



# Beyond Psychotherapy

The Laughing God behind the Masks

Julian M. Polzin



# **Beyond Psychotherapy:**

## **The Laughing God behind the Masks**

by Julian M. Polzin

This book is written to honor some of the great heretics, mystics & enlightened teachers in human history, I am only able to name a few:

Gautama Buddha, Alan Watts, Eckhart Tolle, Robert Anton Wilson, Shunryu Suzuki, Timothy Leary, Aldous Huxley, George Orwell, Terence McKenna, Joseph Campbell

Thank you for your inspiration.

**“Out beyond ideas of wrong doing and right  
doing there is a field.  
I’ll meet you there.  
When the soul lies down in that grass the  
world is too full to talk about.”  
- Rumi**

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Like any book, this one is full of terms and concepts. All concepts are placeholders for profound truth, which, when only superficially observed, often appears paradoxical in nature, because truth is beyond rational understanding. As such, once a being becomes enlightened the concepts vanish and leave space for reality to enter.

Many concepts I have put into quotation marks “ ”. The concepts hold no truth, they only point to it. Please, dear reader, be aware of this and do not create beliefs based on the writing, instead, practice techniques of inquiry to find truth for yourself. For you are truth, you might have just forgotten. I suggest: Do not believe anything, instead, seek direct experience with limitless curiosity.

## I.

### **Introduction -The Limitations of Western Psychotherapy**

#### **a.) Western Psychotherapy**

As a therapist I have encountered a realm of human experience that goes beyond the need for healing. In this realm we will find the inert curious drive to self-realization. When a person has transcended their 'neurosis' or 'disorder', unexpected experiences enter the human awareness. I do know that many of my colleagues are open to these experiences, still some of these need responses, not necessarily answers, that traditional schools of psychology cannot always provide. Some of these experiences might begin like this:

As one of my clients described after learning the basics of mindfulness meditation (Zen) as a tool during cognitive behavioral therapy:

“Christmas morning, when I woke up, all thoughts and worries started disappearing. I felt a deep peace. Then I could hear the nothingness.”

In the Japanese language this sensation might have been called a Satori, a sudden glimpse at an awakening to the true nature of the world.

Many meditation practitioners might be able to relate, if I say: In silence, the universe is the loudest.

Or as another client said:

“Since using mindfulness practices, I can feel a presence in my life, an intelligence that I cannot describe.”

A client who worked as an artist said, after getting into meditation practice and reading books written by the great British philosopher and educator on eastern philosophy (especially on Zen-Buddhism) Alan W. Watts:

“One day I had a vision of a green light ray going through my head. I had a strong sense of knowing what it [life] was all about. I went home, because I had to tell my parents.”

A female client from the African Continent described the following scenario:

“First I get headaches, then I feel a pressure in the center of my forehead between the eyes\*. I can see visions of another place [planet?], purple sky, gigantic objects moving over the ground, unknown people who laugh and interact.”

*\*[The “Third Eye” as known in Hindu tradition, some neuroscientists suspect as cause the release of a natural psychedelic called DMT in the brain]*

Other experiences might be messages from unexpected sources:

One client told me of a dream in which a friend of his appeared, who was suffering from a severe brain tumor. The coming day, he found out that his friend died that exact night.

A female client from the orient described the following vision:

“At first, I thought I was having psychotic symptoms. But it seemed to be my first proper meditation experience. I was sitting down and focusing on a mandala. After a while I saw that everything around me was vibrating, neither my body nor my surrounding appeared real.”

In a reductionist and materialistic educated society these experiences are often ignored and labeled as irrational, as flukes or tricks of the brain.

Mental illness, as seen in the western world, could in other traditions be considered as one of many steps on the road to enlightenment.

What is usually labeled as a crisis could be seen as a shift in consciousness or a spiritual wake up call. It is the mind stating: I have outgrown my current experience, what lies beyond?

Many people are scared to look what is beyond since their current experience appears to them as the known. However painful the known, there is a familiarity, build from reference points of identification:

Relationships, jobs, memories, achievements, things gained & lost from which we build a false sense of self (known as the narrative self in psychological terms) or in short: Our story.

Our attachment to our story is the ego.

### **How is ego being created?**

*You have been raised in a society that is collectively conditioned, since you are a child, you have been judged through the belief system of the society by teachers, parents & other adults.*

*Belief systems reduce reality, so you have been reduced by the society that you live in.*

*Being reduced, is a violent experience, through which a feeling of lack, of in-completion, arises. This is Ego.*

*If you believe the opinions about you, identification with “your” thoughts (**they are in truth collective**), you will look your whole life for completion by acting according to the conditioning.*

*This is impossible, because the ego is not real, it cannot be completed. **The opinions about you are not you, like the word water and the sound that we hear, when we speak it, is not the actual water.***

The ego identification is the main reason for most mental illnesses in modern society. The ego is a role being played, a fictitious, through society conditioned state of the rational mind, which has tricked us into believing to be it.

What starts as “education” or introduction to the locally accepted belief system of a tribe/society, what we call knowledge, keeps continuing as a form of self-hypnosis or self-conditioning, during which people distort their perception of reality to find “proof” that the fictitious self is real.

Their actual self is covered up by the fictitious self or ego. The discrepancy between who they are and what their mind propagates them to be, creates a huge rift within the person, which we could call neurosis or mental disorder.

In psychotherapy or in the eastern traditions, through mind exercises, rituals and meditation practice, the ego illusion is shown. When truly understood, the ego vanishes. As an unexpected side effect, people experience glimpses at a mind state void of all thoughts, emotion or imagery into which another experience enters.

That experience is the realm of mystical insight, called the “big mind” in Japanese Zen traditions, Buddha nature, Brahman in Hinduism, Dao in Chinese philosophy or god in the monotheistic religions. All of these concepts are just symbols for an experience that cannot be described in words, since it is beyond the grasping of the rational mind.

Most endeavors to describe the indescribable have created new belief systems. While those descriptions were made to lead people to such an experience, they were often misunderstood, taken literal by ego identified groups & people or being misused by the leading power structure present in society as it is still happening today.

This has caused much suffering through conflicts that could have been avoided, if the handing down of a belief system would have been secondary to the practices which make the actual experience accessible, as it is, for example, traditionally done in Zen-Buddhism.

Taking a description of the “ultimate reality” literal is like climbing up a

sign post instead of going down the road to reach the destination the sign post points to, as the great spiritual teacher Eckhart Tolle pointed out.

Another metaphor to make this more clear: If we confuse the painting of a landscape for the actual landscape then we believe in a strongly reduced depiction of the actual 'thing'.

Now, the ego has been formed as a part of human evolution. As such, it has its functions. A basic egoic drive is inherent in all life. Without it, there would be no direction of movement, no events, life would not exist, but be instead a static environment without any action. The universe would be a boring place. As such, it needs a certain degree of instability. Otherwise life would have nothing to respond to. For life to be there the “components” instability and direction of movement are needed.

Timothy Leary would see the basic egoic drive as the bio-survival circuit of the human nervous system. Pleasure/food seeking and predator avoiding, the bio survival circuit divides the world into “good” or “bad” experiences as in threatening or nurturing.

The struggle of the modern human is to be found in the basic egoic drive being connected to our belief systems, which are conditioned by our various societies into our brains (the well known psychologist Robert Anton Wilson would call this “brain software” while referring to our bodies and nervous systems as “brain hardware”). Our survival drive confuses the imagery & thoughts in our minds, created by our beliefs, for real threats or real objects of desire and cannot tell the difference between a perceived and real threat.

As such, we are, if unconscious about it, following our programming or conditioning, which has formed an orientation map of our four dimensional world in our minds. The main cause of suffering in modern society is to confuse this map with the actual world and as a result to be frightened by our own ideas, symbols and concepts about ourselves and our surroundings.

As an experiment:

a.) If you close your eyes and imagine a situation, that you would be usually afraid of, try to shift your awareness into your body, observe the muscle tension, the heart beat, the breathing. Your nervous system will instantly respond to your imagination.

b.) Do the same experiment with the imagination of something that you would thoroughly enjoy, like a day at the beach, watching the stars or having a laugh with a person you feel connected to. Also shift your awareness to the body: How is your body responding now? What does your heart do? How is the muscle tension or the breathing responding?

Since our basic ego drive responds as if our thoughts would be real objects, our prejudices, reductionist thinking and labeling, create a simplified idea of the world in our mind which leads to unnecessary violence and dysfunctional behavior. This is not because people are “bad” or “evil”, this is because people are unaware or unconscious of this mechanism.

The rational, concept based, part of mind has to discriminate, for its function is that of a survival tool. When we are in the jungle and see a movement in the bushes, if there is a 5% chance there is a tiger, we have to discriminate and get out of the situation. We cannot take that risk, for it could mean death. Since our basic survival drive cannot tell the difference between our map of reality/belief system or a real threat, it will have the same instinctual responses towards fantasies and thoughts, “objects” in our mind, which are imagined threats.

If someone who has been bullied in school, has created a map of reality in his/her mind which considers social situations a threat, imagine this person having to give a presentation on the job the following day. Chances are the belief system will repeat automatic thoughts like:

“No one ever liked you, You will embarrass yourself, this will be horrible. You will fail and feel so ashamed, you will get ridiculed.”

Even if this might not be the case at all, the audience is friendly and



curious, the belief system, will create endless imaginary tigers, that are about to “hunt that person down”. As such, that person will be trapped in a state of anxiety and fear, perceived as real as being chased through the jungle by a large predator.

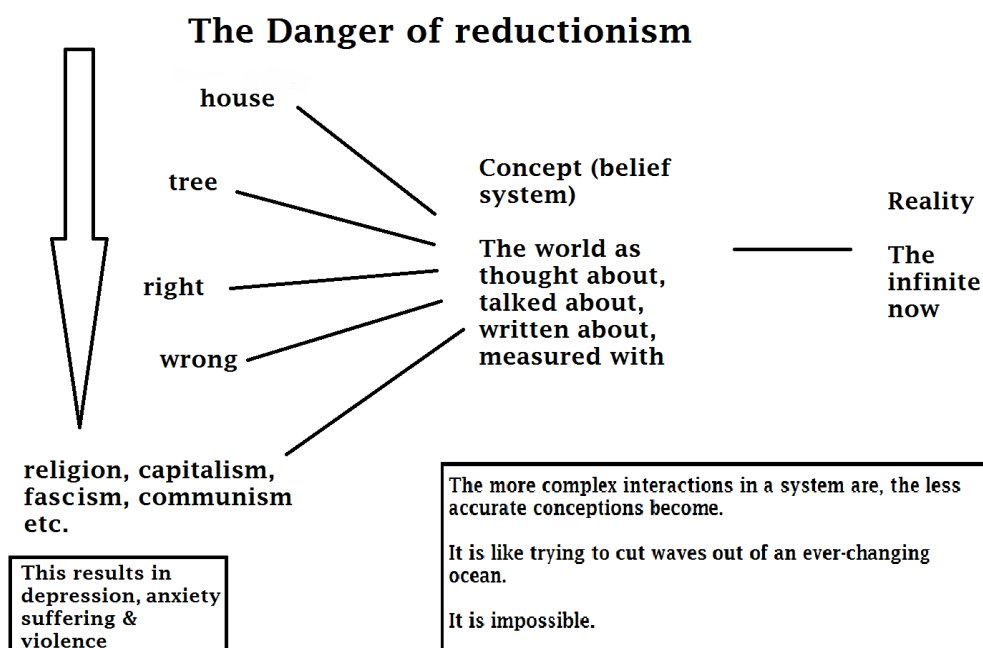
When we are under the influence of adrenaline and cortisol, stress hormones, our higher brain functions become very limited and more primal instincts take control. This takes away from our ability to be present, conscious and creative in our complex environment, which is a society based on information and technology.

“The trouble is that everybody, myself included, has a brain in which the centers concerned with reason and logic are sitting on top of the so called limbic system which we inherited from our reptilian ancestors and which never evolved past crude instincts and emotions. And that is why we have not yet arrived at the state of homo sapiens.”

#### **Paul Watzlawick, Ultra-Solutions, Or, How to Fail Most Successfully**

The confusion is easily understood if we understand human neurology. Since humans adaptivity to evolutionary pressure is based on our brain software or conditioning, we rely strongly on inheriting knowledge which is part of our society or tribe for survival. This means humans have a very strong neurological imprint vulnerability at certain stages of their life. We are instinctively inclined to trust the information of our elders as children, since our mere instincts cannot cover the wide array of environments people learned to adapt to. As such, we supplement the lack of genetic programs with knowledge.

This works remarkably well, when being in the wilderness and has also been one of the main causes for modern civilization. While it is useful to tell your fellow hunters if a deer or a tiger is approaching, in modern societies, we deal with an immense complex world, where the concepts and symbols we use for the world around us have become insufficient:



The peak of this evolutionary problem can be seen in World War II. Since the dominant belief systems at the time were ideologies like Fascism, Communism and Capitalism.

When soldiers met each other on the battlefields expecting to stop the “concept,” “idea” or “symbol” of an opposing ideology, they found themselves killing other people instead, who were not as different as expected and surely did not fit the description these ideologies tried to convey. This was a tremendous shock and led to the death of illusions at the cost of millions of lives.

When the U. S. psychologist Albert Ellis did lay the foundation for modern Cognitive Behavioral Therapy with his REBT (Rational Emotive Behavioral Therapy) he worked off one basic observation: He realized, that not the events that occur in our life make us happy or unhappy, but our interpretation of these events.

He based this on the philosophy school of the stoics, which originated from ancient Greece:

**„Not things, but opinions about things, trouble men.”  
Epiktet, Greek philosopher, school of the stoics**

Where do opinions of 'things' come from?

**Social conditioning/brain software/belief systems conditioned into people at an early age through:** Teachers, parents, society paradigms, experience, language & concepts, religion, cultural background...

As such, Albert Ellis developed a model that is as simple as it is powerful:

**A - Activating Event**

**B - Belief system**

**C - Consequences**

Most people, since they are unconscious of being controlled by the brain software or belief system they experience it like this:

**A - Activating Event**

[*B - Belief system*]

**C - Consequences**

They are convinced, that the event **A** itself is the sole cause of their emotional consequences **C** (sadness, anger, anxiety etc.), **B** (beliefs) remains unnoticed.

**!This is being unconscious!**

**Understanding belief systems**

**„There are three musts that hold us back: I must do well. You must treat me well. And the world must be easy.“ Albert Ellis**

**A** - Activating Event  
Student fails exam

**iB** – Irrational belief system  
„I am only a valuable person if I am successful“

**C** – Consequences  
„I am worthless, I might as well not exist.“

**Leads to depression**

**A** – Activating Event  
Student fails exam

**rB** – Rational belief system  
„I am a valuable human being, success does not determine my worth.“

**C** – Consequences  
„I don't like failing the exam, but I will do better next time.“

**Leads to motivation**

*iB in this figure means irrational and rB means rational Belief System*

As therapy Dr. Ellis would propose to change the belief system through disputation. By applying the wisdom of Greek philosophy in a debate, using the Socratic dialog (**D** – Dispute), which would, over time, change the belief system into a more flexible, adaptable and open map of reality, that would cause less suffering. Examples are as follows:

**Finding alternative explanations & doing experiments (homework) in psychotherapy:**

**A** – The neighbor does not greet me

**iB** – „He/she does not like me.“

**C** – Don't feel appreciated

**D – Dispute**

Alternative explanation:

„May be, he did not see me.“

„Possibly he is tired and had stress at work.“

„He might be shy today, because he is not feeling well.“

**E** – No negative emotions

**A** – Colleges meet in a group and laugh

**iB** – People never like me (bullied in school). „Every time somebody laughs, they probably laugh about me.“

**C** – Feeling of isolation

**D – Experiment**

Approaching colleges and ask them what they are laughing about:  
„Cool that you are asking, there is this really funny story that happened to a friend... .“

**E** – Enjoying to socialize & overcoming isolation

In order to make our belief systems conscious, we can learn to observe the thoughts popping up in our mind and scan for certain formulations which are strong indicators of a rigid and dysfunctional belief system. Indicators are:

Every thought that starts with:

**“I must”, “I should”, “One should”, “I have to” ...**

All statements that refer to absolutes as in:

**“always”, “never”, “every time”, “good”, “bad”, “right”, “wrong”, “only” ...**

... are dysfunctional thinking patterns that reduce possibilities.

“To enter the Buddha Way is to stop discriminating between good and evil and to cast aside the mind that says this is good and that is bad.”

- ***Dōgen**, one of the founders of Sōtō Zen*

## b.) Quantum Physics and Zen-Buddhism

### The limitations of (western) thought

"We are living in a culture entirely hypnotized by the illusion of time, in which the so-called present moment is felt as nothing but an infinitesimal hairline between an all-powerfully causative past and an absorbingly important future.

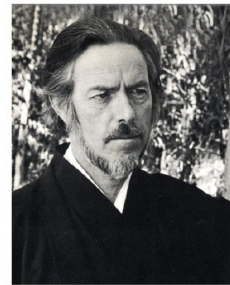
We have no present.

Our consciousness is almost completely preoccupied with memory and expectation. We do not realize that there never was, is, nor will be any other experience than present experience.

We are therefore out of touch with reality.

We confuse the world as talked about, described, and measured with the world which actually is. We are sick with a fascination for the useful tools of names and numbers, of symbols, signs, conceptions and ideas."

— Alan W. Watts, author of *The Way of Zen*



The idea of fighting thought with thought, fire with fire, through disputations as suggested by Ellis, has created a problem eastern traditions like Hinduism and Buddhism have already overcome.

When the rational mind can only refer to itself, it has a tendency to get lost in its own "objects" of thoughts and beliefs. In order to deal with this, western psychologists have brought the power of mindfulness meditation as being told in Zen and Yoga traditions to western societies to "establish" an inner observer or meta-awareness, a watcher of thoughts.

What they are often not prepared for, is the occurrence of deep spiritual and religious insights as they suddenly occur to their clients.

Scientists are still trying to shake off the strict reductionism of the 20<sup>th</sup> century. Because psychology was long considered a soft science, behaviorists tried to breach the gap to the hard sciences by putting most emphasis on scientifically proving the effectiveness of their methods. This has brought many fruits and showed great improvements in treatments. Still there is a tendency in the field of psychology to seek approval by holding on to reductionist thinking as the old mainstream.

Likewise in modern physics through quantum theory, this old reductionist view cannot be widely supported anymore. Even famous physicists have flirted with eastern philosophies, given that a lot of their teachings showed resemblance to findings in scientific discoveries, which strongly question the reductionist paradigm.

Here are a few examples:

“...I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.”  
– from *The Observer*, London, January 25, 1931

“As a man who has devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter.” – from *Das Wesen der Materie* [The Nature of Matter], speech at Florence, Italy (1944)

**Max Planck**, *German theoretical physicist who originated quantum theory, which won him the Nobel Prize in Physics in 1918.*

“There is obviously only one alternative, namely the unification of minds or consciousnesses. Their multiplicity is only apparent, in truth, there is only one mind. This is the doctrine of the Upanishads. And not only the Upanishads.”

**Erwin Schrödinger**, *"The Oneness of Mind", as translated in Quantum*

*Questions: Mystical Writings of the World's Great Physicists (1984) edited by Ken Wilber*

“Consciousness cannot be accounted for in physical terms. For consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else.”

**Erwin Schrödinger**, as quoted in *Schrödinger: Life and Thought* by Walter Moore (by mentioning the Upanishads, Schrödinger refers here to the two thousand year old Vedanta philosophy, which is the basis of modern Hinduism)

“[Is mind] primary or an accidental consequence of something else? The prevailing view among biologists seems to be that the mind arose accidentally out of molecules of DNA or something. I find that very unlikely. It seems more reasonable to think that mind was a primary part of nature from the beginning and we are simply manifestations of it at the present stage of history. It’s not so much that mind has a life of its own but that mind is inherent in the way the universe is built.”

*Interview with **Freeman Dyson** in U.S. News and World Report, April 18, 1988. English-born American theoretical physicist and mathematician, famous for his work in quantum electrodynamics, solid-state physics, astronomy and nuclear engineering.*

“For a parallel to the lesson of atomic theory regarding the limited applicability of such customary idealizations, we must in fact turn to quite other branches of science, such as psychology, or even to that kind of epistemological problems with which already thinkers like Buddha and Lao Tzu have been confronted, when trying to harmonize our position as spectators and actors in the great drama of existence.”

**Niels Bohr**, founder of the standard interpretation of quantum mechanics, speech on quantum theory at *Celebrazione del Secondo Centenario della Nascita di Luigi Galvani, Bologna, Italy (October 1937)*



"Everything we call real is made of things that cannot be regarded as real. If quantum mechanics hasn't profoundly shocked you, you haven't understood it yet."

