



Toward Deepening & Awakening,
Talk # 2

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Sandra: Falling into yourself requires intention, enduring, allowing and surrendering. But notice certain aspects of your conscious nature requires some effort and discipline. It's like if you're going to start diving off the high board you better practice a little bit on the lower boards, and you better know the general sense of what position your body needs to be in, and what it's like to hit the water. You've got to know something, or if you go jumping off the high board without any discipline and without any practice, you're not going to enjoy the free-fall into the water. And that's what awakening is, it's kind of like the free-fall into yourself, into the arising of the phenomena of yourself.

That phenomena is not as regular and patterned and predictable as the ego-self. The ego-self is the functioning self, it's more predictable. You know how you have certain traits, and you're sick of them... right? They're predictable. But the awakened self is not predictable, at all; it's a free-fall into the world of phenomena and into the sensitivity to everything. And so, in order to really help that along, you need a little bit of discipline. And that discipline is to get into the habit, to work the muscle, of observing the self. Of having the capacity to notice what's going on and to notice when you become focused, narrowing in and identified on something; or to notice when you become absorbed and lost in a field of experience. It's so important and it takes a little discipline.

How does this relate to the second birth? It relates in that you need to have a little practice to notice the aspect of yourself that never changes. That is unmoving, that is unaffected, that is the ultimate source of strength and power, and trust and completeness. But that self in the development of the human being, that aspect of self is in the background. It's there, it's registering everything but it's in the background. And in the beginning of our lives, we're all swept up into the phenomena of experience. We came here to have fabulous experience, to have intense experience, to experience ourselves to be separate and unique and different from everybody else, and we came here for that experience. And so we're caught up in the flow of phenomena. And the subtle self, or the expanded self, or the unaffected self is a subtle field in the beginning. It's a subtle field of being, and if you don't have the discipline to notice that you're caught up in phenomena, you'll never really catch the subtle field of yourself, of the masculine aspect of yourself.

So learning to observe what you're caught up in, what you're doing, and the phenomena is helping you to become sensitized. You need to become sensitized in order to catch this subtle aspect of yourself. I remember the time in my own awakening process when Saniel, and Van then was my mentor, they encouraged me, "Yeah, you're having all of these flowing experiences and some of them are blissful, and some of them are intense" but your conscious nature is not merely bliss. It's not bliss. You must learn to distinguish between that pleasure of that expanded

blissful state, and that in yourself, which is beyond all states, which is not state-dependent, which has nothing to do with states that come and go.

And so they told me “You have to learn to observe more carefully. And in the moment you have to be able to notice you’re caught up, even in bliss, and notice, ‘How is the bliss different from my conscious nature?’”. And so that’s when I began to ask the question, “What is my conscious nature?” and even in the asking of the question, the distinction between the blissful field and that which was unmoving become apparent. But it’s so subtle. It’s very subtle.

So you have to be able to practice to notice that aspect of yourself. So that’s why it’s important to get in the habit; not only of throwing yourself into your experience, going down, giving way to it, but also then taking a break from it and noticing that you’re caught up in it, and noticing that there’s something in you, which isn’t caught up in it. That’s the reason to practice... observing the mechanics of your conditioned self. ...of your ego-self, you could say, or of your human-self; the form that you are.

Okay, so how does this relate to the second birth? If you haven’t discovered yourself as the witnessing consciousness, you really can’t hold the intensity of the process, of falling into the patterns and the broken places in your being. Without the arms and strengths and of the witnessing self, you will not be able to stay in that process, and so the second birth really is not just going into the broken places, it’s going into the broken places, letting them open up and letting them show you, eventually, that they’re not the most significant aspect of yourself. The core wound is the combination of the broken places and the attitudes and governing sentimentalities, but it’s also that in combination with the essential unmoved self. So you have to have both together, and if you don’t have the strength to go through the deepening process, then you won’t be able to hold into the core wound and move through it.

