



Stories of
awakening and
dialogues
leading to it

Awake!



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Contents

Foreword,	3
Guidance to spiritual awakening,	5
Here is how to become awakened,	7
Case 1: VM,	9
Case 2: PH,	18
Case 3: TM,	22
Case 4: TK,	26
Case 5: AH,	32
Case 6: RM,	36
Case 7: LR,	41
Case 8: HK,	49
Case 9: TS,	56

Foreword

When I was asked to give guidance to achieve a permanent spiritual awakening for the first time by a person who had practised meditation for a long time, I was pleased to accept the request. We began an intensive dialogue by e-mail. The dialogue lasted for four days until he with a background of 30 years of professional meditation became enlightened. To make sure his enlightenment, I asked him a great deal of clarifying questions. I also asked him to send me his photograph as also in this matter a picture is worth a thousand words. According to his answers and his photograph there was no doubt of his spiritual awakening.

When I published my knowledge of his awakening in Samadhi Path's Facebook group it didn't last long when I got these requests from others as well. A couple of months after the first awakening of a student under my guidance, the number of enlightened has grown to ten. For me, as a spiritual teacher, these dialogues have been very rewarding and pleasant.

I know that *unawaken* life can be very difficult and arduous because I have experienced it myself at worst. Awakening, being a very specific rather than a vague change in human psychology, and which I will define later, is a major watershed in the life of man. So I totally agree with my teacher her saying, "Nothing has been as significant change in my life as become spiritually awake, not before and not after."

I was seeking enlightenment mainly by means of meditation for 8 ½ years until it happened. I practiced meditation and meditative yoga diligently for years. So I didn't become enlightened by an intensive dialogue with a teacher and as a result of intellectual and empirical analysis but through so-called tantric meditation while meditating a certain traditional deity (skt. shakti) to which I had received initiation and mantra from my teacher. When I finally became enlightened and after it was verified genuine by an advanced student of my already deceased teacher, I began to feel that enlightenment could be achieved much more easily. When I analysed all the information available to become spiritually awake, and compared it to the change I went through I discovered that the majority of awakening-related information is either inaccurate or misleading and often both at the same time. It made me think. After this chain of events, I've ended up to give guidance to my friends and my students as and when they have requested it. I do this with an open and uncomplicated way, hands-on method.

Spiritual awakening (or enlightenment, or stream entry) is an extremely simple matter. It is not a difficult subject to approach and explain, as any other topic, if you know what it is about and if you're willing to share this information. However, this simple matter has previously been exceedingly difficult to explain, complex and difficult to achieve. The subject is associated with a huge amount not only misleading information but with most unusual perceptions. All in all, I find the situation of the prevailing spiritual culture in this regard incomplete. I hope that the future would be brighter in this matter because enlightenment is like I said above, the *most significant* change in human life, due to the end of the existential pain and suffering.

Today, with the help of internet, awakenings happen a lot, certainly more than ever before in the known history. It is due to the fact that the information is shared. I'm not the only spiritual teacher guiding awakenings and who works openly in this matter. Many Hindu- and Buddhist teachers around the world guide awakenings and speak publicly about the

results in their own website discussion forums as I have done in YouTube and in my Guru's Light -blog, in addition to live teaching. I like this hands-on and non-secretive approach, especially because it has much more tangible benefits than with an abstinent way. It remains to be seen how significantly awakenings increasing like snowball phenomenon affect our society and the future of our society which now seems so bleak. At least in the lives' of the enlightened and those close to them, the affect is guaranteed. To increase the awakenings in all the mankind I find a non-secretive and clear approach especially necessary.

Awakening, which in explicit terms is defined as *the falling off the imaginary self-concept*, is an important change in a person's life but it is not all that the spiritual path consists of, since there are other steps and stages. Awakening is the first degree, the end of the primary cause of the suffering, and it is a permanent state of mind. After enlightenment there is no longer need to seek an I-less state often referred to as meditation, presence or mindfulness like before. Roughly speaking I could say that after awakening meditation becomes a natural state of person. As I said, there are other steps which are referred to in the dialogues of this book. The most important one is the purification of the causes of secondary existential pain. This cleansing is called *karma suddhi* in yoga traditions which means a karmic purification. Karmic purification is considerably broader and more demanding project compared to the attainment of enlightenment. The guidance of these stories in this book have taken for 3-12 days, until the enlightenment has been achieved. Karmic cleansing in my opinion can take a hard-working Tantric yoga practitioner for many years. However, it is possible to achieve it quite the same way as awakening, but here a method is a very substantial part of it. I have written and spoken about it a lot in my blog so I will not go to this topic in more depth. I publish these dialogues with the permission of those I gave guidance to. I've edited conversations to a minimum. I also shortened the names of the parties to mere initials.

I hope that this book which I will update as and when the new awakenings happen, brings a clear understanding of the awakening to all readers. It has even happened, as in one of the cases in these stories tell, by reading the corresponding awakening stories or hearing a qualified teacher to explain in a clear and understandable way what the awakening is, that the reader himself becomes self-awakened.

Baba,
Helsinki, 8/2014.

Samadhi Path, www.samadhipath.com

Guidance to spiritual awakening

Guidance to spiritual awakening: <http://www.samadhipath.com/212>

Email is a good tool for direct pointing which I've recently written about extensively at Samadhi Path Facebook-group and Guru's Light-blog. It would work through Skype as well but as daily appointments are difficult to schedule, email suits better.

I wrote in Here is how to become awakened-text (see links below) about concerning facts I've dealt a lot in my YouTube-speeches as well as in my blog since summer 2013. It is good to read through the text before we start writing. Since the beginning emails are changed at least once a day, preferably several a day, until realisation happens. Maximum duration for the guidance is 2 weeks at a time. This process in which you look into the most obsessive mental concept, that is the I, and often also concepts about person's spiritual or religious path, can be tough. Or it can be easy, it depends greatly on the person. If it happens to be tough, you should not give up in order for the matter to be permanently solved. It may take place very easily though, it need not be hard at all. In emails I ask you questions into which you answer in the best of your ability based on what and how you perceive your being and things around you. Then I will point out to you the problems and so on, the issues are processed in this manner until awakening occurs.

As I have explained in Here is how to become awakened-text, this is not about some spiritual practice, technique or meditation practice which is repeated in the same formula from day to day, from year to year, until at some point there is some result. Technical practice is karmic purification or karma suddhi. This is not about that. This is about realisation which is not about techniques in the same manner as in for example Candali Yoga. This can be very difficult for experienced meditators to understand. It is extremely necessary to do this whole process as you knew nothing about it, with an empty cup so to speak. If your cup is full and you bring along all possible theoretical knowledge and all meditation experiences from the past 30 years it just makes things complicated. For this reason I have emphasized in the mentioned text that as much open and ignorant you are about "enlightenment", "meditation" or "spirituality", more easier we get to the bottom of it.

In order to make my pointing clear, I might have to use some strong language so that those deeply ingrained assumptions can be removed. Sometimes the situation requires that. Categorically this is so called yoga of wisdom or non-dualism. Loving surrender and emotions have nothing to do with this so you shouldn't jump into this with a great emotional charge but rather with an analytical view of a scientist. It is the analysis of direct experience and baselessness of I that we are doing here. It leads to a result in which the I is seen to be a mere belief. An awakening, realisation, arrival takes place. It is more evident than anyone could imagine. Incredibly obvious! This you can note yourself.

When an awakening seems to have taken place, I will ask you some specific questions about the shift. I will also ask you to send me a photo of your face. Based on your answers and your photograph your assumed awakening is easy to verify or reject. Your photo will only be used by Baba and the assistant teachers of the Samadhi Path.

If there is no room for new guidings in Baba's calender, there is another person, a senior SP-practitioner who has done a few awakening guidances victoriously.

Compensation for time

As this is a time consuming task to also me as a teacher, I wish my time to becompensated in money, if it is possible from your behalf. I do not have any other income than what I get from teaching so I make it clear that this is known because I also have living expenses. If you can not afford to do this, it is not an obstacle for taking this process. In that case discuss it with me. If I had to give some guideline for this compensation, it could be about the same amount as you were required to pay to any professional for private tutoring. If the process takes a week for example, it accumulates to about one full day of work for me, that is about 8 hours. How much does a plumber or a musician charge for one day's work? You get the payment instructions in our email correspondence.

Directional chart of compensation:

1 day 40-60€
3 days 120-150€
5 days 200+ €
1 week 300+ €

Here is how to become awakened

This is a simple yet direct two-step formula that I use to awaken those who ask me for guidance. This is not just another mantra or meditation exercise so please don't relate to it that way. This is systematic analysis. When really applied it can and actually has awakened people from existential slumber into freshness and directness of life which is also called enlightenment or permanent awakening.

I should add that although this simple formula is a tool that one may use to see what actually takes place in our moment-to-moment experience, one should still have the assistance of a guide or a teacher who can reject the seeker's false conclusions or verify his or her awakening based on his own insight.

Before you read on, I have to make a request to you: Drop all pre-assumptions you have of spirituality and enlightenment. Forget you ever practiced meditation, read any books or received any teachings. This is a requirement. Listen carefully what I suggest to you with a totally open mind. If you can do that, then read on and do this study.

Here is something you can do, study of the two-steps:

1. When you look or listen something, anything, whatever object you can watch or listen, without any mental/thought analysis, when you just look or listen, without interpretation, what is the nature/feeling of this direct perception/direct cognition? When there is a sound, any sound, just hearing happens, very naturally, no pushing or intention needed. Also no hearer, no subject is needed to perceive the object (sound or sight). When eyes look at anything they can see, just seeing happens, very naturally, no cultivation needed at all. Also no seer is needed, seeing takes place without the subject. Right or wrong?

2. Say to yourself "I, I, I" or "me, me, me". How does it feel? Do you feel freedom or lack of freedom when affirming I-ness to yourself? Think and study to yourself in what circumstances you make affirmations of this sense of I, me or mine. When you look for the I or me can you find it? Does it actually exist?

Repeat steps 1 and 2 two or more times so that you get some sense of what takes place in both steps. When you have a hunch of what is happening, then read on.

The first test is to show you that when eyes see and ears hear, no subject, me or "I" is necessary. There is no I, there is no sense of I, me or mine in direct experience like this. See for yourself if this is so in all kinds of activities, whether in mind and thinking or in external activities with other people. Is it so or is it not so? See for yourself. Do not bring in

poetical expression, fancy interpretations, yoga methods or whatever. Just look and see what takes place in your experience right now. How is it? Can you find an I? Is it anywhere to be found? If it is actual, then it should be found somewhere. If it is not actual, then it is not found anywhere else than as a mental concept.

The second test is to strengthen the sense of I or me. Isn't that what you have been doing all your life? Whether in mundane way or even spiritual way, the sense of I has been strengthened or has been left unstudied. Is this sense of I or me a solid, unchangable fact which always stands alone and apart? Is the I something that is always a firm foundation of your presence/being? Or is it something that is in fact just something that you took for granted and believed in? Study the sense of I and tell me how it is. Study carefully. Don't give me half chewed answers.

Here, I have given you two options which are simple to understand. If you do not understand these guidelines, ask me for clarification. If you do understand what I am saying then study these two steps, really study them carefully and directly in moment to moment experience. Do not bring in any philosophical, poetical or imaginatory things, no previous beliefs, no meditation, no practice etc... Don't add anything! Just study and look what happens in your moment to moment experience. Ask me for more if you don't understand something. The instruction is clear.

When a break through takes place, tell me. Explain me what has taken place. What was the situation before and how it has changed?

Now, look carefully, observe, be a scientist. This is simple but precise and life-altering science.

Study carefully and utilize my assistance, don't let the water become stale. Boil it up! See it all the way through.

Case 1: VM

Baba: VM is a good friend of mine and has been my student for about 5 years. He has over twenty years of background in practising different meditation and spiritual exercise.

VM: When you write about people awakening, it feels great that it is possible. I've been thinking that I could write to you at some point and accept your help to enlighten. I can pay for it. The first possibility would be at the Easter holiday or then on summer vacation.

Baba: The first student was a piece of cake because he knew what he wanted. I have not actually priced guidance. I currently make sure that people know that my time can be financially compensated because this is my job. The process of awakening is such that e-mails or skype-calls are done daily, like boiling water. I won't let it cool down before the process has been followed through to the end.

VM: Me. I see it as a habit, momentary, an existing identity to live on earth, a sort of an adhered role, which disappears and gradually dissolves through awareness and shakti (spiritual energy). The body is like a doll, or a tool. Gender is clearly a habit. I could just as well be a man. I could just as well be anyone. Because, as at times I feel clearly, I'm just a witness, the observer, the consciousness devoid of any features. I is a haze-like cloud, no longer very solid or real.

Baba: When you say that "I dissolves gradually," it refers to the so-called progressive defeat of gang of robbers (karma / SAMSKARA / Vasana). It is karmic cleansing, but not awakening. Awakening concerns only, and only a subject of self. I've used this kind of two-step instruction to pierce through I –self. It is a straightforward and clear instruction.

Matter No. 1: Being present and aware of the present moment is a cultivation of attention and meditation. Good. Matter No. 2: Permanent enlightenment (which is not a momentary immersion / samadhi), however, requires a more specific research, *skilled surgery* I would say, as I explain in the instructions above. It requires a two-stage analytical examination of those two steps. Enlightenment does not require to happen in an empty meditation, but just the opposite. It's true that the ego can be eradicated in deep samadhi, but it is much more straightforward and appropriate for people like us to use such a simple research as I have presented.

VM: I have had the illusion that the self-realization falls into the lap, as long as you meditate. Now I see that I have to be willing to work for it. I have to have the courage to look in the mirror and illuminate all the darkest corner with my consciousness.

Baba: No, no ... This is not the kind of effort. The awakening that takes place in the two-stage monitoring, as I explained to you (and in blog) is a sudden change, and not a gradual process like improving your condition or like karmic purification. It seems that you mix up these two matters: the awakening and purification. That is ok but you have to listen to exactly what I advise you to do. You are frank and open, but it seems to be harmful that you've read and know so much of these things. As I wrote in my "How to attain enlightenment"-text, it is absolutely vital that you forget everything you know about spirituality, meditation, enlightenment and all related things when beginning this analysis. Drop that burden off!

VM: Another thing that arose in the night: I was scared to start this process. I was afraid of letting you down. During all these years I haven't written to you a lot. I have not dared to accept your help, because I have experienced myself somehow worthless. Self-concept, I am not worthy of your or anyone else's assistance. When this came up during the night, it immediately made me feel self-pity and I almost broke into tears. At the same time it made me laugh. For this pattern now in front of me, in the spotlight of awareness there's really no need to identify with such a thing. I can receive your help freely and with joy, I'm just as valuable as anyone else, as all the other people and living creatures! Thank you for helping

me Baba, thank you from the bottom of my heart! Negative self-perception. Another trick of the ego exposed, subsided.

Baba: I understand your gratitude but it is still too early to thank.

VM: The question seems to be at the moment: What is I? Identifying with thoughts, emotions, beliefs, body, tendencies and identities. When identification is reduced and left, being is lighter and easier. The problems are reduced and eliminated and you feel free. What remains? The one who observes, the observer. Consciousness. As in your evening meditation you pointed out; this is you. I have experiences of space, emptiness, silent peace, loving bliss. What, then, is still preventing my self-realization? There must be something unconscious, identification, or what?

Baba: Let's see what happens with identification: 1. there is me who 2. believes in being 3. something. What you're describing applies to the 2nd and 3rd phases. You have internalized well how to identify with an object, but you don't seem to have yet figured out that the whole chain of problems start before starting to identify with the event and items. I is the first one in the chain. Reread the instruction I wrote. Internalize it and explore it, these two phases, again and again. Once you have internalized this and you can see I as an illusion, and your mind does not have to be empty in order to be free. The case is simpler than you think. DO NOT bring your learned perceptions and images into this research. Be more scientific.

VM: Hey Baba

I started the morning by following everything that is happening from moment to moment. There is direct observation. There is thinking, of which I become aware of as and when it turns into concepts. There is letting go, when you notice that your mind is trying to figure out this question of "who am I". Impulses emerging from the subconscious, all of which were useful, such as put the berries to melt before the morning workout, or "don't forget you mobile phone," when I had forgotten to pack it in my backpack. And there was Thirumandiram point: *No feeling of I. Nothing to be sought. You are Siva.* This brings me to the fact that you ask me to lose all knowledge of all spirituality. I notice, however, that these comments of Thirumandirami, theosophy and Anthroposophy etc. rise in my subconscious. I become conscious of them when the thoughts arise to my mind. They are increased throughout the day. I sense, selfhood, feeling of I emerged at the age of three, to name a few. I've watched them and then let them go. At the moment, the conclusion is that the conscious mind cannot solve this issue. There hasn't been an answer in 50 years. The mind just gets stuck and reaches a dead end. I might as well rely on direct observation and research.

I passed the day on the beach, watching the sky and the blue sea, birds, sand, ice floes, seals. I felt breezes, sensed the movement of the body, the feeling of hunger and fatigue on the way back. I listened to the birds singing, sounds of the ocean, the sound of the wind, footsteps in the sand. I sensed devoid of thoughts. Was present in my senses. Recognizing, observing and watching. There is a need for self to do all that. That I can say for sure. That is why the experience is so intact and whole. All is in it, a part of the unity. No problems, things just are. Like meditation, it is what it is, peace and stillness, bliss, spacious and unobstructed space or feeling. Everything is in it.

I'll take an example of what I saw when I was walking on the beach, and what I witnessed: I sensed my body movement and walking. I felt physically tired. I consciously relaxed the body. And continue to walk. Satisfaction, peace, joy of all the sensations. Thoughts of hurrying to the ferry, granny, seeing my daughter arises in my subconscious. With these thoughts I sense hurry and worry. I recognize them. The conscious mind calms the

subconscious: Holiday, no schedule, no hurry. There is no I, nothing to identify with. Only observing.