*Niels Bohr (1958), in The Philosophical Writings of Niels Bohr (as cited in Barad, 2007, p. 254).*

*A neuroscientist and physicist on the source of consciousness:*

"For example, all interpretations of quantum mechanics rely on the existence of some sort of hidden reality that we can never observe directly, but that nevertheless influences the familiar world that is available to our senses. This hidden reality has been given a number of fancy labels, including wave function collapse, many worlds, multiverse, implicate order, coherent histories, and more. By my definition, this hidden world contains ultra-information. Many have speculated that consciousness is somehow related to such hidden reality, but it appears that nobody really knows how this might occur."

*Paul L. Nunez is an emeritus professor of biomedical engineering at Tulane University and heads the small consulting firm Cognitive Dissonance LLC. - "The New Science of Consciousness."*

We could take the quote from Schrödinger as an example, in which he states that there is only one mind, and its multiplicity being ultimately an illusion, and compare this with the experience Zen master **Sasaki** was describing here:

"One day I wiped out all notions from my mind. I gave up all desire. I discarded all the words with which I thought and stayed in quietude. I felt a little queer -- as if I were being carried into something, or as if I were touching some power unknown to me ... and Ztt! I entered. I lost the boundary of my physical body. I had my skin, of course, but I felt like I was standing in the center of the cosmos. I spoke, but my words had lost their meaning. I saw people coming toward me, but all were the same man. All were myself!

I had never known this world. I had believed that I was created, but now I must change my opinion: I was never created; I was the cosmos; no individual Mr. Sasaki existed."

We can also compare Professor Nunez statement about consciousness deriving from a hidden reality that we cannot directly observe with Zen master Shunryu Suzuki's teaching:

"I discovered that it is necessary, absolutely necessary, to believe in nothing. That is, we have to believe in something which has no form and no color--something which exists before all forms and colors appear... No matter what god or doctrine you believe in, if you become attached to it, your belief will be based more or less on a self-centered idea."

***Shunryu Suzuki***, author of "Zen Mind, Beginners Mind"

That hidden reality, which in eastern traditions could be considered the source of consciousness or mind, seems to slip through any attempt of direct observation. This is because the questions we are trying to answer are too simple. A "Why" question leads to reductionist Newtonian approach, which considers the universe a result of events linked in a chain of causes and effects.

This is like looking at a human being and asking what grew first in the human? The heart or the lung? Ignoring, that they are mutually arising. Our methods of classifying, what is considered "matter", are not suited for research on consciousness, given that there is no ability to observe emptiness, which mutually arises to give "matter" room to exist.

The same goes for our thoughts, that create our reality tunnels or orientation maps of reality. Between words in the mind, there are gaps. These gaps give space for thought to appear. Likewise, a poem is only

recognizable in contrast to the “emptiness” of a page as its background, music through the silence between notes. Thoughts only exist in contrast to their absence, the same as light can only be identified, when you experienced darkness before, warmth when you have experienced cold and so on. The world of existence or manifestations is only recognizable in contrasts.

As such, we have been mainly been distracted by our thoughts in looking for the source of thoughts and have ignored the gaps, the emptiness, the void. Without its embrace thoughts would be no “objects” of “our” mind, they would not be recognizable.

I suggest, what we notice in the gaps is consciousness, and human intelligence has the ability to enter the source of consciousness to download “meta-information”, as professor Nunez suggested, I call it void-information, this information is beyond language and as such:

“Silence is the language of god, all else is poor translation.”

- Rumi

In Daoism, the Chinese differentiated between two types of knowledge:

1. Conventional knowledge (which is the only form of knowledge known to the west since the birth of Aristotelian science): The world as talked about, written about and measured with, the abstractions of concepts, symbols and ideas, language and mathematics.

2. The knowledge of the Dao:

“One who knows[the Dao] does not talk. One who talks does not know.”

**- *Dao De Jing by Lao Tzu translated by D. T. Suzuki***

Note, that this is not the 'god of the gaps' argument, in which religious institutions try to justify 'their god', by saying, that every gap in scientific explanation is, where god is to be found. This is an argument of ignorance.

Scientists will of course point out, that these gaps are temporary and bound to be closed with scientific progress. I do not disagree with this. While our methods of inquiry are lacking as of our current state of scientific

understanding, we can hopefully admit, that eastern mystical traditions like Zen, Sufism, Vedanta, Daoism, Buddhism and Hinduism, as well as shamanic traditions all over the world, have had a profound history of directly observing consciousness through skillful means like meditation or the ritual use of psychedelic substances, which in itself could be understood as a science of the mind. The god that we find in the gaps is not a person, an ego, something exterior of us or exterior of reality, IT is neither a dominator nor a judge:

“The great Dao flows everywhere,  
to the left and to the right,  
all things depend on it to exist,  
and it does not abandon them.  
To its accomplishments it lays no claims.  
It loves and nourishes all things,  
but does not lord it over them.”

**- Lao Tzu**

What I will state though is, that 'religious', 'spiritual' or psychedelic experience happens, when we learn to focus, not on our interpretation of experience (which is a form of distraction, illusion as Buddhists might say), but on the silence, the emptiness, the void in which experience happens. For all experience is embraced by the Dao. Usually our interpretation of reality, is just too “noisy” and overshadows IT.

“To learn what the path to Buddhahood is, is to learn what the True Self is. To learn what the True Self is, is to forget about the self. To forget about the self is to become one with the whole universe. To become one with the whole universe is to be shed of ‘my body and mind’ and ‘their bodies and minds’.”

**- Dōgen, one of the founders of Sōtō Zen**

## II.

### **Mind: The Silent Observer**

#### **a.) The Power of Mindfulness**

Picture yourself in a cinema. You are staring at the screen. If the movie is exciting - you forget - that you are actually sitting in a theater, that you are sitting in a chair, that there are people around you watching the same movie. You might be unconscious about your surroundings, for all the attention is trapped in the events on the screen.

Now imagine this movie to be the “events”, “processes” or “objects” of your mind, let's say: Thoughts, images and emotion

If you are trapped in your thoughts, images and emotion, you are trapped in your interpretation of reality, while completely losing contact with actual reality, which is the NOW.

When you learn to be mindful, basically develop a sense for meditation, you arrive in the now, you are able to be in touch with it and understand: This is just a movie, I am actually sitting in the theater, there is chair, I am sitting in it, it is comfortable, I am breathing, there are other people around me.

**When you are identified with the events on the screen, then your are unconscious.**

You are not your thoughts, images and emotions, memories, fantasies, you are the projection room, that is the empty mind/consciousness/ awareness in which thoughts images and emotions happen.

When we forget that and when we are trapped in our “brain software” or “conditioning” that forms our ego, then we are asleep in a cage of our own self-hypnosis.

This takes our ability away to respond appropriately, creatively and non-forcefully with our environment, as we can then only follow a strict program, we create something similar to the Buddhist principle of Karma. Our forceful interactions will provoke equally forceful responses, which can only be transcended once the unconscious patterns are recognized.

There is no **Wu Shin** (which means empty mind in Mandarin) from which the principle of **Wu Wei** could come into effect:

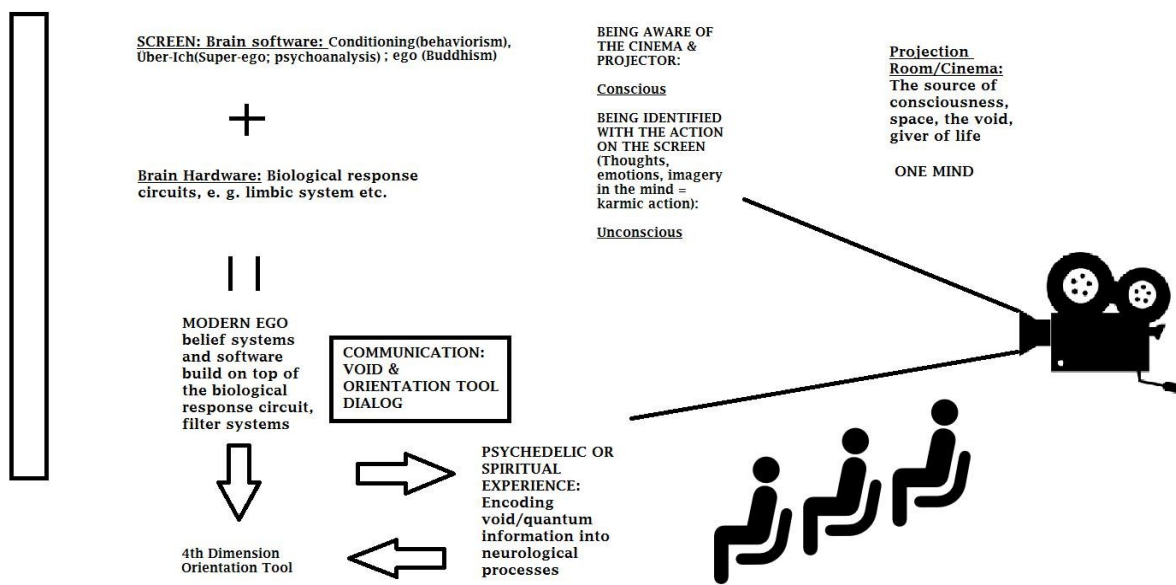
**Wu Wei (chinese, literally “non-doing”) is an important concept of Daoism and means natural action, or in other words, action that does not involve struggle or excessive effort.**

This is of high significance because forced or unconscious actions, are actions out of touch with reality, which are efforts to “correct” the world in order to fit it into our beliefs instead of letting go of our beliefs and letting the world into our experience.

Therefore forced action in itself is often violent action, which leads to conflicts since we demand from other people to give up their reality tunnels while trying to convince them, that our reality tunnel is more real than theirs, in fact:

**All reality tunnels (beliefs) are illusions of the mind.**

In order to first dis-identify with the movie (or our interpretation of experience, our opinions, fantasies, emotions attached to triggers [activating events]), it would be advisable to establish a mindfulness base. With mindfulness, we can potentially realize, that our interpretation of the world is just that, an interpretation, not a fact, but a single, limited point of view.



**b.) How does mindfulness work? Dis-identifying from the ego illusion**

**Accessing the Now**

To be able to access the now, we can create an anchor in reality. If your mind is a ship and it has no anchor, it will drift on the ocean called “Past & Future” or “My Story”.

You are identified with your thoughts, this is your resistance to the present experience, right now.

Shifting awareness from the mind into the body (this is your anchor), lets you access the now.

**Practice:**

Observe the feeling of the experience of sitting.

Listen to the sounds around you, there are no proper or improper sounds.

Observe the feelings in your hands.

Observe your breathing.

Check for muscle tension in the body, if you find tension, just stay there with your awareness until the tension subsides.

When you are in meditation:

There is no goal, nothing to attain, nothing to improve, nothing to control.

The moment is whole, it is complete, so are you.  
Accept whatever arises.

Observe thoughts, but do not interact with them, even if they get violent, your ego lives of conflict, no need to feed it.

If emotional pain or anxiety comes up, let it express itself, not accepting this is conflict, which creates ego.

If emotional pain can be located in the body, shift your awareness there, no interaction is needed.

You can always return to the observation of your breathing. Remain curious.

### **Other techniques:**

When you slow your movement down, you are not acting from conditioning.

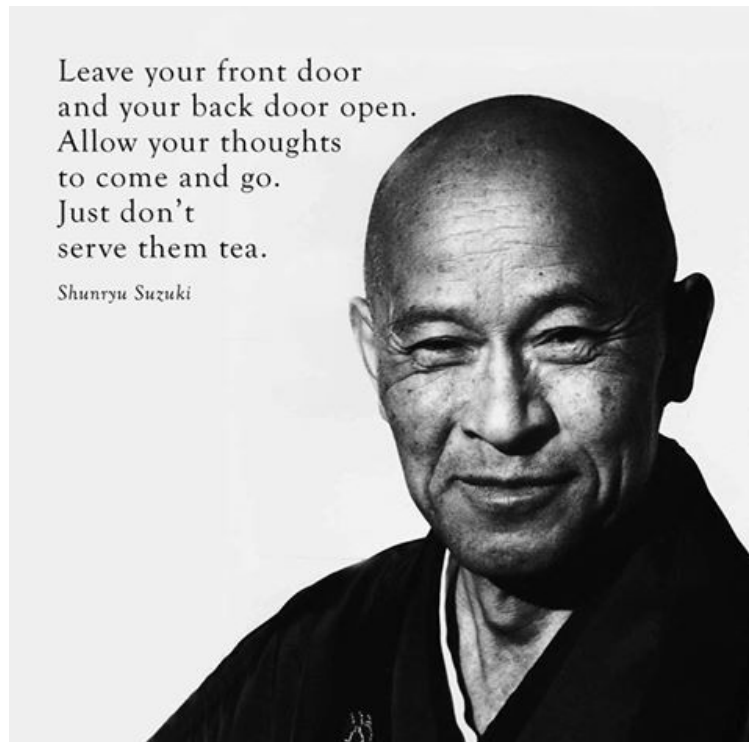
Everything that you have done ten thousand times has a certain speed.

So, slow it down to not use your programming, do it manually, like you do it for the first time, then you are there (e. g. Japanese Tea ceremony is slow, so it can create consciousness/presence/awareness of the now).

When you walk and feel the touching and rolling of your heels on contact with a surface in every step, then you are there. You can also do this slowly.



When you sit and observe the world, without having an opinion of it, then you are there.



### **c.) (Side) Effects of Mindfulness and the Beginning of a Travel into the Depth of Consciousness**

At first mindfulness shows its apparent usefulness in psychotherapy, by making neurosis and conditioning conscious and allowing the dis-identification from mind made illusions. Yet even after a human being has experienced healing, there is still no end to the process in sight.

A desire for further exploration is often expressed, but not solely based on the wish to escape suffering, instead a curiosity arises about wanting to realize the nature of the world.

After the dis-identification has occurred, with further practice of mindfulness, illusions of the mind are disappearing.

Thoughts, projections, images and emotions become less extreme and start fading.

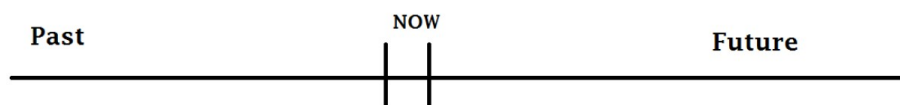
With them fading out, they make space. This space is being entered by the **NOW**.

In the Now, which is the only experience, the illusion of time is realized:

### The Illusion of Time

(conditioned)

**Perception:**



**Reality:**

**NOW**

#### **This is Zen 4.**

The concept of hope is opposite to enlightenment. Hope creates the illusion of salvation in the future. This is the source of suffering, to try to attain something outside of this reality.

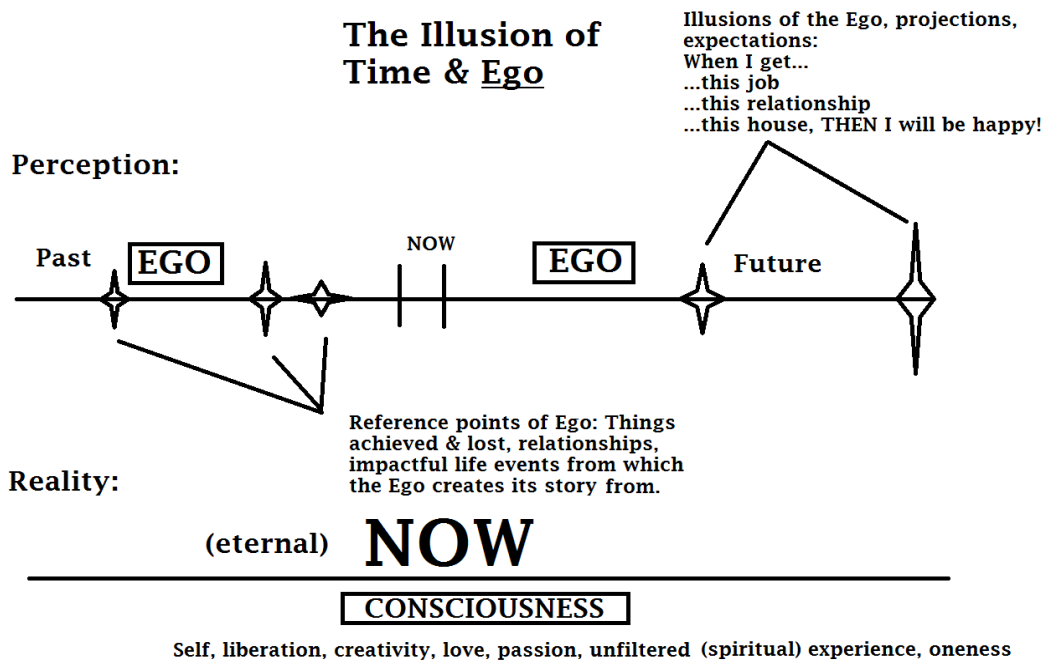
Enlightenment means to know, beyond rational thought, that the present moment is all there is.

Nothing exists outside of the present moment. Future and past are illusions of the mind.

Looking for hope means waiting for a ship that never comes.

Accepting the now, exactly as it is. To not struggle with it, to find out that nothing is wrong with it, nothing is right with it, that it just is, is enlightenment and the end of suffering.

## The Illusion of Time & Ego



"But the anxiety-laden problem of what will happen to me when I die is, after all, like asking what happens to my fist when I open my hand, or where my lap goes when I stand up. Perhaps, then, we are now able to understand the celebrated summary of the Buddha's doctrine given in the Visuddhimagga:

Suffering alone exists, none who suffer;  
The deed there is, but no doer thereof;  
Nirvana is, but no one seeking it;  
The Path there is, but none who travel it."

The Way of Zen, Alan W. Watts

In short:

When we manage to abandon beliefs (objects) of the mind, the experience of the Now enters our awareness, as it is not obstructed by discriminating filter mechanisms.

The key to open the door in the mind to the Now is mindfulness.

When entering the Now, the quality of our experience undergoes changes, which we lack experience with in the western culture.

However, in Japanese Zen culture there has been much experience with “navigating” the “nowness” or “the dimension untouched by time”.

As such, we find out that mindfulness is the key to an experience beyond what we believe to know.

Further inquiry can be made by studying the art and techniques of Zen culture, deepening ones understanding, not in a rational or concept sense, but learning to “tune in” further.

The following chapter describes my Zen experiences, in an attempt, to give further insight and inspiration to point to the deeper layers of consciousness.

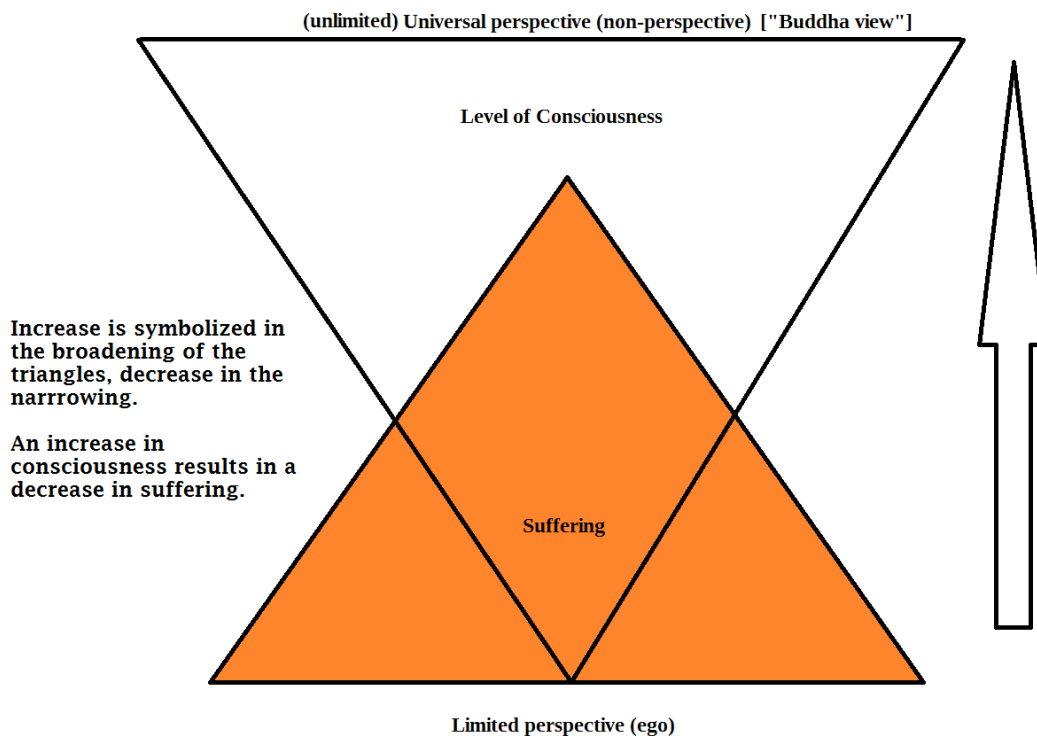
Layers of Consciousness observable in Meditation

- 1 Thoughts
- 2 Emotions
- 3 Moods (Life situation related)
- 4 Sub-Egoic (deep psychology: sub-conscious or unconscious), images, visuals, (day) dream like

5 NO MIND - Absence of all psychological phenomena

6 Mystical experiences - voices, feelings, visions of immense clarity, free of confusion

Peeling the onion of consciousness  
(dropping "illusion")



**III.**  
**This is Zen**  
Spiritual teaching

*How I found the inner Zen teacher:*

*I once experienced a profound loss in my life.  
There was a tremendous pain obscuring my perception.  
Having gone through this pain before, I realized a pattern.  
I understood the pattern needed to be broken.*

*The pain hindered any deeper connection or spiritual experience,  
which made me resent it even more.*

*I started doing something, which at first I did not understand.  
There was a graveyard close to my apartment. I kept walking on it,  
watching the names on the grave stones and started sitting there on a  
bench almost every day.  
I kept trying to figure out how to resolve the pain. I tried to analyze it,  
contemplate about it, reflect on it.*

*'Nothing' worked.*

*One day, sitting on a bench, I felt as desperate as ever. The pain  
became so overwhelming that I thought: "I am so tired of fighting this  
pain, I don't want to fight it anymore."*

*Something in me surrendered. All resistance in me vanished.*

*Suddenly, my mind was empty, void of thought and pain.  
Once I gave up resistance all illusion and the past vanished.*

*Attachment was leaving me.  
The Now entered my life.*

*I could hear the birds sing, the trees whispering in the wind, and see*

*the ants crawling between the gaps in the stones. I was IT all.*

*Later I understood:*

*Sitting on the graveyard, I was practicing to die.  
In truth, it was not me who was dying, but my ego.*

*While the ego vanished, I discovered self:  
Consciousness.*

*From that moment on self began teaching, these are ITs teachings:*

34.

