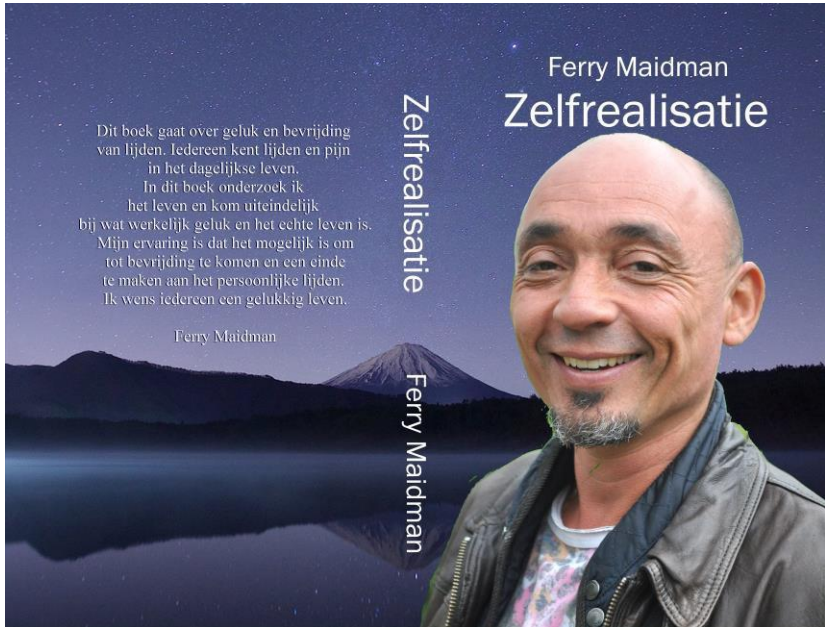


Self-Realization



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Introduction

This book is about living from completeness. Everyone knows inferior complex, suffering and pain in daily life. In this booklet I explain step by step how by examining your daily experience you can bring about a change in perception in which happiness becomes the foundation.

Context.

There are many people and movements that try to explain the same thing in a different context. The context of a method is very important because it provides a framework in which growth can take place. The goal in my context is *self-realization*. Self-realization is the rejection of the idea that you are consciousness. When your process of self-realization goes well, more and more experiences of joy, serenity, physical relaxation and openness come. If this does not happen, you may need temporary guidance. Ultimately it comes down to your confidence, focus and intention.

The context of my work consists of three elements that make self-realization possible in my experience. Hopefully by reading about my experiences and context you will get at least a sense of direction for your own path. I see it as my destiny to bring people to their inherent guidance.

Theory.

Knowledge can lead to clarity and self-realization. I use theory to get to the bottom of (physical) experience and beyond it. For this I use knowledge from neurology, psychology, bioenergetics, advaita vedanta and descriptions from my own experiences.

Inquiry.

Inquiry in my work is a body-oriented way of researching. For this I use the technique of focusing and connected adepts (more info on this on my website).

The basic idea in inquiry is that essential qualities of happiness were lost in early childhood due to the expectations and/or absence of educators and later society. By being "with what is" in the moment, the feelings of despair, mach- teless, helplessness, etc. that this entailed come clearly into consciousness. These feelings of suffering are a doorway to happiness. This seems paradoxical, but it is just how the body works. Everything wants to be seen before it lets go. The basic attitude is to vow the "felt sense" in an "open present attitude.

Happiness has characteristics of essence such as strength, serenity and hel- derity. Happiness is a non-material substance that can be realized with subtle bodily perception. The result of inuiry is that you end up experiencing yourself *as happiness* (again). In- quiry is practical and easy to do during the daily life of work and family.

Advaita Vedanta.

This Eastern way of learning is a direct shifting of the thought to "what you are. This is also called 'self'. The 'self' is realized through subtle perception. The basic instruction is "abiding in conceptless presence (I am). Finding and abiding in 'I am' is the most important practice here and the door to absolute happiness (the realization that you are consciousness)....

The premise is "you already are what you are," and this is instantaneous. No years of study, inquiry, methods or exercises are required.

Structure of the book.

The first part is about the body, thinking and feeling. The second part is about how to find the conceptless presence (I am) in your experience and why that is so important. Let it all sink in and let your mind make it a structure that works for you. All the words will come out because they come directly from the truth.

The purpose of this book is to get you into the experience of completeness and openness. Constantly moving between the experience of the completeness of self-realization and the dynamics of inquiry and self-actualization gives equanimity and inner guidance in the long run. Self-actualization is reflected in bodily consciousness into essences such as intelligence, royalty, cosmic oneness, strength, will, stillness, serenity, authenticity, simplicity, etc. Essence does not require any effort. It comes from relaxation.

In the end, it is as if a day is experienced from another dimension without losing the authenticity of everyday life.

Being in the world, but not of the world. Simple life.

There is a man sitting on a chair at the edge of a street. He looks hollower out of his eyes. Across from him sit about twenty people. Each one is silent and awake present. The people look at the man on the chair. The man looks at the people. The traffic races by. A woman orders a loaf of bread from the bakery. The bird sings.

Toward suffering

Suffering is not wanting to experience pain.

Suffering stems from a (long-term) unfulfilled desire, and it stems from identification with the body. All suffering is about the pursuit of pleasure, the avoidance of pain and not wanting bodily death. When you give up attachment to this striving and avoidance you are with 'what is'. That is the beginning of happiness.

In my experience, stopping suffering has two forms:

1. Absolute stop by residing in 'I am' or 'the absolute'.
2. Relative stop by accepting and experiencing pain.

The inquiry into the root of suffering and thus identification with the body consists of following the answers you get to the question *Who or what am I?* Through the inquiry you will become convinced of the value of this simple question. The results of the inquiry are measurable because it has a positive effect on your experience of happiness. Only you can measure this. The experience of more and more happiness brings surrender into your practice. Ultimately, there is a perspective in which suffering stops. This is when you realize yourself that you are consciousness. Consciousness is unknowable and the source of everything. This seems abstract and far-fetched, and yet I want to explain in this book one-fold that this is a normal experience. Something you are not taught in school and in your upbringing.

Generally, a form of suffering comes into awareness first and then an experience of completeness and happiness. Forms of suffering include a feeling of too short, an unbearable emptiness, a nagging pain, a feeling of inferiority, helplessness, matterlessness, frustration, sadness or other form of pain.

The body and mind mechanism always tends to turn away from feelings of suffering and pain (and want to resolve it with thought). This is a subtle and usually unconscious pattern. The most important learning process in life is to go right to the feelings of suffering and be with them without changing anything about them.

run. Being with what is. The attitude is not taking *yes* and not taking *no* for every experience that happens.

What happens is that the attachment to the preference of pleasure over pain disappears and 'being' arises. In 'being' there is nowhere to go, nothing to achieve, and peace arises. The increasingly subtle experience of "being" eventually leads to the undefinable in-sight of "self-realization.

A technique that is ideally suited for this is called focusing. Focusing is a discovery of psychotherapist Eugene Gendlin. He and his colleagues listened to thousands of therapy recordings with the research question; why is it that some people benefit from talk therapy and others do not? What they found is that men- sen who made a physical reflection while talking were more capable of self-reflection. Self-reflection leads to insight, awareness and space. They cut the process of bodily reflection into simple steps and called it focusing. In its simplicity, it has infinite difficulty because it simply follows the body and mind. I have found a way for people to experience in a few sessions all that is written and said about Self-realization and enlightenment.

In my experience, learning to be with "what is" is a physical practice and leads to freedom. This does require tremendous surrender, concentration and strength. Liberation ultimately lies in an attitude and not in (the change of) content.

In my experience, it is always the same process that brings people to be- free:

with kind attention to the sensation in the moment and explore it physically and cognitively without wanting to change it. In the unfolding of the sensations, everything eventually dissolves into healing presence or feeling an essential quality such as space, love or presence. That which you are. Staying in this insight stops suffering, relaxes the body and creates a life from completeness.

Suffering and happiness are immediately connected. Welcoming suffering creates happiness. Happiness is our natural state. You can also see the subtle suffering as an inner call to awakening and self-remembering.

I invite you to experience the movements and sensations of the body. In the ongoing realization of bodily suffering and happiness, these two body sensations become increasingly relegated to the back ground. The attachment to preferences dissolves and gives way to one-fold presence (I am). This is the door to ultimate happiness.

The ultimate happiness is realizing that you are that which senses the li- den and happiness (consciousness).

In the Self-Realization Exercises section of this book, I explain how to arrive at the simplicity of presence, what ultimate happiness is, and how to realize it in your daily experience of work and family.

First, it is important to examine (everyday) experience. How does the body work? How does the mind work? What is ego? When you have thoroughly examined everything, a letting go and a moving into a different perception of yourself occurs.

Be patient, study and practice your unique spiritual path without attachment to an outcome. You are doing your best and that is all you need to do.

Liberation happens when you least expect it.

Perception and body

My life is perfect because I accept it as it is.

Perception and health.

Man is an interactive being. The body and mind mechanism (the person) responds to the environment with the help of the nervous system (brain and nerves). When the person resists an experience, stress and physical cramping occurs. This tendency to cramp is reinforced by thinking which seventy percent of the time sees problems and tries to solve them. When stressed, the energy and blood in the body goes to the legs and arms (flight and fight response). The blood vessels in the abdomen and head cramp, causing vital body activities such as the immune system, digestive system and daily regeneration of cells to work less well or even shut down. The mind constricts due to poor blood supply and a vicious cycle of stress develops.

A recent discovery in biology shows that perception (how you experience this moment) influences the functioning of genes and the response of cells. It turns out that an open attitude restores natural creative functioning and, therefore, health and a sense of well-being.

In the following I explain *how to develop an open attitude*.

What is your life?

Your life is a constant "experiencing". The nervous system processes 40 million bits per second, and your consciousness is based on the information of only 40 bits per second. For example, a conscious activity at 40 bits per second is memorizing a string of seven digits. That's all the conscious awareness can process in a moment. So the body responds to the environment more than 99.9% for you unconsciously. In other words; everything happens by itself.

process without beginning or end. Experiencing always creates the next step. Man is an experiential process. You *are* experiencing.

From nervous system to conscious being.

The body wants to survive and does so with the help of the nervous system. The autonomic nervous system is part of the total control system of the body and is primarily focused on recognizing danger and survival. By recognizing the subtle stress responses of this autonomic nervous system and checking to see if there really is danger, at some point a feeling of safety arises. In this sense of safety there is a detachment from the survival mechanism and space is created to experience "consciousness" itself.

Theory of the autonomic nervous system.

The autonomic nervous system consists of three parts; the parasympathetic, sympathetic and the social or attachment nervous system.

The parasympathetic nervous system regulates a large number of functions, such as breathing, digestion, tension of blood vessels and heart rate. Under stress, this part of the nervous system can slow down and even shut down these functions (freeze and collapse response). This is the oldest defense mechanism in evolution and dates back to reptile times. Physically, this nervous system is located throughout the body....

The sympathetic nervous system controls primary bodily behaviors such as gathering and conquering food and fleeing or fighting in threatening situations. It quickens the heart rate, breath rate and energy build-up in the body (desire). This dates back to early mammalian times. Physically, this is found mainly along the dorsal spine. Essence action.

The social or attachment nervous system interprets and directs sub-tier social behavior such as; recognizing movement, touch, tone of voice, eye contact, recognizing intention, energy in space, etc. The focus is "safety". This part of the nervous system originated last in evolution and is found in mammals that exhibit more complex forms of social

behavior. Physically, this is with

particularly found around the head, neck and shoulders. The nerves are in direct contact with the heart and the two aforementioned nervous systems.

In danger, the bodily system runs through the three possibilities and starts with the last mechanism formed; it first uses the social nervous system by looking for safety with body posture in the environment, if that does not succeed then the activation of the fight and flight mechanism follows, and if that does not succeed then total freezing follows; giving up, fainting or dissociation.

The autonomic nervous system is highly sensitive to danger, and in practice everyone is in a subtle physical stress state several times or even chronically throughout the day. This scanning for danger is a physical mechanism and occurs largely unconsciously (neuroception). It is constantly present in our world of planning, anxiety, social rules, information processing, workload, relationships, goals and deadlines.

The three nervous systems mentioned above work together poorly in practice. It is not that they are a perfect regulatory system. The ego could be seen as a process that can make these nervous systems work better together. One way this is done is by increasing the function of bodily perception. This perception is trained in body-oriented (meditation) techniques. Especially the pre-frontal cortex (near the forehead) is a part of the brain that increases integration of these nervous systems.

By now there are all sorts of theories and techniques that enhance this ability to perceive. The effect of methods such as; cranio sacral, heart coherence, biodanza, focusing, connected breathing, mind-fullness, inquiry, butterfly work (movement from within), yoga, meditation, satsang, the form, (mantra) chanting, eft, somatic experience, biofeedback, shi-atsu, rebalancing and other forms of (subtle) bodywork can all be traced back to increasing perception and thus relaxing the nervous system.

In many areas, Western life moves just a little faster than our natural rhythm, resulting in numerous physical complaints, such as: a feeling of agitation, (slight) irritation, lower back complaints, sleeping problems, heart complaints, chest breathing, tense muscles in neck, shoulders, back, cold hands and / or feet, menstrual problems in women, stomach and intestinal complaints. The most common complaint is 'feeling tired, stressed and/or tense'. In such a subtle state of stress, which is often mistaken for hypersensitivity, the possibilities of (social) behavior are also drastically reduced. A person experiencing stress has a harder time making eye contact and communicating openly. As a result, others sense this discomfort and unconsciously react to it with stress. The feeling of insecurity is fueled in both by unconscious patterns.

When the social nervous system succeeds in creating a safe environment, the entire autonomic nervous system relaxes. Conversely, when a person perceives the environment as unsafe, the entire nervous system is activated (in this case, the fight, flight and freeze).

Safety is the first thing the body needs. This derives in part from a good contact with the body (feeling), a quiet familiar environment and empathetic contact with others. We all have unconscious patterns that feel uncomfortable for ourselves and others. Subtle intentions can already cause stress. When someone "looks away" or "wants something from you," you can already experience intense stress. No one wants to hurt another and we all ultimately want to live in love. Exploring how the mind and body mechanism works contributes enormously to a better world and is a prerequisite for personal freedom. The autonomic nervous system is an important phenomenon in this. By slowing down and observing what is happening in the body, insight is gained into the workings of this nervous system and its far-reaching effects on our perception of the world.

From a secure feeling, a relaxed attitude arises. This relaxed attitude in which everything happens eventually causes a total change in perception; you begin to experience that you are "consciousness."

How can I teach an open attitude?

The basic instruction I use is 'vest firmly in the observer and remain fully engaged in the experience'. I have found that observing space and resistance in each moment is a very effective method for achieving an open attitude. In realizing yourself, **attitude** is more important than **substance**. The more your "attitude" relaxes, the more beautiful and simple the "content" is experienced. In my experience, developing an open attitude is a physical learning process. Like learning to ride a bike, it involves trial and error. At some point, everything comes naturally.

There are two attitudes you can take toward this moment and they are;

space
resistance

When you begin to recognize both postures physically and mentally, the nervous system will keep moving itself into space. Space and enjoyment then become your natural state of being present. This open attitude creates an inner softness and ultimately a happy life.

Space (activates the parasympathetic nervous system)

You can let everything you see, hear and smell outside your body "fall inward" and feel that they are sensations in the body. Receiving all these sensations with a relaxed inner attitude creates space for each experience. This is done by literally going into your body with your attention, relaxing, and allowing all sensations with a friendly attitude. You allow yourself to be touched. This usually takes a few minutes. As you practice this more often, a *yes attitude* to all sensations and thus the moment develops. All patterns, thoughts and feelings still arise only the perception changes. Another description is having no yes and no no to the experience. You are fully present and do not attach to any preference. There arises

more distance from the experience, while you miss nothing and experience everything more subtly. It is as if you take an inner step backwards. A feeling of *no return and pain* can also be easily embraced and experienced in this space.

When you allow all the thoughts, emotions, images and feelings to be there in your body, you allow the outside world to be totally there as well. After all, the outside world is nothing but an experience in your body. This realization creates a basic trust which is essential for further unfolding.

In this *yes attitude*, you respond naturally in connection with the environment and feelings of relaxation and enjoyment arise. In enjoyment, thinking stops searching and there is only "presence. In this 'presence' there is peace and at the same time a full participation in the moment. This can feel like being "awake" and "connected to everything.

Awake persons are in constant communication with their surroundings. Everything that happens around them moves them. Their minds and senses are alive and alert. You can tell by the fact that they do not cringe before they act. They understand immediately what is going on, and when they act it is because the pressure of events resonates in their hearts. Everything happens naturally.

The paradox is that such an attitude does not require you to do anything. You are only "present. By adopting such an open attitude, the ideas of the person and the world are given even more space to unfold and now in connection with everything. Embracing this "experiencing" is your natural state of "being.

In a complete *yes/open attitude*, there is no more person or perception. There is a complete devotion to life as it is in the moment. Attention is undefined and there is an inner friendly attitude. Feelings of space and joy arise. There can arise the understanding that you *are* "space. This is an aspect of self-realization. This realization is a catalyst in resolving a (self) images and resistances.

Can you be open to this story?

The number of people on Earth is increasing exponentially. In 1900, about 1.5 billion people lived on earth. In 2011, there were an estimated 7 billion people, and at the current rate of growth, there will be 9.1 billion by 2050. There are 1.2 billion people living on less than a dollar a day (absolute poverty line). We can currently produce food for 12 billion people (which is more than there are people living on Earth) and yet 850 million people go hungry every day. 100,000 people a day die of suffering. Every 5 seconds a child dies of malnutrition. Over a million children worldwide are trafficked for sex every year. Rich countries spend \$350 billion a day on agricultural subsidies, leaving farmers in poor countries with nothing to earn. One percent of the world's population owns forty percent of the planet's wealth. Seventy percent of the world's population, because of this poverty, is only satisfying basic needs. Meanwhile, hundreds of new luxury products are hurled onto the Western market every second, meat and energy consumption is rising worldwide, and every year we cut down tropical forests the size of England.

Can you let the physical sensations that come with this story be there with kind attention? Can you see the divinity in this movement of Love? This is it, then. This is the intelligence of humanity right now. Can you receive this fully in space? Now also take the sunshine and nature into your awareness. How is that? Ultimately, every struggle stops when it is not nourished.

Resistance (activates the sympathetic nervous system)

Resistance is a stress response and manifests as a contraction of the body. This, when really felt, is a subtle physical pain. Attention tends to focus on resolving the contraction. The more sensitive you become the more you feel the contraction (per second). In resistance, thinking is activated to find a solution and with it the relaxed contact with your body and the environment disappears. Such stress reaction/cramping already occurs in a variety of situations such as; overre-

ven consideration of your surroundings, cold, anxiety, physical exertion, willpower, abstinence from sleep, anxiety, irritation, high concentration, a sound or a single thought.

When you don't want an experience there is resistance. The tendency of the body when there is a feeling of resistance is to change, fix, heal, get rid of or understand the experience. An attitude of *waiting for a better time* arises.

Example 1. Your loved one leaves you and a feeling of cramping and pain arises in your body. You don't want to feel that (resistance) and you do everything you can to convince him/her that he/she is wrong and should stay. Thinking comes up with all kinds of arguments. Then suddenly doubt strikes and you take yourself to task; "I must have done wrong, I must change." This is an extreme example, but usually resistance works one of these two ways;

1. the other must change or
2. you have to change.

In this small movement begins the manipulation of reality and strategic thinking. Thinking tries to avoid the experience of pain by not feeling and wanting to change this actual experience of pain. However, this is impossible because the experience of pain is already there. Resistance piles the pain of *not wanting to feel it* on top of the pain of the broken relationship that is already there. There is a double pain. *Not* wanting also creates an attitude of *waiting for a better time*. This is an unsatisfying life.

Resistance is a cramping of the body and can be caused by a concept. This can be a belief, a point of view, an opinion or a preference.

Resistance comes up in communication with the environment. It is not something you can prevent or change. You only need to see and feel resistance, which automatically creates space for the next experience.

Stop fighting resistance.

Feel the pain and let the body act. 'Believing of' or 'holding onto' a concept or idea of 'how something should be' excludes experience as it is. Putting mental limits on what you want to experience (control) stops the fluidity of experiencing. Fluidity becomes contraction. Fighting resistance is more painful than feeling the unwanted experience itself. Once you begin to recognize this mechanism, you can more easily focus your attention on pain or another unwanted experience.

Example 2. I am alone at a conference and someone looks at me. My gaze stiffens (freeze reaction) and I feel the muscles in my abdomen, arms and the front of my shoulder tighten slightly (resistance). It feels like intimacy. Although it seems like a nice per- soon to me I feel the urge to break contact and walk away (flight reaction). After I recognize these physical reactions as resistance (to this intimacy) I can relax and start a conversation.

Acting from contraction is usually less effective than acting from relaxation. The contraction stems from our animal instinct to protect the vulnerable abdominal area in case of danger by tightening and contracting the abdominal muscles. The nervous system is alert for danger. This has become an unaware pattern and changed by consciously looking at it. By allowing resistance, it eventually dissolves completely and a feeling of ecstasy arises. This becomes an automaticity of the nervous system through eni- ge subtle training.

In the previous example, the stiffening of the gaze and the tightening of muscles seems like a good way to control the situation. In reality, this is not correct because there is a kind of paralysis (freeze reaction). Only after the contraction is recognized as resistance does an appropriate action follow.

A stress response consists of a *fight (anger) or flight/freeze (fear)* response. In the fight and flight response, the energy/blood goes mainly to the legs (flight) or to the arms (fight).

In stress, consciousness is narrowed and focused on changing the experience. In stress, you cannot think creatively and clearly. The feeling of stress can be so subtle that it is hardly noticeable. The stress reaction can begin just after waking up; you open your eyes, there is a sense of presence and suddenly a whole life with values, goals, choices and challenges unfolds. Most people constantly live in this subtle contraction/stress without even noticing it. This is an exhausting way to live. When a person has felt the difference between living in *space* or in *resistance*, an alertness will develop in which consciousness automatically moves to *space*. Resistance in all cases perpetuates the unwanted feeling. Not seeing or not wanting to feel resistance often degenerates into resistance to resistance. Many people get stuck in this vicious circle.

Example 3. You are afraid to address someone. The body cramps (1° resistance). This contraction is unpleasant and you don't want to feel this. Somewhere you know that the resistance to address the person is an unfounded fear. You try to understand it, to find a reason, but you can't (2° resistance to the 1° resistance). However, the fear and contraction persist. You realize that you have no control over these experiences and the mind goes haywire. It looks for a solution to avoid feeling this painful experience. The body begins to hyperventilate (3° weather- stand against the 2° resistance). There is a process, in which resistance follows resistance upon resistance. Thinking becomes panic. Panic makes any control impossible; the body takes control of thinking and you pass out. The body relaxes. There is no more awareness or resistance.

When you befriend resistance, resistance brings you to feeling. The more resistance you begin to feel the more space you can eventually create. When, in the previous example, you can deal with the resistance (fear) of addressing someone you can still take the necessary action in feeling the resistance. This requires awareness, because the tendency in feeling resistance is precisely

To turn away from someone because you don't want to show the contraction.

The paradox in resistance is: once you *don't* want to experience something, you actually hold onto it. The only remedy is to stop avoiding painful/unwanted experiences. In other words, *accept everything that comes*. This does not mean that you no longer have boundaries. Accepting *everything* also means saying *no* when you feel this.

Can you still say "no" in Open Presence? Yes. A pure "no" goes along with sensations of resistance and yet feels like "yes. It has to do with your boundary and truth and is very sub-tiel. What is true for you? Every moment there is a choice between going for your truth or for the pleasant or the old. Truth, in my experience, is an emotion to be recognized and can change in content per moment. Pure boundaries and life principles that feel like truth give a sensation of pleasure.

Resistance is associated with overstimulation of the sympathetic nervous system. This nervous system is activated in a split second. A hormone (adrenaline) is released. When you start paying attention in a day, you notice how quickly mild stress occurs. The body must constantly adapt which goes along with (an increasing and then decreasing sense of) resistance. It takes about eight minutes before the adrenaline hormone is gone from the blood and you calm down. You can bring about this shift in consciousness yourself again and again by relaxing the focus of the thought when you are stressed (and allowing at least eight minutes for this). If you keep doing this, the autonomic nervous system will increasingly come into balance. Suggestion: research in trauma treatment has shown that when the attention when stressed is focused on something "pleasant" in the environment, the parasympathetic nervous system immediately becomes active and the body relaxes.

The degree of resistance is strongly influenced by the attachment to concepts, beliefs, preferences, opinions and viewpoints that you believe in. The personality is made up of these concep- tions and *is* thus resistance. Examining resistance provides insight

In *who you are*. When there is no resistance, there is space. In this space there is no holding. There is a constant *not knowing*. The unknown. When the personality is confronted with the unknown, resistance usually arises and can manifest itself in two possible movements;

1. frustration and wanting to understand the unknown or
2. A dramatic longing for union with the unknown.

However, when you can deal with the unknown of a one-fold earthly life, resistance will constantly dissolve.

Imagine that you are no longer attached to any preference, point of view or over- tuition. Every experience is then perfect. You are not trained to do that. You have been trained to have an opinion, be someone and claim space for yourself. Receive all resistance in openness and the system will experience enjoyment. From- from this feeling the body and mind mechanism moves of- itself and the person is resolved.

Cow.

There was a cow that did not want to be milked and kept kicking its leg back whenever anyone came near her udder. The villagers didn't know what to do about it. One day an enlightened master came along who loved to investigate everything. When he heard about this cow, he was immediately interested. He picked up a stick and sat down behind the cow. Constantly he touched the leg of the cow with the stick and the cow kicked backwards with all its energy. He continued this all day and night until the cow stopped kicking backwards. He said to the villagers; "it is ready, she can be milked". The people were delighted, but the cow has not moved again to this day.

Fish.

In a river with fast-flowing water, all the little fish clung cramp-like to the riverbed. This is what they knew. One of the little fish was in so much pain and became so exhausted that he thought 'what have I

to lose" and let himself get carried away in the flow. To his surprise, it took no effort and felt wonderful. He floated through the water, shouting in delight to all the other little fish that they should do the same. That there was nothing to be afraid of. But only a few little fish followed his example.

Zen combat training.

The Zen monk who wants to become a warrior must first learn to become spontaneous. The training begins with all kinds of housework; toilet cleaning, cooking, working in the garden, etc. The teacher attacks the novice student throughout the day at unfamiliar places and times. The learner walks around alert and tense, looking while working to see where the attack might come from. However, it takes weeks and the student is never quick enough. It is frustrating. Then there comes a time when the student surrenders and simply does his work without being defensive. He lets go of everything and sees when he is attacked and whether he defends well. This is the moment when the student is ready for real Zen combat training.

The behavior of the cow, the fish and the Zen monk are like that of a restless mind. It tends to resist constantly. At some point it simply has enough and the fighting stops.

Sensations in the body.

Below I describe a series of sensations in the body and mind mechanism. Your concepts and beliefs largely determine your emotional life and attitude toward life. I want to show that examining (feeling) body sensations, concepts and beliefs can dissolve resistances, ultimately giving you an enjoyable life. Open presence is to feel and think everything as it presents itself (including envy, helplessness, loneliness, sadness, anger, greed, fear, desires, etc.). The concept and my experience is that in being fully present and feeling through feelings, cramps in the body are naturally released. A contraction is a fixed (not discharged) energy in the body. When the body is free of contraction, it is relaxed. When the body is relaxed you are free. I use a psychological and body-oriented manner of analysis, because this is how I got to the essence. In my meetings I use physical techniques "focusing" (Eugene Gendlin) and connected breathing (Leonard Or). I further recommend somatic trauma healing (Peter Levine) and bioenergetics (Alexander Lowen) in the beginning of spiritual development.

People go to therapy and to satsang because there is pain. This pain comes from a difference between the ideal images (superego) and the experiencing of this moment. The task, then, is "how can I come to a realistic balance in experiencing by examining my ideal images?"

An open and honest attitude toward anything that arises in experience contributes to the success of this inquiry. Total equilibrium arises when there is no longer any attachment to concepts about how yourself, the environment or the experience should be. The ideal image then coincides with experiencing yourself in the moment.

What I have described is my research. I invite you to do your own research by reading this document with subtle attention in the li-chaam. You feel what is right and wrong for you.

Indication :See that you always act from space (love/expansion) or resistance (fear/cramp). Check your attitude towards different emerging impulses, feelings, thoughts and experiences during the day.

Pain and pleasure principle.

An important control mechanism of our behavior is the avoidance of pain and the pursuit of pleasure. This is a (largely unconscious) bodily reflex that guards the body and mind mechanism against destruction and indicates what it needs to grow.

There is a case of a child who constantly sought salty things. He ate this or licked it (pursuit of pleasure). The parents became concerned and visited a doctor. The child was put on a low-salt diet and he became unruly. The child died several weeks later of a rare disease in which salt intake was impaired.

This bodily survival mechanism of pursuing pleasure and avoiding pain happens all day long, even in everyday situations where "survival" is not an immediate issue; someone asks if I feel like waning and a "yes" (a feeling of expansion) or a "no" (a feeling of contraction) automatically appears in the body. Following this "feeling in the body" is a natural steering mechanism. When you follow these cues from the body in the moment, there is little confusion in the mind. When this bodily principle is taken over by an action based on mere concepts (is always memory) it loses its effectiveness. The pleasure and pain principle then no longer has "the body" and the moment as its centrum, but "the mind" (past and future). Anxiety arises

for pain and desire for pleasure. This mental attitude to life becomes far removed from the bodily instinct which is strongly rooted in the moment. In its place arises a form of control based on mental constructs such as; goals, beliefs, preferences, ideals, opinions and expectations. All these constructs come from memories of experiences of pain and pleasure.

You can spend your whole life "not wanting what you have" and "wanting what you don't have. This way of living has no peace and no contentment with what is there in this moment. Why not: 'wanting what you have' and 'not wanting what you don't have'?

The body is the core of human individuality. When a person does not feel, unhappiness and confusion arise. Feeling creates a sense of self. To restore contact it is necessary to begin to feel again the original operation of the *pain and pleasure principle* in one's own body. Back to surrender to the body. Back to living in the Now. The pain and pleasure mechanism determines our emotions and is the core of our (addictive) behavior (con- suming, buying, eating, relationships, drugs, medicines, power, sex, etc). As long as there is no awareness in this (unconscious) movement of pleasure seeking and pain avoidance, the pain and pleasure mechanism continues to mechanically control your life. You don't have to stop the pain and pleasure mechanism. It is a survival mechanism and is positive at its core. However, becoming aware of this mechanism brings with it more freedom and room for other attitudes such as 'enjoying simplicity' and 'letting everything be as it is'.

Stop actively/overly avoiding pain. Emotional pain feels like a corrosive energy in your system. It is a subtle physical pain. This pain bites, but it cannot civilize you. Pain is usually localized. In pain, the energy pulls away from the surface of the skin. Usually a person in pain also gets a tendency to withdraw. When you close yourself off to pain you close off a lot of your experiences. And that also bites. By avoiding pain, you do yourself wrong. Our tendency to avoid pain is reflected, for example, in our "paracetamol, (soft) drugs

and prozac culture'. Energetically we suppress pain by keeping everything inside. We prefer not to deal with pain and the expression of it (and allow ourselves to become numb). Suppressed pain becomes fixed in the body; tight jaws, squeezed throat, rigid chest, contracted abdomen. These body parts no longer feel anything and are basically "dead. Suppressing pain is suppressing life.

Pain indicates a limit or an imbalance. In fact, it is an intelligent signal from the body telling it that things can be different. On-thirds of life is pushing boundaries and creating balance. You will have to look at pain again and again. Precisely because the ego's first inclination is to avoid pain, conscious acceptance of pain brings new layers of awareness and possibility to the surface.

Pain is always physical and can stem from a mental belief or thought. We often call this psychological or emotional pain. When you recognize this, you can let this psychological pain (frustration, anger, sadness, etc) be there and see what activity, pattern or concept is going on in that moment. Behind this kind of pain you find all-time endless space and aliveness. You can explore pain in love and gentleness.

If someone says you are "an elephant" you probably won't feel pain because you are sure you are not an elephant. On the other hand, if someone says you are "dishonest," "ugly" or "stupid" you will well-lightly feel pain. This is because somewhere you believe in the concept that you are "dishonest," "ugly" or "stupid. When you know 'who you are' you no longer accept anything you don't want. You are then in control of your own pain.

Stop actively/excessively pursuing pleasure.

Enlightenment is pursued in this age because there is a promise of an absence of pain and a presence of constant ecstasy. That is an illusion.

The pain of hunger becomes a feeling of pleasure after eating. Pleasure acts as a reward. Pleasure consists of the buildup and discharge

of tension in the body. A desire to buy something creates a tension in the body (arousal) and this becomes greater the more you engage in it (shopping, searching, fantasizing). This tension building is only fine, however, if you know that this tension can be discharged at a later time (buying the product). It is the same as the example described above with the little child looking for salty things. This pattern of charging and discharging is the basis of pursuing pleasure. The pursuit of pleasure can become an addiction because the ego always wants more. Pursuing pleasure can be enjoyable for a while, but when the pleasure is gone it can be experienced as "pain. The consequence of this pain is wanting to create another pleasure experience. Desire for pleasure is a form of pain avoidance and continues to create pain. That is all the suffering that exists, the desire for pleasure.

Pursuing pleasure is less satisfying than the long-lasting happiness experienced in sobriety and stillness. This is an enjoyment without doing anything. An affective inner state of "needing nothing. The constant pursuit of pleasure (desires, goals) gets in the way of this sobriety and stillness. To be truly happy you will also have to be detached from pleasure. This does not mean that you can no longer party or enjoy, it does mean that you do not have to be compulsively moderate about it.

Austerity is settling for what comes.

In my personality, the emphasis was on the pursuit of pleasure so that I did not have to feel the pain of a paralyzed emotional life. This active pursuit of pleasure arose from a lack of life joy. Seeing that the preference for pleasure actually causes pain and that feeling pain is not so bad at all was the beginning of my feeling life. The paradox I found in this was that the more I could feel pain, the more I could feel pleasure. Stopping the active pursuit of pleasure made room for pain and created ongoing joy. Pleasure and pain are both fine.

Research: - what do you base pain and pleasure on (physical needs, relationships)?
 - Is there a preference for pain or pleasure?
 - how do you deal with painful experiences?
 - How do pain and pleasure feel from second to second?

Clue: by seeing the pattern of avoidance and pursuit you release it always in the moment and pain and pleasure are sensations that come and go.