An excerpt from my diary, in which has accumulated dozens of pages of text, one of the "pearl", "Who the heck am I, if there is no I ...?" Now that's a question. My conscious mind analyses this process. Asks questions and is all tangled. Sometimes I write down these thoughts. After all, they are pretty amusing: At least there is awareness. Do you need to connect a word I there? Does it change when being noticed? Do I need I to exist? Or is it just a stubborn and sticky habit? Why a pure consciousness is not enough? The conscious mind is eager to ask, but does not give any answers. More questions: Do I have to get used to this, but (to live without I)? Or should I expect a sudden change in consciousness? How can I help it to happen? By continuing this process (steps 1 and 2) again and again? When the conscious mind gets off to a good start there is a danger to get drowned. One doesn't notice until one notices again - and you are present and aware. Awareness in the background.

I, mine. Sense of I causes problems. There is a composition of subject-object, duality. Etc. freedom vanishes. Self, is not required. And it doesn't seems to be. The conscious mind is but confused about this conclusion.

Baba: This is not a question of mindfulness, being aware of things or being present. You can be present until the end of the world but become no wiser. Is that what happens?

VM: Take from the diary ... After all, they are pretty amusing: At least there is awareness ... awareness in the background.

Baba: What? What do you mean when you say at least? When there is no I the only thing left is consciousness, is that what you're saying? Where is this consciousness? When there is no self, there is no "awareness" either. If there is, it is only a projection of your I / mind. No fucking way!

You are witty and juggle with all kinds of trivia. You're not being serious. You present yourself wise questions and then try to deduce logically, to find an intelligent conclusion on this issue. Stop it. This is not a game. If this is the moment in which you try to get the work completed I say to you frankly that it is not your time yet, and you are not hungry enough yet.

I say this once again, and this time I'm serious: Forget everything you know about spirituality. ALL OF IT! And then look at it again without being witty or intelligent.

I'm twisting your arm here because there is an extremely stubborn and intelligent spiritual ego at issue. Either you see how the thing really is, or you hide. Your choice.

VM: You're right. I have been blind. Thank you for showing me that. Hearty thanks.

Baba: Let's discuss. What did I show you exactly? Vipashyana is eliminating unnecessary stuff and false perceptions, and thus being a new experience. To have this job done properly we need to exchange emails at least once a day.

I have explained the method in the instructions. This method does not need the heart, bhakti or anything like that so drop them out now. All out! From now on you know nothing at all about anything, you only look at the nature of your experience concerning the subject (as I've instructed). This is not an exercise, meditation, or any "technique". This is an analysis and scientific research of a direct experience. This is not cultivation so don't do as

you are used to do with other techniques. Don't ask blessings, don't pray or anything like that. Do not practice it again and again and again ... This is not about that. You can now forget about all skills of meditation you have accumulated. Since you've practiced for a long time your internal space is calm and you're able to focus. Good! Shamatha is a base for vipashyana. Now, forget all the past and explore ... the magnifying glass in hand, watching, analyzing, and researching as a scientist. None of the I or the underlying consciousness does not exist. If you find one, the self / I, where is it? What is it like? Is it really there? Is it really? I'm asking you. Please answer.

Baba: I'll underline some of your texts to point which part I've commented on.

Baba: What did I show you exactly?

VM: That I will try to come to a mental conclusion on this issue. Now that I've accepted it I have to leave behind all I know about spirituality or I'll get stuck in thinking, I realize that those thoughts taste like paper. In direct observation I often find some kind of assumption, which I am very dimly aware of, if at all, because I have not been so attentive before or made such an examination. Just yesterday and today this thing has come to the spotlight. And today, when I tried to get inside to a direct observation, e.g. looking at the sky, I feel the merger, until I hear an analysing sentence in my head. I drop it as soon as I realize it, even in the middle of the word. Is this correct?

Baba: That assumption has been bothering you for some time, but it doesn't matter, it happens to everyone, me too. What I'm chasing here is that, when you "forget all you ever learned or know about spirituality" will lead to nudity, a state of "I don't know anything". It is a rich, emotionally genuine and not the fact that chronicles, philosophies and quotes rotates in mind. It * stinks * but as I said, all in time. When the internal space is calm one does not have to try to get into direct observation. In fact, it is not important if the internal state is calm or not, but it can help when the mind is not galloping like a monkey.

You're talking about how to see an object: the sky, a cup, a person... Good. Now turn the attention of the beam to the viewer itself. It's the same as if a beacon illuminating its light outside turns it towards itself and sees itself in a mirror: the light shines towards itself. What is happening? Is this something you would call I or me?

Baba: I am forcing you to the fact that this is now extremely stubborn and intelligent spiritual ego. Either you can see how the thing really is, or you hide. Your choice.

VM: Forcing me, yes, and I can see now. I did not know that my ego is extremely persistent and intelligent. Persistence I recognize better. I feel myself stupid now, yes, but willing to step ahead. I do not want to feed such an ego. The truth - whatever the cost. Where would I hide and then what would I do?

Baba: Good. Admitting one's stupidity is more valuable than gold, it generates wisdom. You are a typical victim of literature and intellectual propaganda. You have learned too much and you are about to understand how deep those perceptions are rooted. You will find out that even though you'd expect the spiritual literature to help it doesn't do so, in fact, may not, at all! Life itself is really simple. There is no need for stacks of books if you only have access to a good teacher. A good teacher is able to point out those blind spots. For me, giving up, or quitting has never been an option.

VM: It's true I've messed up with Vipassana and meditation techniques. Thank you for clarifying that. It feels like I'm learning to walk again, etc.. Seems tricky, but I want to learn.

Baba: Who is experiencing difficulty? I (/ you). Is I real? Is it true? "You" can't learn anything, that's the whole paradox. The eye can't look at itself no matter how hard it likes or tries to. I is an imagination. Dream. Illusion. Or isn't it?

VM: I have a body and mind. Each day I come across with memories, tendencies, thoughts rising from subconscious. The conscious mind, which explains and analyses all experienced, verbalizes. Sometimes intuitions arise. All of this is related to feelings and emotions. There is no fixed, unchanging self. But there has been a belief that all that is *a lower me*. That self-perception has changed in many ways along the way. It isn't thus a fixed, immutable fact.

The underlying consciousness: It is, therefore, a silent mind. These terms are confusing.

Baba: When you look at your body, there is a body, limbs, skin and all. When you think, there is the mind and thoughts. Good. What have the body and the mind to do with the self? Does the body belong to the self (which does not exist)? Does the self exist nowhere else than in repeated images, perceptions and dreams? Does it??? Is the self real? Reply from your own experience as clearly as you can.

You're talking about how to see an object: the sky, a cup, a person... Good. Now turn the attention of the beam to the viewer itself. It's the same as if a beacon illuminating its light outside turns it towards itself and sees itself in a mirror: the light shines towards itself. What is happening? Is this something you would call I or me?

VM: I look at the sky so that there is nothing more than looking. I immerse myself in the subject. It is as if exploring it with the gaze and I get information about it. Then I turn the attention to the viewer. I look at looking, which is like a reflective surface, giving information about what I'm looking at now. There is no self. I look at the sand on the beach. Looking at it like with a sensitive antennae. I look and see. It is just that function reflecting back providing information. There's no self. I repeat this again and again when looking at melting ice, people passing by, asphalt, etc.. This function has no self.

Baba: Good. Admitting one's stupidity is more valuable than gold, it generates wisdom. You are a typical victim of literature and intellectual propaganda. You have learned too much and you are about to understand how deep those perceptions are rooted. You will find out that even though you'd expect the spiritual literature to help it doesn't do so, in fact, may not, at all! Life itself is really simple. There is no need for stacks of books if you only have access to a good teacher. A good teacher is able to point out those blind spots. For me, giving up, or quitting has never been an option.

VM: Books are now in the shelf. Will stay there until further notice. Theory I've learned has formed an insulating film from the direct experience. I am relieved that I get to explore and discover things by myself. It feels good and refreshing. And I have a good teacher.

Baba: Who is experiencing difficulty? I (/ you). Is I real? Is it true? "You" can't learn anything, that's the whole paradox. The eye can't look at itself no matter how hard it likes or tries to. I is an imagination. Dream. Illusion. Or isn't it?

VM: I went for a walk around the lake. I looked at the sky, ice, sand, everything, and when I saw clearly, only with direct viewing without any assumptions I turned to look at the viewer. It wasn't hard at all. Pretty natural. And there is no self.

Baba: When you look at your body, there is a body, limbs, skin and all. When you think, there is the mind and thoughts. Good. What have the body and the mind to do with the self? Does the body belong to the self (which does not exist)? Does the self exist nowhere else than in repeated images, perceptions and dreams? Does it??? Is the self real? Reply from your own experience as clearly as you can.

VM: Your body itself doesn't include a self. There has been a stamp of I for 50 years. Few mornings I've been on the borderline between sleep and waking, it is just blissful being. There is no self, only that of being, bliss. Then the eyes open. I have no idea what this place is. I have no idea who I am. Mind, however, is questioning where am I and who am I. Then suddenly I remember: aha ... Kaijonharju, Kalevalantie. VM. All the pieces of the puzzle come together. All the memories are there. Identity. I.

VM: Mind-looking function has no self. I can find the self with the help of my memory when waking up. A memory. The image of the self. Those perceptions have changed during my life. The notion that I have learned that humans have a self. I have never questioned that before. All people are talking about is the self. It is an imitation learned when being a child. The dreams in which I'm playing the leading role. Are the images perceptions and dreams of the real self. Everyone around me, seems to think so. After all, they have such a power that they mesmerize us. It has even been painful to be in this process of awakening. Still, an image is an image, it has been born, altered, and can evaporate when looking at it. It's no more real than a mirage. A mirage is not real. A very strange feeling. A new kind of feeling. No-I. Such a blank feeling. The mind is silent.

Baba: Good! You have clearly had the taste of it. You're wondering the taste and what comes next ... There is a slightly different tone in your text, but it still is not crystal clear and final. Continue to examine in all situations. Compare, weigh and see what is true and what is false. Avoid excessive storytelling because it seems to get you blurred a little bit. Send me a report again. Good, good ... Get completely bare. Naked!

VM: Dear Baba

Life has changed. I do not know if I can describe it. It seems that there is no language in which I could describe it. Language seems so awkward, but I'll try and make sure you see where I'm at the moment.

I will start from the recent meditation. It was something entirely new. When I sat on my meditation seat, I was not quite sure what to meditate. Then I decided to do a practise, because you told that the final energy of the Kundalini was still to happen. Right from the beginning, I felt the Kundalini. I proceeded step by step listening to the Kundalini. I was wondering whether to leave this technique because the feelings are so strong, but I continued, however. I did the technique and eventually had to leave it, because the feelings were so strong. Kundalini felt like a big, hot ball of fire inside my head. It was different than before. It was there, not just passing by. It was inside my head and not just in some narrow place. It rose to the crown and stayed there a long time. I saw a bluish-white flower with the inner eye.

I look at it who looks and sees all of this. And a silvery entity looks back, expanding inside my head as an infinite space, which is blessed and calm and so peaceful that it cannot be. Inside my head. And there is no self. Aware, blissful, being, a bottomless peace and tranquillity. I look over and over again that viewer. And I know that it does not disappear. I am. I am. I am this. Now I know that one can exist without self. The body has disappeared. In the body I have menstrual period and intense menstrual cramps. I do not feel them. This may be connected in some way to the third eye, since I experienced all inside my head. I looked over and over again the viewer in my head. In the past, I have looked at

somewhere on the outside, up. The first time I looked at exactly where I felt the viewer to be, inside my head! This viewer is like a silvery clear mirror. Then it expands into a black space. And it is so gentle, compassionate and sweet. I could go on praising.

I was thinking that what should be useful to include in my daily meditation program now? I can meditate for an hour or two in the morning if I get up earlier. I have a couple of hours in the evening. What do you say?

In general, there is a new fresh, crisp quality in being. I am able to be more attentive at work than in the past. Viewed directly of it all, considered the viewer. There has been less "drowning" in the course of events. Joy, compassion, acceptance. All naturally arising. The mind is less clingy. It is more like a clear surface of a mirror.

You have written to me to forget everything I know about meditation in relation to this method. But do you mean that I should now leave all meditation? Clarify this. I'm going to do vipashyana-meditation now and forget all the previous.

VM: Life has changed. I do not know if I can describe it. It seems that there is no language in which I could describe it. Language seems so awkward, but I'll try and make sure you see where I'm at the moment.

Baba: Do you feel the change permanent or temporary? Are you still in the phase? Would you say that you've woken up in a new kind but still very familiar state of being? Is the I-delusion finally dropped? How would you explain this change (before and after) to people who do not know about these things at all?

I will start from the recent meditation. It was something entirely new. When I sat on my meditation seat, I was not quite sure what to meditate. Then I decided to do a practise, because you told that the final energy of the Kundalini was still to happen. Right from the beginning, I felt the Kundalini. I proceeded step by step listening to the Kundalini. I was wondering whether to leave this technique because the feelings are so strong, but I continued, however. I did the technique and eventually had to leave it, because the feelings were so strong. Kundalini felt like a big, hot ball of fire inside my head. It was different than before. It was there, not just passing by. It was inside my head and not just in some narrow place. It rose to the crown and stayed there a long time. I saw a bluish-white flower with the inner eye.

I look at it who looks and sees all of this. And a silvery entity looks back, expanding inside my head as an infinite space, which is blessed and calm and so peaceful that it cannot be. Inside my head. And there is no self. Aware, blissful, being, a bottomless peace and tranquillity. I look over and over again that viewer. And I know that it does not disappear. I am. I am. I am this. Now I know that one can exist without self. The body has disappeared. In the body I have menstrual period and intense menstrual cramps. I do not feel them. This may be connected in some way to the third eye, since I experienced all inside my head. I looked over and over again the viewer in my head. In the past, I have looked at somewhere on the outside, up. The first time I looked at exactly where I felt the viewer to be, inside my head! This viewer is like a silvery clear mirror. Then it expands into a black space. And it is so gentle, compassionate and sweet. I could go on praising.

Baba: It is possible to drop the self without the Kundalini settling on the heart. Thus, for example is in Zen. In your case it is only a matter of time when the Kundalini is set in your heart and disappears because you're a yogi cultivating the Kundalini. Good that it rose up to the crown. This doesn't last long anymore. Good, good.

VM: I was thinking that what should be useful to include in my daily meditation program now? I can meditate for an hour or two in the morning if I get up earlier. I have a couple of hours in the evening. What do you say?

Baba: Do exercises that feel inviting but do not use all your spare time doing mantras, etc.. If you still need to leave time to look through the self, that is, if it has not yet ceased to be.

VM: In general, there is a new fresh, crisp quality in being. I am able to be more attentive at work than in the past. Viewed directly of it all, considered the viewer. There has been less "drowning" in the course of events. Joy, compassion, acceptance. All naturally arising. The mind is less clingy. It is more like a clear surface of a mirror.

Baba: More freshness? Or something totally new? When I is dropped the attention is left by itself and it doesn't have to be trained to be energetic / to become observant.

You have written to me to forget everything I know about meditation in relation to this method. But do you mean that I should now leave all meditation? Clarify this. I'm going to do vipashyana-meditation now and forget all the previous.

Baba: I meant to drop prejudices and expectations. Leaving all exercise is one option until awakening occurs, but not necessary.

Baba: Do you feel the change permanent or temporary? Are you still in the phase? Would you say that you've woken up in a new kind but still very familiar state of being? Is the I-delusion finally dropped? How would you explain this change (before and after) to people who do not know about these things at all?

VM: This is permanent. After all, it can't be temporary, when no longer finding any self. But this is something incredible, because it is such a "ridiculously" simple observation. It seems incomprehensible that I haven't realized in the past! I feel I should tell everyone ... for now, it seems that when I finally agreed to listen to and obey your instructions, this is the only outcome. This is such a simple matter. And now I remember you often saying so. The simplicity of it is not easy to understand. That this was it? This is it, the self-realization? And true - this is a very familiar way of being; experienced in deep meditation, on the borderline of sleep and waking. In any case, I will continue looking at it.

In the past, I felt like I was me, I felt that there is self. Self was involved in everything. It was a part of the body, appearance, style, habits, temperament, skills, thinking and emotions. The body and the personality has a name and is I, it kind of ties all these issues together. My job and my hobbies, my children, my possessions, my history, my thoughts, my feelings, my needs, my values, etc. I am made of all this. It is a kind of permanent entity. I would say that I experienced me to be my consciousness.

Now I see that this is a body-mind. I can see how it is guided mainly from subconscious. The conscious mind is interfering in its activities, for example when it needs to be changed. There is a mind, which has various facets. It's a warehouse for all subconscious experiences. A conscious mind, which receives information eg. through senses. When the mind is looking or listening, I doesn't detect the self. I see there a surface on which to mirror the surrounding world. And when I look at the viewer, it is a way to a silent, calm, blissful being where there is no self. It is a consciousness devoid of qualities, identities, which, however, can take any shape or identity. And this is very natural and simple.

Baba: It is possible to drop the self without the Kundalini settling on the heart. Thus, for example is in Zen. In your case it is only a matter of time when the Kundalini is set in your

heart and disappears because you're a yogi cultivating the Kundalini. Good that it rose up to the crown. This doesn't last long anymore. Good, good.

VM: I ask myself if this is final or is still in the progress, because the Kundalini has not been raised and settled in the heart.

aba: More freshness? Or something totally new? When I is dropped the attention is left by itself and it doesn't have to be trained to be energetic / to become observant.

VM: That's true. I've been attentive throughout the day. My work is to supervise and follow and observe children all the time. And we do a variety of tasks. In the afternoon, I talk to the parents. I get swept up in this flow of events, but don't get drowned in it as before. I suddenly remember to identify with awareness at home. Even more, I was amazed how it felt impossible to be attentive through the day before, as now it is but natural. This is totally fresh. Is not in itself new.

After yesterday's meditation I was wondering who to thank? There was a need to thank. I thank the Master, I thank you Baba - my dear teacher, I thank the Holy Father and the sacred mother. It is good to be thankful. Let all living beings become awakened and liberated!

Baba: Yes! Warm congratulations! You came through the gateless gate. Ridiculously simple! Obvious! Good, good ... Well done!

Love,
Baba

Baba's addition: I asked the student to send me a fresh facial photo in which I could clearly see that the awakening had happened.

Case 2: PH

Baba's initialization: PH is a good friend of mine and has been my student for couple of years. He has over ten years of background in different meditation and spiritual practices.

PH: Hey Baba,

A big thanks and a deep bow for you for you guiding me in this matter.

