

DISCOVERY OF THE PRESENCE OF GOD

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FOREWORD

Prior written works plus recorded lectures have provided an organized body of information and verifiable data that have occasioned numerous study groups worldwide and translation of the works into the world's major languages. Consciousness research has resulted in the widespread dissemination of essential information not previously available to mankind.

While the primary thrust of consciousness research was to facilitate spiritual awareness and identify verifiable truth, it was also educative to apply the same techniques to elucidate the evolution of consciousness and its expressions over time as various facets of civilization and history, as reported in Truth vs. Falsehood. These included a study of the world's great religions and the verification of teachers and teachings of spiritual truth over the ages, which are of great pragmatic value to the spiritual seeker.

The totality of the foregoing results in a distillation of critical premises that constitute the essentials which need to be known in order to facilitate the evolution of spiritual consciousness in the individual seeker. This is especially so for the serious devotee of spiritual truth as the pathway to Enlightenment. The way is both confirmable and subjectively experiential. Thus, the pathway of Devotional Nonduality is a direct course to Enlightenment via clarification of core essentials that merely await activation by decision, intention, and dedication of the will.

While revered literature and scripture by teachers of spiritual truth and enlightenment are available worldwide, their historic works were not written, verbalized, or contextualized for ready comprehension by the modern person who is now more formally educated. The current human mind is often put off by seemingly extraneous teachings that are intertwined with traditional religions, such as unfamiliar languaging or ecclesiastical doctrine that incorporates primarily ethnic observances of time and location. By over-inclusion, the extraneous becomes confused with the essential, thereby decreasing appeal as well as credibility and clarity.

For truth to be true, it must be so throughout time, which means, therefore, that it must be verifiable and confirmable in the present day as well. The Realization of Truth is thus not only a radical, experiential, subjective state but also a condition that is confirmable by the methodology of consciousness research. Thus, the Reality of a spiritual state is verifiable both from "within" (experiential subjectivity) and from "without" (confirmable objectivity), i.e., validated by Descartes' *res interna* (*cogitans*) as well as *res extensa* (the world as it is). Therefore, in order to serve the objective requirements, included are the calibrated levels of all chapters, the work as a whole, and important statements. In addition, in Appendix C there is a description of the simple technique whereby any integrous person can independently confirm the level of truth of any statement or principle, the validity of which does not depend on a specific teaching or belief system.

PREFACE

The discovery of the method of how to tell truth from falsehood, and also how to calibrate the verifiable degree of levels of truth, opened up for examination and redefinition the entire human experience over vast periods of time in all of its cultures and expressions. As in the discovery of the compass, telescope, or computer, the new information recontextualizes common human beliefs and experiences and examines them from a higher perspective and clarity of definition.

Like prior advances of knowledge, new discoveries result in a mixed response of excitement and pleasure from the more adventurous to argument and resistance from the pessimist or skeptic. Thus, while part of the mind is stimulated and uplifted by new discovery, another part longs to cling to the familiar, even if it is flawed or grossly incorrect.

New discovery brings challenge as well as promise, and actual value is derived from practice, application, and experience over time. Of value in the advances in the understanding of consciousness are redefinition, clarification, and recontextualization that reveal new meanings and comprehension at greater depth.

What follows is a distillation of pragmatic applications of confirmable truth for seriously committed spiritual endeavor, and to that end is this work dedicated. *Gloria in Excelsis Deo!*

***Gloria
in
Excelsis Deo!***

INTRODUCTION

The straightest way to spiritual evolution and advanced states of consciousness is via the field of consciousness itself, which is the nonlinear Radiance of Divine Energy that is the substrate of all that exists. The condition of Enlightenment is the state of pure Radiance that shines forth as the Presence/Self. The Self is the essence of spiritual existence and Reality as subjectively Known by virtue of effulgent Identity.

The Radiance and Effulgence of the nonlinear Self are autonomous, consequent to relinquishment of the linear/ego positionalities and emotions that preclude their realization. The phenomenon of Enlightenment is thus analogous to the shining forth of the sun when the clouds have been removed. The radiance of the sun cannot be 'acquired', 'forced', or 'obtained', all of which are linear concepts consequent to the suppositions of the ego/mind's belief in cause and effect.

There is no 'cause' in Enlightenment anymore than there is a 'cause' of God. Such ideas represent misconceptions of theology and limitations of the dualistic, linear ego/mind. Thus, one does not 'get' Enlightenment, nor is there any personal self to whom the condition could be applied, much less held as a quality or attribute.

The way to Enlightenment is simply that of surrendering the barriers that preclude the state of Realization. The personal self, therefore, does not become enlightened but instead falls away and is replaced by the previously obscured Reality of the Self as the Radiance of God Immanent. This is in contrast to linear concepts and beliefs about God as being primarily only transcendent and therefore 'elsewhere' in time and location.

The purpose of the work here presented is to share the subjective unfoldment of Inner Realization in such a manner that it potentiates the process in the student and provides the essential information that facilitates the major evolution of the Subjectivity of Reality to Awareness. The intention is to potentiate the spiritual aspirant's inner search for the ultimate source of Existence as the Radiant Divinity that is simultaneously 'within' and 'without', and simultaneously neither, yet both.

The pathway described represents the concordance of Devotion and Truth plus intention and inspirational confirmation by experiential and testimonial declaration. Thus, the literary style is declarative rather than the customary provisional or tentative. The Inner Reality resonates as the Absolute, which is of a different quality as a consequence of its Source. The style of presentation is itself designed to facilitate the resonance of recognition that awaits activation in the seeker since the Self of the reader and the writer are actually one and the same.

To summarize, the purpose of this presentation is to provide the essential information needed to successfully pursue the pathway to Enlightenment, along with practical guidelines and methods of applying the information to the seeker's personal inner states of spiritual evolution. Therefore, what follows is neither philosophy nor metaphysics, neither pedagogy nor theology, but is instead a distillation of the core truths of Spiritual Reality as they become progressively discernable and experientially comprehensible along the progressive path.

Because spiritual evolution does not proceed along a logical, linear, definable, predictable timeline, what could be considered very advanced instruction is presented from the very beginning and recurrently throughout this treatise/manual. Important themes are represented, as comprehension is facilitated by context and familiarity.

Herein is provided all that one needs to know to reach the state or condition of consciousness termed Enlightened/Self-Realization/Jivanmukta/Liberation (calibrates as true).

Section One

The Spiritual Process

Section One

Overview

The ultimate Truth is radically subjective and also confirmable by consciousness research. Both ways will be described in the sequence of their emergence with the development of an empirical science of consciousness. Subjective, experiential mystical states of advanced awareness and enlightenment can now be verified objectively by a method that transcends both time and place.

Subjective: Experiential

Prior to age three, there was oblivion. Then, out of the void of nothingness, there arose a sudden and shocking awareness of personal existence, as though a strong light had been turned on. Spontaneously, unwelcome and without words, came the awareness of existence itself as the experiential basis of the subjective state. Almost immediately arose the fear of its seeming opposite—the hypothetical possibility of nonexistence. Thus, at age three, there was confrontation with the dualities of existence versus nonexistence as the Ultimate Reality, and the polarity of the Ultimate Reality as Allness versus nothingness. The experience was totally nonverbal but overwhelmingly and starkly confrontive.