The attachment principle

Another important control mechanism in humans is the attachment principle. The relationship with others. Man has the primal urge for full and prolonged contact. The strong desire "to belong. When you feel loved, heard and seen, the nervous system relaxes and there is a sense of security. In my counseling of people and from my personal life, it appears that the greatest line in the search for freedom lies in the relationship with others. When balance is found here, space is created for deeper realizations of "what you are. Guilt and shame are emotions that arise from the desire to "belong.

Guilt and shame

All religion stops as soon as we admit that we carry good and bad within us. With that, the gates of paradise open again for us.

Guilt aims to protect the integrity of others and shame aims to protect the integrity of yourself. Both judgment emotions stem from ideal images and are accompanied by fear.

Guilt comes when you do something that is not within inner or group norms. For example, enjoying something at the expense of another. There is fear of expressing or following an inner impulse or urge and thereby losing or disrupting connection with others. It is an activity in which thinking splits itself (often at an unconscious level) into a good part (conscience, ideal image)

and a bad part (reality). There is inner division (super- ego/ideal image/critic).

The feeling of guilt indicates that there is an imbalance in the relationship with yourself or the other from a certain conceptual framework. Guilt indicates that an action is needed to restore the balance. This can be, on the one hand, adjusting your beliefs of what is and is not allowed, not taking the inner discussion seriously and/or apologizing because you have violated your own principles. Yet guilt is not always a good counselor. New behavior and breaking through entrenched norms can also be accompanied by feelings of guilt. Freedom then lies in bearing feelings of guilt that evoke the old system.

Guilt is (in principle) regulatory and important in being together. We survive by working together in groups (relationship, family, work, society, etc). Our natural needs in groups are; order, balance and safety. In creating a sa- men society we have made agreements on many levels and turned them into norms, values, laws, rules and ethics. When you deviate from these, feelings such as; guilt and related feelings such as forgiveness, regret, etc. arise. All these social rules of conduct often get in the way of our free expression. There is a constant tension between our inner impulses and inner conscience (arising from group norms and values/culture).

Feeling ashamed comes from vulnerability around your self-worth or sense of self. It is a sharp fear of not belonging or losing connection because you are not good enough. What you are does not meet your ideal image. It is more intense than guilt. It affects your whole being.

The fears are translated, for example, into the following phrases; "I am not allowed to exist," "I am not good enough," "I don't belong," or just "Who do you think you are to put yourself in the foreground like that. Because it is such an intense fear, people generally try to numb this vulnerable feeling of shame. Feelings of shame are therefore strongly related to addiction, eating disorders and depression.

Example. Sexuality is life energy and, among other things, it ensures the constant renewal of all our body cells and the advancement of humanity. It is created by nature as an (almost) un-resistable impulse. The beast within you. Therefore, it is not strange that feelings of sexuality are suppressed. Yet you are stronger than this impulse. This becomes clear when you delve into this phenomenon. Animal sex is enriched in humans with feelings such as love and intimacy. The feeling of love is also functional and plays a role in a (strong biological) partner choice and bonding. Through the feeling of love for a person, the body is energetically charged. This charge must be discharged somewhere. This can take many forms and does not necessarily have to be sex. Sex is a way to come together in an earthly way and discharge this energy. This is a healthy cycle and gives love a simple nature. Everyone has emerged from this energy and everyone has feelings of sexuality. Why is it that people are so confused about sexuality and intimacy? The desire to satisfy sexual needs is strong and at the same time there are many limiting norms and values (celibacy, no sex before marriage, no "cheating," romance, etc). All these contradictions create feelings of fear, shame and guilt regarding sexual pleasure and intimacy. By looking at your patterns regarding sex and love, you can begin to play. In this game, not only is complete peace with all your needs possible, it also teaches you to be vulnerable and powerful at the same time by sharing this intimate inner world of experience with your lover(s).

In particular, negative experiences in contact are actively stored by the nervous system and used to prevent this pain in the future. These painful memories get into the heart of our physical system and largely form our self-image. At the heart of this self-image is a helpless feeling. Especially in the first months and years of parenting, the body and mind system is particularly sensitive to this, because the ego structures are still weak and the child cannot tolerate pain. I write more about this in the chapter "I. The following example describes how a person comes to the space of presence through identification with these attachment/ego structures;

When you feel no support; materially, emotionally or spiritually then a memory of it may arise in direct experience. A relationship or situation in the past has created a physical feeling and with it a mental belief of "having no support. Going into this memory with attention in the moment creates a sense of lack, a deficiency in the now. Staying with that creates a feeling of having no solid ground, or falling. Usually this is accompanied by a feeling of fear. By "letting yourself fall," a feeling of "floating" or some other form of support naturally comes into consciousness. Here you feel a sense of 'support or space' which does not seem to be based on anything. This is your essence. Here you are no longer dependent on others.

In this example, making contact with the pain of the absence of support ultimately leads to a sense of true support and behavior. Attachment has to do with fully feeling yourself in contact with the other person. Establishing a true relationship with each other. Can you feel and share your fears, sadness, anger, desires and needs with the other person? Are you real and present as a human being? Real contact generates a sense of happiness.

Being free.

A human being, like an animal naturally strives for physical *pleasure*. From this pleasure arise feelings of well-being and love. Opposed to pleasure is *pain*. Pain is a threat to well-being. The objects of pain and pleasure are primarily physical satisfaction and relationships with others. In the dynamic between the poles of *pleasure* and *pain*, all the emotions (anger, fear, sadness, desire, etc.) that we know arise. When you give up the preference for *pleasure* over *pain*, the bondage to fear and desire dissolves completely. You no longer have to control anything. Pleasure and pain are simply experiences that come and go. Open attitudes are: **accept what comes or let everything be as it is.**

Breaking away from the pleasure and pain principle does not mean that you do not feel pleasure and pain. On the contrary, you start to feel these sensations more intensely because there is no more preference. Seeing that they are just different experiences gives the opportunity to be fully present in the

pleasure and pain principle. Your actions continue to happen on the basis of pursuing pleasure and avoiding pain. That is physical life. However, when you are no longer concerned with fulfilling this principle in a selfish way, the framework becomes impersonal. This impersonal life has no fear of pain or desire for pleasure. There arises an acting without attachment to any preference and a doing for the whole. This is living in truth and follows the unfolding of true nature. This is the way of the mystic in you.

Clue: See that this impersonal action, detached from pain and pleasure, is precisely unique and personal.

Everything happens.

A deeper understanding of this inner attitude brings profound physical and mental relaxation. When you recognize that "everything happens," there is no more doer. You are then the 'knowingness' in every experience. There is no more importance in the world. Everything happens and you do not have to manipulate or change anything in the other and yourself. There is an inner attitude of deep peace. There is a "not knowing" and from there everything moves. Without pretense, without hold, without purpose. In this attitude arises the celebration of life, because you don't need anything and you deal with everything that comes in a relaxed and equanimous way.

Emotions.

Feeling is the observation of energy movements in the body (emotion). Emotions are movements in the body and result from the (unconscious) relationship of the body and mind mechanism with the environment. Emotions usually result in an outward action. However, different people react differently to the same situation. The reaction is strongly determined by how you view an experience (of pain or pleasure). This is your attitude or perception and includes beliefs, opinions and expectations.

It's storming. You have been cycling against the wind for an hour. You slowly become exhausted (form of pain) and a feeling of discouragement arises. You want this experience to stop (resistance). The headwind is going

through, however. Anger (not wanting pain anymore) arises. Anger is charged by physically fighting the wind. At some point anger arises and a discharge occurs (you throw your bike aside and yell and swear at the wind). After this discharge, the anger subsides and you can look at the situation with clarity. You accept the storm and the exhaustion (space) and tiredly struggled you walk on with your bicycle in hand.

The body is constantly moving (e-motion) and only part of it becomes a conscious feeling. Each emotion has its own vibration and therefore feels different. Emotions follow a pattern of *tension-charge-discharge-relaxation*. In a focus session, you follow a feeling in the body. The feeling has no meaning at first. The attention automatically follows the tension that wants to be discharged (in an insight or an action). The tension discharges by feeling the emotion, exploring it and giving words to it. During a focus session (google Eugene Gendlin), you become aware that this play of charging, discharging and relaxing energy is constantly taking place in your body. Emotions are felt consciously when the energy movement reaches the surface of the body. The body and mind system translates these geove- lens into concepts (thoughts) making them nameable feelings such as; enthusiasm, love, relaxation, jealousy, fear, anger, desire, etc.

Most emotion researchers agree that our thinking and thinking narrows when we are emotional. For example, when we are afraid and angry, our bodies prepare for a specific action (flee when we are afraid; fight when we are angry). These actions have allowed us as a species to survive all these years. However, scientific research on emotions and their associated feelings and reactions has focused mainly on our negative feelings such as fear, anger and sadness. Recently, research is increasingly asking what functions positive feelings such as pleasure, love, interest and satisfaction have in addition to the pleasant feeling we experience because of them. In contrast to negative feelings, positive feelings expand our field of vision. In a positive mood, we do not prepare for a

specific action, but we often see multiple possibilities for action. For example, interest prompts people to learn about things and absorb new information and experiences. Pleasure, among other things, prompts us to be creative. Positive feelings, like negative feelings, have an important function. For example, positive feelings encourage us to form friendships and promote physical recovery after a stressful situation. Recent found that elderly people who experience many positive feelings are less likely to suffer from age-related complaints. Children who play with each other based on positive feelings enhance their creativity and empathy. By experiencing positive feelings, we build physical, social and mental resilience to life's tougher periods.

Enjoyment and joy (derived feelings are ecstasy and euphoria).

'When you don't need anything, joy arises'

The core of our being is enjoyment and joy. We have never been told that. When you enjoy or feel joy you don't need anything more. To enjoy, you don't have to do anything. Therefore, it is unimaginable that we do not pay more conscious attention to this enjoyment by doing nothing. Enjoyment and joy are feelings from which life force and health arise. This is what the quest of every human being is about.

The body moves in relaxation toward higher forms of enjoyment and happiness. Enjoyment and joy can consist of intense bodily excitement or, on the contrary, subtle bodily relaxation. These forms of enjoyment come from the different rhythms in which the body moves. In the dance method "the five rhythms" the rhythms of life; flowing, staccato, chaos, lyrical and stillness are used. Each rhythm produces a different quality of feeling in the body. Enjoyment and joy arise from recharging the body through movement and free breathing. It may be necessary to discharge excessive muscle tension first. The body has

energy (oxygen) is needed. A tense muscle can only relax when energy is added.

In a focus session, I draw people's attention to the relaxed feeling in the body which is always there and to which usually no conscious attention is paid. From this relaxation a feeling of space arises in which the joyful feeling of enjoyment can reveal itself. This is what the body naturally does. Ecstasy occurs when the body has a high degree of inner arousal and can discharge this at the same time. The discharge can occur in silence or in full expression. The control of the ego is (temporarily) released in ecstasy. Awareness of this way of "enjoying" gives space to examine (painful) experiences. When the attention is more focused on enjoyment, you eventually start to see beauty everywhere and you develop the art of enjoying everything.

The brain functions in different waves; beta (in action), alpha (at rest), theta (dream state) and delta (sleep state). The wave lengths are always all present, but one is always dominant. It is possible for a theta or delta wave to dominate in the waking state. In such a case, there is a calm and peaceful feeling in waking state. In this, enjoyment also arises. By consciously breathing and relaxing, this is easy to experience. During this calmness, harmonization of the nervous system occurs naturally. This is the reason why so many emotions arise and are processed during satsang, focusing and other unwind activities. It takes rest (and enjoyment) to achieve balance.

Relaxation, enjoyment, health and self-expression are closely linked.

If people enjoyed more the simple bodily pleasure that arises in doing nothing there would be fewer problems. In doing nothing, the flow of life takes on a spontaneous character. Spontaneity and agility are characteristics of a healthy person. Expressions often used for this are; "beaming with pleasure" or "shining in ecstasy. A healthy body is in a state of excitement. This excitement is the basis of

self-expression. Self-expression is a primary life need for humans and animals and very decisive for good health. Make your unique expression greater and shine like the sun relentlessly and in total abundance. Your natural state is abundance.

When I slow down my pace of life (meditation, satsang, walking or biking slowly) and consciously observe the experiencing a ge- feeling of ecstasy arises. All action is fluid and the body becomes relaxed. There is a sense of peace and an absence of "I" consciousness. In this state the searching and striving for a better moment ceases.

By measuring brain activity, one can determine which parts of the brain are active in certain situations. By making measurements in Buddhist monks and self-realized people, it has been found out that this "harmonious/enlightened state of being" is associated with a lot of brain activity in which all wavelengths are present. So it is not that the brain activity of an enlightened person is low or consists of a particular wavelength. Other striking results include an increase in brain activity at the forehead (coordination center) and even activity distributed across both hemispheres of the brain. Using these measurements, it has now become possible to use neurofeedback and biofeedback to teach people how to get into such a state.

Desire

The ego is a cycle of too short, rejection, hope and desire. Desire is suffering.

There are things you need like food, sleep, oxygen and warmth. And there are things you don't really need and want to have or do, such as; a family, sex, wealth, good food, fame and travel. Confusion arises especially in that last category. The body has many conflicting desires. The trick is to reside in a flowing stream while being detached. Detachment arises in observing and feeling desires. A desire always arises from a deficiency and feels like a building energy at the front of the body. It begins as a gentle pleasure, a hunke-

ring and can become the constriction of an irrepressible obsession. Examine the origins of your desires and the thoughts associated with them.

Without a strong desire and an underlying sense of being too short Self-realization is unlikely to occur. Somehow there is a connection between the desire to be free, perseverance and Self-realization. You must be willing to keep exploring, experiencing and giving up everything you think you are. The strong desire to realize comes from yourSelf which wants to realize itself through the body. Thinking does not have the power to take you there

Desires come from our inner drive to survive, reproduce and experience. Desires are neither right nor wrong. Following them is your nature and brings free expression and spontaneity of body, thought and feeling. It is an expression of the flow of life that moves us. A desire arises and is satisfied or not, either way you have no control over it. Everything happens.

To explore desires, in my experience, it is important to follow them internally. A desire disappears or a doubtless impulse to act arises. That is the re-action of the body and is connected to the whole. Then there is an observation of the situation I have entered. Having felt this new situation, the next desire arises. Not following an emerging desire (wanting to buy something, for example) is the consequence of another stronger desire (wanting to be sober). Thus, desires constantly change. Suppressing desires is counterproductive, because a suppressed desire remains present in my system and eventually resurfaces somewhere.

From an arisen desire I can see what can potentially happen, as if the future is already there and it translates into a longing. An expression of the body's connection with the environment. It is a natural process of becoming. I can also see from the desire what inner essence is missing (strength, nourishment, melting love, etc).

When you accept all emerging desires and feel them one-fold you will eventually see that most are "empty. Desires come and go. You do not have to express them.

Desires are the most important part of your thinking and feeling world, and they largely determine your behavior. Every action stems from an unfulfilled desire. A person usually has many paradoxical desires because the personality is confused (I am what I have or what I do). In this confusion, man produces his own suffering.

Desirelessness is the absence of the need to satisfy a desire.

Example. Satisfying material desires generally gives a palpable pleasant sensation. The pursuit of such desires gives short-lived pleasure, but if you look deeper, you encounter constant suffering. Every fulfilled (material) desire immediately gives way to a new desire that wants to be satisfied. This movement causes you to constantly look over the desire-less silence. Desireless silence can sometimes be experienced as "emptiness," and the system cannot cope with that either. A feeling of restlessness arises. A conscious effort is needed to get through the emptiness to the ultimate pleasure of longinglessness. This occurs initially in silent mediation and can then expand into waking daily acts. All desires arise from source and are an invitation to become one with this source again. Only the total feeling of the desire in question in the body will release the same desire.

When the need for gratification ceases, sobriety arises. One definition of sobriety is "to live each experience once and be satisfied with that. Total sobriety is felt when you enjoy simple presence, I am. You don't have to become anything, have anything or be anyone, while desires (and the actions resulting from

originate) come and go. In this attitude eternal peace arises.

When a unified desire for Self-realization arises, the confused personality will become singular. This desire acts as a strong intention and provides a focused focus. When there is committal with this single desire (to be free) the movement in the mind becomes clear. In this clarity, the suffering of desire eventually dissolves. Follow your (highest) desires.

Suppressing feelings.

Consciousness controls the involuntary muscles in the li- chaam. When a parent disapproves of certain behavior, the child suppresses these impulses. It does this by (unconsciously) tensing muscles (chronically) so that impulses are no longer felt. Everyone knows of chronically tense parts of the body (legs, knees, pelvis, abdomen, chest, neck and skull are the most common areas of tension). There is a fixed course in the containment; there is a desire for love or attention, the containment creates a feeling of helplessness, powerlessness and/or loneliness. In response to the containment comes anger, fear and sadness. When these emotions are not allowed to be expressed, shame and oppression arise.

Anger and power (derived feelings are agitation, irritation, anger and disgust).

Anger arises when something happens that you don't want. To "*not want*" something, you need a point of view, desire, preference or meaning.

All suffering arises from 'not getting what you want'. The first reaction is despair and then anger. Fear, sadness and agitation are also forms of anger. In all cases, there is something you don't want.

Anger is also an emotion that indicates (and can break through) a boundary. Energetically, it is a charging energy that moves up through the back (or fixes) and wants to express itself initially through the arms and mouth (fight reflex). Anger in its essence is pure power and is often a change energy; I want to change the situation. This can be the environment or just your inner perception. It also has to do with independence. When you are angry it always has something to say about you. Someone who always reacts angrily to the outside world might want to step back and take a look at their beliefs. Someone who always swallows their anger (and doesn't act on what they feel) may need to shamefully lash out. Fixed anger shows itself in the body, for example, in tense jaws and back muscles.

Anger and aggression often signal the arrival of a valuable insight/change moment. Anger in this context is "as yet unseen clarity or dependence. Anger and aggression are tremendous forces. In the development toward autonomy and individuality, these emotions are an important source of power. Feeling strength (I can) gives confidence and support. In this strength you can truly feel yourself.

My experience is that anger on the one hand decreases because I can easily say 'no' and live in acceptance of what is happening (in and around me). By understanding 'what I am' and how the ego works, there is a total relaxation. Even in the presence of anger. A tremendous aggressive or passionate force can emerge, directed forward to free a desire or stop a situation. Anger has become short and powerful.

I can also sometimes feel restlessness and irritation as a result of physical out-putting. Then I am alert to feel these emotions internally and be with them without projecting them onto someone or something.

When you can't say "no" you can't say "yes. Life is complete (and non dual) when all sides are there.

Hint: When you feel anger go to the essence of strength contained within it. Use this strength to brighten your message and be gentle toward the other person.

It was important for me to get in touch with anger and learn to express it (in bodywork and my daily life). Feeling anger allowed me to better explore the origins and concepts of this emotion and feel what I want and don't want. I am free in expressing what is going on in me, knowing that it is also illu- sie. All my opinions consist of concepts and are not the ultimate truth. Yet it seems that the ultimate truth of self-realization is realized only when personal opinions can also be completely there. I experience that as I am I. While I know doubtlessly that I am consciousness the personal can be fully there. Every second everything is seen through.

Anxiety (derived feelings are shyness and pa- ness).

Fear is a natural feeling. Fear arises when inner impulses overload the organism. Fear is a feeling of danger. It happens when the (inner) threat is or seems proportionally greater than our strength. As children, we quickly become familiar with this because we are dependent and helpless.

Anxiety serves the purpose of reacting alertly to dangerous and/or painful situations. The first physical reaction to fear is a contraction of the body. The energy tends to shoot up at the front of the body and becomes fixed around the heart area and throat. Usually the breath is held, the head moved back and the shoulders pulled up. Depending on the person and the situation, a fight (woe- de, forward attack), freeze (inward paralysis) or flight response (running away) occurs. The reaction is focused on finding safety.

For example; seeing a wild animal scares you and makes you run away. Fear can also have an unclear origin. This is

usually called neurotic anxiety. A compulsive act can then make one feel safe.

Certain parts of the brain act as a kind of filter for information. They determine whether a situation is judged to be dangerous. When there is danger, stress hormones are produced. Some of these are: acth, norepinephrine, epinephrine, noradrenaline, cortisol and adrenaline. These substances caused the body to enter an emotional state in which adequate action can be taken: the heart rate is increased, breathing is quickened, the pupils of the eyes open wider and blood is pumped especially to the arms and legs at the expense of blood supply to the vital organs.

How is it explainable that some suffer from anxiety and phobia quickly? It is suspected that biological factors have a major influence. Some people have a nervous system that is more sensitive to experiencing fear. The severity of this anxiety is determined by the amount of hormones and not by the amount of danger. So when the body over-reacts, too many hormones are produced which can cause extreme anxiety. For this reason, hypersensitive people may react more violently in dangerous situations than others, simply because more hormones are released. When there is danger, anxiety can arise.

In my experience, the (degree of) presence of anxiety is closely related to my perception. For example, I used to learn to suppress emotions and desires. Because of this development, I had become afraid to show and experience (intense) emotions and desires from others. A consequence of this is that I had developed various forms of fear that made me not feel myself and not know what I wanted or did not want.

In the following text, I am referring to forms of (neurotic) anxiety that stem from conceptions and not the physical fear of survival.

Fear always has to do with an idea of pain in the future.

Fear is a mental and/or physical memory of pain projected into the future (the idea that pain will come again). There is no way to fight these images, because they are fantasy images. In the end, all fear comes from the fear of dying.

Anxiety is a great example of the inability to live in the moment. The past no longer exists and the future has not yet arrived. Concepts from the past and images about the future create a contraction in the present. Usually this dilemma arises when a desire is coupled with a feeling of pain.

In our lives, we are rejected thousands of times. This hurts. This rejection in the past (especially in baby time, because ego functions were not strong) creates fear in the present to reach out to the other. The approach anxiety and separation anxiety are stored deep in the body and have no sense of age.

The feeling "fear" is usually translated into a mental belief of resistance, for example: I don't want to, I don't dare, I can't do it, it's too much, etc. All forms of "no. Not being *able* or *willing to* feel the underlying/evacuated pain perpetuates the feeling of fear; avoidance of pain produces fear, fear produces tension and tension produces pain. This pain is also avoided and the cycle begins again.

Anxiety is resistance to feeling pain. Anxiety indicates suppression and/or avoidance of pain.

People have so many subtle fears that they are hardly recognized as fear. How subtle fear is present can be examined, for example, in everyday contact with others. Intimate contact generally already evokes tension/anxiety. You feel this when you look into someone's eyes or touch their body. The fear of intimacy/rejection prevents you from getting (and giving) what you most desire; safety, love, attention and care. Other fears include not living up to your ego ideals or being afraid

for your own impulses of sexuality or destruction. So anxiety can also have an inner cause. To get rid of this (chronic/neurotic) anxiety, it may be important to act (discharge). That is giving in to the fight, freeze or flight response that arises. Acting can include fighting, joking, crying, isolating, exercising, discussing, walking back and forth, singing, cleaning up your room, consciously relaxing, surrendering, etc. Through these actions, hormones in your body are used up and converted to other substances. As the number of stress hormones decreases, your stress decreases. If the feeling of stress or tension is not converted into action, then these hormones remain active in your body.

Where there is fear, there is (pain) avoidance. Fear arises for the feeling that is being avoided/suppressed. Where (pain) avoidance stops, fear disappears. Often a person is not aware of the avoidance of pain and/or pleasure. Fear does not arise from a conscious action, but is a result of a confusion/unclarity in consciousness. What may/may not be there?

Example. Jealousy is a combination of fear and anger arising from possessiveness

For example, my wife tells me something about meeting a man and I feel a sharp contraction. Jealousy. A fear of being abandoned, that the other person is better. It is accompanied by a threatening feeling (fight and flight reaction of the system). The following tendencies emerge; I disconnect, I don't feel loved, I get thoughts about my wife's negative traits so that I can leave more easily (in my mind), I shut down emotionally, I think of other women as an alternative to disconnection, I tend to keep all of this inside because of which the pattern keeps running internally, I become super alert for rejection which keeps the whole circus going, anger arises and a strong desire for sex to reconnect. All these moves happen in a matter of minutes and as you can see not really conducive to a flowing connection.

Example Worrying creates anxiety

Mulling (thinking in search of a solution) tries to help avoid pain or pursue pleasure. Mulling creates a persistent high tension in the body and mind mechanism. The impulse to fret can have multiple causes such as; a diseased organ, a disrupted hormone balance, too many responsibilities, being out of touch with the body and thus reality, having no overview, being too preoccupied with the environment, etc. The over-moderate brooding is accompanied by the production of stress hormones and thus a persistent anxiety, (over)fatigue and / or other physical and psychological complaints. Usually there is also indecisiveness, procrastination and avoidance behavior. These symptoms in turn lead to brooding and thus anxiety.

Fear wants to help you not feel/avoid pain, and if you look closely, you will discover that in many cases fear is not functional. What you avoid or suppress, you cannot release. Thus, it is mo- equal to live in constant fear without changing anything. When the system continues to avoid or suppress pain, anxiety can take on unexpected forms such as; tunnel fear, agoraphobia, fear of flying, excessive fretting, etc.

Yet fear is part of the body. If you no longer have fear then you know for sure that you are dead. A fresh way of living arises by constantly facing your fear. By no longer having fear or desire in the state of enlightenment is meant that "that which you are," beyond body and mind has no fear and desire. From this position you can look at fear and desire with space when it arises in the body. There is eventually no identifi- cation with it, even though these feelings can still arise.

Hint: Do not be afraid of the fear. When you feel fear, go to *that* which sees that fear and feel through the fear. Look the fear in the eye. What lies behind the fear?

Anxiety consists of several layers. In expressing fear, a layer of anger usually surfaces first. After the anger comes

usually the repressed pain and sorrow surface. The core of the oppressed pain ultimately consists of some need for love, for example; wanting recognition, wanting to be seen, wanting to be touched, wanting to be protected, etc. Seeing this belief/need brings you directly to the feeling of space and presence. Here there is no fear. When you experience a lack of love you will feel a need to accumulate matter and concepts about yourself and the world around you with the intention of compensating for this lack. This does not work because anything you accumulate can be lost. This prospect in turn creates fear. You may fear losing your life, your connection to your mother, your loved one, your personality, your comfort, your possessions, your self-image, etc. When you fear losing something (a form of pain), fear will manifest itself again and again.

Behind the fear and pain is the feeling of space and love.

The moment you understand the true nature of fear, a transformation can take place. Fear then becomes exciting and exhilarating; fear turns into curiosity and intense living. The transformation of fear is the development of courage. By courage I mean an inward focus that can feel the fear and not be overwhelmed. The goal is to shape and lead your life with both feet on the ground. There was a saying at a gym that resonated with me in this context; winners have plans, losers have excuses.

*When you undertake extreme activities you encounter fear and you can explore its effects. In my experience, doing sweat lodges and drinking ayuhasca are fear-inducing activities. In both cases there is no or little control of normal sensory perception which provokes fear. The fear arises when holding a single thought for the purpose of maintaining a reference point. In these rituals, I have learned to let go of these thoughts over and over again by physically and mentally surrendering completely to the situation. Accepting every experience of resistance. What happens is that a state of **singular presence** arises where fear no longer arises. This is a state of pure*

strength and love. In this surrender, there is no more idea of a li- cham and mortality. So this is also a possibility of being human. Fearlessness through complete surrender. This even goes beyond courage.

There are many powerful rituals that can create an experience of fear. Within the safe conditions of the ritual, transformation of fear occurs naturally. And because daily life is hardly ever this extreme, it becomes easier to surrender to ordinary life.

Example. Unconscious fear

I had an anxiety attack during a marriage crisis. We were fighting, I was in the bathroom recovering and felt a total separation coming on. I had never experienced anxiety attack before and was aware of the thinking running wild in a certain pattern and the ever-increasing emotion of fear. I began to sweat and my heart pounded in my chest. It felt like I was dying. I had already practiced a lot with fear in sweat lodges and ayuhuasca sessions which allowed me to stay clear about it. My surrender to death had also been explored enough that I felt ready to die. I relaxed on the bed and let the fear fall out. After a few minutes it slowly subsided, but what exactly was going on did not become clear to me. In the following days and weeks I felt vulnerable and there was a slight fear of recurrence.

And it came. Perhaps a few months later, I was all sitting on a bench during my lunch hour at work and was overcome by rising anxiety. There was absolutely no trigger from outside. It was summer and I was sitting on a bench. Everyone around me was doing their thing and I was filled with anxiety. Staying with it again and it subsided again.

The third time I was on vacation with a bunch of friends and had gone to eat alone in a village. I was in the mood for rice. There I was sitting quietly in an idyllic spot eating delicious food and suddenly there came that fear again. I gave in to it, only now there came an extra conscious-

are. Let me look at the moment it started. In fear, I ran down my memories and an image came to mind from enke- le minutes ago. A woman walked past my table and I saw her backside. Long brown hair on her shoulders and I experienced a motherly feeling at this memory. Suddenly I saw the connectedness of the situations in which I had an anxiety attack. They were all situations in which I was separated from my wife or the group. I intuitively recognized that my wife and the group had been symbols of my mother all along. This is probably the feeling a child of 2/4 feels when it is in separation individuation and slowly distancing itself from the mother. In my case, my mother was out of my life at that time which has probably always been in my system. After this physical and mental understanding, I never had the fear again and a process of further separation and independence began.

Sadness (derived feelings are wistfulness and melancholy).

Grief is usually related to some form of loss and is accompanied by feelings such as helplessness, powerlessness and loneliness. Grief arises in the holding or right letting go of the past. You have lost or are about to lose something you love very much (a person, an animal, a fantasy, a wish, a desire). Grief is often accompanied by crying. Crying has a discharging effect. The spasm of pain is released by the uncontrolled jerking movements of crying. Feelings of warmth, depth and softness arise. The body regains its suppleness. Crying also has a strong communicative aspect. Namely, it creates a situation where the other person is invited to open their heart and be cared for. This demand for care (and getting it) is an important aspect of crying.

When a child has a desire and it is not satisfied it will usually first insist then get angry and eventually cry. All healthy physical reactions.

Willpower

Acting on willpower (I will) looks like a stress response at the body level. Willpower is a natural impulse to resolve an (emergency) condition. Willpower can break through and change things. For example, it is useful in surviving li- chaam or building a house. However, willpower does not make us happy. In this day and age, we mentally set goals that then act as a tension (willpower) and create stress. In our culture, having "willpower" is positive. When attention remains fixated on a particular goal or desire, *wanting* turns into *having to*. Having *to* then often becomes stress.

By being in touch with my body which needs little, my personal will coincides with the will of existence. The essence of will is a sense of strength and inner support. Goals continue to arise, but now in accordance with my body and the environment. In this situation, everything happens naturally and the pace of life is generally slower than on the basis of a life with mentally set goals. This is quickly mistaken in our culture as "ambitionlessness. The will is then a force that comes up when needed and provides a sense of inner support.

Choices.

Do you believe in free choice? Yes, of course, I have no choice.

Behavior is triggered unconsciously and sometimes made known to consciousness which awakens the idea of free choice and free will. You need only look at this moment; memory constructs an image of this moment and a meaning of this text so fast that consciousness (the idea "you") cannot consciously perceive it. This moment and choices are made for you. At most there is a perceiving the result (and thinking that you are choosing something). In reality, everything happens automatically. Choices (and the "I") arise in relationship of the body with the environment. Something appears unsolicited on the screen of your consciousness and far- according to it, a yes or a no arises automatically. Choices happen. Why something arises and how a particular preference arises is ultimately a mystery. Question: what is your favorite color? How does that come about?

Where do your thoughts and feelings come from? Why don't you change? This moment is spontaneously created by millions of factors. As long as you do not see that choices arise spontaneously and that this is perfectly in conjunction with the environment you will have to make the right choice again and again. Relax, listen to your body and let choices emerge.

In my experience, I cannot figure out where my feelings or thoughts come from (check this with yourself). They come up and based on these sensations I wait or do something. My choices come primarily from the connection there is with others. The choice unfolds as a pattern and the end result is whispered by a 'soft voice' or a spontaneous re-action. The "soft voice" is usually barely audible; it never protests the loud arguments of thought. It has endless patience and it knows it will eventually prevail.

The idea that there is a free choice is part of the I am someone dream. A choice comes from the (unconscious) knowledge and feeling of/about the situation. Where does this knowledge or feeling come from? What have you determined in this? Reduce all choices that happen to their source. How free are your choices? In the end, this also has consequences for judging others. When you know that everything happens and there is no free choice/will you can let everyone be as they are and at best give new information so that other choices can arise.

What is your choice when you walk down the street and see a fresh hon- dung roll? Do you step in it or not? (no). And what is your choice option if you don't see that same turd?(then by un- chance I step in or not). And what determines whether you see or don't see something?(chance, how attention is focused).

When you have considered these questions, you see that there is never a free choice. The only thing that exists is seeing something or not seeing something, and that happens spontaneously, beyond any free will or choice. A choice arises naturally. Life is a game of be- witting.

Task :Experiment with choices by not deliberately making a choice with thought. You can allow a choice to emerge by constantly staying in the moment.

Control.

Imagine you have rented a boat. You get to sail this on a real river. The river goes to the right, you steer to the right and the boat goes to the right. Then there comes a fork and you steer to the left, the boat goes to the left. Everything is going well. There comes a right turn, you steer to the right and the boat goes to the left. You think "I'm not doing something right" and you go on a boating course. There are many boating courses in that area. You get certified and you go sailing again. Turn right, turn left at the junction, there's that right turn again, and... yes, it's going well. Of course you are happy, because that course helped. Then comes another turn to the right, you steer to the right, and to your surprise the boat goes to the left. Total frustration. You go looking for the renter of the boat to ask how that is possible. Then an employee of the amusement park comes and tells you that the steering of these boats has never been connected to the rudder.

Thinking ahead gives a sense of control and anxiety. This continuous forward thinking the system does automatically. Being aware of this movement in consciousness allows you to stay in the moment with attention. Few people know the safe feeling of totally letting go of control. To live in the now, is to live in the unknown.

Thinking is only an activity in consciousness. By shifting attention to that which the thinking sees, the thinking loses its power. Man lives in a dream in which he is convinced that he has influence over the course of his life. Consider what you have really determined in your life so far? Stop experiencing, breathing or thinking for example. Why do you live where you live, live with who you live with? Why do you have two nostrils, two ears, two hands and only one mouth?

Responsibility

Responsibility is the ability to respond with feeling (for the whole). No one wants to ruin his or her life. If it does happen, it is a result of unconscious patterns. All you can do is be alert and have the intention not to create pain.

