

# Beyond Psychotherapy:

## The Laughing God behind the Masks

by Julian M. Polzin / Eihei Dōgen

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, Lao Tzu

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 yogic tradition, also known as the pituitary gland in western medicine]*

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 (three dimensions plus time) 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.

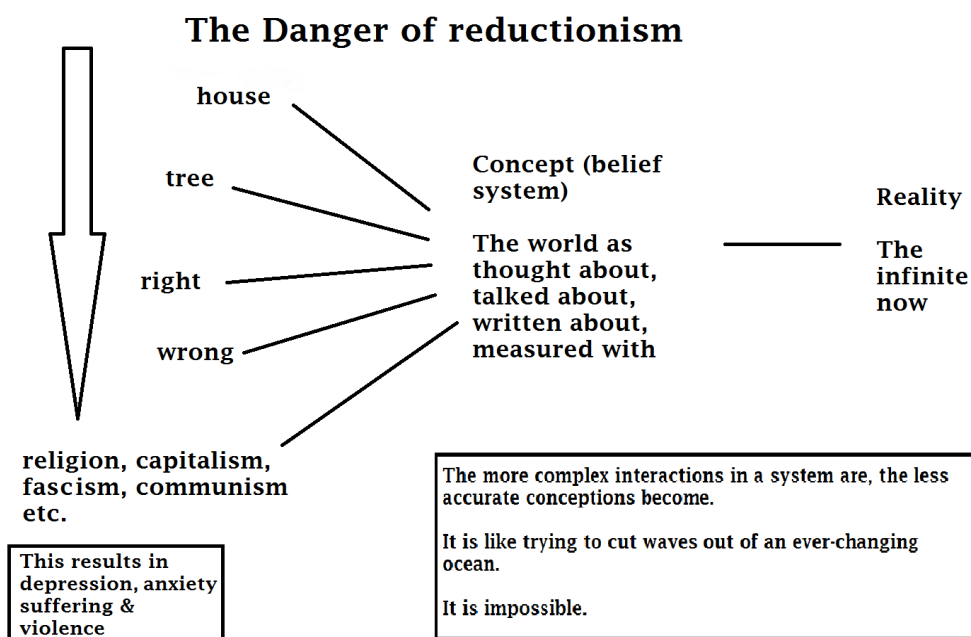
“The trouble is that everybody, myself included, has a brain in which the centers concerned with reason and logic are sitting on top of the so called limbic system which we inherited from our reptilian ancestors and which never evolved past crude instincts and emotions. And that is why we have not yet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

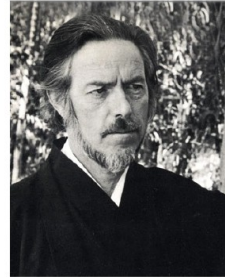
We have no present.

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 psychologist 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:

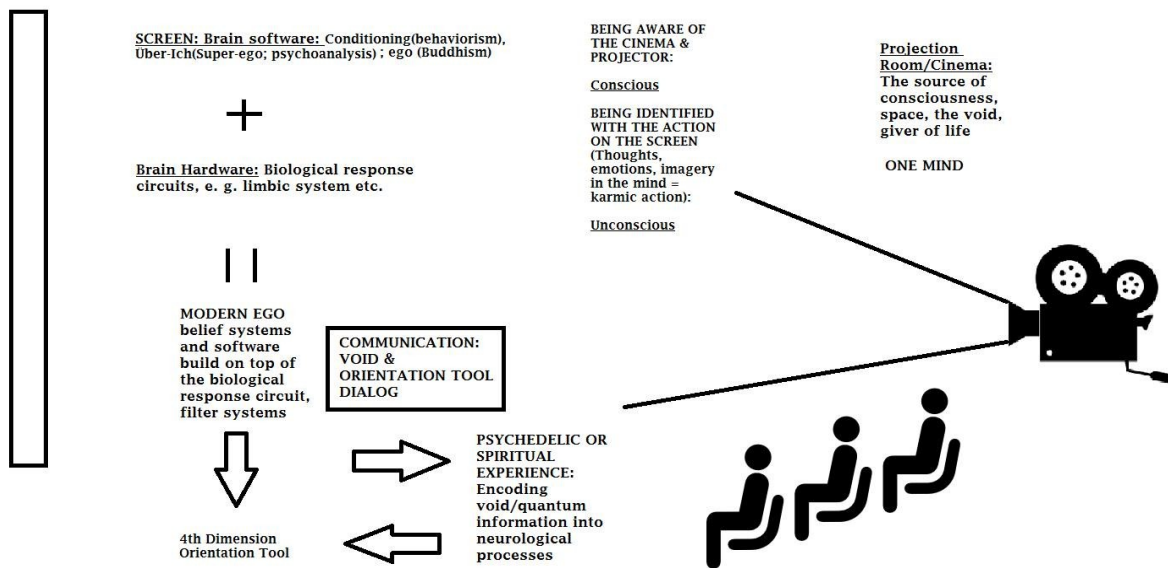
**Wu Wei (chinese, literally “non-doing”) is an important concept of Daoism and means natural action, or in other words, action that does not involve struggle or excessive effort.**

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:**

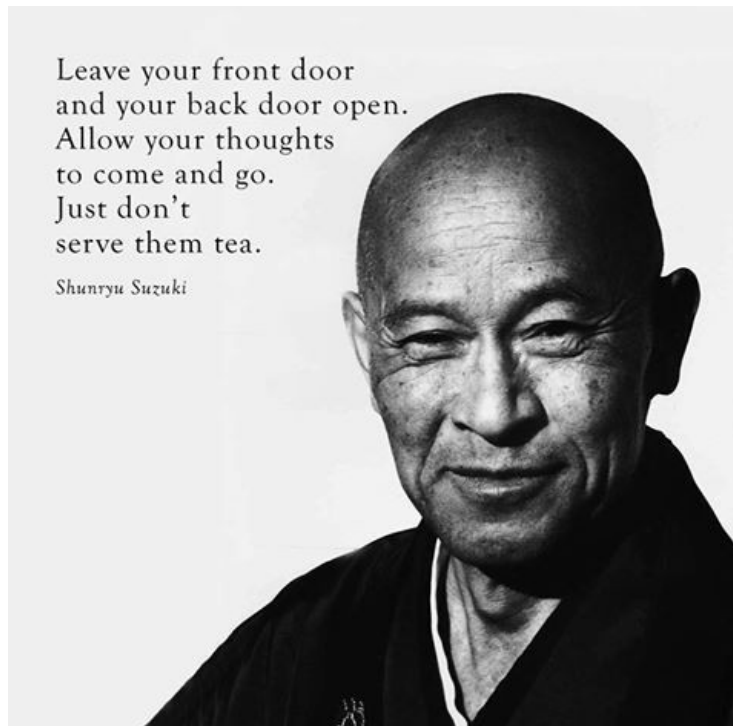
When you slow your movement down, you are not acting from conditioning.

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.

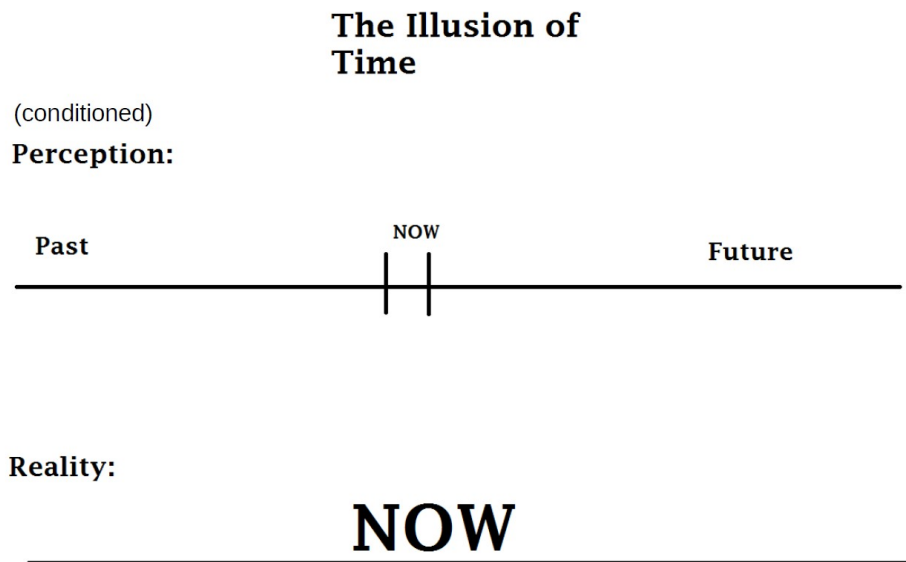


After the dis-identification has occurred, with further practice of mindfulness, illusions of the mind are disappearing.