So the second birth is the recognizing that you as consciousness are always present, even in the most excruciating places of experience. You are always present there, as that which is unmoved. So it is not really possible to have a second birth without locating this part of yourself. You may have profound opening experiences, but they will not be sustained. They will come and go, come and go, come and go, and eventually they may accumulate in the recognition of your true and total nature as consciousness, but if you’ve practice ahead of time and you’ve located your conscious nature, you are way ahead of the game.

Am I answering enough for you? I’m kind of going over and over it.

Participant: Yeah, but it brings up a question: So do you have to be a meditator to have a second birth?

Sandra: No, you don’t have to be a meditator per se, but you have to be able to observe, and notice. And it’s possible to do that without sitting in formal meditation.

Participant: That's what I was curious about.

Sandra: It's possible to do that, but you have to give it some attention and some intention, to...

Participant: It doesn't happen accidentally, like you're sitting observing nature and...

Sandra: You need to be able to observe yourself in all kinds of situations. In fact, the truest observation comes about when you're in the midst of something that's engaging you intensely and then you suddenly remember, "Oh yea, I'm noticing that I'm in this situation". And when you're noticing that you're in that situation, then, you're in a position to notice, "Oh, I'm not totally only that situation, I'm more than that, I'm that which contains that situation." So, the main thing is that you have an intention and that you practice noticing. I know the main instructions for certain forms of meditation are to sit and know that you're sitting.

So for me, when I first started practicing this sort of thing, I would be doing the dishes. And I would be doing the dishes, and doing the dishes, and doing the dishes, and then say to myself, "Oh, I'm actually doing the dishes." I noticed that I was doing the dishes. And when you do that, it's really interesting, something more scintillating happens. I see some head-shaking, so you've done that before?

So you have to learn to do that in all situations, many situations, not just when you're relaxed and feel attuned to the environment. Even when you don't feel attuned to the environment, even when you don't feel like what you're doing is interesting, and you hate it and you notice "Oh, I'm hating this. Am I really?" And what I noticed about doing the dishes was I'd be absorbed in thought, absorbed in thought, and then I'd think "Am I really doing the dishes? Am I doing the dishes? No. I'm absorbed in thought and hating doing the dishes." And so that would calm me, back to the sensation and the pleasure of movement and taking the time to notice that every moment can be my life. It's like I don't have to get through the dishes so I can have my life. It's important that you notice that life is available to you moment by moment by moment. But you can't do that if you're not noticing that you're doing something. Noticing that you're in activity, noticing that you're living, noticing you're absorbed in thought. When you notice, then everything becomes more poignant, and more untying. It stands itself out a little bit and you don't feel so anxious. You all know what I mean?

Participant: More alive.

Sandra: More alive, yeah. And anyway, those are some of the reasons why I think it's important to challenge yourself a little bit to practice this observing. Sometimes it's useful to practice it while you're sitting still, so that you can get into the habit. Like right now, do you notice that you're sitting here? Do you notice how it feels to be present in the room? And to be supported by the chair, and have sound waves coming in and to be having a certain openness or... what is your mood right now? Just what is your mood? Don't try to change it, but just notice

your mood. Are you tired? Are you feeling receptive? Are you feeling like you want to argue, or add something? Just notice what you're feeling, the mood that you're in. and it's not necessary to do anything about it, but developing this muscle of noticing is going to assist you greatly in coming into the accumulation of conviction that you are all of this. But you won't be convinced if you don't practice all of this and notice. And if you don't cross over that boundary of confirming to yourself that you always are the conscious nature as well as the event that you're in. Yes?

Participant: I have two questions. One is how important or necessary is it to distinguish consciousness or awareness from everything else? As separate from everything else? Because my experience has been – this is what frustrates me about the Advaita styles – they're pointing out – they are separating conscious awareness from all other phenomena. And as they're pointing to it, that it's a separate, distinct principle, that, in my experience, you can't locate. Every time I try to find awareness, it always involves objects, because objects are tangible, awareness is not. Yet, I can be aware of being aware in a certain way and I certainly notice that even in times with being the most caught up with my stuff, there's something observing that. I was just noticing that. So how are we going to separate that out?

Sandra: Well in our work, we don't feel that it's important to spend a lot of time pursuing it, and refining it and magnifying it and...