Right and wrong.

We are used to thinking in "right" and "wrong. These judgments come from the pain and pleasure principle and learned (cultural) concepts. When something hurts it is 'bad' and when something brings pleasure it is 'good'. When something is 'good' we reward it and when something is 'wrong' we punish it.

All religion stops as soon as we admit that we carry good and bad within us. With that, the gates of paradise open again for us.

Punishment and revenge

Punishment and revenge are inflicting pain in some way (physical or psychological). This can be a prison punishment, but also a physical punishment or withholding loving attention. Punishment and revenge come from being unable or unwilling to deal with the pain in your own body and mind. It is largely based on the idea that by "giving back" the other person's pain, your own pain is softening. This is a violent system and perpetuates itself. Wisdom comes from controlling direct bodily impulses with abstract thinking (thou shalt not kill, steal, etc.). This is a sinful development of the ego.

Every action comes from a beautiful desire; I want to be free, I want to be seen, I want love, etc. There are usually ten thousand causes why someone has a violent attitude. Look for the beautiful desire behind one's actions. In such a view, only the good exists. And of course you have to set a boundary.

The critic

The critic arises simultaneously with the self-reflective capacity which develops it until the 9^e year of life. The critic is a reminder of the ideal parent, caregiver or significant other. Its purpose is to keep the relationship with these persons good. It also has the goal of ensuring that this 'person' is always with you. It is the outer layer of the personality and usually comes into consciousness first when self-examination begins.

At the core of the critic is an I-ideal image; how you or the world should be. This comes from internalizing authorities (parents, teachers, books, etc) and/or a chronic unfulfilled desire. When you lack and desire something you start criticizing the world or yourself in that area. Judging yourself, others or situations usually stems from your feelings of pain and pleasure. When someone has hurt you you will tend to judge that person as "bad" and somehow punish/suffer that person. The critic is a tremendous need to tune in to others. It tries to help and really connect, but usually results in the opposite. It often uses an offensive tone and points out weaknesses in its own system or that of the other person. To this critic you can say "if you talk to me like that again, just go around the block. There is also a more invisible critic that translates into a "negative" background feeling. The critic has the idea that there is 'right and wrong' and that he knows 'right'. The critic has an agenda and strives for the good. This split into 'right' and 'wrong' never leads to unity, peace and perfection. When you see that the critic cannot help you you can only "let everything be as it is.

The critic is always pursuing a selfish (childish) agenda. It has the drive to become or want to be better. For example, to become enlightened, maintain a good image/identity, fill a deficit or improve the world. When there is an identification with the critic's sometimes delicately spiritual concepts, a confusing situation arises. The critic in you, like everyone and everything else; wants to be seen and loved. The source of the critic is often also the deep emptiness of drift. This emptiness of overle-

vings anxiety, gluttony, envy, infinite scarcity and lust cannot be reasoned away. Feeling through and seeking these deeper layers of the body is necessary to see through and release the repression of the critic. The biological drive for life, in a free state, is the source of zest for life, serenity and joy without reason. The power of the critic is redirected and focused on the critic himself.

Although the critic's judgments can produce many loving actions, it is a form of control. It can be recognized by the emotional commotions caused by clinging to certain spiritual concepts that you believe to be the truth. From the activity of the critic, it is impossible to go to silence. Silence is there only in silence. As long as you believe that the critic can bring you to silence or better relationships it will continue to gnaw. You will have to become completely real and take yourself as you are with all emptiness and urges.

In my case, at this stage I felt a gnawing dissatisfaction even though I felt I knew everything. There was an identification with fine-sense perception and the many subtle insights in the spiritual realm. An arrogant critic arose. This movement was ongoing awareness of feelings, thoughts and other perceptions for the purpose of (narcissistic) control. There was an activity from an "I am spiritual" reference point. I lived with a childish image about enlightenment; that I should perceive everything, that there should be no resistance, no sense of "I," and all these human feelings and thoughts were not part of enlightenment. There was a - I know attitude -.

Experiencing the body with all its emotions and sensations is a direction to move beyond the critic. The experience of conceptlo- ze presence (I am) is free of the critic. The critic is for- namely a mental activity.

Exercise: Allow yourself 20 minutes a day of carefree enjoyment (incl. of the critic's entertaining comments, invite him into this celebration). One way is to consciously dwell on some good mo-

ments in a day. When you walk somewhere, have a nice coffee. Normally, the nervous system is conditioned to react only to problems, signaling and storing them. It takes conscious action to establish and strengthen other neurological conditioning as well.

Intellect.

The pattern of distinguishing is of great value. For example, it is advisable to ride a bicycle and milk a cow and not the other way around. I would call the process of discernment in this context the "intellect. The ego stems from this distinguishing consciousness function. By distinguishing, the ego can eventually see through itself.

If you were to mix water with milk, the intellect can drink in such a way that it absorbs the milk and leaves the water behind. That is how finely tuned discernment can be. The intellect cannot tell me "what I am. Understanding does take me to the edge of the abyss where I am pushed over the edge by a greater force. The fall of joy.

Assignment : Write a report on your image of enlightenment. Go on and on until you get to your core "truth". If necessary, rewrite it over and over again.

Laziness

Man has an inner laziness to go "inward" with attention. This is not a conscious refusal. It is even worse; it is unconscious. People prefer to be occupied with outer things. There is no fighting against that. This is man's suffering. It is an un-conscious sleeping state and that is ignorance. This is the reason why- because all spiritual traditions talk about sleep and awakening. Meditation is getting used to yourself and consists largely of self-reflection and sitting in silence. Meditation is an important tool toward self-realization and thus ultimate happiness. The two biggest obstacles to not meditating are laziness and forgetting instructions.

Passion the belly feeling

Life is a becoming/evolutionary process. Part of existence is constantly moving into the unknown. One of the beautiful things is the passion that arises from this. Passion I see in this context as 'the love to act'. Actions in daily life could then be seen as 'love in action' or 'manifested love'. A vague feeling moves to an unstoppable movement in search of complete satisfaction of body and mind. In addition to desire-lessness, human beings have the lusts of contact, creativity and liberation as potentials. Full gratification involves goal-oriented effort and total commitment. It does not matter if the goal is achieved. It does not mean that you always feel like following the passion; it often comes from a greater strength.

Depression and burnout

Not rest, but passion may be the cure for exhaustion.

Burnout and depression is a temporary breakdown of all the (false) sense and structures built up in life. It is a fall to then land with both feet on the ground and start feeling again. The origin of depression or burnout lies in (not feeling well in) one's own body. To have lost connection with the body is to have lost connection with life and the ability to enjoy and live from the heart. There is usually some form of a loss of "love" and a habit of reasserting this by living from willpower and a strong focus on the outside world. The mental critic is strongly present and causes a prolonged excessive presence of stress hormones in the body, eventually exhausting the body. The body can no longer respond. From a neurological standpoint, there is little "fire" in the brain in depression and burnout. Re-activity measurements show that low frequencies in particular take place. The body has poisoned itself and it is now important to move and breathe fully to get rid of these toxins. This is the last thing you feel like doing in this situation. Depression is seen as the collapse of will power and is accompanied by intense feelings of helplessness and inferiority. The mental illusions, such as "I am what I pres-

tar" or "I must be perfect/different" collapse. Because of these inner beliefs, you carry burdens that are not yours. Depression or burnout forces you to look at what is left of you when you can no longer or do not want to meet these expectations. It brings awareness to deeper layers. The natural process of rebuilding is hindered when you are unwilling or unable to feel feelings associated with depression and/or burnout. You can think of: inferiority, helplessness, inadequacy, fatigue, passivity, meaninglessness, powerlessness, gloom, irritability, sleep disturbances, relational problems, etc. We- rebuilding can only happen when these emotions are felt. The use of medication can be a temporary aid to relieve physical and emotional pain. Although this is symptom relief and concentration becomes worse due to side effects, the process of realization and construction continues internally.

Depression and burnout can also result from physical illness. In illness, the body drains life energy to repair the sick part. Therefore, always check your physical health first.

The child is totally dependent for its well-being on the mother. When the mother withdraws in some way frustration (hatred) and anger escapes. The child screams and cries. The mother's withdrawal equals "pain. If the mother stays out of the picture and there is no replacement, the child eventually moves to a depressed/paralyzed state. The body no longer gets around to reaching out for love and care. The child suppresses feelings of loss, withdraws further and further into himself and lies quietly in bed. A similar pattern in childhood is usually also (the cause of) it a pattern of depression later in life. There is a loss of a love object. This *may* ultimately be a person or an expectation. When this loss cannot be fully felt, accepted and expressed, it finally becomes depression. Thoughts arise such as "I can't," "I don't want to," and a directionlessness arises in life. In acceptance and expression of the loss through crying and grieving, new energy to live arises again. In depression, it is important to

refocusing attention on connecting with others and finding ways to enjoy oneself physically.

Having little contact with the body is a cause of depression and burnout. The focus of attention goes to a gem (which stems from a mental image) and to the less pleasant things in the world. This has become a habit. A mental attitude of "waiting for a better time. Bringing the focus of attention into the body trains the lichen to start feeling again. A different habit develops. As you continue to do this, the perspective of feeling and thinking changes from "emptiness" to "life. It sounds too simple to be true, but it works. Our natural state is peace, joy and happiness.

Letting go.

To let go of something, you must first hold it completely and understand it. Only when you see that "something" you are holding on to makes no sense or is not true does letting go take place.

Feeling rejected and inferior

The origin of the feeling of (self) rejection and inferiority lies in an unfulfilled desire. It is a feeling, mood or state of mind of inadequacy, a (just) not being good enough and a loss of self-worth. Feeling "worthless" regardless of what you know, what you do, what you have or who you are. Everyone knows this feeling. Usually no one shares it out of shame.

Desire/Conviction:

I want to be
I want to be taken
seriously I want to be loved I am
I want to be
I want to be
appreciated I want to be cared for I am
I want to be
recognition
I want to
alone

Rejection:

seen I am not seen
seriously I am not taken
not loved
heard I am not heard
appreciated I am not
not cared for
recognized I am not getting

belong I don't belong I am

These physical social desires have to do with survival. The origin of the lack is usually in early childhood (you were not seen, loved, etc.). In aging, this perception system only gets bigger and bigger because it is self-sustaining. In our society, we have developed the habit of seeking our identity outside of ourselves. We have become dependent on others for our sense of love and well-being. It is contingent, temporary and local. The more dependent you are on such a desire or belief, the more intense the feeling of rejection and unhappiness can be.

When the realization arises that you are the *consciousness* in which this game is taking place, the feeling of love will reveal itself which is always there. This love is always there and everywhere.

Pre-trans confusion.

Pre-trans confusion is extolling back-to-the-child-state. However, the unity of the child-state is not in its full potential. First ego structures develop and from a mature ego can develop essences such as; strength, equanimity, serenity, clarity, compassion, etc. From this base the ego can transcend itself into a trans ego state. A non-dualistic state in which all ego structures are included. When you are convinced that the child-consciousness represents the enlightened state you get methods and forms of therapy that only seek free expression, spontaneity and dependent symbiotic relationships. The essences that emerge from an adult ego structure such as discipline, strength, answerability and intelligence are not developed.

An enlightened person who has attention in the non-dual does not have to be so enlightened at all in some aspects of daily life. This can be seen, for example, with some spiritual teachers and church authorities. Although there is complete wisdom in the area of the divine, there can also be confusion around sexuality, money, power and relationships. Allowing the non-dual ground of being to shine through in daily life is a subtle process of awareness. Morality usually has as its reference point; how can we survive together in harmony.

Background feelings.

The body is usually in a background feeling. These may include feelings such as discouragement, resistance (aversion), nervousness, loneliness, enthusiasm, grayness, sadness, restlessness, curiosity (wanting to know the truth), contentment or a neutral presence. Background feelings can stem from living in presence with family (e.g., secondary trauma) or one's own forgotten traumas. A background feeling influences the interpretation of perception (see filters).

When I make space and set aside my daily "problems" (Step 1 focusing) I often come to a background feeling of "I'm not good enough" or "I can't do it. These are subtle transparent layers of feeling. When I become aware of the different background feelings, I can let them be there and explore them. Through the exploration they are naturally transcended. Then I come into the big space or the singular awareness of what I am arises. From this state, feelings of happiness and ecstasy arise.

My experience is that by focusing attention on the (exploration of) bodily enjoyment this automatically becomes a dominant background feeling.

Mood swings.

A healthy person constantly changes mood; from anger, love, sadness to joy, etc. Each strong feeling creates a new inner direction as a possible response to the environment. Our biochemical body processes are the basis for our moods. Hence, sleeping and eating well is important. Another good example is the seasonal changes in the Netherlands. Each seasonal change usually creates a mood change. Mood swings are natural. The movements in the universe even affect our moods. Mood swings don't have to be understood or changed. The biological system, like all other living material, goes through movements of construction, depression and destruction. These movements proceed in perfect balance (with the environment). This balance is constantly disturbed and sought by the eternal reaction of everything to everything. Just like a tree that has leaves

gets in spring and becomes barren in autumn. In this movement lies eternal silence.

A survivor of the 1972 plane crash in the Andes Mountains recounts that the body and mental conditioning changed in a day and adapted to the new situation. The first day, the tremendous cold and hopelessness felt like a desperate life-threatening situation. A day later, the mindset was adjusted to act and the body felt it could hold its own.

Ego cycle and authority

The ego consists of innumerable memories of subject-object relations and self-representations. These are automatic processes of the nervous system. The nervous system maintains the ego a cycle of dislike (it is not good the way it is), hope (for a better future) and desire (for that which is needed for this better future). This simple game also involves the teacher. When you feel that something is missing you tend to look for an authority outside of you who can help you or become one yourself.

When you interrupt this cycle through the realization of pure presence (wisdom) everything falls silent. There is a moment of being alone-without relationships, mood swings and loneliness. There is no need for authority at all.

Intention.

Even if you break your promises ten thousand times, or more, keep coming back to them. A promise is an intention in the moment. Intentions can change, making promises unfulfilled. Le- ven for the whole is a pure intention. Find your self-centered intention in every experience and feel the pain it brings. This examination consists of making mistakes. Every day you are presented with tests and make "mistakes. The more you can handle, the greater the test becomes. This never stops. Insights come when you accept your "mistakes. Everything that has been seen can no longer be unseen. Every day you get opportunities to live for the whole and let your selfish intentions dissolve.

My teacher Isaac Shapiro once said; "In my life I have never had any intention of hurting anyone, but looking back I have created incredible pain."

Trust

The more you feel, the more you trust. Trust has to do with feeling but is not itself a feeling. The more contact there is with the strong emotions in the body the more confidence there is. In fact, each strong emotion creates a doubtless action and that creates confidence. A lack of confidence is created by the difference between your mental images of "how reality should be" and reality itself.

Once I was lost in the mountains for several days in India. In climbing mountain slopes in search of a landmark there were feelings of deep despair and tremendous life force. After experiencing these extraordinary forces, a great inner confidence arose and remained in myself and the body. Similar smaller forms of this power I feel in dancing, in martial arts and powerful meditations.

Intuition

The ground of everything is love, essence or consciousness. It depends on how you experience or call it. Everything is imbued with love and everything grows on this energy. Everything and everyone functions better when it is loved. This space is also where all information resides. In my experience, when I tune into the space beyond thinking and feeling, I receive all kinds of information. Here there is no doubt, fear or ambiguity.

As the mechanical thinking voice fades into the background, space is created for listening to the body, the environment and the greater. This is where intuition and mediumship arise. Intuition can be a feeling based on experience, but it can also be information from another source (mediumship).

In my case, information comes in the form of thoughts (other people get visual images or feelings, for example). For people who don't know this, this is difficult to explain. What I can say is that they are thoughts that you recognize as not coming from yourself. It is like being talked to (a sense of "me" and a "big- re entity"). Thought, in this sense, is the universe's medium of communication with the body and itself.

Synchronicity

Another aspect is the increase of perceiving 'synchronicity'. I see synchronicity as (symbolic) recurring messages or the 'coincidental' coincidence of the inner world with events in the outer world. The universe seems to be a cohesive and organizing force. In this openness to the "greater" everything goes perfectly.

Helen

The process of connecting and healing is an important factor in the universe. Everything is moving toward healing and becoming whole. This is the undercurrent of the material we see. In subtle layers of feeling you can discover this experience for yourself. The body loves itself tremendously. It has tremendous self-love. The body is also able to love everything else. You can feel this when you bring your thought into the body and feel all the cells. This movement toward becoming whole is infinite and is the background of the illusion of suffering. Suffering is the path to opening, healing and happiness. Consciously experiencing pain brings the system to wholeness. Personal healing contributes to the healing of the whole. Healing and suffering go on endlessly. Only a certain lightness arises in it. The struggle stops. So-called "negative" feelings such as egoism, attachment, jealousy, selfishness, etc. remain. From Self-Realization, they are just no longer responded to. That is the social world of the body, thinking and feeling. This moment is saturated from all previous evolutionary and psychic developments. It also produces feelings such as a sense of connectedness, bodilessness, total clarity, omnipotence, ecstasy, laughter and joy without reason, a sense of being "here and now" and at the same time "everywhere and always" and a buzzing presence. These gevoe-

lens create a broader identity (I am light, I am one) and an important basis for continuing to see through the limited "I am a person" structure. In seeing through the 'person', feelings such as ambitionlessness, meaninglessness and directionlessness can also emerge. The goal-oriented "person" dies in a certain way. The mind only really comes to rest when it sees that it is only a small (visible) part of the total (largely invisible) cosmic movement. See chapter "I" for a description of more equal different phases.

Surrender and body.

Surrender to the body is surrender to the heart and the greater. Surrender can feel like crippling gratitude. All the spires relax and the body moves to the ground. Whatever life wants, I do. Even in total exhaustion and pain, I can be lucidly present. Everything goes through the body. Body is consciousness. Body is love. Surrender to a teacher can be surrender to the missing parent. Seeking enlightenment can come from the lack of love. Simply surrender to the body, yourself. What is the body telling you? Ask your questions of the body and begin to trust this wisdom. When the body feels itself, it feels self-love. The body is built according to universal laws, self-love is total love. Spirituality is something very earthly. When you can feel the whole body from within and relax all the muscles you have achieved all spiritual goals. From this situation the body can love and receive love. There is no more oppression and hardness. Feeling the body leads to softness and space. In this space you will easily see "what you are. When the body and mind system is charged by life it is time to give of yourself. Giving is self-expression and is associated with great social satisfaction. Deers is about your relationship with the world. On the discharge of surrender follows de-tension. A dedicated life, choosing 1 thing gives direction, complete discharge and therefore complete relaxation.

Growth

Life is an infinitely ongoing growth. It begins with the growth of the body. Then comes a growth of body movement, ken-

ness and wisdom by piling on experiences. Surrender yourself to life, the body and infinite growth. Truth wants to make itself known through you. Truth wants to live with a unique body and be fused with infinite space.

Individuality

When you feel your individuality you know what you want and don't want. A free or mature "I" can bring all these desires into the relationship with others without suppressing these desires or wanting to manipulate the other to get the desires satisfied. Everything has space to appear. For example, I can express that I want something from another person, and the other person can express that they do not want to respond to it or do not see anything in it. Both remain in their (relaxed) individuality without a struggle or a satisfactory solution. Just-Me-Being with what is. It is more an attitude of sharing yourself and giving instead of taking and wanting to have.

Surrender

From the perspective of man seeking pleasure and avoiding pain, the world is not perfect. From the perspective of presence, "everything is as it is" with a sense of perfection. The new man is independent, autonomous and lives in the service of the whole. The new human is attentive in the moment and feels body sensations, temperature, presence, is aware of thoughts and actions resulting from them. At the same time it understands that wars and quarrels stem from ignorance. Natural disasters with hundreds of thousands of deaths happen. Its own death is a fact. Everything is born of chance and coherent intelligence. Everything goes as it goes. All the ego with its fixed ideas can do is surrender to all this. Set aside all rules, get out of the way. Thinking cannot grasp it. Surrender, surrender and surrender. In this state of being everything comes up judgment-free; (improving) thoughts, emptiness, anger, sadness, ecstasy, love, a sense of perfection..... . .

Unfolding comes naturally

Presence without effort is the only way. Unfolding goes from-itself and nothing is needed for that. Not even conscious attention to

Presence. When at some point you see that you *are* Presence this perspective is clear. Until then you can continually move out of the way of your unfolding. Surrender to the moment. Universal intelligence proceeds according to laws that can only be sensed in Presence from moment to moment. Don't think about what your next step in your unfoldment will be. Let it all happen. Simple and kind attention is all that is needed. Be the observer of what is happening and see if you can see where everything is coming from. If you cannot see it, then you do not see it. The observer will eventually dissolve into Presence. Relax and allow yourself to be carried along. As you continue to do this, your idea of person and perception changes to Presence. In Presence there is no person or illumination. Fresh, bright, new, quiet, unknown.....

In meditation, within ten minutes, my attention moves through bodily sensations, an area of loving information (guides, beings) to the underlying Presence. In this everything dissolves. Here the individual consciousness and thought fall together in silence and reappear of-itself. Like a wave, a play of consciousness. Feelings of healing and gratitude. The veil of this consciousness enchants my daily life. Effortlessness.

In effortlessness, there is still social improvement and growth of human essence. Consciousness grows infinitely. You cannot help but become a mystic. Remember to be loving in waiting or looking for some shift in consciousness or aquarius era. Only by showing love will you feel love. Action!

Closure.

In Open Presence, you and the world are as it is. Not perfect or imperfect. Not complete or incomplete. Not right or wrong. Simply as it is now. It is a change of perception. In this unchanging Being, everything is in Becoming. You move with the flow of life and although the searching has stopped there is a great curiosity about what is to come. Knowing takes place in the endless space of not-knowing. The not-knowing is the real

knowing. When you have come here with attention, life is a mystery and you see that every movement is a miracle of perfection. That death and negativity are as perfect as life and positivity. Resistance is just a part of "what is. This is an inner attitude of devotion (essence melting love). Existence has a vast intelligence that thought cannot comprehend. Yet there is a substance of "knowingness" that understands everything at a deeper level. You do not have to change anything about yourself or the world.

Five steps

The following five steps may offer a handle on letting everything be as it is.

1. Developing a physical sense of reality by bringing attention into the body.
2. Understanding the pain and pleasure principle the stress (fight, flight, freeze and collapse) reactions and attachment principles.
3. Acceptance of the emotions and concepts that these reactions and principles bring about in the body.
4. Acceptance of your dependence on these dynamics.
5. Letting everything be as it is.

In this *letting everything be as it is* creates space for attention to move beyond dependence on these dynamics. Especially when you have the daily primary needs (food, warmth and connection) taken care of, the interest in constantly thinking about how to survive and relationships with others disappears. When there are no more interests in the world, peace arises. Attention can now penetrate the silent being and continue to delve itself into the "unobservable. The stillness grows larger and larger. This infinite deepening continues to be accompanied by mood swings and stunting in the manifestation of earthly reality. That's the beauty of it. We are simply human.

An open attitude emerges when the flow of thought is cut through and a sense of immediate awareness emerges.

state. An awareness without any attachment, simple and peaceful. It is so ordinary that you constantly overlook it. By being alert and experiencing these brief moments of immediate awareness more and more often consciously, this state of being will naturally expand until you know doubtlessly "what you are. This state of being is pure impersonal presence and at the same time it has a unique personal dimension without the images of the past or future. A person in the Now who can truly connect. Everything seems the same, yet there is a world of difference.

Let everything be as it is and enjoy the simplicity of being present.

When you are *soft and open* to your own emotions and sensations, you are also *soft and "open* to the outside world. You will have to bring the to thought entirely into the body to experience this perspective. Enlightenment is largely a physical process.

Exercise; Ten minutes of doing nothing. During this time the adrenaline of the daily routine can be broken down and the body relaxed. For ten minutes, feel the whole body. It consists of many sensa- ties and movements. Be curious every second.

Person of Essence.

Essence is an experienceable clear energy that makes up everything. Experiencing essence is accompanied by feelings of serenity and space. Essence comes to the forefront by examining (limiting) gevoe- lens and patterns in consciousness.

Essence, like water, is colorless and odorless. You can add all kinds of colors and scents to it, but it always remains essentially water.

Essence and the derived essential dimensions/qualities are the building blocks of our experience. By experiencing these building blocks more and more purely you as a person experience other dimensions of yourself. To arrive at this experience of essence, it is usually necessary first to let everything be as it is and feel the body and have some self-regulation in the world. The realization and in- tegration of this delicate essence gives an experience of a "complete person. This person is autonomous, real and at the same time is without limits and defenses. I also call it the Person of Es- sence.

As an image of "completeness," you can take a diamond. It is bright, transparent, indestructible, meticulously cut, of great value, and it appeals to our sense of aesthetics. The com- plete human being is like this diamond. When light (essence) shines through it, all kinds of colors (essential qualities) emerge. Consciousness is a vast wealth of qualities.

I am going to describe the most obvious essential qualities so that you can connect with them energetically. Every human being consists of these qualities and you can experience these qualities as yourself.

Love (physically experienced around the heart).

It is a sweet light presence. Love consists of a synthesis of truth and joy. Love is consciousness which is experienced more in the heart than in the mind. More in the chest than in the head.

Presence (I am).

Presence is consciousness. Lively fresh subtle consciousness. It is the first reflexion of essence in the perceivable world. It is the medium through which everything becomes perceptible. It is (like all other essential qualities) "what you are. Presence is also self-awareness, awareness which focuses on itself every second.

Gevaarzijn.

There is a duality in the unity experience. Objects are perceived and at the same time there is the perception that all is one. Perceiving is a reflection and at the same time essence itself.

Space or emptiness

It is like looking or feeling into a starless (black) space. Infinite depth without limits. Space makes everything small in an endlessly expanding perspective. There is a quality of space and expansion in perceiving every sensation. All conceptual meaning is gone.

Creative Dynamics.

Everything is moving. When you are in stillness there is still a fullness and freshness. An experience always has an energetic movement. This underlying force is what moves us and life.

Silence.

A motionless undefinable and solid consciousness without in- hold. It is filled with invisible power and space.

Serenity.

A calm equanimous presence. An unmoving present peace in which everything appears and disappears. It has an invigoratingly relaxing quality.

Joy.

Joy is a lively warm excited substance. This too permeates the whole body. Joy has nothing to do with pain or pleasure. Pleasure and pleasure are not joy. It is possible to feel pain and/or pleasure at the same time as joy. Joy transcends

any feeling. Joy has to do with openness in the moment. Joy arises in being present without an attachment to some preference. Joy is an enjoyment for nothing.

Will (physically experienced in the abdomen).

'Will' is a grounded, solid, indestructible substance full of trust. 'Will' is the inner movement that expresses itself. The driving force of the universe.

Melting love.

Melting love has a melting quality. It has to do with losing boundaries and a merging with the environment. A soft expanding melting substance. There is no repulsion and no separation. This experience brings about a deeper letting go and a vulnerable surrender in the body. It feels as if you are your own nourishment. Completely fulfilled in oneself.

Passionate love.

Passionate love is a powerful, all-consuming, ecstatic substance. It feels like being taken by a storm. You feel a lustful passionate fiery energy. As if your whole being is on fire. There is no difference here in desire, giving and receiving. Everything is fire. The love of life.

Compassion.

Compassion is an empathic capacity needed to accept and feel pain. In yourself and others. It is the substance that is a loving kindness. Without aversion and defensiveness. It is a loving attitude.

Strength.

Soft, transparent, penetrating, indestructible presence. It penetrates the entire body at all levels of functioning. It gives the organism a sense of security, confidence and value. It is the nourishment to function. Weakness and inferiority are nothing more than the unawareness or absence of strength.

Intelligence.

It a substance of pure light that makes it possible to be brilliant. There is an endless integrating understanding and a sensation of omniscience without knowing. The presence is so delicate; like a swan drinking milk with honey and having the capacity to separate the honey from the milk. A discernment with a royal quality.

Brilliance.

Brilliance is pure light; like a reflection of sunlight in a mirror liquefied at its brightest point. A brilliant dazzling substance that shines through everything. It is the raw material for intelligence.

Leadership.

Leadership has a sense of direction and dignity. There is not necessarily a clear goal, but it has the concentration to achieve a goal and follow through. Essence Leadership is underpinned by qualities such as; "will," "strength," and "intelligence.

Value.

Value feels like a royal stateliness. It gives an inner feeling of "value without reason. It is modest and present.

Autonomy.

Autonomy is a sense of being unique without losing the fusion with the whole. It feels segregated (separated from the all), individuated (a value of its own) and completely fused with the whole. It feels powerful, connected, independent, present and real.

The first five essences are also considered the five dimensions of consciousness. Every moment has the source within it. For this reason, you can come to the understanding of essence or the absolute in any experience in the here and now. You can add to the above list yourself with your own experience and wealth.

As you may have noticed while reading and experiencing, the essential qualities and dimensions are constantly flowing into each other and yet they are unique and distinct substances. Life always brings to light the just substance needed to respond to life. Essential qualities are like the hundreds of Hindu gods. Each god is an impersonal essence and can be worshiped separately. It is constant surrender to life that makes this essence clear and real. Discovering inner essential qualities using inquiry (waking meditation) gives a firm foundation to "the person. No outside actions or situations are needed to feel "complete.

Experience and filters

Filter creates experience and experience empowers the filter. It is a vicious circle.

Experienced and filters.

A human being is an *experiential process*. This is a process in which the thought (focused awareness) is constantly shifting. What the attention focuses on has to do with what is happening in the environment and emerging images (desires, beliefs, fears, memories). Focused attention is what I call "a filter" in this chapter. I introduce the term "filter" as an experiential concept for achieving total relaxation. The first filter that comes up in the body is "I am" (presence). This is a spacious and relaxed filter and is then transformed by the body, thinking and feeling into all kinds of loaded and constricting filters such as 'I am someone', 'I want', 'I think', 'I know', 'I can', etc. These filters arise naturally and you don't have to do anything about them or for them. Let your attention move freely and you will see through all the desires, beliefs, pains, fears and memories of the body, thinking and feeling. What would it mean to you if every experience you have says nothing about you?

It is just like a prism (clear and cut crystal). When you put it on a green paper the prism is green. When you put a blue paper underneath it the prism turns blue. When you remove the substrate (comparable to a filter) you can see the transparency of the prism. That is what you are; clear colorless consciousness.

Filters.

A filter is a constricting movement in consciousness and creates a tension in perceiving and experiencing. This happens every moment. When there is a sense of "I must," "hunger," "resistance" or "buying," you look into the world in a certain way. When you look through a "Christian" or "scientific" filter you interpret the world in a certain way. The ways of looking are a mixture of biological, cultural, religious and personal-

ke conditionings. Filters shape your worldview and your position in this world. Where the focus goes the *most you* are over all- mean the *least* free. By seeing how filters work you become free of them. In this way you can use dominant filters to become free. Establish yourself in perceiving and examine the re- arrival and operation of your filters.

In my experience, all actions are guided by concepts. Just as a computer program determines the behavior of a computer. Somehow there is a field within me that is constantly programming itself and determining the focus of attention. I cannot consciously see that process. There seem to be thousands of pro- grams running simultaneously. If you pay attention, you can see how complex it is, for example, to "make a cup of coffee" or "remember a zip code while walking from the kitchen to the computer. The per- soon is an incredibly complex system. What you get to see (your total conscious experience) is just the tip of the iceberg.

Perceiving through a filter affects your actions and sense of identity. By looking at the world with a certain focus (filter), you see only a limited part of what is going on in the world and what you are. A filter maintains itself.

Take the filter, "I want to be loved. When you look at other people through this filter, you see mostly rejection. The fact that there are also people who love you you hardly see or you distrust. To protect yourself from this love-less world (created by this narrowed focus), you develop all kinds of strategies to win people over. It feels like a big competition that you can never win. Constantly you feel fear of being rejected. From this focus on the world, the filter arises again and again; "I want to be loved.

All interaction between people is based on patterns that emerge from perceiving through a filter. All these patterns fit together perfectly. Patterns usually persist for two reasons;

1. the core is not seen through or
2. you think the pattern is useful and you don't want to let it go.

A relaxed attitude occurs when your focused awareness relaxes and expands. This is done by seeing an emerging filter for what it is. It is not the event that determines the quality of the experience, but the way you experience an event.

Everything is 100% projection; only you are responsible for your sense of well-being.

A filter is usually closely connected to a feeling and/or thinking pattern. When this pattern is not seen through, a filter will continue to watch in the background and if the situation is suitable, it will move to the foreground. All patterns and filters need to be seen. After you have seen through a filter, it will no longer determine your life. The beautiful thing is that filters present themselves to be seen. You only have to be available and perceive.

When you see through the operation of a filter (a story you have about your child or partner, for example) an experience is fresh (and empty) every time. Thus, your child or partner becomes a new experience in your body every moment and no more fixed descriptions of personhood arise. The focus of attention changes every moment and you are the unchanging observer.

Filters based on object relationship theory.

The core of the ego is determined primarily in the first three years of the child's development in contact with parents. Thus, the ego is largely composed of relational experience. This sense of ego itself is a composite of three things;

1. Self-image.
2. Object image (love object).
3. Feeling relationship between the two.

Clue; see agreement with the observer, the observed and the observed.

Experiences of the relationship between you and your parents/educators are internalized and slowly and surely organize themselves into a coherent and functioning whole. This organization is the basis of the ego.

Thus, the sense of ego is a composition of three aspects. In practice it can be seen that this inner organization is constantly (unknowingly) projected onto perception (filter). When the composition of this filter is taken apart, a more neutral way of looking at yourself, others and the world emerges. The difficult thing about unraveling these object relations later in life is that the core has formed at a time when the ver-
bale and cognitive functions are not yet fully developed and the whole thing is fixed at a feeling level. The core object relations are a physical memory, so these patterns hardly become clear with thinking and talking.

Body work and subtle sensing is necessary to bring these patterns into the light of awareness.

Example 1. My mother left me at the age of three. The developed ego-self can look like this;

Self-esteem: a vague sense of not being good enough and an inability to care for others.

Object image: the other is seen as someone who is unsupportive and perhaps even discouraging.

Relationship: a deep sadness, hypersensitive to rejection and therefore not being vulnerable towards the other person resulting in not entering into a deep relationship.

Identification can happen with all three poles; feeling rejected, not supporting someone and/or not being good enough.

Example 2. My father beat me.