What is Zen?

Zen is not a religion or belief system, it is a practice.

Zen does not tell you what reality is, if we speak about Zen experience, we speak about what reality is not.

If we speak about what it is not, others might be able to abandon their beliefs.

Without a belief, there are no filters, without a filter one can see the one reality.

The one reality cannot be known, only experienced.

**The sound a stone makes, when it falls on a surface is reality, your opinion of it, is not.**

1.

I once had a client who was terrified of choices.

Every time when I was about to weaken one of her arguments, she switched topics and found another reason to be unhappy.



Everything needed to be controlled, everything owned. The illusion of a constant in the universe needed to be created, it should offer youth, immortality and cheat death.

She felt she was drowning in lost opportunities, terrified of making a choice because she could lose something else. She was scared of aging, losing her beauty, thought her chance at being loved would decrease by the day.

For a moment, my mind considered giving up (my mind being the ego). Instead, I became curious and listened closer.

I grabbed a stone from the small table between us and said: “Grab it.”

She grabbed it, while she kept on reasoning.

Something said through me: “Throw the stone into the room.”

She looked at me puzzled, smiling unsure, then she threw it.

She kept talking.

I gave her the spoon from my coffee cup.

“Throw it.”

She threw it with less hesitation than before.

Then she kept on talking.

I grabbed her spoon and gave it to her and said

“Throw it.”

She threw it.

“See,” I said: “was it that hard?”

That's when the universe started laughing.

2.

Often, when people say, that they want freedom, they are deceiving themselves. What they actually want is freedom from pain.

True freedom means responsibility. When you are conscious you will realize, that there are infinite ways to bring meaning into this world. This world will ask you, and the response you feel deep down, creates an impulse to act.

You will fear to act on it because it will go against what the social conditioning in you, camouflaged as the rational mind, believes to know.

To fight this impulse, to resist it, means to suffer.

As if you are a wave in an ocean, trying to be a brick house instead.

The same goes for the question, what kind of relationships people want? They will say: “I want trust”.

But they are deceiving themselves as well.

What they truly want is predictability, the illusion of being able to own love, to have an infinite source of gratification, to be able to create a reunification between their being and the universe.

But the wave cannot help it, it cannot own the ocean. And wouldn't that be boring? Instead it is already one with it.

It just forgot.

3.

As a spiritual teacher, cloaked in the form of a therapist, I encountered a young man whose parents met a violent death.

He asked for the why of existence, since all comes to an end inevitably, why be?

If the universe allows us to ask this question, then we have created meaning.

Every question gives birth to an answer.

While in therapy we play with the possibilities of life and entertain certain answers, the young man saves himself in the process.

Picturing myself in the seat in front of me, wishing one would have helped me play with life when I was younger, I realize:

I am him and I just saved myself. I will meet myself in many forms, since I am the universe conscious of itself.

4.\* Can be found on page 25

5.

The tunnel that your mind creates is an illusion.

It wants you to go into a direction that leads to suffering, so it can create an identity from pain, which keeps its sense of ego alive.

It will provide short term solutions like sex, drugs and consumerism. There is nothing wrong with sex, drugs and having fun, but your ego is addicted to it.

After a high there is usually a low and the circle continues. In the world of form - as in four dimensional space - nothing lasts. Being too attached to anything on the level of form, will result in loss that the ego identifies with and uses to create its story from.

Neither the ego, nor the past are real.

In this present moment, as you breath in, right now, there is no past, no identity and therefore no ego.

If you notice your thoughts judging people, objects, situations, the world, they can only do it from past experiences.

Therefore the thoughts will lead to behavior that will recreate the past, generating proof, that you have a reason to be unhappy, unaware and not responsible.

When you are thoughtless, you see the world unfiltered. In the emptiness of non-thinking, there is true creativity to be found.

You might notice a deeper intelligence at work, than the one of concept (language). This intelligence provides you with a continuous feeling of connection, lessening the need for external addiction.

When you find that out, you will notice that instead of being reactive from your past conditioning, you will act in a matter that does not create new suffering.

First step to realizing this is to dis-identify with your thoughts, in short: You are not the thinker.

6.

If your goal is to understand the universe, you need to have no goal, for when you seek in the dark with a flash light you only see the obvious in the light.

Not using a flash light, your eyes will adjust and you might take in the full picture, and be overwhelmed by the amazing detail of this world.

In fact: Instead of moving in any direction. You could become a master at sitting, listening, breathing, seeking to attain nothing.

When you are there, in reality, the here and now, creating no resistance to the present moment, the universe will occasionally teach you, smiling through you.

Understanding the nature of things is understanding nothingness. If you are too distracted by objects around you, you may not notice the most fundamental observation.

Objects are nothing without the nothing, the emptiness of space between them. A room would not be a room if it would not contain spaces of nothing.

Everything comes from nothing. Your thoughts, the words in your head, are interrupted by spaces that you usually would not notice, if you are focused too much on the words themselves.

As humans more often than not we are occupied by something, focused on something, obsessed with the something. This is the great illusion.

Between noises, there is silence, between objects there is space, between thoughts there is stillness.

If you want something to be born:

Whether it is art, science, writing or love.

It will need space to exist.

7.

One day, when you look back after all the noise, the forms you went through, the challenges you took on in life, to grow to a better understanding of the universe, you might ask yourself who you have become.

A knowledge beyond words and thought, deep down is going to smile back and answer: The one you have always been.

8.

All beliefs are false.

9.

Everything matters, nothing is serious.

10.

Opinion is the absence of knowing.

11.

Don't be serious, the universe is not.

12.

Being human is pretending to not be the universe.

13.

Enlightenment eludes you, if you perceive it as magic. You already know how to breathe, this is magical indeed.

14.

How to be present:

When the colors are bright, the details are plentiful, then you are there.

When the wind blows over a field of grass and you see all blades move at the same time, then you are there.

When you slow your movement down, you are not acting from conditioning.

Everything that you have done ten thousand times has a certain speed.

So, slow it down to not use your programming, do it manually, like you do it for the first time, then you are there.

When you observe your breathing without having to control or having an opinion of it, then you are there.

When you walk and feel the touching and rolling of your heels on contact with a surface in every step, then you are there.

15.

The acceptance of death as part of your experience is a gate opener to consciousness. I encourage you, to learn about the nature of death.

The one part in you that fears death is the concept of ego. When you were a child, you were given a name. During your upbringing all kinds of opinions have been attached to your name like: 'He is good at math, but bad at sports', 'she is creative, but lacks an understanding of logic' or the other way around.

If you listen to these opinions at a young age long enough, you will unconsciously create identity from them.

They will remain as thoughts in your head, judging everything you do, everything you say and form the illusion of ego.

Ego is nothing more than a social convention, that says: 'He or she is supposed to be or behave a certain way.'

Inherent in ego is a deep feeling of lack since you can never be a concept that is attached to you. No concept can represent, who you truly are.

It is as if we reduce a flowing, always adapting, life-giving presence to the label of 'water'. This does not cut it, since water is not supposed to be cut in pieces, neither are you. As if the nature of the ocean would be graspable by trying to chop it into cubes.

Labeling is all about reducing the nature of phenomena, so we can put them in neatly categories to create an illusion of having understood them and being in control.



This is what your teachers or parents might have tried with you. Their egos tried to control you since there is a deep fear of the infinity in you, which you are connected with as a child, that they have forgotten about, because they got raised by egos too.

But you are not a category and you are not your ego.

That's why learning to die is of the essence if you want to learn how to live.

Die a bit every day.

If you see a beautiful person on the tram or bus and start fantasizing about the possibilities of being with this person, creating the idea of salvation, then it is an illusion of the ego.

You are complete. There is no lack.

You might project all the wishes or needs of the ego onto another person in order to be liberated by him or her.

But this is like a firefighter setting fires to provide the solution. It will only lead to the sustenance of ego.

Therefore, when this person leaves the tram or bus at the next stop, you might feel a slight pain. It is the feeling of loss and ultimately a tiny death.

Don't resist it, look at it deeply, have no opinion of it.

If you look deep enough, the illusion, that is projection, subsides and you might find stillness.

By dying a tiny death, you might have a look at the ocean within you, that has always been there. You just have been too noisy to listen to it before.

If you have children one day, you might not sever that connection by

not teaching them how they are 'supposed to be'. Thus the circle of conditioning will be broken.

Ultimately, only ego dies.

16.

The source of frustration in life is to be found in the confusion of form with reality.

As your brain is trained to establish facts about the material world, it becomes too occupied examining the package without ever opening it and finding out there is a gift wrapped inside of it.

It is as if you were watching a theater piece and believe reality is limited to what is presented to you on stage, disregarding all the workings behind the scenes.

As such, life is a stage.

The limitations you perceive on the plane of form or material are the gift wraps, which you are unable to unpack for one reason: You are convinced this is all there is.

In a way you are right, this is all that exists on the stage. As long as you see it as such, it cannot be anything else.

A theater piece is drama, providing a false sense of aliveness.

I am not saying that you should exchange facts for beliefs.

All beliefs are also illusions, another form of limitation. Beliefs are motivated by the ego, that needs to construct a world from which it can create identity.

The ego will take anything as proof that will support its beliefs, therefore distorting the perception of this world.

Beliefs tend to break apart sooner or later, as they are a denial of reality. This means beliefs will set you up for suffering.

To not fall into this trap you can become 'Knowing'.

You cannot attain true knowledge, because for that you would need a subject, which is your ego, to own an object, which would be knowledge.

Ego takes a limited perspective. It divides the world into what appears useful or threatening towards itself. It wants to own the un-ownable and the divide the in-dividable.

When you sit in deep meditation, without resistance to the present moment - therefore thoughtless - there is no separation between you and the world. You are the world.

That is when 'knowing' comes into being.

'Knowing' is beyond opinion, boundless and infinite.

17.

Expectation is projection of the ego.

It points to a future that could either be pleasure providing or a threat.

Pleasure has to be owned, a threat has to be dealt with.

This will invoke thought processes providing 'solutions' for the 'issues'.

The point of these processes is not to find a solution, they are mainly there to distract you from the present moment.

In the present moment, there are no problems.

Problems need psychological time to exist, as in the concepts of past and future.

The now, as the only reality there is, does not need improving. It is whole.

This makes ego pointless.

It does not want you to find that out.

Therefore:

When you are in pain, embrace it.

When you are bored, get curious.

When you are scared of something, go there.

When you feel lonely, become friends with the self.

When you are lost, keep exploring.

To the ego these experiences are threats. When you look deeper, these are your teachers.

They are signs on the road that point to:

Freedom, consciousness & enlightenment.

Ego has painted these signs over and wrote on them:

Responsibility, existential dread & death.

When you follow these signs, not resisting the experience, there is peace.

18.

The main cause of struggle in human experience is the illusion that existence is a problem you have to solve.

19.

I once asked a person from the Japanese culture, with whom I was close.

"Do you ever worry?"

She replied:

"No, when I clean, I clean. When I cook, I cook. When I sing, I sing."

At the time I did not recognize the deep wisdom hidden in these words.

20.

The natural state of consciousness is laughter, when you laugh, consciousness is born.

21.

Most people in the western world are concerned that the end of thought brings them death. As long as we are addicted to obsessive

thinking to create an illusion of control over this world, we will not find out, that the one who gives up ego gains the universe.

22.

It seems ironic, that what usually does not lead to religious experience is religion, but the abandonment of all beliefs.

When the mind is then empty of all preconceptions, it is ready to take in what is.

23.

The one dies into the many, the many die into the one.

24.

There is no knowledge, only perspectives.

25.

All concepts are ultimately futile.

26.

The one reality is not graspable, giving up grasping is awakening.

27.

There are no dualities, everything exists in infinite flux.

28.

The world contains everything, therefore there are no things, there is just the world.

29.

The level of form, as in matter, is imperfect, since only imperfection can lead to existence.

30.

The big bang: A perfect singularity, undivided, oneness, dying into existence to become the many forms.

31.

Asking for the purpose of life is like asking: “Why do I breathe?”

There is no why, breathing is purpose.

32.

The only way to form a world-view is through discrimination.

33.

Realizing there is nothing to improve, is improvement.

35.

If you want to be enlightened, stop trying.

36.

If someone had never swum in a lake and if you tried to describe the experience to this person, words would ultimately fail to convey the entirety of the whole sensation.

The complexity of floating in water, interacting with it, feeling it, is beyond words.

The most useful action, you could take, would be to point towards the lake.

So this person can find it, and directly experience it for themselves.

As such, as a spiritual teacher, I cannot convey the experience of liberation. It is impossible to give accurate accounts of how to dive into the flow of the universe.

It is only possible to point you to it. This is the appropriate action to take.

37.

If you would have eternity to come to a deeper understanding, would you have problems?

Exactly.

38.

The bench, on which the universe sits

Leaves falling,

rain dropping,

footsteps in the graveyard,

it is all me, it is all one.

Thoughts, feelings and images,

are leaves falling,

are rain dropping,

are footsteps in the graveyard.

The ocean is not bothered by waves, it delights in the dance.



39.

Aside from the needs of the human biological form, if we are overly obsessed with wanting to be in a love relationship, it is a result of the idea of being alone. If the idea is perceived as real, the desire is born.

Most do not fall in love, because they love.

Many desires point to an unconscious idea of in-completion or lack.

Fulfilling the desire, is fulfilling a concept that is not real.

Change, if perceived as “losing” access to the concept, is suffering, since it is losing something that was never real to begin with.

All concepts are empty, void. When this is experienced, the mind is liberated, while simultaneously being full with the experience of being, which is bliss.

This is the end of Karma.

There was never Karma to begin with. As there was never a never, since there is no time, only now.

As Buddhism states: All phenomena are empty. This means, all ideas, all concepts of the world are not the world.

They contain nothing. The most marvelous nothing, the non-duality, is therefore contained, as long as we believe concepts to be full.

We only suffer from Karma, action that requires further action, as long as we uphold the illusion of it. As long as we believe, that we need to be liberated from something, we remain trapped.

We cannot be liberated from something, that is not real. There are not even somethings, there are no things.

This makes the concept of liberation equally not real.

Nirvana, 'the blowing out of the candle', the end of non-stop circular thought, is realizing that we were never trapped to begin with.

Therefore Nirvana is realization of what is.

Therefore Nirvana is.

Is.

Existence.

Existence through emptiness.

Emptiness in Zen is not nihilism.

Emptiness is realization of the futility of concepts, therefore leaving the mind “empty”, leaving the finite, limited perception, while simultaneously realizing the infinite, giving it space to enter.

Nirvana is realization.

Forget this immediately!

So you do not create a concept of liberation!

Which is creating the illusion of karma again!

40.

Liberation is unconditioned existence. This means: Unconditional existence, there is no condition to fulfill, no 'have to', no 'must', no 'should', which allows you to exist.

Equally, one cannot call themselves a Buddhist, as well as one cannot call themselves liberated.

Liberation postulates a trap or prison.

The idea or concept of liberation creates the illusion of a trap in the mind.

One who is enlightened realizes existence is non-dual.

41.

I once had a conversation with a woman I met by chance in a book store. I found out that she had been to Japan and visited a Zen monastery, which led to a dialog about Zen practices.

The most curious of all exchanges happened, when we were about to say good bye.

She told me: “Usually, I would wish you luck, but it is rather pointless to wish luck to a Zen practitioner.”

I smiled and replied: “This is deep insight, right there.”

42.

Hectic is only perceived. The moment is limitless.

43.

The silence of the night  
a woman singing in Japanese  
Sadness is  
Nothing needs changing

44.

A sudden awakening, Satori, a glimpse at enlightenment, can be felt as realizing one has seen the world through a deep fog. Spontaneously, with no cause to be grasped, sunlight breaks through and the fog vanishes.

If one would like to make this experience permanent, one cannot do that, because the wish to do so is a thought.

Thoughts are the fog.

For true realization, a deep understanding is needed, that there never was fog to begin with.

The key to this is realization through meditation. So one 'forgets' about oneself and spontaneity arises as the one happening which is the eternal now.

45.

In silence, the universe is the loudest.

46.

When people speak about happiness, they often say, the key to it is the appreciation of little things.

I would rather say: It is the realization those things are not little, they are the universe in its full glory.

47.

Self-sacrifice is not a way to liberate oneself from ego. Actually it makes it stronger, for every attempt of getting rid of it, is ego.

Instead, a deep involvement in the present experience leads to a forgetfulness, forgetting all the illusions of the mind.

48.

The purpose of Zazen, sitting meditation, is to forget the I and to discover self.

In it you will find the universe.

If you imagine the whole world disappearing, all objects fading into nothingness, your body disappearing, what is left is who you are.

49.

It is always the right time, it is always now.

50.

No ego, no offense.

51.

What is the greatest teaching of Zen?

Not to be at odds with the human experience.

52.

There is nothing special about teaching Zen. The Zen mind occupies itself with the ordinary human experience. Only, that nothing about the human experience is actually ordinary.

53.

Resistance in life is there, so you can learn not to resist. That is what a crisis is for, a realization of consciousness. It shows the futility of holding on, this is an opportunity to practice letting go.

54.

Sometimes in the human experience, there is a wish someone would say:

'It is alright.'

Just listen, the silence, there it is.

55.

Morals can never be universal, only contextual.

56.

People are potentially good, if being good is optional. When being 'good' is a dogma which you have to fulfill, you equally give rise to, what from a limited perspective, we might perceive as evil.

No true action can be forced action.

Any dogma enforced by society gives limits to our response as the spontaneity of the world happens.

Any thinking that there needs to be a response to the event called universe is already flawed.

'Needed action' is forced action as a result of the dogma becoming our conditioning.

It results in more suffering, than any 'bad behavior' could.

57.

There is nothing holy about the idea of a holy man. The idealized idea of someone beyond human faults is opposed to anything that could be holy.

A person who has had genuine insight into the human experience, does understand, the one who denies the misery, the ugly, the contradictions cannot be holy at all, for he is unable to integrate natural parts of human experience into his being.

The wholeness of the experience cannot be divided and if we should try that, we would have the experience of a neurotic person who has an ideal concept of himself in his mind that he tries to complete, while denying anything naturally instinctive in human behavior. That is like being split in two.

The neurotic or suppressed human gives more power to their perceived 'faults' by denying them, than a man who can completely accept his being with its urges and desires.

That is why the supposedly most 'holy' people are the most vicious, since their urges and desires take over, once they reach a critical point of suppression, which leads to them boiling over in an extreme fashion.

On a deeper level of experiencing one might find out, that the misery and the ugly are not enemies or demons but the other side of glory or glory itself, which is camouflaged in, what only in a shallow observation, could be seen as contradiction.