Observing the world the way you suggest in your blogs, I see clearly the 'me-my character' - the body-mind become familiar in my everyday life, which I do, however, no longer hold true as a permanent personal self. I recognize the tendencies to feel, think, interpret and write down experiences in a way that I can see only conceptual, covenanted, and emerging from the past, fueling and serving separate beliefs / behavioural system of I-sense (eg. social interaction).

Well, the relativity existence of an I-cape proportionality or non-existence/absence of the self becomes a living reality and not merely a fascinating intellectual theory always in its direct observation anytime and anywhere I sincerely get into it, as well as more often spontaneously.

Indeed, the volition - intention - focus - seeing - motoric performance just happens without effort, without me or self, in order to key this text for you and to get forward in this process in the research of 'me'.

Direct experience, as and when it is stable, I myself do not do more searching, not even a spiritual kind, no demands to be something else or special out of dissatisfaction and a desire to rising, or that sort of thing. Until... somewhere around the corner by oversight they start to rise but not disturbingly or compellingly as in the past. This is just the experience! Hurrying comes to a sudden end, the observation opens to serenity and contentment, joy and relaxed activity - creativity.

Baba, now that I'm writing in rapt attention, and I really look at what it is, there is only simply deep gratitude and compassion for everyone and everything rising in its fullness and power that I want to pass on, and it is transmitted. And what I want to say about what I see and feel right now, is the life living itself, manifesting everywhere and also through this organism of unique body-mind of mine.

Yep. What a relief and saving of energy = No-Self.

Baba: Thank you for your mail. There is only one problem that I can't get hold on to anything that could be repaired or where I could begin to guide. If the final result as you said is = no self, what instructions or guiding for the awakening of the mind there no longer is?

Obviously you separate the self and the no-self. Terrific! But is the case closed?

PH: Yeah, probably not closed, because no-self in my everyday life is not away all the time even though at the same time, of course, is because I can't find it when viewed accurately. I mean, for example, when interacting with people my action does not seem to be as consistent with the observation of no-self. It seems to be karmic load of automatic habits

and speech, which often misleadingly express of the existence of self. Apparently, they gradually fall away and the clarity is increasing as it has of course already happened.

And after all, we have methods for cleaning and what else, yam. Thank you Baba for you and your master line!

Exercises continue ...

Baba: It seems that you are in the clear with respect to enlightenment. Can you say if there's been a specific and clear event or moment in your life when you realized that the self does not exist? Is there a watershed in your life after which you felt somehow different than before? Or has your life always felt as it feels now?

PH: The bubbling of tendencies and habits takes place under conditions with people as long as it remains in the subconscious. In all of these bubbles there is a delusional I-sense. Like you said, they fall off slowly, and especially when self no longer hassles.

I have not really had a total single bubble burst. However, one of the first and decisive impetus of the discovery of the no-self I actually had was when you put in your YouTube link about the I - illusion and suffering, which made me think about it for real. At that time, I caught the experience that hearing the clock ticking don't really need or has a self. And to your credit, you have kept the subject on hand in your other videos and texts. It has helped me to see this thing always in a fresh way. Also in the retreat held at Leppola the risen energy of kundalini paved the way for the final abandonment of I-habit. The difference was just so natural and subtle that I didn't know how to tell you about it.

Naturally, meditation and other exercises of Samadhi Path have fulfilled the promise. In fact, now I see that the awakening has been really consistent with the progressive and deepening exercise, easily and naturally. As an example simply the recitation and remembering of Lokaha Samastaha Muktaha Bhavantu- prayer went down well with me helping me immediately to see the reality, and between disturbing a positive and negative charges in subconscious.

One of the most important and enabling insight has been my work with patients of mental health, I realized with the help of my awakening that what I constantly deal with people with mental dysphoria is the illusion of self, every day again and again. Thanks for the guidance (!), since I haven't had other supervision of work for therapists working in psychiatry, but I have not experienced the need for it either.

Right. I've always (at least since childhood) felt that life is not just for sleeping, eating, drinking, breeding and employment or for the partying. I have not had much personal ambition to earthly things and I'm somehow always felt drawn to see behind temporary events and phenomena.

However, within six months, serenity has clearly increased and I no longer experience the troubled need to know things intellectually or to control anything or experience other than what there is now. Of course, I realize that, controlling things, irritation and thinking about everything happens all by itself, but it doesn't harm me no longer, because there is no self to be owned or removed. Instead there is an ever-expanding peace, compassion, joy and energy rising from reality (direct experience).

The difference between the previous and the current observation is clear, but the step across the threshold has been a really subtle, like a transparent veil, which I did not know even existed. Very simple and natural. I feel like smiling ... and laughing!

With gratitude and love,

Baba: Fabulous, great ...

Sometimes it can be challenging to distinguish awakening in people who have meditated for a long time, especially in courses and retreats in which we meditate a lot because the difference can be as subtle as you said (it is not always so subtle, even in retreats, this seems to depend a lot on people). In your case the matter is, however, unusually clear.

Although no single leap hasn't happened to you (which happens in some relatively sudden awakenings), I warmly congratulate you for it. Obviously it has, however, been a fact creeping up on you during the last months. From now on, your exercise as you already know is a little different when you no longer need to worry about that general director.. Awakening seems in my experience to be like weeding. Earlier you had to do this technique and that technique to help the phobia and other problems you want get help with, after awakening you do not need to do anything, they just come and wither on the same selfless openness. This is the "object-Vipassana" impulses one by one. Tantric meditation is also a much faster and easier method to make progress.

Do you still have kundalini sensations in the spine? If you have and it hasn't settled and lost in the heart yet, it will happen too before long...

It is an honour to be praised by you about the supervision of work! Wow...

Thank you, have the honour to be your friend.

PH: Thank you as well! It's been an honour to get to know you and to find a friend with whom I can discuss and, moreover, also live in the same spiritual level.

I've also had problems with encountering those fears and other challenging situations in life. Taking resistance or compensating is the challenge somehow. Just so, this is the object Vipassana, good.

There is some sensation in my spine but mostly spontaneous kriyas in the body seems to be sensitive. About an hour ago when I sat in front of the computer, suddenly began a very pleasant, soft and strong shaking in the whole body with which I was riding on a while and forgot my e-mails. After yoga exercise, these spontaneous kriyas were significantly diluted. I haven't had such kundalini rising-sensations in spine like in retreat in autumn, or a few times after that.

Yes I will continue the exercises and I have enough motivation for exercises when weeding the fields.

At least it has been a rewarding year and a half since I first started doing mantras before my first course.

Baba's addition: I asked the student to send me a fresh facial photo in which I saw clearly that the awakening had happened.

Case 3: TM

Baba's initialization: TM is a good friend of mine and has been my students a couple of years. He has no previous background in various meditation and spiritual practices involved.

TM: Should we look at this together again? I started to make rehearsals for awakening after reading your blog. I began to write things down on paper a few days ago, started to shovel "the shit" (all that junk of thoughts and emotions).

Baba: Let's do that. I've underlined the points that caught my attention.

TM: Churned text page by page: situations that came up all the time and situations in where the self became stronger. There were a lot of.

Then, I went out of the storytelling, and there remained only a restless feeling, felt like quitting and that this doesn't lead me anywhere. The next morning I sat down and asked Thirumular an absurd relevant advice as to help us with our moving house, and when it will happen (indeed, it seemed that I couldn't go on about the I-matter anymore). The Master pointed at "me" Look at you, you're impatient! I began to dig into this "I'm impatient", "I can't wait," I, I, I ... Suddenly, the mind was wide, well-lit space, where I tried to look for myself.. it was nowhere to be found! There was absolutely nothing. Cardiac region expanded and felt light filled with light. Shakti "rocked" me at least a couple of hours afterwards, and I was tired all day, as if something had happened in my brain that would require a couple naps a day (thankfully I'm still on vacation this week!).

But self-analysis: Self is not in thoughts, not in the mind, not in the behavior, appearance, body, deeds, words, other than generally agreed reference / word, ie, "self" refers to a person who is accustomed to be seen like this and called T ., and who is now currently typing. Reference "I" only facilitates communication between people, but actually it is not anywhere. The perception of the physical, existing self is only taught and learned. "I'm like this, that's mine, I have this and that." But everything can happen very well without the self.

Sensory perceptions e.g. seeing, hearing, etc.. are what they are, seeing is seeing, the object is an object, nothing else, no interpretation of what or what type it is. The object is not in itself is nothing more than what it is, then the mind begins to classify and analyse it, etc.. Sound is only a sound, no matter how loud or annoying, or beautiful, but the adjectives are just mind-interpretation. That is, a loud noise increases an idea of "annoying", which rouses a feeling. But if you just listen to a loud noise, it isn't evil, good or annoying in itself. It's just a sound. This goes for, of course, with all the other sensations. The thoughts, interpretations of a loud noise is mainly learned, taught by someone else, which has been internalized without questioning. Loud noise is annoying, of course!

But that is not the case. (Well, someone might find loud noise lovely..)

And in this way probably almost all things are taught, fed and internalized. When I was a small baby and lying in a hospital bound to bed (due to a fault in a hip), I certainly didn't think "oh poor me, what has happened to me." I may have reacted to a strange

environment, and the absence of mother or pain by weeping, but it was soon over. Only as an adult, I started to pity myself - after reading and listening to the opinions of others, and "doctrines" - that maybe something terrible happened to me, when I had to stay alone in the hospital, and get traumatized of the rejection, etc... But nothing really happened to me.

The highest threshold - and insight – was to realize when writing down my process that nothing really happened to me. I realized how I've thought of myself as a victim and that there was something wrong in me: I have got others to behave badly towards me. For real I cannot be rejected, and no one has ever rejected me, and I have not got anybody to behave in any way. This was one of the main stumbling blocks, and very deep in the subconscious! I was constantly looking for another experience of rejection through my husband, but now I see that in the past and now there is no one who has been rejected. People act like they act, things happen, and the "I" has nothing to do with it.

Now when I think of the "self", it seems to be artificial, like glued on top, extra and unnecessary. It has always seemed somehow distressing, because my self-image hasn't been in the way strong as the surrounding society and, above all, what one would have expected. I never quite known what I am. But it is also, however, has been of the "self", me being unsure. Jokes how reassuring, when you do not need to believe in it and it does not need to be excused! The whole life is simpler, easier and more straightforward when there is no tricks of the self, messes, and speculation in between.

One day, the tricks of the self appeared to me as a skein, in which I could not stand anymore to intervene. The whole phenomenon being just scheming. It was kind of easy to ignore and leave it to rest, and just be at peace and in a state of tranquillity. But back then the "I" was that skein.

Now it seems for the first time that it is sufficient just to look at my small daughter playing, her hair, eyes and facial expressions. There is no need to do something useful or necessary at the same time (who else has demanded that than "I").

Inside, there is no longer a surface to hold on to where all of my thoughts or sayings of others stick. It feels so light!

Baba: Is the case closed? Is the I-delusion and nonexistence of the self finally realized so that it does not rise anymore? What have you woken up to? Tell me how you feel: before and after.

TM: It is still confusing how thoughts rise, but it seems to be easier now that the reproachful, accusing voice has stopped (that the thoughts should not be). However, I see that I am not the one who thinks or generates ideas. The thoughts are not mine, they only come up, come and go, and none of them has brought anxiety or irritation, which seems absolutely funny.

Baba: Yes! It is the subconscious bubbling. Sometimes this bubbling of impulses is denied because the self does not exist. It is an absurd conclusion, full of assumptions that are not dug around.

TM: As an example of the thoughts rising is a situation where you feel that you should be in five places at the same time, one thing is going on, and three to four people calling mother for help at the same time. "Let me be alone!" crosses the mind. It's like an old habit, but the

feeling doesn't get stronger of the thought. That is, if in the past I would have shouted "shut up now", now the panic won't even rise. I just look at the situation, the child has a problem, what can we do, I comfort him, the matter is resolved, my excitement is not needed. Inside, some kind of adhesive paper is lost, where "I" should stick to and become a martyr etc. No need to exert against my own reaction, but may be aware of it and just see what happens.

Anyway I do not get a hold on to the states of strengthening suffering, it is funny to read those plays of suffering, "I have to do all, everything is always more challenging than for others, I can't be loved unless I'm certain kind", etc. ... hehheh. I had stories enough for a few dozen diaries!

Baba: Exactly so.

TM: Now that I feel kind of "anointed ", there is nothing to grab onto, like there is a clear transparent tube or glass inside of me, of which all but goes through. Just like watching through a clean window.

Baba: Aaahhhhh ...

TM: If I compare my earlier Samadhi-experience, I've felt very blissful, but I hadn't examined the self analytically in any way. For example. the moment of clarity remained very much alive in the mind and samadhi lasted approx. a month, but all the time there was a feeling of uncertainty - or rather a certainty that self hadn't disappeared, and the fear of when self will be back. Now, there is no one who fears, nor is there any intoxicating feeling, but a very clear feeling and assurance that I've seen there is no self. Now I tested again in the morning whether there is a self, and it does not exist ...
I do not know what else to say ... It seems that there is just an empty and bright feeling inside and out, there is nothing to worry about any matter. And no need to do anything or try get anywhere.

TM: The given assistance can't be replaced in money. I feel for the first time in my life, "sober". Nothing more to say than a megalomaniac big thank you to you and Thirumoolar, Samadhi Path, and the whole community of practitioners!

TM: I'm so happy !! I couldn't have ever imagined this. Is just soooo incredibly good to be, nothing is oppressive.

Now, fatigue is dissolving, but shakti continues to fill me, so that I "cannot" do other Shakti practises. It seems that the body does not receive more.

Yesterday I sang a few times Lokaha-mantra, and it charged me so much that it felt like something's going bang.

I haven't not felt hungry at all, some heart palpitations at times and kind of tingling flow feels all of the place. Central Channel (Sushumna nadi) and the chakras feel "full," nothing is too much nor too little. The window is crystal clear. I sigh again, the aaaaahhhh

Asking, is this normal

TM: I have also noted that all of the stuff I'm against are memories of the past, where I have offended someone, or like in today's situation, where normally risen irritation, go through the heart. There may be some sensation in the body as if from memory, but it is only physical, not the mind. The idea of "me" does not rise. And there has been a sensation in the heart just physically, when one thing goes through it and no longer needs to go back. It's as if the old karmas have been purified with love. Do you have such experiences?

Baba: It sounds like "object vipashyana". When self has fallen off what is left is a spacious and aware state in which those memories are still bubbling. They slip into a selfless state. Some impulses slip easier and others that are more difficult to face, or which have a stronger feeling of self are a little more difficult.

Baba's addition: I asked the student to send me a fresh facial photo in which I saw clearly that the awakening had happened. We also discussed on the phone.

Case 4: TK

Baba's initialization: TK is a good friend of mine and has been my student for three years. He has over twenty years of background in different meditation and spiritual practices.

Baba: It is time to start the work. You've probably read the instructions and looked into it. Tell your findings, explain what you experience and how.

TK: Yes, I have read, and from time to time I have noticed myself observing.

I think I understand that when - seeing, hearing, thinking, feeling things... occurring spontaneously, there is no self present. The strengthening of the self complicates things. Man is easily captured with his images. The self is not as I would like it to be, or what it should be, etc..

Baba: It is easy to see that the self is not to be found when you try to look for it ... It is nowhere to be found.

TK: I can easily admit that self does not actually exist. My self-image has never been particularly strong and after bitter experience, I have gradually given up that by the best of my illusions, my cleverness (my love, my desire to help ...) I could accomplish more. On the other hand that constant basis, self, on which depends all that I am aware of, there is something of which I can't think of letting go. Should I?

Baba: Now we examine the final truth of the wavering self, whether the self was particularly strong or almost unnoticeable. You're talking about unchanged, that which is aware. Even though the feeling of self is missing, cognition, direct experience, direct observation is maintained, it will never go away (except gets blurred by unawareness / impulses). Is this the case? Explore the experience and please let me know.

One common misconception is that the self could be dropped off as the hand-held apple. This is not the case, not really. There is not a single, completely, absolutely certain method or technology which could end the self but of course method seems to be substantial. It is more likely that you wake up by this direct pointing method than by counting the breaths, etc. Anyway, the self can't be dropped out the self itself. This is the paradox in question that can't be understood until the self falls off. It is impossible to understand so there is no need to bother one's head with it.

That's what we do here: we deliberately dug out or become aware of the self-knowledge which appears in any situation. Then, the self is being investigated with a magnifying glass, aiming to find out what the truth is. When the self is not found it will be re-affirmed back to the frame and looked at again. As I said, it is shown very quickly that the self does not exist and can't be found anywhere but this has to be realized, one must awaken to become self-less from self. This is the end of the spiritual search, arrival. It can happen by

repeating the steps in my instructions. It is mainly up to you, the intensity and severity, when it happens. I do my best to show you the mixed points of your investigation.

TK: That is exactly what my experience is. Direct experience and feeling of being stays and gets stronger when the mind quiets down. I identify myself mainly to this foundation. If the ever fickle self gets an edge over me, the state doesn't last long in my experience. Though of course I do not know whether my conscious on "absolute scale" could be stronger, and if "small self" being in power often be overlooked when things are going nicely.

Baba: You're talking about identification to the foundation. Who is identified with what? Is there a level of experience in anyone who could identify himself with anything? Is there?

References to the strength of experience, I get an idea that you mean the strength of shakti. Whether you do so or not, you don't need to worry even if the shakti increases in this process, it probably will do so.

TK: I will try to investigate this seriously. Is it intended to focus attention mainly to the emergence of the self, and its existence in different situations, or also try to assess the behaviour and character traits?

Baba: You can use any observations which will help you visualize what the feeling of your self is and how it manifests itself. Then just look at these feelings, the self, with penetrating intensity. Some students have used writing down the situations, events and observations, order to be clearer on what and how the self appears. The self often isn't a constructive or a smart guy but mostly fool, folly, and small-minded and bossy.

Watch and study carefully!

TK: I can easily find an irritable, impatient boss inside me. I recognize it usually almost immediately, and it does not really cause a mess of things. It would still be nice to get rid of. Only to state that it does not really do not exist. Is it enough / does intensive scanning work here? I'm thinking that the irritation can be get rid of only gradually. That it is no longer needed when there is sufficiently energy / understanding.