Ordinary childhood activities were boring, and refuge was sought in philosophy and an introspective, introverted lifestyle. Academic success was easy and led to the eager reading of Plato, Aristotle, Plotinus, and others whose minds had become mental companions. On the other hand, beauty was entrancing, and appreciation for the great cathedrals and sacred classical music led to the study of music and voice as a boy soprano in the choir of a great cathedral.

Home life was rural and Episcopal. Late one day, as a paperboy in a blizzard after dark, refuge was sought from 10-below-zero winds. Relief was found in a hollowed-out snow bank, and then emerged the exquisite onset of a state of consciousness in which the mind melted and became silent. A Presence—timeless, gentle, yet infinitely powerful—pervaded, and its overwhelming Love replaced mentalization.

Time stopped and the awareness of Oneness with eternity replaced all thought or sense of a personal self. The 'I-ness' of the Presence revealed itself as Allness. It was knowable as being beyond all universes—unspeakable, invisible, all pervading, inexplicable, and beyond names. Subsequently, all fear of death disappeared, and life continued spontaneously of its own accord. This state was never mentioned to anyone.

Then came World War II and hazardous duty on a minesweeper, which was facilitated by the loss of the fear of death. The demands of earthly life insisted on being given attention and involvement. The reenergizing of the intellect enabled successful academic years, graduation from medical school, plus years spent in psychiatry and psychoanalysis. The development of a huge psychiatric practice in New York followed. After twenty-five years of exhausting work, the yearning to return to the Truth and the Presence of God as the State of Bliss led to a resumption of intensive meditation.

One day, while walking in the woods, there came unasked a massive revelation of the totality of human suffering throughout all time which resulted in an overwhelming feeling of shock and dismay that 'God could allow such conditions to occur'. The mind blamed God and then became atheistic. The burning question still persisted: If there was no God, then what was the core of the truth of existence?

Buddhism was attractive because it avoided the use of the term 'God'. There was despair at having lost the revelation of Reality. This led to intense meditation and a driven inner searching for Truth itself, eventually resulting in severe existential depression and desperation.

As the depths of the psyche were explored with fixity of purpose, the intense meditative state led to realms of severe despair and eventually to the depths of hell in timeless dimensions of eternal agony in which one is forever cut off from the Light. The depths are endless, and one comes to the knowingness of the meaning of "abandon hope all ye who enter here." The terror of eternal isolation followed without any hope of its termination or even relief by extermination, for there was not even the possibility of death as the ultimate escape.

Next followed the surrender of hope itself, which was replaced by a timeless dread. Then, from within, a silent voice cried out, "If there is a God, I ask for help." This was followed by oblivion, and then the mind went into a state of silence.

Finally, awareness returned, but the appearance of the world had changed and was dramatically

transformed. It was now a silent, unified Oneness, magnificent in its brilliance that shone forth the Divinity of all existence. It magnified a single remaining discordant disparity—the persistence of a personal sense of a self as the core of one’s life and existence. It was clear that this also had to be surrendered to the Presence. Then the fear of real death arose as terror. But with the terror also came the knowingness of an instruction from Zen Buddhism: “Walk straight ahead, no matter what—all fear is illusion.”

The necessity to abandon and surrender the identity of self as the source of one’s existence was a powerful knowingness. The will to live, the seeming core of life itself, was then surrendered to God, followed by a few moments of terrifying agony and then the experience of death itself. This was unlike bodily death where one finds oneself suddenly free and looking at the body lying there, which had happened several times previously. No, this is the first and only time that death can be experienced. The finality of the death was overwhelming. At last, the agony was over and was replaced by splendor and magnificence—infinite stillness, silence, and the peace of profound Infinite Love. The mind was dumbfounded and overwhelmed with awe. It then became silent and disappeared.

Henceforth, only the Presence prevailed and all emerged autonomously without a personal will or motivation. The condition was a permanent replacement of the personal self—a silent, universal, timeless Presence by which the totality of Allness replaces any prior states of consciousness or the presumption of a personal self or ‘I’.

Curiously, without motivation, the body moved spontaneously and continued to perform activities that were autonomous as there was no ‘thinker’ to think, no ‘planner’ to plan, nor any ‘doer’ to do. All occurred of its own essence as potentiality expressed itself as actuality. The condition can best be described as the Unmanifest’s becoming Manifest. Henceforth, life unfolded on its own. The condition was unspeakable, and no mention of it was made to anyone for more than thirty years. The condition eventually required leaving ordinary worldly life and moving to a remote rural area for years of meditation, solitude, and adjustment to the state.

Within the condition, understandings spontaneously arose that were without thought. As a prior Hinayana Buddhist, I had believed that the ultimate reality of the Buddha nature was ‘Nothingness’, or ‘Void’. That was an error because voidness itself is a belief system that, however, had recurred as an experiential reality during meditations in this lifetime.

With the constant pursuit of the pathway of negation (attachment or aversion to form), the condition of voidness would return—enormously impressive, infinite, beyond space, time, or description; omnipresent, all-pervasive, and beyond all thought or volition. Yet, despite its seeming nonlinear totality, there was the awareness of the absence of a critical quality that had been experienced as a youth in the snow bank—the exquisite softness, the at-homeness, the familiarity, the recognition of the essence of the totality of Reality as all-inclusive Love. This quality of Love is beyond joy or ecstasy and is intrinsic to the state of Peace.

Strikingly, the Void is very similar to the Ultimate State, except that it is devoid of the Love that is the very essence of Divinity. Without Love, the Void is like infinite, timeless, empty space. Devoid of the quality that identifies it as Divinity, the Void is a limitation. This appeared to be the final, great polarity/duality of the seeming opposites, the resolution of which permitted the Realization of the Self as the Allness and Oneness out of which Creation emerges. (The above paragraph calibrates at 1,000.)

The Development of Consciousness Research

After years of solitude, there was a stirring to once again include the world. People asked questions, and so a sharing/teaching function began. Yet, there was still no way to explain the inner state or demonstrate a pathway other than by the traditional modes of providing information, inspiration, and instruction on meditation.

Then, fortuitously, there was an invitation to attend a lecture on kinesiology in a class taught by Dr. John Diamond. While the class and the teacher contextualized the kinesiological response as a local phenomenon, it was witnessed by this state of consciousness as an impersonal response of universal consciousness itself. It was obvious that the field of consciousness is like an infinite, motionless electrostatic field capable of responding concordantly to the level of strength of the energy of a stimulus.

It was easily demonstrated that what is true or prolife resulted in a positive response (“yes”). In contrast to falsehood or a stimulus of energy inimical to life, the response was muscular weakness (a “no”). Then it became clear that the response was actually not a “yes” versus a “no,” but a “yes” or a “not yes.”

With study, the kinesiological response was found to occur along a gradient that was aligned with the

level of energy of a stimulus. A spectrum of responses appeared concordant with the quality of the stimulus. This observation led to the experimental improvisation of an arbitrary mathematical scale.