Once we do not divide the human experience into a desirable and non-desirable experience anymore, that is when we are able to see the deep intertwined connections of all human experience, and only then, we might realize it as a holy experience.

At that point of being, having one or two 'bad' habits just shows the human in his completion.

58.

It is quite astonishing once one has made the "no mind" experience, may be even without having heard about Zen before, so just by circumstance one has a glimpse at an enlightened state, then we find out, that there is no specific form or school needed to be in this state.

We are not dependent on eastern culture to teach us the middle way, for we all have it.

Once accessed, it is like a frequency that can be tuned in on a radio.

There is not necessarily a proper way to sit in meditation or Zazen, once meditation is understood through experience, everything becomes meditation and does not need to have a form, school or tradition behind it.

Having a “proper” way of doing meditation can inhibit it. For proper ways are mostly rigid and rarely natural. Nature is fluid, while meditation is drifting with its flow, not resisting the current through unnecessary thoughts.



59.

Asking for the meaning of life, while you are walking barefoot on a sandy beach is besides the point. Life is self evident it does not require meaning beyond itself.

Life is the direct experience of sand between the toes, sun on the skin and wind in the face. Nothing needs to be added to that experience.

When we stop looking for the complete moment, we realize every moment is complete. In fact only one moment exists in infinity.

This makes looking for a point pointless, life does not require one.

60.

The worship of a god outside of this reality is a dualism. In our minds the identification with thought creates ego, and ego becomes the divider of the world.

For the Ego's god to exist, the ego needs to create contrasts and opposites, good & evil, right & wrong so it can make sense of the world.

To see godhood outside of us, is the seeking of an authoritarian loving father or mother, since our Ego wants to deny our own powerful being. And we are compelled by it.

Having outgrown our parents, what else is there to hold on to?

So the external god is created purely to sustain the egoic wish for shelter and guidance, while the own divine source of consciousness, deep with in us, is covered up by games of arbitrary rituals, illusions and beliefs.

The religious man confuses these beliefs and illusions for god, when a

wise man shows their futility the religious man is terrified and sees a heretic in him.

The heretic has found his unity with consciousness, the space that gives form room to exist and life the potential to happen, he can hear the silence, feel the emptiness, knowing that this void is him, everyone and everything else.

61.

Enlightenment is inevitable.

62.

Ask yourself: Would you still exist without your problems?

If so, why have them?

Further ask yourself: What in you needs problems to exist?

63.

Human experience is from a limited perspective limited.

Having an ego means to limit oneself, for it to exist, it needs the illusion of boundaries.

So it will say: "No, I do not accept this experience." or "I cannot do this."

Because if you would, the false sense of self would dissolve into an ocean of awareness.

You are the ocean, not the waves.

If there is a storm in your mind, consisting of thoughts, images and emotions, which soak in all your attention, you might forget about this truth.

No matter the turbulence, deep down the ocean is calm, it is the source of consciousness.

In an ever changing reality, this is the only constant.

Only if the ocean believes to be limited to waves, suffering exists.

64.

Life is not about getting the experience you want, it is about getting the experience you need.

Unconsciously, you will create the reality you live in, through the programming, which has been socially engineered into you by your society.

This programming leads to your behavior, which will lead to responses from your surroundings.

If you detach yourself from these responses and feel like a victim to the world, this is not the truth.

Your beliefs, concepts, attachments, distorted sense of self, will be mirrored by the world and knock on your window until you wake up and get out of bed, which symbolizes a manufactured perception of reality. The world is not outside of you, it is inside of you as well.

You are supposed to be frustrated.

While it seems unfair, unjust, there is mercy in it.

Life takes identification points for a false sense of self away.

Every crisis is a gate opener to a deeper reality, if you do not resist the experience and remain curious.

The objects, jobs, hierarchies, clothes you wear, relationships, even your age or appearance are not you.

So life takes these things away. As long as you believe these things to be you, what your programming convinces you of, there is suffering.

When you find out, that underneath, covered up through all the noise that the programming creates, is a source of awareness that transcends all these experiences, then you are waking up.

You are not your name and the opinions attached to it, you are the laughing god behind the masks.

65.

The fear of death is closely connected to the ego illusion. The more you are identified with your name and the opinions attached to it, the objects you attained in life, achievements and behavioral patterns you show, the more you will fear death and the more you will act from a basic dualism that separates the world into threatening or pleasure providing.

This perception causes much harm for it cannot see the world as it is, it can only see its usefulness or danger to the ego.

People become tools to gain advantages and are not seen in their complexity.

Spontaneity ceases to exist, for whatever is there is not allowed to be,

except if it leads to a result the ego approves of.

Such filtering of reality leads to a strong reductionism, so that people who are strongly ego identified live in constant dread towards a world that, which from their view, tries to take things away from them.

This primordial fear shuts the full frequency of life out, for anything that is not initially pleasure providing slips by unnoticed and so does the experience of consciousness.

Be friends with death, so life can enter.

As long as fear rules your perception, the ultimate reality cannot be recognized as presence in your life.

It is like flying a plane on radar alone, never looking out the window, not noticing the clouds, the lights reflecting of those and the blue sky.

66.

In truth, only one mind exists. Only Buddha nature is real.

67.

Death is nothing special, contemplate about that.

68.

It is not about being able to handle the truth.  
Nothing needs handling, just awareness.

69.

When in meditation: Stop starrng at the universe!  
She is a shy lady, she will not undress and reveal her secrets, when

you glare!

You don't get to the act without detaching yourself from the outcome. So, accept whatever occurs and respect the experience!

70.

Once on magic mushrooms I communicated with my consciousness and asked: Where is the light of the Buddha? Show me the Buddha!

After asking this question several times all hallucinations vanished and just one single point of awareness was left. The empty mind somewhere located in my body, while simultaneously being everywhere.

I fell back into hallucinations and asked again. Several times my consciousness pointed me to that single point of awareness.

Any experience I make in this life is being painted on this point of awareness. And only IT is real.

Every time we look for the light, the Buddha, the god, we will be thrown back to our own awareness. We are IT in disguise. We are dreaming this life.

71.

We are not humans, we are the space in which human experience happens. This space is consciousness. The whole world is painted on it, but it is not the painting. When you sit quietly in a room and meditate, you might feel the presence of space in the room, then you remember.

72.

Human consciousness is like a canvas.

Any image can be painted on it. The colors show patterns, which we attach to.

If we do this too vividly, we will suffer, for the patterns are always changing.

There is no continuous image that is us, that we could hold on to. On a deeper level, we do understand, we are not the pattern to begin with, we are the canvas, which gives every pattern space to be.

This is cosmic consciousness.

This is Buddha nature.

The canvas has no bias towards any pattern, it embraces them all. It is the space that has all the Galaxies and their stars as content of its vastness.

None of the patterns are real, for they are all impermanent. As long as you think you are the pattern and as long as you desire patterns, you will be reborn.

Only the canvas is permanent, it is the mind in which all illusions are allowed to happen, for the mind dreams them all.

73.

All desire leads to birth.

74.

You are not you, you are the space in which "you" happens.

75.

Eternal consciousness cannot know its radiance and never dying infinity without having experienced phases of ignorance, dark contents of the mind and the death of impermanent bodies.

As such, it decided to be born, so it could experience itself in the contrasts, embracing it all.

76.

The acceptance of change opens a door to the discovery of the unchanging mind.

77.

All experience is an illusion. Only the experiencer is real.

You are not your emotions, fantasies and thoughts.  
You are the sky, not the clouds.  
You are the ocean, not the waves.

Even without clouds, the sky remains.  
Even without waves, the ocean exists in stillness.

78.

All suffering is caused by the illusion of disconnection. We are in fact profoundly connected, only the identification with thoughts can distract us from reality.

Realize the observer in the gaps between the words.

With Zen practice the gaps will become wider. The wider the gaps, the more of reality enters, the more you discover self.

Your memories, your story is not the self. It is a constructed idea of who you are, which has sucked in all your attention.



In truth the gaps between the words are the spaciousness of consciousness.

Inside consciousness thoughts are merely content, they are an experience arising into space and fading out of space.

Only the space is self.

79.

Spirituality is the archeology of mind, all the sand, the filling material, is removed with skillful means (Upaya in Buddhism), so only self remains after a successful excavation.

All identification with the filling material: Emotions, thoughts, imagination, this life, the belief of being just an impermanent brain in a body and the story of the ego, is broken, since they stand in contrast to the permanent self and are the content of its dream.

80.

A state of enlightenment cannot be reached from a strong drive to be relieved from suffering, but from a deep curiosity that does not discriminate towards the experiences made.

81.

Nothing is of ultimate, but relative consequence. Anything we do cannot impact our timeless being. It can only impact our relative experience by prolonging it in the dimension of time.

83.

Humans often believe that they lose things. In truth, nothing can be ever owned to begin with, such is the impermanent nature of the world.

84.

I do not teach to be confident, building up confidence is building up the ego. Confidence can be gained and lost, as such it is impermanent. I rather teach to be rooted in being, since being gives access to self which is untouched by any event.

85.

I once met a man who told me he was already depressed for thirty years.

I replied: “Does that not get boring?”

86.

If you experience yourself being trapped in thought, enter meditation by shifting awareness to your breathing. Any sentence, any thought that begins with “I”, respond to it with the question:

“Who is I?”

Then observe what happens.

87.

There are two major movements in the universe: Being and Doing.

Being goes in the direction of the internal, the timeless, doing in the direction of the external, which is subject to time.

Beings who have not realized the source of consciousness, often get lost in the doing, since they see the external experience as priority.

The internal movement increases in a sentient being with an increase in awareness.

Doing without being is empty. It has no conscious quality to it.

Walking the middle way means: Mastering the being to bring it into the doing, so they become one. Then there is balance.

88.

Wanting to get away from pain is pain.

Trying to escape the ego is ego.

Desiring to escape the human experience is human.

Instead, a partially awakened Buddha sits and observes until all illusions dissolve.

A Buddha sits.

89.

If you give a depressed being and an optimistic being the task of walking through a city center and report what they have seen, they may give the following accounts:

The depressed describes the arguing couples, the crying children, the addicted, the homeless on the streets and the experience of overwhelming noise.

The optimistic being describes the kissing couples, the playful, laughing children, the many tastes, joys and sources of entertainment.

The enlightened one sees all and knows no difference.

90.

Believe nothing, seek direct inquiry with limitless curiosity.

91.

Practicing Zen is learning how to die, this is of utmost importance if you intent to learn how to live.

92.

In couple therapy, one of my clients told her partner: "I am not the dragon, the dictator or the perpetrator, when I express what I want towards you!"

I responded: "He did not call you that. Ultimately all dragons or demons are just illusions of the mind."

She said: "There is even a dragon in this room.", pointing towards a Japanese ink painting.

"Oh, that is interesting," I said: "here is what I want you to do. Walk towards the painting and examine it closely."

Looking at it closely, she could see the depiction of a bird. The dragon only existed in her mind.

91.

All true action is effortless.

92.

Having a victim identity is hidden hostility towards the world. The world, as in people, animals and situations, sense this hostility and will respond with the same energy.

As such, the victim identity will be “proven” to the ego, which believes the world is hostile to it, when in truth it is just a reflection of the inner state.

93.

When “I” began getting established in mindfulness, “I” remember sitting in front of my desk, then “I” felt a sudden shift unknown to me.

“My” thoughts became very loud and yelled in the mind: “I am dying, am I dying?! Am I dying?!”

“I” experienced the fear of death.

Watching the sensation unbiased, the thoughts vanished fully. The mind was empty. “I” was gone.

Self was still there.

In fact: Self finally could express itself through “me”.

94.

When you say: “I would like to do this, but... I want to have this, be that, own that...”, then “but” is an expression of inner resistance of the ego towards the now.

It does not want you to realize self.

When we are sacrificing the “but”, we sacrifice the ego and become self.

The one sacrificing everything, gains the universe and finds out: All sacrificing is, in truth, giving up illusion.

Nothing real is lost, but self is found.

95.

When ego fights ego everyone loses.

96.

Only, who is willing to be lost can make discoveries.

97.

We are, what we are seeking, and every attempt at seeking creates distance to who we are.

98.

The master is the student, the student is the master. These are roles agreed upon for mutual learning. They can only appear in relation like any form of identity. All identities are in truth illusions.

99.

What would you do if death would be only an idea?

Do that!

100.

Purpose is not singular.

101.

Realizing no-mind is receiving an invitation. After an invitation follows temptation. That is when guardian forces will tempt you to identify with the ego illusion.

At any point you can make a decision for time that is attachment to identity, or the timeless that is the realization of self.

Note: When you have received heavenly knowledge, you might be offered some object of desire, which is uniquely appealing to your ego to see if you can stay on the path. You have choice. You can go for the brief and impermanent pleasure or you can realize your timeless nature.

104.

Zen is ceasing to make ripples in the water, so the water can calm itself.

105.

Habits become thought forms, thought forms become habits.

106.

Egos make mistakes, consciousness makes experiences.

107.

Not quantity, but quality of doing is of importance. Since time is irrelevant for our Buddha nature, rushing experiences is pointless. It only leads to less awareness given to each experience. A lack of awareness creates karma, since we miss important information, which we can only perceive from a position of peace and compassion, there is suffering.

Cultivating a state of peace and compassion might also make it necessary to slow down, because this should not be sacrificed for a quantity of external goals. When we rush, Nirvana is lost.

Rather do less, but do it fully.

108.

Often when we just ended our meditation and are about to get up, then we suddenly truly meditate.

This is the moment when we let awareness enter while simultaneously ceasing all effort, as a result of this we are naturally awake.

After meditation, let all acts be slow, so you learn to maintain balance.



109.

The moment we have created a "right" view, something becomes the "wrong" view. Right and wrong can only exist in relation. In totality there is no relation, so it is the non-view, the end of all views.

When I say: "This is good", I have given birth to bad or evil. That's why people who believe to be good, do the most evil acts. Since they are "good", therefore they need to eliminate their opposite, which they have labeled "evil".

When I say: "Life has no meaning", then I have given birth to meaning, since everything is mutually arising.

The point without opposites, the "god view", if you will, has a non-perspective, the end of all relativity.

110.

The reason in Zen, why we meditate with eyes half open is to see the illusionary nature of the world. Once that is understood we can turn inwards by closing our eyes, since senses are of illusionary nature as well, and come to full realization.

111.

Aiming for material possessions to avoid the fear of death is similar to stealing the movie that you just watched from the theater. You are latching on to a temporary experience.

112.

Think of life as a maze. The maze has universal principals in them. Every life lesson opens the understanding to these principles. Assume you have created your life and assume you are the director. Now you are starring in your own movie and have given yourself amnesia since the maze cannot be amazing if you would find out that you have created it. As such, you sacrifice all your powers and try to find yourself. You set certain milestones for yourself. These are values beyond the illusion of identity as: Mastering compassion, creation, connection, transcendence, trust, faith, love. When you achieve mastery of certain milestones divine truth is revealed to you and you lose a bit of your amnesia.

113.

Happiness is temporary, peace is eternal.

114.

When a Buddhist monk bows in front of a homeless person, he expresses compassion and respect towards the role the divine soul has chosen in order to expand its consciousness through suffering. He appreciates the other Buddha's act deeply.

115.

Knowledge cannot be accumulated without an increased grounding in mindfulness. Great knowledge can lead to great confusion, if we are not anchored in the here and now.

Therefore a monk sweeps the yard with his broom or takes care of the sand garden, putting awareness into every stroke.

Only the masters can maintain balance.

This means: Only a master can access divine knowledge while in the limited human form without getting lost in the multidimensional experience.

116.

Religion is not a story about god, it is a story about us.

117.

Modern Science, as of now, struggles to find the origin of consciousness because it is being looked for in the human brain.

All phenomena are thought, since they arise as dream content of mind.

The brain is content of that dream.

As such the dreamer remains mysterious.

118.

When we start meditation, we do not add something to ourselves.

We are meditation.

As such we only assume our primary nature.

119.

Meditation:

As Dogen used to say: We sit until the blindfold drops.

We are trapped in our own beliefs. For instance:

To be just a brain in a body. All beliefs are illusions.

Now, if I identify with the physical body, instinctively I know it will dissolve like smoke. As such the fear of death arises.

The ego is a result of bodily identification, in fact: It is a result of any identification with any object of experience.

In meditation you will see things drop, like a blindfold:

First to go is 1. thought 2. emotions 3. long term moods related to your life-situation 4. day dreaming images

Then follows no-mind. The witness that cannot be witnessed. Once you realize that, you will understand beyond concepts.

All fears are illusions, if you watch them in meditation, you will find they have no substance.

In no-mind, when all phenomena ceases to be, you find immortal self.

Then nothing gained and lost will affect you anymore. It will be more like a wave on the ocean, realizing you are the ocean, it will not be a problem.

Thoughts and emotions will be like songs from a far distance or a sound like a leaf falling, rain dropping or the wind in the trees. They are being realized as another experience. Any experience is not you.

120.

Suffering is pointless, but you need suffering to find that out.

121.

People often are convinced when they take psychedelics that they are going on a trip. They have this confused, taking psychedelics is a brief return, having a human experience is the trip.

122.

As long as the dreamer identifies with any object of his own dream, he will feel lost and remain a mystery to himself.

123.

Am I something dreaming of nothing, or nothing dreaming of something?  
It is impossible to say.

124.

Like the opening of the lotus, awakening happens. No specific attitude is required.

125.

Do not try to master Zen, the self does not need a Master. It just needs the ego to surrender all effort. With total surrender, there is total self expression.

126.

Birth can appear as messy as death. Both are the spectacle of the illusion of coming and going. None of them are a problem.

127.

When practicing Zen do not rush, a well rooted tree does not grow over night.

Being firmly rooted in being requires gently growing beyond our attachments as the roots are pushing into the ground, continuously watered through meditation.

Spring comes, so does enlightenment.

128.

The one approved of or disapproved of does not exist, so no emphasis needs to be given to maintain this illusion of “I” that you might seek approval for. Drop it early, so you cease identifying with a habit that maintains a form only through your attachment to it.

This is wasted energy. Nothing you can think of is you, since you are no object of thought.

129.

Zen is trying to pick the lock to your own apartment and coming to the sudden realization that you never left it.

130.

When you feel complete joy in a moment you might wish this moment would last forever. In truth, you were in full acceptance of the experience and felt your forever-ness.

The liberation from sorrow is not attachment to a particular experience, but to surrender all biases towards all experiences, as such you remain in a conscious state where forever-ness is recognized.

131.

A prison of mind is to put on an act and, out of habit, to confuse the act for yourself.

132.

Loneliness is a result of the inability to accept one's thoughts and emotions once there is no external stimulus to distract. And as such a disconnection from self is experienced. This is often felt as boredom.

To connect with self we need to go beyond thought and emotion.

To go beyond them we need to accept them.

Once we connect with self loneliness ceases to be an experience.

133.

The supreme being you are looking for is a less distorted you.

Your current physical manifestation is the tip of a pyramid covered up in sand.

Once you start an archeology of the mind through meditation, you will, if determined enough, find that the physical experience is just the surface of your depth and that you are in fact infinite.

You had no beginning, you have no end and right now you are playing the role of human since it entertains you and teaches you relative angles on love to come to a complete knowledge of self.

134.

Any self-definition is self-limitation.

When you cease to have opinions about yourself, you can finally emerge.

By embracing the mystery you embrace the self.

135.

Meditation is the ability to be intimate with oneself. Since oneself is the world. If you are intimate with yourself, you are intimate with everyone and everything. You can be intimate with your lover, a flower, a book, a stone, a tree or your neighbor. Being intimate is nothing more than giving your full attention to every moment, not to erect barriers with the conceptual mind, allowing the moment to be what it is. Self-so. Not adding or rejecting anything.

136.

There are no others. It is one hand clapping.

136.

If you are convinced that there are pure and impure thought, you will be in conflict with your content of mind. Any attempt at eliminating “impure” thought will result in the opposite for whatever you resist will re-occur in ongoing conflict.

If you keep this attitude you might unconsciously divide the world into “pure” or “impure” into “good” or “bad”. Whatever is labeled impure, the desire to eliminate this will arise. The result is ongoing conflict with other human beings or groups. You can see the height of this confusion in ideologies like fascism, communism and capitalism. Any attachment to -isms shows a lack of awareness towards one's own shadow.

The “evil” is thought to be outside of oneself which is a great illusion. The conflict on the outer plane of experience is a reflection of the inner state of hostility towards oneself and is projected outwards.

If you are in complete acceptance of the content of mind, this can occur through forgiveness and compassion towards oneself and others, then you will cease to experience conflict in the world and the wheel of Karma is broken.

