



## *Finally*

1. By now you probably recognize that both the personal and spiritual life are all about identification.
2. Do you identify with the objects of the imaginal space emanating from your non-existent mind?
3. Do you instead identify with the entire manifestation of Consciousness, all phenomenality, the comings and goings of Consciousness and objects in Consciousness? This is the oneness or unity state that Bernadette Roberts and others talk about. This is also the Samadhi state where all that there is is Consciousness and an identification with the totality. These were my Mt. Baldy experiences.
4. Or do you identify with the background upon which All comes and goes?
5. One might be tempted to call this background Pure Consciousness or the Void, but it is beyond any concepts or pointers.
6. At some moment you will become aware that there is at once a sense of existence and then it passes. In the morning, a sense of existence arises and disappears at sleep. There is something that is firmly aware of the comings and goings of this waking Consciousness. The "feeling" is that the existence and then non-existence states come to you. You know both that you are, and you know that you, at times, also are not.

7. This knowingness of the coming and going of the oneness Consciousness state, automatically reveals you are not that oneness state. That oneness state comes to you and then it leaves. You have nothing to do with it.
8. Once this conviction of a prior “existence” is strong, a “disidentification” with the body/mind and the totality of the comings and goings of the world, dream and sleep can take place, supplanted by the firm knowledge that you are beyond all that.
9. To use ignorance producing words, there is an identification with that which cannot be perceived as who you really are. One becomes That, but cannot be aware of that.
10. Freedom is a disruption of the identification with phenomenality. First it is a disidentification with the objects in the imaginal world, both dream and waking, then a disidentification with the process of the coming and going of Consciousness itself. You rest in yourself, having the position of this Self beyond all.
11. You are before being and not being, awake and dream take place in time. You have no time.
12. With this comes peace, happiness, and an end to searching.
13. You have not attained You; instead you have lost the false identification with the smallest part of You, the imaginal passing show of Consciousness. You are the awareness of that Consciousness.
14. When this disidentification comes, all the Jnana sutras become clear.
15. When this disidentification comes, You realize You are beyond all.
16. That realization is felt as absolute conviction associated with an immediate 'apprehension' that You are beyond the comings and goings of Consciousness. It is not merely an intellection discovery, and only a conviction, but a conviction arises from a direct apprehension of your true nature. This apprehension is not an experience. Both experiences and ordinary convictions come and go. This is an apprehension at the deepest level of being of that which lies prior to beingness, which Zen masters and Nisargadatta call the Unborn.

17. This is not the end, it is the real beginning of sadhana. Before there was only practice and effort, but now you have the taste for and the direction of the Infinite, your unborn true self.
  18. You are beyond even the knowledge that you are beyond all; but that knowledge liberates you from the all. Then you are totally free, abiding in that which is entirely beyond. Once you know this, stay there as often and long as you can until all humanhood is burnt out and exhausted and you live in peace.
  19. Then, as Robert often said, you are happy beyond belief, fearless, for you cannot die as you realize you, as a human and even as Consciousness, were never born. Then, though you appear to be human and functioning, and that identification is still possible for a long while, the sting of suffering is gone, and you are happy.
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