Critical to the development of an empirical clinical science of consciousness calibration research was a fortuitous observation that whereas fluorescent light, pesticides, and artificial sweeteners made everyone go weak, they did not do so in a group of students of A Course in Miracles after they had progressed to about Lesson 75 (the Course consists of 365 daily lessons). Thus, the kinesiological response was related to the level of consciousness (cessation of seeing oneself as a victim of external 'causes' and re-owning one's power).

By research and observation, it was discovered that all life in all its expressions reflects an innate level of energy, from weak to strong. This spectrum led itself to the development of a calibratable numerical scale that proved, however, to be impractical due to the extreme numbers that were required to keep pace with their numerical designation. This problem was solved by utilizing a logarithmic scale (to the base 10) that permitted the pragmatic use of an arbitrary scale ranging from 1 to 1,000.

Calibration level '1' reflected the first discernible energy of life (consciousness) on this planet (bacteria) and continued through the plant and animal kingdoms to level 1,000 as the ultimate possibility on earth. Level 1,000 turned out to be the consciousness level reached by only a few people in all of human history—the great avatars, such as Jesus Christ, the Buddha, Krishna, and Zoroaster.

The energy-spectrum scale numerically reflected the calibration of the consciousness level of all possibilities of animal or human life. By use of the scale, one could track the evolution of consciousness from its first appearance as life to its ultimate expression as the state of Enlightenment itself.

There followed years of research and application of calibrating the consciousness levels of thousands of individuals, places, concepts, writings, belief systems, emotions, intellectual levels, and even more importantly, all spiritual states, religions, spiritual teachers, spiritual pathways, saints, and sages. In every religion, the mystics (i.e., Self-realized, Enlightened) calibrated the highest on the scale of consciousness but were very few in number.

On the calibrated scale, 600 was the level that differentiated enlightened states of nonduality from saintly, unconditional states that calibrate in the high 500s and include many spiritual teachers and famous saints. Level 500 indicated a change in paradigm from intellectualization to experiential subjectivity and denoted various levels of love. It was also notable that only 4.0 percent of the world's population reached calibration level 500, and only 0.4 percent reached level 540 (Unconditional Love). Consciousness level 600 was extremely rare.

The level of the 400s represents intellect, reason, logic, science, and the Newtonian paradigm. For most educated spiritual seekers, the 400s represent a springboard but also often a great barrier, and it is notable that Einstein, Freud, and Sir Isaac Newton all calibrated at 499. The 200s and 300s indicate integrity, goodwill, morality, and overall goodness of intention.

Then came the crucial discovery that consciousness level 200 is critical because it demarcates truth from falsehood. It was also noted that levels above 200 represent power, and those below 200 represent force. The levels below 200 descend into the obvious egotisms as well as animal instincts of pride, desire, greed, anger, hate, guilt, shame, and apathy. The calibrated levels also correlate with the capacity for spiritual insight, emotionality, and perceptions of the world and self. The calibrated scale and its correlations enabled the construction of the now widely known *Map of Consciousness*.

The ego/mind is a dualistic construction that originated as animal consciousness which, eons later, evolved through primitive hominids and finally to *Homo sapiens*, in which a prefrontal cortex was added to the old animal brain, providing the capacity for linear conceptual thought. Thus, initially, the mind primarily became a new tool for the expression of animal instincts through what is now called the ego.

Examination of the mind structure shows that its function is comparable to the hardware of a computer, and the software represents the programming by society as well as by inherited influences. The fundamental innocence of mankind is based on the reality that the human mind is incapable of discerning truth from falsehood. It has no innate defense against the utilization of its hardware to play any introduced software program without prior approval, discernment, or options of the will (e.g., the impact of the media).

Due to the nature of the software and the underlying hardware, the mind's primary illusion is the differentiation of consciousness into a basic duality of a personal I/ego/self as being separate from the Infinite Self as the source of consciousness/awareness. In this illusory error, the ego identifies with content instead of context and is therefore subject to the vicissitudes of animal motives, feelings, and faulty

intellection.

The calibrated level of consciousness indicates the degree of impairment of the capacity for recognition of Reality by substitution of perception, distortion, and the misidentification of appearance with essence. Also of great interest was the discovery that every single action, feeling, or thought registers permanently beyond time and space in the all-encompassing contextual field of consciousness. Therefore, any event, whether a thought, feeling, or action, is forever identifiable and retrievable by appropriate means, such as the consciousness calibration technique.

The fields of consciousness consist of energy vibrations whose patterns leave a distinguishable track and are experienced as subjectivity. Out of the patterning of the vibrational track arise the forms inherent in karmic consequences of acts of the will. The dualistic structure of the ego stems from the core factor of linear positionality. A centralizing image of a personal self emerges as the belief of an individual personal self as an agent, i.e., the 'thinker' of thoughts, the 'doer' of actions, and the repository of guilt and self-blame. Some qualities are rejected and become buried in the unconscious, along with their emotions, which are the residuals of animal instincts.

Only after evolution to consciousness level 200 does an etheric brain emerge that is functionally capable of spiritual awareness, intention, and karmic responsibility. Naïvely, personal consciousness identifies the self with body, mind, and emotions. Then, by good fortune or as a result of karmic 'merit', spiritual truth is heard and becomes inspirational, and, with further good fortune, a spiritual teacher is encountered. The high vibrational frequencies of the teacher's aura activate the nascent, etheric, higher spiritual bodies in the spiritual student.

The activation of the etheric brain in higher spiritual beings is a consequence of the rising of the *kundalini*, or spiritual energies, which results not only in the formation of higher spiritual bodies and the etheric brain but also actually changes the physiology of the human brain, which now tracks incoming stimuli differently. The person becomes more 'right brain'. Below consciousness level 200, an incoming stimulus is rapidly radiated to the emotional centers, whereas, in a spiritually-oriented person, the faster track goes from stimulus to prefrontal cortex and then to the emotional center. In highly-evolved spiritual people, the incoming information is processed through the etheric prefrontal cortex and then goes by induction to the physical neuronal circuits in the brain.

Below consciousness level 200, animal reactivity predominates as transmission of the incoming information via the prefrontal cortex is slower than the direct route to the emotional center. Thus, below 200, the mind is set for 'fight or flight' or stress responses that disrupt the energy flow through the acupuncture system and are reflected in a negative kinesiological response. Above 200, the processing results in a greater feeling of inner peace and harmony, and the brain neurotransmitters release endorphins rather than adrenalin. (See Brain Physiology Chart, Chapter 6.)

With activation, spiritual energy now flows up the chakra system, out of the base of survival and sexuality, through the spleen of the dark side of emotionality, and up through the solar plexus to activate achievement, aggressive acquisition, and wantingness. With spiritual intentionality and assent of the will, spiritual endeavor then leads to the predominant energy accumulation of the heart at consciousness level 500, reflected as concern for others. Further purification leads to Unconditional Love, which calibrates at 540. The high 500s represent joy and ecstasy, leading to 600, the level of peace and the classic opening of the third eye of discernment of the Buddhist etheric spiritual body.

The consciousness level of mankind evolved very slowly over the millennia. "Lucy," presumably the progenitor of all developmental lines of hominids, emerged approximately three million years ago at calibration level 70. Much later emerged Neanderthal man who calibrated at 75, then *Homo erectus* at 80, and finally, modern man 600,000 years ago as *Homo sapiens idelta*, at 85. At the time of the birth of the Buddha, the consciousness level of all mankind stood at 90, and by the time of the birth of Jesus Christ, it had reached 100.