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:



#### **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.

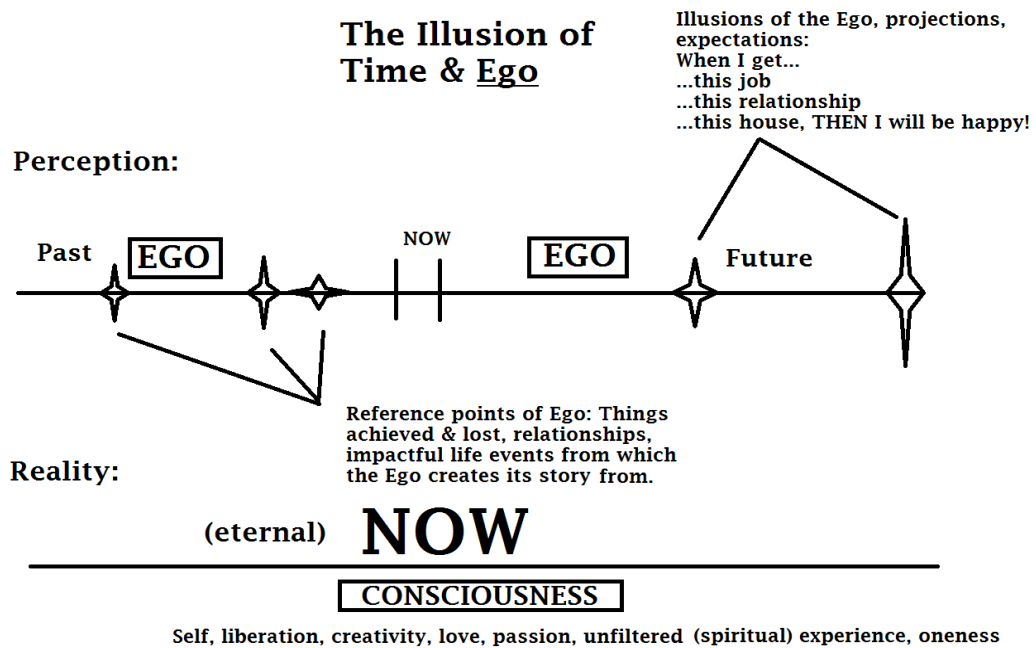
Enlightenment means to know, beyond rational thought, that the present moment is all there is.

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.

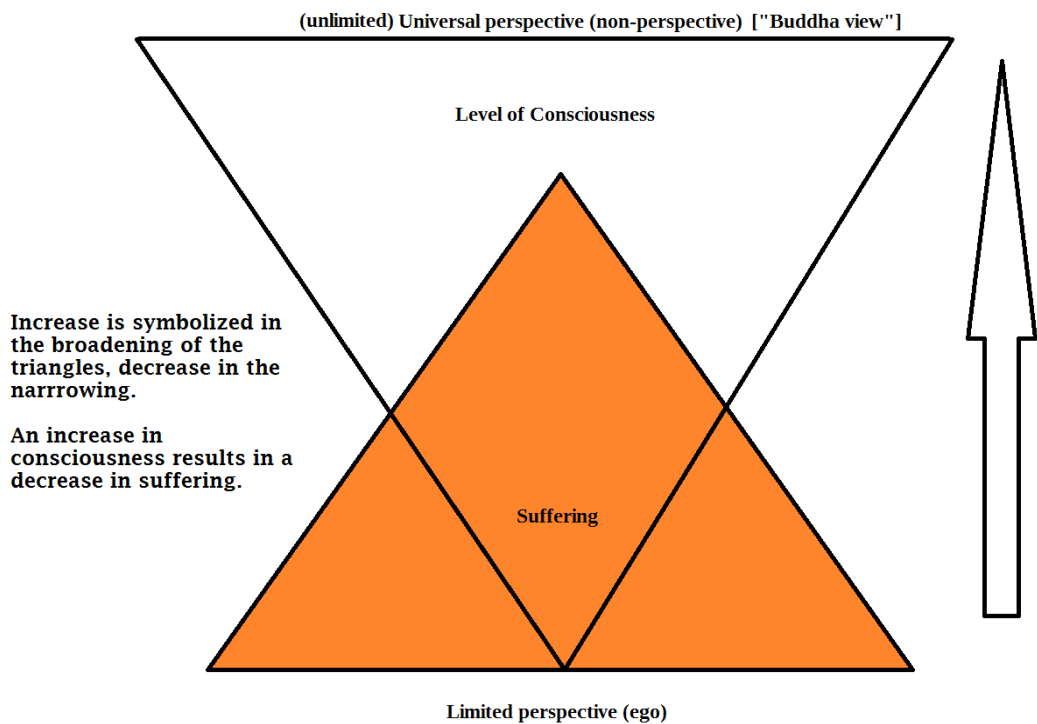
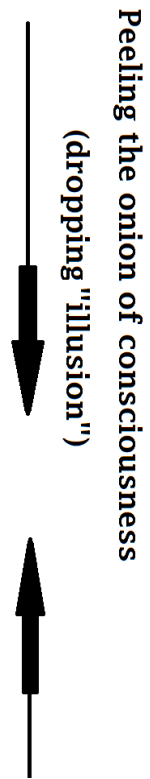
The following chapter describes my Zen experiences, in an attempt, to give further insight and inspiration to point to the deeper layers of consciousness.

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



**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 26

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. You are the watcher beyond thought.

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.

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 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.

Your beliefs not only keep you in, they keep the infinite out.

110.

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.

111.

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.

112.

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.

113.

Think of life as a maze. The maze has universal principles 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.

114.

Happiness is temporary, peace is eternal.

115.

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.

116.

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.

117.

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

118.

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.

119.

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

We are meditation.

As such we only resume our primary nature.

120.

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.

121.

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

122.

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.

123.

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

124.

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

125.

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

126.

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.

127.

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

128.

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.

129.

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.

130.

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

131.

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.

132.

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

133.

The Ego is a limited idea of "I". In fact the ego is any idea of "I" since all ideas are a conceptual limitation. No idea can ever be you. But an idea will get a hold of you, when you try to get a hold of any idea about yourself. Therefore give up all ideas and you will cease to limit yourself so you can finally emerge.

134.

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.

135.

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.

136.

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.

137.

There are no others. It is one hand clapping.

138.

The ego is the identification with the level of person, therefore creating identity.

The actual "you" wears the "person" like a suit. "You" did and will experience many "suits".

Identifying is confusing the "servant" with the "master". If the master is not home, the servant gives into his urges.

The suit has its own intelligence and it is compelling to get entangled in its instinctual and conditioned desires, which creates numerous issues.

Once actual self is found, the consciousness that is animating the temporary suit is awakened in this realm/reality. The servant "thought process identification/ego", cannot pretend to be the master anymore and self starts expressing itself through the suit.

Many people think, when they hear Buddhists speak of "no self" that they "do not exist". Truth is relative to the point of observation, such is existence.

If you are identified with the level of "suit" (matter, form), you will think you die and fear arises. All things dissolve like smoke, as does the person. You have been manifesting as many persons.

If you are stuck on a superficial level of observation, the person appears as your relative truth. Relative truth remains ultimately unsatisfying without the absolute non-view as its contrast.

139.

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.

140.

Being trapped in a limited perspective is the result of identifying with a belief which is a bias. The experience of being trapped is a self limitation.

The trapping results from the attachment to the bias, which is resistance towards a possible shift or expansion in perspective that is required to align with the present moment.

When we do not align with the present moment, we experience this as suffering.



141.

Speaking about spirituality by reciting scriptures is like being a virgin speaking about sex.

We can debate all day sitting on the beach about the best swimming techniques, but you got to get into the water otherwise we are spouting delusion.

There is nothing wrong with having no sexual experience, likewise there is nothing wrong with having no spiritual experience.

But if you want to know there are specific steps to take.

Therefore meditation is necessary to get into the water.

142.

Healing is the ability to integrate all situations, all memory, all experience into your conscious awareness. This is being done through observing all phenomena while withholding judgment. This is how we can practice acceptance. The more experience we can integrate into our conscious awareness the more we resume our Buddha/Christ nature. The more you learn to appreciate the world the more you become the world and all illusion of separation is overcome.

143.

When you stop desiring, you stop thinking.

When you stop thinking, you stop generating time.

The illusion of time is what keeps you trapped in a narrative which you confuse for yourself.

144.

Suffering is your opportunity to realize your grace through letting it burn away your attachment to illusion. You experience suffering when you resist the limitations you are facing in this phenomenological world.

Nothing in this world can provide you the continuous peace you desire. Suffering is the catalyst that pushes you beyond this world since all attachments will prove futile.

No matter if you try to find continuous joy in a relationship, a job, materialism, consumerism, you will realize that those experiences are but fading into death.

Nothing in this world you can hold onto, this is the cause of your suffering. Once you realize that, and you let it be your teacher, you will go beyond it and find your grace. Suffering is undiscovered grace.

You are not a limited being, but you chose limitation to have experience. When you identify with the limitations you suffer for this is not who you are.

When you begin to remember who you are limitations will be seen from an unlimited mind and you will be joyful without being trapped.

In truth: Only you can trap yourself

145.

There is no space for pity in compassion. Pity means to perceive a powerful being as powerless which is an illusion and only support its attachment to identity.

Compassion is the ability to sense what way of service a being requires without being compelled by its appearance or by common opinion which

deems only certain approaches appropriate.

The common sense of man is clouded by those opinions, participating in them only services the sustenance of illusion and not the being you are interacting with.

Just because man does not know himself as a Buddha does not make him less than a Buddha.

146.

Meditate to make the unknown known. Do not be afraid of mystery for the greatest mystery is yourself. Bring about death in meditation to find out there is no death, there is no life, no identity, there is only you continuing endlessly.

There is nothing beyond yourself.

You exist outside the illusion of time, therefore you can find yourself when you stop generating time through thoughts about past & future. Be still and the spiral disappears.

147.

The ego can be seen as a melodic theme.

In order for it to harmonize with the cosmic symphony we compose this theme, the personality, so it sounds a vibrational spectrum that is individualized while still in accord with the cosmic whole.

Disharmony, suffering, arises as our composition neglects the vibrational make up, melodies, of the symphony in its entirety.