Participant: I'm not talking about this; I'm talking about distinguishing it from phenomena, which I find to be impossible, because it's not a thing, it's not tangible, it's not locatable, you can't grasp it in any way, it's not separate from phenomena.

Sandra: No. All we really require for the second birth is that you know the simultaneity of consciousness and phenomena, that you know it as simultaneity. That they occur together, that they're simultaneous, and ultimately the recognition is that they are totally non-separate.

Participant: Yeah, and that's totally obvious. Okay.

Sandra: And there's something about when you really grok that in your total experience, there's a very deep relaxation that occurs in the second birth. It's a relaxation into phenomena rather than having to separate yourself from it, or react to it, you don't even separate yourself from your reaction, you just let it be. And so the second birth is the same recognition you're talking about, along with the kind of relaxation deep in the body, and that's how it communicates itself in the totality of your experience. There's a relaxation. We talk about dropping into the relaxation, or falling into it. So both seem to be important; the recognition that they're never separate, and the relaxation together; that kind of constitutes the second birth.

Participant: Okay, that's okay. That answers my first question. My second question is: How important is it to identify oneself as awareness. In other words when I say "Who am I in this moment" or "What am I identifying with" That it be consciousness awareness. Because

my experience at present, sometimes that kind of seems to be me? Sometimes that seems to be some sort of extra thing looking out through my eyes, or something like that. Like there's a "Me" who owns the consciousness.

Sandra: Well see, my experience is that "I", the small "I", the local "I" is not necessarily consciousness. Consciousness seems to be a field that pervades me and all phenomena of which I'm aware. And it's not as if I, the little "I" sitting right here is like the same as the conscious field but it's continuous with the conscious field. I'm not sure I'm answering your question.

Participant: Your last framing was not exactly what I was getting at. I guess more that: does the deepest level of identification need to be oneself as consciousness or as that field?

Sandra: That's a tricky question. I'm not sure, because we would have to get into exactly what it is you're experiencing, and really unpack it, you know? Because the more you identify with consciousness, the more you notice that "I" is a continuous thing. It's a discontinuous point or reference. You know what I mean? It's like it's there, and then it's not there, and then it comes back as you focus more in on you're local experience, and it may merge out of your awareness. We'd have to talk about it in more detail. Okay? But thank you, those are wonderful questions but they have to be answered very specifically in terms of your experiences and your languaging and your awareness altogether.

So I think I would like to invite you to actually move into an experience of observing... today. So that we don't just talk. And I will be referring to some of my notes; later you can read these notes and you can see that we talked about these things. We did this yesterday, so some people might do it again, but I think it's worth doing just to emphasize that observation is open to us in any moment, no matter what we're doing, no matter how we're being.

So without even settling yourself down without changing your position, without feeling like "Oh, now I have to get ready," just notice right now, how you're being. Just be aware of how you're being. How your body feels, how the environment feels, the heat or coolness of the environment, how the clothing feels on your body. Just whatever is you right now, just notice it. This moment without getting ready for anything, without feeling like you have to change your focus in any way. This moment is it. In this moment, you could totally awaken to your total nature, just by noticing, and just by opening to this moment. Maybe your mind is chattering away. Just include that and notice that your mind is chattering away. Maybe you're uncomfortable in your body in some way, just notice that you're uncomfortable. That which is you, in all of your phenomena is also beyond the phenomena of you and it's just noticing and recording, registering this moment, this moment, this moment, without doing anything.

Don't try to manage your mind; don't try to manage your experience. Just let all phenomena play about and notice them. It's like you're the mother that's in the playroom and twelve little children are playing about, and you're not interfering with their play, you're just noticing what they're doing. You're just seeing what shows up in this child, and that child. And there's a lot of

play going on, and it's just you observing the play. Observe the play of your own being. Just letting the mind go on, no goal, no need to be packaged in any way, no pressure to be different. Just be interested in, curious about how you are. Not needing to judge it, but if you do notice that you're judging it, just notice that. It's the function of the mind to be a good judge. That's its job, to categorize and put things in sequential order, and make assessments. Your mind is naturally going to do that. It's meant to. So if it's doing that, just let it do its job. Just like your heart beats, your mind thinks. And the aspect of you that perceives the beating heart and the thinking mind, is your conscious nature. That part of you which is capable of noticing. So if anything is going on, and you notice it's going on, this is your conscious nature. It's never separate from you and you're never separate from it. The only difference is that in your history, in your experience, in your studies, in the way the world has conditioned you, you've come to believe that there's something to achieve somewhere, and that it's not where you are, right now. So this is the chance to reconfigure your thoughts about that.