Baba: Well it's good that the boss can be found, ha ha. It is actually a big help in this process. Many unmeditating person can't really perceive it. Is intensive scanning enough? Why do not you try it? And properly!

Irritation. It has three components: the one who gets irritated (the subject), irritation (identifying, acting) and the cause for irritation (the object). When the irritated leaves the stage the threefold equation changes significantly. Impulses, objects or whatever they are only glide into a state of no-self and no longer have the same way to be observant, to start

to do something or use a technique as in the past. The object is in the air and poof * disappeared already. Some objects are, of course, easier or more challenging than others.

TK: Should I say that just watching, hearing, tasting, etc. exist. Self and the objects are constructs of the mind, which arise from the occurrence of / on the basis of direct experience?

Baba: This now gets rather philosophical and, as such irrelevant considering awakening, but I'll write a couple of lines. There is an object called computer on my table. We can interpret the existence of this machine in a way that is a construct of the mind, which is by no means always an unnecessary thing (!) As the Hindus often say, or we can see / feel / detect it without all of those constructs. To be able to detect an object without the constructions of the self requires the absence of the self which makes direct cognition possible. A cognition with self is not independent, i.e. free of constructions because the self itself is unexplored construction. You only research I-sense and all which relates to that.

TK: This play can hardly lead to anything that I hadn't roamed already many times.

Baba: If you are really been through the feeling of self then there is no need to this discussion.

TK: I do not know about the awakening. What should it be like? The condition passed, but it seems easily renewable. Ultimately, I find it hard to understand who / what / how could one be serious? Should there, however, be found a subject in me, who is serious? The seriousness and sense of responsibility have always been typical features of mine and I simulate them in different situations quite genuinely and meaningfully when needed. Still, it might be correct to say that I have never been able to take this life seriously.

Baba: In this case the awakening did not happen but only to a momentary meditative absorption. Do this, select one external object you are looking at. 1 First, just look at it, let your attention rest in it. The self is missing. There is no need to look with a particular effort of concentration or certain intensity. 2 Increase of intensity takes place so that you steadily look at the object. If that object would change for example as a big poisonous spider that could bite you and kill you what kind of intensity would happen in your focus? The hair-rising feeling worsens, and you would feel extremely alert. The self is still missing. Now you are focused on a different way. You are being serious. 3 Forget the external (or internal) objects, and turn look at the self itself. Feeling of self comes up and colours the sensation unless the self has already disappeared. Bring the self back artificially by affirming it if you can't see it. I-feeling is returned as many times as it disappears entirely and until eureka occurs. So ... Turn your attention to look at itself as the light of a beacon was turned over and look at it in a similar intensity / severity / seriously as above. Looking with an intensity of a doomsday to get the final clarity of the self. Self, has never been outside your beliefs, it is your own religion, your creation. Check it out! Check it out! Right to the end!

TK: It came to my mind that is it a distorting effect of the mind left off in direct cognition (how the impure mind wrongly colours things), or is the nature of perception so that the "internal" connections of the mind aren't to be seen?

Baba: I did not understand what you meant in the second option, but the first must be at least accurate. If we talk about 100% accurately about the impurity of the mind and how it affects at any given time it is about a persistent process of a karmic cleansing.

TK: Now I think I understand that I must examine the nature of the I-feeling, its tone and intensity of variety of forms and situations, not the content of mental psychology.

Baba: The self is clearly felt, albeit unstable, i.e. not constant, entity in man. What you point with your finger at if you need to point at I? I would point at between the eyes. Some point at the heart. My view is that both are right but, but it can be found behind the eyes more directly. What is this I!?

TK: Is the intensity and being deadly serious feature of the self or someone else's feature? I guess I've learned that the self is a lot dearer and more important factor to me than I imagined. I will continue to practice.

Baba: Continue, continue!

TK: I now understand that the purpose is to get over all the self-feeling. It can no longer be found, no matter how much tried. Peace and bliss becomes a permanent state of being.

I felt this strongly when I woke up in the morning and was thinking about this. Some sort of faint peace stays in my being. It was clearly present when I woke up in the morning and is not gone even after everyday discussions with my husband.

Would a breakthrough be happened?

Baba: It sounds promising. Answer these questions and send me a fresh photo of your face.

Describe the change? What was before and how are things now? What is different?

How would you explain this to a layman?

If I fell off and it never has been, so what is left? Is anything missing?

Good, good ...

TK: The change is not dramatic in any way. Moreover the feeling has been quite good for a long time, but now it is better. There is a greater peace inside. I hardly would try to explain anything. Sure, I would strive to find an appropriate method to guide the others forward in their way. Unfortunately, I do not really understand this question. All essential seems to be left.

Baba: It seems that you are awakened. Change is not necessarily a dramatic change, however, but a very important one as such. Or is not it? Such a long line meditator, it seems exceedingly obvious, in a way "why didn't I realize this before!"

Is the peace inside "larger" (or has it grown from small to high?) Or whether a more thorough, total? See the difference between these describing words.

My question to describe the matter to a person who is unaware is to get you to think about it and explain in plain language what has happened. It's not about teaching others, etc..

Try to send a photo as soon as possible, please. And as you're a scientist so you could try to explain better what happened to you.

TK: The change is important and at the same time somehow obvious. Peace permeates my being more thoroughly. It seems that there is nothing to knock me over, or if that happens, I can easily regain it again.

Genuine explanation seems difficult to do. I've read many of the descriptions, on which I have not understood the matter, and which try to give it a form. In my point of view, a major impetus for the event was the debate that we had last night in addition to a phrase I read from a book that self is energy. One must be familiar with this energy, instead of giving the mind a try to understand something external. It seemed to open something, and when I woke up in the morning, remembered this paragraph and I reflected it with the conversation that we had. Things began to fall into place, and I felt that I understood what you're trying to tell me. After that I did some yoga asanas and relaxed well, and when I woke up in the morning I felt a bit transformed but intact. Thus briefly and without messing around.

Baba: See underlining. Hmm ... Based on these, I am still not quite sure. Are you? Is the matter crystal clear? Are you there yet? Is a need for searching completely left without a doubt?

TK: Yes, this seems pretty obvious. The wonderment that "is this really this simple" is very common. That simple and obvious it is.

TK: Something has clearly happened. I do not need to react to trivia, which before would have exceeded the threshold of irritation. Also, body sensations, sensitivity to various flows of energy, is in many situations a little different.

If I try to embrace my experiences somehow (imperfect) by understanding it theoretically, and I think that at least changes have happened in manipura chakra. A blockage concerning the self is gone. But is this awakening and arrival? I do not know how clear and absolute all-inclusive this classification is? In a sense a need for searching seems to be left, because I'm not nearly as all-knowing and insightful as I imagined, or enlightened self-understanding individuals. My path will certainly continue, but then I guess it always should do? It may happily lead where ever it leads to. I do not remember ever experiencing real doubt.

Baba: After awakening and the disappearance of the self it is clear for the person himself that something permanent has happened. It really does not need to be guessed. In the beginning, especially if that theoretical knowledge is missing, it may seem weird, strange but at the same time certainly very obvious and very thorough way fresh.

The sensations of energy do really change. For some the awakening of the Kundalini takes place in a way that it rises above the head (if Sushumna is open and clean), then settles in the heart and then disappears altogether. Through this the sensations of energy in the spine are removed completely. Awakening can also occur without this disappearance of Kundalini, maybe it will happen, and especially for Kundalini yoga practitioner it can happen later, or it can happen unnoticeably. The fact that the rising and falling sensations are no longer in the center channel is a sign that the Kundalini has set on the heart and disappeared.

So you didn't become an all-knowing person after awakening. Heeheehe ... No one does, those talks are just hype. This awakening is a major watershed in the spiritual path. In a sense, it is merely a starting point on a path. From then on, there is still a lot of what you need to explore, burrow, eliminate and reflect. Although awakening is permanent it certainly is not a final or complete enlightenment or liberation (jivanmukta, moksha). There is still plenty of karma, vasanas, and samskaras to root. For that there are different types of meditative yoga methods for cleaning karma (karma suddhi).

Warm congratulations T! I knew right from the beginning that with your background you'd realize this matter very soon. Just great!

Love and compassion,

Baba

Baba's addition: I asked the student to send me a fresh photo of his face in which I saw clearly that the awakening had happened.

Case 5: AH

Baba's initialization: AH is a good friend of mine and student for three years. She has a long background in various meditation and spiritual practices.

AH: Good morning, I woke up really early today for May. I was pretty excited, because I got an aha-experience in the evening, and I had to start to work on it right in the morning. I tried to be cool-headed and sharp, but of course, this involved a lot of feelings.

A diary below, in which I even wondered the meaning of life! And I thought I understand it!

> Today is 1st of May. I wondered yesterday evening after work and casual home work that how can one look through the self, cutting? Altogether confusing, so I watched a movie, Walter Mittyn miraculous life just to postpone deeper thinking, let alone intersect. Sometimes, postponing something leaves the matter to proceed in the background.

I got an aha-experience before going to bed when I look at myself in the mirror brushing my teeth, and I wrote this up:

I, what do I see? I can see myself watching myself. From the outside. I look at me, my body. I am a viewer. When I look at me, I'm someone else who looks. Self is needed to see me.

Aha! I consider something tangible things such as tree outside (the nights are already quite bright so I can see out almost like during the day). A tree can't look at itself from the outside. What about Nelli, a cat? I can see it, but it can't see herself from the outside. So I have a pretty special ability to look at myself from the outside. This seems significant, so I dig deeper. Observer has become the observed. So I've moved behind AH-self, but I still see, however, AH-self. I look at the surrounding world the same way I look at myself. I look at the play like a stage manager in the back, and see AH a part of the play. What is or who is? Here - behind?? Who is watching, observing? I'm pretty excited (feelings and emotions ... I need to cool down a bit) and now with a full speed:

So I am behind myself. I'm clearly not AH. I am something, but not tangible. I'm jelly. Yes, it is like jelly. I am jelly of the universe. It is grey, potential, perfect, but it is not tangible, it does not have a form, but it permeates everything, or it has all in it. Potential, it is, therefore, power. AH is like a scab on its surface. AH is solidified potential. This reminds me of tin. It is in a molten form fluid. On cooling it creates a solidified form. And when it is melted again, it will be fluid and can be solidified into a new form. Yeah, now I've got caught in something really interesting, this must be important!

Baba: You say that in reality you are “behind” AH. What about in the front? What is there? From what direction this new perspective can be found? Explore and explain. With what words would you describe this new experience? How would you explain to someone who knows nothing about these things?

AH: Now I can look at myself from the outside. Just the same way as the I look at everyone and everything else around me. This is not dying in the worldly sense. Death is not even needed to “go through”. This is a change of perspective, but yes, it changes everything. I’d say this change in perspective “exceeds” the death.

Baba: Is thus change in perspective final? Does it remain? Or is this just temporary? Is this a momentary experience that before long fades as a memory?

AH: This is absolutely amazing and I’m still processing the flow of “information overload” in my head, in other words, I write all that up. You ask so challenging questions that I keep writing. It will crystallize the thoughts. I believe that I can get the creation ready for tomorrow, and then I’ll send you a message. So that you know, then, that the soup is a fire, so to speak.

AH: Hey Baba,

I am awake. Or should I say that I have just awakened. I realize that this is only a beginning.

Thank you.

The diary today. I ended up using a name grey jelly for God, because it seemed to me the best. It could be any name since the name is not significant.

I’m so excited that I could jump up and down on excitement! For the last 35 years I have “studied” to achieve spiritual awakening and suddenly all this information you have collected is fitting to a context. The puzzle has become a picture! Awakening has occurred! The understanding has occurred! And now it all really starts!

It makes me laugh how many times I have been on the edge of awakening and watched it without understanding or seeing it.

All the phenomena of the world are one. I am part of God's great play, where God looks at itself with delight through us. God creates through us. We is I and the universe and all its phenomena are My great body that moves, lives, grows and takes shapes always in new and new forms and phenomena. And now, when a human being, a great part of the body begins to be aware that it can create, knowing himself to be God, miracles begin to happen. If this awakening is a morning, what a great the day it will be!

There is no competition. There is no need to envy, no need to dislike, to fear or to protect yourself. I look at an oncoming person, anyone, and I smile internally. God creates himself through that person. The self creates itself through that person. And that person, and that .. Every one of them is a part of me, so AH-self does not need to be like them, because he feels that life and creates it in Me. All the world's experiences are a part of me. Fortunately, we have a lot of people! And all different! How much life experience I have!

And I look at those animals, those cars, those houses, those trees, rubbish, snow, fruits.. All of them and I am also all of them. And I smile again internally, because now I understand what it means to see God everywhere and in everything.

And now I understand what it is the secret of Mona Lisa's miraculous smile.

And I become sad when I look at how a person treats another cruelly, or animals, or the country, or themselves. Every cruel act is like sawing one's own foot from his body. It is therefore important to help, whenever it is possible. And that is why it is important that more and more people get awake. And that's why the most important thing right now is to help people to help themselves, to get awakened.

I've had insights of this over the years, however, they have faded and been forgotten and now they re-emerge in this new context. Before the AH-Me had doctrinal knowledge and internal intuition and it made AH-self feel superior and annoyance to more ignorant ones. Now, I'm no longer higher, better, wiser, and I'm not even worse, I'm just part of the wholeness. And the greatest purpose in life of AH-self is to play her own creation in God's play. AH-self's life can be light, heavy, happy, sad, painful, and it hurts to die, too, but that is all a part of human life. It does not need to have a predetermined fate, although it gets a number of counters in his life - the most important thing is what he does with them.

And in order to do God's creation, one can listen to God in meditation, in silence. God is not a matter of faith, God is an experience, God is I, and the AH-self swims in the jelly of God, as we all do. And the jelly is in front of us or behind us, it is everywhere, and it forms the Oneness.

And all of this comprehensive and unifying force is Love. Not a romantic love, but like a real good energizing energy drink that will inspire all to grow, to create, to live.

Yay I'm so happy!! And I'm glad it's only morning!

Baba: Well! Your I-delusion has fallen. You have obviously undergone a profound change in perspective. Warm congratulations!

Awakening changes all. Change is not necessarily dramatic but thorough, like a watershed of life. You understand and see differently now than in the past. So obvious, isn't it? Your message has lot of terminology and concepts that you have yet to study when the time comes. All those words of oneness and AH with capital letters and so on, but now they do no harm.

As you said yourself the awakening is a beginning. After this, there is still impulsivity, all set of karma and habits that also need to be left behind.

Great! Right from the start, it was clear to me that this guy will awake soon. I'm proud of you! Just great ...

Would you send me a fresh face photo of yourself for my research?

AH: Hello and thank you once again! You were a bit like a midwife, heh heh ... But everything is really so wonderfully plain and simple. Oh, and terminology I have really enough for it has accumulated over the ages. Or maybe most of that terminology may settle on the bottom, most of it is no longer needed.

This guidance came to me just in time, because, as I said in the beginning, I was really stuck and had an information overflow. I do not know when I would have been awakened without this. I'll be in contact in the future, as this path has its own challenges.

Please find attached my photo taken today.

Baba: These are the best moments in my work. Just excellent! Someone else described as a midwife as well, hehehe. In January, when we were giving birth to our first-born those elder midwives were quite cool-headed and professional and straightforward type. A respectable symbol in other words.

I've written a lot about karmic purification, you have probably read about it too, so you know well what it is about. It's your next task but enjoy your time for some time. Awakening brings with it an energetic change and it is good to give it to take its own time. Sure, you can sing mantras and do the practises, but take new instructions after a short period of time, say two weeks to a couple of months, depending how you feel.

Thank you for your photo and congratulations!

Baba's addition: I asked the student to send me a fresh photo in which can be seen clearly that the awakening had happened.

Case 6: RM

Baba format: RM is a young man who does not have a background of doing spiritual practises.

Baba: Do you still want to start the guidance for spiritual awakening? If you do, please tell me how you experience the self. I would point out for you to forget all the thought patterns you've learned from the books, they do not help you now. Forget yoga techniques and realize that this is not same as meditation practises.

Write to me at least one e-mail on a daily basis so that the process progresses at a steady pace. Often people write even more frequently.

Now this is for real. Think about what I say. Do not loosen up. Explore intensively without a big emotional charge. Good Luck!

RM: I do want to start the guidance for spiritual awakening. It is hard to describe the self without doctrines, but I'll try.

This may also be probably the wrong way to put it. I'm interested in yoga, do music, 23-year-old, male, a man, brother, son, cousin, live in Helsinki, Finland, Finnish, artist, overweight, sensitive, lazy, outspoken, hedonist, rebel, a seeker of truth, ugly, clever, have a sense of humour, egoist, ego-hater, smart-ass, blue-eyed, nasty, nice, thinker, a control freak, freedom fighter, humanist, indulgent, moody, fighter, dissatisfied, wanting to be a guru, reckless, desperate, nerd.

Baba: Okay. You didn't actually answered my question or I did not ask it clearly.

You've read the material and made a two-phase study in which you affirm the self, and after that investigate / see if it really exists. Tell me about this. How did you experience it? Is there any self? Does it exist?

Put philosophy and flying thoughts aside. Now, we are studying if the subject is or is not.

RM: I can't find the self in any form other than as an idea. I feel that all is just happening in my senses. The self is still easily there when thinking about my dharma and I see things with my eyes and from my perspective. When you confirm the self with a thought, it seems like a lack of freedom. But now that I think of it the self gets more and more be merely a belief that I have taken for granted. I've really thought for a long time that I is a mind, it can't be changed and that you can only take distance to it.

Baba: Good, now you're getting there. Continue to investigate. The self is really being taken for granted, the matter should be corrected. E-mail me how the research progresses.

RM: Is after enlightenment a bodily ecstasy "at your fingertips"?

Baba: Do I have to give a complete answer to the question that you should find out for yourself?

RM: Can I go into a special state where I can leave the body after enlightenment? Can I then at any time go into a state where consciousness expands into the universe?

Baba: You're daydreaming and it does not help you. At this point I do not comment these issues. Only after you've awakened.

RM: I have continued to reflect on things and I understand that any experience is not mine nor anyone's. The mind just works, and you let it be. Apparently, there is only one illusionary kind of mind in the world.