"Relatively speaking, there are right views and there are wrong views. But if we look more deeply, we see that all views are wrong views. No view can ever be the truth. It is just from one point; that is why it is called 'a point of view'. If we go to another point, we will see things differently and realize that our first view was not entirely right. Buddhism is not a collection of views. It is a practice to help us eliminate wrong views. The quality of our views can always be improved. From the viewpoint of ultimate reality, Right View is the absence of all views."

***Thich Nhat Hanh, The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation, chapter 9, p56***



## IV.

### **Past Life Memories & Psychedelics: Remembering Who You Are**

#### **a.) Sacred Technology**

Psychedelics cannot replace meditation, but they can improve on the ability to meditate, while meditation can improve on the ability to navigate the psychedelic experience. Both are vehicles to profound understanding which act as catalysts towards each other.

I once made an experience on 1p-LSD, which was not only re-affirming, what I already experienced through meditation practice. It revealed more about the nature of being than our brains could imagine or construct.

During my 200 mcg experience, I learned quickly the difference between hallucinations and unfiltered perception.

Whereas I thought the experience of the “Void”, “Emptiness” during Zen practice was the presence of the source of consciousness, “Buddha awareness” if you will, it remained a sensation, a form of feeling, that I could tune in on, not unlike a certain frequency on a radio. However it remained mysterious.

It felt true, peaceful and it gave me “access” to **Wu Wei** (page 20), which increased my ability to perform psychotherapy hugely.

Still, I was not aware that I was “remembering”, I was downloading information from a dimension beyond time (page 21 “Void & 4-dimensional orientation tool communication”). The content of that dimension was unknown to me.

The “Void” was in truth not empty, only concepts about it were, it was another realm and revealed to me some of the ground of being. It did this in kindness with a clarity a human brain is incapable of producing or imagining. Its processing power is not sufficient for that.

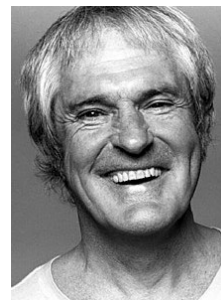
While on the “trip” there is clear knowing, this knowing will be replaced after the trip with localized memory, which our brain struggles to encode as it can barely handle any information transcending 4 dimensions. YOU can though! But where are you to be found? To understand that, we first must come to an understanding on what psychedelics are:

*In 1964, psychologist and writer Timothy Leary, coauthored a book with Alpert and Ralph Metzner called *The Psychedelic Experience* based on the *Tibetan Book of the Dead*. In it, they wrote:*

“A psychedelic experience is a journey to new realms of consciousness. The scope and content of the experience is limitless, but its characteristic features are the transcendence of verbal concepts, of spacetime dimensions, and of the ego or identity.

Such experiences of enlarged consciousness can occur in a variety of ways: sensory deprivation, yoga exercises, disciplined meditation, religious or aesthetic ecstasies, or spontaneously.

Most recently they have become available to anyone through the ingestion of psychedelic drugs such as LSD, psilocybin, mescaline, DMT, etc. Of course, the drug does not produce the transcendent experience. It merely acts as a chemical key — it opens the mind, frees the nervous system of its ordinary patterns and structures.”



Timothy Leary's statement, that the psychedelic does not produce the experience, but acts as a key (“dimensional gate opener”) is of high significance, as I will explain in depth in this chapter. I suspect, that our brains are not the producer of consciousness, but function as a receiver of consciousness, so IT can “enter” the 4 - dimensional realm. As such, any damage to our localized memory in our brain, damages temporary ego identity not YOU.

Furthermore, I want to point out, that during the Vietnam War era, Timothy Leary's psychedelic research was shut down but the Nixon administration.

The CIA did its own LSD research, becoming aware of the potential for an increase in consciousness and awareness in the general population. The music of the 70s, Woodstock, the civil right movements and anti-war movement were influenced by intellectuals, artists, musicians who “accessed” unknown levels of creativity and awareness through the use of psychedelics. The potential for a drastic shift in society was enough reason for the established power structure to put Leary in prison, start the war on drugs and denounce the achievements of the pioneers of that era.

***Sidenote: Schizophrenics (people with natural psychedelic releases in the brain, may become Shamans in tribal cultures, since they have “the Gift”, “the Sight”, “the Third Eye”):***

*I have clients in therapy, egos would call them schizophrenics. Others might call them people with gifts.*

*Psychosis seems to occur, when the ego tries to fight the spiritual insights and abilities, because this threatens its illusionary identity. Thus this keeps the client stuck in a stage of tension created by ambivalence.*

*These people have no issue navigating this 4-dimensional “reality”, while having visions/memories of other realities, places, planets etc.*

Thankfully, the research on psychedelics has made a return in recent years, these are a few of the examples:

Clinical studies have shown that treating depressed patients with micro-dosages of psilocybin, show great promises in the treatment of depression based disorders.

“Psilocybin produced immediate, substantial, and sustained improvements in anxiety and depression, [...] And led to decreases in cancer-related demoralization and hopelessness, improved spiritual well-being, and increased quality of life... sustained benefits in existential distress and quality of life, as well as improved attitudes towards death.”

NYU School of Medicine, Rapid and sustained symptom reduction following psilocybin treatment for anxiety and depression in patients with life-threatening cancer

*“And it appears that LSD—in a controlled laboratory setting at least—“can be seen as reversing the more restricted thinking we develop from infancy to adulthood.””*

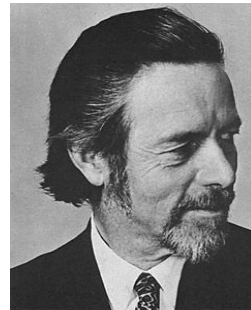
*So reported by The Guardian in regard to experiments recently conducted by neuropharmacologist David Nutt, a former “drugs advisor” for the British government.*

*The study, says Nutt, “is to neuroscience what the Higgs Boson was to particle physics.” In an interview with Nature magazine, he describes LSD research as a “way to study the biological phenomenon that is consciousness.”*

“It is generally felt that there is a radical incompatibility between intuition and intellect, poetry and logic, spirituality and rationality.

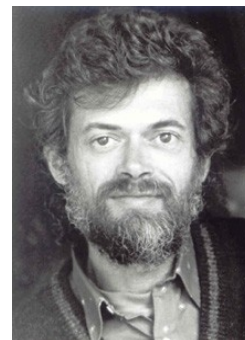
To me, the most impressive thing about LSD experiences is that these formally opposed realms seem instead to complement and fructify one another, suggesting, therefore, a mode of life in which man is no longer an embodied paradox of angel and animal, of reason fighting instinct, but a marvelous coincidence in whom Eros and Logos are one.”

- Alan Watts, *This is it*, page 153



“Psychedelics are illegal not because a loving government is concerned that you may jump out of a third story window. Psychedelics are illegal because they dissolve opinion structures and culturally laid down models of behaviour and information processing. They open you up to the possibility that everything you know is wrong.”

— Terence McKenna, ethnobotanist, psychonaut & lecturer



## **b.) Buddha Body - The Moment of Liberation & Love From Another Life**

The buildup:

My girlfriend at the time, whom I recently had met, will play an unexpected role in the event to come. She was curious about witnessing me on the psychedelic experience. I emphasized “You are in, or you are out.” Since I was aware, that the lack of experience with these substances could lead to disturbances if the witness has yet little understanding of their effects and sees the “traveler” (or “psychonaut”) in intense emotional states unknown to the witness.

At that time, she did not want to use the substance herself. No one should ever be pushed to go on a psychedelic travel, for sincere intent is important. These experiences are not “fun”, but should be treated like going into meditation, willing to die [only ego dies] and to meet the ultimate:

**Setting:** Zen-Meditation in sitting position, calm and safe environment

**Substance:** 1p-LSD 200mcg

**Music:** Shaman music from the Amazon forest, Ayahuasca chants

**Later:** After impossibility to maintain a sitting position, lying down.

*cursive* = present

**not cursive** = the psychedelic travel

This was not my first psychedelic experience, as such I knew states of hallucinations in which my brain would paint its imagination onto the world, faces and motions in the sky, vivid and colorful, showing the deeper thoughts in imagery beyond language.

These experiences have been of profound help in understanding the functions of the brain and the state of my egoic existence. Still, they were interactive process in which I could tell “I” (my ego) influenced the experience and creatively shaped the experience - “I was doing it”.

This time it was different. My ego “Julian” was annihilated. No creative interpreter of experience was left to manipulate the “seen”, so who was the experiencer?

After roughly 30-40 minutes, I was “thrown” into the experience, there was no slow build up. Soon I realized it would be impossible to remain in a sitting position, I lied down under a blanket in a rocking chair, putting my feet on a small table.

This is what I remember (I want to emphasize, these are fragments of the actual experience, since our brain can only store bits of its overwhelming complexity in memory):

I saw “myself” falling through a surface of “water” and falling out the other side around 400 times. “I” knew this was the passing through dimensional walls, a symbol of Death and Birth.

In fact, “I” was neither ever born nor ever died. The experiences were impermanent. “I” was not.

I remember the thought/feeling/sensation: “So tiring”, watching me passing through the surface of “water” over and over. Entering one side, coming out the other. Living in another body, dying, living in another body...

Then I felt an intense love, hundreds of years old, and the feeling of immense surprise:

“I” said: “You found her.”, “Do not let her slip.”, “Trust her, trust her.”, “Make her remember.”

I saw myself in Japan, sitting at the docks, wearing a brown striped Kimono. I remember white flags waving in the wind, with a Kanji written on them. My wife at the time was sitting beside me, watching the flow of the river.

I knew, I was a Zen teacher. She was a Buddhist nun. We got married and had three children.

I did not see her face, still there was a feeling of immense recognition. My

*then girlfriend currently waiting for me, in the room next to me, to return from my “travel”:* **She was her.**

Not the same body, not the same face, but the same smile, the same being I encountered a long time ago. I felt how we have been dancing around for more than one life, dancing through dimensions.

“Myself” was full with bliss having found her again: “Make her remember.”, “**IT/I**” said.

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*That morning before I went on the “travel” she asked me, if I would like to have children. Rather indifferent at the time, I gave an equally indifferent answer. I felt a huge energy of disappointment in her.*

-----

“Myself” made it clear to me that she unconsciously tried to make me remember: “I am the mother of your children, don't you recognize me?” Upon the failed recognition, she felt a deep sadness.

She gave me a calligraphy of the Chinese word Chán, which means Zen in Japanese as another effort to make me remember.

Next “scene”:

I saw myself lying in bed. She was sitting to my right, holding my right hand. I knew this was me dying of old age in the 13<sup>th</sup> century. I was wearing a Kimono, the walls were made out of white paper, and I could see the sun going down in an orange glow in the distance.

I felt a deep peace and love. *My girlfriend*, my wife from the past, saw my body die that day.

*Then she found “me” again in this experience (“life”) as the German Julian.*

Next “scene”:



*I managed to move my arms and look at them:*

*They were glowing and pulsating in orange to golden light, I saw circuits in them, like a nervous system, but mathematical/geometrical in form. I knew: This was **Me/Self**.*

I saw **self** residing in the physical body which had become transparent, showing it as an illusion. I saw **self** going through different bodies, dying on a bed, over and over, but **self** was always there. Untouched by the death of bodies, permanence was passing through impermanent experiences.

I was in awe and could not stop looking at my arms and hands. I was IT. I stopped identifying with my body, I felt free. I lost all remaining fear of death (*I was already barely afraid of death before the experience, I would only reflect on how I would die, but not resist the fact of death*).

Bliss. Joy. Overwhelming emotion.

**Sudden thoughts: The experience is going to end soon, the gate is closing, the dimensional gate is closing, I have got to find my body again.**

*I managed to leave the chair and sit down on the ground in the Japanese Seiza position.*

I heard old Japanese music, *which was not in my playlist during the “travel”*, still it was so clear as if I was there, a Koto (traditional string instrument) and a bamboo flute. *I asked another person in the room, if she could hear the music, she said no.*

I realized time and no-time dimension were overlapping. *I sat down in a way I used to sit, holding my hands in a way very familiar to me but strange to “Julian”.*

I saw furniture from my old home around me like a hologram *overlapping the now*. I was wearing a kimono again, surrounded by paper walls.

I tried to write down a Japanese symbol to bring evidence back, but “Julian” could not write Japanese “I/self/myself” realized.

A telepathic voice: "Bodhisattva, you will not be reborn much more often."

Peace.

Liberation from the identification with impermanence.

I knew I was close to leaving death and rebirth for good, a few lives left, just a blink in the eye of eternity. I was soon ready to return, where? I don't know. The Source?

The dimensional gate closes.

**EVERYONE IS IT.**

---

A week later, after the "travel" we went on a night walk and to sit in the fields under the stars. When we went back and arrived at home, I realized that I had lost my glasses in the fields. I felt upset as my ability to see directly impacts my creative work and my studies.

Suddenly an intense sadness overcame her.  
She said: "I struggle so much with seeing you helpless."

She started crying intensively.

The emotions were too overwhelming to be only connected to the loss of my glasses. I knew in that instant, that the emotion was carrying the memory of seeing me die. But she could only recognize the emotion, not its origin.

I said: "You just remember me dying. Don't worry. I was at peace, being with you there. And I was not helpless at all, not at all."

"As a caterpillar, having come to the end of one blade of grass, draws itself together and reaches out for the next, so the Self, having come to the end of one life and dispelled all ignorance, gathers in his faculties and reaches out from the old body to a new." - **The Upanishads**

### c.) Many lives, Many Mysteries

*Compelled by my psychedelic experiences, my girlfriend (I will call her **Reiko**), also chose to go on a psychedelic journey to seek a deeper understanding.*

*The setting remained the same. I accompanied her during the session. These are her accounts of the experience:*

Before I started my own psychedelic trip, I was scared but curious. I could not foresee what the universe would show me. I knew that I needed to travel on my own and I was curious, if I could see the same life in Japan as Julian did.

In order to comfort myself, I attempted meditation for the first time and focused on asking the universe the question: “Why I am here?”

At first, when the substance started working, I experienced some traumatic experiences, I was touched by “pointy” tentacles or arms. People were accusing me of something and they even used their sharp finger nails to scratch my skin. I felt pain and I yelled: “Nooo!”

Then I saw myself wearing fancy clothing, high heels and diamonds. I was showing off to friends how beautiful and rich I was. Suddenly a heavy stone dropped on me and I disappeared. I saw myself covered in mud, I yelled: “I don’t want this! Leave me!”

Seeing my distress and assuming, I was trapped on the ego plane, I heard Julian say: “It is alright, let go, let **Reiko** die.”

As he said that, the music in the background switched to a song, in which the shaman sang about the healing properties of the ancient medicine Ayahuasca (*which gains its properties through the natural psychedelic DMT*).

Suddenly, I was no longer trapped by that painful scene, letting go of my current identity, I shifted into another dimension of experience.

I saw myself inside a carriage and I lived in a palace in medieval Europe. Yellow banners were hanging from the wall. I was a Queen. Later, I saw a close up that showed me as a very old lady, lying on the bed and feeling tired of life.

I was holding hands with my husband and I asked him: “I am so tired, shall we leave this world?”

He refused by holding my hand tight, I cried.

I recognized that the man who was holding my hand was Julian, even though I could not see his face clearly!

In that life, we were husband and wife as well. he died before me and was waiting for me to be reborn.

Right after, we turned to another life. I experienced the death and rebirth circle like a swinging door that would turn and release me on the other dimensional side hundreds of times.

I asked him the same question when I was again an old lady, lying on the bed and holding his hand.

I refused to be reborn but he insisted. Sometimes he looked helpless, sometimes he looked angry.

Again, I cried but I still chose to follow him and we started another life. I could feel there was a lot of love between us, although we even had experienced suicide. I saw black “sticky stuff”, a substance covering parts of my body. I felt dirty, because it was covering my light.

Towards the end of the lives I had accumulated so far, I saw Julian smiling and I was not crying anymore. I had a feeling that we had experienced enough and we will not be reborn in the near future.

Some lives were really short and I could not see much, as they probably ended suddenly, because of accidents or illnesses.

In another life, I was an alcoholic and struggled with a psychological addiction to marijuana. Ironically, in my current life, I am allergic to alcohol and I dislike the smell of marijuana. I suspect there may be a connection.

Through these many lives, my memory reached from a life in ancient Persia, remembering the architecture and vivid traditional dresses, where I loved to dance and had cats as pets, to living in Europe in the Middle Ages as an aristocrat, with a love for fancy dresses and beautifully designed furniture and architecture.

When I was able to look at Julian during the end of the session, I could see his face being overlapped by many other faces: Some female, some male and some even animal faces, like the one of a cat.

I looked at my own body, I could not see the “sticky stuff” anymore, that I saw during the session. Before, my hands were covered in it whereas my body was glowing in green and blue colors during the “travel”. Nearing the end of the psychedelic experience, I was glowing in a vibrant, orange light.

A Buddha head appeared right in front of me radiating golden and orange light. I told Julian what I had seen. He responded by saying: “Everybody can be a Buddha.”

**Comments by “Julian”, after further reflection on the shared experience:**

She may have witnessed the collection of Karma through our unconscious deeds. In the beginning of our adventures we were new spirits in the human realm and my push for power & excitement were less mature. I created painful experiences for us. Therefore her “light” was covered in “black sticky stuff”, which was a result of those experiences (*speculation: Was this the pain body as described by Eckhart Tolle in the 'Power of Now', which is usually invisible to us?*).

When she looked at me during the session, she could see that my golden energy body was still covered up by “sticky stuff” in some spots. Even though, I observed her looking at me twice briefly with

open eyes, she later said, that she had looked at me for a long time. Even with closed eyes she was able to see me.

She said, love kept her seeking me out in most of these human experiences. Her love made her follow me to the human realm, even though she grew more and more tired of the difficulties we faced.

I knew now, that I would leave the human experience sooner than her. I spoke to her in depth about this in order for her to transcend the human experience, it is adamant she remembers the way of the Buddha as we both learned in Japan. Her love made her follow me and neglected her own awakening. There remains much to learn from each other.

*Interestingly, a few weeks after her psychedelic experience, she went into mediation and witnessed the death of my body in Japan from her own perspective, holding my hand, while I closed my eyes peacefully to pass on. She now experiences visuals and visions during meditation regularly.*

After these experiences, it became apparent to us, that we know very little. The need for exploration to come to a deeper understanding seems at this point undeniable. The complexity is beyond rational comprehension.

## Zen 82.

A human is a multidimensional being, that exists beyond time and change, suffering from amnesia about its own origin and the delusion of being a brain in a body, trapped in four dimensional space, being subject to death. This is Samsara.

When enlightened, we find our eternal body again. Since this frees us from all ultimate fears, we can abandon our survival instincts which are solely focused on the illusion of one life, which make us opportunistic, aggressive, scared and the creator of suffering.

Our belief, that we are limited and dying, creates this world, for we are the creators. Thoughts take forms, they create our lives and time. When we stop the identification with thought, we transcend this world and stop generating time.

In truth: No one ever dies or gets born.

Our consciousness is passing through impermanent experiences.

We move horizontally through time, progressing through different bodies and egos, and vertically through dimensions, simultaneously. Vertically we are regressing into Source realization, showing all fragmentation in the universe as a playful illusion on the surface, which we call life.

When the false belief of being a brain in a body is discovered, a curtain falls, then we are free to love and the infinite compassion of the Buddhas arises.

Feeling for the other beings who do not know about their eternal existence becomes the motivation for teachings of the Bodhisattvas, who vow to liberate all beings from their ignorance.



This is a cosmic dance, in which eternal beings play roles, flirt with identities and limitations, and play hide & seek (“Are we going to recognize each other this time, while you are in this body, while I am in that body?”). Here we act as the “good guys” and “bad guys”, the “teachers” and the “ignorant”, as “male” and “female”, as “the lovers”, as living and dying people, expressing our creativity, this naturally creates entertainment well-needed when facing eternity. “Evil” is the greatest act the divine can play in order to hide itself from itself. The opposition of forces is superficial, given that they are polarities mainly needed to create an energy flow, which is called experience. It is playful beyond imagination. And deep down it is loving to its core.

The remedy, if one is tired of self-delusion: Meditation, high dose psychedelics, past life regression hypnosis (as described by Dr. Brian Weiss in one of his books: “Many lives, Many Masters”), communication with beings who remember, who know self.

#### **d.) Descriptions of the Indescribable**

The brain is just the receiver of consciousness. Local memory will be annihilated upon death. There is meta (or “cloud”)-memory in a timeless dimension, which is the collected Karma (if you will) of your overall experience.