1. Self-esteem: a strong background feeling of insecurity, fear and confusion.

2. Object image: the other is seen as threatening, hostile and unaccountable.

3. Relationship: anxiety, suspicion and not engaging.

The sense of ego-self from the past acts as a projection filter. The world is viewed through this feeling and because it is a familiar feeling it is seen as normal and similar relationships are put down in adult life. The identification can move to all poles from victim (fear) to perpetrator (aggression).

Filters based on body sensations.

When you perceive through a filter, perception takes on a *color*. Comparable to putting on colored glasses; when you put on rose-colored glasses, the whole world is pink. Similarly, you can perceive through a certain body sensation.

Enjoy

When you are relaxed, the world looks relaxed. All is well as it is and awareness is spacious. In this relaxed state, enjoyment often arises in the body. Looking through the filter "enjoyment" makes life a fine experience.

Pursuing Pleasure.

Buying, sex, sleeping, wealth, fame and power are familiar ways to pursue pleasure.

When my salary comes in I usually get an urge to buy a piece of clothing. There are feelings associated with it such as feeling beautiful/manly and tempted. I look around town and build up the tension in this way and I know that when I buy something this tension is discharged. It may take several days, but the

focus keeps going to some clothing store or clothing brochure until I make that month's purchase.

Safety is also based on pleasure pursuit. Pursuing pleasure is memory. When you look through the filter "I want safety" you look for all kinds of familiar things that pursue pleasure. This can be anything such as; rest, regression, regression to thinking, your relationship, your parents, buying things, etc. What would it be like to no longer have any security and not have to survive?

Avoiding pain.

The filter: 'I don't want pain' can cause you to avoid situations in which you indicate what you want and may get rejection reactions from others (fear of pain). In this situation you will never go for what you want and people will (unintentionally) overstep your boundaries again and again.

Comfort.

Suffering is a profound loss or lack that makes itself felt as a too short or unfulfilled longing. Dealing with this feeling of too short usually brings with it a sense of powerlessness. The greatest part of the suffering in this is, not so much the pain of the too short itself, but often the loneliness and the feeling of being excluded. Why is this happening to me (and not to someone else)?

A soothing effect on suffering is "comfort," a closeness to someone. In this closeness there is a sense of support and being together. From here a solution to the lack can arise, but it does not have to. There is in contact with the other a co-life or co-suffering. Comforting someone requires an open presence in the moment and the strength to feel in yourself the powerlessness of the other person. When you can see this feeling of powerlessness as a filter or perception there is an involved distance in the experience. Suffering is a colored experience. The suffering fact is the reason for the suffering (the illness, the loss). Comforting conversations are often quick to deal with the suffering fact and not the process of suffering. However, this can be an escape from feeling the other person's suffering. There is an inner

tendency to get rid of suffering. The question as fellow human beings is more, can we be in compassion and love together in everyday suffering (the lack and powerlessness). Feeling pain rather than avoiding it. Suffering itself is often a long-term issue and cannot be solved with a model or a magic trick.

Comforting is dealing with the question that the other person asks unspokenly; does it count for you, that here I am, with this problem, going round and round, in the same circle again and again....

Hurry and I must

When you perceive *haste* or "I have to" through the filter, it seems like everyone gets in the way and everything moves too slowly. This sense of hurry is created by a hodgepodge of concepts/desires that are often unconsciously active (when you think ahead, impatience can arise). There may be a constant sense of *hurry present* in your body. Your body rhythm is then increased so that everything seems to go too slowly. This can be a result of chronic stress in which the autonomic nervous system is out of balance.

The moment I feel rushed, I don't like life. There is a persistent tension in my stomach and shoulder(s) . . . The feeling hurried always comes from having a goal and the idea of limited time. When I feel this sensation there is always something inside me that wants to go faster than reality. Seen from this filter, there are two possibilities; to persevere and to give up. The experience of the moment can then move between these two poles. The haste is easy to solve by slowing down and seeing that the haste and the feeling "I must" adds nothing to my life. The counterpart is; I have enough time or I like it.

In my experience, social life is just a little faster than my natural rhythm. Time is money. There is a lot of 'I must' rather than 'I like.' For children, "time is enjoyment. Sinking into an activity, walking and playing slowly is grounding and joyful. When my rhythm slows down, the whole body is involved in the activity.

Anger and sadness

Suppose you grew up with a domineering father who beat you when you didn't listen and that denying your anger about this was your way of relating to that situation. The subconscious is timeless, so the unprocessed past is still playing out now. However, this mechanism moves so quickly that it is difficult to see what came first; your feeling of anger (caused by a past situation) or the dominant man.

Your boss instructs you on something and you are far too busy. You feel anger rising, but the pattern in you is still afraid of being punished and you swallow your anger. Your boss is now in your eyes a dominant man whom you cannot resist. Whereas it may well be that if you were to express your anger he would seek another solution.

It may also be that you perceive that people often put you in situations where you lose something (sad) or people do something to you that you don't want (anger). Look carefully to see if it is not arising from an inner background feeling that is always there. This is because an inner feeling, which often comes from the past, seeks justification in the present. These situations are then magnified and the inner feeling is confirmed; you see the world is like this and like that. Whereas reality is a projection/filter from an inner state of mind.

This is how the feeling in your body colors an experience; if you are angry, then you see a you scoundrel; if you are in love, then you see a lover; if you are stressed, then you see chaos; if you are in a hurry, then you see slowness. You can also take off these rose-colored glasses-lenses that color the experience so that the picture is again uncolored. You can "relax" the filter by letting it be there and seeing that you are looking through a filter. Then you come back to the first filter "I am. In this way you can constantly 'step in and out' of a filter or, on the contrary, allow yourself to drift effortlessly along on all these filters.

Task; put your palms 10 cm apart and about 20 cm in front of your eyes and look at the world through your hands. This is symbolic of a narrowed awareness, a filter (e.g., "hurry").

:Feel your whole body and move hands apart until a wide view can emerge. This is symbolic of the expanded state without a filter. If you do it right you can perceive space in physical/relaxation.

Cramping.

The nervous system constantly moves from openness to contraction. The moment contraction occurs, the system tends to resolve this unpleasant feeling with thought. This is a stress reaction and begins just after waking up. When you do not consciously relax, this thinking reaction remains active and you live in this mild form of stress throughout the day. In stress there is a constricted awareness and thinking is not creative.

Being sick

When I am sick, I always notice that the vast majority of my thought goes to my sick body. There is usually a listless and weak feeling. All my passions that I have when I am healthy don't seem to matter. My life and the world look totally different.

Trauma

Trauma can cause a permanent disruption in hormone levels. The trauma fixes itself in the body and knows no time. For the body, it is always "now. The trauma remains present in the functioning of the body until it is released.

When there has been chronic traumatic stress or a severe one-time trauma, a permanent alertness can develop in the system so that ordinary situations can be responded to from this stress reaction. Examples: **1.** Due to sexual or physical abuse at a young age, it is possible that a permanent disturbance in the perception of the environment can occur. **2.** A long-duration stress situation in young children (1-3 years) may interfere with the development of certain brain activities to the point that they never recover. The primary reaction in stress (a build-up of energy) is to flee, fight or freeze. Children usually have

have yet to access the first two reactions and usually freeze. They fix the excess traumatic energy in the body. Consequences later in life can then be; extreme anxiety, depression, aggressiveness and attachment problems. **3.** In war zones you see that the perception of victims can change en masse and a pattern can develop where people start to dominate others to feel safe themselves.

Your truth.

Experience is always interpreted by memories (gedach- tes). This is how the mind works. When there are thoughts, desires or goals about a desired future, perception of the present is colored. Things that fit the picture of the future are seen earlier than other things in perception. Parents, teachers and insti- tutions transfer their way of seeing (filters) to you, and in you a personal view of the world emerges. In this subjective worldview, different roles and positions (father/mother, leader, employee, student, son, brother, etc.) emerge. Your roles are filled by filters. A feeling becomes a thought, a thought becomes a word, a word becomes a pattern, patterns become a character. Thus there are thousands of patterns and filters in you that make up your personality. You don't have to get rid of these, just see that this is your reality. To see things as they are.

Cosmic and timeless body.

It is also possible to expand a filter in perception. By broadening space and time. Thus, it is possible to attune one's attention to the earth, the solar system or infinity. And is it possible to step out of time and the rhythm of life processes into timelessness (I am). When perception occurs through such a broadened field, entirely different feelings and experiences arise. That is man; an experiential process.

Let everything be as it is.

When you settle into the filter: *I let everything be as it is*, you perceive all your filters without judgment. An attitude in which everything is subtly seen and felt with some distance is a good technique for this. You see things (e.g., the aforementioned feelings and

beliefs) as they are and you let things go as they go. You give everything 4% attention. The body relaxes and experiencing becomes lighter. The quality of life increases because feelings and thoughts that come in are no longer considered personal or "right and wrong. There is no longer any reason to avoid pain or pursue pleasure.

A state of "not knowing" arises. You do not know what is coming, how it should be, how it should be or how it is. Everything is as it is. From this state you act spontaneously and disinterestedly. This is your "natural state of being" and is close to realizing "what you are.

There is still a subtle *I am someone* reference in this filter; after all, you let *everything be as it is*. In time, this filter "I let everything be as it is" changes into the first emerging filter "I am" (presence without the words).

Research: look through the filter "let everything be as it is" and handel not when you feel an impulse. Let the impulse come and go.
look through the filter 'let everything be as it is' and handel well when you feel an impulse

Clue :Now put your focus on consciousness itself (That in which all filters rise and fall) and let your life arise.

Stop changing, understanding or suppressing the experience. Be nothing but aware and allow movement to occur. Do what you do without rejection and without judgment. Beyond laws, rules, norms and values.

An infant of several weeks can look continuously for half an hour at a black pillow against a white background. She sees something she has never seen before in her life. After this concentration, she is tired. If the water is too cold her whole body cramps and when she feels safe the body totally relaxes. She likes it when you

looking at her and talking to her. When she no longer wants to she turns her head away. When she is hungry she screams her lungs out. And when she sees the mother she stretches fully with arms extended and a sucking reflex to the breast.

The difference between a child and a sage is that in the child the personality is potentially present and in the sage each moment is seen through. All perception/filter possibilities are there in this moment. What matters is through which you look at the world. This is your (limited) reality. By repeatedly shifting attention to 'being aware' or 'simple presence (I am)' mental activity will decrease. When there is mere 'presence,' no one is present and everything happens. There is diversity and everything is connected. In this space, all filters come together and are no longer competitors. All filters (e.g., religions and worldviews) come from the same source. Infinite potencies of reality. The challenge now is how can I allow all these filters to communicate within me? What arises when we sense each other on a deeper level? What does your reality look like when you look through the filter of the infinite universe? In this, the feeling *I is* only one of countless sensations that arise and disappear again and the person is nothing more than a spontaneous reaction to what is happening in the moment. All attention is absorbed in experiencing. This takes no effort at all. As flexible as water, the body and mind mechanism takes an appropriate form in any situation. As an adult, what is it like to walk around with all the knowledge you have about life from an "I don't know" attitude? That every moment you forget your knowledge, even who you are yourself. Every moment then is fresh and every situation then has infinite potential. In contact then, new insights arise all the time and there is no competition of ideas. Life as space.

The disciples

A man is born into a country, a culture and a family. As a child, he is already fascinated by stories about the one who was their prophet and lord, and he fervently desires to become equal to his ideal. He goes through a long school of learning, until finally he is completely identified with his ideal and he thinks, speaks and acts like his ideal.

Yet, he notices, something is missing. And so he sets out on a journey to the remotest solitude, where he hopes to cross the final frontier. On the way, he passes old gardens, long abandoned. Wild roses bloom there without anyone seeing, and fruits fall down from the tall trees every year without anyone noticing. There is no one to pick them up.

He walks on and arrives at the edge of the desert. Soon he is surrounded by unprecedented emptiness. He realizes that in this wasteland he can go in any direction he would like, but the emptiness remains the same. He understands that the tremendous loneliness of this place has obliterated all illusions before his mind's eye that could lead him in a certain direction. And so he walks where chance takes him. One day long, long after he has ceased to rely on his senses, he is surprised to see water bubbling up from the ground right in front of him. He watches the desert sand slowly suck the water back up. But as far as the water reaches, the desert blooms like paradise.

Still in deep wonder, he looks around and sees two strangers coming toward him. They did what he did. Each of them had followed his own prophet and lord, until he became almost identical with him. Like him, they too set out in the desolation of the desert, hoping to cross the final frontier. And they, too, finally arrived at this source. Then all three of them bow down to drink from the same water, and each of them feels that his goal has come within reach. Then the-

shroud each other their names; "I have become one with my lord the Guatama the Buddha," "I have become one with my lord Jesus the Christ," "I have become one with my lord Mohammed the Pro- feet.

Then night descends upon them. They look at the sky filled with brilliant stars, motionless, silent and immensely distant. Under the eternal vastness, they are filled with awe at the silence. One of them feels for a moment how his lord must have felt when he became aware of the same impotence, of the utter insignificance of the human form, and surrendered to this vastness. And he also feels how he must have felt how inescapable guilt is. He realizes that he has gone too far. So he waits until morning, sets out for home, and finally escapes the desert.

Again he passes by the abandoned gardens. He pauses at the garden he knows is his. At the gate stands an old man, as if waiting for him. The man says;

'When someone finds his way home from as far as you have come, he loves damp earth. He knows that everything that grows will die and dying feeds what lives'.

The realized man replies; *"Now I surrender to the earth.*

Then he lovingly tended his garden.

I am

The change is subtle, instead of seeing life from the filter "I am someone," life is experienced as "consciousness."

What is Self-Realization?

Self-realization is the continuous realization 'I am consciousness.' 'Consciousness' is all that is experienced and not experienced. It is unknowable to itself and at the same time it is the 'knowingness' itself.

The opening to self-realization is the conceptless "presence" (I am).

When the center, the inner core, is given space and strengthened, the essence "presence" becomes stronger. More space is created for the movements of the person, others and the we- rld. The experience "I am" does not disappear, it becomes impersonal and infinite.

What is ego?

Ego is a self-organizing process which regulates the flow of energy and information in the body. Ego arises from the whole body and its relationship with the environment. Regulation occurs through an ongoing process of perceiving and influencing. Ego is a process of self-regulation and is identified with maintaining the body in a world.

The basic problem.

Self-realization depends on the body. The ego helps the li- chaam to survive and therefore follows the three instincts associated with the li- chaam; survival, sexual drive (reproduction and discharge) and social communication (attachment). The basic problem is therefore the constant (unconscious) identification of consciousness with the ego and body. This can be experienced as an I-cramp. When the survival mechanism is released, the charge of the I-cramp disappears, while the ego can continue to do its work. The feeling of 'I' is no longer bound only by body boundaries and the ge- feeling of 'my' dissolves. So the basic problem is not the existence and

functioning of the ego and the body, for without these phenomena there is no self-realization.

Originating and seeing through the concept, "I am a person with a body."

The development from identity (I am a person) to self-realization (knowingness) proceeds in stages. There is first a building up of ego patterns and then a seeing through of these structures and the experience of essence or self-realization.

The idea of feeling 'I am a person' becomes increasingly transparent and impersonal during this process, without losing the essence of uniqueness. The development of "I am" is a process of increasing synthesis and integration.

Integration.

Integration is the joining of differentiated parts. Self-realization is an integration of the ego and consciousness. This integration requires a detachment from the bodily instincts to which the "I" seems so attached. In this detachment there arises clarity about your true identity; knowingness. Proper ego building is a prerequisite for integration. A balanced attachment with others (and/or other attachment figures) is again a prerequisite for a stable ego. Every child has an innate tendency to seek closeness with the caregiver. This attachment system is switched on in case of stress and is switched off when the child is reassured by the attachment figure. When attachment does not work well in the child's first three years, forms of chaos and/or rigidity in self-regulation develop. Impaired self-regulation stands in the way of self-actualization.

My contention is that every attachment relationship in early childhood is not optimal and this must be looked at in order to finally achieve autonomy and self-actualization.

My definition of essence.

In the text below, I often use the word "essence. Essence is our natural state. Essence is a subtle energetic - not physical - substance. Essence has infinite forms such as; joy, nourishment, peace, strength, autonomy, guidance, presence, fusion, omniscience, invincibility, love, intelligence, honesty and will. Essence is to be experienced *as yourself*. The realization of essence affects physical and personal life. It brings feeling qualities such as; equanimity, serenity and strength. Essence is the wealth of self-realization.

Stages in the psychological development of the "I". A

physical friction, an orgasm, fertilization and the beginning of cell division. The growth of a human form. In the womb there is an oceanic feeling without boundaries. The womb touches give a sense of security. **Essence Being.** The fetus feels what the mother feels and therefore is prepared for the outer world as the mother experiences it.

The three child principles;

The free consciousness or essence is distorted by experiences with the creators. The self-image consists of three principles;

1. sense of self (I am),
2. emergence of a perception of separateness (environmental awareness and detachment from mother)
3. feelings of being too short (helplessness, frustration, powerlessness) due to the experience of separateness.

These child beginnings are important subtle feelings that must be consciously experienced again later in life in order to move toward an experience of autonomy, wholeness and ultimately self-realization.

Stages of psychological development.

A description of different phases in the process of life. You can experience in yourself if you recognize anything.

1. Autistic phase (0-2 months).

Birth is a tremendous event; the baby must be squeezed through a narrow passage and suddenly breathe air through the lungs after birth. The first breath is a sharp pain. The support of the womb is gone. The birth brings all kinds of very intense feelings and are most likely experienced as traumatic. Consciousness after birth, as in the womb, is a primal soup of sensations. The baby consciousness does distinguish between the various sensory perceptions such as a black surface on a white background, a feeling of hunger and a movement of an arm, but has no points of reference such as "inside" or "outside" the body or a sense of "self" or "mother". There is no thinking. Consciousness makes no distinction between moving and perceiving. Everything is "experiencing". There is an undifferentiated Being, a presence without solid boundaries.

2. Symbiotic phase (0-5 months). In this phase, the first boundaries and differentiated perceptions form. The symbiosis is an experience of duality with the mother. Through the many touches of, physical movements and perceiving with the senses, the space of the body is gradually demarcated. A reference point of "inside" and "outside" the body emerges. Here lies the beginning of the experience of separation; me and the other/outside world. The strongest reference point here is the connection with the mother, for this equals the enjoyment of fusion (a sense of security) and nourishment (enjoyment and survival). **Essences Fusion and Nourishment.** Fusion also has pain (absence of the mother and associated negative emotions). The baby (and later the child) will always develop a feeling of being too short, because it asks for love and attention every moment and there is no mother who can fully/continuously satisfy this. This is also where the deepest core of the ego arises, an introspective/schizoid defense against the feeling of too short. There are several structures that can come back on top of this such as narcissistic, borderline and other tendencies.

At this stage, the baby also feels and internalizes feelings that consciously or unconsciously reside in the mother. These may be feelings that have been transmitted from generation to generation and become negative fusion-

ting. So this fusion does not pass to the child through the behavior of the parents, but more through an energetic transfer. When the process of symbiosis goes well (enough nourishment and safety) a separation and individuation process starts from within.

3. Separation and individuation phase (5-36 months). There is in this period the occasional feeling of **Essential Identity** (I am, presence) characterized by a focused look in the eyes. This is not yet consciously tied to the body or memories. This is the essential sense of self (I am) and the building block for self-image. Loving eye contact with the mother is important. It affirms the sense of **Essential Value** and safety. Through an individuation and separation process at the end of the first year there is a development towards becoming detached from the mother. Through the **Essence Force** it becomes possible to come out of symbiosis and feel a separated autonomy. The sense of autonomy becomes stronger and stronger. The internalized maternal image is now a mixture of pleasure (love, nourishment, security) and pain (a lack or absence of the mother). The degree to which the attachment figures (parents or others) have established a safe or unsafe environment determines the child's degree of self-regulation. In the first years of life, inner regulation depends on parental reactions. This response dynamic is internalized into a pattern of self-regulation.

In a healthy attachment process, a child who feels unsafe goes to his parents to release tension (touch or contact). When the parents give a cold or aggressive upbringing, the child avoids the parents. The tension is not discharged and feelings of isolation, fear and aggression arise. These reactions become a part later contacts with others. Especially when it comes to people who get close (loved ones, colleagues, teachers, etc.). Poor self-regulation then often leads to bullying and unkind reactions from others. The circle is complete.

The separation and individuation process in which the baby is released from symbiosis has several emotions; confusion, fear, anger, frustration and strength. These emotions are all necessary for autonomous

to become. Anger has an important role because it contains a sense of strength. This strength is a means of breaking free from symbiotic dependence.

The feelings I describe in this text can also be recognized in your present adult state in which processes of symbiosis and autonomy are constantly taking place. Look at your love relationships, work relationships and authority relationships. The importance of this text is to show you that all patterns in the adult state have their origin in childhood.

Essence Autonomy is growing. There is now a constant movement and regulation of Fusion and Autonomy. You often see in this period that the child uses transitional objects such as a hug to be present without the mother. The child can play alone for longer and longer periods of time.

The mother is present during the many emotional commotions surrounding the separation and individuation phase and (if all goes well) sympathizes without getting lost in the emotions. This presence is important for the child to continue to feel safe and cared for. It thus also learns to bear the emotions itself (containment, "being with what is"). Absence of love, nurturing, empathic resonance and thought is equivalent to agony and danger for the infant. Splitting is another dynamic at this stage. The child displaces the poor mother image which equals pain. There is an interest in always seeing the mother as "good."

Gradually more focus emerges in perceiving and acting. The individuation becomes stronger. All these experiences are recorded in an unconscious way (implicit memory). The practicing toddler moves in the world with a sense of self-confidence and greatness (strength/I can). However, the indestructible sense of true self is confronted with the vulnerability of the body and dependence on the mother. To counter the pain of this helplessness, an imitation of essence is constructed. This is where the pattern of narcissism is born. Narcissism is a survival strategy. The feelings of greatness and overcoming-

ness that are actually forms of essence are used as a defense in narcissism. There is an ever-increasing separation from essence. At the core of narcissism is a feeling of emptiness, lack of support and helplessness. To avoid feeling this, on the one hand, it creates feelings of greatness, but also a dynamic of idealization and an affirmation of its own greatness in the form of seeking endless support.

Later in life it is important to rediscover the **Essence Greatness** and **Invincibility** of narcissism *as* yourself while seeing through the defensive nature of this pattern. As an adult, you can tolerate pain and it actually brings you to es- sence.

4. The practice phase (7-16 months) is one of trial and error. Limitations from the parents, a loss of the sense of greatness and the development of narcissism as a defense against the loss of fusion and feelings of weakness. There is the frustration of being separated and at the same time a developing **Essence Will**. A process of finding autonomy and the right distance and closeness. Being a "separated body" ultimately also represents being "autonomous" and thus is not necessarily negative. The father becomes increasingly important in this phase as he supports the toddler in separating from the mother. The father represents contact with the outside world (will/I will). There is a growing body consciousness "I am the body" with a memory and images. This is the beginning of the articulation of the essence consciousness with the body. The undifferentiated Being moves into the background and the principle of pursuing pleasure and avoiding pain comes to the foreground.

The child continues to seek autonomy, connection and love. **Essence Joy and Value** come under pressure here because the ou- ders often want something different than the child desires. In the happiest case, the child experiences that he is loved simply because he is "there. Central question remains; what is the right distance and closeness? Because these desires are never fully satisfied, the child begins to feel more and more separated from his environment. The strong feeling 'that something is missing' is reinforced. Es-

sence is replaced by feelings of worthlessness, helplessness, powerlessness, meaninglessness and numbness. These feelings, like the positive feelings of support, nourishment and security, become part of the self-image.

The feelings of not being fully carried and supported create a constant desire for an ideal image. Strategies arise to obtain this ideal image by controlling the environment and experience. These are structures and imitations of imponderable support. The ego cycle is now pain, (self) rejection, hope and longing. This is at the heart of the search for happiness. Even in later life.

Everything happens instinctively and based on the pain and pleasure mechanism- me. There is a super copying and learning behavior. Countless memories are attached to the sense of self (I am) through a mental process. A sense of identity slowly and surely develops with an emotional charge of emptiness and limitation of the body. This is the beginning of an expanded sense of self.

5. Between the second and fourth years, the child's consciousness learns to work with images, symbols and concepts. It learns to develop simple strategies to satisfy its needs and survive. Consciousness gradually begins to identify with mental and physical possibilities. The consciousness, in the loss of support, creates ways (imitations) to feel carried and survive independently. These patterns can be called "ego. The ego uses the ability to control the needs and impulses that arise in the body by tensing muscles (chronically). Behavior arises because an impulse reaches a muscle and starts moving. The further individuation leads to a feeling narrative "I am a person. With the development of language, the child enters a new world full of stories. The child is no longer just a bundle of sensations, impulses and emotions but turns this into a collection of symbols and concepts around the sense of self.

In every child of about 2.5 years of age, there is the beginnings of an autobio- graphic 'I-sense'; 'I am a person'. Somewhere in this process, a consciousness activity has developed that puts a felt 'I' in front of every sense-equal and inner perception (the 'I'-maker). 'Self-consciousness' arises. This activity gives the illusion that there is a solid 'I', when in fact there are billions of 'I's' every day.

Every day I marvel at my 3-year-old daughter's strength and decisiveness. When she reaches out to be picked up there is tremendous strength in it. Both little arms come forward fully extended as a slapping motion. There is a positive aggression in these actions. "Do it yourself, do it yourself," she often says. In frustration, she gets frenziedly angry and then cries on the floor with full drama. After a few minutes, it's totally gone (often I have to hold her against me to help regulate the stress). She looks out of her eyes with a gentleness and at the same time strong presence. What a joy to have someone like that around me. I see the ego growing at this stage. She can reason better and better, asks more and more about the "why" of things, and can control impulses more and more using concepts.

6. In the period from three to six years, the child's sexual nature also begins to develop. This is where the so-called Oedipus complex arises. It is about an innocent attraction and life force, which should certainly be taken seriously by the ou- ders. **Essence Sense**. This is quite a profound period because there is a lot of ignorance and confusion in the family surrounding this child sexuality. Sexual development is initially focused on the parent of the opposite sex. The boy feels a strong sexual attraction to the mother and the daughter to the va- der. Because this innocent attraction is disturbed by the many confusing reactions of the parents (from abuse, competition of the parents among themselves for the child to denial of sexuality), confusion arises in the child around the expression of sexuality and thus the expression of general life force. The fragile just-developed **Essences Strength, Will** and **Autonomy** can already be broken here. The girl may

feeling abused and the boy castrated. The girl loses her radiant femininity and the boy his powerful masculinity. Both feel betrayed and recoil from their parents and life. This is accompanied by a physical suppression of life energy and can manifest in later stages of life in neuroses and difficulties entering into (sexual) relationships and finding passion in life. **Essence Passion- le Love.**

Everyone has their own family dynamics during this phase. Mine was that my mother left me during this period which, among other things, linked my sexual power to loss. Later in life this manifested itself in all sorts of fears around continuing to go for a woman and an active guiding direction in my life. There was an unconscious belief (and energetic restraint) that when I would fully open and engage my (sexual) passion it would result in rejection and disappointment. Consequence was no longer actively/aggressively reaching out to others and life. Another pattern was the continued search for passionate love, when a steady partner no longer had the total surrender for my feeling my attention went to another woman who was passionate. Such a primary ego pattern based on sexual energy feels so real and necessary that it is one of the difficult patterns to see through.

7. The development of self-reflexivity begins around the fifth and sixth years and continues until around the eighth year. **Essence Intelligence and Em- pathy.** The hitherto self-centered perspective undergoes a radical change through the ability to empathize with another. Self-reflexion distinguishes us from animals and is an important tool in our development. That is the next developmental step. . What becomes important at this stage is not how the child should deal with impulses and emotions, but how it should learn to play different social roles. New forms of defense against pain become rationalization and restraint. Now that the child consciousness can put itself in the other person's shoes, how to relate to that other person becomes important. Self and worldview are determined by the group to which it belongs. Identity shifts from self-centered

to social, although the social perspective is still quite limited. The six- to eight-year-old child begins to love others. First it was "I love you because I need you," and now it becomes "I need you because I love you. This is where the characteristic of 'giving' begins. Although an expanded idea of a separated person has now emerged, the child may still intuitively remember **Essence**. The essence of essence is the experience of presence *zon- der story* (I am). However, this intuition is not mirrored by society, so the feeling of "being separate" persists and is even magnified. The child and later the adult continue to see this physical "separateness" as the reality unless someone points them back to the essential reality.

The child loses the ability (to love himself) totally, because an inner movement of self-rejection has occurred. The rejections of the parents and outside world are internalized. This self-rejection (a feeling of too short) is then projected outward and the too short must be satisfied by another, a form of pleasure and the world as a source of nourishment (mother). In adult life, the parent and later the loved one are often a central fo- cus and the promise to happiness. For, when the other perceives/sees you, the inner self-rejection is momentarily satisfied. This is the love market; you satisfy my feeling of being too short and I satisfy your feeling of being too short. At best, we know each other's needs and we both contribute something and a tame whole is created in which everyone conforms to each other. True **Essence Autonomy** and **Melting Love** are lost. The construction of the self-image is programmed by environmental factors (parents and school) and sensory impressions, especially until the age of nine. All these social interactions and impressions are passively perceived and come in judgment-free. This is super fast and efficient learning and creates the further basis of the "self-image" and "worldview" for the rest of life. This self-image is largely based on "the other. This self-image is a filter through which consciousness (what you are) looks through the body to the outside world. After this phase the child starts to judge the environment (based on the self-image) independently.

A felt idea of "I am not good enough" has developed in everyone by now, as the lack of security, support

and need satisfaction has become part of the ego's basic feeling. The rejection of the environment has now become an inner movement of "self-rejection. The identification with this feeling of self-rejection (too short, helplessness, powerlessness and inadequacy) is the core of the ego and to a greater or lesser degree impedes free expression and intimacy. In order not to feel these recurring feelings of frustration and helplessness, a layer of protection is built over them. This unwillingness or inability to feel "too short" (by merging or dissociating with it) is the most important blockade in the development towards a fulfilled "being", "non dualism" and "self-realization".

8. Around age eleven to fifteen, the child's consciousness enters the world of ideas. Adolescence. The child is being prepared to reproduce and changing hormones are causing a focus on sexual behavior. The prefrontal cortex, a part of the brain that handles integration, is not yet mature.

The prefrontal cortex has nine functions;

1. The energy regulation in the body
 2. Attuning to others and thus connecting with them
 3. Balancing emotions
 4. Awareness and calming of anxiety
 5. Increasing the pause between emotion and action
 6. Self-reflection in time (past, present and future)
 7. Empathy (constructing inner images about the other person)
 8. Morality (adapting to others)
 9. Intuition (use of information from the abdominal and heart centers).
- As a result, the pupil can exhibit rather severe behavior: anti-social, insensitive to punishment, no fear and therefore taking great risks, planning and making choices is a problem and the day and night rhythm can be disturbed. This can last at least until the 24^e year of life. Adolescence is also accompanied by an endless world of possibilities that unfold in consciousness. All sorts of idealistic possibilities loom large, they can dream of things that do not yet exist. It is the age of reasoning and revolution. Consciousness starts thinking about thinking. The critical faculty comes into development, causing the child, now an adolescent, to think about the

rules and roles that defined life until then. There is a fierce struggle in the paradoxical desires of autonomy and connection. The exclusive identification with the social roles that the adolescent plays are slowly released. He discovers that his group is not the only one in the universe, that his god is not the only one, that his ideology is not the only one. The perspective becomes global, diverse and multicultural. The search for an identity and a direction in the world. The adolescent must now find his own way and prepare to create a relationship and procreate.

My other daughter is now fifteen and is largely autonomous. She has strong ideas about foreigners, appearance and the neighborhood we live in. Her focus is strongly outward and inwardly many mood swings. School she finds stupid and in the future she will live at the beach and she will not have much money, because she does not want to work hard either. It amazes me how quickly my daughter is independent and I become aware of how little time in life there is to connect with my children. Before I know it, they are independent and gone.

9. After high school (ages 18-30), the adult-consciousness starts looking for a manifesting force. What can I do, who am I and what do I want in this world. There are often unlimited ideas about what is possible. There is no realism yet. Mood swings and uncertainties are a big part of this phase. Individuality is developed and there is a strong drive to establish a form of life. There must be work, food, home and family.

10. After acquiring a place in society (usually between the twenty-fifth and thirty-fifth years of life), space for subsequent development arises. Work and relationships are clear, survival and reproduction are usually settled. The ego structures are balanced. I see that most people during this period truly distance themselves from their parents and enter more into the li- chaam with their attention. This powerful stage brings the unfolding to the edge of transpersonal stages (Being). The ego in most cases is strong enough to distance itself from itself. This consciousness is characterized by a great capacity for integration. The "I" and the world are seen and experienced as an endless interactive net-

work of possibilities and ideas. The observing "I" begins to transcend both thought and body and can look at both as objects. Previously automatic behavior is consciously seen through and understood. Here the solid edifice of the egoistic/narcistic or, on the contrary, the withdrawn schizoid personhood can begin to falter. All as yet unseen object-relational images can lose their defensiveness here. All unprocessed feelings from the separation and individuation process of early childhood come to light. Feelings of uneasiness, emptiness, powerlessness, helplessness, restlessness, agony and confusion create a complete aloneness and if fully experienced, deeper levels of life. The accumulated imitations of safety and security give way to the unsafe emptiness and the confrontation with being alone. This painful phase can lead to liberation. The only method here is to be with what is (inquiry).

11. The midlife crisis around age 40 is a well-known phenomenon of this. The prospect of physical death-what have I accomplished? Who am I? What is the point? The potential of this crisis is that the rational understanding of "who you are" can become a real "knowing of what you are. The feeling of lack can bring you to a deeper state of truth.

The ability to be with *what is there* is linked to the 'perceiving' aspect which develops more and more in this phase. The 'perceiving' aspect has two psychological phenomena that get in the way; fusion and dissociation. In fusion, there is no distance from the perception, pain and role you perceive. There is (unconscious) drama. In dissociation, there is a conscious resistance and rejection of the perception, pain and role you assume and a numb state occurs. Too much distance. Both phenomena give a distorted view of reality. The middle way is to feel everything and let it happen. In this attitude, the essence comes into the light of awareness. Being with "what is" is the only remedy against self-rejection. There seems to be a law; first a form of too short, self-rejection and deficiency is experienced which at some point is filled with essence (power, fullness, presence, personal essence). Being with "what is" consists of being through-

push of neediness. As a child it is difficult to consciously feel the pain of neediness without gratification, but as a full-wash person there is strength and clarity with which these movements of neediness, self-rejection, frustration, pain, projection, fusion and dissociation can be felt and seen through.