The consciousness level of mankind through the last five or six centuries remained at 190, where it stayed until the late 1980s when, coincident with the time of the Harmonic Convergence, it made a spectacular jump to 205. It remained at that level for the next seventeen years, and then suddenly, in November 2003, concomitant with the Harmonic Concordance, it jumped to 207. Interestingly, this significant event was observed and recorded at the end of a lecture given on that day in front of a large audience in San Francisco. At 5:15 PM, the consciousness level was again reaffirmed at its previous level of 205, and by 5:30 PM, it had reached 207, where it remained until recently when it went back down to the present level of 206 due to the impact of the media and world events.

By understanding and accepting the nature of the ego, it is transcended and finally collapses and disappears when all its positionalities and their resultant dualities have been surrendered. The ego does not become enlightened but instead disappears, and a Transcendental Reality replaces it. Just as the sun shines forth when the clouds disappear, the Reality of the Self shines forth of its own as Revelation, Realization, and Enlightenment. Descriptively, it is a condition that replaces the prior state of consciousness. Its occurrence has been subjectively reported as being identical in nature throughout the ages and in all cultures in which all Realized mystics and Avatars agree that it is profound and beyond adequate languaging.

At the last doorway to Enlightenment stands the ego's final challenge, which is the central core belief that it is the source and locus of not only identity but also of life itself. At that point, one is all alone and shorn of all protection or comforting props, belief systems, or even memory. There is solely available within one's aura the high-frequency vibration of the consciousness of the Enlightened Teacher, with its encoded Knowingness. The last step is intuited as a finality from which no turning back is possible, and thus there is consternation at the absoluteness of the finality.

Then arises the knowingness to "walk straight ahead, no matter what, for all fear is illusion." As this last step is taken by the spiritual will, death is experienced, but the fierce anguish lasts for only a few moments. The death of the ego is the only actual death that one can possibly experience, in contrast to which the previous deaths of leaving the body were relatively trivial. The experience of death is terminated by awe at the revelation of the Ultimate Reality, and then even the awe disappears and the Self transcends the duality of Existence versus Nonexistence, Allness versus Nothingness, and Omnipresence versus Void. Even 'is-ness' and 'beingness' are seen as meaningless mentations. The state of Infinite Love dissolves all languaging nouns, adjectives, and verbs, for the Supreme is beyond names or divisions. The Peace of the Silence is the Subjectivity.

Curiously, the body continues to function on its own, without any internal 'doer'. Action occurs of its own without volition or intention. There is the realization that potentiality manifests as the emergence of Evolution as the phenomenon of Creation by which the Unmanifest becomes Manifest. Reality is then realized as context rather than just content.

Life is an expression of eternal consciousness, and therefore, actual, real death is not a possibility, which is a corollary to the more familiar laws of the conservation of energy and matter. Everyone already has a calibratable level of consciousness at birth that is reflective of karmic inheritance. Earthly life can be seen as a staging platform to other dimensional levels of consciousness. Everyone is on an evolutionary journey of that consciousness, and compassion is born out of that realization by the exclamation, "*Gloria in Excelsis Deo!*"

Enlightenment is the consequence of the surrender of all dualistic illusions to Truth. All suffering ends with dissolution of the ego's positionalities. Thus do we praise the Lord God for radiating Light to the world.

CHAPTER 1

Devotional Nonduality

Introduction

Spiritual evolution is accelerated consequent to intention, alignment, dedication, and clarity, as well as efficiency of time and effort. Thus, precision of the process is facilitated by elucidation of its prime elements and by identification of nonessentials. Many of these have already been identified in previous books in these published studies, such as *Truth vs. Falsehood* (Hawkins, 2005). Thus, aberrant spiritual teachings can be avoided. Also of benefit are the highly calibrated teachings and practices that are verifiably integrative.

Devotion

Spiritual commitment is energized by the alignment of the spiritual will (calibration level 850), with the attributes of Divinity, which are truth, love, compassion, wisdom, and nonpartiality. Devotion prioritizes one's life and attracts that which is of assistance. To be a servant of God is a dedication whereby the goal takes precedence over all other positionalities, attractions, or distractions. By devotion and commitment, the pathway unfolds and revelation supplants presumptive cause-and-effect acquisition. It could be languaged that the dedication is quite powerfully 'Yang' by intent, but 'Yin' by fulfillment as a process.

All actions become recontextualized, and their spiritual essence begins to shine through appearances. Devotion also expresses as selfless service whereby peeling the potatoes is no longer a chore but an act of love because it has been sanctified by intention. Eventually all action is dedicated as an act of worship.

Devotion opens up vision, which replaces perception. Only by the surrender that accompanies devotion does intended action reveal itself to be a spontaneous unfolding of the evolution of Creation itself. Devotion to God replaces the ego's devotion to its own self-interest, and one witnesses the effects or consequences of the overall field.

Worship is recontextualized by devotion. It is not done for the benefit of the worshipper or the imaginary benefit to God, but instead, it is merely an acknowledgement of Reality. It is aligned with gratitude for the gift of awareness/consciousness as the Reality of the Knower/Self. It is by virtue of the truth of the Reality of Divinity that the Reality of Divinity can be realized (apperceived and comprehended), which results in gratitude for the capacity for the recognition. Thus, devotion is not the same as piety, nor is it a mood, but instead it is a way of life and a way of being with oneself, God, and the world.

In duality, manifestation is perceived as linear, and therefore, there are both a cause and an effect to be conceptualized and perceived. Positionalities result in perception and vice versa. Thus, the intrinsic spiritual truths of religion (context) became obscured historically by people, places, objects, dates, and ethnic legend (content). Also, by conceptual limitation, Divinity became anthropomorphized and conceived of as having the limitations of human emotional proclivities, such as favoritism, anger, jealousy, pride, and egoistic needs. By analogy, it is apparent that sunlight and the sky merely 'are', without partiality or arbitrary preference.

Despite limitations, within the core of religions is the primordial spiritual truth from which they arose. Note, however, that religions progressively calibrate lower than the calibrated levels of the truth of their great spiritual teachers, the founders (avatars). Thus, much becomes lost via ecclesiastical doctrine's contamination and dilution by cultural, ethnic, and political splinter subgroups and their belief systems.

Nonduality means to bypass particularization and return to unobstructed, verifiable, basic truth. Throughout history, all the great sages have proclaimed the same truths. Although many great sages began their personal lives with traditional religion, they eventually transcended the institutional limitations. Self-realization resulted in their descriptive categorization or nominalization as 'mystics', about which there is much misinformation due to the lack of accurate understanding of the condition, which is an intrinsic inner state. Transcendence by illumination is statistically unusual and therefore frequently baffles comprehension. Over time, however, mysticism became clarified as the inner pathway to the realization of the religious spiritual truths of God as immanent, rather than, as commonly described religiously, only transcendent. Advanced levels of spiritual evolution, however, were traditionally

recognized and often designated as sainthood.