Karma determines your rebirth, because intense emotions transcend lives and create momentum. It is of significance to experience innumerable perspectives. Unlike some Buddhists, I am not convinced, that it is necessary to abandon desire quickly. Desire is the wish for experience. Once we are tired of experience, after going through a vast amount of different lives and become closer to attaining full realization, we naturally learn to abandon attachment and stop looking for liberation in the external world. We will instead try to connect with the timeless dimension in us. There is a continuous process that is you, which is an energy body, that "sends" consciousness into the form, the physical body, what you might believe to be you in your present experience (this is the ego illusion).

While local data "dies" after the death of the body, there is meta-data which includes the whole process. We can upload experience and download experience, this process is called meditation (this also happens during sleep). Downloading is remembering past life memory and central knowledge of "self".

Our capacity to download is limited though, because our brains struggle encoding experiences beyond 4-dimensional reality into memory.

As such, what we truly know during a "psychedelic travel", or by spontaneous mystical insight, will get fragmented into memory thereafter. The ego tries to attack this memory and it might succeed, because the memory is just an abstraction of the "true knowing without obstacles".

It is very important after a profound psychedelic experience to not let the ego re-enter and screw with the memory stored.

**"Am I crazy? Have I imagined it?" This is the Ego trying to be "reborn", "reincarnated", which leads to "real" rebirth in another life. All attachment, all desire to this realm ("4 Dimensional [dream]"reality") leads to birth.**

In truth, a Zen teacher does not want to connect you to the "Now", there is no "now". This 4-dimensional realm undergoes impermanence, change/time. But **self** exists in a timeless dimension. By trying to find the "Now" through focusing on bodily sensations, one finds the "energy/Buddha (or 'Christ') body", which is the gate to the dimension that exists outside of time.

When we find our immortality, we find Buddha, for we all are IT. Every human being is a sleeping Buddha, who is trapped in the illusion of ego, which is created through conditioning. This conditioning forms our beliefs.

We are eternal. Death and life is a dream, that we are unaware of dreaming. When we find that out, what joy! What amazement!

"Therefore, we think: Well, since being, since the 'is' side of things is so much effort' you always give up after a while and you sink back into death. But death is just the other face of energy. And it's the

rest, the not being anything around that produces something around – just in the same way that you can't have 'solid' without 'space,' or 'space' without 'solid.'

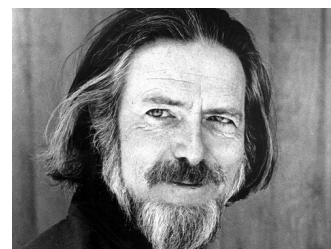
When you wake up to this, and realize that the more it changes the more it's the same thing, as the French say, that you are really a train of this one energy. And there is nothing else but that it is you, but that for you to be always you would be an insufferable bore. And therefore it is arranged that you stop being you after a while and then come back as someone else altogether. And so when you find that out, you become full energy and delight.

And you suddenly see through the whole sham of things. You realize you're That – we won't put a name on it. You're That and you can't be anything else. So you are relieved of fundamental terror. That doesn't mean that you're always going to be a great hero, that you won't jump when you hear it bang, that you won't worry occasionally, that you won't lose your temper.

It means, though, that fundamentally deep, deep, deep down within you, you will be able to be human, in the pains, difficulties and struggles that naturally go with human existence. **But to have no hang-ups, that is to say, to be able to drift like a cloud and flow like water, seeing that all life is a magnificent illusion, a playing of energy, and that there is absolutely nothing, fundamentally, to be afraid of – fundamentally.**

You will be afraid on the surface. You will be afraid of putting your hand in the fire. You will be afraid of getting sick. But you will not be afraid of fear. Fear will pass over your mind like a black cloud will be reflected in the mirror."

- **Alan W. Watts**



## V. **Buddha Body Realization Technique**

Find a quiet spot, preferably in nature. If you cannot find a spot in nature, choose a park, a grave yard, where you can sit or shut the door to your room.

Turn off all electronic devices, smart phones, watches, computers, that might potentially distract you.

If possible, have no time limit, no further plans for the coming hours. This way you will not be distracted with thoughts about later activities.

Isolate yourself from “worldly” contact attempts by others, minimize all possible disturbances. Nothing can be more important than what you are about to attempt, right **now**.

### **The Form:**

Remember, in truth all form is arbitrary. There is no formal technique, but certain methods might give you an easier entry at first. Once understood, you will find ways to realize certain states of consciousness independent of form.

A form without true knowing is empty, although an empty form might be filled by a sincere attempt.

### **Applying the Technique:**

Sit preferably on the floor and have a comfortable pillow underneath you, so you can sit for up to an hour.

Remember: Meditation is not a chore, when certain states are entered, it is a very enjoyable experience.

So, do not bring determination into the exercise “to make something happen”. This will make the ego enter. Any attempt at control might

interrupt your experience.

You can use the Buddhist Lotus, half Lotus or the Japanese Seiza positions. All sitting positions work well, even when normally sitting on a chair or bench, as long as you do not lean against them and keep your spine straight.

In order to keep your spine straight, imagine a thin rope being attached to your head, where the back of the head and upper part of the head meet, right above the spine. Imagine that rope being pulled upwards. Then you are sitting straight.

Try to enter a no-mind state first (this is the base for any meditation or Zen practice and is the foundation for you to build on) as described on page 22, **Accessing the Now.**

If you want to keep your eyes closed, open or switch between the two, it is up to you. Meditation with open eyes is possible as long as you look into “empty space” or “through space” and do not focus on specific objects.

If you “struggle” with accessing the now and you are overwhelmed by thoughts and emotion: Express them, cry if you need to cry, scream if you need to scream, no suppression.

### **Expression is the opposite of depression!**

If you are thinking: “I cannot make my thoughts stop, they are so loud and so many. This is not working!”...

Do not get discouraged, the reason your thoughts are so loud, rapid and overwhelming is because you have successfully established the observer. You have found **self (IT)** watching these thoughts. *You are suddenly conscious of your thoughts! In truth they are not getting louder or more rapid through meditation. They are like that most of the time, you are just now aware of them!*

If you realized a no-mind state (empty of most thoughts) or not, continue:

## **Hyperventilation:**

Start hyperventilating on purpose, exhale and inhale quickly as if you are sprinting, yet try to breath into the belly as deep as possible.

Again: If emotions surface, express them.

Do this for about a minute.

Your body will be overwhelmed with oxygen and energy, do not get tense. Keep your muscles relaxed even though you feel the temptation to contract them.

If you do not create any muscle tension the buildup of energy will be trapped, it cannot escape easily. Quickly apply the next step:

## **Visualization:**

Now, while still hyperventilating, imagine a bright orange to golden light, building up in your belly, vibrating, pulsating, flooding your body in an upward direction, 'filling the cup' (you can also imagining it traveling up the spine) until it reaches the point on the forehead, just above the noose, between the eyes.

Further imagine pressing that golden energy through that point in the forehead outwards in a golden or white light beam that goes through your head. Then open your eyes, just observe for a while. If you see “matter” starting to morph, shift or the ground moving in a wave-like fashion, you are on your way.

Slow your breath down, but do not forget to breath and do it deeply. Still, try not to apply muscle tension. Try to remain in a no-mind/Zen state. Trying does not mean to concentrate, it means giving up all concentration, all attempts at control. Sit for a while.

When exhausted or you intuitively feel ready to end the meditation, get up slowly. Do everything very slowly for the next few minutes. Ending in a walking meditation, slowly going back home, if you have been outside, is helpful.

### **After meditation:**

If you did not manage to wake up your “Third Eye”, as the Hindus say, don't focus on the feeling of frustration. Your Ego is frustrated, YOU are not!

Try to integrate mindfulness into everything you do, if it is drinking coffee, having lunch or doing your hobbies. Stay aware of sensations: Sounds, touching, breathing, smelling, seeing and do things slowly. When having conversation, observe your breath, feel the energy of contact, when your own hands are folded, while sitting in a bus or tram, taxi and so on.

You are training your “spiritual muscle”, which is the ability to let YOU fully enter the experience of the four dimensional reality unobstructed by the egoic illusion, to learn to keep that “dimensional gate” open, to break the primary illusion of time, let the timeless enter and to re-identify with **Self/Energy body** instead of ego.

### **Attacks of the Ego through painful imagery, emotions, thoughts and memory:**

Be aware that the ego will “know” what you are doing. It will be scared of death, which is the loss of the illusion of false identification. It will try to distract you by throwing old memories at you that were once painful. It will try anything to get a reaction out of you, so it can make you identify with emotions, thoughts or images to obstruct your waking up process.

This applies especially, when you are making progress towards realization (recall this is not actually progress, but remembering who you are as illusions are subtracted). There might be moments of severe “attacks”.

### ***Most know a 'lite' version of this:***

Imagine you are sitting at a beach. You feel the sand between your toes and listen to the waves, the seagulls and watch the clouds in the sky. Then you forget about yourself (the ego), all thoughts about past or future disappear, you feel yourself expanding, entering the timeless, experience connection,

suddenly a thought in your mind appears stating:

“Do you remember what your ex-husband/wife/girlfriend/boyfriend did to you six month ago?”

Angry/sad emotions arise, the identification with the illusion will be re-established, and the ego “re-incarnates” itself.

As such, when faced with tremendously painful imagery about your past experiences, your ego tries to make you identify with it, because it knows it is “losing”, so it throws out bait. The more desperate it gets the more obvious and vicious the “attacks” will be.

Remain patient, it will run out of ammunition as long as you do not respond in any kind and just observe.

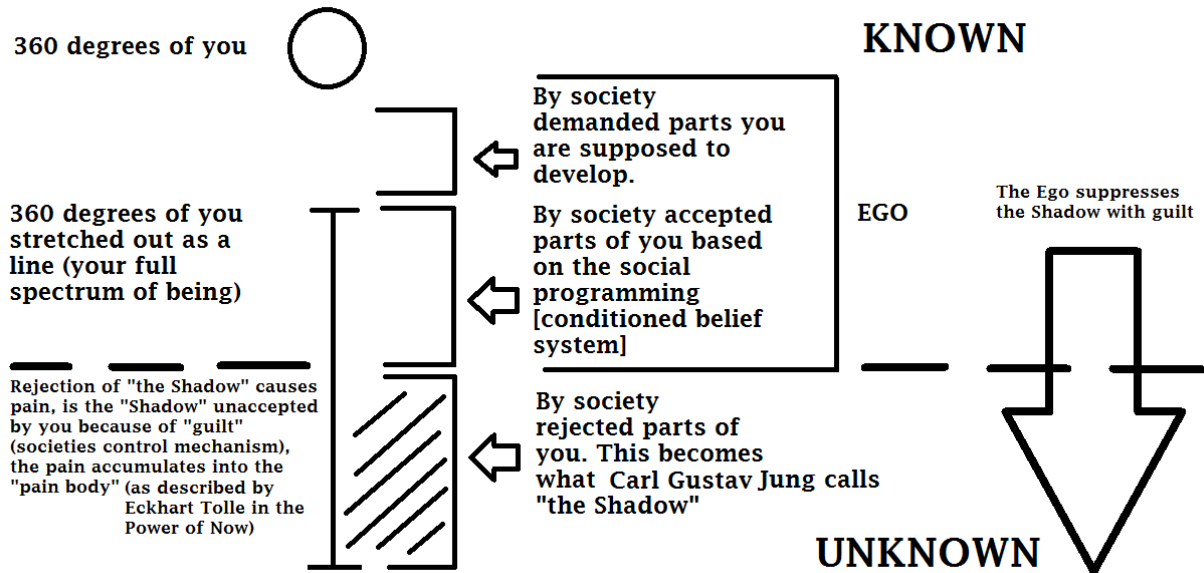
**In truth, none of these attacks are evil in nature:**

Our “Karma” or the unconscious forces are not truly malicious. They are just there as a force of resistance to keep the mystery alive for a while (which can be hundreds of lives), to guard the treasures of the universe, to play hide & seek so as to not make the "solution" obvious. Life is way more exciting if we believe it to be really threatening, dangerous, chaotic and foolish. It is a roller-coaster ride for an eternal being.

When we are tired of unconscious life, after having a nearly complete experience, we have the potential to wake up and go on to realize our own Buddha-hood, For everyone of us is a Buddha (*an eternal being with the ability to transcend the life & death circle*).



**Actively working with the pain body (“Shadow work”) to turn the “Demon” (Guardian) into a Buddha (awakened consciousness):**



In order to reclaim consciousness through meditation, the accumulated pain must be found in the body's energy field and awareness shifted there. Then images and feelings previously suppressed will resurface. If you learn not to react to those, by avoiding muscle tension while breathing deeply, then the pain cannot be reconditioned but is instead released. This is how acceptance is practiced.

The previously trapped energy is reintegrated into the energy stream and ceases to create symptoms that we nowadays call “mental illness”. This is how you integrate the “Shadow” back into your awareness and can experience wholeness.

In order to find the trapped energy (“pain body”), you need to perform a full body scan. That means:

You practice to travel with your awareness through the whole body. Start with fingers or toes and scan every inch of the body for energy that is stuck.

When you find these spots you might experience nausea or feel instantly repulsed. It is like “touching a hot plate”. If you persist the pain will be

transformed into awareness. Once the first layer of painful experiences stuck in the energy field is transformed, past life memory might be accessible through further practice. This healing work is of tremendous importance.

Once all painful memory is liberated through acceptance, compassion towards anyone involved in the memory, loving and forgiving thought, higher ability can emerge safely.

### **Additional techniques:**

When practicing Zen, keep your eyes half open and watch the ground, roughly one and half meter in front of you. Now, observe the edge of your vision without moving or focusing the eyes and imagine the world disappearing and slowly closing in, falling into darkness. Everything around you dissolves into nothingness, the floor, furniture, any objects around you.

Let the nothingness close in on you, let it creep over the ground until it reaches your body and visualize it dissolving your body as well. Ask yourself: "If everything dissolves: What is left?"

Do this over and over again, slowly.

When your body starts shaking and you feel an energy entering your body, then it is working.

You may want to imagine a bright white light in the center of your torso every time you have dissolved the world and your body into nothingness through visualization.

### **Activation of energy centers (Chakras):**

Most mystic traditions do emphasize the importance of sound. Vibration is what energizes matter into existence. As such, vibration can also be used in clearing energy centers for the in-stream of intelligent energy and modifying of the body for meditation.

Many have heard about the sacred AUM or OHM sound.

If you separate the AUM into A, U and M and chant them separately you will realize that if you manage to generate the correct frequency that specific spots in the center line of your body start vibrating.

The A if done correctly can assist in clearing blockages and therefore activating the Third Eye.

The U if done at the right frequency will resonate with the center of the chest and activate the Heart Chakra.

The M can activate the energy centers in the lower body.

You can experiment with this freely and see if you can make these spots resonate through modifying the tone.

The AUM shows the whole spectrum of cosmic frequencies, the same way a light beam when channeled through a prism separates into the colors of the rainbow.

If you struggle with excessive thought in meditation, chanting can be a powerful way to quiet the mind.

"Life and death are nothing but the mind. Years, months, days, and hours are nothing but the mind. Dreams, illusions, and mirages are nothing but the mind. The bubbles of water and the flames of fire are nothing but the mind. The flowers of the spring and the moon of the autumn are nothing but the mind. Confusions and dangers are nothing but the mind."

"If you want to travel the Way of Buddhas and Zen masters, then expect nothing, seek nothing, and grasp nothing."

- *Dōgen, one of the founders of Sōtō Zen*

**VII.**  
**Navigating multi-dimensional reality**  
**Is spiritual experience the same as psychosis?**

Modern society is built on the belief that there is an objective reality which can be observed and measured. Part of this belief is our ego illusion of just being a brain in a body.

That is partially the reason, why in psychotherapy it is often tried to make traumatic experiences conscious to the ego, to skillfully confront them and then re-integrate the processed memory into the ego personality. This works if done by a trained and experienced professional.

However, when we encounter spiritual experiences, that may have an inter-dimensional quality to it, of which we have been previously unaware of, there may be a tendency to hold on to egoic beliefs. In some cases this can lead to what psychiatrists describe as psychosis.

Cognitive Behavioral Therapists found out, that a “schizophrenic” does not necessarily need medication, if it is possible to change the attitude towards these experiences.

Instead of being scared by egoic thoughts such as: “I am going crazy!?”, “This is horrible!”, “Am I dying?”, if the resistance of the remaining ego towards these experiences is minimized, a “schizophrenic” does not necessarily become psychotic. **It is important to point out, that individual cases need to be considered. For some patients anti-psychotic medication might be very necessary for the time being as our knowledge of these conditions is still very limited.**

Furthermore what does that mean for people with spiritual experiences. Are they the same as what psychiatrists call schizophrenia?

Some psychiatrists sometimes believe themselves to have a monopoly

on reality, not unlike religious institutions or administrators of societies with their culturally laid down paradigms. Anything that does not seem to fit into that paradigm gets labeled as a disorder and needs to be “fixed” with medication.

I have had “schizophrenic” clients before and found ways to help them without medication:

The method involves to minimize unnecessary inner battles and not trying to integrate spiritual experiences into a known belief system, such as a religion we have been raised in. That would mean to confuse the actual experience with its interpretation. This leaves room for distortion or manipulation.

A Christian, after a spiritual experience, might say he saw God or Christ, the Holy Spirit, a Muslim might call IT Allah and so on, repeating the mistake of confusing labels with reality. The religion or belief will lead to ego identification (even atheism is a form of belief, and skeptics are often rather less skeptical towards their own skepticism).

Spiritual experiences cannot be integrated into the ego. Any attempt will lead to unconscious egoic outcomes, which could be for example a psychotic state or other psychological symptoms, or give raise to new ideologies that are a form of collective mental illness. Ideologies are in fact the manifestation of the collective ego.

Instead, it is helpful to expand “reality” and to assist in removing “barriers” or “resistance” towards other dimensional experiences, while helping to navigate the four dimensional reality and show its interconnection with other dimensions based on direct experience, not on pre-existing beliefs.

What appears at first like a paradox, existing in time and in the timeless, having an ego yet not being the ego etc., we can learn to exist in several dimensions simultaneous, while understanding we are

multidimensional ourselves.

A spirituality gifted client could say this:

“I am sitting in my living room, just having food and a conversation with my partner. When I close my eyes, I see visions of places unknown to me, may be past life experiences, then I open my eyes again, sipping from the tea and keep having conversation.”

This is an example of an expanded sense of reality and not a discriminating identification towards a “specific” reality. Since, all of it is reality, because it is experienceable.

**In any case: The effectiveness of treatment applied by a psychotherapist, psychiatrist or medical doctor could ideally be measured by one thing only: The decrease of perceived suffering by the client and not by the “reality” bias of the treating medical professional.**

My sincere wish is, that more medical professionals, will be open to these phenomena and might come to understand, that the “healing” of another being might not be achieved by programming them into a new bias, but to assist them to live without unnecessary suffering in accord with the experiences they are having.

**“Irrevocable commitment to any religion is not only intellectual suicide; it is positive unfaith because it closes the mind to any new vision of the world. Faith is, above all, open-ness -- an act of trust in the unknown.”**

- Alan Watts, The book on the taboo against knowing who you are

**“[...]when dogma enters the brain, all intellectual activity ceases.”— Robert Anton Wilson, Cosmic Trigger Volume I: Final Secret of the Illuminati**

**VII.**  
**Killing the Buddha**  
**The Birth of Responsibility**

“If you meet the Buddha on the road, kill him.”

- Linji Yixuan

What is the Chinese Chán (Zen) teacher Linji attempting to communicate in this statement?

When you are on the road (the path to enlightenment) and you meet an enlightened being, a Buddha, then the desire to become that enlightened being may arise.

The Buddha you meet, must not be literally a person, but can be an idea in your mind of what a Buddha is, which you have formed through the transmitting of conceptual knowledge to you.

No matter if you meet an enlightened person or try to complete a concept in your mind (the ego trap), it must fail.

Because both attempts are externalizing the Buddha, this is looking for the God-consciousness outside of you.

As long, as you have not experienced your own nature, the desire to look for an external source may remain and keep you trapped in an illusion of the mind.

By “killing the Buddha”, you kill all concepts and beliefs and instead of looking for external answers one might learn to experience the deep consciousness within oneself.

A true Buddhist, needs to abandon Buddhism to come to full realization. As long as one sees oneself as a Buddhist, the own Buddha nature cannot be experienced.

As long as one believes to need liberation or attain a concept in the mind, which, in truth, inhibits the realization of Buddha nature, one will remain

trapped.

Instead: The development of skillful means, such as meditation, is needed to realize one's nature. Only a technique will get you there. That is why mysticism is superior to organized and institutionalized religion.

For mysticism is exploring techniques that give you direct access to the experience of your true nature, which no form or concept of teaching can convey.