So just spend a moment, spend a moment being with yourself in this very easeful way. Nothing to do, just notice who you are, what you are, moment to moment. "Bare Awareness" it's called, the natural mind. Bare Awareness – it's always available.

.....*1 minute of silence*.....

No need to feel that you need to achieve anything. Not even clarity, not even peacefulness, not even constant awareness. Not even constant awareness.

Noticing any state that may arise; maybe boredom... "Okay, when we are going to go on to the next thing?" Any kind of anxiousness... maybe energy in your body wants to leap up and do something.

.....*30 seconds of Silence*.....

Following any changes as you just simply remain aware, just following the changes in your state; in your state of being

.....*30 seconds of Silence*.....

Okay so now, direct your awareness back to our conversation, and I invite you, if you have any comments or questions about this, sort of just be with your natural mind, your natural self. That's pretty easy to do, right? And many meditation practices emphasize that it can be easeful. It doesn't need to be muscular and focused and goal oriented. Just receiving, "what is". So everybody's able to just observe, right?

This is your conscious nature. It's not something foreign to you. It's not something to be achieved. It is who you are, and the more that you engage this intention to notice who you are and what you're doing, the stronger your conviction and your knowing of your conscious nature will be. And then the stronger it is when you go through really trying times, the more support

you'll have for your process. And at a certain point, you will become absolutely convinced that you are never separate from this conscious nature. And when you know that with conviction, through your experience, then something shifts in you, and that is what we call the second birth.

We are not looking for a grand refinement and blowout vastness of your conscious nature, though that is available if you practice over the years and you really get help and you really have that intention, it is possible to have that great opening into your conscious nature because we are apparently made up of duality... Form... or all the ways that we experience and sensation and thoughts.... and Consciousness and the eternal unchanging nature.

It seems like we're two things. And at any moment, if you really over time investigate, these two things occur in different amounts. It's like when you're really caught up in your experience, you maybe be 99% all your intentions on your experience, and only like 1% is there registering, registering, registering. But when you really refine your capacity to enter into your conscious nature, you might be 99% in your conscious nature and only 1% in your sensation brain physicality. So it is possible to have those wonderful, seemingly pure experiences of consciousness, but it's not necessary for the wonderful functioning of your life. For a profound resting.

In the second birth that's the kind of awakening we recognize and encourage. And it actually is the non-dual awakening, in the end, because they always occur together, always, always, always. And then if you refine the awareness, you will begin to see that every so-called object is continuous with this awareness, and infused with this awareness, and not separate from this awareness. And in fact the object can seem to be the same as this awareness, your conscious nature. But all of that unfolds as it does over time, and in response to your engaging yourself more profoundly.

Well, how was that experience for you? Entering into that consciously, deliberately allowing being with your natural mind. How was that?

Participant: Awesome.

Sandra: Good? Yeah?

Participant: I noticed that often when we kind of slow down and pay attention like that, I notice a real heaviness in my body, and oftentimes I kind of leave, after all the years of transcendence. I have to let go of where that goal lead. So today I actually just very consciously didn't do anything and I was still holding it together. I kept my eyes open, heaviness kind of still sensed in my body and was able to be there and I was able to kind of stay present.

Sandra: Wonderful. That's just wonderful. That's the secret to opening up the power of your being.

Participant: It did require, like you say, an intention or focus the whole time.

Sandra: Yes. Holding yourself.

Participant: I didn't know if I had enough effort to pay attention.