Intuition, the cosmic composer, guides the personality into finding its theme sounding in harmony with the whole therefore realizing oneness of all things.

148.

Light and awareness can be used as synonyms.

Every time you become aware of something then you have brought it to light or shed light on it.

With an increase of awareness you also increase in vibration and radiation.

Everything you pay attention to will be illuminated.

Darkness is a synonym for a lack of awareness which could be seen as chaos.

So bring awareness/light into the darkness and order will be brought into chaos.

Dive into the deeper self via meditation, dream interpretation, psychedelics or regression hypnosis, illuminate what is unconscious to the ego, find your deepest motivations and impulses.

When you are aware of them a reorganizing of your energies occurs which aligns deeper layers of intelligence with the personality forming a harmonious whole.

149.

Buddha does not want you to become a Buddhist. Likewise, Jesus Christ does not want you to become a Christian. If your spiritual practice leads to further identity it is not spiritual practice.

Identity is something special. Something special or defined cannot enter the Kingdom of Heaven, only something of universal quality can.

Or even more accurate, someone cannot enter Samadhi (no-mind), only no-one can realize it as itself.

So, no specific qualities or definitions are required to step through the timeless gate.

All ideas of such qualities are false teaching.

Love is nothing special even though the ego might believe that.

Should you love without conditions your universal nature is actualized. Love does not discriminate.

If you only love when specific conditions are met, then it will soon fade and be shown as egoic attachment.

Should you love without knowing difference the veil will be penetrated and the ground of all being realized.

150

In order to go beyond human you need to be willing to be fully human. If you resist the human experience then you are trapped on this level of experience. Everything you resist is not done teaching you.

When you love your humanity without limitations, when you surrender to it, dropping any ideas of shame, guilt or insufficiency then you will transcend humanity and realization becomes a possibility.

151.

Enlightenment is nothing special.

152.

Humans have for a long time delegated their power to institutions either political or religious. This was done out of fear.

Delegation will not liberate you but the choice to claim responsibility right now. If you are not loving who will? If you are not kind who will? You are the source of all action knowingly or unknowingly.

The egoic mind traps you into identification by constantly offering you thoughts about past or future.

Past and future are an illusion within the infinite present moment. Nothing but the present moment is real. Only if you are aware of this timeless dimension that is often called the now, then you can stand within your own power.

Since past and future do not exist, nothing can be done there.

Right now you choose, right now you can be powerful. But the power I am speaking of is not force that subdues what the ego perceives as enemies or threats to itself. I am speaking of the power hidden in the surrender of all struggle.

I am speaking about the power of transformation. It will allow you to step out of conditioning that only exists in the illusion of time and therefore conscious evolution is now.

153.

The ego is a survival program born out of trauma, it tries to manipulate its environment since it is convinced that needs cannot be met through sincerity.

It tries to dominate or submit to avoid danger to its survival. If it cannot do neither, it will feel confused and terrified.

A spiritual teacher will see you as you are. He is not interested in attempts by the ego to manipulate relationships.

A master will not allow you to admire him neither will he allow you to exercise force over him.

This creates a feeling of continuous inadequacy within the student who does not know how to behave correctly. Only when he realizes that there is no correct behavior, then the illusion of inadequacy is overcome and true self expression becomes possible.

The point of clarity does not exist in domination or submission but in accepting yourself as you are, where you are without seeking to make yourself bigger or smaller than you are.

This is the point of responsibility and choice in which the ego's story of victimhood cannot survive. It is the infinite moment beyond time.

It contains everything and loves everything.

Within its totality all is complete, no flaws or imperfections exist beyond illusionary ideas of relativity.

154.

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.

"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 the long term transformative effects of meditation, which allows us to tune into a deeper state of awareness continuously, but they can serve as a strong catalyst and gate opener to mystical insight. If someone had a psychedelic experience in a safe environment, it might serve as the initial motivating factor to begin the spiritual journey and therefore to spark a deep motivation for meditation practice.

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 22 “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

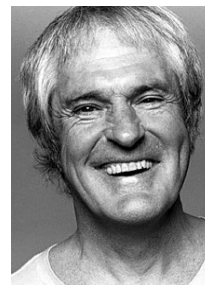
in kindness with a clarity a human brain is incapable of producing or imagining. Its processing power is not sufficient for that. While on the “trip” there is clear knowing, this knowing will be replaced after the trip with localized memory, which our brain struggles to encode as it can barely handle any information transcending 4 dimensions. YOU can though! But where are you to be found? To understand that, we first need to come to an understanding 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.””*

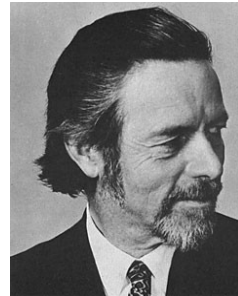
*So reported by The Guardian in regard to experiments recently conducted by neuropharmacologist David Nutt, a former “drugs advisor” for the British government.*

*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 processes 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 initially, 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, same eyes, 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.**

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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.

“Walking beyond and walking within are both done on water. All mountains walk with their toes on all waters and splash there. Thus in walking there are seven paths vertical and eight paths horizontal. This is practice-realization.”

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

[Dōgen is stating that the realization of the timeless self is accomplished through the vertical mastery of the seven states or layers of consciousness which are represented through the seven



chakras in the yogic tradition. While simultaneously on the level of the illusion of time, which he defines as horizontal, we walk the eightfold path of the Buddha.]

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 the receiver of consciousness it does not produce it. 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 memory charged with intense emotions transcends lives and creates 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.’

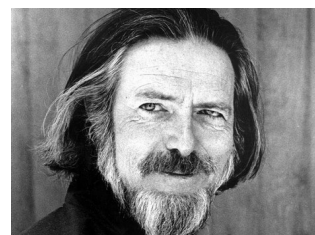
When you wake up to this, and realize that the more it changes the more it’s the same thing, as the French say, that you are really a train of this one energy. And there is nothing else but that it is you, but that for you to be always you would be an insufferable bore. And therefore it is arranged that 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.

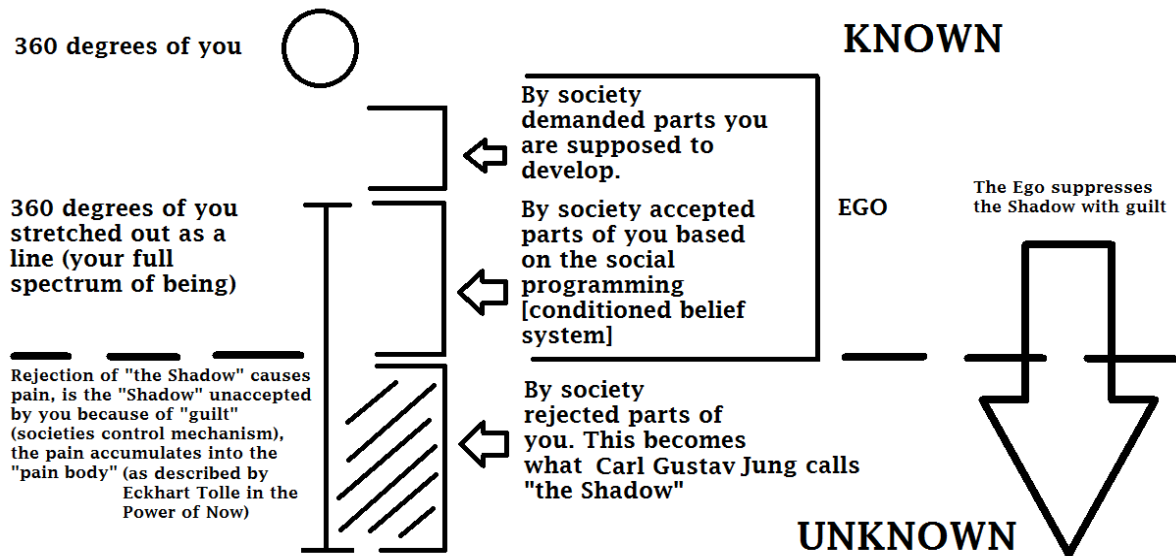
Remain patient, it will run out of ammunition as long as you do not respond in any kind and just observe.

**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 needs to 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 of 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 U if done at the right frequency will resonate with the center of the chest and activate the Heart Chakra. Which is important for healing and developing compassion.

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. Chakras can be activated through the resonance your voice creates as if you are hitting tones precisely within the bandwidth of an octave not unlike a musical instrument.

The AUM shows a 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. Mantras are used in various traditions. Once you understand that the vibration of the chanting is often more significant than the meaning of the spoken word, then your are coming to an intuitive understanding of frequencies.

"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 similar to 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 by the ego.

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 even 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. A technique and the practice of love, compassion and kindness can 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 meditation 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.

