



AWAKENING TO SINGULARITY
(a practical nonduality)



PART ONE

what truly matters to human beings
is not what you know or understand
nor even what you have
but what you feel

knowing whether or not
God exists
does not help
to satisfy feelings of tiredness
having money in the bank
doesn't satisfy feelings of grief
believing that
consciousness is all there is
does not help
to satisfy feelings of hunger

loneliness is real
god is just a concept
sadness is real
nonduality is just a concept
anxiety is real
freedom is just a concept
guilt is real
enlightenment is just a concept

it is our response to how we feel
that drives us
to the temple, mosque, church, synagogue
fridge, stash, dealer, shop
ashram, monastery, sanctuary
seminar, workshop, retreat

is it ever going to stop?

can we ever be free
from insecurity, guilt, shame, pride, anxiety, regret,

hostility, self-pity, resentment, blame, contempt,
judgement, arrogance, manipulation and exploitation?

we have been told
that we have to
become free from attachment
yet we cannot love without attachment
that we have to
become free from desire
yet we cannot live without desire
that we have to
become free from preference
yet we cannot choose without preference
that we have to
become free from the self
yet we cannot exist without identity, mind, body

so what can we do?
we certainly cannot accept
that there is nothing we can do
we are doing things all the time
and many of them
bring an end to dissatisfaction
albeit only temporarily

is there anything we can do
to bring the deep dissatisfactions of
insecurity, guilt, shame, pride, anxiety, regret,
hostility, self-pity, resentment, blame, contempt,
judgement, arrogance, manipulation and exploitation
to an irrevocable end?

YES THERE IS

by allowing to happen fully
the things you do not have to do
because they are simply happening
all the time

freedom from
insecurity, guilt, shame, pride, anxiety, regret,
hostility, self-pity, resentment, blame, contempt,
judgement, arrogance, manipulation and exploitation
becomes a very real possibility

what are the things
you do not have to do
because they are simply happening
all the time?

looking and seeing
your eyes are seeing even when closed
listening and hearing
your ears are hearing even when asleep
touching and feeling
you are feeling things all the time
and smelling and tasting too
are also happening all the time

in looking, listening, feeling, smelling and tasting
as natural activities
you will see, hear, feel, smell and taste
in recognition
of what seems to be happening

what seems to be happening
as the unfolding of life
is that an incalculable number of objects
are interacting
through an incalculable number of actions

action is the essence of life
we have to act to survive
actions are the source of our feelings
we have to go outside to feel the winter cold

when we are uncomfortable
with what we feel
we react
and within that reaction
are drive to action

to feel at home
completely at home
in our life
just as it is
to feel at peace
completely at peace
with life
just as it is

we must become clear
about the nature and source
of action

only then can we
possibly
be at peace
with desire
with preference
with attachment
with self
with other
and free from the insidious insistence
that we must be rid of them

PART TWO

actions take place
through the dynamic of causality
every action is the effect of other actions
every action is the cause of other actions
every action is both cause and effect
in its nature as both cause and effect
any action is connected
directly and indirectly
to every other action
through the indivisible matrix of all actions

the connections between individual adjacent actions
become interconnections between all actions
in a single matrix of multidimensional singularity
wherein all actions
and all objects
exist exactly where they do
and as they are

looking backwards
any action rests on many prior actions
looking forwards
all actions contribute to many future actions
looking comprehensively
every action interacts
directly or indirectly
with all other actions

the nature of this interaction
is not quite how it might seem
to human beings
taking pride in their 'achievements'
and shame in their 'failures'
as they do

causality is so universal and implicit
that it is taken for granted

as an unconscious assumption
without which we could neither
act nor evaluate
but which we never stop to fully evaluate itself

YET

what happens when we do
stop to evaluate causality
if we look closely and consciously
at its place in our life?

one of the first things we see
is that everything is conditioned
that there is nothing
that is not dependent on prior and existing conditions
conditions which
on being exactly as they were
have brought about
things just as they are
we see in that
not only
that everything
without exception
is totally conditioned
but that everything has to be
just the way that it is

when we see clearly
that everything is totally conditioned
we must eventually recognise
that everything that is happening now
has to be happening now
just the way that it is
which it is

when we see that
everything that is happening now
has to be happening just the way that it is

we may feel a bit trapped
in the inescapability of what is actually happening
BUT

we can also see that whatever
it actually is that is happening
it is bringing about change
and so we are not actually trapped
things are always changing
not all of them perhaps
(sun will always rise in the east)
but enough for us not to actually be trapped

if we look more closely
at the conditioned nature of all events, actions and objects
it is not so hard to see
that the fact that they have to be happening
means that no-one is really to blame
for any of them
no matter what part they may have played in their happening
there turns out to be a lot more objects and actions
(and even people)
upon which that happening depended

eventually we become able to see
completely clearly
that although events do happen
and deeds are done
there is no individual doer thereof
we begin to see
that all events, deeds and actions
are done through the agency
and with the power
of the matrix of all actions
we begin to see that there is no power
there is no agency
other than the indivisible totality
of the matrix
in its singular wholeness

which cannot be broken
except apparently so
in the fragmentary tendency of the human mind
which so painfully insists
that you, he, she, we, they
are the doer
when they are not, we are not
the doer

this is what we see
and it is not at all difficult
if we are looking openly and honestly
to see
that there is no individual doer of any deed or action
to recognise that
we are not the doer
deeds are being done through us
to recognise that
we are not the thinker
thoughts are being thought through us
to recognise that
we are not the feeler
feelings are being felt through us
to recognise that
we are not the chooser
choices are being made through us

then
we can see
the impersonal nature
of all actions, feelings, choices and thoughts
no matter how close, intimate and personal they may seem