Sandra: A little bit of attention, a little bit of effort to remain there with it. That's really wonderful. That's what we're doing here this week. Just like when we hit those rough spots, we're just intending to be with them, to hold them, to allow them. And when you do that, here's the important thing it's like your life comes alive to you, you're no longer stuck. When you actually bring your attention and awareness consciously to something, then you're not stuck, because that thing, your relationship to it, something begins to change. If you're feeling stuck, bored, nothing's happening... then bring your awareness to that thing and remain with that thing. That awareness is what will begin to melt the stuck-ness, and move your whole being.

If you don't notice your life, and notice that you're noticing, you can get very stuck in your patterns, but if you notice, then you begin to open and flow, and move. And that's the reason we do it. So that's part of what we call the "White Heat", when you have the ability to notice everything, even those places that you don't usually stay with. When you stay with them, you notice them, and they open and move. And the next thing is present. You notice that. It opens and moves. And before long, life is just a real incredible flow in many different directions.

The more you work this muscle of observing, the more layers of life you begin to notice. Life begins to seem to have an infinite depth, I guess I would say, an infinite depth and texture, and interest for you. There's always something of real interest, because your sensitivity has been refined and you're able to be in touch with things that you were never in touch with before. And all of that usually is a very subtle thing. Very subtle. So this observing in a regular way refines your capacity for the subtlety. And it deeply enhances your life. Life become much more pleasurable and wonderful, and poignant. And you become capable of holding vastly different things at the same time. Part of my reasons for giving this is to convince you, and inspire you to do this kind of observing in a more regular way. It will greatly benefit you. I hope you're convinced.

Let's do another exercise. You want to do another one? Okay. I guess I said yesterday, every moment is a meditation. Every moment you're either meditating on something that's very old and a pattern and very fixed, or if you're noticing that you're very fixed and contracted, it begins to open up. But every moment is a meditation. Every moment you're meditating on something every moment, so be aware of where your attention is going, and what you're meditating on, and then it takes a different kind of life.

So let's do this one, I did it yesterday with people, but I think it's worth repeating. Let's do scanning the body. Because Waking Down form of meditation is always through phenomena, through body, through phenomena, because it's totally possible to recognize the most fabulous and incredible states, the most exalted consciousness directly through phenomena – in fact, I can't imagine, as human beings, unless, when we die and find out something different, but no

one ever comes back to tell us, that we aren't always operating through a form of some kind that has structure and that has the capacity for sentience, so we are always dealing with phenomena.

We can't really get away from it. Even in Samadhi, if you're in the most exalted states of Samadhi – I have been in some of these states – there is a subtle form operating in your brain center somewhere. That awareness, you're aware. You may not be aware of "I AM" in Samadhi, you're not aware of that, but you're aware of the sensation of Samadhi, of the beingness. And then you come back into your more gross form, and you take on the I, but you're always in phenomena, so it's okay to be in phenomena.

So what we're going to do is scan the body, and find the phenomena to our own body right now. So beginning, maybe with your head, or whatever is drawing you first in your body, locate where you're first alive and aware in your body. Where there's a sense of aliveness. And then let your attention travel to your other parts of your body. Maybe to the back of your body, to your head, to your feet, to your self sitting in the chair, to your arms and legs, to the front of your body, include all of your body. Just notice the subtle feeling of being here now, the sensation of being you.

As you become more attuned to yourself, notice if you're in a certain state of being. You might call it a mood, or an attitude, or a subtle state of mind, like conflict - or discouragement - or maybe just a subtle stage of okay-ness. Notice what is the state of your being right now. Usually we have even several layers of states of being that we really are in any moment. Find the one that's predominant for you now. And allow and chose to identify with that state completely. Just intend to occupy that state. When you're identified with something and you know you're identified with it, it's very different from being unconsciously identified. So part of the problem is we notice we're identified with something and we get ambivalent about it. Don't try to get away from it, just consent to be it knowingly. Very important to let yourself be that mood.

And you may begin to notice that this state is an actual subtle physical sensation. It has form. That's why we talk about thoughts have form. Thoughts have form. Subtle forms are very powerful for arranging our experience.