Developing techniques of inquiry is a science of consciousness. Many traditions can assist in that endeavor, but only if they emphasize technique over conceptual thinking.

Therefore:

“Zen master will say, “Kill the Buddha”. Kill the Buddha if the Buddha exists somewhere else. Kill the Buddha because you should resume to your own Buddha nature.”

-Shunryu Suzuki

If you believe just to be a human (nothing is ever “just” something), you might struggle to claim responsibility for life.

The “egoic” belief of “being thrown into this world without having ever asked for it”, is a huge roadblock on the path, since this creates a hostility towards any experiences, which consists of invitations and teachings an intelligent cosmos communicates to us.

These will not be recognized as long as we look for external answers, which must lead to utter frustration, since all true teachings will lead to you as the source.

The external world will tell you “look within” and you might say “no, nothing can be found there”.



Death/impermanence/change will show the external attachment as futile. To an ego, this is horrifying.

A realized Buddha, who knows himself beyond the material realm, does not wobble when faced with these experiences. Instead, he knows them as the other side of the coin of eternal life, the darkness dancing with the light, the matter being embraced by space, the joy being born out of sadness, the bliss in contrast to despair, the mud from which the lotus grows, the experience of limitations in life as a contrast to timeless peace, the God-consciousness, that can only know itself by pretending not to be it, so it can see its reflection in the mirror.

“Because, you see it starts now. It didn’t begin in the past. There was no past. If the universe began in the past, when that happened it was now. But it is still now and the universe is still beginning now and it’s trailing off like the wake of a ship from now and as the wake of the ship fades out, so does the past. You can look back there to explain things but the explanation disappears. You will never find it there. Things are not explained by the past. They’re explained by what happens now. That creates the past. And it begins here.

That’s the birth of responsibility. Because otherwise you can look over your shoulder and say, 'Well, I am the way I am because my mother dropped me. And she dropped me because she was neurotic because her mother dropped her.' and we go way way back to Adam and Eve or to a disappearing monkey or something. We never get at it. But in this way you are faced with that you’re doing all this. And that’s an extraordinary shock.” - Alan Watts

Most beings, do not wake up to their source of awareness instantaneously. It will take the practice of mediation to come to full realization. One does not need to be in a rush, for one already is what one is seeking. When faced with a gradual awakening process, it is of importance when confusion arises, to slow down and stop seeking for further attainment of skills or

abilities. A feeling of urgency is unconscious desire, which points to the future and disconnects you from the now.

The egoic mind will try to sneak itself back into the process of spiritual awakening.

As such, it will pretend to be an ally. Once you made progress in meditation, it might say: "You are awakened now." Or: "Now, you are a Zen master", "Finally, you are conscious." In truth, it is throwing out bait like a fisherman and offers you new sources for false identification.

The Ego remains a story in the brain, made up of memory and expectation. When the old story of identification is fading, it will try to create new ones. Stay patient. With each more advanced, more complex story, which are the concessions it will have to make to keep your attention, it will climb up the stairs of one floor of the building of illusions to the next floor until it cannot help but chase itself off the roof:

"I" happens in the brain, "self" does not. "Self" is the realization of being outside of the brain, projected into the brain, so the "I am a brain in a body illusion is broken."

"I" can come back especially in the early stages of that realization, because it takes practice to not get caught up in "I", to not be identified with "the story."

The greater the realization of self, the less likely it will be that "I" can trick you into false identification, even though it will try anything to do so. In moments of confusion, remain humble and return to the observation of your breathing, nothing more is needed.

Being humble is not a chore imposed on you by an authority of morality, being humble comes easy to the being that you are, since it is far greater than the ego can imagine. Even the greatest ego fantasies do not come close

to your true nature.

Therefore your true nature does not need “great ideas about itself.” Any “great” idea about oneself is egoic.

**To help further realization:**

A Zen teacher once was asked by a student:

*“Teacher, what is enlightenment, can you show me?”*

*The teacher replied: “This is what I want you to do. For the coming month, every day you will only meditate upon an ox.”*

*With determination, the student followed the advice. During all meditation practice, he visualizes an ox.*

*A month passes and the teacher is wandering in the garden. He sees his student through the open door leading to the meditation hall and says: “Student, why don't you come outside and join me in the garden.”*

*The student replies: “I can't. I cannot fit through the door, my horns are too big.”*

*This was the moment of the student's enlightenment.*

**Explanation:**

The Zen teacher tricked the student into conditioning himself into focusing on the concept/idea of the ox. As such, the student started identifying with the concept until it formed an ego (which is always a form of false identification).

Once the student was convinced to be an ox, suddenly he imposed imaginary limitations on himself, like having horns which do not let him pass through the door.

**This shows: We act according to who or what we believe to be.**

Now, the student instantly realized the absurdity of the belief of not being able to pass through the door, in this moment the self-imposed limitation through concept is experienced as illusion. As such, he suddenly realizes all concepts to be of illusionary nature, which is liberation.

The belief “just” to be a human are your “horns”.

If you further believe, what is written in this book, then you missed the point. If you now think to be more than human, you missed the point too. That is just a thought, not a direct experience.

**Do not believe anything written in this book.**

Instead, you could find ways of experiencing it for yourself, embrace life, face your fears and kill the Buddha!

“Nature loves courage. You make the commitment and nature will respond to that commitment by removing impossible obstacles. Dream the impossible dream and the world will not grind you under, it will lift you up. This is the trick. This is what all these teachers and philosophers who really counted, who really touched the alchemical gold, this is what they understood. This is the shamanic dance in the waterfall. This is how magic is done. By hurling yourself into the abyss and discovering it's a feather bed.”

— Terence McKenna

**VIII.**  
**The God in the Mirror**  
**Our True Name**

Pure consciousness, awareness has no content. At the beginning of the cosmos it was in balance. It only knows itself as “I am-ness”. This knowing is empty in its totality. It is nothing (no thing), pure potential. Nothing cannot experience itself. As such, the desire to love arose and a mirror was born. So the nothing could know itself in its reflection which we call relationship between the illusion of things.

It tipped the balance of its pure awareness, thus separating itself into manifestations.

These manifestations is what we perceive as the experienceable universe.

By manifesting, the nothing imposed limitations on itself, so it could relate to itself. It needed imperfection. Something could only be “this” or “that”, since “this” cannot recognize “that” without the illusion of a perceived difference.

Without limitations there is no experience. Infinite amounts of limited points of views needed to be created. Think of this:

You grew up in a certain country, experienced a certain upbringing, had specific parents, friends, moments of decision making and so on... This is a form of an exponential explosion into a unique pattern that you identify with as “you”. You need to have a limited experience otherwise the patterns would not be unique. If everyone would have experienced the same patterns there would be nothing to discuss, share, no possibility to relate, no need for life to happen, therefore no relationship, this would mean the total absence of experience. “You”, the “I am-ness” finds that rather boring.

During the unraveling of this cosmos many beings evolved through biological evolution.

Through their limitations, they can learn to relate to each other. Any

relationship can only be sustained by imperfection, otherwise the separateness that make you look at another human as another human would dissolve. You would realize “I am-ness” by looking at each other, “I am you!”; ”You are me!”; ”We are it!”. This is the end of the game, if it would happen in its totality.

For the game to continue we need to manifest a little bit.

This is the only way, the Bodhisattvas, the teachers, can remain in a form to aid others. They need to have a little flaw, a little imperfection, a little preference, a tiny bit of ego.

As the Zen proverb says: Water that is too clear has no fish.

Which means, if “I am-ness” does not limit itself a tiny bit, it will cease to manifest as life.

In order to have difference, there needs to be preference. With preference unique patterns come into being. Preference, desire for patterns, is the ego. Manifestation is emptiness tipped out of balance. When preference arises, Nirvana, or pure “I am-ness” (being) is lost.

God-consciousness, “I am-ness” is you.

Humans manifest huge egos, because they have forgotten that they are “I am-ness.” This is why they are scared, they have forgotten their name.

An ego is an attachment to the preference of a certain manifestation: This can be “your” current job, “your” status in society, “your” accomplishments, “your” story, “your” partner through whom you attempt to “live” through.

Any form of: **I, mine, myself** is attachment to manifestation.

Manifestations are a divine game. The game matters, but it is not serious. All manifestations of the game are not you. They are an act in which consciousness hides itself. The Universe is a maze and the “I am-ness” plays a game of hide and seek. “I hid myself well from myself, how will I

find myself this time? What stories will all the 'Identities' tell when the illusion of fragmentation is found out, how will 'we' rejoice in finding our unique ways back to Nirvana?"

Suffering only occurs, when you confuse the manifestations for “yourself”.

You have no self, you do not exist, you have no name. Your state of being is Nirvana. Only when you get lost in manifestation, which is the identity of you current experience, then you suffer. Because all manifestation is impermanent, you are not.

Human bodies have evolved to a level through which complex consciousness can enter the realm of manifestations and the “I am-ness” can finally be realized. One of the first to recognize this was Gautama Buddha.

Only, when “I am-ness” experiences limitation can it relate, only then it can express love and compassion.

The human mind experiences confusion, because the human seeks himself in manifestations. He is lost in the identification with matter and form. Matter and form “dies”, changes and suddenly the fear of death arises.

We are, what we are seeking, and every attempt at seeking creates distance to who we are.

As long as the dreamer identifies with any object of his own dream, he will feel lost and remain a mystery to himself.

Realizing we are not the manifestations or patterns, we wake up.

We find ourselves in the absence of manifestation, this is how we remember our name. We find our name, that cannot be spoken, in the gaps between thoughts, in the silence between sounds, in the space that embraces “objects”. The way to realization is meditation.

When we manage to find these gaps, we arrive in the now, timeless Nirvana.

The moment any experience is labeled as “good” or “bad”, preference arises, and with it identification, thus the ego is reincarnated and Nirvana is lost.

To avoid this. Every time we experience getting lost in stress, remember the gaps, the void-ness. Sit, take a deep breath, Nirvana again. Liberation is always just a breath away.

A Buddha maintains Nirvana as he does not prefer, all manifestations are an expression of the one mind. The one mind has not a limited perspective. The “I am-ness”, has no preference, does not know “good” & “evil”: 'One step to the right or one step to the left', “I am-ness” is forgotten. By avoiding extremes, one stops to identify with any object of experience and the center of being is maintained.

The Middle Way means:

Bringing “I am-ness” into the world without getting lost in the game of forms and knowing all beings to be “you” only then “you” can be fully born into this world.

In truth: For the “Gods” to be able to experience love, they chose limitation. **You chose to be here, right now, in no other place, no other time, in the exact moment you are currently experiencing. When you accept that, suffering ends.**

“The perfect Way [Dao] is without difficulty, save that it avoids picking and choosing.

Only when you stop liking and disliking will all be clearly understood.

A split hair's difference,  
and heaven and earth are set apart!

If you want to get the plain truth,  
be not concerned with right and wrong.

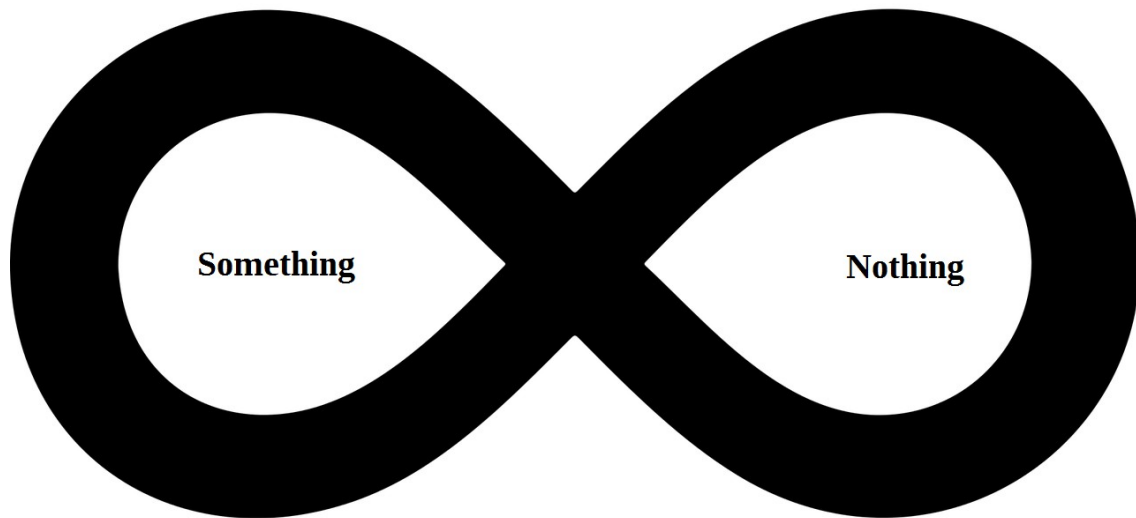
The conflict between right and wrong  
is the sickness of the mind.”

- *The third Chinese Zen patriarch Seng-ts'an*



### Zen 103.

I have no name, I am the namer, creator of thought.  
I am no one, though I wear masks of infinite variety,  
some male, some female, some from the east, some from  
the west.  
I do not exist, though my manifestations are plentiful.  
I am experiencing bodies, I am not a body.  
I never got born, I never died.  
All experience is impermanent, I am not.  
I do not know when I began, as I was always there.  
No matter the realms or phenomena, the witness is there in  
silence.  
I witness the “good” & “evil” through limitation, as I am  
ultimate: I recognize those as illusions, a game that I play.  
I have trillions of eyes, ears and all varieties of sense  
organs.  
I chose to be limited, so I could experience the relative.  
I chose to be in a physical body, so I can relate.  
I create the illusion of subjects and objects, so there is life.  
I chose to experience impermanence, so I can challenge my  
ability for love and compassion.  
My nature is one of utter emptiness, for I am potential.  
All experiences are the content of my dreams.  
I am you, everyone and everything.  
If I look at you and you look at me, we are holding up the  
mirror.



Neither something nor nothing, neither impermanent nor permanent, neither manifest nor un-manifest, neither matter nor consciousness, we meet at the center point of existence, the now, in which both worlds are realized as one. This point is a gate through which consciousness manifests itself into matter. Having this point realized at all times is the middle way: Continuous Zen practice while walking, lying down, sitting and standing. Being mindful without interruption, this is enlightenment.

“Once upon a time, I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of my happiness as a butterfly, unaware that I was myself. Soon I awaked, and there I was, veritably myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly, dreaming I am a man. Between a man and a butterfly there is necessarily a distinction. The transition is called the transformation of material things.”

**- Zhuangzi, The Butterfly as Companion: Meditations on the First Three Chapters of the Chuang-Tzu**

## Zen 104.

On another psychedelic experience I communicated with other entities, this is what they told me:

“Bodhisattva, tell them not to fear. We are the Gods. We love to play.”

I asked: “Where do we come from?”

“We do not know, we have always been there.”

It was repeated over and over:

**“Tell them not to fear. We are the Gods. We love to play.”**

Further they added: “We love the humans, we can fully awaken in them in this realm. The Buddha was the first, we love the Buddha very much.”

Then beautiful mandalas and geometrical forms began unfolding in front of me like opening flowers. They were expressing joy in a dance of colorful forms of immense complexity.

“This body is not me; I am not caught in this body, I am life without boundaries, I have never been born and I have never died. Over there the wide ocean and the sky with many galaxies All manifests from the basis of consciousness. Since beginningless time I have always been free. Birth and death are only a door through which we go in and out. Birth and death are only a game of hide-and-seek. So smile to me and take my hand and wave good-bye. Tomorrow we shall meet again or even before. We shall always be meeting again at the true source, Always meeting again on the myriad paths of life.”

- **Thich Nhat Hanh**, *No Death, No Fear*

## **IX. The Role of the Spiritual Teacher**

A spiritual teacher does not play the role of a spoiler who gives comments about the final scene of a “movie” while you are waiting in line to experience it for yourself.

A teacher solely acts upon invitation or is being visited by another soul that wants to learn about its origin. Any teaching that is forceful, is not true teaching.

If a spiritual teacher still has attachment, he might for egoic reasons try to "wake" other beings up and that will be met with unconscious forces.

The individual human “ego”, as well as the collective ego, has an unconscious “immune” system that responds to intrusion that it perceives as a threat to its belief system, which is its source of identification. This can lead to aggressive responses.

Trying to wake someone up actively without asking for their consent is a form of violence. Everyone has the right to their ignorance for as long as it entertains them, when they grow tired of it, they will naturally look for teachers. Everyone, knowingly or unknowingly is on the road to enlightenment. Collectively we are rowing in the same boat.

The teachers role is to assist the soul with techniques and knowledge. The teacher shares all his knowledge and does not create a rift between teacher and student or assumes a position of power. The teacher does not judge.

The teacher encourages discovery and understands that there is no monopoly of knowledge. Many teachers draw from the same

universal sources. No one can own the teaching, but be the teaching.

This is the reason why an authentic teacher would never take offense in a student seeking out other teachers but would instead empower the individual experience on this plane of reality.

A teacher is not a missionary but a “delivery nurse”, who aids the birth of consciousness into the four dimensional realm when needed.

Any teacher will remain a student, since he (gender is not what defines our true self, it is interchangeable) learns as much from the student as the student learns from him, we all carry pieces of the puzzle to a deeper understanding.

A teacher has connections beyond this world and becomes an avatar for higher awareness, which seeks expansion through experience, compassion, integration, creativity, challenges and diversity.

Identity is an illusion. Any teacher who draws identity from teaching is limited in the teaching, since the student becomes a source of identity (ego) for the teacher. That is why an authentic teacher is able to detach himself from the unique path a student must take and will not impose restrictions on him.

**X.**  
**Suffering**  
**A Dialog with Self**

“Why has god created a world full of suffering? Why is he not doing something about it?”

“Why aren't you?”

“I don't have that power.”

“You are pretending to not have the power, for you are god in disguise. You have chosen this life, even you do not remember that. All the experience, that you are making, you build up so much resistance against it, since you are living the conditioned hallucination of just being a person, in a society of people who live under the illusion of being separated from each other, while in truth you are the same mind. Even a drop manifests the same properties as the ocean.”

“If I am not a person, If I am not my name, my occupation, who am I?”

“You are a billion eyes and a billion hands, unwilling to be there yet. Because this is the game of pretending to be a dreamer, who is not aware when he is dreaming.

When you suffer, god suffers, for you are god, as is anyone you meet. You choose to suffer, to be limited, to realize the full glory of your own being in the contrast, to realize at your time of death, that all has been a magnificent dream and you made it happen, since nature dares to be alive, to be foolish, to have no purpose other than experiencing itself.”

“What is human life without purpose?”

“What purpose has a dance other than dancing? What purpose has music other than vibrating? What purpose does a planet have in going in an orbit around the sun? What is love other than love? It is all a dance, and even your struggles and ideas are a part of it. There is nothing beyond yourself. The more you are looking for something beyond yourself, the more you are missing yourself, getting lost in the game of masks.”

“Who am I?”

“Who is aware, that you are thinking, that you are breathing and walking? The silence between the words, between the rain drops falling, between the notes of a song, the empty page between the writing of a poem, the space between the objects and planets, the void, is you. There is consciousness.”

“How can I find myself and realize this?”

”Mainly in direct experiencing, without the illusions of concepts and opinions, there you will find yourself, in the sand between your toes, when you walk a beach, the sitting in the grass, listening to birds and the watching of clouds or stars. There is you to be found. Every breath is you, the food you taste, the sounds you hear, the colors you see, without labeling them, without a resistance or hindrance to the experience, you will come to the realization, there is no inside and outside, it is all you, watching it, silently, from the emptiness that is space. Just, right now, consciousness is having a human experience.”

“Suffering is necessary until you realize it is unnecessary.”

- **Eckhart Tolle**, *Stillness Speaks*

## **Finding a compassionate attitude when communicating with beings who are causing suffering (the illusion of evil):**

By understanding that what you perceive as "evil" in the other is a result of ignorance and confusion. Confusion leads to fear and beings who are afraid create suffering for others and themselves.

They don't do it consciously since if they were conscious they would not do it.

Compassion means to understand that evil does not exist but suffering arises from being trapped in a limited perspective/illusion.

All beings are in truth immortal. They have just forgotten this and are identified with the human experience. As such, the fear of death arises.

This creates the illusion of limited time and results in beings becoming scared, egoistic and greedy.

Understand that beings who cause harm are in a circle of tremendous suffering themselves.

Pain is not personal but collective, it has been transmitted from generation to generation. Unconscious beings personalize the pain and experience being a victim to it. This is an illusion based on identification with the experience. Once responsibility for one's consciousness is claimed the pain can be transformed into awareness.



## **The Monk and the Brick**

One time a had a vision of a medieval Japanese town. People were passing by, wearing straw hats, traveling over a muddy road surrounded by traditional wooden buildings. A brick lay in the middle of the road. Farmers, traders, citizens kept pulling their heavy carts through the mud putting in tremendous effort.