PART THREE

once you have completely understood that you are not the doer
and that nobody else is
by seeing clearly in your conscious mind
that the totally conditioned nature
of all events, actions, reactions, feelings and thoughts
renders them all inevitable and impersonal
the game has only just begun

what is also required is that
all contradictory conceptual assumptions
and all contradictory habits of reaction
cognitive, emotional and behavioural
be erased from the unconscious

unconscious assumptions of individual agency
all reinforce the sense of independent, autonomous self
by strengthening the proprietorial programmes they support
within which identifying with actions, feelings and thoughts
reinforces the assumptions
of independence, autonomy and volition
by assuming proprietory rights of ownership
over the perceptions, choices, decisions, feelings, actions and reactions
that constitute your experience

until they are erased from your unconscious
the sense of independent, autonomous self
will continue to be nourished by them
and they will continue to support
reactions of insecurity, guilt, shame, pride, anxiety, regret,
hostility, self-pity, resentment, blame, contempt,
judgement, arrogance, manipulation and exploitation

for these unconscious contradictions and reactive tendencies
to be erased
three possibilities exist

i. one is that

their immediate conscious expression in thoughts
of blame, shame, guilt, accusation etc
be met by a conscious remembering that
there is no doer of any deed
often enough for them to atrophy
through lack of reinforcement into action or reaction
while this conscious remembering
reinforces the worked out understanding
and imprints it more deeply into the unconscious as an assumption

THIS TAKES TIME

but is accelerated in conscious relationship
between people taken genuinely by self enquiry
to examine deeply the implications of their own, immediate experience

ii. it can also be accelerated by the prescription
to examine particular actions to clarify their origin
however boring this may be
for the unconscious to be transformed
it must be carried through
step by step
each time to its natural conclusion
even though that conclusion is always the same
the steps by which it is arrived at are not
and God is in the detail

iii. the third way that unconscious assumptions
of individual agency and their behavioural tendencies erode
is by the grounding of mind in consciousness
the most direct way to do this
is to become intimate with the subtle core of physical sensation
any physical sensation, intense or subtle, pleasant or unpleasant
has the same subtle core
basking in its presence
quietens and settles the mind
into the deep wisdom of consciousness

the sense of self or individual agency

can be challenged and weakened directly
through intimacy with whatever is actually happening
where intimacy with what is actually happening
takes you completely out of what you can know (mind)
into what you can feel
(body as sensation to consciousness as the heart of sensation)
while remaining aware of what is happening
without having an explanation of it
(this will naturally come later as mind processes and incorporates the event)

intimacy with sensation or emotion
can support and strengthen consciously worked out understanding
by generating a nondual experience
within which the observer (self) melts into the observed (other)
which itself undermines assumptions of individuality

nondual experience does not require the absence of thought
but it does require the absence of thinking and thinker
this cannot be made to happen
EVER
it only happens when interest
has become a deep enough longing
to force you to let go completely
of your need to resist, change, control, explain or understand
into this spontaneous letting go
the sense of self is weakened

the weakening of the self
makes it easier
for the conscious mind
to remember the truth
and counter any expression of autonomy
arising from the unconscious

the key to freedom
from the chains of the self
(guilt, shame, pride, anxiety, regret,
hostility, resentment, blame, contempt,

judgement, manipulation and exploitation)
is combining genuine intimacy with what you feel
(which you can practice)
with conscious remembering
(which can only occur spontaneously
on the basis of the understanding of its significance)
and deliberate examination of actions

the first we can easily develop
on the mat and on the cushion
learning to access the subtleties of intimacy
until the 'muscle' of intimacy is strong enough to
dissolve the subject/object (self/other) divide
whenever it is used
thereby weakning the sense of self
whenever we feel relaxed enough
it can also be developed whenever and wherever
we can feel anything long enough to let go into it

HOWEVER
the 'practice' of intimacy
requires consistency and continuity
if its erasing impact on the unconscious
is to outweigh
the reinforcement generated
in the proprietorial interactions
of conventional social relationships
that can not be avoided
SO
daily praxis of somatic intimacy
is almost always necessary

remembering that you are not the doer
is a muscle that strengthens through use
the more we reinforce our conscious understanding
of the impersonal nature of all phenomena
through thinking, talking, listening, reading
the more will this unconscious remembering muscle be reinforced

when freedom is not given as a gift unasked for
it is usually hard won
even if its initiation may not be
it usually requires deep commitment
patience, consistency and continuity
to outweigh the deep and constantly reinforced
assumptions of autonomy, independence, individuality and volition
but most of all it requires
the deep longing to be free
of all the bullshit of the self

the journey is in itself rewarding
bringing extending pockets of tranquility, clarity and peace
long before any imaginable end comes to pass
and within which perceived reversals
are actually part of the forwards momentum

but none of this
takes away the need to continuously make decisions
nor all the pondering and uncertainty that they often entail
nor does it mean that you can not change the way you think, feel and act
they are continuously being changed by life
and not least by genuine self enquiry
clarifying your actions, feelings and thoughts
in the light of your understanding
of the impersonal nature of all things
you will learn new more fruitful ways
to think, feel and act
as the ability to learn is an intrinsic expression
of the intelligence that you are
you do not have to
and cannot successfully
make a project out of this
the changing and the learning
are spontaneous and natural expressions
of the intelligence that you are
being focussed towards what actually is

through the deep longing of self enquiry

nor does it ease the need to acknowledge
your instrumentality as a conscious being
by taking responsibility for your actions towards others
if you do not
you will be in continuous conflict
with others and with your self

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