So notice the form of the state that you're experiencing. Does it take the shape of your body? Or someone shared with us a heavy form that was in the lower part of the body. Or is it some part that's behind your body that's pulling you back? Or is it a form in your head that is pulling you up? Just notice the subtle physiological shape and feel of that form, that you're identifying with. And bring your feeling nature more completely into the form. Like my former guru used to say, "Like a hand that's feeling into a glove", extend your feeling awareness completely into the form. Just let it flow out into that form of your mood or state of being. Let it gradually fill the whole form. Let your feeling nature extend completely out into the edge of this form and see if it has a boundary.

I usually find that there is a boundary to this form. It's like a living thing. It has a boundary, a shape that you can actually touch and come to. See if you can find a boundary to this form, and then once you find the full extent of this form, just rest there in awareness and see what happens. Okay let's bring our awareness back to this conversation. And I invite you, if you have any comments... Yeah?

Participant: This is very much with an awareness of everything that was happening until I put a boundary around the sense of the state of being. It almost in itself put a wall up for me and I don't understand that. I don't know how to sense the state of a boundary in a state of being it's like a new concept.

Sandra: It's almost kind of jarring.

Participant: And I felt almost instantaneously a wall go up.

Sandra: Well, all I can say is if it doesn't apply, that's OK. Maybe it doesn't apply to you. And if a wall came up, then just notice that.

Participant: I did. Then I got a little anxious.

Sandra: Just notice, the input from the world here is causing a reaction in me. I don't like it; I didn't want it that way and I don't see it that way. That's a very legitimate boundary in itself, that's you, that's not my experience. So then just notice that my experience isn't that.

Anything else? Yes?

Participant: The state of being that I located and tried to settle into was sense of the outlines of the body, which is being aware. They're very thin and transparent.

Sandra: Yes.

Participant: So, when I tried to fill into that feeling as you said, there were a couple things that were either confusing me or interrupting the process, or maybe not, maybe that was the process. But, first of all awareness seems to float around; it doesn't stay on one thing.

Sandra: It can't.

Participant: I am very able to track the mighty movements of awareness, so there would be a momentary settling into that where I am somewhere and then I come back, kind of lose it and then come back. When I actually did settle into it from a period of time there was an intensification of someplace and the boundaries or borderlines became a little more diffused a little wider and a little more intense in the sense of heat.

Sandra: Thank you. I think that's a very natural experience of giving this kind of consent and awareness and landing. We talk about that as landing in the phenomena and the heat is a sign of release of the unwinding of the—

Participant: I am familiar with the sensation of release and nothing actually released here. When I experience release there is actually a discharge of energy, I experience little muscular twitches. There is a sense of something leaving my body. In this case there was no release there was just intensification.

Sandra: It may happen in segments, I don't know, but heat is generally a sense that something has come consciously alive in the fire of your awareness and then if you stay with it usually something else will begin to happen and flow.

Did anyone else experience that? Like it came more intense?

Participant: Yeah. This is perfect for me this morning, I can't believe it. It felt like yesterday I started closing in on my core wound or something and so I was able to take this – it became a black square and just took over. It was the most fantastic form of greenlighting. I just feel it took over the whole lining; it took over my whole being, so it was like it became heavy, dense, dark, loud...

Sandra: But it was by your consent and by your awareness.

Participant: Yes.

Sandra: And that makes all the difference.

Participant: Exactly, it takes all the fear and the normal reactions that you have in every day life... it's just a thing and then it spreads out to all-ness.

Sandra: Yeah, and it's really okay if it becomes too intense for you to leap off of it. You don't have to go beyond your tolerance for that. That's important to say. If it gets too hot, too painful, and too intense then allow yourself to back off.

How many of you found that once you located and fit yourself into that glove of that form, that it began to diffuse and change? This is often what happens.

Participant: I've been experiencing sore muscles lately, and so I really fell into this sort of tiredness in the center of my form, but tiredness that's located in different (*inaudible*) and then in just if I just bring all of my attention to that tiredness I just feel full of anxiety. So I became aware of the anxiety that's under. I also had an interesting response; you talked about there might be a boundary, which was interesting. I thought it was interesting to explore and then you said boundary and that shifted my mind.