Baba: You're talking about the mind and its impulses, internal objects. Otherwise good but this directing is about the subject.

Do you understand what you should do in this process of awakening?

RM: Not exactly, but I try to think about turning of the self and its self-evidence.

Baba: This doesn't sound right. You are trying to think of turning off the self? Either you're using a really clumsy figure of speech or you're really trying to switch off the self by thinking. It's not ever going to succeed.

RM: Is it so that the subject and object are the same, or is there only the subject or the object?

Baba: You're daydreaming again about abstract and irrelevant questions. This reflection is certainly ok, but it seems to me that you have not understood the instructions. Therefore, you don't know what you should do. Read my instructions again through so that you understand it.

Let's see a bit further how this progresses, but if it feels like it does not begin to make progress in the right direction it can be that this kind of control is too early for you. I have personally been in the same situation as you so I know what I'm talking about and it can be annoying. If this is the case, we can start the guidance for awakening sometimes later. Everything has its place. Awakening, too.

RM: Ah true, I got lost from the guidance! I'll try again in a different way. 'The self' must realize that the self is not going to find anyone!

Yesterday, I realized by doing the list, I can't find any self, and that the emptiness is the home of the self.

RM: If the self doesn't exist how can it dwell in emptiness?

I realize that the self has always stayed put and time / death is only an illusion. The so-called emptiness inside of emptiness, but still not exactly that either. The pursuit of bodily ecstasy is not the issue, as a body is also an illusion. I've always been at my destination and happy. This still does not mean that I would have the opportunity to feel sadness of a loss of a dear one, so that I am able to witness the self. I see that the self always wants to ask, "Am I enlightened?", but I see this from distance. Am I on the right track or what do you think?

Baba: In what way the body is an illusion? Is the body a totally an illusion as a mirage of a forest in the sandy desert or illusory aka ambiguous illusion? Do you understand what I mean? It is best to use precise expressions.

You say that you've been there all the time. Who was there? Who!? Is sympathy or empathy always egoistic, bound to the self?

You're on right tracks. So let's just speed things up!

RM: The self does not have a home, because the self does not exist and there is only home. Sympathy is not ego-dependent, since there is no self. Sympathy is before the self-delusion. The body is a full illusion, because there is no-one to witness it. I will continue to investigate!

Baba: Exactly so. Continue. Until the end!

RM: I've reached the point where "the self is not consciousness."

Baba: Who has reached? What is the awareness that you are not?

RM: I have to interrupt at this point this process of awakening, as I am currently unemployed. How much is the payment for the unemployed?

Baba: You got it wrong. Payment table is for suggestive purposes only and is meant for those who can afford them. I'm not sending you a bill. However, if you have the possibility to make a donation in exchange for my time so I'll appreciate it. The amount you get to decide yourself. If you can't afford it, it does not matter.

Back to basics, instructions. See, explore, analyse ... again and again. That's the way for you to be serious.

RM: Situation at the moment:

How can the world exist, if there is no self? -> As a phenomenon? An illusion of self thinks at the moment, that the mere experience / phenomenon is self.

Baba: If there is no self why would an experience or some phenomenon be the self?

RM: Who's illusion of self or experience? God's? -> God's ego is the 'self'? God is the 'self'?

Baba: When a person has not yet awakened it is common to say "I believe in God", and I pray to God, or I will meditate God and merge with Him. Here God refers to awareness and a merge is the event when the self disappears and no longer can't be found anywhere. For meditator the self disappears momentarily. It is not to be found anywhere, experienced and these moments without the self for meditators are long. Even when the babbling mind is quiet the self can appear as an "observer", witness, the self monitors / experiences God / consciousness / peace. However, the truth is that the ego exists only in thoughts and it's the same with God. Explore this in your own experience, start afresh.

I return you to examine the instruction: 1. affirm your self 2. investigate and explore exactly what kind of feeling this self is. Eventually it will disappear, then you bring it up again by affirming. When you study the self in section 2 you need to look at it like bugs under a magnifying glass. How does it feel like? What is it? Is it real? Explore and focus on magnifying glass to extreme, as if looking through the self-awareness.

RM: It seems to me that the self I'm experiencing is a cosmic samadhi, where there was no witness, as the experience exceeded common sense. This does not work for me now, because I'm stuck in thinking about god and consciousness. I know that real problem is the observer. To me, a thought of the self does not seem to be anything and I can't get a clear picture of it. How many minutes a day should I affirm the self? I feel like quitting.

Baba: If you still want to continue try the following: Sit down, close your eyes and relax properly. Inhale deeply a few times and breathe out. Calm down quite properly. Sit for 10-15 minutes and do anything at all. Then, affirm the self and do your research again. If / when you get stuck again just calm down again. The idea is not to exhaust yourself.

RM: The situation:

There is nowhere to go from here. It is infinite in itself and it is always visible. There is only this perfect moment and there is nothing to be found. There is no doubt about it. All that you see comes from the inside. On doesn't evolve from here. Nothing can be better than this.

Baba: Send me a photo of your face.

Has something happened? Is the search over? Did you get there?

RM: To send you a photo seems to be unnecessary, because apparently the Kundalini has not moved anywhere. The search is over to my great relief, in principle, but there still is a desire to get the energies up in the 7th chakra and get into the "panorama mode". I guess this succeeds only after a long time of practice.

In addition, the body is still feeling uncomfortable from time to time and I desire to get rid of a continuous lust of alcohol. Therefore, it seems the full enlightenment hasn't happened, even though many considers that the energy thing is pointless. Thanks for your time!

Baba: Explain to me what has changed. Why do you think your quest has ended?

Are you relieved? Have an insanely good feeling? I get a good impression of your photo but I still wonder if this is really a permanent change or a momentary ... Do you find it permanent? Explain to me also how you experienced the self before and how you experience it now.

Do not worry about Kundalini now. If and hopefully you continue your yoga exercise it will happen by itself. And forget the obsessive thought about 7 chakra and the panorama. You've just adopted some Hindu nonsense.

Your image shows some kind of dissatisfaction, and that is why I question whether you've genuinely awakened. In the case of awakening you should have a good feeling and lost the craving of spirits, at least for a while.

RM: I realize now that nothing can harm really me. This is an unspeakable relieving. I can see the true nature of existence. Every time I close my eyes I'm free and I feel a deep sense of peace in my heart. In an instant, the world disappears and it feels like infinite mercy is hugging me. Earlier I was afraid, and I wobble continuously, for example on my body and my future. I will continue to practice yoga, and relaxation helps. Let ecstasy come on its own time!

Baba: Yes, the awakening is genuine. The reason why I wonder if the awakening is permanent is due to the fact that you do not have a longer meditation / spiritual practice and the background of all this appears in your photo even if at the same time it also shows your awakening. Until now, if given guidance to those with least a few years of intensive training background, and it affects a lot of the general impression of the person. There is no doubt, however, the awakening considering the self-delusion has happened so ...

Big congratulations! As you yourself said you feel very relieved now. The great thing about your awakening is that it occurred early in your path. It is a huge advantage. As a result, if you practise hard, you will advance in yoga faster than usual. From now on, when you read those books you can reflect your own experience against the written texts and you do not need to believe what others say. That, too, may of course be that you don't have a need to read books or others' descriptions for some time.

For some time I wondered whether this guidance is too early for you, but you did it brilliantly. Congratulations! Really great!

RM: Thank you so much again, this is a good start! :)

Baba's addition: I asked the student to send me his photo in which I saw clearly that the awakening had happened.

Case 7: LR

LR: I read your e-mail guidance, and because I'm interested in this topic, I decided again to contact you again. Frankly, I hope that someone would say directly what to do and in what order. In one of your texts you wrote about flying around in the higher chakras and that's what I've been doing - which is nice, but I do not really know now, where it should lead to, unless someone will pick me up on board to a distant galaxy somewhere, haha.

Well, that I do not want for being a mother of two children and I love terrestrial life.

In addition, I'm facing new fears - probably from my subconscious, as well as some kind of problems with people and it is hard.

Oh, there could be a spaceman somewhere to pick me up with his Mazda but that hadn't happened. All this rises from my subconscious. And that's the problem.

Well, I'm also unemployed and studying in my own expense, so I don't have money to pay for this. I considered this a question of honour, but I studied your more recent writings, and I decided to have the courage to ask, however, to see if you would like to teach me awakening?

I wish I could pay you in some way, perhaps the money starts to gather now.

Baba: Of course, we start your guidance if you want to. You can make a donation or not, according to your situation.

Baba: Now let's begin. You have read the materials. Tell me how you understand them and how you see the self? Comment particularly the points I've underlined.

LR: I've been doing this kind of exercises and observed this:

Exercise 1:

This direct observation seems to relax also the muscles. Note the relaxation of facial muscles, eyes - until you see a thought. Interesting to notice how much the thoughts and feelings are just wired directly into the body. Of course.

Performing this exercise I progressed really like this: I take a starting point, focus, be in sync with the surroundings and sometimes after a short time, sometimes after a longer time my mind gets filled with all kinds of babbling - like suddenly playing two songs at the same time, the current song and another babbling-song that seems to appear there automatically. The other song I could fade out and get back to listen to a single sound. At times.

Do I use too many metaphors? I tried to describe it with terms that first came to mind, not trying to write poetry. This one song -thing felt the whole time like a new one. Twosong -thing feels kind of familiar, familiar thoughts, memories and all kinds of contextualization. "A rambler" - that vine I initially got from my grandma who had a vine in a special place, and after his death ... etc ..." All in all, this exercise seemed very light,

soothing, relaxing. I paint quite a lot, and by doing so I get to process things in a similar way all the time.

Baba: That is correct. What you say about your body relaxing after experiencing self-less and lack of impulsive associating thoughts is what really happens. You do not use too many metaphors, your text is easy to read and understand.

LR

2.practise:

Well... this is what every day easily seems to be. A bit like when my first rehearsal went wrong I realized how much things I connect into myself all the time and how the incessant explanation the mind? then produces. Very tiring workout to do. Really hard to stuff myself with all this. Huh.

As such, an amusing incident occurred when I was doing the exercise. We were at home the whole family and I was silently practising the I, I, I-stuff in the living room.

My 8-year-old daughter enters the room and wants to tell a joke about a bee:

"What is the world's most selfish animal? Answer: Sheep. Since it says all the time meemeeme." Funny coincidence, taking into account that in the Chinese zodiac sign I'm a sheep. And once again all this is connected with the self :)

Baba: It is like this. Perspective becomes narrow when the self takes its' stage. Let's not involve horoscopes in this.

LR: How do I understand the exercises and understand the self?

For some reason, I observe a lot of training effect in the body. Tuning to make the 1. practise and the state I reached helped me to get into a state of observing also when I was able to recall the feeling and the position of the body where it had been. I do not know whether this is necessary for this practise.

For example, keeping the forehead relaxed helped me not to identify with all kinds of thoughts and feelings, which I discussed about with people. I was able to listen and be calm, note situations that normally made me agitated and I would say this and that, etc., but I was able to listen and stay calm and focus on what the other person was saying without making my own additions.

Speaking of this kind of thing made it hard to maintain that state.

Baba: The body is a really good tool for this job. Others are physically more talented than others, although everyone progressed further try to cultivate it for real. So ... when you open your mouth it easily brings its narrow and rough perspective with it, the self.

LR: The self?

When I went to work after a long time after the birth of my first child, it felt such fun to see other people that I put on the golden clothes on and I realized that for Christ's sake men can be drag queens, but apparently, women as well.

This idea stayed in my mind, and now, when I think about it have felt that these different roles or cultures of being, at the level of the mind, well, they are a kind of drag queen play. Not only on the level of style, but in all levels. That one has been used to think that I'm different than Matt and I like this kind of music and I dress this way and I have this way of being - fast- when that other one is slow. And the like. That I am this kind of a drag queen rather than that kind. Like it's "LR-drag" here. But one needs not to be identified with that drag. And before you become a drag, e.g., "a school-drag", you are something else.

Baba: A fine example!

LR: This self-thing feels somehow difficult, in my previous studies I studied all kinds of creating myself -stuff and have always liked them just to be secondary. Self-image is made of what one does, and what it is involved with so that it is by no means a permanent state but changing. And is formed of contacts with the outside world.

Is this "I" now here the babbler in the second song/track?

Or are boundaries of the self ... there are cells, and cells are basically units but totally dependent on the surrounding, in other words, one may examine an individual cell, but even my cell in the leg is there just in this constellation in this way at the moment, without that kind of constellation. Could I think the same way about the self? That the self - small cell as a part of a larger entity. Well, I do not really understand this term. I will send this to you now so that it's not just monologue. And my attention is waning.

Baba: I-feeling is based on contacts with both external and internal objects and of the diverse thought, association, and feelings of the mind. Now, we don't explore in the multiple subjects or objects, but only what is the truth about the subject, although of course one can examine this in relation to objects: other people, thoughts, feelings, and associations.

You are on right tracks about the instruction. This process is simple: When the self arises, or when it is deliberately raised as a thought and that feeling, self-feel, shall be looked at strictly in the eye. This is repeated as many times and for so long until the self-illusion disappears completely. So we are not trying to stay in the self-less experience. That would be a cultivation of the presence, meditation, and we don't do that here. When you look at and study the self so make it in a penetrating way, so that your attention, your focus would seek ways to pierce the self-feeling with a spearhead. Or, as if you look at it with a magnifying glass or microscope. Look closely!

LR: I understand that the exercises were intended to show one can be the observer in very different ways, and in which ways it can be affected. However, one method is typically very strong and one has learnt to use it during the whole life.

A self study. My exercise has got stuck and it seems really difficult to be able to consider this self examination without those cultivation techniques of presence, somehow it feels like the whole body tries to bring the exercise to the level of perception automatically. When doing the mememe- method, the body tries to stop the associations learnt in 1.practise, that is, tends to relax and ignore the associations. This did not seem to be the meaning.

Hmmmm.

Baba: I said to my point unclearly. The meaning of studying the subject is not to begin to meditate or to cultivate the presence although meditation and calming down makes a big deal here. Examination of the subject takes place in experiencing the presence (rather than just be in the experience of presence). Do you understand?

LR: And then when I get the idea of the self it seems to be clearly a fiction. Do I mix my identity with this feeling of the self? These thoughts related to self I interpret directly as wearing a dragqueen costume etc.. As a story, practical in a way but clearly as "garments".

Baba: Of course it is fiction. What is identity? What is the self? Whether you use either one of the words we are now watching through the most harming and abrasive element, i.e., a deep-rooted sense of the self. So just go on, go ahead.

LR: What is the self?

Realized in practise and in other ways: it is quite possible to have self-less experiences. For example, when making love or breastfeeding a child, it is natural to be in the state of presence in which the self does not need to be in the focal point. What is the self then needed for?

Baba: Sure.

LR: It seems to be that when I experience the pop up of the self when you feel you want to differentiate yourself from another, wants to experience oneself as separate from surrounding people.

One very clear experience of the self was in the parents' evening at my child's future school. Immediately I got the conditionings of being at school, a desire to stand out, to be different from the others, constant babbling of the mind ... How can these others be so old? Do people really get children at the age of 50 years... Do we really need to go through these things here? Can't these things be declared on paper? ... "Some kind of childish need to protect oneself and to draw the line between the self and the others. This would seem to be related to a slight fear.

A Recollection of childhood, drawing the lines, borderlines of empathy:

My grandmother taught us to pray.

Retiring, my God

Protect me, my God

In case I didn't wake up any more

Take me unto thee.

And then advised us to ask for the blessing for the father, mother, sisters and the near ones.

I wanted to try this, but when I had to ask for the blessing for only myself and my near ones, I faced a problem. How do I limit the group I'd list in the prayer? It did not seem fair to leave friends, or cousins off the prayer... so I always just extended the list and in the end I came to the conclusion that everyone on the earth deserves all the blessings.

So I developed an evening ritual in bed visualizing the entire planet in my mind. The earth was initially quite dark, but I encircled it with a light in my mind. This wasn't often easy, there could be areas where the light was hard to get, but after working with the light I could encircle the entire earth, and for a moment it shone complete with luminous light. I do not know how long I did this, for years? Again, this memory has been building my self-image. I think it does illustrate a child's natural solidarity. If I remember right, it was a very unselfish and energetic moment, and there was no L-self present.

Baba: Yes, vanity. Your story about praying is very similar to my own experience, but let's not talk about that. I limit the case on purpose in a small space.

LR: What is the self, then?

In the light of these considerations it seems to be the most often an unconscious mechanism that creates the difference, or the border between the self and the other. But because it is possible to see that this mechanism, and because it is possible to have a different way to be in relation to the universe, one can ask if this mechanism is necessary? Is it a fact? True in a way fiction is. Fiction is a story - a story is a story about something. The story is not, as it is, what it says.

Baba: You are intellectually on right tracks about the self and self-lessness. Why do not you awaken? Put more pressure on it! If mean to drop the self finally you need to be serious. Really serious! In this way, see the two-part instructions again. The Self is not and never has been, other than an idea, preference. Is this the case? And do not give me intellectual answers any more ... You are bored with them even yourself.

LR: It is really tiring of formatting these issues again and again. Doesn't it in all of this light appear that the self does not exist? It doesn't, no!

Baba: Has your presence status fundamentally changed when you have figured out that there is no self? Is your life and your presence status changed in a significant way with such awakening? If so, you really know that the self doesn't exist, and you are enlightened. If, however, not then you're still turning over the thoughts about it and awakening hasn't occurred. Which is it?

LR: Last time when I wrote you I felt some kind of enlightenment. I didn't think about the matter after that. It seemed that I would have admitted right away that the self doesn't exist - quite directly, but some remains of the self did not want to do so and was preventing it. When I finally managed to say it aloud, I laughed spontaneously that lasted for quite a long time.

I felt a certain energetic clarity for many days. I took it as an energetic change, I do not know if it is relevant to the matter. When making the exercises I noticed how the self-less observing seemed to activate and relax the body more compared to normal every day being. The crown was open all the time, and a relaxed forehead helped me not to identify with the sensations. And then. It felt a bit like turning off a machine, which took a lot of power, and after turning it off I could feel unswitched things much more clearly.