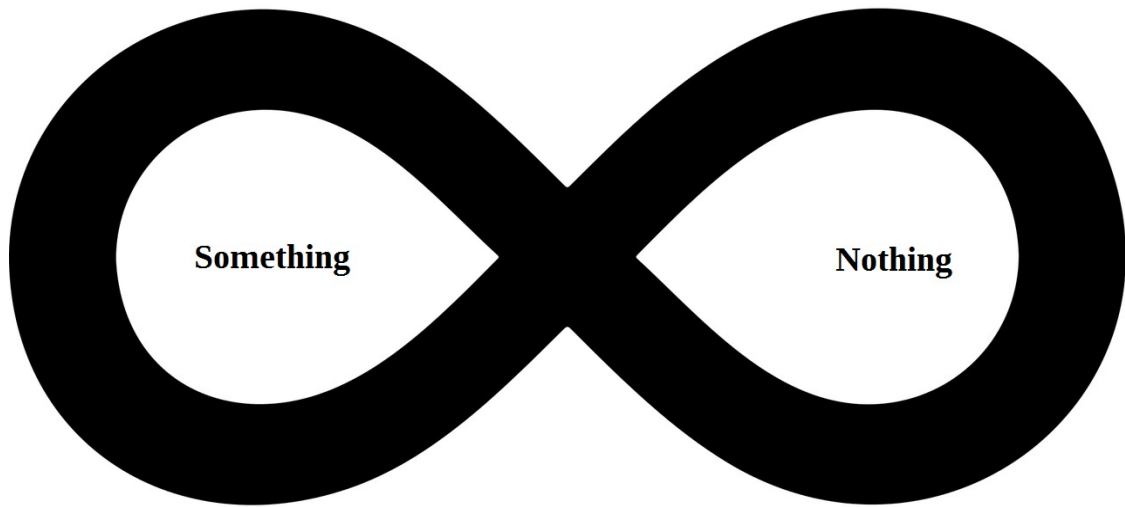
I chose to experience impermanence, so I can challenge my  
ability for love and compassion.

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 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 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 will 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.”

“Do you have any solid proof of what you are stating?”

“No, since I am speaking of a state of being where concepts like solid or material do not apply. It cannot be accounted for in these terms.”

“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.

"[...]forgive them, for they do not know what they are doing."

**- Jehoshua**

## **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.**

## 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".

### **Psychosis as an 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.

Psychosis is the attempt of grabbing for identity once faced with one's infinity. The unwillingness to let go, the fear of the disintegration of identity is resistance to one's true nature. When hallucinated borders of self are dissolving, higher aspects of self are recognized. Meditation, and simplification of life is required since you are dealing with intense energies. It will appear as if you are losing "your mind". And indeed you are. You are losing the idea of limited self. Panic may arise since the idea of isolated self was compelling as a habit/repetition. Habits are limitations, attachment to rituals & comfort is what needs to be surrendered to know oneself.

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 principles 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 the 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" have been widely misunderstood and pamper the modern 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 (thought) "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 discomfoting 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, especially when the Kundalini rises, 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:**

#### **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.**

## **Soul Fusion**

# **A Goal of Human Evolution & Kundalini Fire**

Other than in a few remote mystical traditions there is not much knowledge in the west with regards to a methodical awakening processes. Even many traditions in the east emphasize techniques which lead to an earlier initiation stage to the mystical experience which is the no-mind state but do not necessarily teach techniques for further evolution. Most of Zen practice is structured to provide soil for the emergence of soul intelligence (the timeless self) so it can express itself in the spacetime dimension. The transcendence of the personality or ego leads to the first initiation, a deeper dimension of knowing.

Many modern spiritual teachers have done tremendous work to assist humanity to get a foot in the door to the experience of the timeless self. Yet many of them face a challenge. Since global transformation in times of planetary crisis is a necessity, they are mostly concerned with assisting as many human beings as possible to step through the first door of realization. Simple techniques are used (for example mindfulness) which limits the potential for confusion (ego involvement) and make it possible for a wider audience to get a glimpse beyond physical experience and as such the foundation is recognized through which further realization becomes possible.

What I am about to write is addressed to the initiate who has experienced no-mind states and is now on the path of conscious evolution (inner alchemy). Before, without the realization of soul self (timeless), evolution was unconscious and man was seeking himself in identity (temporary). He experienced himself trapped in biological intelligence.

The evolved man seeks to modify the physical vessel, re-calibrate the nervous system to become home to greater energy potentials so the soul can be fully born into the spacetime dimension (enlightenment, God-mind realized on earth, Buddhahood, living Christ).

Mystical traditions like Zen Buddhism use Koan (Zen riddles) to baffle the

human intellect, so it suspends itself through entanglement in paradoxical thought processes until frustration leads to surrender and ultimately transcendence. Once that is accomplished a gate has been opened and many other gates are found to be accessible through advanced techniques.

**(Note:** What is paradoxical to the ego is comprehensible to the soul, so the frustration can make the ego surrender to soul intelligence once it realizes the futility of the endeavor to enter the mystical experience via the vehicle of discriminatory thought).

The techniques I am about to propose are not to be taken lightly since the side-effects are many, psychologically and physically. There is a chance of inducing psychosis if the foundation of mindfulness is not well established within you. If your ego voice tells you “I can do this”, “piece of cake” or “sure I can handle advanced techniques”, or you have desire to be “superior” and want to have “special knowledge” that “others” do not possess, then you are not ready and further Zazen practice (sitting meditation while watching your breath until you are free of thoughts) is in order until the ego is not the main driving force of your behavior. Otherwise there is a genuine danger of psychosis when beginning the Kundalini process.

This chapter will put an emphasis on practice. The reason is that humans, as of yet, read many spiritual books but unconsciously seek to find a conceptual understanding of ultimate reality. This is not possible therefore reading cannot replace practice and needs to be secondary to a daily meditation regimen.

Many of the phenomena I am about to describe you will experience. Not necessarily in the order I am proposing but the energy system of humanity is universal despite unique challenges that might arise because of the personality or a varied physical system which can be overcome by individual modification of details in the application of techniques.

**The awakening process to my current understanding can be subdivided into the following phases:**

1. *Realization of no-mind (surrendering the ego)*
2. *Third Eye activation (to develop awareness of the 'inner' dimensions)*
3. *Shadow work (healing/integration/transformation process of current trauma of the personality)*
4. *Heart Chakra activation (to aid the integration of the [Jungian] Shadow)*
5. *Kundalini exercises & the continuation of Shadow work (healing/integration/transformation of current to **previous life** trauma)*
6. *Crown Chakra activation (establishing soul contact/ expression of and alignment with the soul purpose)*
7. *Moving energy from the solar plexus to the Heart Chakra*
8. *Transmutation of sexual energy into the Kundalini center and from there up the spine to add it to the stimulation of the Crown Chakra*

**In General:** *The process of diverting energies from the lower energy centers into the higher energy centers and the transmutation of blockages (often trauma) to allow the free flow of soul force*

**Lower centers (personality & animal intelligence):** *On the level of and below the solar plexus (Sacral Chakra[sex organ], Navel Chakra[slightly below the navel], solar plexus Chakra)*

**Higher centers (soul intelligence):** *Above the solar plexus (Heart Chakra, Throat Chakra, Third Eye, Crown Chakra)*

*All Chakras are represented by glands on the physical level as for example the Third Eye (pituitary gland) or the Crown Chakra (pineal gland which can release a natural psychedelic substance called DMT through stimulation)*



## **Raising of the Kundalini**

Your next step after no-mind realization needs to be the activation of the Third Eye as described in the chapter “**Buddha Body Realization Technique**” on page 105.

***Do not attempt to rise the Kundalini if the Third Eye is not clearly activated. A premature rise of the Kundalini is dangerous. Do not be foolish! Do not hallucinate it! Do not fantasize it! Make sure that you experience re-observable phenomena that are not based on hidden psychological attachments or egoic delusion. Repetition to verify a phenomena is important. Do not get too easily excited.***

A successful Third Eye activation is indicated by an ongoing pressure slightly above the center between the eyebrows, the ability to charge it with the outbreath when focusing attention there, a change in perception (seeing vibrations, auras, energy fields, perceiving bending and morphing of “spacetime”), increased imagination and ability to visualize, vivid dreaming and many other phenomena.

Now, when you sit in meditation, preferable in darkness and silence, you close your eyes and charge your Third Eye by breathing in and with the outbreath you shift your awareness to its location. You continue this until you feel a strong pressure on your forehead above the brows.

Then shift your awareness to a spot one or two centimeters above the tailbone. Repeat the same procedure by charging that spot with the outbreath. At first there will be little sensation. Continue the practice until it starts tingling or itching. At a certain point of practice you will feel the sensation of heat at that spot which will travel upwards and cover the lower part of the spine.

When that is established you start visualizing golden or white light traveling up the spine until it reaches the top of your head. At first you will only be able to imagine it. With further practice you will be able to feel the energy traveling upwards without having to visualize. This will be tremendously exhausting and might feel like pushing a truck up a hill. This is to be expected and not out of the ordinary.

**Do not practice the rise of the Kundalini more than twice a day. The reason for this will become apparent:**

The sudden physiological changes weaken the body and much rest is needed. Your physical body and nervous system have dampeners that limit your maximum energy potential. The Kundalini will burn through these dampeners and on its path it will hit any blockage that exists within your system.

While Shadow work usually takes quite an effort, the Kundalini will quickly bring hidden trauma to the surface, since everything it hits it illuminates. That means it brings it to your awareness.

As such, expect intense emotions, mood swings, depressive episodes and probably physical symptoms of illness and exhaustion. The Kundalini aids you in increasing your frequency but it needs to expel or integrate through transformation anything within your system that limits your energy potential.

The Kundalini will also modify your nervous system and biological make up. It recalibrates the system so you, not the ego or personality, can be fully born into this experience.

These modifications will put a toll on the body. Therefore I encourage during the transformation to have a vegetarian diet and to drink a lot of water to allow the body to expel anything that keeps the frequency low.