Feeling too short, being alone and the personal empty-ness are important aspects for further spiritual growth! Behind these ego patterns lies the awareness of *presence* and what precedes it. Attention in this phase becomes increasingly focused on essences such as honesty and truth. Without the unfolding of these inner values in daily life, spiritual development stops.

Phases described below are usually also revealed in part or in whole in earlier phases. These phases cannot really be related to age. The inward and outward movements come into balance. In general, the first part of life is directed "outward" and the second part more "inward".

12. The idea of the person is now accurately constructed, shaken, and can now move beyond it. In the first trans- personal level, consciousness expands far beyond the boundaries of the oppressive personal and individual perspective. This is possible because personal boundaries, identification systems and defenses have been seen through and are beginning to fade/absorb. The essences (power, will, peace, intelligence, etc.) of the true self are slowly and surely being revealed and absorbed into the system. **Personal Essence.** This realm of consciousness has entirely different laws from those of the person. Competition, competitiveness and scarcity thinking slowly gives way to an awareness of non duality, completeness, serenity and attention to the more general quality of life. A strong inner focus emerges, a gentle infatuation with simple presence (I am). Everything that was fought and believed in before means nothing anymore. There is a clear vision that sees through life. Everything takes on a different emotional value. Consciousness is characterized by the growing

insight into the coherence and multiformity of the world. It is the level of inner seeing. This is awakening and is usually followed by periods of tremendous vividness, fullness and joy. A person at this level can experience unity with the world around him. The power of inner seeing is many times greater than the power of thinking in concepts and ideas at the previous level. The world is experienced more directly and intensely. The thought world of concrete and abstract thinking (which is still available) is supplemented by the possibilities of direct inner perception of "what you are. There can be a sense that everything comes naturally, surrender and gratitude. The **Essence Guidance** can truly begin to unfold here.

13. The next level is the level of direct experience of "what you are" (the unknown, god, absolute, self, light, energy, etc). The oppressive worry and meaninglessness are almost gone. There is a sense of being present, strength and confidence. This pleasant state is usually disturbed for years to come by 'relapses' in which consciousness merges with the three bodily instincts. Phases of clarity, great confusion and dry emptiness. Experiencing will alternate between essence, despair and searching. At the same time there is a doubtless knowing 'what you are'. Slowly the new qualities of quiet natural being will stabilize. All subtle ego boundaries and object relationships will be steadily seen through. This can take years and goes according to a unique path for everyone (through science, rituals, devotion to a teacher, art, etc). The new realms of consciousness become grounded in the body.

14. The 'final' level is the integration of all these separate parts into the **Person of Being**. The 'non-dual' impersonal is at once separate and personal. Everything is experienced as truth, essence and "I. At the previous level, there was still a subject (I) looking at a higher object (god, absolute). At the non-dual level, the subject-object dualism is seen through and transcended. The individual "I" coincides with the universal "I. I am I. A merging of two poles, without losing the understanding of both. Space and inner knowing emerge. Multiplicity gives way to unity. Still having complete disposition-

gang over all previous levels of development the person lives in the ordinary world of ordinary people in an ordinary everyday reality, but completely freed from the painful sense of being a separated 'I'. The "I am" is a reflection of the Absolute in the physical. They are instantaneous. It is as if the person is just more powerfully present. Only now completely boundless, flexible and vulnerable. The three instincts of the body take a back seat. Usually the bodily expression becomes one of essential forms such as love, peace, perfection, honesty, fidelity, joy and similar qualities. Each quality has an infinite depth. This treasure of love tends to expand and overflow. There is enough and it is one- dig. The basic attitude is presence in complete freedom. Without the need to want to "help," "be good" or "have to survive," a form of service to the whole usually develops. The full potential of being human is now in full processing. There is a surrender to what life is. A being dissolved in that One and at the same time a simple living in the world. Cosmic Being.

An insight, the sudden solution of a problem, perspective and clarity of purpose in life, and then suddenly feelings of directionlessness, a completely different view of outer reality, a sense of unity, serenity, ecstasy, waves of radiant joy, cramping, confusion and gloom turn into gratitude, a joyful sense of dance, feeling yourself a channel for a more encompassing, strong force, a sense of immoderate compassion, transcending time and space, anger over something trivial, a not knowing

15. Physical death. The foregoing is an ideal preparation for physical death in which life is released. The body burns or dissolves in the earth. The raw materials are reused for the creation of other life. Evolution. The Absolute is untouched all along.

Parents and self-actualization

Often the pursuit of god, self-realization and enlightenment begins with the search for the not yet "taken" father and the not yet "genomen" mother. There is a disturbed relationship and a sense of lack. The search for god often comes to an end or changes when the person fully 'takes' their father or mother. Ultimately, "taking one's parents" symbolizes "taking the moment as it is. Your parents are successful, because they, in service to heaven, gave you life. You are alive! Can you see this gift and "take" them as they are?

To "take" your parents means that you can say to them in truth and love;

I take what you have given me. It is much and it is enough. What else I need, I will take care of that myself or get from someone else, and I leave you in peace.

This letting go also applies to other attachment figures such as spiritual teachers and other important people in your life.

Your (physical) relationship with the world is also one of give and take. When you have received and/or taken enough you start giving of yourself. What is important? What do you want to communicate? What do you really want? This can be anything; I want a family, I want to expand my practice, I want more peace, I want a monastic life, I want self-realization/enlightenment,....

Holding back in life usually stems from a held back relationship with parents, especially the mother. The movement of holding back to your parents is seen in everything; your relationship(s), your work, your relationship with money, your attitude toward the world....

The feeling of success is usually a result of an active act, active your mother (milk, warmth and support), mother earth, god and ver-

lighting to you. Waiting around doesn't work. A baby and a child demand love and care. When this is disturbed by some form of neglect, a withdrawing holding develops. The child and later the adult no longer reach out to the world. They no longer live fully. An attitude of waiting for a better time arises. That is the great suffering of man.

Perhaps you replace the lack of inner loving support and nourishment with a one-sided search for Enlightenment, the Absolute or the silence of "I am" and forget to live fully as a human being. Then spirituality is an escape. Escape from life and liberation in life are inner attitudes and are very close to each other. Yet they differ like night and day.

Divine unfolding takes place in the daily life of ge- do, joy, work, relationship, dullness and suffering. It is real!

Allow yourself to be carried away in everyday existence. Your inner desires and frustrations are divine. The Absolute and the everyday are the same. God and you are the same. I am I. Feel your desires, your responsibilities, take them seriously and take action. In action there can be a constant awareness of stillness. Being in the world, but not of the world. Surrender to yourself. Be who you are. Be what you are. Feel the pain, frustration, suffering, silence, pleasure, peace and joy. Everything.

There is nothing more liberating than being fully human!

Teacher-student relationship

A teacher inspires and irritates.

The teacher-student relationship is usually one of devotion. It is accompanied by feelings of surrender and love. The "greater" is sought through the teacher. It is the search for right knowledge as a result of an inner desire for liberation. Psychologically, contact with a teacher (in the beginning) often has mother and father themes. For me, it has been a great gift to have known a teacher-student bond. The teacher comes in so deeply that it is important for both to handle this carefully. In surrender, your whole sense of identity can be mixed with the authority of the teacher. Keep in your mind that besides realizing "what you really are" is about being "independent."

Transference and countertransference.

In the interaction between a teacher and a student, feelings of transference and counter-transference come into play. A teacher is and remains a human being. There is transference and counter-transference when you fail to see the filter by which you color a person. There is positive transference and negative transference. The teacher can be seen as: the savior (positive) or the charlatan (negative). The student can be seen as: rebellious (negative) or the ideal student (positive). Transference comes from the emotional needs and desires of the learner and/or the teacher. When the learner needs security, attention or care and feels that the teacher satisfies these needs, projection may occur. In this case, it involves the projection of *the savior* or *ideal lover*. The student projects an image onto the teacher. If the teacher does not meet this need, he falls off his pedestal. He is considered a *charlatan* or *unfit*. The teacher may also need recognition and when he/she does not receive it, the student may be seen as *upstanding* or *not responsible*. When he/she does receive the recognition, the student is labeled as the *ideal student*.

An example of countertransference is when the teacher from the previous example has a need of his own (e.g., *to be recognized*) and thereby satisfies a student's need (e.g., *care for me*). This mutual call for satisfaction (transference and countertransference) can lead to a mutual infatuation. This often occurs in unequal relationships such as: therapist-client, counselor-patient and teacher-pupil. In my opinion, it is the teacher's job to see through this and not abuse it.

The greater the need, the greater the transference or countertransference. The only remedy for this phenomenon is to see every need so that every action is conscious. Normally, a learner goes through four phases;

1. positive transfer (teacher is good)
2. negative transference (teacher is bad)
3. transmission breaks (seeing projections)
4. transmission disappears (adult contact)

In contact with teachers, I have experienced several transference situations. In seeing through these dynamics, the insight arises that it is all an inner subject-object relationship/projection. Out- finally, only the person himself can judge what is right and wrong. Fortunately, I had teachers who needed nothing from me, so there was no reaction of countertransference and the guru principle was lived clearly. I see the guru principle as awareness which provides clarity in the area of self-realization. Ultimately, happiness and clarity lies in singular presence. We are not told this during our upbringing, school and work.

Three experiences:

1. When *I knew how it was*, I received a huge out-burner from my teacher during satsang. The thrust was that I had to give up my arrogance. Deep in my heart I knew that she was right, but my conviction of the truth had stiffened. This confrontation brought a sense of humiliation. As a result, for fear of repeating this pain, I developed a tendency to give up this teacher

dodge. The power of the teacher was that underneath the *no* (the burn-out) was a big *yes* (I felt her love for the truth in the confrontation). This forced me to look more closely at myself and I could finally see that there was confusion within me. This insight brought about a further surrender to her and Reality. The feeling of humiliation became a feeling of surrender and not knowing. Another thing I often remember is that she always pulled me forward. I had to sit close to her and that did all kinds of things to me, especially because my tendency was to want to be invisible and always sit at the back. .

2. I projected my unconscious narcissistic structure onto my le- weird. The result was that I found him narcissistic. In my perception, he had fallen off his pedestal. I wrote him an angry letter and he came to me in love to discuss my letter. This interaction meant a tremendous amount to me because my anger was met with love. Only then was I able to look at my own narcissism in love and see through my patterns.

3. After I no longer had a desire to visit my teachers, I noticed that a charged dynamic had developed within me that could be compared to an internalized mother and/or father image. I had internalized my teachers and they played an important role in my thought world. For example, there was a desire for approval from them to give satsang. For me, this meant that I was not yet fully autonomous/realized. In my case, leaving my teachers was an important step in becoming independent and receiving inner guidance. Inner guidance is physically felt as a gentle subtle sensation in the middle of the forehead and is often accompanied by the need for a close friend who truly sees where you are. The inner guidance is also known as the "spiritual friend.

All the judgments I had about teachers ultimately turned out to be projections from my ignorance. They were pure presence.

Another psychological phenomenon that a student can take into account is the imitation of the teacher in words, movements and life beliefs. The process of being together and finding each other aar- dig causes the student to copy the teacher. This is a form of devotion. There are often all kinds of beliefs among teachers from celibacy to hedonism. All these have nothing to do with self-realization. These are personal interpretations.

Eventually, the student will have to find his or her own way and break free from the (internalized concepts of) the teacher. Total independence and freedom. This may be accompanied by feelings of confusion, despair and rejection. It may also happen that a teacher sends you away or a decision arises to leave on your own. This does not signify that a student must leave the teacher. A student can stay with the teacher his or her entire life.

Group dynamics around a spiritual le- weird.

A group often forms around a teacher. In groups, people are going to behave in a certain way toward the group leader. The key is to observe your habits and stay focused on gaining clarity. There is no authority outside of you.

There are four ways, mostly originating in past family situations:

1. Loving (adapting, indulging and supporting).
2. Excelling (demanding attention through performance).
3. Trammel (draw attention by causing trouble).
4. Not drawing attention (being invisible).

I myself fall under category four. This is the role in which I feel most at home. You don't have to change your role. However, it is important to be aware of it so that it does not become an obstacle in your unfolding. What concept or feeling defines your position?

Am I with the right teacher?

The highest state is always the same and so is the experience of it. The interpretations are done by the individual mind and are therefore different.

A teacher will generally teach in the way the knowledge has been revealed to him or her. That is the way he/she knows best. There is no guideline for a good teacher, but if you doubt you have found the right one put this profile next to it and see what it does to you.

True teachers are kind, full of compassion, tireless in their desire to share all the wisdom they have acquired through their masters. They always remain humble, never abandon their students or abuse them in any way. Their lives are entirely dedicated to teaching.

True trust can only arise when someone embodies these qualities. You will find that this trust becomes the foundation of your life and gives you footing in all difficult moments. In life and death. You need someone to tell you that you have no one no- dig. Also look at the life your teacher is living. Someone like Ramana Maharsi or Osho (authorities on spiritual matters) may say; "There is nothing to do," but if you look at their lives you will see that they have come a long way to this understanding and have done a tremendous amount.

Anything you feel about a teacher is a personal experience. What is important is what this experience means to you. Generally the best question you can ask yourself is: Does it feed me to see this teacher? If the answer is yes you go to the meetings, if the answer is no you don't go. The answer is true as long as it is true. By that I mean you can always change your mind. In terms of teachers, I have always been guided by my feelings and desires. My path consisted of encounters with several teachers of which Isaac Shapiro and Prajnaparamita were the most important. It doesn't matter if your teacher feels

behaving unethically or making mistakes. It's about you becoming clear. Becoming clear is a personal matter. You will compose your own lessons. Trust that your inner teacher will make sure that you meet the right teacher. At some point this teacher will become obsolete and you will be completely guided by an inner guidance. Eventually the insight arises that there was never anything to learn and that you have been "overlooking" it all along. You were always free.

Presence and absence

A monk in search of the Absolute turned to a merchant in the marketplace asking for some food.

The merchant looked at him for a moment and thought. As he gave him what he could spare, he asked the question; *"What can be the significance of you asking me for food and yet feeling free to consider me what I do insignificant compared to you and what you do?"*

The monk replied; *"Compared to the Absolute that I pursue, the rest indeed seems insignificant."*

The merchant was not yet satisfied and tried a second question; *"If such a thing exists then it is beyond our reach. How then can anyone assume that he is looking for, as if it were to be found at the end of some long road? How can anyone appropriate or claim it more than others? And how, if this Absolute exists, can anyone ever stray from it and be excluded from the will and care of it?"*

The monk replied; *' Only one who is willing to leave behind everything dear to him and willingly pass by what is Here and Now will ever reach the Absolute. '*

Still not convinced, the merchant continued; *"If I assume that an Absolute exists, then it must be hidden in the apparent and permanent, just as absence is hidden in presence and past and future in the here and now. Compared to what is present and seems limited and impermanent to us, the absent seems unlimited to time and space, just as past and future are compared to here and now. Yet what is absent is revealed to us only in the present, just as past and future are revealed only in the here and now. Like night and death, the absent, unknown as it is to us, hides something yet to come. But there are times when the Absolute in an instant*

suddenly illuminates the present like a flash of lightning illuminates the night. Thus the Absolute approaches us here in the present and illuminates us now. '

Then the monk turned to the merchant with a question of his own; *"If what you say is true, what is left for me and for you?"*

The merchant said; *"There remains for us, but only for a short time, the earth."*

The imaginary mind

All this is a small movement in the infinity that is "I am

The imaginary mind (ego) consisting of memory, thought and voeing is your friend. It helps you in the physical world that works on the basis of boundaries, forms, cause and effect. Become friends with this imaginary mind by not fighting with it. Only then will the confidence arise to move past this mind with attention. The imaginary mind may resist, but it wants nothing more than peace, rest, relaxation and merging into its source. The structuring mind can at some point see through itself and transcend itself through that.

Memory.

The person (body, thinking and feeling) has a limited memory It often does not consciously remember anything about the first years of life or the time before birth. The memory stores experiences and constructs them in a creative and for you unconscious way into a conscious future/world picture. This happens every moment and forms a person in time. How this works is hardly known. See if you can follow how a memory is created? In my experience, it is there all of a sudden (even if I focus on a particular subject).

Examples:

A new situation triggers a memory similar to the new situation. This creates a tendency to react in an old way in a new situation. What I also notice is that the mind prioritizes recognizing past painful experiences (traumas) giving me the impression that these traumas repeat themselves endlessly (and I am someone). Every day I relive my life trauma (being abandoned/not being good enough). The advantage of this is that I can review and see through it every day. Future images are also created based on this memory, and the constant memory of these future images also give me an (imaginary) identity.

During a walk, a colleague said to me "Look a banana tree. I saw a picture of a banana tree appear in my consciousness and my eyes searched the surroundings for a similar picture. I found nothing. Suddenly I saw a banana lying against an oak tree and understood that this was a joke.

Memory is active even before birth (and perhaps even several lifetimes). Theories about the development and operation of memory range from the creation of neurological connections to the omnipresence of a void or energy field that holds all information. Memory is the core of the mind and largely determines how we react in the *now*. Thinking, personality, time and space are constantly formed from this vast memory. Information from memory is always old. Memory keeps old stories alive, helpful or not.

Our "vivid natural state of being" always seeps through memory to the surface making it possible to realize ourselves in this moment, immediately, what we really are. And that is not an image based on memory. The more often you realize this natural state, the stronger it becomes. Our natural state is a memoryless/imageless presence. Memory can capture it, however, so the actual realization is no longer there. It then becomes a striving for an image in the past.

Thinking.

Thinking comes from perceiving the relationship of the body to the environment. This happens completely naturally and is a physical activity. Thinking is imagining and connecting previously observed situations into "stories. Thinking wants to come to a judgment. Planning and fantasizing are also forms of thinking. When thought is excessively focused on thinking, there is no room in the consciousness to feel and perceive. Excessive thinking leads to a numbing of life. Thinking is not something you do, thinking happens (just try to stop it). When conscious-being (you) identify with the content of thinking you become someone with a past and a future). The strange thing is that no one ever

has seen a thought. You can think about thinking and write down thoughts, but thinking cannot be seen. Thinking creates a feeling and self-image of who you are and maintains itself by continuing to think. Who are you if there is no thinking? As perceived objects and situations are "named," language and an ability to create "stories about" emerge. Thinking is information. The image of a person is such a story. Who are you without that story/information?

Thinking is a small part of experiencing this moment and yet it is taken very seriously. Thinking is remembering. A human being has an average of 60,000 thoughts a day. Thinking (about thinking) creates images and thus an idea about a person and a world. This is the only confusion that exists, this becomes clear when thinking stops for a moment or there is an awareness in the space between two thoughts. Another characteristic of thinking is that it uses polarizing abstract concepts. These concepts consist of interdependent opposites such as; abso- lute/relative, black/white, light/dark, cold/hot, etc. Thinking sees only differences. Thinking is "dead. Thinking can only point to something by making distinctions. The thinking process is an (associative) activity of the whole body. Every action is driven by a concept, consciously or unconsciously. What and how you think affects your life.

Example 1.

When I say "I am active," that excludes everything else I am. In fact, I am lazy on a regular basis. Thinking sets limits. Reality, however, contains everything; nothing can be excluded. Therefore, Reality cannot be expressed in words (or thought).

Actual experience cannot be grasped or represented by thinking. For example, thinking cannot experience what pain, sadness or joy is. Nor can it explain what "sweet" tastes like, even though you can experience it.

Thinking is a protective mechanism for the body to survive. Thinking creates culture and an idea of how life

should be. These conceptions create imaginary problems. Thinking orders and links memories, creating an abstract overview from which problems in the *now* and future can be approached practically. Thinking in this way provides the impetus to take action (in cooperation with feeling). When you no longer need to change anything, the impulse to think becomes less. Thinking is very over-valued in our society.

Thinking particularly solves problems and is looking for what is missing. Thinking constantly creates issues. And if there is no problem, thinking invents one. Seventy percent of our thought world is engaged in solving potential (thinking) problems. For example, an unpleasant feeling is a common impulse to start thinking. When thinking is the center of attention, thinking takes on a life of its own. Thinking is aimless and searching because it does not feel the whole body. Thinking then creates the seeking itself. What would happen to thinking if you no longer see anything as a problem?

Thinking creates a mirage of an "I am someone" image with the help of the sense of "I am" and the memory. Then thinking looks for a way to free itself from this. When the 'looking' gets closer to this projected image, there appears to be nothing there. Thinking cannot believe this, because it seems so real that it starts looking again.

In spontaneous "doing," excessive thinking stops. In 'not following your impulses' thinking can become brooding. 'What you are' lies before(at) thinking. You are not any idea you have formed about Reality. There is no thought that you have a hold on in your search for "what you are. Thinking for this re- den cannot understand what Reality is. Thought can only define what it is *not*. This science creates a "mnemonic device" to get from thinking about reality to Reality; as soon as you notice that you are searching with thinking you can stop immediately. Consciousness (you) can immediately shift attention to *the space* in which the thinking is taking place. Let the thinking be there and

Move the center of your attention to *that which the thinking sees*. What also works is to focus your attention on the heart or abdominal area. See the thinking as something outside you, just as you would look at an apartment building. It is there, you do not deny it, but you know it is not *you*. In this shift of attention, the thinking will settle down.

Clue: examine thinking (are there different ways of thinking?).
see that "thinking" happens (can you temporarily stop thinking?)
move past thinking (suggestion: you don't have to stop thinking, but see what happens when you don't pay attention to your thoughts)

What thinking is you cannot ultimately comprehend. Thinking comes from "the source. When you really see this, you no longer exist as a person with a story. A more *connected to and carried by the universe thinking* arises.

Feeling.

Feeling is perceiving an energy movements (e-motions) in the body. Again, this is not something you do, it happens. Feeling involves assessing the inner and outer world in the context of survival and well-being. Feelings have an inseparable relationship with thoughts. Without feeling, for example, you cannot make decisions in accordance with the environment. Feeling contains an incredible amount of information and has a qualitative character; a feeling can increase in intensity (from irritation to anger, for example). Thoughts do not have this characteristic. Again, *what you can perceive is not you*. Go beyond your feelings by feeling them fully and realizing that you are not these feelings. Feeling initially takes the 'I' as its reference point, so that all value refers to this 'I'. This gives the 'I' a strong charge. You can also feel through this 'I' reference point, giving the feeling a universal 'I' quality. What remains is the feeling of space and open presence.

Research: what substance do thoughts and feelings consist of.

Felt meaning.

Felt meaning is the direct perception of sensations in the body before symbols such as emotions, thoughts, perceptions, actions or speech arise. It is a vague sense of meaning in the body and the root of the restless mind. This is what the Buddha found out and what Vipassana meditation is based on; **stay with the first arising sensations and the mind eventually becomes still.** The origin of this fuzzy feeling which is always interacting with the environment is "presence. The body and mind mechanism has an inner urge to 'experience'. 'Experiencing' happens. Stimuli enter the space of the li- chaam through the senses and are processed into a felt meaning and then formed into more specific feelings, thoughts and action. This in turn produces a new felt meaning. It is an ongoing process. The environment and the body are one. You *are* "experiencing. The totality of an *experience* is indescribable. A single experience contains countless sensations and flows directly into the next experience. It is a fluid process without beginning or end. Living is always the next step. When you keep your attention on the underlying "felt meaning" you dwell in the "not knowing" from which everything keeps arising and becoming clear. In this feeling you can let everything be as it is and your life of-itself comes into unfolding. It is a conscious and waking state. Somehow life in this state has its own sense of ethics, everything moves toward harmony. In this area of "not we- ten" original and spacious thinking arises. Real thinking is in direct contact with the "greater. I call it love thinking because it is loaded with basic trust, gratitude and love.

The deeper layers of the mind.

In conscious awareness, attention constantly moves from the body to the outside world, from thinking to feeling. This happens in fractions of a second. The attention is never consciously present for you in different ge- bids at the same time. This limited conscious ge- bid is the area of the person and the world. Consciousness iden- tifies with the body and then relates everything to itself. A self-awareness and a self- image emerge. When body and mind meet in a more unconscious, broad or vague state

of being creates an expanded sense of identity ("presence," "being" or "I am") and a sense of quiet ecstasy. The body, thinking and feeling are experienced as part of the spaciousness/presence. This can take on multiple expressions of feeling, such as oneness, being connected, being all, being unique. The feeling of bodily self is a possibility here.

When you turn your attention further inward, you end up in an entirely different world with entirely different laws. Within are areas of infinite space, timelessness and pro- blemlessness. All these states of consciousness are there in this moment.

By going into the body with attention, the body is finally de-emphasized. The core is the feeling of a Self. The only thing you know for sure is "that you are there. This can be personal and impersonal. The Self can feel like a vertical focused Presence in the body and like an infinite identity. When you dive into, in front of or behind the sensation of Self, a (silent black) Void can be discerned. This Void has no sense of personal identity; it is the absence of everything. There is no- one here. Absence. In this area there is no doer, observer, witness or other identity. The sense of silence and peace is deeper here than at other levels of unfoldment. There can also come the sensation that there is only Presence, Awareness or Light. When the focus of attention returns to the body, thinking and feeling, there is again a clearly discernible experience. Seen from the Void, however, these are experiences on the periphery, which are completely automatic. When attention resides in the Void and the bodily Presence simultaneously, the body has background sensations of pleasure (peace/silence). This feeling is in a sense your compass in life and Self-realization. There is also the pain of daily life. However, the attached person is absent and there are sensations of impersonal power, space, joy and openness. These impersonal feelings can simultaneously have a sense of a unique person or individuality. This need not be a person with a past and a future. A Person of Being in the here and now also exists. This "personal" presence is the ideal integration of together-

melting and autonomy. I am I. Experiencing all dimensions simultaneously. The door to all dimensions, states of consciousness, ways of seeing reality and spiritual capacities is Presence (I am), which is easily experienced every moment. The words I write can help re-know these subtle states of consciousness. It overlaps in subtlety and chances are you will overlook it.

I will tell you how my guru's guru died. After announcing that his end was near, he stopped eating without changing anything about his daily activities. On the eleventh day, during communal chanting, he sang along and, as is customary here, clapped his hands loudly, and then he was suddenly dead! Just like that, between movements, like a candle being blown out. Everyone dies as he lives. I am not afraid of death because I am not afraid of life. I live a happy life and therefore my dying will also be happy. Everything depends on how you look at it.

I invite you to dwell in Presence (I am).

Seeker stories.

1. A man had completely surrendered to his burning desire for the divine. Every week he went to satsang and during the day he stayed in the observer. Dozens of silence retreats he had participated in intensely. In all this spiritual practice, a distance developed between his interpretation of the world and that of the average person. His life proceeded in a continuous flow. Yet something kept gnawing, *something* was not whole and he could not put his finger on it. His constant desire for truth was unstoppable. He had to and would find out the Absolute Truth. This lasted all his life and at the age of eighty he died. The invitation to his funeral, which he could still have composed himself, read; I gave my life to coinciding with the divine and now I am finally one with the all. At the funeral, his daughter made a speech. She loved this man dearly. One sentence

has stayed with me" "Dad you were always concerned with the higher and I would have preferred you to be there for me. I missed you".

2. A woman had an expensive necklace around her neck. In her excitement, she forgot this and thought her necklace was gone. She got scared and searched all over her house. She found nothing. She asked everyone in the neighborhood if they knew anything about the necklace. No one knew anything. At one point, a good friend asked if she wanted to feel the necklace around her neck with her fingers. Then she found out that the necklace had been hanging around her neck all this time and she was happy.

3. If you have something that's just one polarity, either expansion or contraction, it will eventually go into an unstable explosion or annihilation, either rigidity or fragmentation.

Peter Levine, Somatic Experience.

Psychology in Brief

You must first have become an "I" before you can give your "I" away.

The core of psychology is primarily "being independent. From this independence you can fully interact with others and the world. An independent person surrenders to the world and the body. He can feel and express everything. An independent person can ask for attention, love or help in openness and thus penetrate to the heart of the other person. An adult person is able to stand on both feet and follow his needs, let them be there and/or satisfy them in alignment with the other. He can deal with the frustration of life. He does not have to manipulate himself or others because he can deal with the frustration of not getting his desires satisfied. A healthy adult is full of energy, expressive and mobile. At some point in this independence, little more is needed. Everything is as it is. What remains is a life of simplicity, connection and presence.

Ego.

The ego is a structuring and defense system. Something in consciousness structures perceptions and establishes them into patterns (self - not self, pain - pleasure). This identification movement is a regular part of our functioning. Identification systems in your life can be found, for example, in the areas you are most involved in; work, sex, sports, fatherhood or motherhood, etc. In these areas is all kinds of crystallized information that you think or feel is "right or true. It feels like it is important. This is also why feelings of anxiety, too short and emptiness can arise when these identification systems break down. An identification system changes as you get better information or experiences. For example, in the presence of a psychotherapist or a spiritual teacher, you can build a completely different system. However, this is still an identification system. Every moment a sense of person is created by this reflexive system. It is constantly going on. Behind/in these reflexive and identification systems lies the true pearl of maturity. Being fused with the cosmos and at the same time a unique

be a person with a clear sense of Self. Identification systems are extremely subtle and changeable.

All this is not to say that these ego structures are worthless. They are part of an infinitely expanding consciousness. It is convincingly demonstrated in the work of A. H. Almaas that a sinful ego structure is necessary to decrease feelings of repulsion and identification systems and thus more easily arrive at the experience of Being and Self. The ego is part of the path to freedom.

Creation of feelings of inferiority When mother and/or father causes pain or deprives pleasure/love frustration arises. This can progress to feelings of anger, hatred and eventually total passivity (not feeling) in the child. These feelings are suppressed because crying, jamming, hitting, screaming and biting are not allowed to be expressed by the parent and environment. The parent is an omnipotent authority. Instead of naturally discharging this resistance, feelings of inadequacy (inferiority, loneliness, incompleteness, meaninglessness, worthlessness, powerlessness, helplessness), guilt and shame arise in the child. The bottom line is that some kind of felt idea of "I am not good enough" arises in everyone. Feeling this pain in later life is also done in silence. The animalistic impulses of pursuing pleasure and avoiding pain are increasingly unlearned through upbringing, civilization and culture. The child and adult lose touch with "who they really are. Withholding expression and resistance to feeling fully are enshrined in physical and mental patterns of behavior. Forms of control. These are then called "personality structures or ego. The mind, in this self-created "gevan- genis," produces an ideal image of how it would like to be and/or be seen in the future and begins to pursue this. Usually this striving becomes an imitation of the real thing. From this situation, a strong desire for truth, happiness and peace can arise. Figuring out who or what you really are.

From not being able to handle life to being present in strength.

An additional effect in the construction and transcendence of the ego is the feeling of ego weakness and inadequacy. With each expanding move, a sense of smallness and ego weakness may surface. This is part of detaching from the systems of identification. Before space is experienced, there is usually a feeling of smallness and/or inadequacy. Everyone has moments with the feeling of being inadequate; feeling small, feeling inferior, not being able to handle life and not being good enough. These are feelings that arise from the ego structure and form in the first years of life in contact with the parents. The child naturally wants to become autonomous and at the same time merge with the parents.

Our nervous system is particularly focused on negative experiences. These are stored immediately and can be brought forward at any time to avoid danger and pain. Positive experiences are not threatening and hardly stay in memory. This is probably why our system develops a negative feeling of "inadequacy" and "not being good enough" at its core. It is a universal mechanism of our body.

Not feeling the "inadequacy" is at the heart of not transforming ego structures. It is essential to feel these feelings of ego weakness. Only then can this illusion of the "false self," which is created by a faulty holding of your parents, the world and believing in being "inadequate," be seen through.

Feeling ego weakness and inadequacy is usually resisted. There are three common resistances;

1. An outward sense of grandiosity (narcissism)
2. an inward inward oriented feeling of isolation and detachment/feeling (schizoid).
3. (negative) fusion with another (dependent)

It often takes the support of a teacher or therapist to feel these negative feelings. The teacher is a comfort and example. The de-

winding path of man is toward a full (ego-independent) autonomy and, at the same time, oneness/fusion with the cosmos. First the ego is built up allowing it to discern things and act autonomously in the world. Then the functional ego structures are absorbed by Presence. I briefly describe the dynamics that occur when a healthy ego moves toward transcending these ego limitations.

Man with a healthy ego is reasonably balanced and gets by in the world without major problems. Yet there is regularly a feeling of inadequacy and inner emptiness. These feelings indicate that there is still an investment/identification in ego values and little or no contact with the essential Being or Self.

The good news is that discovering the all-fulfilling Being or Self is always preceded by feelings of being too short, empty and inadequate.

By really feeling this and especially examining your relationship to your parents and others, deeper essences of Value, Will and Trust develop. The development of these essences happens naturally because they are natural essences of the human being. The ego cannot plan or cause this. It is a result of the surrender to the unfolding of consciousness (in the physical form).

These new forces can only develop further when there is a support and change of inner virtues and thus outward behavior. Priorities in life change. An inner need for "truth," "honesty" and a desire to know "who you really are" arises. In time, feelings of inadequacy transform into a presence without limiting ego values, boundaries and self-image. An immeasurably spacious person of being emerges. In this full presence, ego boundaries melt further and further, until all is clear conscious being. This also means that for every substantial transformation into space, a period of painful inadequation surfaces. In a der-equal period it seems as if you are back to square one. As you here

less and less identified with it the smoother the opening process goes. Eventually you begin to live a life from true power without the support of parents, teachers or anyone else. There are few people who complete this painful path of development and become a free person. Most of the time they prefer numbness and mediocrity.

Narcissism

Narcissism arises when the grandiose and indestructible ego- lens of the true self are coupled with the body and mind mechanism. Consciousness lives through the filter "I am grandiose. This pure sense of grandiosity is used as a defense against the pain of feeling helpless in the separation phase. The helplessness arises because the mother can never provide what the child wants in the various stages of development. Adults with a narcissistic disorder can be recognized, for example, by a thinking that is sharply focused on the rightness of oneself and thus judging the "mistakes" of the other and the inability to feel one's own vulnerable feelings, communication and thinking take place from the parent and/or teacher role, while the underlying feeling state is that of an emotionally immature child. The open communication with the world has stopped for a while. A narcissist feels no hurt. It is closed off from feeling and thus an imitation of power.

There is also a sense of omnipotence which is free. In that case, it comes from the total freedom of being dissolved in "not being. True Self. In this state, everything is precisely Open and Present in contact with the whole.