I didn't experience a gigantic change, but some kind of change of perspective, a rearrangement of the parts and creation of a new foundation. The self-reaction is appearing itself in different situations, but it does not feel the same when I know that it doesn't exist – and can be taken in stride. I also realize that I can't write for a very long period. I do not know, maybe that is not relevant at all. I see that I took the process without stress. This does not mean that it wasn't meaningful.

If this sounds completely off the track, do say so.

Thank you.

Baba: Send me a facial photo. It sounds that you might have awakened. I can see it best in the photo.

I guess you just like anybody else has had expectations and fantasies about what enlightenment, awakening would be. What do you think about these illusions now?

Baba: Congratulations! Your image shows that you're most likely become to the realization and that the self has dropped out. Great! My job is now done.

Awakening up is an exceedingly obvious matter. Many times those awakened are wondering that "if this is really it..." and at the same time the feeling is fantastic, spacious, grounded, fresh, free...

I'd still love to hear your own reflection about the expectations I mentioned in my previous email and other things what comes to your mind.

Great! Congratulations!

LR: Thanks for your help, I bow to you.

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Thoughts about enlightenment ...

Enlightenment as a subject has always, probably since childhood fascinated me. However, I have avoided reading much about it, because in my experience spiritual things has been that if you read too much about it, the read may interfere with the direct experience. The concept of enlightenment, therefore, was somewhat unclear to me when I started the process. Actually, I do not know if I understood properly what I started.

In general, the word "enlightenment" has had a megalomaniac sound to me. I thought that only very few can achieve it, and not to such occasionally meditating ones, the ones not fully dedicated to the cause. I know people who are dedicated to their cause like monks, and there is not a trace of enlightenment and there has been decades and hours a day of meditation behind. If we now compare this in the process we went through it felt really light. Twig just snapped.

Yes, one prejudice of enlightenment I had has definitely been the fact that it must be earned by hard work. In addition, I have had the impression that hundreds of thousands of hours of meditations would prepare the body energetically perfect to complete the job and then some kind of godly ray of bliss would complete it. And then of course, after enlightenment one would be like Jesus or Buddha. And that enlightenment would be some kind of end point. This probably explains it that I haven't told anyone about this. Life goes on externally unchanged, the children get food five times a day, the laundry is washed. You do not go live in the Himalayas and put on a monk's robe.

I feel that I've received many spiritual experiences as gifts, without much trying. It hasn't even mattered to me how the matter goes. I'm a pretty happy person and I love life, people, the universe, I do not like obsessions. But all the time I've had a feeling that something is very close, about to happen. At that point I realized to follow my instinct and to obtain guidance.

Thank you very much for your help.

* Thank you for your great help *

I also had a feeling that this is just an intermediate stage, I do not know what's next. Will there be an enlightenment vol.2?

Baba: It was great to read your mail ... So clear-headed and down to earth. It should be seen more often, hehehe.

Considering becoming like jesus or buddha there is a concept called "karmic cleansing" (skt. Suddhi karma) which means cleansing up all kinds of sustaining misconceptions and energy traces in the subtle nervous system. It takes time and practice, and how much, depends on the case, but in average at least a decade (of course, this can be sped up essentially with a certain method) with a proper pace of practise. Awakening + completing a karmic cleansing = to become liberated (skt. Jivanmukta / moksha). Only then one is at such a stage that can decide what to do in the cycle of life and death or if one does nothing. So this is an enlightenment vol. 2.

My life's work is precisely to rationalize and give concrete methods to these now rather vaguely known phases and milestones that lie in the spiritual path. Awakening is an important and first milestone but there are a huge variety of conceptions of it which often sound very misleading and vague. To become liberated is the second milestone that is finally "getting it done". That too is described with quite weird and flimsy attributes. As much as I'm pleased about the awakenings of my students (fantastic!) I'm eagerly waiting for the day when my students one by one become liberated. It is the mission of Samadhi Path-teachings.

Thank you also for yourself. Without friends like you, my work would be meaningless.

Baba's addition: I asked the student to send me a fresh face photo in which I saw clearly that the awakening had happened.

Case 8: HK

Baba's initialization: We've known each other with just over half a year of through weekly Skype video calls.

Baba: Let's start. You've read the manual. What have you got out of it?

HK: 1.Observation about being me and identification with the mind.

I, me, mine ... unsympathetic, tight and stuffy. I'm scared and worried so I'm taken by a fear. Or proud and hyperactive, taken by pride.

A success led by pride feels intoxicating. The rapid rise and even faster fall, which leads to a nasty "hangover". I should get more attention all the time, in order to keep the intoxicating pride on. Success is me being special, I'm not grateful to anyone and I do not remember help given to me. I am excellent and others are quite fools.

Fear in charge, I'm nervous, I would like to be alone, I'm separated and lonely. Fear-boss talks negative jargon, which wears out and gets me nervous. I do not want to be at anyone's company. I am clumsy and uncertain. I do not know anything and I do not understand anything.

I recognize a situation in which Pride or Fear is in charge. It occurs most often when I'm tired, I feel threatened, I'm in a stressful situation, and even when I'm being successful.

Pride and Fear in charge other people's errors appear clearly to me and the world is full of annoying flaws. Ugliness is poking me in the eyes. Interacting with people is reserved and false. I can't get a genuine contact with people.

2 Observations about self-lessness

The area without the self is bright, spacious, flowing, natural and safe. I am in contact with myself and others. I do not have to worry about anything, not even big challenges. I find myself to be grateful for the small things and after a big success I shed tears and my heart is filled with overwhelmingly strong sense of gratitude. I know my part and at the same time it is easy to recognize and acknowledge the part of the others. Recognition is in no way away from me but on the contrary! Serving others and helping seems easy. Interacting with people is natural and genuine. It is easy to listen to people and their sorrows do not sink in me, but I can be compassionate without absorbing their worries in me. "At my best," I can even be grateful for the challenges and suffering, because I know that they will lead to improved understanding and even brighter and wider prospects in my life.

3. Cycle of Self - interstitial – no-Self

The self and no-self follow different cycles. The cycle of day is unfortunate for the family. Normally during the working days I'm in a no-self mode or in a neutral intermediate state. Afternoon and evening I'm often tired and in control of the self. Or, in the intermediate state, which I would call the mode of emptiness, which can vary from phlegmatic to neutral. Neutral emptiness is pleasant, if there is no pressure about doing something.

The last couple of years I have been 1-2 weeks of continuous periods of time, mostly in the

mode of no-self. At that time, I have already made a mistake thinking that I've awakened. Such a fine season ends in the darkness and tightness of the self through pride. Large cycles go something like this: 1) a blissful season of no-self, which is characterized by contact with others and gratitude 2) The self takes its place. Boy, am I a good person and able to help others and solve problems = I'm proud of my fine progress in spirituality 3) Connection to other wears off, and gratitude is lost, there are challenges to be faced that feel heavy 4) humbling myself before the challenges and the cycle starts all over again.

Quite a roller coaster ride!

Baba: Great reflection. You are very well aware of the blocks in this analysis. Good.

The self (the subject) is often associated with an emotion or condition (object) which then circles again and again which result stress and existential pain, dissatisfaction. This process is specifically designed to focus on a subject and to end it forever.

The way it is released is already familiar to you from my two-part instruction. The aim, therefore, is not to remain in self-less state to cultivate the presence or meditate, but to take the self in frame, aim it and get it to the dissolution with the help of the intensive observation. In practice, this is done so that you take the self out again and again and then look at it clearly, in a penetrating way understanding what the ultimate truth of it is. And you keep this up ...

This is a very simple matter but stays in stubbornly. You have excellent potential to become awakened. It is not anything extra to what you already would have. The self is extra. Please take this process seriously and take it 'til the end. You've got it on tip of your tongue already.

HK: Thank you for the encouraging words! Close and so far away. It seems certainly the same as my daughter at age 5, when she learned how to ride the bicycle without training wheels. Either you can ride a bicycle or you don't. There are no intermediate forms. I'm either awakened or I'm not. I believe that I can become awakened just like I've learned how to ride a bike!

Baba: It is more obvious than you can imagine.

HK: I am a human being. After my death in my next incarnation, I may be a dog or a horse. Or, after my death the spirit or soul is in heaven. Is the spirit or soul still human? I do not know, and I am also not sure about reincarnation. Now I know I'm a man on earth, and it is a unique and wonderful. Since I'm not a tree, I have a chance to move, think and feel. If I were a dog I could move, feel, and perhaps even think. If I were as truly a man as a dog is a dog, I'd be awakened. Indeed, a person can be also be a role, as in the following play I might get a role of a dog!

Baba: Romantic babble, not valid.

HK: In a tight-fitting ever changing the self – from a play to another.
I am a daughter, spouse, sister, sister-in-law, a friend .. and, above all, a mother to my children. However, all of these are ever-changing and culture and era-linked roles. I'm assumed to act like mothers, sisters or wives are supposed to act in the 2000s. If I had been a mother of 1900 or the 2100's, my role would be completely different. If I was a

mother in Italy or in Syria now, I'd have different expectations. It is merely a coincidence that I'm in a role of a mother now in Finland! Good! A mother's role is ever-changing. It is one thing to be a mother for 1, 10 or 60-year-old. Mother's role is determined with the child's age, era, country, social class etc .. Is there any permanent in these roles? Our 7-year-old Aava said to me today, "Mom, you're nice, even if you were any kind, because you are my mother." Is it enough that I am?

Baba: Still quite lively vibes ... You can answer your own question of being a enough after you've awakened. Until then, that's just speculation.

HK: The mother's role is often fast-paced routines carried out. At worst I perform routines being tired, and in the midst of children's quarrels. "I'm tired, I'm too tired to cook again, how can I get the kids to stop quarreling?" Mom's role is filled with tasks, which I do not particularly like but they have to be done. I can't affect the tasks, but I can influence my attitudes and thereby the quality of doing. Doing so may be heavy and stale, or bright and relaxed. I can influence how strongly I'm identified into my mind, doing tasks exhausted, which I would not like to do at the moment. How can I get rid of the tired self and its self-built musty dungeon? I want to be free and I want to enjoy life with my family and with all the people I'm with each day.

I am a doctor, clinical teacher, advisor, mentor, tutor.. I am a CV and a portfolio. What might my employer think, if I said that I'm working by being in the moment? → this may be related to deep-seated perceptions that could be processed further.
I am an analytical, questioning, interested in people, sentient and responsive. → requires further processing ...

Baba: I have already explained how to get out of the dungeon. All of this storytelling is quite ok, and probably in some way necessary to you, but you already know all of this, and thus you know that you keep going round circles. Return to my instruction. I limit this matter into a tight package since this is a special surgical procedure. The self wants to be free. All selves say so and at the same you have already fallen into a hellish trap. It is because the self can't be free and it can't come loose. It can't escape. The awakening is done by seeing that the self is merely a dream. A dream! Wake Up! WAKE UP !!!

Now, cut the blah blah and get to it.

HK: Subjective event or observation → The objective event or observation

I am a mother -> mother
I am a clinical instructor -> clinical instructor
I have children → kids
I have a headache → headache
I am tired -> fatigue
I have been unfairly treated -> an unjust event
I am a part of a power play → power play
My child is misbehaving - > child's bad behavior
I have an apartment in Helsinki -> Helsinki apartment
I have job responsibilities → job responsibilities
I am unsure of, and feel separate, because I'm tired → just an empty dungeon

I, me, mine, I have a dungeon., Where I can drag any event or observation. In a dungeon any event or happening is then near and tight that there is no air or light. Therefore, it is dark, stuffy and tight, even if the event itself should be how fine. It is always dark in a dungeon! At worst, there is nothing more than a dungeon. Sometimes I have not even taken anything in the dungeon, just lie around in the dark and cramped prison cell. Observation and events outside the cell are a couple of steps away. But so far away, that there is no need to worry about the dungeon immersing it in its dark jaws. I can view, reflect, listen and respond in things in private. In a dungeon I'm in a hurry, a couple of steps away of it there is time, space and light.

Baba: You're still explain yourself the relationship between subject and object, and the variation of self and no-self. Good. You can continue this if you feel it necessary. This is kind of like a lighthouse beam directing to investigate and take a look at the surrounding ocean, islands, etc.. Turn the beam of the lighthouse to itself and take a look at the direct experience itself. Thus you become aware of it without the self. Then bring the self back by affirming it and look at it. Is it real? What is it? Why is it? How has it affected your life? What are the multiple consequences in your life because of this I-assumption (the cause-and-effect relation)? And then: The self is simply a belief ... Do you understand this in a way that it awakens you?

HK: The direct observation – focusing the light of a beacon on experience
I look at a flower. Just look at it. The flower fades unclear and white cape primrose flowers glow brightly, even though my eyes are resting in its flower. There is just a white glow in the flowers, everything else is unclear. I do not perceive my body, I am close to the flower. I'm thinking, "My flower, my flower, my flower ..." the space around flower becomes clearer and their glow goes out. I feel a slight pain in my stomach and jaw tension. I perceive the outlines of my body. I am separated from the flower.

I breathe in and I repeat, in my mind, me, me. I feel the outline of my body clearly and there is like cellophane around me that separates me from the surroundings. I sense the tightness of my body inside the film. I breathe out and repeat, me, me. The film disappears and I am connected to the surroundings. I am not separate, I do not sense tension in my body, though I repeat in my mind during exhalation, me, me.

I walk slowly and concentrate on stepping forward. The same thing, as when looking at a flower. I sense very clearly the contact of my sole of the foot with the floor, and the complex motion series, which takes place while walking. I do not perceive the outline of my body or internal body sensations. I do not change anything other than repeat in my mind I'm walking, I'm walking. At the same time I perceive the outlining of my body, a tension between my upper back and shoulder blades. The sensing of walking is fading out.

Baba: Ok. Various objects in relation to your subject-studies should already be clear. So now, you shouldn't put any more time there.

HK: Is it real? What is it? Why is it?

I can maintain the self-delusion (cellophane, a dungeon), and I can equally cease to maintain it. Something that can be ceased, is not real. Remains to be seen how revolutionary this discovery is, and if I can really influence on the existence of the cellophane in everyday life. I will continue to investigate :)

Baba: A simple observation is insufficient, it does not have sufficient strength to prick the bubble. If you want to get dropped the self, you have to be serious about the matter and sort the self out for good. It takes place in a manner as I have explained in the instructions. Baba: How has it affected your life? What are the multiple consequences in your life because of this assumption, I (the cause-and-effect relation)?

HK: Based on these experiences, I was convinced that self-delusion causes a feeling of separation in my life. Because of it I lose the bright connection between me and the environment, and instead of that my attention spreads tamely wide. It's amazing how the self or thinking of the self brings the body outline "in cellophane" and the attention turns inward, and even the inside of the body, particularly the tensions and pains! Absolutely unpleasant! And amazing how clearly this difference can be sensed in different matters such as looking at a flower, breathing and walking! I look at situations with interest situations where the film appears and disappears, and how this alternation affects the interaction with people and life in general. Yes, this was awakening!

Baba: Good, good. It is awakening. The fact is that the experience of your self is merely a dream. ONLY a dream ... You are already free, but the self doesn't fit into the pattern at all. You are carrying a useless burden. Is this awakening!?

HK: Fear of awakening

I need more information about awakening, so I dare to be serious. What happens after awakening? Does the nervous system in the brain function differently before and after awakening? Is the state of my presence the same to my experience of self-less after awakening? Is the nervous system and psyche ready to be awakened? If the curtain is pulled aside, can I handle the brightness?

Baba: Who is afraid, and so on? I know. Man is getting confused and the self gets under your skin. Without the self, on the contrary, all is natural.

HK: What is the self "needed" for, and what is it not needed for?

I know that I "need" the self for fears, conflicts and negative emotional reactions. "I need" the self for diluting the positive observation, clouding the view and maintaining the separation. → for these I am ready to shoot and be serious!

It may be that I need the self for the due of my psyche. Maybe I can't stand the constant objective observations without a protective veil. I am sensitive even with a protective veil so my observations are deep and extensive. How do I endure it, if the observation gets stronger? It may also be that the self-made pranks are needed to humble yourself and to feel compassion for other people. The self-less status quickly gets me arrogant and omniscient. Maybe I would be an unbearable and arrogant nerd after awakening? → this is why I do not dare to aim seriously. I know that I do not need the self to feel joy, beauty, love or connection. I do not need the self for rational thinking, actions and observing. → for these I am ready to shoot and be serious!

Baba: Nonsense. You are caught in the maelstrom of fear and uncertainty that the feeling of self is maintaining. You are trying to rationalize it so that the self would keep its grip, using any excuse! This is no good. The root cause of your fears and worries is the feeling of separation due to the self. You are in a deep sleep. Wake up, wake up ... The self, is not and never has been. It is just a dream you believe in and you think that you need it to live and survive. Life is much better after awakening. Life is life when you are awake! Continue!

HK: I am in a deep sleep - the true battle begins.

I would be tempted to go to sleep. I do not want to answer the phone, and I do not want to talk with anyone. I have been driven into a corner. This is such a familiar feeling for decades! I hate this feeling, and I know that it is not anyone's fault or a result of conditions. It is in me! In this scale, any feeling has not activated in me for a long time, yes! I have risen to the battlefield with all weapons. I am scared and unsure, but I'm also angry. Now I won't give up. Let the battle begin! The bubble is so big now and so tight that it is possible to pierce it. Teach me surgical ways what to do! Observation is not enough, I know. I know that you have given me instructions. I can't proceed with them beyond the observations between self vs. self-lessness. I need to watch carefully and seriously. I'm trying to identify the self, until I can say that it doesn't exist. Can you describe or instruct more precisely? Should I focus on the here and now, or do I think about the past, when I have had exactly the same feeling? I do not need any more evidence. I'm ready to go on.

Baba: To get driven into a corner is the whole point. But! The idea of a battle is misleading! The self can't beat the self because the self DOESN'T EXIST! Who's fighting? Who is getting a feeling been driven into a corner? The "self" (!), of course, but it's all a dream. When you look and watch there is only a vision, no one who watches, not a seer. When you feel it is just a feeling, not a self who feels. There's only direct experience, only that is real. The self is always extra. You can only awaken to the fact that there is no one ... no one ... no subject ... only freedom, space, emptiness ... vivacity ... love...