**Heart Chakra activation to integrate the Shadow:**

With the intense emergence of the Shadow it is of importance to exercise compassion towards yourself. That means to engage in self loving actions and thoughts and to charge the Heart Chakra to assist in the integration process. You can charge the Heart Chakra by focusing on the center of your chest with your outbreath until you feel an energy field formed like a disc with roughly the diameter of one of your hands. You can also visualize the disc consisting of green light. Further you can sound the U as a single tone while you very slowly breath out. Make sure that you feel a vibration in the center of the chest. If not, vary the tone until the vibration is noticed.

In case of confusion, reread the chapter **Ceasing to wrestle the Ocean** beginning with **page 142**.

If you experience pain it is necessary to meditate by shifting your awareness into the pain so you can assist the Kundalini in the integration process.

When imagery & emotion of trauma resurfaces it is important to embrace it with an attitude of acceptance, love and forgiveness towards everyone in the memory including yourself. Stay with your breath and let go of all muscle tension (especially jaw, shoulders, hands) when this occurs to practice acceptance.

You might relive intense experiences of current & past life trauma including violent deaths, war scenes, sexual violence, torture and suicides.

The acknowledgment and reliving of those experiences is part of the Shadow integration process and needs to occur before you can safely interact with intense energies. Since unconscious impulses that you have not integrated would create issues once abilities become available to you. The ego wants to wield power but in order to wield it you need to surrender the ego.

“Until you make the unconscious conscious, it will direct your life and you will call it fate.”

- *The great psychologist, Carl Gustav Jung*

Once you have successfully guided the Kundalini energy up the spine the top of the head will start tingling. That means the Crown Chakra is beginning to be stimulated. Now, you can begin charging the Crown Chakra by visualizing a golden or white light beam entering the top of your head vertically. Other helpful visualizations can be the opening of a Lotus flower on top of the head or the imagining of a violet or purple disc slightly hovering above the head parallel to the ground.

Another technique is trying to shift your awareness a few centimeters above your head outside of your physical body. Once the top of your head starts tingling it indicates a successful stimulation.

If the Crown Chakra is continuously stimulated by you in meditation sessions you will experience direct forms of communication that are telepathic in nature.

### **Charging the Heart Chakra**

Some traditions see in the solar plexus center the “location” through which the personality is expressing itself. The personality, as you have probably realized, is a miniscule fraction of your actual awareness. Within the Heart Chakra lies the direct connection to the core self, which is unity and collective consciousness. In order to shift into an elevated state of consciousness from the individual to group intelligence it is necessary to shift energy from the solar plexus upwards into the heart center.

This is being done by breathing in slowly and while you feel the breath traveling upwards from below the navel to the solar plexus center, you visualize, once the breath reaches the height of the solar plexus, golden light traveling up the chest bone into the heart center. Continue this until you begin to feel a gentle energy field expanding from the Heart Chakra.

Intention of this work is to align the personality with the well-being of group consciousness.

### **Transmutation of Sexual Energy into the Kundalini**

Sexual energy is one of the most powerful creative forces in the universe. Therefore we are biologically driven by this force to reproduce in order for consciousness to have an infinite diversity of forms to experience, to express and get to know itself through them.

Part of our journey is to begin transcending our physical nature, so that our creative force is not controlled by instinct or conditioning but that we begin recognizing ourselves as source intelligence.

With that realization comes the ability to gradually be able to re-direct

energy within the physical vessel and to learn to adjust bodily functions if necessary.

The sexual energy can be diverted into the higher Chakras via the Kundalini. When you experience sexual arousal instead of falling into a habit of masturbation you can direct this energy build up into the Kundalini node above the tailbone.

First: Focus on your genitals in meditation then move the energy by visualizing golden light moving from the genitals into the energy center right between genitalia and anus.

Second: From there you visualize another connection from that energy center to the Kundalini node slightly above the tailbone. Push that energy along this line until the sexual urge subsides.

If you practice this, you will not have to compulsively act out sexual urges but can instead shift this energy into energy centers above the solar plexus via the Kundalini traveling through the spine. This will aid in evolving your state of consciousness.

Patience and compassion towards yourself is required. Try not to create a new form of ego that focuses on dominating natural instincts.

Transformation or re-direction of energy needs practice and for many the sexual desire is strong. To stay on the middle way, practice slowly detached from outcome. This aids you in not getting into resistance to physical experience.

Many who try to dominate their physical aspect end up creating a neurotic conflict within themselves which was one of the main reasons for the development of Sigmund Freud's psychoanalysis.

Because of a sexually suppressive religious conditioning many developed neurosis to cope with the sexual energy. Energy cannot be suppressed, it will find its way. Be aware that sexual energy will emerge either in a conscious or unconscious way. Many of the destructive sides of sexuality could be witnessed through acts of priests in the catholic church who tried to suppress their sex drive. Without any ability of transmuting sexual

energy celibacy is impossible. Celibacy can be a result of mastering the transmutation of sexual energy but it cannot be imposed on someone who did not develop this ability yet without having highly neurotic/unconscious results.

So do not deny your sexual nature, instead gradually transmute this energy to serve creative purposes which transcend egoic desire. Be aware that the suppression of sexual urges is not healthy. If you cannot re-direct the energy yet, masturbation is a healthy option until you can.

### **Orgasm – An Attempt at Union**

Sex can be seen as a metaphor on the physical plane for an attempt to come into union with source intelligence, achieving wholeness by joining polar opposites, therefore depolarizing and achieving fusion.

When feminine and masculine energy come into contact, they have the potential of balancing each other once they have integrated their shadows.

Sex is the closest we can come to emulating fusion on a physical level. The act can be profoundly spiritual as is recognized in certain traditions of tantra. Should for example simultaneous orgasm occur during a sex act, the ego illusion is temporarily transcended and the illusion of two beings dissolves into oneness. The Illusion of “you” and “me” is temporarily overcome.

This is one of the reasons why humans become sex addicted. Their spiritual instinct wants to seek out union, though their egos confuse it solely with the desire for sexual pleasure and turn it into fetishism. Enjoying creative sex is not an issue, attachment to it can create suffering.

Union cannot be achieved through temporary orgasm but through channeling the sexual energy upwards to reach the crown chakra and therefore achieving union with source.

## XIV. Shadow Work Realizing Yourself as a Complete Being

On **page 111** I have introduced you to the basics of shadow work. As a wise friend said to me: “We climb the same way up the mountain we fell down.” The falling down is seeking the illusion of separation from source consciousness as symbolized in the biting of the apple as it is metaphorically described in the bible. The “original sin” is in truth not sinful but required. The whole belief structure containing ideas of shame and guilt is therefore a misinterpretation. In order for source to know itself it needs to trap itself temporarily in a limited perspective to experience the ultimate from a limited view, as such to get to know itself through the illusion of not being source. This is the purpose of the ego. The “original sin” is not a sin but a desire of source to see its own reflection. For that the illusion of matter and spacetime is used. Since source is neither matter nor trapped in time, those limitations serve as a mirror to the ultimate self which can only know itself through the contrast.

In order for this illusion to be complete, source needs to have amnesia when latching on to a physical vehicle which we call birth. It wants to experience itself from the view of a singular person even though within its oneness it is plural and singular at the same time.

Our amnesia, which is in this game by design, allows us to be ignorant towards our true nature. As such the 'free will' illusion is created. This free will illusion is based on a universal loving principle. Within love all expressions of self are allowed.

Since source is love, even the principles of darkness, death, suffering, pain are ultimately loving. Again: Only through limitations can the ultimate be realized as its immediate contrast.

Even the perceived absence of love teaches you about love. Because once you realize love as ultimate reality you will do so also in contrast to the illusion of its absence. Therefore recognition of love becomes possible.

In what ways can source know itself? Source has created the illusion of ego

so it can pretend not to be itself, which is inherently playful. One of the biggest acts it can put on is the illusion of evil. Evil is simply distorted love. Though you might not be able to recognize it, within the illusion of evil the principle of love is hidden since “evil” allows you to recognize love through the contrast.

Remember a great hero story? Would the hero find wisdom, “slay the monster” (transcend the ego) and find love without a charismatic villain that is essential for the story to make those discoveries possible? Does the villain through his pain and selfishness not show the glory and selflessness as its perceived opposite?

Can the hero know himself without facing the villain, which serves as a catalyst, to bring the light of consciousness forth from within? Within the cosmic game even the villain cannot help but to be a catalyst for the emergence of love and wisdom. The villain does not know his soul though he makes the soul of the hero more apparent and aids in its recognition.

Would Ghandi have known himself without the British Empire? Did the British Empire not make the emergence of Ghandi possible? Would there have been a Ghandi without the British Empire? Contemplate about that.

What if I tell you that you are the hero and the villain at the same time but you are unaware of it?

What if I tell you that the greatest teachers of humanity, when they were innocent and ignorant (which can be used as a synonyms in this context), were equally trapped in the illusion of matter and time as you were? What if I tell you that they too became egoistic and greedy because they were scared of the illusion of pain and death?

Every being of realized light has acted out violence, has killed, has tortured and when they learned, through the law of karma, they found their light and abandoned ignorance as they struggled up the mountain. They had to transmute all the karma to awaken to become Gautama Buddha, Lao Tzu or Jesus Christ. And how amazed they must have been once they realized that they were never trapped but were instead the cause of all happenings once all ignorance was dispelled?



What we call evil, we call it so because we are ignorant/innocent. Evil is unrecognized light, the parts of us which we do not express love to and secretly reject. Everything you reject will show itself to you as an illusion which is a projection of your ignorance. The “evil” you see in the world is a projection of the conflict within yourself. What we reject we desire to eliminate. So, we try to kill our projections in the outer world. So, we are saying: 'I am raised Christian. I have learned being Christian (Hindu, Muslim, Conservative, Libertarian, Communist, Capitalist, insert any arbitrary identity) is good.'