Insulation and detachment

The first movement of a developing ego is the isolation of Being. The still fragile ego cannot cope with continuing to feel the immense undifferentiated Being. It isolates itself from these sensations. It thereby makes itself small. This movement is the basis of further ego building and eventual feelings of inadequacy. The feelings of ego weakness and inadequacy that arise in the expanding system in the adult state are projected onto

external objects (mother, father, lover, boss, friend, etc.). The feelings of inferiority and pain in contact with these others creates a movement of withdrawal and isolation. You withdraw yourself into your own little home. You become detached and nothing can touch you anymore. The thinking world creates its own fantasy world and shuts down from feeling. Inwardly there is a hardening which is fed by fear of contact and the pain this brings. At the same time, there is a suppression of your inner impulses; it feels dead and bare. Deeper connections with your own body and others no longer arise. Any intensity is sidelined. Everyone knows this schizoid state. To a severe degree, this eventually progresses to total passivity and depression. Here the feeling of helplessness and meaninglessness is so great that there seems no way out. You *are* the helpless instead of there being a sense of helplessness. There is no way out. The only solution is to begin to feel the voice of ego weakness and helplessness again (perhaps from the position of Being, which is never lost) and to come out front.

Negative fusion (projection of self-rejection) Another important resistance to feeling "inadequate" and thus to becoming autonomous is *negative fusion*. The relationship then becomes a form of defense.

In the symbiotic phase, the child automatically adopts the mother's frustrations and fears and feels this as his own. This frustration becomes part of the sense of security and fusion with the mother and thus a layer of experience in the later self-image. In a spiritual expansion where a sense of ego weakness can be released, the person is now going to protect herself by holding on to the sense of frustration in a relationship from this safe and symbiotic time with the mother. She would rather feel this frustration (because it is linked to safety) than the ego weakness that comes with the expansion.

The inner frustration of the negative fusion can also be projected onto your relationships or the outside world. That then becomes a source of avoidance of expansion. You may now be busy

be with fighting the outside world (e.g., your partner), creating a sense of strength that does not require you to feel ego weakness. You do not become *truly* independent because you cannot feel through the feeling of inadequacy/incompleteness and frustration to get to the true sense of Being and Self. A component can also be the constant wanting to merge with someone which makes you feel good, which ultimately can also be a defense mechanism against the feeling of incompleteness.

In my relationship, I felt a secure symbiotic bond. There was a feeling of fierce love alternating with tremendous hatred. We had many conflicts about boundaries, own space and jealousy. Both of us, in retrospect, did not want to become truly autonomous. We were afraid of losing each other by really standing up for ourselves. There was a lot of consideration for each other. It felt like true love. Our own feelings of "not being good enough" were constantly projected onto each other and thereby awakened in ourselves. It was constantly unclear what belonged to whom. At one point I had to leave this relationship. Leaving was a step toward my independence.

In negative fusion, you are attached to all the negative feelings surrounding that relationship because you know it as love. This was the love you received from your mother and/or others. Which mother or father gives true unconditional love? Which parent or human being loves you simply because you are there?

There is also another fusing defense. In the moment of loneliness or some other feeling of being too short, you may look for a "good" relationship through which these negative feelings need not be felt. In this defense, you may be constantly looking for an all-fulfilling relationship. These are often the stories about "soulmates" and "true love.

Id.

The sense of Self and the countless past experiences with parents and others are experienced in the moment as a self-image. This provides a sense of a solid bodily identity with

a past, present and a future. The core in each moment is either the fresh presence. When attention focuses every millisecond on this presence, there is no past and future. Not even a present. When all ego structures dissolve into Being then there is a body responding in the moment. The person of Being is the capacity to respond with the knowledge of the world. It is not a person with a story and it has all the capabilities of the person in terms of thinking, feeling, planning, fantasizing, etc. In this context, a truly free and autonomous person has individuality and at the same time is free from a sense of self. Yet there is a strong sense of Self or identity. He is completely absent and yet completely in reaction with the environment. This is a part of reality which is not well reflected in most psychological theories. This aspect of - not being a person - does receive more attention in Eastern spirituality. In Eastern spirituality, on the other hand, the possibilities and truths of psychology are less highlighted.

Go on and on.... .

Person made of Being

To function is to distinguish and differentiate. You are an individuation of God.

Many seekers get stuck in the realm of spiritual concepts and life itself. How on earth can you fill out your tax papers on time, laugh with your friends, make love with your lover and at the same time experience being infinite and impersonal.

When personal defenses and object relationship images are seen through, they are absorbed into Being. The person hardly changes. Space and serenity come into it. It becomes simpler. It feels as if everything comes naturally.

You can recognize this, for example, in activities such as driving a car, swimming or walking. This must first be learned and then happens unconsciously. The body and mind system absorbs this experience and knowledge and then performs it automatically.

From an absorbed state what can feel like "being dissolved" still arises the felt image of a person. However, it is a person without a story. **A Person made of Being.** The Person of Being is a cut diamond consisting of earthly essences, such as; strength, will, sexuality, clarity, power, intelligence, peace, autonomy, fusion, love, compassion, fidelity, joy, honesty, presence, courage, equanimity, serenity, etc. These essences are present in everyone from birth and emerge in surrender and spiritual growth. The essences themselves do not develop. They are already hidden in being human. This is why some essences of the Person of Being can reveal themselves at a younger age.

I regularly see in my four-year-old daughter the pure essences of strength, will, intelligence and autonomy. This can be recognized in her open and powerful way of connecting with others, going for

her needs and a tremendous expansion in her ability to think. There is usually no doubt or restraint.

All knowledge and (survival) patterns remain in the body and mind mechanism. Everything that has been learned is retained. All learned structures and essences surface when they are needed. The Person of Being is an individualized and sequestered presence without boundaries. A complete integration. When the impersonal realization of Being absorbs the essences of the psychological (individualized) self, a free and unique individuality emerges. The Person of Being is without limits and yet autonomous, unique and physical. Everyone has a deep desire to realize this Person of Being. Usually this is translated into the desire "to want to be oneself" or "to be free. The Person of Being is an expression of pure Being through the body, thinking and feeling. It feels like 100% real, 100% authentic, 100% complete. This is an unexposed aspect in general knowledge about self-realization. The emphasis is usually placed on the impersonal. A Person of Being is able to make real personal contact. This gives the other person a sense of trust and authenticity.

Such bodily presence feels integrated, full, royal, proper and at the same time undifferentiated. Presence or I am here takes on all kinds of colors (essences). This "person" effortlessly reacts in any situation; from "nothingness" to a quality of "compassion" or "strength. From this vibrant state, the essential makes contact with the essential. Beyond ego structures, object relationships and defense mechanisms. The field of Being becomes practice here.

For me, it is as if there is an entity, a certain color, living in a body. It feels personal and impersonal at the same time. When I use the word "I," I feel the meaning of a unique person and universal space at the same time. I am a direct translation of the divine. I am god in a personal form. My opinions, insights and actions are authentic and have an equality with all other opinions, insights and actions of living beings. Because I am fully-

dig I also see the other person in their personal essence. This allows me to truly connect from person to person.

I denote this idea of Person of Being with "I am I. The big converges into the small. Making contact from only the universal is impersonal. This feels like impersonal warmth and love. The personal essence in the other person then feels unseen. From the perspective of the Person of Being, it is about how "you" move specifically and practically in the world. You can have all kinds of beautiful godly universal insights, but can you do a good job, take care of your family, love a person, sense another, make the world a better place, have an opinion, live a full and powerful life?

The Eastern idea of the "egoless enlightened teacher in a cave being bedded and cared for" is culture. A culture that Western new age spirituality has adopted as its image. In this image there is a glorification of the impersonal and fusion with the gross. The world is an illusion and "all is well" spirituality. **What is less evident is the realization of the auto-nome specific personal power.** I would therefore like to overturn the Eastern image in this regard. It blocks, as far as I am concerned, the far-reaching growth of the human spirit. Our real potentiality is the infinite fusion and individual power at the same time life. A balance in matter and spirit. At this time of our evolution, it is about taking action ourselves to bring our planet and humanity into harmony. Not waiting for a savior or a state of impersonal enlightenment. How can we live together in our natural greatness using all that has been developed so far. From the knowledge of ancient cultures, analytical thinking, discipline, self-realization to nanotechnology.

The greatest task is to examine your own humanity. What is my full potential? What keeps me so small? What am I not sharing with others? What are my secrets? Is it normal that I feel so wan, so inadequate? Is this really all there is to get out of my life? What about those figures like Jesus, Buddha, Mandela, Ghandi, etc? Is such a life even for me? What does

me really? What is important to me? What is my focus? What is holding me back? Why am I not changing? These are questions to give the invisible love a face in the world. The source of simplicity, strength and love wants to be lived through the body, feeling and thinking in our daily reality. The Person of Being is a blooming flower. When you search for "truth" about your-self you encounter it everywhere; the way you walk, a conversation, the infinite void, the solution to a pain in your back, raising your children, etc. Truth is your truth and is subjective and objective at the same time. Truth is your way of walking, speaking, working, meditating. Where the forming of a self-image or story about a person stops, the stories about the other and the world also stop. A Person of Being has no past and future. There are no rules; you know what is true and what you really are.

More relaxed?

We have known for four centuries that the earth revolves around the sun, but we still talk about "sunset."

In aging, perception changes. I don't know what ear- things this has. I don't know if spiritual practice activates this or if it happens anyway. People who have a desire for truth or freedom in them usually naturally end up with spirituality, science or travel. There does seem to be a connection, but I think perception changes happen even without meditation, distant travel, scientific books or other awareness activities.

The path of life is full of fun, inspiration and wonderful coincidences. Everyone walks this path of the mystic. Life has transformational moments, and it turns out that these kinds of revelatory moments cause a shift in daily priorities. Below are some priority changes.

Differences in men and women.

Man

For Transformation Moment

Making Money

Competition

Fun

After transformation moment

Spirituality/presence Family

Honesty.

Woman.

For transformation moment

Family

Surroundings

Looking good

After transformation

moment Self-
development Self-
confidence.
Being happy.

Experiencing moments of transformation usually creates a different perception of life. Thinking, feeling and acting come more and more from a deeper knowing. No longer from me-mechanical thinking. Solutions no longer come from parents and teachers, but from yourself. To clarify what transformation can be, I looked at myself.

My transformation moments;

Seeing Isaac Shapiro (spiritual teacher).

When I first came into a room with Isaac Shapiro my perception broadened and I knew somewhere that what he had was the truth. A feeling of infatuation arose at that time and I had the ver- longing to keep coming. This was the beginning of my quest.

Forest in Venwoude which just rambles on and on.

In a silence retreat with Isaac Shapiro, I am walking in the woods and suddenly the trees start flying past me and my field of vision turns into a passing stream of green colors. This was my first "strange" experience.

Chair moments at Isaac Shapiro.

In six years, I have sat across from Isaac Shapiro in the chair about six times and each time there was an expanded consciousness/transformation moment.

Watch meditation in La Gomera

From Prajnaparamita we were given a viewing meditation as an assignment. In this assignment I saw a fly for the first time really and from very close range. At first it looked like a huge monster and a great fear arose. By continuing to witness this, this fear disappeared and gave way to a great wonder at the genius of

nature. I saw the beauty of the minute construction of the fly, the colors, the eyes, the wings. What an art.

Direct contact with Prajnparamita (spiritual teacher).

When my desire to be with Prajnparamita waned I was invited to her home. I had to and would ask the last questions I had about self-realization. I grabbed my piece of paper with questions, started reading them up and it all seemed bla, bla bla. Suddenly this was all redundant. What remained was a presence without questions. A few years before this experience, while sitting in satsang, there was an experience that all my cells turned over. It started at my head and went all the way to my toes.

Enjoyment what arose while walking in Amsterdam East.

I was walking down the street without a purpose and was unexpectedly overcome by a tremendous feeling of love and enjoyment. The reality was nothing different from a few minutes ago. And yet my perception of this reality was completely different. It arose out of nowhere. From that time on, I know that it is all perception and I evoke this state in enke- le minutes by doing nothing.

In the car in a traffic jam while I want to put on music

I was driving in a traffic jam and at the same time I was looking for a CD in the glove box, watching what the other road users were doing, braking, accelerating when I had to, eating a sandwich and steering. Suddenly it dawned on me that everything was happening by itself. I didn't do anything consciously. Everything was happening. From that moment on, I see that everything happens by itself.

Mediumship

During a mediumship workshop, I suddenly seem to be able to contact the energy of deceased persons. This went on for weeks. This was so unreal and real to me that I could no longer doubt this form of intuition. Also practicing trance mediumship has transformed my experience of.

Emergence of transformation moments.

In retrospect, the transformational moments I have had can be identified by a number of points;

1. They come unexpectedly and are surprising
2. It creates a major and/or lasting shift in consciousness
3. The moments remain with me as an extremely clear and vivid memory
4. There is an expanded perception of life

In analyzing the emergence of these moments, I see over-unities. They arise;

1. When my life pace slows down.
2. When the attention has no goal or desire, the thought then focuses itself on "I am," "being there," or "open presence"
3. When I open energetically to the greater.
4. When thinking is relaxed.

Everyone knows such moments of transformation. Often they also arise from traumatic and/or life-altering events. Transformation lies hidden in small experiences and have great effects on priorities and values in life. It is unclear to me whether these changes come through self-examination, body work or just like that. I do know that I cannot force them. I can only follow my passion for truth and life.

My patterns in relationships.

What you are is always pure

From psychoanalysis and object relation psychology, it is assumed that the sense of (psychological) self is an inner construction. This construction is formed particularly in the first months and years of life. In particular, it consists of the feeling relationships you have with your educators. The body and mind system then spends your entire life repeating and confirming that construction. To break free from this construction, it is necessary to feel and understand it. That is the role of a psychological examination in preparation for self-actualization, as well as for a healthy relationship. The construction of the self generally consists of feelings of being too short, and that usually plays out in adult life in the sexual and relational areas. That is the confusion you see all around you in the area of sex and relationships.

My concepts so far;

1. Relationships and sex are areas of the body (survival)
2. There is no conclusive morality on sexual behavior and relationships
3. Most patterns are complex and proceed unconsciously
4. A relationship is a perfect means of becoming aware, processing the past and coming to full autonomy.
5. Relationship problems are clashing conditionings.

Image therapy.

Imago therapy provides a helpful framework for a relationship to grow toward full autonomy, connection and freedom. This therapy assumes that two people come together through unconscious projections (imago) from childhood. You come to a partner where you relive feelings from the past and therefore have the opportunity to process them. The body and mind mechanism energetically puts down the situation of the past because it is the way it knows to survive. Real freedom, however, is not in reliving the past situation, but in an autonomy in the present. Being autonomous

is, in short, a situation in which you can let all your feelings, thoughts and actions be and connect with the other person. This brings about a relationship of two people with a solid 'I' feeling who give space to each other and are simultaneously aware of a 'we' feeling. A relationship is a means of coming to full autonomy and unraveling defensive patterns. When all defensiveness is dissolved you are fully connected to your partner and life. When you look at your relationship in this way it becomes a source of information and growth. A good relationship is based on sharing what is without wanting to change the other or yourself. Being with 'what is' recognizes that all experience is individual and that the source of happiness can never come from another. The paradox is that you must first be fully heard and seen by the other in order to arrive at this experience of being alone.

Image therapy has three phases in a long-term relationship; romance phase, the power struggle phase and the phase of a conscious relationship. An important element in image therapy is; dialogue. This is a way of communicating where both persons can express themselves fully with the support of the other. Defensive patterns disappear as a safe environment is created where everything can be shared. The result is that all underlying patterns come to light and both persons feel fully heard and seen. In my experience, the principles of "dialogue" can guide you through the various stages of the relationship. However, it requires perseverance, space and clarity. Especially the power struggle phase can be tough, but the promise of growth is then a good prospect. At the heart of therapy is the ability to give the other person what he or she missed most in the past. This giving heals the other person and at the same time heals yourself. It is almost always the case that what your partner most wants to receive you find hardest to give. This stems from your childhood. By engaging in this new behavior, you also become more complete.

My wife and I were together for about 12 years and went through various crises. We marveled at the strength and yield of staying together. Each crisis brought us closer together because we are both interested in truth. Even after our separation, the love and sharing of our life-

stories by. It is possible to separate in love. Imago therapy does not guarantee staying together, but it does guarantee developing your individuality.

Truth is recognizing that all acting and thinking comes from patterns and that these patterns are impersonal. When you look at yourself and the other in this way, the examination of patterns and how they interact comes to take precedence over the fulfillment of mutual needs. In my experience, sharing this self-focused attitude actually enables the relationship. In my experience, being interested in uncovering inner patterns together results in a strong attraction. Being with 'what is' is a strong and often unconscious need in human beings.

My youth.

I grew up with my grandmother after I was four years old. My parents separated at that time. The childlike joy of being with my parents disappeared because of this. On an emotional level, I experienced this as an inexplicably great loss and a deep distrust in the natural course of life emerged. Fundamental truths such as my parents are there for me every day turned out not to be true. My psychic response to this situation was to withdraw into myself and stop feeling and connecting. The result was isolation with the need for the other person to come to me. I have become so used to this isolation that it makes me feel good. In reality, it is not so, because underneath, I constantly feel that I have to adapt to the other in order to be loved. Underneath is a feeling of being worthless.

From this pattern I have a strong need for touch, openness to sex and full commitment. When I don't get this it creates a feeling of being abandoned. I need the other person for a sense of being valuable and not feeling the loneliness in being alone. When the other does not satisfy me a tendency to withdraw arises. This can sometimes include a punitive element toward the other person, because I am completely out of touch. In the isolating pattern there is also in that I have to go it alone

resolve and I do not re-enter contact until I have resolved it internally. This can sometimes take a while, so the other person does not experience contact. My sense of survival has become focused on intimate relationships. Where others are more focused on matter, money or their place in the group, I am more focused on creating intimate relationships.

For me, letting go of the need for physical contact and opening myself up without expectations is a path to inner freedom. Staying in touch with the feeling of lack and sharing what is going on inside me.

Harmony and emptiness.

When there is contact and harmony in the relationship there can eventually be a sense of restlessness in me. The underlying dynamic is that in this harmony I do not feel far-reaching passion and commitment. A comfort zone emerges in the relationship that is no longer alive. Everything ripples on and that is not enough. I don't feel special then. There is an unconscious fear of abandonment in this, because if I am not special then someone will leave me. I experience the apparent harmony and peace in this comfort zone as an "emptiness," which paradoxically brings an inner turmoil. A desire for a challenge then begins. This may be in the area of work, personal growth or a new wife. A new project or love then gives a sense of 'being special' and 'passion.' There is also something 'borderline' like in this, because when the relationship is good an impulse to break it arises. Breaking up leads to an imminent loss of an intimate relationship and then love suddenly flares up again.

Being alert to a comfort zone in the relationship is important for me to continue to feel my vibrancy and fire.

Two women.

I also have a pattern of wanting to have two wives at the same time. I used to have two "mothers. My mother and my grandmother. They had a love-hate relationship and I was in between them as a child. A helpless feeling of being torn apart and not being able to stand up for my love for both of them. I lived with my grandmother and she was my

father and my mother. My real mother came by for a few hours once every so often. My grandmother herself had received neglectful care and was mistreated. My mother had been evicted by my grandmother when she was 16 because she couldn't handle her. My grandmother was usually negative towards my childhood friends probably due to a concern to protect me and a form of jealousy. I subconsciously got the message that I was not allowed to love another person. I could never understand that as a child.

I created this past again and again in my adult relationships by loving a second woman in a permanent relationship. However, this never worked. The permanent partner became jealous and disapproved of the second relationship. At the same time, I could not change my conditioning, which sooner or later damaged the bonding in the permanent relationship and made the relationship untenable. For a period in our marriage we deliberately pushed the boundaries in terms of having two relationships side by side. In this study, we still came out strongly in favor of a monogamous relationship.

An open relationship doesn't work for me. I like monogamy, despite this paradoxical pattern in me.

Inefficiency.

I also have a pattern of intemperance which is, among other things, a defense against my feelings of too short, dryness, emptiness and loss. In unmoderation I merge with an object of pleasure and desire. This can be food, clothing and a woman. The fusion becomes visible in compulsive thinking about and compulsive desire for the object. Moral boundaries can disappear in this intensity and sooner or later a feeling of indifference, recklessness or 'fuck you' arises. A failure to consider the long-term consequences. Paradoxically, my true happiness lies in sobriety. Sobriety always brings my attention to "what is in the moment" and the realization that I am consciousness.

Every desire for more melts into presence. This dynamic from intemperance to sobriety is a life's work. Intemperance is constantly lurking. A moment of indifference results

in letting go of sobriety and embracing suffering in intemperance. For me, it takes constant awareness to live the even- w balance between passion, intemperance and sobriety in a way that is right for me.

Space and energy building.

Another pattern I observe is; the more space is created in the mind the greater the energy buildup is in my body. This can translate into feelings of royalty, melting love, power, joy, ecstasy, stillness and passionate love. Here, "passionate love" in particular is a possible danger for me, because in it a sense of indifference can arise where my intemperance takes over. The unrestrained pursuit of impulses can then feel like the real natural life, like freedom and happiness. I do not really have a moral about what can and cannot be done, but I experience that the alternation of wild passion and the sobriety of silence gives color to my life.

Adjust and insulate.

A relationship is a constant search for balance; "being myself," "fitting in," "distance" or "closeness. In practice, this is a constant probing and negotiating between two autonomous persons with relationships and beliefs. My experience is that when I adapt too much, tension arises in me. I am then not 'myself' enough. Adapting comes from a fear of punishment (rejection) and results in a feeling of castration (not doing what I want to do). This is accompanied by feelings of shame, guilt and projection. The projec- tion may be that the other person is obstructing at, when they cannot. I hinder myself out of separation anxiety.

The tension of adjusting and the interpretation of rejection can become a reason to move out of contact. This can then take a form of cheating (seeking discharge and recognition outside the relationship). When I can allow myself to be completely myself in contact with my lover I feel seen and the relationship is full of life without the other person having to do anything. This is not necessarily always in harmony. When through the shame we continue to share our desires and persuasions then we both are who we are in relationship. That

is a fascinating Being together from not knowing. Boundaries and possibilities arise naturally and thinking cannot control it.

Staying with my individuality is much more important than the relationship.

From childhood, I have an isolating structure; in fact, I raised myself alone before- and have a great (need) for a world of my own. In this world I hear all the interests of others around me and involve them in my decisions. I make a crucial mistake in this and that is that I do not naturally involve others in my thoughts, emotions and decisions. As a result, I do not give the other person the space to truly express themselves. I fill in myself and don't check in. Being in touch and in tune with the other person is something I need to pay attention to. Communicating everything I think and feel about the other person. This is quite an art, by the way, because how can I bring my desire into contact and negotiation with the other person? This usually results in a compromise and is thus a piece of losing one's own direction. That is always exciting.

The gain is in "being connected. A "together" feeling.

That is balancing "me" or "together" every time. The trick is to use a feeling like anger in the struggle of negotiation to be powerful while continuing to give space to the other person. Ste- vig in the message and soft on the person. In this process of connecting and negotiating come feelings of powerlessness, feeling misunderstood, loss, etc. The art of a relationship is to feel all this and remain standing.

Authority.

In my experience, the role of teacher, therapist, manager and other forms of authority can become an escape from vulnerable feelings and real personal contact. Consequently, these roles suited my isolated structure. The other side is that the role of authority can, in turn, be attractive to certain women who thus step into that pattern.

Sexual behavior from a biological standpoint.

A person is biologically successful when he/she gets as many offspring as possible in as short a time as possible with as many partners as possible. In my experience, this strong biological instinct is also in me. I regularly experience infatuation and an urge to possess or love another woman. My wife sometimes has this too. Then a string of jealousy (a combination of anger and possessiveness) and giving space plays out in both of us. I see this as mechanical physical reactions. The pattern is always the same. Sexual desire is often about wanting to be seen, acknowledged or found special. This has its roots in the survival instinct of the li-chaam.

I also feel a strong desire for monogamy. This desire is tied to having and/or having children. I feel biologically intuitively that keeping parents together is better for children's development.

These paradoxical instincts cause the cultural confusion surrounding cheating. Everyone knows both biological impulses. What I see is that monogamy is the default in our way of thinking and feeling and the other side is also lived. Both aspects belong in our lives. In a relationship, both lovers will have to continually communicate each other's values in this area and thus arrive at a way of being together. This is a constant tuning into inner needs and each other. In my experience, this is not easy and can be an area of fear and rejection.

The trick is not to manipulate the other person into wanting strong needs fulfilled. A need can also be a limit. By feeling and expressing 'what is there' I can be completely who 'I am' and I do not manipulate myself or the other. The other is free in what he or she wants to give to me or not. Problems arise when I or the other person cannot or may not feel their needs clearly. Can everything be there?

When we cannot deal with these sexual paradoxes; the biological function, the innocence of sex (experiencing pleasure), physical release and the many cultural thoughts, all kinds of distortions can arise such as; sex addiction, oppression of women, abuse, incest and rape. These problems are world-wide enormous!

Falling in love.

In my research of "falling in love," I have so far come up with the following causes.

1. Good biological match. Everyone knows the studies that tell us that physical attraction happens based on a recognition of the ideal genetic mix for a healthy offspring. In my infatuation, this is presumably always the case because there is a strong physical attraction.

2. Idealizing the beloved. Usually I see in the other person an essence that is still developing in myself. Because of this recognition in the other person, an idealization happens that results in a feeling of being in love, fusion and physical attraction. In this infatuation, I constantly want to be with that other person and absorb everything. There is also the promise in it that when I fuse with that other I will be happy (dependence).

3. Recognition of passionate (physical) love for life. An essence of life is "passionate love. An all-consuming ecstatic love for life. In my infatuation, there is always a search for a mutual recognition of this passion.

Exercise: When you are in a steady relationship and fall in love with another person, you can put the essence of what the third person brings in (the shortage in your relationship) into a visualization between you and your partner and let the whole thing mix energetically. It then becomes part of your relationship. Or feel the too short in your own body and "bring yourself" there so that the shortage is carried by yourself.

Autonomy.

Autonomy has an open nature and consists of qualities such as fusion, equanimity and serenity. By connecting with another person or a group and figuring out the patterns of too short and un-serenity with each other, essence comes into the center of the relationship. Then essence or truth is the frame of reference and not neediness. That becomes a relationship out of abundance and freedom. Such a relationship is free of any form. Life changes continuously and so does the relationship with other people. There will always be a tendency to mold the relationship into a form. Freedom does not consist of doing everything you feel like doing. Freedom is respecting and expressing boundaries and desires in yourself and others. Ultimately, you don't have to own anyone or anything. When you are aware of this and keep throwing it open, an exciting and fresh life emerges.

Essence ultimately penetrates all bodily instincts and components of the nondual relationship.

A broader perspective.

The body has three strong survival instincts;

1. self-preservation (health, home, money, matter)
2. intimate relationships (with a significant other)
3. Social attachment (the family or other group).

All three of these are identifications with the body. Freedom is being detached from these instincts and thus the body and relationships. This does not mean suppressing these bodily tendencies or leaving your partner or group. Rather, it means going into dependency and seeing how it is put together. By experiencing that there is no real safety and physical death is a reality you move beyond the identification of survival and with it the body. In 'being with the instincts' detachment arises. There is nothing wrong with sex, sensuality, passionate love, (multiple) relationships and death-going. It is the dependence on life itself that is a problem for true freedom and autonomy. The unconscious attachment to physical life ultimately stands in the way of Self-realization.

The new economy

The problem.

The starting point of an economy should be the fulfillment of primary human needs such as food, love and warmth. However, today's economy has become a self-contained system which no longer has any connection to man and the earth itself. It is purely abstract and leads straight to the destruction of the earth and humanity.

The core of today's economy is debt and consumption. We invented debt in order to produce and consume more. Interest is then paid on that abstract debt. Funny system, isn't it? We invent debt and make people pay interest on it. Consuming more than you earn creates more debt. The global debt of countries and people are enormous. Beyond comprehension. In fact, by borrowing money we all take an advance on natural resources. This system can only exist with the idea that these resources are infinite.

The real source of aggression and suffering is "economic un- liness. Not feelings of superiority or inferiority, but un-equity leads to a sense of poverty. Currently, the un-equality in the world is that 1% of the world's population owns 40% of the wealth. The reasons for this are addiction to power and money. Not wanting to share.

We are used to measuring our happiness by economic figures. This is the flaw in man's value system right now. Rather, it should be measured in human values such as health and love. True poverty is illness. The paradox in the current economic system is that disease provides millions of jobs and keeps the economy going. Just like war.

The current way of thinking, the money system, is the biggest destructing factor. It creates war, inequality, chronic stress

and with it disease. Not a country, a dictator, a company or anything else is the cause of the present crisis, but the money system itself. The more consumed, the more waste and destruction. For example, we have totally poisoned our bodies with all kinds of artificial nutrients and ways of mass production.

The biggest problem is that natural resources are running out. Population growth is rising exponentially because of good healthcare and technology, among other things. Consumption is increasing exponentially due to the increasingly "rich" population and the expanding economic debt system. This system is finite and people are still assuming infinite resources. Everything is based on oil and by 2050 we will only be able to supply half the people with oil-based products and energy. This realization is not getting through to politicians, power-holders (the rich) and we the consumers. Meanwhile, a child dies of malnutrition every 5 seconds.

The solution.

Suppose we rearrange the earth. How are we going to do it right? The bes to **method** then is science, because it is in itself-itself ego-less and looks at facts. Every outcome is tested again. Every system that can be tested must be tested. It is currently the case that technological solutions in all fields are increasing exponentially. This is due in part to the exponential increase in computing capabilities. For example, solar energy is expected to be practically free by 2030. Because the cost is zero, infinite salt water can be made fresh. That process already exists and the only obstacle to deploying it now is cost. When there is enough drinking water, food can be grown anywhere. Continents like Africa can then become huge food production places. The condition is that all the wealth is shared, because food yields relatively little money compared to technological knowledge.

The **principles of the new model** are; the (primary) needs of humanity and the finite nature of resources. There will be a management system which will address human needs and resource limitations.

substances mapped and constantly monitored. Worldwide. We already have the technology, it just needs to be widely deployed. Constantly research what, where and how much raw materials are there and track what we use and how quickly it naturally recovers.

Resource management. Then follows a **Production management** system where only sustainable designs are made, which can be reused and/or built in such a way that you can easily update them. All needs and actual uses of humanity are tracked globally. A **System theory** for the planet emerges. Connecting everything.

Now that we know what is there, what is being used, we can optimize the distribution. A **Logistics Management System**. This system would answer questions such as; how are products used efficiently? A car or a book are used only a few hours a day. How can you distribute that to people. There will then be a kind of product points where we share things, just like a library, snapcar and greenwheels. These product points should be close to people.

There will be a new structure of cities. Cities will be redesigned according to all human needs; they will be round and first a sustainable energy and water system will be built, social areas, leisure areas and residential areas will be established. All human needs are given a place in these round cities. Organic food is produced in agricultural towers in city. This may sound a bit heartless, but technology makes all this possible. You can watch the documentary of Future design on you tube to get an idea of this. Beautiful architecture and solutions. A real economy is emerging that fits seamlessly with humanity and the earth. **A Global abundance is emerging.** There is enough for everyone. Everything is continuously tracked by satellites and computers. In reality, nature is a dictator. Nature determines how far we can go, not the current economic system or politics. It requires a completely different way of thinking.

Mechanization has a huge social influence in the coming time. Biology is also a mechanical reproductive device. Mechanization is positive. For example, technology is now capable of three dimensional printing. This means, for example, that a house can be built in a day by a machine. Mechanization is less waste and much more efficient and sustainable than "people work. Mechanization is going to replace human labor, even eventually in so-called low-wage countries. **Technological unemployment** will arise. 75% of working people are going to be replaced. Already the majority of jobs are services, and you can also see these jobs being automated (bank branches, movie theaters and schiphof check-in). There will be a completely different economic system. This is already happening. Unemployment continues to rise. What happens when we stop working on the money incentive? You get a completely different way of life, the current money system does not lead to creativity that has also been scientifically proven by now. The money incentive only works for repetitive actions.

We will work less and become creative. The economic system and being together will change. But how?

Most violence comes from the inequality created by money-system thinking. There may be 5% violence left when Global abundance is created. Violence is now seen as a moral issue, but in fact it is an objective problem that needs help. When you abolish the concept of free will, then you can solve these things objectively. There is no free will because we are influenced by the past, violence and poverty are not free will. When we can approach these kinds of problems differently we can solve them differently. Scientifically and not morally or politically. Democracy is the illusion that you get to choose a day.... that you choose, that you feel you have influence.

Is this totalist idea a new communist system? We have many bad examples; Stalin, Hitler, Mao, etc. The answer to this question is **no**. What is new in this system is that the basis is the finite nature of resources and the use of a large

computer that is not concerned with ego or power. All previous systems (communism, capitalism, democracy) are based on infinite resources and power structures. Is it idealistic, perhaps, at least it is realistic.

Now the dogma is that if you are against free market economics, you are against freedom of speech and freedom in general. This is not true. The free market economy and globalization are harmful. There is a better solution.

From now on, economic development will go from crisis to re-set consumption followed by a shortage of raw materials, another crisis, a recovery.... . no good solutions have been worked out at the moment. They are not invested in because they are **not profitable**. That is the limitation in thinking today.

By 2030 we will need two planets to supply ourselves with food because of the tremendous growth people, as well as the increase in consumption and the decrease of agriculturally usable land. There will be no recovery. Only when we really grasp that and start to feel it will we start to change. The only concern is that we must be able to implement these new ideas in time and not kill each other before then. The rich will do anything to maintain their power, just as we will continue to consume until it stops. We will really have to start working together.

A perspective;

Survival, the last concept to let go.

Everything we do ultimately revolves around survival; making connections (relationships, social behavior, procreation), learning (spirituality) and acquiring things (status and matter). This survival mechanism that the functioning of the body consists of is driven by the movement "to pursue pleasure and avoid pain. When this package is released the link with the body disappears and it becomes possible to experience a wider Presence. When you don't have to survive, everything can relax completely. Can you handle that?

The way of the warrior

When in doubt about your inner attitude take a moment to review these principles. Perhaps it will give you strength to continue what you are doing or want to do.

Being free is more important than anything else.

It is about living earnestly and undividedly for the truth. When your attention is focused on one thing, clarity arises in your life. Clarity gives a strong coherence between thinking, doing and acting. Your priorities become clear and your actions doubtless. Make the decision to want to be free.

Take responsibility for what happened to you in the past.