HK: I create the dungeon, and I'm trying to uncreate it – a paradox

Do I let go? Do I indulge myself in a free fall? Do I pray? I still do not know what to do, even though I realized the paradox. The self-delusion causes fear and uncertainty and the self-delusion is trying to find a solution. I'm not going to get awakened with this strategy. How can I get awakened?

Baba: Duh, you fool. First of all, calm down. You are not losing yourself into any bottomless depth, dramatic heights, and certainly not in any dramatic way. So calm down first. Secondly, return to my two-stage instruction of examining the self and self-less. It will solve the matter.

HK: The self –the self-less - I do not see the difference.

I felt separate, I wanted to pull out. I was angry with the feeling that I realized influenced my youth very much. God seemed distant. Chatting of Jari and Marjo (good friends of mine, names changed) seemed far away. I'll proceed with the two-step instructions. Focus on walking, then I repeat I'm walking, and then I just focus only stepping forward. I don't see any difference! I look at a flower, just looking at it. I think I look at a flower, I look at a flower. I don't see any difference! I listen to o'clock ticking, just listen. I think like o'clock, I'm trying to command me angrily to think about the clock. I do not see the difference! The dissipation of difference between self and self-ness made the burden and the anger disappear. Relevance and connection returned. It felt good to laugh together with Leila and Marko (in-laws, with whom I have stayed in until Thursday, the names changed). Laughter came from the heart. Not tired anymore, and I no longer feel the need to be alone! Is this it? I can't sleep right away, but I wonder spacious emptiness and space. I fall asleep and wake up at night at half past three to marvel again spacious, gentle emptiness. I do not feel anguished, even though I know I get too little sleep and due to an early morning wake up call. I'll take my daughter to a spring fete. The celebration goes to the bone. Meeting people feels comfortable. I am connected, naturally. I'm not in a hurry to tell about this to my husband, even though this is amazing. How to explain, as it is so natural?

Thank you

Baba: Hehehe, I think you got the job done. Do you feel the change is permanent, final? What exactly has changed? Send me your facial photo so I can see it.

HK: Here's the image. I'll write to you later about the change and permanence, when I get more material. I am tired, as you can see. The head is empty and I feel calm.

Baba: Congratulations! No doubt you are awakened. Does not that concept sound now somehow ... different?

Great! Send the news when you have time.

HK: Observations on a new wonderful. Birches have a stronger scent, the birds are singing more loudly, the children want to stay more on my lap. It is simply easy and good to be, even if there would be chaos around. The head is empty, and the basic state is calm, welcoming and spacious. I keep feeling this and wonder this natural presence. The operating system is updated and I wonder all the great opportunities it brought and will bring with it. Sure, I still get nervous and react, but it's over quickly.

In the work of a researcher, teacher and developer, this new operating system is smashing! Objective findings and natural interaction, what a luxury! Meditation and yoga exercises tend to get more for longer without forcing, naturally, that too .. Delays and oblivion for this moment will happen.

I am grateful to you Baba. I trust, respect, and appreciate, that's why this was possible. I have got a priceless gift. I want to practice hard and to spread out the good. I need your help and your support for it.

Baba: Great. When the vain is eliminated only the essential stays, freedom, clarity ... Sure, it is possible to flare up, get upset, etc. but those states will pass in quite a different way than in the past. Tip: When you get stuck with a feeling like that, just look at it, the same way as you looked at the feeling of the self (object-vipashyana). You'll see through every seized thought, just like me. Thus all the karma drops off like dry needles. Gratitude is surely the top feeling what the awakening brings up. At the same time probably a feeling of "Yes, of course! This is what I've been looking for and it was here all the time!" Let's talk about the presence and the importance of seizing the moment. My interpretation is that the awakening makes the cultivation of the presence and the now-moment meaningless and totally irrelevant. When a feeling of self disappears you are present without "being more spiritual" or "training". From life's ups and downs, valleys and mountain peaks, to smooth spaciousness, natural, normal. That's the best!

Baba's addition: I asked the student to send me a fresh face photo in which I could see clearly that the awakening had happened

Case 9: TS

Baba: The message has spread so to speak. Good, good, let's start. I'll be on holiday from midsummer onwards, but there is plenty of time before it. Just take this matter on your sight now and do not let go before you are ready and the sense of self falls away completely.

I will start my comments right away. I always comment on the points that I have underlined. Always reply to the same chain of messages so that the previous messages are found immediately.

TS: I would be interested in your guidance. Do you have a possibility to help me? In any case I am writing a bit of background information so that you get the opportunity to assess whether it would be a favourable time to my awakening or not. For my part, I would be motivated to this process (see below), and I could start it at any time at your convenience starting next Sunday, when our weekend visitors travel back home.

I have been doing daily practice of meditation about a year and a couple of months now, and mainly standing meditation called Yiquan for a year. In addition to Yiquan, I have made some meditative self-examination recommended by G. Weber, in which I have been asking myself, "who hears, who sees, where am I, who am I," and so on. Likewise, I have tried to focus my attention on my presence during the day, to keep a small awareness on what my own my body feels at each moment and to observe, when the self comes up and I zone out day dreaming.

As an accomplishment of meditation my thoughts have calmed down and the mood is improved during the year. All in all, I feel more balanced and clearer. Also, the feeling of self has slightly faded. I reason this that I'm no longer associated as strongly with what I own or my physical or mental qualities. Sometimes I succeed to stay very present while working, without thinking about other stuff, past or future. In most cases, I did not feel stressed out, even though I have stress predisposing factors in my life: my doctoral thesis is in progress, I don't get money from it, and I do not have a permanent job. Instead, I have a family, and you've already had good co-operation with my wife for some time.

Baba: Obviously, you have the ability to focus quite nicely, and you are calm. These are great virtues in this process. The feeling of self fades out with the help of meditation but rarely disappears completely without any kind of "smart weapon".

TS: What, then, is the matter? My feelings still vary without (always) any seemingly understandable reason from day to day, even though the range is smaller and the focal point in being is clearly happier and calmer. My self bothers me, I bristle and I am often tired and I'm bothered with a feeling of meaninglessness:

It is as if I was stuck in a limbo. The course of life seems somehow false, uninteresting and shallow, and it is difficult for me to get excited about anything, or feel a great interest in any matter or object etc. I'm completing my thesis and it does not stress me nor interest me. Daily work comes across mainly mental barriers, similar that have bothered me and my college work. Some part of me still focuses too much on results of my work and ties it up with my self. It is not easy to enjoy the daily routines.

Striving for perfection has been my burden in some way, and I often get troubled about the thought that my result is not "good enough". Therefore execution and achievement don't make me feel anything, even when I've succeeded well in my own opinion. It is as if the self-filter is colouring all with even brown, silent film, even when the unfiltered image would have originally been a complete multi-colour experience with the smells, tastes and sounds. Can I get rid of this?

Baba: "The self" is like a stone in the shoe. Usually, people try to compensate for this by all other means, except by trying to remove the stone. It is unfortunate, of course, and due to a number of factors, one of the first that our culture celebrates the self and don't know the fact that the self is the root cause of all conflicts. I guess you could say that our culture is a song of praise to the self, hehehe. A spiritual path, spiritual exploration can become same type of tragicomedy if the self-sense isn't released. As long as the self stays one experiences inevitably being devoid of something and will be unhappy no matter what he does, acquires, struggles, and so on. The drug itself is incredibly obvious and easily taken. It can be understood afterwards.

TS: I've practised the two-phase study on your blog. In the first study, direct observation, I share your view that seeing or hearing is not necessary to have a feeling of the self. At times I have had moments of just being. Time has passed, and I have not necessarily done anything special. Sometimes I've been playing with the kids, sometimes just dabbled, sat outdoors on a cliff and enjoyed nature. But those kinds of moments, however, are still more of an exception than the rule; the self of mine seems to be lurking nearby, its presence desired or not, and sneak in to disturb. I am trying to locate the self, however, it is undiscovered. How come something that does not exist, can still bully? To the question "where am I" there is not a proper answer. "When I am" produces a response "now". How can I be in time without being there locally?

Baba: I-sense isn't either needed to think or feel. One can't escape the self. Although one would meditate for hundred years and cultivate ones presence but you wouldn't be awoken to the fact of the non-existence of the self, it will always return again and again. When you try to look for the self so it can't be found anywhere. And as you notice, it always enters the picture before long, "to bully". It is therefore clear that the self isn't a static standard, but it is rather wavering than an impulse. What is an impulse? It is a stubborn habit, obsessional thought, some sort of accidentally evolved obsession, mental disorder. I-feel is indeed a mental disorder, the worst of them.

TS: The second phase of the "I, mine" opens up partly. Some of the stuff resonate a little with "me", but most of the earthly things feel either indifferent, or somehow restrictive. I, mine – I don't care, I'm not inspired. Without a target this exercise feels quite similar, mainly restrictive and oppressive, and I can't really think of anything, in my imaginary self I would like to hold on to. Some kind of unconscious bond there is because the self remains there stubbornly, and doesn't disappear, even if I'd like that to happen.

Earlier in my life I day dreams for days where I wanted myself all kind of new gadgets, from motorcycles to Japanese kitchen knives. I identified heavily in my thoughts and at the same time I imagined the things I purchased became as characteristics. A certain degree of realization, from which this tangle started to unravel, happened when my daughter a

couple of years ago, presented one of her toys and told it to be her feature. I realized that almost everything I had purchased I hoped to become my features.

I still surf in internet as a method of escape, but I no longer perceive as strongly as earlier that I should get something new to complete myself. It feels like just reading, interesting stories, meet my requirements to escape without actually having a need to get physical pieces of all material, when having those don't really feel anything. But what am I escaping, and why should I escape?

I do not really know what else to say. Would this be enough to get the process started?

Baba: Exactly so. You attempted to remove a stone from the shoe by putting something else in there, hehehe. I did the same thing and it was just crap, it wasn't a prescription to find a lasting happiness. The intention here is to frame the self-feeling, the subject causing a feeling of separateness without any external objects, or objects such as all of those things you listed. When you repeat yourself, I, I, I just feel what it feels like in a body, mentally, emotionally... And when this feeling is turned on, then look at it in the eye, and try to find out what the ultimate truth of the self is. On the level of thought you already know that the self is not to be found anywhere and it is not a standard but you'll need intensive investigating, and driven by an internal need to awaken to this fact, you need to awaken on the fact that the self does not exist ... except at the level of the idea, mental habit,... You exist, that is clear, it can't be denied, but a feeling of the self has wormed its way into the equation. The ears can hear, the eyes can see, there is laughter, there is feelings, jobs and working, is a relationship and children, of course ... but the self doesn't exist, nor does anyone else, except beliefs. Is this the case? And do not give me a half-eaten answers. Now we'll figure this out.

TS: Thank you for catching my self! If we can get it off, you can keep it ... It is a stone in my shoe, but who knows it might turn into a diamond. I will continue to comment.

Repeating I feels bodily very weak, in the head (sinuses), lung and the heart area. If I repeat it quickly and angrily, I feel the pressure at my temples, but it matches well with the feeling of anger, rather than being I-specific. If I think of some of my failures repeating I, I feel a subtle pressure on the breast and heart area. If I think of some of my "great" achievements, and I compare myself to others, I feel superior, but still worthlessness - after all, of course, even this success is only temporary and accidental, cunning and injustice and certainly not in my own right. All in all my bodily contact is a pretty weak link, my body doesn't react strongly to the states of my psyche, e.g. I do not feel pain in my body (abdomen, back, head, etc.), when I'm anguished or dispirited, and on the other hand the pain doesn't cause an immediate changes in my mental state. In fact, I don't detect a big difference, even if the I'd replace a word I with a word chair, a weak resonance in my body is approximately the same.

Baba: Yep, good observations. It is quite likely that that the psychological hassle in the body, or unfeeling of it is Yiquan's doing. It makes your body sturdy (which is from the perspective of a spiritual practice an ingenious thing but let's not go there now).

TS: This is often pretty obvious when watching other people. It's how your friends or strangers rant about whatever trivial setback or are giddy on something, it looks

subjective, meaningless -unless the sorrow is being relevant- tricks of the self. My self appears to be pretty clearly there in the things I've done. How I'm arguing about for some trivial matter with the kids, how I decide things on their behalf, what is to be eaten and drank, and having for dessert. Some (and I'd like to believe that a major part) is based on weather conditions and nutritional needs, but a big part is a reflection of my own self, with its longing to boss the children.

Baba: Yes, yes, a petty tragicomic dictator.

TS: I do not, however, have not yet figured out how I could get rid of the self completely, but that's what I'm currently doing, and I hope that the job will succeed. I can already muffle the self a bit, if the conditions are not quite extreme. Example: 3½-year-old child gets hungry and tired, and gets cranky when eating, and nothing won't serve, and refuses to eat anything, at least not unless the mother comes to feed. The anger may take a half an hour, and it's not over, until he eats something. My patience is put to the test, and I'm tempted to get provoked, but somehow I keep myself calm, even though under the surface I'm bubbling. Objective observation is the fact that the child is hungry and tired and a lack of energy causes the anger. The subjective feeling is that the child does not want to submit to my authority, even though my self is so exceedingly rational and knows how things would be resolved.

Baba: "You" you'll never come up with a thought how to get your self off. This contradiction is kind of what "you" will never realize. No matter how much you try it's not going to happen. Unbearable, is not it? We are not "muffling the self". Why would you try to muffle something that does not really exist? Absurd! The same as you would say that you are willing to endure just "a little bias," but not too much, however. This won't do. Self-feel is a misconception. A dream. A Dream! Wake Up!

TS: As you can see, I have trouble of getting rid of the feeling of the self, its manifestation in my body. The feeling is like a shadow in my field of vision which disappears, when trying to focus on it. Do you have any ideas on how to observe the I-sense otherwise than directly, at rest? Should it be possible to look at it in various contexts in which the response could be so powerful, that this kind of insensitive guy can catch the idea better?

Baba: Do not think about the matter if you do not feel it in your body so clearly. Anyway of catching the idea will do. In my experience, the feel of the self is felt strongly behind the eyes, where the self is seated in the dictator's throne and from there it also falls off. Read the two-part guideline carefully again and re-apply it again and again in all possible situations.

TS: If you had asked me to describe where the consciousness is located, you would have received in response also exactly precisely the place behind the eyes, above the ears. I would have also argued that I am able to move the consciousness anywhere inside the skull and also down to my chest, along to the region of the heart and without greater difficulty further from my head. I guess that I do not know how to distinguish awareness and self-delusion from each other? Does consciousness even have a physical, movable locus?

Baba: My instructions about the perception of the self is clear: I, I, I ... and then you explore what it feels like as I have advised in the instructions. No-self as an experience and its nature is quite different from the self.

TS: When I say in my mind I or mine, I hear myself saying it more or less where I assumed my consciousness is living, that is, in the same place where your voice would sound whispered inside the skull. And further, mere saying I doesn't make me feel any strong reaction one way or another, but the response is pretty weak, "all the same, I'm not interested", at least on the axis of freedom - the lack of freedom. The things I own characterizes an experience of a freedom-limiting nature. I have some wonderful gadgets and widgets, which are a burden, although many of them I actually use on a daily basis, such as by bike and a couple of pocket knives. Bicycles, for example, require maintenance and break and it is annoying when I lose money: If the bike breaks down, I've done bad choices when I have not been able to buy indestructible parts. This is a reflection of the I-sense, too.

Baba: Lack of freedom fits very well as an indication of a limited and narrow scope of the sense of I!

TS: I'll try to continue the repetition of "I, mine" in different situations tomorrow and have a look, if I can get a stronger reaction generated from somewhere. It might be challenging, as even thinking about my kids tied up with the thought of the self does not produce a strong reaction, but more like an echo, which says that children can't be owned, they are themselves, not mine. On the other hand the miracles by my children evoke a sense of I effectively: When your child does something that other adults find astonishing, by reflex I get an idea, "my child," and after that, "excellency inherited from me". Currently I've realized this reaction already pretty much in real time. For example past weekend, when my daughter realized something a seven year old could not be expected to be mature enough to understand, we were so pleased with my wife, and I noticed how my delight of talent of the child contained a large amount of self-love. But I also felt pure joy for my daughter, even though my joy is clouded with a perception of self-love.

Baba: If you really want to get a strong self-reaction, think about a situation or a person that you find particularly irritating or scary. If that does not work stay awake longer and try not to eat for longer than usual. This recipe gets the self to arise almost certainly, hahaha. But! As I said the limited feeling of freedom works as well. It reflects the existential pain.

TS: Considering muting the self, it is a good point, that the self can't be muted / suppressed, but that I have to get rid of it. I don't understand completely how this truth suits to the idea that I see afterwards (or imagine seeing?) the mischief of the self more clearly? What part of me senses when the self has been involved and when an activity has been self-less? Can the self be involved at times and illuminate like when the electricity is on for the lamp sometimes not? Or is the self like a lamp dimmer allowing some of the light out and filter some of it? If I can't come up with an idea to turn the self off permanently, so who / what comes up? Someone is guiding my actions. Similarly, the who / what realizes, say, in my example about my daughter acting up and me reacting to it

with my ego and fall at the same anger soup, and then, however, successfully stay on the edge of the boiler without falling completely in the soup =?

Baba: Ah, now I understand what is not clear to you yet. Every human get the variation of the self and no-self and it is an ongoing, continuous movement between the two. If I would have something in the eye all the time I could almost certainly say that even in the world of welfare, the average life expectancy would be about twenty years shorter, hehehe. It is of course another question whether one is aware of the no-self moments, until the self again enters the picture. This is what the wise men in our culture do not realize. What / who then is aware of when there is no self? Does it even need to have a name? Or, is it only anonymous or unknown? Unborn, immortal? Some people talk about God, consciousness, Buddha-nature, and so on. These are all ok but it is essential that you don't conceptualize the experience in such a way that it becomes a dead and lifeless concept. It is part of the human mind! One thing which is essential to realize of the self is that even though we are so aware of the no-self experience, direct experience, direct observation, cognition will not go away. Although the mind is without thoughts and feelings, and even though the self would not be so straight experience / cognition is maintained. And it is stainless. It is what were are chasing after here ... which the self troubles until it finally falls out.

TS: When I try to experience something in real time, or I look at what is happening in my experience right at this moment, there is no room for the self; it seems to need either past or future to manifest.