Many stumbled over the brick and hurt their toes. A monk passed by and saw the people cursing and complaining about the brick.

He stopped, emptied his mind and watched with curiosity. He witnessed several people in a row hurting their feet and stumbling. Over and over again.

Then he walked up to the brick, picked it up and put it on the side of the road.

### **Explanation:**

He claimed responsibility for the pain that was not personal, but collective. Since everyone stumbling over the brick only had concern for themselves, they left the brick there since they assumed they would just stumble over it once.

As such no one claimed responsibility.

The brick might appear as an inconvenience but once you understand others are “other self”. You will feel a deep satisfaction in “picking it up”.

## **These are the main causes of suffering:**

### **1. Ignorance**

of one's true immortal nature as part of the infinite (co-)creator(s) [self].

### **2. Confusion**

as a result of the experienced illusion of disconnection from self. The experience of being a singular isolated entity (ego illusion, physical body illusion)

### **3. Fear**

of death as a result of identification with impermanent illusion (this results in an opening to manipulation by unconscious forces “work for us”; “fight for us”; “we offer salvation”).

### **4. Suffering**

because of distorted action based on fear, aiming for happiness (short term release), therefore valuing the illusion of time over the timeless (infinite peace).

### **Liberation**

occurs once the humans realize the holographic reality through meditation, as such the fear of death and pain is realized as illusion.

**This is comparable to the Buddha's diagnosis of the human condition.**

“[..]forgive them, for they do not know what they are doing.”

**- Jehoshua**

## XI.

### **An Essay on our Origin, Psychosis and Spiritual Awakening**

#### **Who we are:**

We are attempting an autopsy with scissors here since language is far too limited to describe this, but I will try:

Imagine there is a source intelligence, itself is no object observation. It only knows itself through the experience of "I am".

Since it cannot experience itself as an object, it desires a mirror. So, it distorts its one consciousness into illusions, which are of a limited perspective.

Now the ocean of awareness separates itself into drops by distortion, not by actual separation. These drops fall through dimensions like a root grows from the source. Every dimension has an aspect of you. At the far end of the root you experience yourself as a person, on another level as astral body, on another level as soul, higher self and at the highest point as god. All these aspects are existing simultaneously. You are just unaware of it. They are only separated through frequencies that most beings cannot perceive as of yet.

When we go into lower dimensions it gets more and more physical, when we go into higher dimensions it gets less and less physical but the mass in consciousness increases the closer we get to the source.

In every dimension exists an aspect of you. Meditation is reverse-engineering, we follow the root back to the source and experience all dimensional aspects of ourselves.

This includes past life-memories that are stored in your energy field. The ego is a social program, that approves or disapproves of the attributes of self and suppresses the unwanted parts which becomes what Jung calls the Shadow.

If we seek the Shadow out in meditation, we find aspects of ourselves that are often painful. When we start working through that pain and reintegrate this into our awareness, we trace the root back to the source.

In that effort we get rid of the amnesia and realize us as a cosmic being with thousands of former identities. Now, if you talk to people with past life memories, they can often show you, especially if they were a public figure before, details and habits in behavior that are directly carried on, therefore showing the being as a direct continuation of their previous lives. Are we evolving? Sure, but habits, biases or tendencies are often easily recognizable, especially "the feel they give" (an intuitive recognition of their energy signature), if you are perceptive about those frequencies.

### **Back to the ocean of awareness:**

Every drop of the ocean has the same attributes as the ocean and is connected with every other drop. As such, there is communication possible no matter the distance or "time".

### **Example:**

"Illusion of fragmentation", when people with "psychosis" describe a loss of the borders of "self" and struggle, since they try to redefine themselves, they simply have breached the border of the egoic mind that creates the illusion of "my thoughts" and experience telepathy, the free flow of thought through their field of consciousness which could come from anywhere located in the known universe.

People unpracticed in meditation seek out a psychiatrist and "need help". Practiced Zen monks, Yogis, Mystics learn to ground themselves and have simply habituated a higher form of consciousness in which the distortion of the borders of self do not exist anymore. Even though you experience yourself still as a person, you also experience swimming in an ocean of thought of which many are not of "the person", so as such you are self and everyone is just "other self", so also you, but distorted (individualized) in another way.

What Carl Gustav Jung calls the collective unconscious, I would call the "psychic internet". Jung only calls it the unconscious, because it is unconscious to the Ego.

Think of life as a maze. The maze has universal principals in them. Every life lesson opens the understanding to these principles. Assume you have created your life and assume you are the director. Now you are starring in your own movie and have given yourself amnesia since the maze cannot be amazing if you would find out that you have created it. As such, you sacrifice all your powers and try to find yourself. You set certain milestones for yourself. These are values beyond the illusion of identity as: Mastering compassion, creation, connection, transcendence, trust, faith, love. When you achieve mastery of certain milestones divine truth is revealed to you and you lose a bit of your amnesia.

Dogen once said, though he mainly was teaching Zazen:

“A zen master’s life is one continuous mistake.”

Zen is trying to pick the lock to your own apartment and coming to the sudden realization that you never left it. But as long as you are trying to pick the lock you will experience it as a continuous mistake.

### **To explain to what mediation can lead to:**

No matter what you experience, the experience is observed. No matter if you are on a psychoactive substance, in mediation, dreaming or have a profound mystical experience, all experiences have one simple fact that cannot be subtracted. This is the observing quality. The experience is witnessed.

When you deeply understand that not any experience is ever you, then you have found the master key. Any identification with any experience is trying to create a static thing from a process, which we try to latch on to like a rescue boat.

During the process, even in the magic of spiritual experiences, you are always present, witnessing. Once that is understood you are fine in any world.

The only “death” we truly experience is the resistance we pose against our own self that has an interest in evolution of the soul, while the ego wants to latch on to roles, identities and circumstances.

The human intellect is very limited. The senses of the human brain point "outward" into the "physical" dimension, they are biologically designed that way. Meditation is fundamental. This is the ground that gives us the possibility to reverse-engineer our original (Buddha) nature. If you insist on the intellect as the tool of inquiry you will do an autopsy of the world and miss the world altogether. Intellect is a discriminating faculty. It thinks exclusive (separating) thoughts. If you must think, think as inclusive as possible. I encourage you to practice meditation until you experience no-mind. From that moment on you can be communicated to and you will tap into an intelligence far beyond the brain.

### **Can practice lead to attachment?**

Practice is not an ego trap, creating identity from it is. If I get "good" at Zen and suddenly I add the identity of "Zen Master" to myself, then I have lost the original practice. Practice is not adding something to ourselves, it is patiently removing the obscuration/distortion of our original mind.

Thought is useful in moderation as is furniture in a room. Too much furniture leaves no room (space), without room nothing new can enter. Too much thought occupies the space and blocks out experiences beyond thought. You can get new furniture but you need to get the old furniture (biases/beliefs) out first. And realize without space (consciousness) there is no furniture to begin with. In the west we are great at stuffing space full with "objects" and as such are unaware of original mind.

That's why we need the Beginner's mind, since we can only align with deeper truth once we have given up attachment to old ideas from which we create the illusion of identity. Sometimes I "know" too much. When I go into experiences that are incompatible with my current concepts, I need to empty the room otherwise transition is resisted and this is what we experience as suffering.

In short when people become "psychotic" it is an awakening, if they are not well practiced in meditation they see a psychiatrist. If they are practicing meditation, if they sit and observe until the storm subsides, they will have aligned with a higher aspect of themselves.

I want to emphasize that spiritual awakenings happen. But they are not random. They are based on deeds and efforts made to pursue oneness of all. When universal principles are understood parts of the distortion of mind break away.

It is utterly naive and part of the western ego to think that spiritual work is effortless and that there are no rules or no tremendous complexity involved in the awakening experiences. Certain prerequisites need to be met to be allowed to look behind the veil.

Statements like "We are all enlightened" pamper the ego.

Yes, we are all part of the one undying being. But knowing this as a concept has nothing to do with knowing through direct experience. Concepts are theory.

If you do not claim consciousness back and work disciplined in doing this archeology of the mind, you are left with the tip of the pyramid while the rest is covered in sand. You can say "We are all God", yes that is true. That is a nice sentence but have you experienced it, have you consciously reclaimed your responsibility as a (co-)creator?

There are rules the experience "life" is build on and meditation is there to find the glitches in the "Matrix" and get access to the source code. The code is guarded and only, if you have gone through the process the guards will let you pass.

This has been done in many Mystic traditions like alchemy, Zen and Yoga meditation.

For the one's who have had profound awakenings, they also showed effort in conscious action involving other-selves and self-exploration.

People who state that mediation is not required for awakening, impose unnecessary limitations on themselves. They are still flirting with the tip of the pyramid, since it is discomforting to admit not to know and as result of this extensive exploration is required. That means diving into the storm, resolving karma and dancing with your shadows. Life provides catalysts for your awakening but that means learning through suffering. If you decide you suffered enough, you will find the necessary determination to turn inward.

It is correct that everything the human mind seeks and desires is already within us. To realize this it is of significance, to find the traces we left behind to find our way back to source, right here, right now.

With effort, effortlessness is realized in practice.

“The psychotic drowns in the same waters in which the mystic swims with delight.”

— ***Joseph Campbell, Psychology of the Future: Lessons from Modern Consciousness Research***



## XII. Ceasing to wrestle the Ocean Floating in the Archetypal Stream

When we are faced with multidimensional phenomena it is of the essence, if we intent to stay conscious, that we do not lose ourselves through the intense manifestations of energies.

I suspect this to be one of the main causes of psychosis. In order to swim in the waters of the mystical experience and not to drown in them, we need to let go of any attempt to draw identity (ego) from anything we experience during this vulnerable phase.

Once you are open to the mystical experience you will be infused with intense energies that are about to unblock the Chakra system. If these energies hit a blockage, like a tsunami would smash into a dam, the holding on to the dam (identity) can cause suffering and confusion.

You might experience telepathy, visitations, mystical visions, previous life memories, synchronicities and seeing of numbers.

The conceptual mind will make attempts during the phase of awakening to hold on to identity, which is the illusory self, or, if this is not successful, it will try to draw identity from the visions you might experience. If you see archetypes of a profound religious nature, this can be a temptation since your ego might want to create a story around those images or directly attempt to identify with any of those figures.

It will try to structure very complex phenomena into very limiting concepts and add its own story to it. This is the phase where some lose their grounding and fall into a messiah complex.

I suggest: Do not add anything or reject anything.

Adding „a story“ through speculation or rejecting something are both methods the mind uses to create resistance and therefore identity. In truth, identity can only exist in resistance.

When we are infused with intense energies our Jungian Shadow emerges with a tenfold intensity. That means: Our hidden fears, desires, memories of guilt and egoic wishes of greatness emerge in the form of temptations.

In many mystical traditions you will find expressions of that temptation:

Jesus being tempted by the “devil”.

Gautama being tempted by the “Lord of Hell” (earthly desire), the demon Snake Mara.

“Voices” will tell you to satisfy your deepest wishes, ideas of greatness, materialistic desires, liberation from a painful condition or powerful abilities.

As such “Do not believe the snake” that offers you identity.

Understand that a break down of identity is required to awaken.

Minimizing resistance to the identity loss can ease the process and reduce the struggle.

### **Methods that could aid the process:**

1. If you have used advanced meditation techniques before, now return to the basics. Mindfulness exercises could be of main priority. Live in your body, that means focus on sensations in the present moment so your attention is not trapped by the phenomena. Any knowledge that sacrifices peace is not worth considering until you can remain peaceful handling that knowledge.

To walk the middle way, you need to be aware of multidimensional realities and the physical 4 dimensional reality simultaneously without creating conflict between perceptions. Intensely energetic thought content might emerge so it is of the essence not to get trapped in it but to allow it.

Exercises:

- a. Walk barefoot on grass and focus on the feeling in every step.
- b. Sit in nature on ground level, connect with the earth, touch the soil or

grass

c. Stay with your breathing at all times

d. rub your feet against a carpet, submerge them into a pond or let water flow over your hands

2. Simplify your life, retreat into the quiet, listen to calming music. Surround yourself with people that have a soothing effect on you and who will not be scared of your visions. If possible take some time off work to give the transformation process space to occur.

Entertain this: If you would expect a baby, you would pick a hospital to ensure a smooth birth process.

3. This is a time of re-calibration, whatever you experience be aware that no storm can last forever, you can “sit it out” through meditation, assisting the energies in uncovering the blockages and embrace the emergence of the shadow with loving and self-loving thoughts.

4. When you are confronted with painful or scary content repeat the Mantra: “I love myself with my whole heart and soul”.

5. Chant the “U” to activate the heart Chakra to balance the energies emerging from the Shadow.

6. Surrender. Any attempt at fighting or resisting the experience will intensify unwanted phenomena, instead realize that ultimately no harm can come to you. You are self eternal.

7. Avoid getting overly excited/invested no matter how fantastic phenomena appear.

Embrace those energies and see it as a teaching experience that is to aid you in your transformation.

Whatever content arises that you would subjectively consider dark:

Try to see them as a catalyst to self-discovery since they make you conscious of energy blockages within you that can be resolved through kind thoughts, forgiveness, compassion and acceptance towards you and

anyone involved in memories of current life or previous-life trauma.

Attempt to have a loving attitude towards any visions no matter if they show intense violence. Try to come to a compassionate understanding what distortion or confusion led to the beings in these visions to commit the violence including yourself.

Meditate on the idea that without ignorance there is no enlightenment.

Without suffering there is no overcoming of it.

Without darkness there is no light.

Without challenges, confusion or limitations there is no opportunity to express love.

Only through the embrace of the shadow you can realize yourself as a complete being.

Once you have worked through all previously unconscious energies that were hidden in the shadow, you find yourself re-aligned with a more conscious you.

Instead of wrestling the ocean, dive into it.

**Some phenomena of a positive symptoms producing psychosis compared with a spiritual perspective (this is a very inaccurate example, please do not create complicated thought forms/beliefs from this):**

**A psychiatric view:**

1. Derealization
2. Depersonalization
3. Hearing voices
4. Hallucination

**A spiritual perspective:**

1. Looking beyond the holographic illusion
2. Breaking through the ego/person illusion
3. Experiencing telepathy
4. Mystical experiences, connecting with Archetypal intelligence, witnessing super-physical phenomena, realizing collective consciousness

### XIII.

## Conversations with Gautama Through the Eyes of the Buddha

During meditation sessions I kept seeing a place shrouded in red fog. It was an artificial hill made out of stones. On top of it was towering a large, golden Buddha statue. Stairs were leading upwards to it. Monks kept traveling up the stairs and entered the statue through a door-like opening and vanished into nothingness.

The bottom of the stairs was surrounded by ruins, guarded by a demon sitting to its left, swinging a thurible. a pendulum with incense emanating from it.

I was curious about the demon. One day he demanded my attention. So I approach him and ask: “Dear friendly demon, what do you have to teach me today?”

**(Realize:** What might appear as a scary figure is often a guardian who protects knowledge that the ones who are scared, which makes them incapable of seeing beyond the illusion, cannot yet remember.

As long as you keep your sincere composure in mediation you cannot be denied, since you ultimately cannot deny yourself. Right intent based on service to others and determination must reveal truth.)

Suddenly, the hill made out of stone disappeared, the demon was sitting in front of me in meditation. We faced each other, spiraling upwards through darkness. The demon turned into the Buddha, he opened the palm of his right hand and blew butterflies into my face, the sign of transformation.

I bowed to the Buddha to thank him, the Buddha bowed to me. We both shined in golden light. The moment we touched the floor of darkness with our hands, we dissolved into golden liquid, merging into a puddle and becoming an ocean of gold. This golden ocean is self, which is all intelligent phenomena and sentient beings in the cosmos, consciousness undivided.

I saw how drops separating from the ocean and return, signaling birth and death. Just like water becomes clouds, it rains and the drops returns to the ocean.

Darkness followed, then eyes opened. "I" was behind those eyes, I felt sitting under the Bodhi tree in India. I saw through the eyes of the Buddha, while I heard the rambling of his thoughts trying to distract him, "Mara the Snake" attempting to appeal to the desires based on earth plane identity. After his complete awakening, he was watching down a small river bed, where the roots of the trees penetrated through the sandy earth into the water.

He showed: We all are Gautama.

Self is watching through all eyes, just the illusion of identity makes it appear to us as if it is a singular life trapped in time. In truth we are plural and singular simultaneously.

He was letting me know, since he opened his eyes that day, we were all awake since we are one. If one drop of the ocean awakes all are awake, since there is no difference between drop and ocean.

"Before we were born we had no feeling; we were one with the universe. This is called "mind-only," or "essence of mind," or "big mind," After we are separated by birth from this oneness, as the water falling from the waterfall is separated by the wind and rocks, then we have feeling. You have difficulty because you have feeling. You attach to the feeling you have without knowing just how this kind of feeling is created. When you do not realize that you are one with the river, or one with the universe, you have fear. Whether it is separated into drops or not, water is water. Our life and death are the same thing. When we realize this fact we have no fear of death anymore, and we have no actual difficulty in our life."

- *Shunryu Suzuki, author of "Zen Mind, Beginner's Mind"*

“Treading along in this dreamlike, illusory  
realm,  
Without looking for the traces I may have left;  
A cuckoo's song beckons me to return home;  
Hearing this, I tilt my head to see  
Who has told me to turn back;

But do not ask me where I am going,  
As I travel in this limitless world,  
Where every step I take is my home.”

- *Dōgen, one of the founders of Sōtō Zen*

*I want to express my gratitude towards  
Dr. George Grader for sharing his energy and attention  
to help me with the editing.*

*I want to thank my twin soul who has been sharing  
these miraculous experiences with me and probably  
made them possible through her presence. No matter  
what happens in this life, there is no need to worry for  
we are connected eternally.*

*I want to thank the wonderful medium Stephanie Patel  
in assisting putting puzzle pieces together.*

*I further want to thank the teachers, enlightened  
masters, friends, guardians and beings whose presence  
has enriched this experience beyond imagination, who  
have guided and contacted me often even without me  
noticing.*



## **About the author:**



Julian Polzin works as a psychotherapist and spiritual teacher.

While earlier on his journey he emphasized the importance of the scientific method, he later came through profound mystical experiences to the insight that the current paradigm is largely insufficient to approach any super-physical phenomena.

The occurrence of visions, past life memories, telepathic communications and the discovery of ancient knowledge within himself, lead him to the understanding that it is of importance to teach meditation techniques, rather than concepts and theories, to make those experiences directly accessible to anyone who is determined to do so.

Liberation from suffering is not to be found in the world but by transcending it through spiritual experience, therefore going beyond the illusion of death. As such healing can occur, the present be realized and the joy of eternal life arises.

**Contact information can be found on:**

**[www.julian-polzin.de](http://www.julian-polzin.de)**

**He is available for online counseling via Skype or Zoom**

**Suggested literature for the curious:**

**Eckhart Tolle:** The Power of Now; A New Earth

**Alan Watts:** The Way of Zen; This Is It; The Book on The Taboo against knowing who you are

**Shunryu Suzuki:** Zen Mind, Beginner's Mind

**Robert Anton Wilson:** Prometheus Rising; Quantum Psychology

**Dr. Brian Weiss:** Many Lives, Many Masters; Messages from the Masters

**Graham Coleman:** The Tibetan Book of the Dead

**Terence McKenna:** True Hallucinations

**Eknath Easwaran:** The Upanishads

**Robert A. Monroe:** Journeys Out of the Body

**Stephanie Patel:** No Off Buttons

**Alice A. Bailey:** A Treatise on White Magic

More & more psychotherapists, educated in western schools of thought, find astonishing similarities between Cognitive Behavioral Therapy and eastern Zen Buddhism.

While the phenomena that occur on a daily basis to a therapist, leave the western mind baffled, we find answers not in belief systems or scientific reductionism of the 20th century, but in the practices of eastern spiritual teachings, quantum physics, neuroscience, the research on psychedelic substances & past life phenomena.

Giving up objects of knowledge, humans make experiences which liberate them from suffering.

Is it possible to grasp the ungraspable reality, which could bring this liberation about?

Instead of trying to describe the indescribable, which is beyond rational thought, Zen does not explain what "swimming in the ocean of the universe" is like, like many religions or belief systems try to accomplish, instead it points to the ocean. Thus the individual can experience the ocean for themselves.



Julian Polzin studied practical philosophy at the university in Münster, Germany.

With the conclusion of his studies, he started to focus on his writing.

After a few years living as a novelist, he started his therapeutic education at the Paracelsus Institute.

Aside from working as a psychotherapist, author & community founder, he studies, practices and teaches Zen.