Nonduality means without form, division, or limitation, such as time, locality, or mentalization, including arbitrary linear presumptions. Divinity is, by its innate 'qualities', omniscience, omnipresence, and omnipotence, and all evolves as a consequence of the Unmanifest's becoming Manifest as evolutionary Creation.

Divinity emanates as consciousness/awareness, which sources Creation in its expression as the emergence of existence. The conditions implied by the terms 'beingness', 'existence', 'awareness', or 'consciousness' are without subject or object and devoid of causal qualities. The Nonlinear is therefore a field of Infinite Power by which manifestation emerges as the consequence of potentiality, which itself is an expression of Creation. Within that which is perceived is the Unseen as the Source of All that Exists.

Devotion to Nonduality

If, in Reality, there is no separate 'this' (me) or elsewhere 'that' (God), how do the illusions of the Unreal become replaced by the Real? The way is not by acquiring even more information or knowledge about God but instead by surrendering all suppositions. The core of devotion is humility and the willingness to surrender all belief systems and illusions of 'I know'.

The Realization of the Presence of Divinity unfolds of its own when the ego and its perceptual positionalities are surrendered. To 'know', it is necessary to drop the limiting impairment of the illusion of knowing 'about'. The mind collects knowledge, facts, and mentations that are limited by context and paradigm of mentalization. The Realization emerges from a paradigm different from that of the linear, conceptual mind. Thus, mind is replaced by Mind. While mind is talkative, Mind is silent and unmoving, yet do all seeming 'things' move within it. In contrast, evolution appears to ordinary mind as the consequence of cause and effect because of the perceptions of form, time, and change.

Thus, spiritual evolution means to move from identification with content (linear 'mind') to context (nonlinear Mind). Spiritual evolution in itself brings forth the transformation in the nonform of Realization, which is beyond conceptualization or languaging and instead becomes apparent and dominant without the necessity of thought.

Traditionally, the way of Nonduality has been the province of the mystics of all religions who sought the Realization of Truth rather than just worshipping its description. The Buddha thus became perhaps the most well-known and prominent example of the inner journey whereby the illusory world of the ego's Maya is transcended and dissolved by the surrendering of attachments to the sensory linear perceptions that camouflage the Unity and Oneness of Creation. It is the invisible Presence of the Nonlinear within the Linear that gives it reality.

In the Hindu tradition, the Sanskrit term for nonduality is *Advaita* (as exemplified by *Vedanta*), and in the Islamic religion, the nonlinear mode is exemplified by the Sufis. In Christianity, Jesus taught that "heaven is within you," and the great Christian mystics (*UnioMystica*) were given recognition as saints. Their inner spiritual struggles have been recorded in their autobiographical accounts and have been inspirational and revered over the centuries.

Common to all the above is the core of intense devotion that signifies total commitment to Divinity as both the Means and the End. An unnecessary deterrent to devotees of the inner path in traditional Christianity was the ecclesiastical condemnation of the ego's proclivities as 'sin' rather than as merely developmental delays or obstacles of consciousness itself. As becomes apparent, the ego's original evolutionary purpose was merely to ensure survival in the animal world, which therefore required linear identification of friend from foe, edible from inedible, and so on.

Instinctual drives were religiously labeled as evil and, therefore, because of the nature of the human psyche, they were denied, suppressed, projected onto others, or at least compensated for by guilt, self-condemnation, penance, suffering, or even the payment of money as indulgences or a variety of other (including animal) sacrifices.

These guilty self-condemnations were also a consequence and in accord with primitive views of God as being angry and destructive and therefore having to be appeased. The depictions of really a satanic version of God reached their most grotesque demonstration in the Aztec and Mayan religions, which required the constant sacrifice of endless thousands of humans, especially the innocent young whose hearts were cut out while they were still beating. Such extremes are still actively pursued by fundamentalist factions of religious extremists, such as today's pursuers of theocratic totalitarianism (e.g., ritualistic beheading).

Because of the proclivity of the human ego/mind to embrace very severe error, the Buddha recommended avoiding the use of the term 'God' altogether. In devotional nonduality, the likelihood of error is bypassed by devotion to the essential nonlinear qualities of Divinity itself, such as compassion, oneness, love, truth, omniscience, eternal, infinite, omnipresence, and omnipotence beyond form, place, time, human instincts, or emotions.

Divine Justice rules as a consequence of its intrinsic, innate qualities of infinite power and is not limited by positionalities or volitional qualities. Thus, Divinity is not to be feared but instead highly respected and revered. When the evil depictions of the ego are transcended, it is then no longer necessary to try to escape it, overcome it, attack it, or project it either onto others or onto God.

While the primary prerequisite for adherence to religion is faith, the essential required qualities needed for following the pathway of nonduality are humility, surrender, and devotional dedication to the pathway. It is readily observable that followers of religions are characterized by the presumption of 'I know' via scriptural authority, ecclesiastical doctrine, historical precedent, etc. In contrast, the spiritual devotee of nonduality starts from the basic, more truthful position, "I, of myself, *don't know*." In Christianity, Jesus Christ is The Way, and without His help (Grace), the ego (sin) cannot be transcended. Although "heaven is within you," its reality is not realizable without a Savior because of the sheer tenacity of the ego. Thus, Jesus taught the way to salvation. In contrast, the Buddha taught the pathway to Enlightenment, which, however, was not possible to realize without the Grace of the Enlightened Teacher.

The traditional spiritual devotee usually combines the approaches of both faith and self-inquiry. Christianity, Islam, and Judaism emphasize Divinity as Transcendent. The mystics of the world's great traditions focus instead on the Realization of Divinity as Immanent. Whether God is conceived of as transcendental, immanent, or both, is a province of *res interna*, and the realization that God is both immanent and transcendent (*res externa, extensa*) is a consequence of the Realization of the Self and Enlightenment.

Discussion

Q: What is different about the pathway of devotional nonduality compared to traditional teachings?

A: It is characterized by the elimination of all trappings and nonessentials, for time is short and narrow are the gates. It is therefore not pertinent to the past, doctrine, dogma, historical rituals, personages, events, or belief systems. Empowerment is from within by assent of the will. Truth stands forth of its own when the obstacles are removed. The call is from within rather than a response to exhortation from without. The Source is both the initiator as well as the destination. Spiritual information is now available for the first time that, throughout history, has never before been accessible. The capacity to identify truth from falsehood and the degree of its expression is now a major asset and advantage. According to consciousness research, the likelihood of reaching Enlightenment is now approximately one thousand times more likely than it was in the past.

Q: But is not the quest for Enlightenment difficult or even obscure?

A: It is no longer as difficult. There is much greater clarity about the structure, origin, and evolutionary mechanisms of the ego. Its function no longer needs to be obscured by moralistic religious denunciation. Pejorative religious terminology of the ego/mind's evolutionary propensities created intimidation and fearful, guilty resistance, and therefore great reluctance to really look inside oneself. If viewed with clarity, the ego's mechanisms obviously seem to be merely the means for presumptive biological/emotional survival. They served the evolution and survival of the animal body and its primitive mental mechanisms. The ego is now conceived to be primitive rather than evil or demonic. In human-ego psychology, that which is given severely pejorative labels tends to become repressed or at least suppressed, as well as denied, rejected, and projected onto the world, other people, and even onto Divinity.

