

## Recording 17 Outline

- A. The only way you know what you are is what you see.
  - 1. There are two ways of seeing: Ida and Pingala
  - 2. The only way the ego knows it is, is what it sees.
  - 3. And it only sees what it allows itself to see.
- B. Language is important. Play with every language you can.
  - 1. Pay attention to the grammatical tenses and declensions.
    - a. The subject is the hearer, or the knower, or the seer.
    - b. What is heard, known or seen is the object.
    - c. In mysticism you take this duality, and see what you are when there is no object.
    - d. There is just the Sun. There is just the subject.
    - e. That is Samadhi.
- C. Is the Sun seeing the Moon, or is the Moon looking at the Sun?
  - 1. They're beholding each other as long as we're in a realm of duality.
  - 2. And as the subject sees the object, waves of knowledge espouse.
  - 3. As the Moon or the object beholds the subject, waves of bliss evolve.
  - 4. At some point these two waves will come together, neutralize, collapse into each other, and reveal that which was always there, the ground of being.
- D. The ground of being is you.
  - 1. Not your body, your mind, your thoughts, your ego, not your beholder, not that which is beheld -- you.
  - 2. You are life.
- E. Why is meditation needed in moving from the dense material world to the subtler world?
  - 1. As you really begin to meditate, the inner world quiets down and become subtler and subtler, and the thoughts and feelings and words become subtler, subtler.
    - a. It's hard to stay awake and aware.
    - b. To continue to meditate, you have to work at holding self-awareness even though what you're feeling is no longer dense, but subtle.
  - 2. In time that that moves away, and you're more into a symbolic, mathematical realm, which is really super subtle.
  - 3. Now there's nothingness and it's hard to stay awake.
  - 4. The mind is a moving thing. So you have to find something that you can put your mind to and circle.
  - 5. A bindu is an imaginary point, which has no dimension, no size, no weight.
  - 6. You visualize the invisible dimensionless point, and then you keep circling around it.
  - 7. And that keeps your conscious and aware continually, not continuously, not continually.
- F. When assuming the power of a demon, do you change the form or just the color?
  - 1. You change the color. You let the energy take the form that is convenient to it.
    - a. We ran into a red demon while meditating or on the astral. We know it's a demon because it's red.
    - b. To you, what is the opposite color of demon?

- c. Take the demon, keep pushing it slightly above, and keep moving out at about a 30° level from the horizontal.
  - d. Go until you got it out so far that it's a bindu, it's just a red dot.
  - e. You reduced the form, that's the first thing which is important, because the form is where the power is.
  - f. Now if you push it just another centimeter or an inch back, it'll disappear symbolically from your consciousness. It's gone, it's de-formed.
  - g. But the energy is floating around somewhere. If you don't do something with it, it'll just go find somewhere else to form itself up again, probably as a demon.
  - h. Now I'm back, I'm calling it back that that inch or that centimeter. Now it's back as a dot. A blue dot. So I still have all the energy, but it's been converted from negative, demonic energy to positive devonic energy.
  - i. What you do with the form? Nothing.
  - j. You just can keep bringing the dot towards you.
  - k. As it comes toward you it may remain as a dot, or it may form a form that your unconscious mind forms, not that you consciously form. You let the energy take the form that's convenient to it.
  - l. Now the energy is back in you, but it is no longer destructive. Or less destructive.
2. What if it comes back in the new color but still as a demon?
- a. It's still demonic but is less destructive.
  - b. Or it's a demon that's going to do you a good deed.
  - c. Kriyananda would ask why my subconscious mind is doing this? Why is it taking this form?
  - d. And then question whether it is really demonic or not, and maybe do some other ritual to change it.