You are one hundred percent responsible for your own life. What has happened has happened and now you want to be free. Life can be described as a big high-pressure pan. Under this high pressure you tend to set yourself up as a victim. When you feel this numbness step into your power, your leadership, your self-direction and energetically "come forward. Feel what an experience does to you and take responsibility. Stop setting yourself up as a victimizer. Stand firm in all that is happening.

Be alert, take on everything and avoid nothing.

Being in the moment means observing from a relaxed posture what is happening here and now. Every moment. Observing is the magic of change. For example, you can see that fear and desires create inner divisions. The divisions in your life cause suffering in yourself and others. Examine the origins of these emotions. Don't avoid anything. If you want to be free, you cannot let your attention wander. The less you pay attention the bigger the ego, the bigger the avoidance. Get tired of yourself and see that you no longer want to play games. Life is everything, face everything; the ecstasy, but also the dark sides. Periodically dwell on your own life; this is my wife or husband, this is how I treat my children, this is the house I live in, this is my job, this is in my bank account, these are my debts, these are my friends, this

are my beliefs/fears/desires and this is my focus in life. If I had the choice now, would I take this package? Ask yourself; what is most important right now? What do I want to communicate to the world around me? Keep your attention focused on this moment. This takes willpower, action, decision and staying put. In this total focus in this moment you can handle anything.

See that everything is impersonal.

Every moment there is a personalization process. What would it be like to experience and do everything without making things personal? What would it mean to you if every experience you have and every action you do says nothing about you? You are used to the idea that it is good to want to have/do something for yourself. That you are the reason for success. All people's stories are the same; me, me, me, me. You cannot be free from the world if you don't break free from this 'I'. When you want to break free from this 'I' you will have to find what 'you' really are.

Live for the whole.

When you recognize that it is not about you or your personal liberation, everything you do is a result of and for the whole. You are not only one hundred percent responsible for your own life, but also for the lives of others. Let all the suffering of humanity and the earth come in and ask yourself: what can I do to alleviate it? In this realization, let the right choices arise.

Psychic mathematics

The paradox of spiritual freedom is that patterns and silence exist simultaneously. The only problem that is that thinking makes a problem of a pattern what is going on in a moment. A pattern always has a sense of "I am somebody" in it. A little deeper lies the impersonal and eternal silence. This silence is accessible every moment. It just depends on where your attention is. The thought naturally moves between these two poles. It can even be aware of both at the same time. In time it directs itself more and more toward silence.

The moment there is a preference for patterns (pursuing pleasure and avoiding pain) or silence, resistance arises. The resistance is felt through a physical cramping, a feeling of pressure. There is a sudden lack of time and the moment is not okay. An attitude of waiting for a better moment arises.

There is now a sense that there is problem, attention is focused on the future, and thinking starts trying to solve it. Thinking's main function is to "identify and solve problems. Mentally, the problems are mostly in love, security and survival. So it deals with relationships, place in the group, work, money and things like that.

The state of being, the attitude now is, I have a problem and I don't want this. The result of this resistance is projection, shame or guilt. This reaction is immediately followed by analyzing it, wanting it gone, changing it or other forms of suppression. And so the person's circle remains. Only by not seeing through this pattern does it continue to exist. It works unconsciously in your system. Go figure, nobody wants to make himself suffer consciously. The feeling of suffering is; I have what I don't want and I don't have what I we want. There is a constant feeling of lack and thinking now starts to indicate what the possible solution is (more money, more love, enlightenment, etc). There is a constant striving for an ideal image. This

striving for more ultimately destroys everything (the earth, relationships, the body, etc.).

Surely this is "genius"; a tiny inner pattern destroys the whole world. The real solution lies in the question; how can I enjoy in every experience? Enjoyment is a physical activity. The solution is to stop attaching to a preference, slow down and feel the body. In other words; stick to the feeling idea "I am" or "presence. What happens is that the inner attitude changes. The attention focuses itself on experiencing and sinks deeper and die- per into the simplicity of presence, while all kinds of patterns and the world move on. The body starts to enjoy itself independently of how the situation is.

The outside world is an experience in your body. This gives tremendous responsibility because you are now the only one who determines how an experience is experienced. Open presence is an attitude in which every experience is received in gentleness and openness and at the same time there is a full presence that gives love back to the experience. There is a receiving and a giving in it.

Two measures of happiness

For someone who has lived, death is not such an issue.

In earlier days, when the gods still seemed to be close to the people, two singers named Orpheus lived on the same island. One of them was Orpheus the Great - and we know him from the legend. He was the inventor of the Kithara, a forerunner of the guitar, and when he stroked the strings of his instrument and sang to it, Mother Nature herself was moved by the beauty of his music. Wild animals lay peacefully at his feet and the tallest trees bowed down to him. In keeping with his greatness, he was the companion of the most powerful kings and dared to love Eurydice, the most beautiful of all women. And so his fall began.

The beautiful Eurydice died just as the wedding was about to begin; his chalice of plenty broke before he could put it to his lips. But Orpheus the Great refused to accept Eurydice's death definitively. He appealed to his greatest art, thus gaining access to the underworld and entering the realm of shades. He crossed the river Styx, slipped past the hellhound and still alive he reached the throne of Hades. There he sent.

The God of the Dead was moved by the beauty of his music and agreed to release the beautiful Eurydice, however under one condition: Orpheus was not allowed to look at her until they arrived back in the upper world. Orpheus was so pleased that he did not notice the malice hidden in the gift.

On their way back home, he heard behind him the footsteps of his beloved wife. They passed the hellhound, crossed the river Styx and began the long climb up. As they saw daylight in the distance, he heard a cry. Eurydice had stumbled. Panicked, he turned to help her and then saw how the shadows of death, brought to life by his loving be-

concern, closed around her. He was alone. Overcome with grief, he sang his lament. 'She is dead all happiness is now gone forever'.

Orpheus managed to return again to the realm of light, but his sojourn among the dead had affected him and his love of life was tainted. Some drunken women remembered the beauty of his singing and tried to entice him to accompany them to the festival of the New Wine. In anger at his refusal, they threw themselves at him and tore him apart.

How great was his suffering and how useless his art - but the whole world knows him.

The other Orpheus was Orpheus the Lesser. He was a singer of mediocre talent, who sang for ordinary people and performed at everyday occasions, where he enjoyed himself very much. Since he could not support himself with his singing, he learned an ordinary vocation, married an ordinary woman and occasionally committed ordinary sins. He lived happily and died in old age, having taken his share of life. How modest were his talents and how great was his satisfaction.

But no one in the world knows him except me.

A purpose in life gives meaning and purpose.

This story is inspired by the knowledge of; Psychiatrist Viktor Frankl. He spent three years in four different concentration camps. He lived from 1905-1997. He had already worked out the idea of the meaningful human being before he entered the concentration camp. His stay in camps became more the living proof of his ideas.

Man is naturally involved with the external world. Man is primarily concerned with seeking and performing meaning. In this search and expression there is frustration. It ultimately comes down to how strongly you believe and can hold on to your purpose. How strong are your beliefs? Here it is not in the mental, but in an actual physical experience of it.

Man is not initially a pleasure or power seeking we- zen. Only when there is a sense of meaninglessness and emptiness does a search for pleasure (sex, consuming, producing) and power (status, war) arise. The extreme form of power is violence. One might say that violence stops when a "higher purpose" arises.

Happiness is a byproduct of a meaningful life. The pursuit of happiness in itself is frustrating because it is a mental "something. Happiness arises in carrying out the mission or purpose with all your being.

There are roughly two things that give a person meaning, purpose or purpose in life;

- Something (work, mission, create)
- Someone (love)

A person with meaning has a greater chance of survival and better health. Independent surveys of war camp casualties show that those with a future purpose had the best chance of survival.

*Dr. Frankl cites an example in which he sees two fellow concentration camp victims make a U-turn from wanting to commit suicide to living a life with a purpose. They wanted to commit suicide because they no longer saw a purpose in life and suffered terribly from hopeless suffering. He asked them; when **you** want nothing from life. Then ask yourself what **life** wants from you. One then found meaning within a few days in his still living daughter, because she had gone to America in time, and the other was editing a series of books before the war and got that as a goal to survive.*

He comes to another simple conclusion; when you are suffering and you can change the situation (neurosis, insecurity, back pain, etc) change it. When you are suffering and the situation cannot be changed (ungen- eral illness, prison, war, etc.) change your attitude.

His own experience was that in the concentration camp he constantly felt that he had very little chance of getting out alive. Ach- terly it was determined that this chance was 1 in 29. He lived with the attitude that until someone came along who could convince him 100 percent that he would die within a few days he would simply continue to strive and act toward a future in which he would survive.

There is a meaning to be found in every circumstance. He has many examples of young people who have been crippled from the neck down by an accident and find happiness in helping other people in despair. They experienced for themselves that in this great loss of health, a meaning in life can actually emerge.

The tragedy of being human consists of three pillars; suffering, feeling guilty and death. The degree of despair depends on your suffering and your personal meaning. In short when you are suffering and there is no meaning then the feeling of despair is great.

Despair = suffering - meaning.

Dr. Frankle is a big believer in having idealism, having a vision for the future. Who do you want to be ten years from now? There is a unique purpose and personal meaning for everyone. This is your direction in your life and in this there is no doubt whether you should take action or not.

My sense of purpose in the Dr. Frankle sense consists primarily of my (ever-changing) family and the people I sa- mingle with (someone). In addition, there is a gratitude to my parents and my spiritual teachers. What I received from them I pass on to others. This is an inner movement. And this movement in the world is not just fun, blissful and energy-giving. It is also tiring, sometimes stressful and accompanied by resistances. However, I cannot do otherwise, I am who I am and I do what I do. These feelings have to do with my humanity. The other side of this experience is the realization of "what I am. In that area, these forms of meaning do not come into play. The doubtless realization "what I am" is all fulfilling. From this fulfillment, the forms of meaning, idealism, goals and desires continue to arise. True happiness lies in the simplicity of presence and the constant realization 'what I am.'

Man is perhaps searching, because the consciousness that makes us so special has taken a wrong path. A mistake of nature. It is not used in service of the whole. So- as animals use it for survival of the species it has become more errant in humans. Luxury, power, success, etc. At the core all- once elements to make the species survive, but in reality it has become a huge damage to fellow man and nature. A simple life, in my experience, is the best solution.

From self-rejection to being present.

The body of a (newborn) child has an inexhaustible longing for love, attention and nourishment. Although the parents give all the security and love they can give, the desires and needs are never fully satisfied. Some of the behavior to satisfy a desire is frowned upon. The child must be audible, calm and normal. No nagging, hitting, yelling or asking too much. At the same time, it is totally dependent on the parents. The small body and limited thinking capacity must deal with feelings of confusion, despair, helplessness and lack.

The parents' disapproving reaction to the child's desires becomes an inner pattern. The body eventually acquires strange conditioning; the moment a desire or need arises, an inner feeling of self-rejection (guilt, shame, repression, restraint) immediately arises. This pattern of self-rejection is a large part of a person's identity. It is conditioning that looks in words like; I am not good enough, I cannot do it, I am not seen, I am not allowed, I am not heard, I am not worth it, etc.

A number of psychological reactions arise to this pattern of self-rejection;

Melt (with the pain of being too short, rejected and not good enough).

Consciousness coincides with the feeling or thought of "not being good enough" and sees it as self. Fusion with the pattern of self-rejection persists when it is not seen. There is a "non-awareness" of the fact that this feeling of "not being good enough" is separate from the true identity of pure consciousness. All, by consciousness, adopted concepts and emotions are amalgamations and give a limited felt idea of identity. Your personal identity is essentially a result of a process of fusion.

Resistance (cramping, fear, anger, sadness or apathy).

The fusion with at its core a felt idea of "not being good enough" is pain. The body does not want this pain and reacts with resistance. Resistance comes in many forms; desire for a better moment, doubt, stress, fear, anger or sadness. These feelings become a bedrock for the personality.

Dissociating (rationalizing, depression or other way of not feeling).

As the fusion and resistance become conscious at some point through a growth process of awareness, a negating to not want to feel this can arise. The body and mind seek ways to suppress the pain of self-rejection and resistance. One way for the body to do this is to contract the muscles. This stops feeling, because feeling is an energy movement on the surface of the skin. All these emotions are reduced by the contraction. The body thereby loses contact with reality, and the contraction itself is painful.

Projecting self-rejection (addiction).

Another reaction to avoid the pain of "not being good enough" is to project the inner self-rejection onto the outside world. The inner emptiness must be filled with nourishment from outside. In fact, everyone is addicted to something. Think of; drugs, smoking, buying, success, relationships, prozac, paracetamol, structure, etc.

As long as the other gives love you feel complete. Here we are back to childhood. The whole circus of attraction, repulsion and conditional love. And because everyone has the pattern of self-rejection, relationships arise based on too short and dependency.

The "genius" of this pattern of mutual dependence is that it is self-perpetuating. The more anxious the other person is about losing you, the more you adapt to keep the other person as your "friend. Because when the other is your lover or friend, you don't feel your own self-rejection. There is no more autonomy.

A totally wrong image of love has now developed. First, in early childhood, the feeling of love and rejection are linked and self-rejection arises. Self-rejection longs for a fulfilling relationship.

What is true love?

A series of fusing, resisting, dissociating and projecting can be gone through and seen through in a minute. Autonomy is an ongoing realization and going through this process of identification. This realization leads to true autonomy. When it is not seen through, all of life can be a drama.

Seeing through this series of movements in the moment transforms fusion **into loving awareness** and resistance and dissociation into **clear presence**. An involved distance from experiencing emerges and life is lived fully. Concealing psycho- logical movements in attentive alertness becomes the raw material for seeing through the illusion of suffering.

When consciousness continues to see through the subtle movement of self-rejection (melting away, resistance, dissociation and projecting) in every second, an inner center of tranquility arises. This calmness is an inner attitude. Pain and resistance will continue to come, only now there is simultaneously an open and free attitude. In time the attention to inner self-rejection stops and you are simply who you are everywhere and always. Present in love.

And when the inner rejection has stopped, the rejection of the outer world also stops.

This is the basis for fathoming the essence of existence. To see *that* which you really are. Beyond consciousness.

Meditation

Much of human functioning, occurs from primitive parts of the brain; the brainstem and limbic system. The brainstem is the seat of the flight and fight stress response. The limbic system is connected to emotions, memories and attachment. Both parts are involved in a primitive way to survive. There is a relatively new part of the brain which is still developing and is trained during meditation.

A working definition for the "ego" is; the ego regulates the energy house attitude of the body and arises in the cooperation between the brain (the physical pathways along which energy travels) and relationships (which provide stimulation to the brain). Relationships take place between parts in the body and between the body and the environment.

Regulation is done by measuring sensations (perception) and influencing energy management (action). Influencing energy management is possible only when there is complete integration. The prefrontal cortex is connected to all parts of the brain and thus to all information in the body and the environment. Because the prefrontal cortex processes the information from the brainstem and limbic part, it can regulate these more primitive parts.

Meditation, at its core, is training the ego and thus, in particular, the prefrontal cortex. In following people who practice meditation, it can be seen that activity in this part of the brain increases (brain scans). The process of physical awareness stimulates neuro-gen aspects that affect mental well-being;

The energy regulation in the body

Tuning in to others and thereby connecting
Balancing emotions

Awareness and calming of anxiety

Increasing the pause between emotion and action
Self-reflexivity in time (past, present and future)

Empathy (constructing inner images about the other person)

Morality (adapting to others)

Intuition (using information from the abdominal and heart centers)

All of these aspects are directly related to the health and activity of the prefrontal cortex. This sits at the front of the head and is physically felt when you meditate or do other meditation practice. The cortex provides integration. Integration is connection between autonomous parts. This applies to the countless autonomous parts in the body, but also between people. When there is no connection and autonomy there is no integration. Only autonomy gives separateness, chaos and loneliness. Only connection without autonomy gives symbiotic and rigid structures. Chaos and rigidity are the two extremes of "non-integration" and underlie pathologies and mental suffering.

Thus, with this knowledge of the body, you can shape cities and education on-new. People become happy only when they can be autonomous and are brought into connection. Training meditation increases aspects of behavioral capabilities that have a positive impact on integration. Integration of inner capacities and relationships allow for active participation in the world, better functioning of the immune system and more empathy. In short, a better world.

It is even possible to introduce children as young as 4 years old to meditation by increasing their body awareness. According to studies, bullying decreases and children's well-being increases. Feeling conscious of the body increases integration, brings spiritual happiness and ultimately peace on earth. Ten minutes a day is enough to bring about major inner changes.

Technical instruction.

1. A few connected breaths and brief stretches (this activates the parasympathetic nervous system which makes you slide into the meditation).

2. Feel the sensations of your body by going from your feet to the crown with your attention and from your crown to the inside of your body and through the head back to the feet (it takes about 3-5 minutes to feel the body completely).
3. Sit on a chair or cushion with a straight back (with a straight back the energy flows best through the whole body, you can experience this yourself by playing with it). Your chin slightly towards your chest, so that your neck vertebrae are also straight.
4. Place tongue at the top of the palate and relax the jaw muscles (this provides an immediate relaxation signal to the nervous system).
5. Inhale through the nose (there is an axis behind the nose which relaxes).
6. Set a fixed time that motivates and gives security.
7. Continue to observe your body sensations (subtler layers of consciousness become apparent in following body sensations).
8. Adopt a friendly attitude toward everything you experience (this relaxes the body and deepens the meditation).

Why don't you change?

For thousands of years mankind has been killing, stealing and un-digging against each other. All kinds of rules, books and laws have been established with analyses and guidelines. There have been prophets, there are currently teachers, religions and other authorities on peace and tranquility. Nothing has helped. Look at your own life and thinking right now. You probably find chaos there as well. After all the analyses, intentions, experiences and authorities, you have changed nothing.

Why don't you change?

So the traditional way of approaching issues, by wanting to change something with thinking, seemingly fails. Land boundaries, religions and resources determine national identities and with them wars. Survival creates chaos. It has never been otherwise.

Why doesn't anything change?

The only way to change the inner chaos and therefore the chaos in the world is a drastic inner revolution. Inner revolution is immediate and only achievable in this moment. It is in the total "not doing" and "not knowing. In the total stopping of searching and changing. Immediately letting everything be as it is.

The inner revolution is the immediate seeing through every (thought) image. This seeing through takes no effort at all. Seeing through this structure of identifying leads to total freedom. Memories and images have become inner authorities. New is immediate and imageless. This is the only attitude that leads to peace. This also means that you cannot follow any authority outside of you, because they too have no solution. Following someone's thought images leads to internalization of more thought images and thus to old paradigms. What happens when you don't use thought images, associations, feelings or perceptions? Is there then a problem? Is there then something to solve or change? Do you begin to see the real revolution?

True renewal comes from non-thinking and non-acting. This subtle and effortless way of being present brings inner unity and therefore inner peace. World peace begins within you. You are society and your (not) change leads to the change of the world. Every theoretical treatise on peace and the world is doomed to fail. Even this text as an accumulation of knowledge and authority does not lead to true understanding.

Why don't you change.... ?

Self-Realization

Self-realization is something simple and has nothing to do with years of meditation, mystical unity experiences, psychic gifts, exta- se, thoughtlessness, giving up desires, compassion, spiritual teachers, nature, yoga, vegetarian eating or quitting smoking.

Self-realization is knowing "what you are," and you can do that in a split second, because you already are what you are.

'What you are' can be described with words such as; consciousness, space, god, infinity, silence, unknowable, the absolute, the heart, etc.

Singular Presence (*I am*) is "being there" without any mental content or reflection. The focal point of attention is in the be- wareness itself. It is singular, simple, unique, unchanging and yet fresh every moment. It is a clear intense experience of presence, while it cannot be explained in words. *I am* can also be described as a sharply defined presence without boundaries. An experience of pure consciousness. This is the starting point of Self-realization. This is the door to the unknowable which deepens infinitely.

Self-realization can be experienced in the body as freedom, lightness, rapture and/or joy because all desires are satisfied. Singular attention to Consciousness is all satisfying. There is a sense of excitement, playfulness and adventure. Full of desire to enjoy life. You can feel like one and all love, un-victorious, one and all knowing and power.

Being "there" and "aware" is so obvious that few people explore it. Why should you? Surely it is clear, 'I am there.' The reason why you should do it is that this on- dersearch reveals subtle layers in 'being' that result in a real happiness that no object outside of yourself needs. You become completely self-sufficient for your happiness. You come to discover that you are the happiness itself.

To realize your self requires focused attention to the question "who or what am I? This question is the beginning of an inner quest that eventually ends with the realization of "what you are. This realization is also called "self-actualization" and is a fresh state of being. Although you know through this realization that you are not a "person," life proceeds naturally through the body and mind.

By bringing attention into the body and exploring consciousness, the feeling concept of "I am a person" is seen through and the body and mind mechanism relaxes. This is a palpable physical process. In this relaxation the charge of 'being a person' eventually disappears. The attention can then rest in the moment without imagining a role, purpose or worldview. This is singular presence. The movement to singular presence happens Uelk through the body, thinking and feeling. The "I am" and the image of the person is born every moment and "that which I am" is immutably unknowable and before the first experience of "presence. This constant realization is Self-realization and you will doubtlessly 'know' when the time comes.

Now

Time is the space between you and me

There is only Now.

Experiencing is being *now*. Being in the moment means perceiving what is happening here and now. Remembering an experience creates the idea of time (a person and a world). To research this in your own experience, here are two exercises you can do in a few minutes;

Exercise 1: presence.

The now-experience is identified by a clear *presence*. Look for a clock that ticks in a quiet, even rhythm. It also helps when the clock makes a one-tone sound.

When you hear this clock ticking, the 'tick' in the moment sounds just a little more vivid than the 'tick' in memory or the 'tick' still to come in the imagination. The 'tap' in the moment has a bright quality of 'presence.' This 'presence' is the core of the now-experience (I am). When you constantly dwell in this 'presence' there is no longer a 'person'. This 'presence' is there every moment and is the real silence.

Exercise 2: doing nothing.

It is best to read this relaxation exercise first and then do it.

Relax your body by sitting comfortably on a chair or sofa. Close your eyes. Go along the outside of your body with your attention. From your feet to your head (take a few minutes). Then go into your head with your attention through the highest point on your head. Feel the substance in your head (is it hard, soft, transparent, does it move... ?). Do the same in your neck, chest, and abdomen. Take at least a minute for each spot. Then feel the weight of your upper body and when you feel this let it "fall" into your hip/seat area. Let this feeling of weight flow slowly through your abdomen, legs to your feet and feel the ground. When your body feels a relaxed presence slowly open all your senses so that the

environment also takes place in the experience. Observe all sounds, images and body sensations and speak the thoughts that come with them. Observe resistances (a certain thought, a tendency to move, wanting to stop, a story). The focus of the observation will keep changing. There is now a perception in which the attention is constantly changing and everything is as it is. When you experience these sensations directly a non-duality arises in which thinking decreases. This usually takes about ten minutes.

- Questions :Where in this experience do you find time? And where is the beginning or end of now?
- Task :Take a memory into your consciousness.
- Question :Is the situation of this memory actually Now or is it an image or a feeling in the Now?

Remembering Now creates the idea of "time. Time arises in the movement of consciousness. There is only Now. Then is there a date when you become enlightened? Is there 'inside or outside the body'? Is there profundity? When you experience the vibrant Now, you will notice that this moment feels like new all the time and there is no beginning or end to it. It is eternally Now. I call this wordless experience of Now the "direct experience. Here there is no one and no world. The core is unchanging and there is constant movement.

Looking away from the now creates time (and duality). Everything that appears in your consciousness (a memory, a perception, an experience, a feeling, etc) is translated into a thought. These thoughts keep coming and going. When attention is focused on a thought you look away from direct *now-experience*. This looking away is a subtle movement and arises without cause. It is not something you do. Seeing the looking away constantly brings the attention back into direct *now-experience*. In this *now-experience there is* no time, space, perception or a person. There is no problem. When you begin to experiment with this you will find that from this timeless experience (there is not even a *now*) you can live an ordinary life. Everything goes by itself. Isn't that simple?

One moment.

A moment is an ongoing experience and consists of all kinds of sensations. A moment is so great that it cannot be fully described. An experience is described with thought, and that is always more protracted than direct and conceptless experience. A (named) experience of Now is already a memory. The difference between thinking and direct experiencing is like thunder; the thunderclap and the flash of light occur at the same time, but the light moves many times faster than the sound making them seem like two different events.

Clue: as soon as there is an experience, no matter how subtle, there is duality. To embrace this is unity. Each moment is separate from every other moment.

Example 1.

I am walking in a store and stop my purpose for a moment. I hear music, I feel all kinds of sensations in my body, there is a noticing of thoughts and seeing images coming in through the eyes. All these sensations are transformed into concepts and a story. For example, they are about my place determination in space, what others might think about me, etc. In a few seconds, hundreds of different "little programs" work through each other and interpret the situation. By changing the focus of attention, the totality of the moment is constantly narrowed down and becomes different experiences through which the ideas of time, cause, effect and I-am-in-the-space emerge.

Example 2.

A constant reflexion takes place. Stimuli that enter through the sense organs are converted into inner sensations and a thought about them. There are also inner sensations that have nothing to do with sense perception. In one way or another, these two reflexions are constantly related to each other, creating ideas of "body" and "environment" which ultimately translate into the idea of an "I am-a-person-with-a-body in an "environment". This movement in consciousness is so rapid that it results in a felt idea of a solid entity perceiving things. This in every moment reflective felt idea of

'I' and 'environment' is an experience and is seen by 'something'. Also perceiving this meta insight is a result of in the same re- flexion mechanism. When you keep looking at this you see that 'the perceiver and all that is perceived' arises in this play of consciousness.

Pure Being (I am) lies in every experience and sensory in- pressure. Find this vivid referentless stillness point by doing nothing and being attentively present without specific focus. In this stillness an insight into the Absolute eventually arises. The Absolute has no perception, sensation, thinking or feeling no- dig to Be. It is unchanging, never born and immortal.

I is consciousness

The beautiful thing is that Self-realization is not a belief or anything like that, it is pure ancient still recent knowledge. When this simple knowledge is realized in you then that is called Self-realization. It is necessary to pull the whole apart for a moment to then experience it in its subtlety as a whole. Consciousness then consists of three aspects;

1. Subject (the observer, consciousness, *that* which is conscious, I)
2. Object (that which is perceived or known, thinking, feeling, body, world)
3. Process (perceiving, the activity of knowing, observing)

Every perception and therefore your life always begins with being conscious, "a broad form of I," and in this principle there arises a feeling idea of "I am a body with this and that emotion, thought, past and future. This is the beginning of the image of the person. This image of the person can be approached as an object. For example, all the psychological structures I described in the previous section are also perceived by "something" and are also objects.

Everything "you" are aware of is an object. Can you see like this? The important thing to realize is that all of this can only exist because there is consciousness. Consciousness is the beginning of every experience. Time and space are also constructs that arise in consciousness. Time arises because changes are perceived from objects in consciousness (a moving body, a growing plant). Space is defined by boundaries (objects and their spacing in perception). In space and time, the world arises. The li- cham, the mind, space, time, the world, the universe are objects in consciousness in this way of seeing.

The key question in Self-Realization is; What is consciousness (me)? Who am I? Can you focus all your attention on that?

The exercise that fits best here is finding and residing in bodily presence (I am). This waking form of presence ultimately ends in - a reversal of perspective - a realization that you are "conscious being.

This real realization changes the perception of your imagination; the body, the person and the world are objects in this indefinable, unknowable, imperceptible and yet doubtless "I. By continually seeking this realization with attention in the moment and residing in it, every desire becomes satisfied. No bodily desire surpasses the fulfillment of the realization of "what you are. The realization that you are awareness is all-fulfilling. This way of being present relaxes your whole worldview; you don't have to go anywhere, understand anything, do anything. You no longer know how things are, how they should be, and no matter what shines in consciousness there is always that inner reflexion of peace and joy in the body that comes from this constant Self-realization.

Observing

Observing happens, there is no one observing

What is perception?

You are walking in the mountains and have been lost for two days. For hours and hours you walk through the rain, up hill, down hill. You get tired and hungry. After a whole day without food and drink, you become despondent. You can do no more. Then suddenly an unprecedented strength of life arises again. After walking for a long time, you recognize a mountaintop. You look at it and plot a way to get there. After two days of being lost, you arrive at the small hut where you had asked for directions. The family looks at you in amazement and makes a meal for you. You feel relief and gratitude.

During this walk, there is 'perceiving' every moment. Feelings, thoughts, mountains and sounds are "perceived" by the "perceiver. How does that work?

Although no one can demonstrate how "the perceiver" comes to life and where it resides in the mechanism of the body and mind, there is without doubt "perceiving. This is a direct, non-intellectual experience and needs no proof. Sensory perception is an enigma; according to science, information in the form of energy waves/differences comes from space through a sense organ into the body. A transformation of this information follows and a perception arises; an image, a taste, a sound, a smell or a feeling. That which you perceive is an inner projection of the reality outside you. However, this reality outside you can never be perceived (directly). Strictly speaking, no one knows for sure whether a world outside of mental perception exists.

The color 'red' does not exist. Something perceived as red in the mind is sunlight moving in a certain frequency and this vibration/wave is converted by the nervous system into an image we call 'red'.

The senses always focus on a part of the environment and therefore reflect a part of reality. In fact, much more is happening than what you perceive. The confusion is that you think you know yourself and the world. That which you perceive (knowledge, objects, thoughts, feelings, environment, etc) is your knowable consciousness.

However, the nervous system processes 40 million bits per second and your knowable consciousness is based on the information of only 40 bits per second. A conscious activity with 40 bits per second is, for example, memorizing a sequence of seven digits. Your functioning is more than 99.9% automatic and is not something "you" do.

The body is space with a capacity to know and moves in accordance with the millions of impulses in the moment. The body is an action-reaction mechanism. Perception, storing knowledge, choices and learning happen naturally. When you are open to this idea you can let everything go as it goes.

My experience is that the body has a 'fresh vibrant and buzzing' quality in which a sense of existence arises and then all kinds of thoughts, memory, emotions and associations. The sense of 'me, a world and the universe' are experiences/constructions in this knowable consciousness. In this knowable consciousness I also experience something more raw, something that cannot be perceived with the senses or thought. This 'something' I recognize as myself.

In the 0.01% knowable consciousness a learning principle takes place which can (re)program unconscious behavior (= learned behavior). Physical consciousness serves to react adequately in circumstances. The reference point of adequate behavior is in the ear-jump "survival of the body. There is a perception, a thought arises, it is interpreted with old knowledge and an action/re-action follows. When this reaction happens more often it becomes a pattern. This happens naturally. There is an awful lot of this kind of behavior; climbing stairs, drinking coffee, opening door, a feeling of "me," etc. Everything happens. To accept this is total peace. The learned structure of the person cannot believe this or finds this so

boring that it prefers to look over this calmness and keep running after all kinds of thoughts and feelings.

In the context of seeking enlightenment, it is interesting to stop seeking and settle firmly into the "observer. First you see the patterns in perceiving. Then you see the process of perceiving and ultimately "what you are. That is a game of being conscious. In this investigation, first there is a belief that you are the 'observer.' A sense that there is 'someone' perceiving. The direction of inquiry now is; where is this 'someone' or 'how is this sense of I constructed'? The emerging sense of 'someone' is also being observed. Ultimately, there is the understanding that there is no one perceiving. That the feeling of 'I am a person' is only one of many phenomena in consciousness. This realization can 'apprehend' as infinite formless presence and generally has pleasant physical side effects such as serenity, clarity, enjoyment and tranquility.

Exercise 1. Ask: Who or what is looking through your eyes?

If you sit relaxed, doing nothing and you have your eyes open, you will find that the attention naturally moves through your eyes. The attention erases focus. This happens automatically. To "perceive," you don't have to do anything. This is also true of the perceptions that come from the other senses. At the same time, there is this constant "contemporaneity" in every experience.

Attention is focused awareness. Attention can focus on one point, but it can also fan out and be everywhere. Focus is determined by desires, past, projects you are working on, etc. Patterns of perceiving have emerged. Because the awareness identifies with the changes of focus and the objects and associated emotions that are perceived, there is a constant sense of *someone perceiving something*. Each observation is provided with a sense of "I" (a physical pattern what happens). Millions of perceptions and "I's" per day. Because of the ingenious reflective mechanism of the nervous system, these separate perceptions appear as a continuity. A feeling idea emerges

Of a person perceiving. As your powers of perception become increasingly subtle you begin to see that each perception stands on its own. The whole network that the person represents is broken up here. What remains is a sense of presence that continues to deepen and deepen.

Observe the changes of attention without identification with the observed objects and it will lead you to a point beyond the confusion that you are a "person or observer. Observe observing.

Exercise 2. The focus of attention determines your identity.

When you press your thumb and index finger together and you sit with your attention in your thumb then you are the thumb and you feel your index finger. Then when you sit with your attention in your index finger you are your index finger and you feel your thumb. Attention defines your position in perceiving (and therefore in the world). When attention is focused on the body and the senses there is *perception from the point in space what we call body*. You are "somebody. Attention can also focus on the awareness of perceiving itself. The perceiver and the awareness of being 'somebody' dissolve (in time). When attention focuses on the perceiving itself, there is no longer an object-subject relationship. Everything is then one event and there is no longer a single (I) point of reference, experiencing or perceiving.

From perceiving to what you are.

Perceiving is an activity in the body and consists of the direct physical perception that is interpreted by the mind which turns it into different things. Thus the ideas of perception, the perceiver (I am) and that which is perceived (an apple, for example) are created. Images/sensations arise countless times per second which gives and solid picture of a person.

At a certain point, thinking becomes primarily interested in the observation itself and no longer in the one observing or the things being observed. Attention shifts

then to "that which makes perception possible. This you cannot see or perceive. This is you.

When you "know" that the idea of "I" arises in the identification with physical perception, the quality of life will totally change. Happiness then no longer comes from the things you see and experience, but from being *present* yourself (I am). In this state you no longer have to be anyone, nothing to change, understand, judge or be able to do. Knowing and feeling "that you are" is all satisfying.

There are no more questions about yourself, the other, the world or God. Everything is.

- Question :What is it that the "perceiving" is aware of?
:is there a boundary between this awareness and perceiving?
- Clue :establish yourself firmly in the *perceiver* and do nothing. Inquiry:is there a "you" in perceiving?
- Research :what makes perceiving possible?
- Research :how does reference point arise in perception?

Pitfalls.