Such depictions also result in other psychological measures, such as 'opposite formation', excessive attempts at undoing, obsessive guilt, self-condemnation, self-hatred, and seeing oneself as evil, hateful, and unlovable. With a more enlightened view, the ego is merely seen to be needful of correction and transcendence.

Q: Is not the pathway of nonduality arduous?

A: It is not the pathway that is arduous but merely the degree of the ego's resistance to it. This resistance is overcome by invoking the will, which then institutes the spiritual capacities for dedication, effort,

and the willingness to surrender obstacles. Devotion invites the power of love by which humility removes the ego's props and positionalities. It also activates the utilization of information that is transformative. Intention energizes willingness, which thereby enables transformation to replace the limitations consequent to resistance. It is only necessary to institute rather simple procedures and processes that could be likened to 'spiritual engineering' by which identifying the structures and forces involved automatically reveals the necessary processes required to undo the basic structural functions.

Q: Example?

A: A person feels trapped by what is believed to be a worldly goal, such as money, fame, or possessions. With analysis, it becomes clear that it is not the 'things' themselves to which one is attracted or attached but primarily the 'juice' or pleasurable emotional gratification attached to them. It is really not 'winning' that is desired or important but the payoff of the juice of emotional satisfaction itself. Thus, the question arises not whether one can relinquish the desire for wealth and fame but 'could one' surrender the 'juice' of the payoff to God. With resistance, the mind may think, "No, I can't," but then if questioned again, "At gunpoint, could you?" the answer is obviously, "Oh, yes." Therefore, the underlying process of resistance is not 'could' but 'would'. 'Can't' implies impossibility, whereas 'don't want to' or 'would' implies that the real, underlying resistance is that of unwillingness.

To surrender a goal does not mean to automatically lose it. What is illusive via greed often effortlessly materializes as a consequence of evolving to a higher level of consciousness. Note that the level of experiential happiness rises in exact accord with the level of consciousness and not with material success.

Q: Why is devotion necessary or important?

A: The mind is often aware of error and character defects, but it lacks the power or incentive to surrender them. Devotion is of the heart and has the strength and motivation to overcome resistances and obstacles beyond the capacity of mere mentalization. An aspect of devotional love is constancy, as well as loyalty and commitment, "no matter what." Devotion includes fortitude and alignment with endeavor and is like the glue that holds all these aspects together.

Devotion is like an inner valor or fortitude that incorporates courage, willingness, and conviction, together with the knowledge of essential information. It develops wisdom, patience, and forbearance with experience. Because of focus, it also develops skill and aptitude for processing the levels of consciousness as they are encountered (as per *Transcending the Levels of Consciousness*[Hawkins, 2006]). Devotion learns to expect periods of delay or discouragement as well as moments of doubt or fear. By virtue of devotion, there is alignment with inner integrity that results in the self-honesty and conviction necessary to transcend the seduction of transitory emotional payoffs of the intransigent ego.

The desire to reach Enlightenment is already a Divine gift to be treasured and revered. "Many are called but few are chosen" could be rephrased as "Many are called but few choose to follow." Thus, the choice is by decision and assent of the inner will, and by this assent, the enormous power of Divine Will aligns with intention and empowers devotion to overcome all obstacles.

CHAPTER 2

The Inner Path

Introduction

All people live by faith. The only variable is in 'what' that faith is placed. The selection reflects a level of consciousness that, in turn, is correlated with perception, values, and intrinsic capacity for comprehension and primary motivation.

Predominant in human history is alliance with the animal instincts of physical survival and therefore the accumulation of the means to that end. Akin to bodily survival is the seeking of pleasure, which energizes curiosity and eventually thought. Survival is enhanced by group formation as family, tribe, and society, the success of which depends on the development of communication and the organization of relationship.

Discourse arises from the capacity for ideation and language that progress from the concrete, literal, and physical to symbolic abstraction as the capacity for intellection. Eventually, out of curiosity arise the basic existential questions: Who are we? Where did we come from? Where do we go? These are basically the questions of identity as well as of the purpose and meaning of life itself. Thus began the basic surge for a primordial truth by which to contextualize life and extract meaning, significance, and value.

Some people are satisfied with merely the rudimentary mechanics of physical animal pleasure and survival, but over the ages, the majority of mankind has intuited a greater understanding and meaning that have come about via great teachers and spiritual geniuses. Great prophets, sages, and avatars emerged, and their spiritual energy and levels of consciousness were so high that they profoundly influenced and shaped civilization for millennia.

The world's great religions emerged as a major dominant influence over civilizations by providing a greater contextualization of Reality and its derivative expressions as meaning, values, and philosophical formulation that were the basic structure of society and even of government itself. Religions beneficially provided an ethical and moral context for law, social behavior, and organization. Interestingly, some societies, after incorporating the basic structures that arose from religion, such as government and law, eventually formally eliminated the recognition of religions from which they had emerged. Thus, officially secular nations, by virtue of their origination, operate according to religious principles (human rights, equality, morality, ethics, accountability, responsibility, etc.). The core of spiritual truth innate to religion survived as the basic principles of civilization itself.

Discussion

Throughout the history of civilization, mankind has sought to understand the significance of human life, and different cultures have produced a variety of religious as well as philosophical and mythical belief systems. Religions often became dominant theocracies by which values were reinforced through laws and social customs. Common to all religions, however, was the concept of Divinity or spiritual Reality, exemplified by monotheism or a pantheon of gods or dominant spirits whose primary characteristic was power. Thus, Divinity was universally worshipped in various forms by acknowledging sovereignty.

The calibrated level of truth of the various religions over time shows a very wide range, and in some very primitive societies, it calibrated far below level 200, with the religious emphasis on animal, but especially human, sacrifice as well as overt cruelty by which the populace was terrorized (e.g., the Mayan religion calibrated at 95). In comparison, other religions were based on the inspiration of prophets who calibrated well above 200, and yet the religions continued to include ritual sacrifice and subordination of the people. From Abraham arose the three great religions of Christianity, Judaism, and Islam. Followers of these great religions became related as "people of the Book," the Sons of Abraham who, unfortunately, subsequently engaged in rivalry and bloodshed.

Approximately five thousand years prior to the emergence of the Semitic religions, the great Aryan sages emerged in ancient India. The influence of these sages is indicated by their extremely high calibrations of levels of truth as exhibited by the *Vedas* and the *Upanishad's* teachings ascribed to Krishna (cal. 1,000). These revelations of spiritual truth are depicted as 'nonlinear' and therefore nondualistic, as were exemplified by the teachings of the Buddha (cal. 1,000), who appeared in approximately 563 B.C. The teachings of Jesus Christ (cal. 1,000) clarified the relationship between God and man, and monotheism was

later substantiated and glorified by the teachings of Muhammad (original calibration level 700). Thus, spiritual truth of very high calibrated validity became widely available and spread throughout all human civilization. Even aboriginal societies and civilizations, such as Native American, spontaneously discovered the Reality of the Divinity of God and accorded reverence to the Great Spirit as Creator.