Baba: Instead of you trying to experience something leave the experiencing out. Things solve by themselves.

TS: I continued the analysis of the self. My apologies that these tend to become such a long chatter. I'll try to balance a bit between crystallizing my thoughts and how much I write my experiences directly from backbone. I think that by writing in a relatively brisk pace without too much censorship something may slip from my subconscious to grasp. I'm definitely still apart from the issue, but since I do not have a proper understanding of what is essential and what is not, I can't focus more in detail.

When I look at or listen to something, it is true that a self-feeling, a subject is not necessary, rather it is a disadvantage. Seeing and hearing take place by itself, effortlessly. It requires efforts of not seeing or hearing. This does not mean that feeling of the self isn't still teasing me. Even now, as I sit here on the couch and roll my head, there is an illusion of the viewer, as a shadow inside my head. It is as if I would watch with the windows of my eyes from inside my head, except that instead the tiny holes of my eyes it seems like the whole face would be flat without any other restriction than my glasses with rims. The fact that I can't see my eyes or the inner surface of the head indicates that it is a delusion, the sight is forms in my eyes and brain.

Baba: Yup.

TS: The self has been appearing most clearly when I've been playing with my kids today. Examples: In the morning the self was annoyed when the bigger kid teased the smaller and used a superior talents to bully the smaller. The situation is repeated every day. My self identifies with the smaller, the child in me, projection of myself, and is offended by her being bullied. I feel like my ego is being bullied, when my child's ego is bullied. The same happens, of course, if someone outside the family teases my child, but inside the family my smaller child often plays this role. They both also rebel against my rules, which annoyed me a lot today. How dare they continue their tricks, when I've already forbidden them twice, first kindly, and then more poisonously!

Baba: Yup.

TS: So, just repeating "I, mine," I still do not feel any particular change in the self, unless the fact that I locate the self while repeating. The self is where it always is in the middle of my head and attached to it in six places as a ball is moved in the Yiquan practises. On the other hand when I don't think about the self, it does not seem to be anywhere, but the place appears when I call for it.

Baba: You need to be serious when thinking about the self.

TS: I wonder where I feel the self the clearest when I analyse the self? When I admire myself in the mirror, or the neighbour's aunt smiles at me appropriately, the self becomes immensely proud. I feel proud that I'm in a good condition for my age and at the same time I feel fear and self-pity, because I am no longer young, and the inevitable decadence has already begun and the final destruction is just around the corner.

It is amusing that the situation has remained exactly the same throughout my adult life; all the time I've been worried that the situation is going be worse, without being able to enjoy the present moment. Pride and fear, past and future, shame and despair. Change along meditation has been considerable in the sense that now I can see my behaviour in some way from a great distance, clearly, and it does not seem no longer be as strong and real. Rather, I am able to say that I react in exactly the same way as before, but the reaction is not so strong, that it would get me into panic. I still react, all the same, and you could say it's "a bit unfortunate", if not more accurate expression would be "pissing me off."

This kind of empowerment of the self, narrows the feeling of the self. Pride and self-righteousness get the bars of my cage to glow brighter, but at the same time they squeeze me painfully, burningly. The bars appear clear, but behind them all is out of focus. This pain must include a masochistic pleasure: the self is squeezed and tested with fire and brimstone, and it only gets stronger being destroyed under pressure, just laughing and gaining strength. Unless this perverse pleasure wouldn't be, why else would I do things, which I know to hurt myself and others? How to get out of this hellish whirlpool?

The lack of a sense of freedom is a big thing in my life, I would roundly be free and at the same time I am afraid of it – the walls of my cell have become familiar, and the world outside is scary. In the illusion of the self, I've denied myself, and of course my family god knows what what I would like to do, and what objectively would be without obstacles. I need to get out of this!

The feeling of the self varies between human interactions. Being with attractive women I described my reactions above. Seemingly people upper in the social hierarchy than me, I am a bit provocative and sometimes feeling inferiority and shame, depending on whether they are ok or superior. Towards people seemingly more vulnerable than me, I either feel friendly or neutral, or at worst disgustingly with fatherly mercy and approval as with my children. Some people on the other hand don't provoke strong reactions in me despite their seeming social status. Maybe it's because they don't project a strong self?

I take my friends in another way. There are people who I have known for a long time and with whom I do not feel the need to show off any longer, just to be. Communicating with them I often get a good connection, I listen to what they have to say from the bottom of my heart, in accordance of my ability. In such dialogues I realize that it hasn't been my self listening, and the answers have formed themselves, without the feeling of the self included. I have also noticed that I don't always need to tell the funniest stuff and assert myself with friends, but that things can be left unsaid, and that I actually know when some matter would be the wrong time or otherwise damaging to say.

About issues of being: I've got the feeling that things are the way they are, and that is ok. The feeling does not cover it all, otherwise I wouldn't experience the constraints of my discussion, but it includes the state of the world at least outside the immediate sphere of my world. E.g. the global nature is under a terrible destruction, and things go from bad to worse for a long time, unless it ends up with the destruction of the mankind and all living beings. Still, I do not feel any worldly anguish, although objectively estimating I consider the risk very high. I also do not feel the need to blame anyone or anything of this situation, even if the "culprits" should be easy to dig out. We, the people, and me amongst them are unconscious and unconsciousness causes pain, not the conscious evil that I do not feel to exist at all. Many things naturally annoy me intellectually and I try to prevent the worst with my choices. In such cases I feel that the situation is miserable, but it is what it is, and it would be equally absurd to deny its reality, than trying to guide it in the direction that feels better. At the same time I realize that what I feel better may never happen, or in the reality is necessarily better. I do, however, what I do.

I can't think of anything else now, so I go to bed for the night, to be fresh with our guests in the morning.

Baba: Well, I'm bored. This is such a tedious chatter that I do not even bother to read it all. You ramble and in the between state that "I definitely need to do something about this matter! How do I do it!?" is one way of how your ego attempts to prolong and justify its existence. You already know that the self is an illusion and you already know better than anyone how it haunts the victim in all situations. Do not write long posts about all of those situations! They do not have anything new even to yourself, you are playing the same crackling record. Now listen as I say, be serious about this analysis. Be fuckin 'serious! If you stay in this spiral of zingers and explaining you're never going to awaken from the dream, and the self will not fall off. For me it is indifferent, but what about you? What do you need to do? => Two-piece instruction. Is the "self" real and genuine or not? Is it!? You've went on this matter for pages. If you are missing a moment to take the analysis up to the end it is impossible for me to do any more for you. The self doesn't exist ... if it does, you are asleep. Dreaming! No fucking way!

TS: Thank you for your message!

I squeezed the feeling of the self for a long time, intensely and with as much energy as I could. "I" and "me" appeared in a variety of formats and in all random connections in my thoughts which my brain was able to produce and "leave me alone," was repeated often. The feeling felt behind the eyes, near the eyes and my entire face became tight. I felt angry and aggressive, cheekbones strained and teeth tightened together, forehead wrinkled. When I gave up and relaxed consciously my facial muscles, a feeling of self was lost and rage was only an evanescent echo. When I turn my head, seeing just happens and various sounds can be heard in the flat, by themselves. It is night, and, of course, quiet, but now I feel somehow strange, quiet and empty, as if I were somehow alone, even though I know that there is a room full of sleeping people and more next door.

I think about the inner voice in my head. When I think about the day's events, I can hear my friends voice as real in my head as my own voice. Both are apparently only an echo, an illusion, a combination of real and false memories and events. The same is true even if with words of songs. By thinking (familiar, ones I can remember) I hear the songs of the artist singing them just as (un) real as I can hear my own inner speech. In the same I hear parts of songs. The hearing does not occur, the sound does not exist.

Baba: Did you become awake? Did the self fall off? How do you know that it will not come back? You know it intuitively. Do you feel that there was a self was but now it seems to be gone forever? If you are not awakened you obviously got at least a taste of it. Send me a facial photo. I can see immediately whether the awakening has taken place or not.

TS: In the morning I did not feel particularly strange.

Now, on the other hand I feel pretty strange. It seems that the head is empty, and when I look at something, 95% of any of the thoughts or sounds don't arise. I also did not locate the self, utterly strange. Looking back, this day has been very quiet, it has been easy to be, and I have not lost my temper with the children, but felt that everything is OK. I do not feel blessed, sad, or more, mostly just empty and quiet.

Baba: It sounds familiar. I look forward to your photo before I can say for sure whether the awakening has occurred or not. However, it seems so. Your description has the classic tone. Do you feel that the burden has fallen off? Do you feel new? Fresh? How would you describe the change? How does it feel?

TS: I do not know the issue is related in any way, but the other night (Friday), after I sent you the long mail full of bull shit, I had a very special experience. I will briefly describe it the way I remember it. I was pretty much asleep, but not totally asleep, that's because I was able to analyse it, and I experienced the matter while still being awake for some time before I fell into sleep. It went like this:

I thought about the upcoming party of the closest co-worker of mine, Anne, and what kind of speech I would keep for her. Things came to my mind, a real story from the beginning of our meeting, and as such, I felt strongly that it came straight from my heart. Anne has been an important co-worker and a good friend for me, we have worked side by side a thesis of a very similar topic, practically as colleagues. Now she is going to (possibly, the place is not

yet confirmed) to work in Norway and thus I'll lose my close friend from my side. Practising a virtual speech in my head, which seemed the most direct and real than what I've never kept, I felt how I was able to let go of my friend and felt only happiness and joy for her. I felt strong happiness and bliss as if everything in my life would be clear and well, and I had a ridiculously good feeling. The feeling remained even after my virtual speech, even when I was lying in my bed afterwards and waited for to sleep. In the morning, there was no longer the same feeling, but the day itself went ok.

Silence is the prevailing feeling and the feeling that no burden ever existed. A little surreal feeling.

Baba: Yay! That's it! No doubt about it. Warm congratulations!

I already wondered if I was too hard on you yesterday but it seems it was worth, hehehe. It is a kind of a show. Of course, I was not indifferent whether you get awakened or not. Excellent!

You are awakened, enlightened. Depending on the perceptions and expectations of what enlightenment was the actual change may also take time to settle and a little re-structuring on your own living experiences. Enlightenment is never what you imagined it to be. After awakening you've got a significant existential burden off but this does not mean that the rest of life would be as a bed of roses, of course, it may seem so for some time after awakening up, and that's great. I have written and spoken a lot about the so-called karmic purification with different meditation practices. It's your next job if you fancy to turn your enlightenment into liberation. The subject has now been dropped, but the countless internal objects in different forms, such as the strong negative reactions has not yet been released. There are many means for it. Karmic purification (objects) is a different process from that of awakening (the subject). It just requires a daily workout. But, but ...

My warmest congratulations to you and your entire family! You and your wife are the first married couple who has awakened under my guidance.

Share your thoughts and feelings if you have something in your mind. Now you can write with a permission, hehehe.

TS: Thank you very much for your help! Not to worry, I understood the concept of the script, and you provoking me made me take this issue seriously. The main difficulty I had was that I didn't really have any the contact surface between the psyche and physics, so I almost did not come up with how to approach the matter.

I feel a little relieved and disbelieving; is this really it? Something seems to have changed, and yet nothing has changed. I feel quiet and a little bit unreal. My mind feels calmer and when I target my eyes to something that doesn't make me invent a story around it at all, or if something rises to the surface, it is possible to drown it again without much effort. Keyboard, telephone, work desk - the thoughts can be set anywhere and they stay in place. Writing (job) appears more straightforward and does not upset me at all. Surfing in the net doesn't not interested in the same compulsive manner than in the past, even though (I'm in

the lab doing the long measurements, where nothing happens nearly in one hour) I have been reading my favourite pages, news, etc.

TS: Exactly. Awakened *always* keep wondering, "is this it ...". And on the other hand, "here it is! Yes!". It will take a while to get used to the new experience. That's a new thing for the body, too, for a stone in a shoe been there the whole life has suddenly disappeared.

Hand on tap,
water flowing, and then not
- of one's choice

Any way I don't feel particularly blissful and I'm not absolutely sure of the stability of this state. Yiquan seemed a bit flavourless last night, wasn't really interested in it, and it didn't result any tranquillity or meditative silence because I was already so at rest.

What should I do now, so that the situation could be stabilized as well as possible? By stabilization I do not mean that situation would be static, but rather that the trolley wouldn't roll back to the ravine, just when it has reached to the edge. Karmic cleansing and other exercises interest me - what, how should I start? If you've already got written or otherwise described exercises in the internet, then direct me to the right place, so I'm not an extra job for you.

Baba: It would seem that your body could use a vacation, rest. Then the serene feeling might reach probably reach you. Sure enough, the enlightened may also be tired and hungry.

The so-called karmic purification with tantric meditation is my special area. Tantra taught by me and my master line has no sexual references. This has to be cleared every time because the word is now used almost exclusively in that context. To see if you are interested in this method of karmic cleansing you need just to try it. It is, therefore, a method based on mantras, pranayama, or breathing exercises, and other classical Tantric techniques. It doesn't necessarily interest everyone even if the benefit is obvious. Just try it.

TS: I am motivated of my own well-being and pondering the meaning of life and awakening humans and humanity from their devastating sleep. I think that the more these spiritual exercises are released from mysticism and the baggage of religions, the greater the probability there is for a larger transition in consciousness.

Side note: Last night and this morning I tried to stir up the I-sense, but I ran out of steam pretty soon as I stopped doing it consciously. Should I try to continue this or not?

Baba: If the self were to be dropped off is it useful to look for it anymore? Nope.

TS: In the morning was going to panic, when I-feeling and thoughts rolled back like a tidal wave. I thought that shit, this is it, and I'll fall back into the same ravine at high speed and on the rocks. I spent the evening boosting my ego, so probably that is why that happened. Lucky for me my wife advised me to practice a good half an hour of meditation, and it helped me to understand where and how the panicking felt in the morning. At first, when I-delusion was properly on, I poured the entire jar of gasoline on it, and then I followed what I felt and how. The felt a sense of shame up to my cheekbones delineated very clearly, in different ways in each of the cheekbones. When I concentrated on the feeling, which, incidentally, was wonderfully easy, it became luke warm in half an hour. Small echo remained, but it was dissolved during the day. I haven't experienced this powerful meditation in the past, and as a result I calmed down astonishingly effective. Throughout the day, my thoughts are calmed down more and I feel at ease. Now, in the evening I've done some writing and it has been a pleasure to note how my mind works so brightly, and the thoughts are not bouncing at all, even though I'm pretty tired. Things are organized in my brain by themselves, and if some shit runs on the screen, it can be easily wiped off, and I won't get stuck to it at all.

Baba: It sounds familiar. I personally have had a time, well there was no doubt as to say that the awakening had happened, but those karmas and the stress rising from subconscious can be pretty damn convincing in terms that it seems that no mental development, or awakening has never happened. Even if the subject had been seen as illusion there is still a countless number of internal objects, impulses emerging from subconscious / karmas. Sense of shame is one of the so-called classics. But whatever the impulse is the subject-less / I-less helps to get those bogeys withered much faster than in the past. And one gets more skilled to do that. Every impulse has a bigger or a smaller pinch of the self-sense, but it does not mean that it is the actual subject would come back. Simple recipe to disarm these impulses is to look at them in the same way as looking at the self, and before long, they become transparent and no longer seem standard, written in stone, but illusions quite the same way as the "self". Good.

TS: Thank you a lot and let's discuss about this more in detail later! I'd like to write about my experiences so that they are organized in my head. It is good to discuss about these things with my wife, too, but I don't bother to talk about these things with my friends yet, they might even call the medics, for me talking so strange. Let's discuss about this more later.

Thank you very much! It would have been just wandering in the dark without your guidance! Or in the bright, empty and silent state, depending on the moment.

Baba: You're welcome. Thank you for yourself! I couldn't do these things alone.

TS: Question: Your blog text, "This is how you become enlightened" you describe the lot you have guided by a set of "those who ask me to guide them." Good, this is a necessary precondition, but is it required experience in meditative exercises as well? And is there any other limitations that should be taken into account before starting? I mean that I know an infinite number of people who agonize in their lives (well, actually attribute encompasses almost everyone, but ...), and for whom dropping off the self would certainly be beneficial. Thus, after I feel that I understand better what has happened to myself, and feel sufficiently stable under this new situation, I could relay the message to my friends, too. You never know if there will be insight not, you probably already have some kind of idea if people have precondition to succeed. If, however, there is a risk that the insight is born and

then the thing gets off the tracks and people get even more confused, even if temporarily, but strongly enough in the short term, it may be a good idea to use a little more discretion in the thought presenting these matters.

Baba: That's right! You and your wife have that natural "desire to share good", but not everyone has that which I strongly wonder. E.g. in the five-point Shamatha - text I explain a little of Shamatha / relaxation / retreat and vipashyana / analytical / investigative-meditations. These are the two different parts of a same exercise and, the guidance for enlightenment is vipashyana towards the self in order to get it out from messing around. Usually, people are restless are not able to be a moment in peace, thoughts, emotions run wild as wild horses. This is why traditionally is recommended Shamatha-meditation before practising any kind of vipashyana (the subject or objects). When the being is at peace the vipashyana is then easier to do when the impulses do not violate the peace all the time. The importance of Shamatha, however, is also exaggerated. It is of course very important but it is not needed to practise it for years diligently before practising vipashyana. This varies a lot from person to person. One of the awakened during the spring had been meditating for just 2 months before the beginning of the guidance and still got awakened. Sure, the difference under the guidance between him and another who had been meditating for over 30 years intensively on a daily basis was a big one. Awakening is of course the same, but Shamatha / meditation has a tremendous impact on human serenity. Awakening is one thing, but actually it is a starting point in a spiritual path. If you want to guide others for awakening for yourself is a fantastic thing, but I would see that it is not worth to begin immediately after your own awakening, especially if there is no experience of meditation of your own psychology. It is useful to let it simmer and study the matter on meditation stool and in everyday life in time. It also makes the message credible when there are more "flesh and bone" on the basis of awakening / experience. Quite a many of awakened without a lot of experience on meditation guide others, hold satsangs and give consultations. However, it seems that in spite of the awakening their point of views are often "untried" in real life, and they're painting castles in the air. Well, as a household-working adult, this is certainly not so big stumbling block. In any case, it is a great thing that you want to pass the message to others. Yes!

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