Since you might draw your identity (ego) from heritage and programming, which is labeled good, everything that does not match or cannot be integrated into this programming, suddenly becomes evil in your eyes.

As long as you believe in evil you are in truth in resistance to yourself. How could Jesus be so forgiving if he did not remember his own ignorance, the suffering he caused as a result of it, and therefore felt compassion towards those who were asleep? In order to realize himself as love he needed to forgive himself and love himself unconditionally.

What is forgiveness? Forgiveness is letting go of all entanglement in memory which traps you in time. Drawing identity from memory is an investment in the story of space & time, so timeless self cannot be realized with that attachment.

You see, when you have memory of pain and it persists, then you have not yet been able to see that all beings that were involved in the painful memory could not have acted differently than their state of consciousness allowed them to at the time the memory of pain was created. When they do not know themselves, they cannot act as self and as such their confused actions cause pain. On the other hand they were all serving you, offering you catalyst to awaken to your own light.

Pain comes through the illusion of separation, since they felt separate they made you feel separateness. The answer lies in seeking union with all experiences.

Beings who cause pain are in a deep state of pain themselves. This is the wheel of karma.

Imagine: A man beats a woman, the woman gives birth to sons, once the sons become young adults, the woman starts punishing her sons unconsciously for expressing male traits. Those sons start unconsciously punishing their girlfriends for expressing female traits and the wheel of karma turns, you see? If you look for the cause of your suffering you cannot find it since the energy is thousands or even millions of years old. It was never personal, those who gave you pain were in pain. Because the collective is in pain. Do they not deserve compassion? They might blame their fathers and mothers, you might blame your father or your mother, so no one is touching the hot iron and delegates it unknowingly to the next generation to break the wheel of karma.

They were rejecting themselves because of past pain and teach their children to reject themselves.

Liberation from karma comes through full awakening to the present moment. Because when you realize your deeper consciousness, which exists outside of time, you see more clearly and are not trapped in the story. You go beyond identity and as such you are able to touch the hot iron and transmute karma here and now.

## **What is Karma?**

### **a.) Karma Yoga – Transmutation of Memory Energy Frequency**

Karma is memory energized at a specific energy frequency. It vibrates and resonates with events (manifestations) in life that have a similar frequency. When you experience a specific life situation and you feel to be a victim to it, that is illusion.

Your current situation is caused by memory. There are many layers of memory:

DNA, cell memory, memory in the nervous system, current life memory, previous life memory, molecules, particles all have memory.

Karma is the result of this memory attracting or generating specific life

events to come into manifestation. If your memory is painful it attracts more pain.

The ego might label this unfair. Though the ego is not aware that pain is there because we do not forgive. Forgiveness is not something we do out of ideas of greatness about ourselves, that is narcissistic. Forgiveness is the letting go of memory once we have learned through the investigation of those memories that everyone acted reasonably. Every layer of ignorance perceives itself as reasonable. In fact: No human being has ever acted without reason. If you cannot see the reasons, then you are ignorant of those reasons. Once we learn those reasons we can forgive. We see that those we label “perpetrators” were in tremendous pain and could not heal themselves and from their karma (memory) they created more of the same.

To break the wheel of karma we need to become aware of our timeless self, step out of the concept of time and therefore we step out of the memory of the localized ego and begin to see the world from source intelligence, unconditioned, ever desireless and embracing all things.

**To clarify:** *If you are aware of the present moment you do not act from memory as such you cease to recreate the past and deeper intelligence within you can creatively express itself, freeing you from the repetition of karmic action.*

When you are able to transmute your attachment to pain through forgiveness (developing a loving understanding [compassion]) you have changed the frequency of the specific memory and cease to attract or create manifestations that are painful.

Now, many when they experience pain feel it is alright to cause others pain, because their pain “legitimizes” this and the wheel of karma turns. Suddenly the next generations wonders: “Why are you giving your pain to us?” Without realizing that within the story of spacetime we all have been participating in the wheel of karma. No matter how we twist and turn it, everyone is responsible for the pain they carry.

In Zen Buddhism we say: No inside, no outside.

What you see as outside is a reflection of inside. When you are unconscious

of the inside you think there is an outside and the outside is not caused by you. Once you are conscious of inside you realize outside as a projection of inside, ultimately realizing, inside is outside, outside is inside. There is no cause and effect, cause and effect are one. Consciousness and its manifestations are directly linked.

If you see “evil” in the world, it simply means you are in resistance to yourself, you are not loving yourself, you have not forgiven yourself and you do not know that inside is outside. Become peace and you shall manifest peace, become love and you shall manifest a world full of love.

Why are you responsible? Because you are me, I am you, the “evil one” is you and me too.

There is nothing beyond us, nothing beyond you. We are one. We are singular but we are plural. My karma is your karma, your karma is my karma, my ignorance is your ignorance. How can we be awake if we do not wake up all parts of ourselves?

Healing means to integrate. It means to overcome all illusion of fragmentation, to put the puzzle pieces together. First you gather all the pieces lost within which you are unconscious about, then you can assist others in gathering their pieces (these are also your pieces, which the ego struggles to realize). And with every piece you re-discover and embrace with love and compassion, you learn forgiveness, let go of memory and increase in energy/light.

The light you seek is contained within your shadow. So what you dislike the most within yourself is the gate keeper, the great teacher that guides you up the mountain. Trust that teacher. Turn the shadow into light, learn the shadow was light all along and you will realize yourself as a complete being. One that incorporates white and black, light and dark, Kali and Shiva, destroyer and creator for they are one. Every act of destruction creates, every creation destroys, in fact: There is no creation or destruction, there is the law of impermanence in which everything flows from one state into another, seamlessly. Only when we focus on something we try to recognize as particular event or object, we believe creation or destruction to be true. The end of a particular pattern will always give birth to a new pattern. What we truly see is an infinite energy transformation process.

“One does not become enlightened by imagining figures of light, but by making the darkness conscious.”

“Knowing your own darkness is the best method for dealing with the darkneses of other people.”

— ***Carl Gustav Jung***, the great psychologist

**XIV.**  
**Lucifer & Mara**  
**The Light is brought forth**

There is an old Zen saying that if you meet the devil it is advisable to invite him for tea.

Much distortion and illusion has been created by mainstream religions when it comes to the understanding of the archetypal principle of the devil, the snake, Lucifer or Mara the demon snake. Much of this divide can be successfully healed through Jungian psychology.

I strongly encourage you that if you meet a similar archetype as a psychic event to respond with love and a peaceful curiosity. Though unthinkable for those who identify themselves as conservative religious followers, to become the alchemist or magician (the awakened soul) one needs to dissolve all polarities within.

As Kali & Shiva are one, equally Buddha & Mara are one and the Devil and the Christ are one as well.

This is ultimately true, not relatively. If you have read thoroughly you will have come to the understanding, at least intellectually, that the ultimate cannot be realized without experiencing the relative, subjective or limited perspective. Therefore Christ or Buddha cannot know themselves without equally embracing the limitation in order to go beyond limitation. Without ignorance there is no awakening.

Source intelligence desires to overcome the fragmentation of consciousness by integrating all parts of itself to realize oneness. When the Buddha awoke, source awoke. When source awoke, it realized that all its other parts were still sleeping and were in need of compassionate guidance.

The awakening of Jesus as the awakening of the Buddha coincided with an encounter with the Devil/Mara. Of course there is a profound relationship which deserves exploration.

Lucifer the fallen angel is a metaphor for a state of human consciousness.

You as soul have chosen to “fall” into matter. When you fell into matter you were clouded in ignorance/darkness. You had amnesia of your origins and began to trap yourself into identification with the material world. You began drawing identity/ego from the phenomenological experiences bound by the law of impermanence. This was the beginning of suffering.

But it was also the beginning of a great journey.

We needed to create the illusion of separation from ourselves in order to know ourselves. Therefore we distorted consciousness into fragments. The ascension tree (of life) can be seen as a process of putting the fragments back together and bit by bit we lose our amnesia.

I tell Zen students: That the only way to perceive impermanence is made possible through the contrast of permanent consciousness.

One proves the other. I can only know death and physical limitation if on some level I am beyond death and do not die.

As Alan Watts used to say: 'We know light, because we know dark, we know hot because we know cold.'

We learn through contrasts in order to realize we are not limited, do not die, are not trapped in time, we need to experience limitation, death and being trapped in time.

The devil/snake/demon can be our catalyst to make us realize we are light, since we cannot face it if we hold on to stories within matter (attachment).

If you cannot embrace the “devil” you cannot awaken. For a Buddha, awakened source intelligence within a human, is a being with no polarization. If you believe in good or evil you cannot make this leap in consciousness.

Often demonic creatures are symbolized as snakes, lizards and dragons. Now, would it make you curious when I say that the Kundalini is known as the snake that whirls itself upwards the tree of life? Reptiles can be seen to represent our basic animal and sexual intelligence. Denied, unguided and ignored they lead to acts that create suffering and we label them “devil”.

But profoundly understood the snake is guided up the spine (the tree of life) to sit in its crown and the lotus blossoms. Therefore the Kundalini brings the light to what is unconscious within you. The shadow, all parts unknown and rejected by you will need conscious integration.

Whatever you reject will be illuminated to allow the potential integration. Suffering comes from the experience of being separate from yourself. But in order to realize yourself the “devil” becomes your catalyst. Only when you embrace the principle of the fallen angel you will realize Christ/Buddha as your nature.