Sandra: Well, thank you that's good feedback.

Participant: It was just different, I noticed how I shifted from this sinking into the anxiety and allowing myself to feel it – or be filled with it – to wondering about the boundaries, so it wasn't that... it was just different.

Sandra: Thank you. Inadvertently I can see that I activated the mind. Thank you for the feedback.

Good observations. We just had time for one more because I wanted you to have one more experience.

I'm calling this Holding Open the Question. This is self investigation, observation of a particular moment, so I'm going to ask you this... Find an event or moment of upset in your mind, emotions or body. This may be what Marty actually did – something that you may have experienced lately on this course or something that you maybe have been dealing with, such as, a mood or a difficult experience that you had or a conflict. Take a moment to sort out what you would like that to be.

I'm going to emphasize this time that you bring your intention to investigate this more deeply than you have before. Bring your curiosity to it. Try to hold it open without judgment for now. Just be open to this experience, curious about it and not judging it. It's something that just showed up in your mind and you notice it. Now, this incident or mood, feel it's resonance in your body. Where in your energy system or your mind is it tending to come to your awareness through sensation?

So now as we did in a previous exercise, extend your feeling sensitivity very fully into this experience as it is in your body. Really agreeing with yourself that you can become identified with it, it's okay to become fully identified with it because you're doing it with awareness. Let yourself settle into it as fully as you can. Maybe feeling it as a form as we did before. Then taking this one step further, investigating one step further by asking a couple of questions; what is this related to, or what is behind this form, or under this form? What is this related to? Is it related to the past somehow, or is it related to my future? Be open to the next level of revelation. I'm going to give you a few minutes here for clarification, or being with keeping the question open allowing your insight and revelation to deepening. Take a few minutes.

Bring yourself to a place and gather yourself up. If you're not quite finished with this then tell yourself that you can finish it later, but gather yourself up and open to the next moment of beginning to move out of here. How was that?

Any other questions or comments? My hope is that you will be inspired to call yourself to presences and awareness very often knowing that you actually always are meditating, so be aware of what you're meditating on.

Eduardo: I thought it was fascinating when you said that consciousness is a field. I was having a conversation at breakfast and he was mentioning that prior to the second birth he found himself in a witnessing consciousness which applies to me a point rather than a field. That point was above his head in which he could witness his mind working, his head working, then I remember as you guru once said, bring it all the way down to your toes and so then I'm wondering... this second birth seems to be a matter of bringing this consciousness, instead of being out here, it's getting all the way in here, is that true?

Sandra: I think so. I would say so. Here's what my discovery is, the witness that everyone talks about, it's a subtle form. It's a form, and if you investigate it you will see the limits of it. Once you know that that witness is a subtle form the form opens. That's when you fall into the field of consciousness. That's when you're not separate; you don't need to be separate in that form of the witness. It just all evaporates and everything becomes equal. That's similar to the second birth. You don't have to hold that form. You don't have to hold to that form. You don't have to separate yourself out from phenomena and occupy that form of the witness. The witness dissolves into all it is. That's my experience.

Anyone else experience that same thing? I see heads wagging, so, good.

The witness is a subtle separation and that's why we do have this critique of some practices that seem to be kind of like separating yourself out from life, but those practices are only trying to help you clarify your conscious nature. Once you've clarified it there's no need for that anymore, you don't have to separate yourself out in the form of a witness and what I've found is that the capacity to observe becomes just a natural part of who you are and you're always observing, you're always knowing that you're knowing, for the most part. When you get stuck and when you get unhappy you have to go back and kind of practice a little bit, what is it that I'm feeling now, let me observe and be that consciously, so it's like you become more skilled of the ongoing capacity to know that you know, to know that you're being something, to know that you're being in a mood, but other times you have to practice. It's kind of like an art form, sometimes you have to chip away deliberately at the statue and other times you put it together.

Okay, the end. You've got to go our time is up. Thank you all for coming. Thank you.