The Contrast Between Nonduality and Traditional Religion

The traditional religions involve the requirement for learning or even memorizing ecclesiastical religious doctrines and their historical or mythological origins and sources, including even times and places, along with the citation of authority, precedent, and illustrious figures and contributors. Also included are religious rules and regulations, as well as proscriptions regarding lifestyle, dress, hairstyles, etc. In addition, requirements evolved, such as attendance, membership, and group commitments. These usually resulted in social/group inclusions and exclusions that involved group identifications and classifications (e.g., believers versus nonbelievers).

In addition, there emerged rules of conduct and relationship, including marriage, procreation, and social and sexual activities based on ecclesiastical doctrine, correlated with specified ethnic tribal cultures limited in time and geography. By virtue of their origination, cultural lifestyles became intertwined with religious teachings that included various interpretations of the actual teachings of the original great teacher/founder/avator. Often centuries elapsed before the teachings, which had been verbally handed down over time, became translated into written language. The exact, final wording was often somewhat contentious, and various factions sought dominance or control; thus, some scriptures were actually arrived at by virtue of the voting of various groups. Formal scriptures finally emerged but at a lower calibration level than that of the original teachings. Error was also consequent to misquotes as well as editing by sequential scribes.

Contributing to the decline was the inclusion of extraneous matters that were given importance equal to the essentials. A primary value of traditional religions, however, is that the 'mystical' illuminations of the great founders became languaged and presented in a contextualization that was comprehensible to larger numbers of people who were neither spiritually nor intellectually sophisticated. Therefore, myth and fable often became included for their pedagogical value and appeal. This was of pragmatic value in that it translated the seemingly abstract to the more easily comprehensible concrete, literal exemplifications.

A brilliant distillation of the essential spiritual truths and the world's great religions is exemplified by the following:

1. **Christianity** is the path of love and forgiveness.
2. **Buddhism** is the path of compassion.
3. **Judaism** is the path of living by sacred law.
4. **Baha'i** is the path of unity and peace.
5. **Islam** is the path of submission to the will of God.
6. **Confucianism** is the path of deliberate tradition.
7. **Taoism** is the path of ultimate reality.
8. **Native American Practice** is the path of primal spirituality.
9. **Shintoism** is the path of tribal ancestry.
10. **Hinduism** is the path of knowledge, action, and devotion.
11. **Science of Mind** is the path of the Divine Principle of Love and Law.
12. **The Global Heart Vision** is of a world that works for everyone.

(Henderson, R., 2005)

Nondualistic Teachings

Concepts and teachings that calibrate below 600 are comprehensible to the majority of people, and the teachings in the calibration range of the 500s (Love) have a major influence. Although the perfection of love to the level of Unconditional Love at calibration 540 is reached by only 0.4 percent of today's overall world population, it is nonetheless comprehended as a real, experiential possibility, and exceptional individuals who continue to evolve in consciousness to the high 500s are termed 'saints,' thereby serving as models for humanity as a practical goal. The spiritual ecstasy of the very high 500s is also recorded (e.g., Ramakrishna or the great Christian saints) and thereby given credence and acceptance as a possible reality for those who are exceptionally motivated or gifted.

At consciousness level 500, there is a major shift of paradigm, and from consciousness level 600 and up, the spiritual reality is described as ineffable or mystical. Its nondual quality (i.e., 'no mind', or 'Mind') makes such a condition difficult to language or conceptualize and therefore seemingly limited as an actual experiential possibility. Advanced students are familiar with the writings of the great sages whose work is characterized by the Sanskrit terms *Advaita* and *Vedanta*, about which there is considerable information available through the writings of recent well-known teachers, such as Ramana Maharshi or Nisargadatta Maharaj. On a similar level are the teachings of great, well-known mystics of all religions, such as the Sufis, the Kabbalah, or the Zohar. Of major importance, and also well known, are the teachings of the Buddha, the Hindu sages, and the Zen adepts. Credence as to the actuality and reality of Enlightenment is supported by the rather extensive literature about such states by well-known scholars, such as William James, and later scholars of the Zen tradition, such as D.T. Suzuki and Alan Watts.

The difficulty in describing or explaining such states is simply that the consciousness level of the intellect is limited to the 400s and includes the presumption of cause and effect. Despite the descriptions, the states themselves are nonlinear and thus can be alluded to but not accurately described in familiar language. Despite the limitation of accurate depiction, the reality of such states is universally recognized, and most recently, such states have been validated by calibrated levels of consciousness research, which confirms the Reality of enlightened states of consciousness. Despite their statistical rarity, such advanced states are inspirational and give recognition to the potential of human consciousness to evolve.

The fact that the enlightened condition is not comprehensible, explicable, or possible of 'acquisition' by the mind/intellect dismays spiritual seekers; thus, such states may seem unreachable and therefore not practical as a goal. On the contrary, in actuality, advanced states are powerfully experiential because the Reality that they confirm and reflect is already a fact consequent to the very obvious actuality that one already 'exists'. Thus, every spiritual student already has met the primordial requisite quality, and it is only necessary to add motivation and commitment. Thus, the only requirements are, first, to exist, then to have heard of enlightenment, and then to seek it as a realizable goal. What makes it seem difficult is the dearth of simple information and clarification, for experientially the way is innately simple, although at times seemingly arduous.

Another reason that reaching the state of Enlightenment seems impractical is because the mind conceptualizes in terms of cause and effect, and students conceive of themselves as being driven (i.e., implying inner will power, etc.) instead of the reality that they are actually being attracted by their future destiny.

Comfort and confidence can be derived from a verifiable reality that the rare persons who are actually attracted to Enlightenment as a life goal are attracted because that is already their destiny (calibrates as true). For the same reason, only future golfers would be taking golf lessons.

Q: How does the inner pathway differ from traditional religious observance?

A: The emphasis is on the inner experiential subjective realization and internal validation of spiritual truth. In contrast, religion is formalized and historically structured in an authoritative context that stresses conformation to observances, rituals, customs, and belief systems. Thereby, the origination of truth is projected backwards in time to other cultures, places, and ethnic circumstances. In addition, there is also emphasis on mystification, glorification, and dramatization, intermingled with theological doctrine. In religion, Divinity is contextualized primarily as elsewhere in time and location and is also described as having human motivations, limitations, and defects. Religion emphasizes belief rather than the inner realization of truth. In religion, there is also a major emphasis on spiritual destiny in the future after physical death rather than on the experiencing of spiritual truth in the present.

Q: What personality characteristics are favorable for the inner pathway?

A: Characteristically, devotees tend to be introspective, thoughtful, reflective, curious, responsible, and attentive. There is usually an aversion to violence, cruelty, nonintegrity, and the fanfare and drama of glamour or vulgarity. There are the attraction to learning for its own sake and the pleasure of discovery of basic premises.

Q: What of the demands of daily life?

A: The inner path is a way of continuously being with oneself and life in the world, whereas religious observance tends to become compartmentalized. Spiritual devotion is a continuous inner lifestyle that incorporates constant watchful awareness. External occurrences are transitory, whereas inner qualities

of consciousness are more permanent. Inner work is a constant learning process whereby there are pleasure and satisfaction in discovery and the unfolding of insight. The process is self-rewarding and, paradoxically, this results in greater benefit and enjoyment of formal religious participation or practices as well.