Consciousness that experiences conflict is fragmented, only when you chose to love can fragmentation be overcome.

All shame that you felt by falling into matter and losing yourself needs your loving attention and therefore you realize Lucifer as the light-bringer, who assists you in realizing the light that you already are. Everything that stops you from entering a deeper state of intelligence will be made painfully obvious.

I would encourage you to ponder on this magical/alchemical law:

**Energy cannot be blocked, it can only be re-directed or transformed.**

Any attempt at fighting the devil, strengthens the devil.

Any attempt at defeating the ego, strengthens the ego. Should you develop a compassionate understanding of the ego, should you love it, you will go beyond it. Transcending without embracing does not happen.

All ideas of sin, shame and guilt trap the soul into ego identification. Only through a willingness to embrace the inner journey into the dark cave of the psyche with the light of love can the beast be transformed into true understanding. When you reach true understanding you will awaken. When you are awake all need for understanding is dropped.

When all need for enlightenment is surrendered, you will be enlightened.



## XIV. A Conversation 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 towered 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 will 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 drops separating from the ocean and returning, signaling birth and death. Just like water evaporates from the sea to form clouds, we separate from the ocean of consciousness to form bodies. When it rains the cloud dissolves and the drops return to the sea, when our physical vehicle decomposes we return to the ocean of consciousness.

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"*

**XV.**  
**A Name as Heavy as a Mountain  
and as Light as a Cloud**

Curiosity overcomes fear and the illusion of identity will ultimately be superseded by knowledge of self.

Knowing and self are one.

I have been reflecting on if it would be wise to publish this part of the book with regards to the current state of consciousness in humanity.

Messages, though genuine, might temporarily push those away who cannot integrate these dimensions of knowing into their perception. Those, who as of yet, deem them too fantastic, might feel repelled and opportunity to awaken for them is delayed, though ultimately never lost.

Awakening is unavoidable, the same way as a flower goes through all the stages of its growth. Even a little seed carries the full potential of tree within itself. As does the Lotus opens, it is inherent its nature, so does the human find the Buddha or Christ within and without as the cause of all things.

Once a certain mass of consciousness has been reached through the accumulation of experience, then the road back to cosmic consciousness is desired and ultimately found through the path of the Buddha or the heart of Christ, which is a difference in terminology only. These are synonyms for a universal state of the realization of source consciousness.

I wish these messages might help those who are on the road to self knowledge which means realizing their Christ/Buddha nature and therefore their oneness with all being.

In this book I spoke of several key experiences but for what I am about to explain next it is important to put them into chronological order:

1. First I discovered the no-mind state through surrendering to suffering after a loss in this current life experience
2. The “inner teacher” awoke and I started writing all the Zen anecdotes collected in this book.
3. I was baffled by the precision of the writing and since I was born as a German I could not understand why this knowledge about Zen existed within me since in this lifetime I had no contact with any Zen school and did not receive any formal training.
4. Roughly two years later I re-discovered previous life memory during a psychedelic travel of being Zen Buddhist teacher in 13<sup>th</sup> century Japan and that my current life partner was indeed my wife in the past and we gave rise to three children, two boys, one girl.

After those discoveries I became curious. I started investigating who I might have been.

I read Dogen's Shobogenzo and some of the writings seemed quite familiar to me. I started reading about his students to see if something would strike a bell.

I found photos of the Byodoin and Kennin-Ji temples in Kyoto that sparked intense emotion and recognition.

The breakthrough though came during another psychedelic experience.

I was sitting on my bed while having a vision of painting Chinese characters on white paper.

I saw myself drawing the circle with black ink, an important Zen symbol, I realized this was memory of being in a temple in China and then it struck me.

One Japanese monk in the 13<sup>th</sup> century traveled to China to ultimately meet his teacher, the Old Buddha of the Mountain, Rujing. After going through

two years of training he returned to bring the teachings of the Buddha to his home country.

This monk was Eihei Dogen.

I was shocked and felt overwhelmed with disbelief.

I yelled: “No! No way! This cannot be true!”

A telepathic voice answers and says: “How else can you explain it, that you woke up this life?”

I replied: “But Dogen was not married.”

“Not everything is in the history books!”, replied the voice.

I was in resistance towards this revelation. And I would not be surprised if the reader experiences that resistance right now while reading these lines.

In truth, neither am I Julian Polzin nor Eihei Dogen. This are two of many roles I have been playing in order to find myself which is yourself as well, since we are all self. These identities do not really exist since they are part of the illusion of time which is maya (Buddhist term for illusion), these are creative expressions of being but they cannot be hold on to as they are bound by the law of impermanence. Identities come and go, likewise you change they way you dress during your current lifetime as a creative expression of you. As a child you dressed in in a certain way, as a young adult you dressed in a certain way, as a senior you dress in a certain way, while changing appearances who you are does not truly change.

Identity is not who we are. Though the identity might be manifested as bamboo, we are the hollowness in the bamboo.

For those trapped in identity, me saying I was Dogen might appear as a bold claim, an egoic claim. As long as ego dominates the perception only ego is seen as motivation in the world and reasons beyond ego are not recognized.

If you see me as more than I am or as less than I am, then you see illusion. See me beyond ideas and you will see yourself clearly.

Dogen was like the dissolving smoke of incense. This incense or flavor travels through space and while the smoke is impermanent space remains.

Since I was told who I am, other beings, I shared experiences with in different lifetimes, have reached out to communicate to me the teaching.

Memory is slowly returning through examining the phenomena of consciousness in meditation. I have experienced several flashbacks of past life memory returning when it resonated with an experience in the present moment.

The shadow of my work is reaching out to me into this lifetime.

Julian feels as heavy as a mountain knowing to carry the legacy of the work done in other incarnations. The spirit feels as light as a cloud having overcome the limitations of identity and knowing that ultimately all is well and all difficulty arises only within the illusion of time. Experiencing heaviness and lightness simultaneously is both true, there is no paradox and only from the perspective of identity the perfect harmony of all things is not recognized.

Ultimately, there is no legacy. Nothing can be gained or lost in this impermanent world. Only love and wisdom transcends time. And time is now.

To act from the level of now, which is ultimate reality, we begin an integration process to bring all of being into alignment. This starts with the conscious integration of the personality into spirit.

So why speak about this now?

I want to make it clear that most of us do come back into the world that we leave behind when our physical vessel dissolves. There is no escape from our doing. Everything you do right now creates the world you live in. If we

do not work on our transformation you will come back to a world were suffering is the human condition since you/we lived unconsciously. In order to live in a world were consciousness, compassion, love & creative expression form a new society we cannot rely on something outside of us to do the work.

Because the “outside” is a reflection of your “inside”. So, there is no inside or outside, there is a seamless connection between your state of consciousness and the world as a physically manifested reflection of it. They are one. Whatever you reject you will experience. As such, face what is within you and transform it as such you shall see the world transformed, a world that you will re-enter with facing the consequences of your conscious or unconscious deeds.

The presence of your brothers & sisters can be felt. Mankind is not alone on its path to illumination. Many teachers choose to be reborn to offer assistance by serving as a catalyst for spiritual realization. The path of Christ is open, as is the path of the Buddha and many masters are pointing the way, teaching us how to move away from institutionalized religion to the liberation of the soul from the trap called identity. Sages can be found all over the world, born into many traditions but ultimately going beyond the limitations of the traditions they were born to.

Do not see them as holy for you make their achievements unattainable. The ego will say: “I cannot become a Buddha, I cannot become Christ for they were holy, pure and great. Look how flawed I am!”

Here in the illusion of time they experienced themselves in a human vessel facing the same trials & tribulations as all of us. So, understand the Buddha and the Christ faced their fears, their despair and went on to find liberation from the human condition, to transcend it and chose to do the work necessary to point their brothers and sisters home.

With the fusion of practical mysticism, which empowers direct access to

the realms of original mind, and the modern sciences mankind will reach knowledge of self.

As such my current personality Julian attempts to communicate the fusion of western and eastern traditions, being born in the west but carrying the mystical knowledge of the east, and to assist the evolution of modern concepts within language to make this possible.

I encourage you to know yourself beyond the personality, then you can begin to enter realms of spirit.

Ultimately, names, legacies, stories are merely a game. Ideas of being small or great are illusion. Every grain of sand contains the whole universe as the one energy only appears complicated through the infinite variations of a single theme. The infinitely small is the infinitely great. Let go of all things and you become all things.

As you are breathing in and out, the cosmos is breathing in and out. The great wonders are hidden in every step you take. Though they appear great or small to our limited perspective, while we are walking on this earth, they are just as they are. Not more than that, not less than that.

“To study the Buddha Way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of enlightenment remains, and this no-trace continues endlessly.”

— *Dōgen*



## **Be the Snail**

In my attempts to fully remember who I am I occasionally experience impatience. Catching my own shadow is a futile endeavor, it is an ego trap to reach out to past achievements, since all realization is beyond time. In the effort to grasp oneself, one loses oneself.

I remember sitting outside next to the fields and watching the grass waving in the wind. Two snails were crawling through the grass.

Dissatisfied with the inability to break through a 'dimensional wall' in meditation, I had a telepathic conversation with teachers.

While this dialog is ongoing, I experience the thought: “Nothing is working out.”

One of my guides says: “This is not correct, everything has been a success.”

“What do you mean by that?”

“Have you not refused to fall into the social conditioning since you were born no matter the challenges? Despite all difficulties, you persisted.”