When you are actively vested in the 'observer' there is a belief 'that it is you who perceives'. As the 'observer,' daily problems may exist, but you don't have to deal with them because you are the observer. This is a blockage. Observing can then become an activity in which you actively withdraw when situations arise that demand action. This active perceiving is not what you are. This is only a temporary exercise and is a subtle part of the person. Perceiving itself happens without you doing it. There is always awareness. What can also happen is that once you have "seen" or "er- sailed" "what you are" and from this non-dual experience you have made a memory/image what you are going to pursue. In this activi- tion there is a split between 'what you are' and 'the memory/image of it'. In this confusion, all characteristics that do not correspond to the nondual experience are seen as undesirable and spontaneous impulses are often suppressed. A kind of

morality about non-duality. A morality does not bring you to true freedom. Living by a morality or ideal can feel segregated, controlled and cold. There is little spontaneity and humor. True non-duality also contains the unforced duality of "being a person. The person's life is a play of concepts. This continues even after self-realization. To see that is enlightenment.

Question 1:Where do you feel the concept of *perceiving* in or around your li- chaam?

Question 2:what concept does the concept 'I am' have about *perceiving* made making it separate from consciousness?

Question 3:and what if this concept has nothing to do with Reality?

It is a subtle difference, but the idea 'I am the perceiver' or 'I am perceiving' are thoughts and not living life itself. There is no entity within you that is 'perceiving something'. It is all one entity. Is perceiving 'perceivable'? Seeing the solution to this last question results in total relaxation. A tension-free full presence in which everything happens. This presence is not passive; it has a tremendous life force.

Closure.

The theories described are a tool to bring you to the direct experience in which there is no "you" or "other. This is the secret of "what you are. By disconnecting experiencing from sensory perception and mental interpretation, an inner feeling quality arises that feels direct and alive. Perhaps doing the following exercises will be helpful.

Exercise 3. Your natural time.

We have divided the day into four parts by means of the clock; morning (6-12), afternoon (12-18), evening (18-24) and night (24-6). Consider how this division apart from time feels to you. From what time to what time does the morning last for you? And what is your ener-

gie? What do you feel like doing? What is your physical rhythm. What do you like to do most? Do this for the other parts of the day as well. Bring your attention into your body and feel the subtlety.

Exercise 4. Everything is cyclical and the unchangeable is you.

All matter goes through phases of birth, growth, decay and decay. This is the flow of material life. Even a stainless steel fork decays in time. Look at everything during the day through the filters "birth and growth" and "decay and decay. A wilted roadside flower is "decay and decay," a child playing with a ball is "birth and growth," the rust on a car is "decay and decay," a strong plant with a beautiful flower is.... Let all this information pass through your heart and feel the different qualities of your observations.

Exercise 5. Only after developing self-love do you move beyond the person.

Go with your attention to the movement of your belly in breathing and give everything that arises in your awareness 4% attention. Name anything that arises with your thought and let it go. This way there will be no narrative or drama. Again and again go with attention to the belly and breathing. In this simplicity, enjoyment will arise.

Exercise 6. Be convinced that you are not the body or the perceiving!

Life is a dream. Everything that plays out in your experience happens of-itself. There is no one doing anything. All the people you meet exist only in your imagination. In reality there is no one, only your dream. All meaning in the world exists only in your imagination. Suppose there is no meaning at all. There is only imagination. Can you look at life this way, with the absence of yourself? From there, the step into the unknown is easily made.

Exercise 7. Find your inner strength in the thoughtless "I am" state.

It is possible to stop your thoughts for a moment and from there (the space between two thoughts) any emerging sensation

feel rising and cut off at the root. The chain of thoughts and stories is thus broken and there is only this moment. The thought remains in this way in the "I am" state. Stay there and you will move beyond the body and consciousness. I promise you that you will not regret it.

Exercise 8. Talking in the mirror.

One way to get the charge out of the personality is to express everything you think and feel and begin to see the connections of your conditioning. The person is built around some basic beliefs. This exercise provides a direction. Look in a mirror and see your face. That is you. Go over what you were like as a child.

I was an introverted quiet child. That was my strategy to be loved. What I avoided with this was showing and expressing emotions and what I saw. Because my parents separated at the age of 4, I came to live with my grandmother and was no longer allowed to see my father, I probably got the feeling that I wasn't being listened to anyway. My family was not talkative anyway. A belief developed that "I am not allowed to express myself from myself. This translates into all kinds of variations in adult life; inner beliefs like 'I am not being listened to', 'I am not good enough to listen to', 'I have nothing to say', etc. The result is that I go more into the silence and let everything be. This brings a lot of appreciation and love from others toward me. A strategy. What I leave out is expressing my total being with others. By discovering and exploring this pattern in the mirror, the charge disappears and I actually start to express myself more.

Discuss all your discoveries in the mirror and see how your face reacts, what it has to tell you. Also feel and discuss where you get subtle cramps in your body (especially your face, your eyes, your mouth) in this communication with yourself. How do these physical reactions relate to these basic beliefs? You know all this. You are the specialist about yourself. Your best friend. The mirror is the observer and all the concepts make up your identity. When you know all these concepts the charge walks out and relaxation and clarity emerges.

Exercise 9. Shifting attention.

Look at an object in the room. Keep looking at it as you direct your attention also behind you, above you, below you, in different parts of your body, anywhere in the room and in endless space. You are now experiencing that you can direct attention. Play with the possibilities. You can now let go of attention completely and let it move itself. What is it that all this is sensing and doing?

Exercise 10. Observing.

Fear, desire, anxiety, joy, etc. are directional pointers to the perceiving center. Forget the indicators and focus on the center in perceiving. It is simple, but you have to do it! Be persistent, come back to your Self again and again. The body needs time to change. Don't fight anything, just be interested. The mind must learn that in every perception there is a clarity that is unchanging. It must learn to show respect to this clarity and not keep forgetting it. Every thought is separate from who you are and yet you identify with it. Observe all thoughts until they dissolve. The mind is interested in what is happening, consciousness is interested in the mind itself.

Presence or I am

The experience of "presence" or "I am" is the gateway to Self-realization and lies before the charge of "I am a person with a past and a future. 'I am' is the still point in experiencing and lies exactly between the divine unknowable and the body. It is the bodily "presence" without content and therefore without ideas of a person, self-image and a world. It is the first bodily consciousness in time and space.

Experiencing is substantially different from understanding.

I invite you to find the experience of 'presence' or 'I am' in this moment. You are 'formless and unknowable' and the first experience that arises in you (body, thinking and feeling) is the clear sense of 'I am/presence'. This is the 'experiencing' before any thought, feeling, memory, association, intention or other form of attention arises. It is the intangible background in every experience. It is there Now and it is not a special or mystical experience. Begin by residing in "I Am.

Assignment :observe a thought
Question :Where is the observer of this thought located?
Clue :see that thinking stops (for a moment) and there is only conscious-being

The observer of thought and thought are inseparable. They are one. In each observation there is the feeling "I am the observer. They arise at the same time. If you want to separate the observer from the thought (which cannot be done) the thought falls silent. This is the wordless experience of "presence" (I am). In observing from this position, there is an awareness of observing without thought arising. It is a perceiving without understanding. It is empty because there is no mental content (the state of 'not being') and full because there is a 'knowing' of presence. There are no concepts about a "you" or "world," "in or out of the body. From

from this, the I am, continually arises a movement in which a substantive perception arises (a judgment, a designation of an object, a desire, a preference, etc) through which a perceiver, an expanded person and a world arise. This person and world continually arise within you.

Note: Do not look and listen outside, but let the stimuli from outside "fall" into your eyes and ears. Feel the energy/presence in your body. Energetically the looking and listening outside stops causing the thinking to stop projecting a person and a world. The attention is directed inward and the calling and judging of thought stops. The continuing commentary of the mind falls silent. The world and you are (momentarily) gone.

Stay with this experience of "I am, presence" and ignore everything else. Let all concepts, feelings associations, memories, intentions, forms of attention and actions arise and disappear again. This is an effortless endeavor that you can do or let happen all day long (even while working or taking care of your children), until you see that every movement in the mind arises naturally. This way of life is meditation. Presence or I am is already there, you don't have to do anything for it.

Every living being has this clear sense of presence. It is often mistaken by the seeker as the end point of the seeking journey because it is an experience of mental emptiness. However, this experience of presence is caused by 'something' and thus is not absolute reality. Go beyond the feeling of "presence" or "I am.

The absolute reality is; "that which makes perceiving this experience of I am/presence possible" and lies beyond the experience of "I am/presence. The end point of the quest is unknowable to the body, thinking, feeling and conscious-

are. This is usually the reason for the seeker to keep searching. Yet eventually there is a realization of 'truth' which arises in the body, thinking and feeling. Give up searching and stay with the experience of "I am/presence.

Question 1: Where do you perceive the concept of "presence" in or ronom the body?

Question 2: What concept has made the concept of "presence" about itself that makes it separate from consciousness?

Question 3: and what if this concept has nothing to do with Reality?

The experience of 'presence' consists of the same substance as formless consciousness. All thoughts, associations, attention, intentions, memories and feelings consist of the same substance as the experience of 'presence' and formless consciousness. Everything that appears and does not appear consists of one and the same substance. What is this always unfolding substance? By settling into this experience of "presence," you step out of the person again and again, which is not you. By stepping out of the person again and again, it will unravel more and more, and you will sense more and more deeply 'what you are,' until everything is clear. You cannot see, know, perceive or feel 'what you are'. You are it!

Question :who or what were you two weeks before conception?

Assignment :**stop searching!**

Everything is.

From the realization that you are no one, everything proceeds spontaneously to higher levels of happiness. There is nothing more to achieve. That is a natural law.

Before the person (created by thinking) surrenders completely, thinking will drive itself to despair. It no longer knows who it is and still wants a concrete answer to the question *Who am I?* At some point the thinking sees that it

itself is the problem. It cannot understand the stillness and simplicity of life. At that moment the mind sees that it cannot help further in the process of Self-realization and surrenders. In this silence and simplicity, all questions fall away and the concept of enlightenment is seen through.

There are no more questions about god, the world, the person or the Self. Everything is.

Abiding in the experience of "presence" results in knowing that you are the Light in every experience. This source cannot see itself and yet it knows "that it is. Everything arises from this un-knowable non-substance. You are "nothing and everything. In this real realization you no longer pay attention to sustaining the person. When no more energy is put into this activity, the "battery" that keeps the person going naturally runs down. The person gradually melts away and merges into the background. A total relaxation of the body, thinking and feeling occurs in which consciousness takes on a clear and infinite quality. From this clear awareness, your whole world of experience turns over; the body, thinking and feeling (the person) are experiences that arise within you.

You are not the body or consciousness. You precede it. Rely on this message and become convinced of it. Stay in the bodily (and therefore temporary) experience of "presence" and all will become clear. You are That which lies before this sense of Presence. Other words are; the Nothingness, the Absolute, God, Allah, Jah- weh, Heart, Unknown and the Self. It is not enough to say it, read it or write it. The feeling of Being That needs to arise.

Exercise 11: What is the wordless bodily feeling of "I am/presence"? Ask yourself the following questions;

When you are not using your thoughts, memory, emotions, associations and perceptions you are then;

- man - woman or neither
- determines - indefinite or neither
- limited - unlimited or neither
- enlightened - unlit or neither
- in the body-outside the body-or neither
- happy-unhappy-or neither
- a person-no person-or neither

What do all these words mean when you are not using your thoughts, memories, emotions, associations and perceptions? See the emptiness of this stateless state you are in now.

Open your eyes and stay with part of your attention in this state-less state, while attention also goes to "the world. There are sounds and images, there is just no meaning. Everything is alive, everything is. The emptiness goes on endlessly, while you can live an "ordinary" life. Thoughts, memories, emotions and associations come and go and there is no one doing anything. The real or absolute naturally imposes itself as yourself.

The instruction from now on is simple;

Again and again, go with your attention to the wordless felt thought of "presence" or "I am" in every experience. This is your inner guru.

Stay there with your attention.

This instruction is simple and yet at first it requires inner strength and singular concentration.

Be determined and develop a strong focus of mind first. Fall in love with it and give it all your love. Spend all your available time on this feeling mind and stop looking for other experiences. Forget all your spiritual knowledge and all your so-called "ho- re" experiences. They will get you nowhere. When the end point is realized everything will relax and there is no longer any focus no- dig to realize "what you are. Everything has always been as it is. You

Are god, you are,<...>. Un-discover this yourself. You are already looking *from-out* of the wanted; you really don't have to go anywhere or do anything.

Let all your thoughts and feelings absorb and arise from this Self, the source, the Heart. The infinite "I. This is an ongoing and vibrant Self-realization.

You will no doubt know when the time comes.

Who am I?

The one who searches finds only the absence of himself. The seeking is the confusion.

The dream.

Physical life consists of deep dreamless sleep, dream sleep and the waking state. For this cycle to continue it needs oxygen and food. In deep dreamless sleep there is a slumbering consciousness with no sense of I (and no mental awareness, pain, pleasure, sense of time, space or problem). Yet in this state there is a form of perceiving, for when someone calls you you wake up and all knowledge of who you are appears from a memory. In dream sleep, perception is inward and there is a dream I experience. Time, space and identity are enormously elastic in this consciousness. In the alert waking state, attention is directed outward. In this movement an idea about a person and a world arises, while every perception still has an inner mental origin influenced by the senses Isn't this like the dream world an illusion? All bodies on this earth create a unique worldview. There is only your truth.

The contents of consciousness in the waking state we by- go take as real. The "I-consciousness" which takes place in it becomes the center of perception, and because the body in which this "I" arises is born and dies, the "I" seems linear. From this linear perspective, the tendency arises to stay young and prolong physical life as long as possible. From the standpoint of the life behind this 'I,' however, everything is infinitely cyclical (sleep-wake, ebb-flow, day-night, birth-death). The 'I' eventually dies, but the body disintegrates and is re-used again. Life continues unaffected.

You are That which precedes the deep sleep, dream sleep and waking state. What is that force that moves everything? What is it that does not die? What is That?

The waking "I-world" is like a dream and is somehow created in bodily consciousness. When you look closely, no one is doing anything. How is it that two people experience the 'waking world' so differently? The confusion has arisen in you and only you can see this confusion. Seeing the confusion leads to clarity. This self-examination is possible only in the waking state. Now, investigate the truth and origin of your waking "I" world by asking yourself the following questions;

Who am I?

- Question :where is the 'I' in my body?
- Question :from what place do I perceive this?
- Question :what is it that perceives this?
- Question :who or what asks "who am I"?

What is search? The starting point in search is this; everything that can be known or perceived is an object for you. Therefore, all that cannot be you. Who or what are you? Searching for me is "being aware" of everything that arises. In this awareness everything is revealed and all lies cease. The end point is non-knowing omniscience.

Questions that can evoke this awareness of not-knowing are; "Who were you two days before your conception?", "What is the source of thinking? Or 'what was there before the big bang?'

The investigation proceeds most easily when each experience or thought is given space to appear. Then everything can be "seen. This investigation leads to 'seeing' everything that is false; **I am not 'this' or 'that'**. Something that thought cannot perceive can only be described with a tone of denial. The search for the answer to the simple question *Who am I?* eventually leads to the realization that there is no one. The answer is so simple and subtle that a complicated quest keeps emerging.

Keep searching until you find what you are looking for, but when you finally find it, you will not trust it and will be confused. Then keep going and don't be thrown off guard.

The ultimate answer to the question of *who am I* is mentally untraceable; the question arises from the feeling-thought "that you are someone. When this realization truly penetrates the question falls away. This can take years and require much research.

The question was the confusion. This is where all the searching stops.

Give all your devotion to Single Presence (I am)

The only real teacher is your inner conceptless state. The first (condensed) consciousness which arises through the body. All other (spiritual) perceptions and experiences are projected through that and say nothing about who you are. Who you are is deeper than any experience. Of course, this is difficult to imagine because of the physical conditioning of the person. Remember that in every experience, every second, there is a conceptless presence (I am) and attention can focus on that. Experiences keep coming and going. However, cut off each experience at the root and give all your love to "I am. That is the only exercise that will really help you and allow 'your' to dissolve.

Assume for a moment that any experience (sensation, intention, perception, emotion, desire, thought pattern, image, smell, sound, etc.) that "you" have says nothing about you. Nothing! Then the life you are living is a dream. Don't relate anything to yourself. Let everything come and go in loving presence. In particular, allow pain in this dream. You can easily carry any pain and by not merging with it or dissociating from it, pain becomes your tool to detach from fighting against daily reality/illusion. This flow of pain and pleasure and experiences will not stop. What matters is what lies behind this Being. Behind *Being* (with all that is) lies a deeper imperceptible "something. The *Not Being* lies in a sense beyond the perceptible field of vision and it is known in the reflexion of "I am.

The difficulty of this story is that this reality can only be articulated and referred to by the "I am," which is not Absolute Truth. It is therefore a matter of what you read behind these words, do these words become an intuitive sense.

The person's ego/feeling idea becomes convinced of its own unreality at some point and a devotion to the "I am" develops. The conceptless bodily presence. This is where the real enjoyment begins, the body naturally starts to relax, mental (psychological) patterns are seen through and start spinning more and more slowly. And in the moments when everything falls silent the presence deepens into itself. More and more and that affects daily life. . . .

The "I am" dissolves and with it the charge of separation from the needy body. The projections of one as doer or victim cease. Nothing changes at first glance. Life looks the same only the absence of the 'someone pro-jection' everything is 1 flowing. The 'I am' dissolves into the whole. This is not a mystical or miraculous experience. Everything becomes one-fold. The charge disappears.

What are the results? The consciousness thickening of "I am" and the subsequent images of the person are continually seen through. There is a constant realization that *what you are* is deeper than worldly experience. Play arises. No matter what, you recognize yourself as the background, the invisible space in every experience. That "knowing" or "knowing" is the greatest safety there is, for it feels through the "I am" as indestructible, endlessly loving, eternally present, supportive and always present.

There is no better lover, mother or father than Self-realization.

Do not key into the dream of daily life. You can, but it is less effective than finding and residing with your inner teacher "I am. All physical conditioning, neurotic thinking patterns will be seen through and/or burned by the simplicity of focusing on the conceptless presence (I am).

I am a doctor with only 1 medicine, a seller of 1 product; find and dwell in the conceptless presence (I am). This one-fold prescription irritates and inspires; it just depends on where you are in your maturation. . . .

The 1 step method.

The person's projection is persistent. A fusion with a single thought puts the whole picture of the person and the world in its place. In this imagination there is no way out. A wandering court with no exit. All the thinking can do is step out of itself. The 1 step method. Go with attention to presence before a thought can unfold (I am). Cut everything off at the root.

In this conceptless presence, there is still initially a separating movement. The body is strongly present and the imagination of the outer world in light and sound is weaker. When awareness allows one to experience that the body and the imagination of the outer world are one and the same substance the duality falls away. This is an alert waking state. I am.

In this focused state, perception changes in minutes. The only spiritual practice that matters is to consciously return to this simple state again and again, allowing it to deepen itself. All emerging concepts about you, the world god or spirituality are no longer important. There is only a love to be here. Presence.

The next step is to find out the origin of this conceptless presence. This cannot be done with the senses, feeling or thinking. How then? Stay with attention in single conceptless presence.

I 'know' that I am a projection. Nothing I experience "is me. That is enough.

Who or what "knows" that?
The ego. The mind. The thinking.
Who or what "knows" that?

The observer/knowing, the observed/knowing and the perceiving/knowing.

Who or what "knows"
that? Awareness. I
am. Who or what
'knows' that?
.....

Practice.

Draw attention into "I am.

Draw your attention to a thought, observe the thought and ask yourself; which observer is observing that? Notice that everything falls silent. This stateless state is "I am. Stay with it and allow the awareness to move (backwards) and/or expand. Notice the emptiness of the mind. Although it is a vivid present state, it cannot be described.

Return again and again to the "I am" and ignore everything else.

When the attention is fully in this moment, there is no time and space. There is only here and now. This is the narrow doorway to what you are. What gets in the way is not seeing the wholeness through the inner subtle movement of reflexion. The body is a concentration of trillions of cells and from this flows a sense of presence (I am). The nervous system, through this conceptless presence, creates an image of a person and a world. The reality is that the image that appears is not the full truth. We only see certain frequencies, certain colors, hear certain sounds. What we see and think about the world is in a sense an illusion and at least limited and colored.

The past is now. The future is now. Go figure. The past is a story made out of some memories; the future is a projection of that. The reality is Now. Even if you have experienced a trauma that affects your life in this moment, the movement of interpretation and communication with the world and yourself is always Now. Therefore, the problem can only be solved by seeing what is happening Now. How does this perception of separateness arise and what feeling of being too short is happening now? When this becomes clear, every problem disappears.

Thus the personal laws created in the past (I'm not good enough, I'm too much, I can't do it, I'm not seen, etc.) becomes a subtle movement in this moment. And in this moment, in an awake state, you can understand these subtle movements. Every moment they color your life. Once this trouble-free reality is seen, perception can become self-centered. Single presence in this moment.

Establish yourself for a moment in the observer. That which every second sees what is happening in and around you. Who or what is watching your whole life? Have you changed since childhood? Was there a childhood?

All those stories and memories are now. The body is "space with the capacity to know" (knowability). A mechanism of experience. Impulses and energy fall through the senses into the body. The nervous system takes a survey of all these sensations in the body and turns them into a visual story. Take ten people on a 30-minute silence walk and you have ten different stories. Present your problem to four specialists and you have four different answers.

I suggest a 1 step method to simplify things. Step out of every concept about yourself, the world, psychology, science, your upbringing, your traumas, cultural and social rules. Then what is left?

This simple moment of living without any real naming and labeling of what you see, hear, think or feel. That is real! All of that is constantly changing. Stories and judgments slide by. However, they are no more interesting than those of the garbage man or the scientist. Those changes happen and you don't have to do anything about them at all. Nor do you have to change anything about yourself or the other person. They happen by themselves. Focus on the unchanging. Do you understand what I mean? Being grip of the physical and mental situation brings you into the reality of this moment. There is no person in this moment. Does this conceptual framework bring you anything? Try it for a minute; you can always go back to your old life.

Bring attention into the "I am."

1. Where is the "I am" in or around the body?
2. see that the "I am" and the projections of consciousness (thought, feeling, image, sound, emotion, intention, experience, . . .) are separate from each other.
3. what concept ensures that the "I am" and the projections of consciousness are separated?
4. what happens when this concept is not true? *

See through the movement of separateness created every second by the "I am" and the projections of consciousness. When this is seen through each moment there is unity.

*(the "I am" and the projections of consciousness consist of the same substance and are 1)

1 product.

The change is subtle, instead of seeing life from the filter "I am someone," life is experienced as "presence."

When it comes to self-realization, I can only sell 1 product in different words; presence, I am, I,I, personal essence, etc. This irritates or inspires, it depends on your discernment. The simpler you are the more beautiful this message.

The "I" I am talking about is really non-local. It is not over-all and it is not acquainted with a body. Therefore, it is also not in or beyond the body. Nor is it familiar with psychology or another knowledge. It has no knowledge at all. Therefore, you do not need any training to experience what you are. It is so ordinary and subtle that awareness always overlooks it. It is more interested in the content of awareness than in itself (I. me).

You don't have to get rid of the "I" or the sense of identity. Instead, strengthen it and make it more solid. The concept and feeling that you are everywhere or space is also ultimately a fallacy. Totally empty-handed you stand there. You really can't do anything with it. Let alone a course

or satsang with it. You are already what you are and you see that when you see it.

The only thing I can suggest to you is; dwell in the conceptless presence, I am. Don't let it distract you. Give it all your love, all your attention, all your available time. And even if life takes everything away from you or, on the contrary, places you in lavish riches, stay in this neutral an- beingness. In this surrender. Let life take its course. Unconditional reliance on presence. That is the highest practice I know. For the ego/mind the most boring. Insights are always ego/mind. When the insights stop it is finished. Then there is nothing more to realize and the search stops.

Karma Yoga

Happiness is not related to doing. Happiness arises in the realization of what you are.

Karma Yoga is the "therapy" of Advaita Vedanta. The goal of Karma Yoga is to see through and melt the inner egoistic conditionings (vasanas). Vasanas impede the insight of Self-realization when they are not seen through and given too much attention. When conditionings receive too much attention there is a restless mind that cannot properly separate what you are.

Karma Yoga is about developing a non-egotistical attitude and surrender to the whole (isvara). By having awareness in every action and surrendering the result to the whole-unless there is a focus on awareness itself and not the objects of desire.

The task of a Karmi Yogi (a seeker) is to constantly consciously apply the knowledge of Karma Yoga and/or Self-Realization in daily life.

I want it now!

Ignorance and suffering come from the confusion that you are the body pursuing objects (matter, luxury, power, friendship, relationships, health, etc.). All your (selfish) action is aimed at obtaining objects and when this fails you feel yourself angry (rajas) or depressed (tamas). The balance of the three gunas is disturbed, so there is a sense of unhappiness. What happens when you let go of obtaining objects? You develop one-fold presence (sattva). This presence is the door to the realization that you are consciousness. That is the point of practicing Karma Yoga. The downside for the ego is that this practice breaks the value and enchantment of obtaining objects. Therefore, this happens only when there is a strong desire for Self-realization. In Karma Yoga, you are happy when your desire is satisfied

becomes and happy when this does not happen. Desire continues to come and go. Desirelessness is the letting go of attachment to the result.

Applying or integrating the knowledge of Karma Yoga and/or Self-Realization into daily life is what I call self-actualization. Self-actualization is an infinite process, because the person is never hundred percent pure.

Tip: accept the fact that you cannot be pure as a person (jiva) and also see that you as consciousness are completely pure.

Karma means movement, action. Everything is interconnected and an action affects the result. However, the result is an outcome of countless factors. It is not that when you do something with a certain expectation it always comes true. It is true that when you focus on good things, good things come to you and vice versa. That is a law.

There is a doing and a doer (which are thoughts), but you are not that doing or that doer. The Absolute or Original precedes the doing and the doer.

Karma Yoga is a way to achieve Self-realization. It is about attitude and ultimately about understanding how the universe unfolds. The exercise is to always do the right thing while letting go of the expected outcome. The good is what you think is right based on your current knowledge and experience (so it doesn't necessarily have to be the objective right one). This is how you continually get the best out of yourself and others. One way to arrive at the right action is to continually attune to the highest and allow the action to arise. The highest can be; God, Allah, the Absolute, a guide, silence, a teacher, I Am, your higher self or whatever it is for you. In this way you move beyond the mechanical and egoistic thinking patterns and function from not knowing. The not knowing is in contact with the whole. A law is that everything moves in alignment with and for the whole. When you surrender to the highest in yourself and trust in the power that moves everything, the right internal order arises.

impulse. It is important here to have an intimate contact with the body. It is not about the action itself, but about the non-egotistical attitude from which it happens. In Karma Yoga, you are constantly grateful for every result and experience. You are everything. There are personal preferences, but you let go of the attachment to preferences.

When you become aware of subtle feelings of inadequacy (guilt, helplessness, powerlessness, inferiority, etc) this can be a sign that something is wrong. Your perception of yourself is not correct or your action is not in harmony with the whole. When your perception and action are in harmony with the whole, there are usually feelings of joy, stillness, power and completeness. Karma Yoga is constantly asking the question; what can I do to come into essence as much as possible. You will find that when you are avoiding something, not being honest (to yourself) or committing yourself less your life energy diminishes. This is usually a signal that a defense or selfish pattern is at work. Karma Yoga is a subtle practice in which you are aware of every action, feel the body subtly and your discernment is working at full speed. Karma Yoga is a super-active state.

Karma Yoga can be used to develop more wholeness (sattva) in daily life. Often you don't do something to avoid fear or pursue pleasure for yourself. In Karma Yoga you examine your personal conditionings with the goal of developing an equanimous attitude. This means recognizing when you are in a restless state (rajas) or a congealed state (tamas). These two states of being undermine the clear subdivision ability to realize yourself. You know what is really right for your Self-realization. Where before you would inhibit or lose yourself unnecessarily you now develop a clear state of not doing (sattva). Not doing in sattva energy is different from a sluggish state of tamas energy. In Karma Yoga you learn to discern more and more and attune to the highest.

The senses naturally catch stimuli and the nervous system processes them. The inner images, choices and impulses to action also arise naturally. When you establish yourself firmly in the observer, you see that

there is no doer and that everything happens. You are the consciousness of it all. The structure of consciousness consists of unchanging stillness and creative movement. Abide in the Self as the Self.

You do your best, that's enough.

You don't have to suddenly do everything perfectly, because that will probably bring so much resistance that you won't even start something like Karma Yoga. Start with small things and expand the practice more and more. You do your best, you always have. It is a path of gradualness and play, from a kind and gentle inner attitude. Discipline arises naturally because after certain insights and experiences, the system does not want to fall back to lower levels of functioning.

What happens is that the idea and charge of I am the doer melts and you begin to experience yourself as formless consciousness. It is an un-theftening of identification with the ego pattern in favor of identification with formless consciousness. Formless consciousness needs nothing and therefore will not damage, pursue or seek anything for itself. You can begin to experience the relative world of duality as a dream or illusion during Karma Yoga. A devotional gratitude may also arise, as you recognize everything as yourself.

I am constantly planting seeds and am full of life. One seed comes out, the other does not. Detached from preferences and expectations, I go through life. I act and leave everything to God or Isvara. Everything happens and every result is a gift. When I am clear and see where thoughts, desires and actions come from it becomes clear that the whole manifestation (Samsara or Maya) moves by itself according to its own intelligence and I (Parabrahman) am the witness who is detached from it.

Exercise: Settle firmly into the observer and let everything be as it is

Reference Points in Karma Yoga.

Karma Yoga aligns you with certain karmic laws. Knowing your personal destiny in life (*svadharma*) can also provide clarity about when an action is right or wrong for you and thus your practice of Karma Yoga. In most cases, to a large extent you are already living your destiny, only you never thought about it. The person is never perfect, he or she is doing their best and that is enough. How can you constantly improve yourself in gentleness and receptivity in your self-actualization. Even when you have realized yourself, there are aspects in the personality that can be improved. The person never becomes the image of Consciousness. In this understanding, devotion and humility toward life will never end.

A telling example, of course, is the general in a war (Bha- gavat Gitta). The war has arisen from (a projection) of the Abso- lute and the general (Arjuna) has to engage fully as a warrior and kill other people. This goes against his feelings of compassion and humanity. However, he is also a Karmi Yogi which means that his task is to achieve self-realization. From this destiny, it is right for him in this situation to see through that death and life are only illusions. For another gen- eral it may be correct to lay down his task to come to self-realization. Only you can experience in yourself what the right action is for you.

The central theme in my Karma Yoga is the movement from un- moderation to sobriety (type seven of the enneagram). I experience the most happiness in a sober attitude toward my many desires. At the same time, for example, I like fast cars, slim women, supple leather jackets and meat. These desires come from a collective programming. Every day I experience these desires. I am grateful when I get something and grateful when I get nothing. My true happiness is knowing myself. The constant realization of what I am is the most happiness-giving. Every second there is this invitation to Self-realization.

Known karmic laws to dismantle the idea *I am the doer* are;

- highest goal is to realize what you are
- not damage or damage as little as possible (people, animals, planet)
- Living in sobriety (controlling intemperance, controlling the senses and desires)
- surrender to the whole (need of the whole is more important)

Exercise: follow the karmic laws and contrast them with your personal conditioning (am I tamas, rajas or sattva?). Don't get attached to any outcome. What matters is that you develop a clear attitude, making your mind as still as possible, so that you can realize yourself.

I is the cosmic joke.

Spirituality arises when unity is abandoned. The words light, space, consciousness or energy say nothing about "what I am. All are spiritual knowledge. There is no word or image of me and too- ly I am all form. This you can experience as "I. There is no possibility of knowing me with the body, thinking or feeling. I go beyond body, thinking and feeling. No matter if you focus on small or large, I am infinite. In Me all boundaries and forms arise. I am my own opposites. I am the knowing Self. There is nothing that I hold so how can there be such a thing as knowing or not knowing in me? Everything happens in connection because I connect everything. I have no memory, I do not experience. There is a memory and that is ME. I have never had any teaching and I have never practiced any method, how can I speak of any understanding of anything? I am neither pure nor impure. Nobody has ever seen me. Everyone sees me as all forms. I am "I" and "not I. Authority arises when 'I' and 'I' coincide. I am unborn and will never die. Birth and death happen in me. And yet I die every day in millions of forms. I am without beginning or end. I have no father, no mother, no relationship and no family. I am neither attached nor detached. I do not cry for pain and joy, all that means nothing to me. I do not care whether humanity survives or not. Whether you become enlightened or not. In me there are no thoughts. I am every thought. There is no observer here or anything observed. There is no cause or effect here. I am changeless, changeable and untouchable. Yet you can touch and destroy parts of me. All knowledge about Me is too much and takes you away from Me. I am the principle of everything, knowing and not knowing, consciousness and unconsciousness, being and not being. Give up seeking Me. The seeking is the problem. I was never lost. **I am I.** Surrender to Me and see that there is no one to surrender. I am you. You are me. You are what I am, the eternal timeless principle. There is no ego or person without me. I am the source of all form. I go beyond "everywhere and nowhere. I have no insight whatsoever. I pervade the smallest and the greatest. I am the force that moves everything without doing anything or being anything. I am the

energy moving through the body and shaping the body. Give up searching, the seeker is the answer. Within me there is no confusion and no clarity. I am calm, balanced, restless and unstable. The stillness in me is explosive. I am always in motion. Alive. There is no space and not space here, time and not time. There is no (spiritual) consciousness or divine plan here. Everything arises spontaneously from (not) knowing. From here to here. Why should I have sorrow? I don't care what happens. It is happening. Why should I seek enlightenment? Relief from what? I am here, stop looking! You are already what you are. I have no form and I am not formless. Understand Me as free from perceiving and not perceiving. How should I know anything about unity or separation? For Me there is no day and night. I am free from all this. I do not have to meditate or learn from a teacher. I am exalted because everything in me is absent. I am unattainable. Everything you know about Me is untrue. Penetrate the knowingness Self. Although I give the body a sense of timelessness and space I am not. Even timelessness and space are experiences. Give up all thinking images and feeling about what I am, what you are. There is no state of being a mental prisoner and there is no state of mental liberation. I am body, ego, thoughts and feelings. I am the space around you. I am everything and nothing. I go beyond "everything and nothing. I flow through your body. I see through your eyes and hear through your ears. I am your ears and your eyes. Nothing emanates from Me. I am I. After the feeling thought "I am" appears thinking, feeling, the person and the world. Give yourself, that which you think you are, in full surrender to Me. Do not be holding back. And in confusion only the simple question remains; Who am I?

And the answer appears in thin air.

