

The Certainty You Seek

by Bob Cergol

People who have had profound realizations frequently receive correspondence from others who refer to insights or experiences they've had, sometimes looking for confirmation and other times seeking guidance. The self-realized person tries to get a handle on the correspondent's perspective and convey something that may light the fuse for a deeper realization. - Ed.

I think you are seeing directly what you are -- or rather the fixation of the attention on the object-experience of "Dave" is dissolving -- and is instead itself becoming the object of its own attention. The man in the theatre, so engrossed in watching the movie of experience -- by virtue of a power of attention that does not belong to him -- loses his focus on the movie, and in that instant awareness recognizes itself as the only Being -- leaving the poor man in the theatre behind. This leads to much consternation and machinations in the mind of the man in the theatre!

You can lose the immediacy of an experience, you can lose a verbalization of something you witnessed. You cannot lose the realization of what you are -- provided that realization was not dependent upon experience and verbalizations. The experiences that people talk and write about are reactions by and of the individual to the realization. Quite a paradox.... Quite inexplicable....

Realization is not an intellectual conclusion. The intellectual conclusions are after-the-fact reactions belonging to the relative mind. There are those who claim they achieved Self-Realization as a result of an intellectual path. It could also be that their path was one of direct inward looking, unbeknownst to them, and that all the intellectual machinations that accompanied it were mere reactions and did not involve any doing by the individual whatsoever and were of no consequence.

You want a certainty that you don't have. The character on the stage that is animated and illuminated by Awareness remains on that stage exactly as before the magic occurs whereby Awareness manifesting as separate individuality bends back upon unmanifested Awareness -- and Awareness as a drop knows itself to be Awareness as the ocean. The stage remains. The mind remains. Thoughts continue. So long as the machinery is in motion, it will continue to operate according to its characteristics and history.

Who is this character that conceives that the character needs to be remade?

You have, in the very conflict you state, the immediate occasion to look directly. If you truly have realized, then such looking will "reconnect" you with that realization, and if your realization is merely relative, then such looking can transcend that and provide the certainty you need and want.

I lived very close to Richard Rose and knew him very well. His was a difficult personality to interact with. He told me once that people had such absurd ideas about the requirements of

personality for reaching a spiritual realization. He said a whore-master could get enlightened, and that after enlightenment, he would still be a whore-master -- only free of the attachment. His point was that the egocentricity of perspective people carry *is* the block and that it is the relinquishing -- nay the removal -- of that egocentric perspective that opens the blinds, permanently. A change *will* be manifest in that person's character and actions -- but not necessarily witnessed by others according to their expectations. Being free of Karma does not mean that the law of cause-and-effect ceases to manifest in the dream. It might mean that new Karma is not created. Rather a moot distinction for the person sitting in the theatre watching the movie play out.

I think the formula is simply "daily remembrance" -- meaning a habit of inward looking: seeing, *not* thinking (that happens all by itself anyway). It is the seeing, or attempt to see, that is important. Visualization is not seeing. Therefore oblique looking is effective. That oblique looking is looking at conflict. All conflict is an affliction to the sense of self and opens the connection in a timeless instant for one to see directly what one is, one's Source, BUT the individual *immediately* looks away. That looking away is experienced as the onrush of emotions and thoughts that provide a substitute object for the attention. This is tricky in that you cannot just sit and attempt to make your mind blank. You have to look at something. You cannot look at nothing. The way to ask the "Who Am I?" question is to ask it obliquely by recalling afflictions to the sense of self. The attention splits -- a piece of it stares directly into that very sense of self and from whence it arises -- another piece spins off in reaction. Eventually the latter collapses in on itself leaving only what's left when that self, or sense of self, falls away: NOTHING of you remains. And that somehow brings certainty to the individual who lives this life -- amid the largely same set of circumstances and attendant problems.