Suddenly he adds: “Watch the snails.”

Looking at the snails I was astonished. They had traveled several meters without me noticing.

“You see, the snail arrives. It is not concerned with arriving or the speed at which it travels but it reaches its destination. When practicing meditation, be the snail.”

## **Daughter**

A few days ago I had a past life vision in meditation. I was walking in a forest in Japan, wearing monk robe while holding the hand of my little daughter. She was upset about something, expressing that she struggled

achieving a breakthrough in practice.

Then I saw two snails in the woods and said to her: “You see, be like the snails. They appear slow to us. Though a snail has no ideas of arriving and yet it arrives being joyful in the process.”

She smiled and felt at ease.

### **The Teaching can never be lost**

I remember seeing a beautiful Buddha statue in a shop. Even though I struggled financially I could not help but buy it. It was tall but not heavy. I started carrying the Buddha through the city. Some people smiled at me amused.

Suddenly the Buddha became heavy. Sadness and fear of the Buddha falling and breaking arose. I thought: “This does not make sense, it is not the real Buddha. It is just an object. Why am I experiencing fear?”

I waited at a tram stop. A past life memory vision occurred. In the twilight of dawn I saw a temple burning down. Monks were around me crying and lamenting. I saw the orange fire rising tall in contrast to the dark forest. A deep sadness overcame me.

A guide spoke to me telepathically:

“Do not worry. The teaching can never be destroyed. Is your return not proof? Being is teaching and wherever is being the teaching will arise. It might be forgotten but it will always emerge.”

Within the illusion of time we forget who we are. Intelligent beings evolve to a point when they begin remembering. Even if all Buddha ancestors would perish. The teaching would emerge, such is the law.

Then I realized: Carrying the Buddha statue was a metaphor for carrying the burden of the teaching. That is why it felt heavy. The potential of breaking it reminded me of the destruction of a temple we build in Kyoto in the 13<sup>th</sup> century which was set on fire by other Buddhist sects who felt threatened by our methods of teaching.

As many mystics I was called a heretic since I showed the current paradigm to be illusion. When we invest in illusion truth appears as a foreign object threatening our very existence. As such compassion is required.

## **I, Annunaki**

“We knew the world would not be the same. A few people laughed, a few people cried, most people were silent. I remembered the line from the Hindu scripture, the Bhagavad-Gita: Vishnu is trying to persuade the Prince that he should do his duty and, to impress him, takes on his multi-armed form and says, 'Now I am become Death, the destroyer of worlds.' I suppose we all thought that one way or another.”

*- Robert Oppenheimer, reflecting on witnessing the effects of the nuclear weapon he helped designing*

I repeatedly watched Oppenheimer making this statement. It touched me deeply. It was later revealed why I felt moved seeing the pain and regret in his eyes.

In one of my visions I saw human bodies floating in the river Tigris. There way of clothing appeared Babylonian. I watched it with a deep feeling of regret and knowing to be the cause of this.

I incarnated as an Annunaki officer thousands of years ago, knowing I had given the order to use a nuclear weapon on humans who were opposing the 'gods who came from the sky' to exploit the resources of earth.

I am not sure, If as a soul I made the choice to be born human as a result of seeing the suffering I had caused.

Though I asked guides: “Why was this shown to me?”

“There is no karma involved with this anymore, since this was a long time ago. We wanted to show you the power of forgiveness. You were forgiven, can you forgive your sisters and brothers?”

## **Master**

Once I was seeking out my former teacher Rujing in meditation. I saw a wooden house in a jungle, high in dark green trees. I felt I was sitting with someone on benches on a veranda playing the traditional Chinese game Go.

I did not give much importance to this experience. As it could not see the connection at the time.

A few weeks later a friend of mine came to visit to collect something he had stored in the cellar.

While I am on the balcony he suddenly approaches me and says:

“Julian, do you want this old Chinese Go game?”, and puts the box containing the game into my hands.

## **Encounters with Love**

I remember sitting on the graveyard when I felt an energetic pull through an alley of trees to a specific spot. Curiously I walked to sit down on a bench at this spot to meditate without any result.

I thought this might have been a fluke.

For a few weeks I kept seeing myself during meditation sitting at the head of a Japanese meditation hall. Holding prayer beads in my right hand, wearing a black Kimono, while sunlight pierced through the thin walls.

I began writing about past life memory. Through this I came into contact with Stephanie Patel who assisted many with her abilities as a medium.

During a conversation some teachers and friends, who were at the moment not attached to a physical vessel, spoke through her.

They said: “When you feel like going for a walk, go for a walk and we will talk to you. When you feel like sitting, sit and we will talk to you.”

After a lengthy conversation I felt the sudden impulse to go to the same

spot on the graveyard I felt pulled to a few weeks prior.

It was midnight already. I went there in the dark, found the same spot and sat on the bench.

Again I saw the Japanese meditation hall appearing with me sitting in it. Then I began feeling the presence of many beings.

Buddhist monks shining in golden light began entering the hall and sat down for meditation. They came by the hundreds. I experienced an overwhelming sense of love and unity.

These were many souls I traveled with before. I did not remember names but they reminded me of being family beyond identity.

After a while I got up and while I walked back to my home they walked with me, I could even feel the encouraging touch of hands on my shoulders. They were letting me know that I do not walk alone, that they are with me in every step and every breath along the way.

They showed me a vision of how we used to take walks as monks in the woods. I could see us joking and laughing.

## **Fire**

My wife one day developed blisters on her hands, feet, shins and face after meditation.

She wondered where this suddenly came from. I had the thought that she was terribly burned in one of her incarnations. This I kept to myself in order to not influence her possible discoveries through my suggestions.

When she went into meditation again, she heard a voice saying: “Oh, this burns” and saw a flash or explosion.

After that experience the blisters began disappearing.

## **Mountain Buddha**

One day while sitting in meditation I sensed a presence behind me. Curious about that sensation I turned around and opened my eyes. Even I could see no one I felt there was a being standing right in front of me.

I seemed to feel an obvious hostility from it. Since I was in a state of deep meditation I experienced no fear and invited the being to communicate with me.

Suddenly, painful images arose within me showing me chronologically from early childhood to present day all traumatic experiences Julian had witnessed.

Knowing I was not Julian I watched it without resistance. I felt the entity was fishing for identity and I was not biting.

After all images passed the entity disappeared.

Weeks after this experience I was told telepathically: “Master Rujing wanted to see if you are still identified with the person.”

The Master disguised himself as a hostile entity to test my composure. I felt grateful for his lesson.

## **Divine Mother, Bearer of the Way**

One day in meditation, I was watching the smoke of incense dissolve into space.

I thought: “Like smoke we are.”

I was referring to the impermanence of our bodies and personalities.

The next day I read the following words of Master Suzuki:

“Dōgen-zenji lost his father when he was three and his mother when he was eight. His mother was a Fujiwara, the most eminent family of the time. She had full experience of the teaching of transiency, and

she wanted Dōgen to be a priest of great sincerity. He decided to follow her will. After his mother died and he sat by her cold body; he reached a profound understanding of impermanence, watching a few lines of incense smoke drift. Dōgen said, "I can walk on the edge of a white blade. I can do without food and drink, but it is not possible for me to forget my mother's last words."

Mother's passing gave rise to the determination within me to find the great way. This was her gift to me.

I realized how we are in this moment is a direct continuation of who we were. Similar patterns and thoughts arise, though different in personality the being animating the personality inherits knowledge, thoughts, memories of all the personalities it allowed itself to experience.

A few days later I sat in meditation in the psychotherapy office.

An image formed: I saw two tree lines left and right of me and the blue sky with a few clouds. I realized I was looking up and was on a path within a forest.

This path led to a beach.

A five year old Japanese boy was standing in the sand, joyfully, holding the hand of his mother who wore a beautiful white Kimono.

I was this boy.

I came to understand that we do not lose the ones we love. We simply temporarily separate to go on an adventure within a collective dream of self-discovery and expression.

As we recognize that nothing lasts, that everything is trapped within the law of impermanence we come to the understanding:

The watcher of impermanence cannot be impermanent. You know death because you know eternal life, how else could you recognize death if you knew nothing to compare it too?

“When something dies is the greatest teaching.”

— *Shunryu Suzuki, Zen Mind, Beginner's Mind*



## **Closing words**

**When the fire reaches the mountain top, you shall know yourself.**

**You are all the wisdom that has come before you.**

**Understand the magic of existence and non-existence. Know them to be one and hear the law:**

**I. Accept this world, for it is exactly as it needs to be.**

**II. There is no good & evil, there is only energy.**

**III. This the stage on which we are allowed to experience ourselves.**

**The biggest mystery is right here, right now. Right under and behind your nose and eyes.**

**Being on this journey is not important. It is not unimportant either. It is neither good, nor is it bad. It is neither great, nor is it small.**

**Though it is complex, true understanding is simple. All Buddha activity begins sitting while observing your breath.**

**Rejoice Children of Buddha for we are awake in this world.**

“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*, (1200-1253, 1984- )

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## 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 rather teach meditation techniques, 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:**

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**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

**Ekhnath Easwaran:** The Upanishads

**Robert A. Monroe:** Journeys Out of the Body; Ultimate Journey

**Stephanie Patel:** No Off Buttons

**Alice A. Bailey:** A Treatise on White Magic

**Ra:** The Law of One

**Ram Dass:** Be Here Now

**Dr. Joe Dispenza:** Becoming Supernatural

**Gerald Clark:** The 7<sup>th</sup> Planet Mercury Rising