The reflections of truth are everywhere to be seen and recognized in multitudinous expressions. By internal observation, there develops an inner wisdom that facilitates compassion and spiritual comprehension rather than an 'ought to' discipline. With inner awareness, religious guilt and preoccupation with sin diminish, and instead, one chooses positive options rather than being controlled by negative programs resulting in shame, fear, and guilt.

Fulfillment of potential is rewarding and gratifying, which in turn progressively reinforces motivation. Self-honesty brings greater inner freedom as well as adaptational expertise and flexibility. It is not necessary to withdraw from the world but instead to recontextualize it. Spiritual evolution results in greater capability due to the advancement of consciousness that ensues. It is a matter of motivation. It is not necessary to go into monastic retreat, although there may be such periods that are beneficial.

Q: What is a workable goal?

A: To verify spiritual truth experientially and to become it rather than just conform to it. The process is an unfolding of discovery resulting in greater happiness and diminution of fear, guilt, and other negative emotions. The motive is inner development, evolution, and fulfillment of potential, which is independent of the external world. Life becomes progressive rather than just repetitive. All experience is of equal value and innately pleasurable so that life stops being an endless sequence of alternating pleasure and displeasure. With inner progress, context expands, resulting in greater awareness of significance and meaning, and therefore, gratification of potential.

Q: Inner spiritual work seems to require discipline and endeavor.

A: These requirements are activated by intention. There is an innate gratification in spiritual growth and the evolution of consciousness itself. Progress is the consequence of clarification and greater understanding that arise from the expansion of context. Recontextualization then results in transcending the distortions of perception.

Q: Inner work concerns focus rather than specific, special activity?

A: The average person is focused on participating successfully in the world and its activities via education, success, relationships, etc. The inner work, 'to know thyself', is focused on inner comprehension of life events, including expectations, motives, attitudes, and habitual thought patterns. Curiosity arises: "Why do I see that situation the way I do?" or, "Why do I feel as I do? What is my prevailing attitude, and what programs are actually running my mind?" These questions lead to an interesting discovery of prevailing presumptions about oneself, life, and others. Prevailing goals and values become apparent for examination as well as the degree to which they are prioritized.

Q: That brings up the quote, "The unexamined life is not worth living."

A: Although the quotation might seem to be somewhat of an overstatement, it does contain a valuable truth and observation, which is also validated by the premises of quantum mechanics (the Heisenberg principle) in that observation itself changes outcome as a consequence of not only the introduction of the field of consciousness but also its intention.

To a highly aware person, most people seem to walk about as if they are in some kind of a dream state, unconscious and unaware of themselves. Self-observation leads to awakening, which then motivates the desire to learn, grow, mature, and evolve. Self-inquiry leads to discovery and the unfolding of the layers that obscure the Self. With self-inquiry, one examines the basis for faith and beliefs, and by instituting spiritual techniques and criteria, proceeds to discover the inner validation of spiritual truths for oneself. Thus, the field of inquiry is the function of consciousness/awareness and the manner in which it contextualizes the inner experience of self, others, and Divinity.

There is a difference between having 'heard' a truth and having discovered it as an inner reality. The way to 'be it' is to own it as an experiential reality.

Q: But is that not what is called 'solipsism'?

A: Solipsism is an intellectual belief that only the subjective experience of the self is 'real'. Thus, people live in different subjective realities. Solipsism is valid up to a point as it applies to the ego/self, i.e., each person lives within their own perceptual version of reality. In contrast, this limitation is transcended by the very process of inner spiritual work, which progresses to the elimination of the limitations of perception (i.e., the world of illusion), so as to reveal the Reality of the Self.

CHAPTER 3

Orientation

Introduction

Spiritual evolution is supported by education and information up to the point where the intellect is no longer a primary tool as it is in ordinary learning. The spiritual 'work' then transitions from the mental/intellectual/conceptual linear to the nonlinear region of human consciousness, which relates more to context than to content and form or data. The transition is from the specific content to the quality of subjective experiencing itself. This major shift entails reliance on different qualities, such as faith, intention, devotion, volition, and the will. Character traits are called into action, and attitudes are of greater practical use than specific ideas.

Whereas ordinary information is 'acquired' by effort, in spiritual endeavor the emphasis is on relinquishing, letting go, and surrendering. The 'work' involves identifying positionalities and then transcending the ego's resistances and relinquishing its illusory control or sovereignty.

Thus, the core of spiritual work is aligned with undoing and the unloading of the mind rather than its enrichment. To seek Enlightenment is a major decision. The decision itself is therefore akin to a 'Yang' position, but subsequently, the process itself is more intrinsically akin to a 'Yin' posture. While the ordinary ego is programmed to 'getting', spiritual intention now shifts to 'allowing', similar to floating in the water rather than flailing about or swimming in it. The actual process is innately simple yet challenging of accomplishment by virtue of the innate structure of the ego/mind, which resists loss of dominion by inventing a plethora of arguments and defenses. Another resistance is that ordinary mind dislikes taking responsibility, even for very trivial matters. (For example, "Who forgot to lock the screen door?" "Not me; it must have been the dog.")

Posture

The spiritual practice of seeking Enlightenment via nonduality is the consequence of intention and commitment. Its actual practice is not so much a matter of 'doing' but a way of 'being' or aligning with the subjective awareness of life. It is therefore like a posture as represented, for example, by the classic *mudra* (sacred hand position). Attention is aligned with the field/context rather than the customary focus on content and details. Intuition is valuable and investigative rather than being dismissed as illogical. Also, spiritual work is more like noticing and becoming aware rather than 'doingness' per se.

Attitudes that may just seem merely 'nice' to ordinary mind become very powerful tools when aligned with spiritual intention and commitment. For instance, to strictly live by the dictum of 'good will to all life' is transformative when energized by the Spiritual Will. The decisions to 'be kind to all of life' or to respect the sacredness of all that exists are powerful attitudes in spiritual evolution, along with the virtues of compassion, the willingness to forgive, and seeking to understand rather than to judge. By constant surrendering, perceptions dissolve into discernment of essence.

Supplication and prayer to Divinity are facilitated by a profound and deep surrender to humility. This humility is merely the truthful acknowledgment of the actual fact that the ego/mind, by virtue of its structure and design, is intrinsically incapable of being able to differentiate truth from falsehood (essence from appearance). Emotion is not an indicator of truth as it is both reflective and determinative of positionalities and conditioning.

It is important to realize that both the level of consciousness and karmic propensities are consequences of prior acts of the will. In contrast, in ordinary worldly life, rewards are based on gain and demonstration of accomplishments or acquisitions. Surrender and humility are not the same thing as passivity because, paradoxically, both surrender and humility are positive acts of the Spiritual Will and are thereby in a positive agreement to 'allow' rather than to 'get'.

Focus

In ordinary life, the mind focuses on linear content, specific details, and emotionalized perception. The ego is thus energized consequent to projected, inflated estimates of worth or value. The process of energizing perceptions and desires is based on the ego's expectations of gratification and reward. In contrast, in spiritual endeavor, the focus is not on the result but instead on alignment with an overall field