

World Spiritual Heritage

METAPARADIGM



Proto-knowledge Algorithm

Dušan Panajotović

SPHEROID

Contents:

I. INDO-EUROPEAN SPIRITUALITY

Indo-european civilization	13
1. Wisdom of Orient	
Vedic Heritage	
Vedic scriptures and sages	24
Advaita Teachings	39
Buddhism	
Early Buddhist legacy	62
Tipitaka	70
Satipatthana sutta	79
Paths of Buddhism	92
Theravada Buddhism	94
Aspects of practice	96
Modern teachers	104
Mahayana Buddhism	111
Tibet – China – Japan	114
2. Western meanders	
Ancient Egypt	124
Greek Philosophy	129
Theoretical Philosophy	140
Neoplatonism	152
Abrahamic religions	160
Judaism	161
Christianity	
Jesus Christ and Early Christianity	165
Western Christianity	176
Orthodox Christianity	182
Mount Athos	186
Patristic Orthodoxy – Hesychasm	192
Islam	225
Islamic Scholasticism and Sufism	230

II. PROTO-KNOWLEDGE SYNERGY

Proto-knowledge algorithm	241
1. Esoteric knowledge	
Theosophical synthesis	244
Secret Doctrine	246
Cosmogogenesis	249
Anthropogenesis	269
Evolution of humanity	
Root races, gene pool of humanity	302
Civilization succession	312
Esoteric parallels	
Planes of existence	318
Path of monasticism	339
Holistic paradigm	
Cosmic evolution	344
Absolute, cosmic and logoid consciousness	345
Cosmic manifestation	353
Cosmic holographic synerg	362
Evolution of man	
Place of man in cosmic evolution	365
Individuality – personality – mind	372
2. Worldly knowledge	
Modern philosophy	
Modern philosophy of nature	386
Modern science	
Cosmology	394
Theories of Consciousness	415
Integral Theory	430
Humanistic Aspect	435
Literature	450

Brief review of the book

The book impresses with the breadth and depth of its presentation of the world's spiritual heritage, as well as the work behind it. 150 years ago, such an endeavor would have been impossible, because the translation of the scriptures from the East in the West dates back only to the beginning of the 19th century.

Ancient texts are now available to everyone but it remains a dead letter on paper. In the Christian tradition, ordinary people were only required to believe in Jesus Christ because he would save them, to go to church regularly and respect customs, while living experiential knowledge was possible only for monks in monasteries.

Ordinary people believe the priests on the word that the Truth is everything that is recorded in the Bible and canonized through the holy councils, as a dogma about which there is no discussion.

In the East, in India and Buddhist countries, there is no notion of sin or fall, but man is characterized by a life in ignorance - of one's own essential nature. Truths from the Vedic scriptures are confirmed by the Hindu believer by his experience; there is no dogma or heresy, because everyone has a personal experience of God and the ultimate reality.

This is made possible by the gurus, who have mastered the highest consciousness states through rigorous spiritual practice. The important difference in relation to the West is that there is no history in our sense (time is cyclical), nor the notion of tragedy; since everything is Maya (illusion); therefore nothing is essentially real, and therefore not tragic.

From the 19th century, the official religion began to lose the battle with scientific discoveries and the development of technology, which enabled the flourishing of alternative spiritual ideas, the emergence of charismatic teachers and the inclusion of more and more people in spiritual flows.

Along with the scriptures from the East, personalities who had insight into higher levels of reality and the competence of introduction and altered states of consciousness spontaneously appeared in the West. Among the most famous modern teachers are: Ramana Maharshi, Ramakrishna, Yogananda, H. P. Blavackyy and Georgije Gurdjieff.

The ancient writings have been translated into world languages, and the entire world's spiritual heritage is available in English: via the Internet, in electronic form.

The appearance of this valuable and informative book by Dušan Panajotović shows that there is a spiritual hunger for the texts of the great world religions, except for traditional writings that are offered mainly in an institutional-dogmatic form, and which I could not satisfy that hunger at that level.

Among other things, the book provides an overview of Orthodox monasticism and the practice of prayerful silence - the very heart of Christianity, practiced by monks on the Holy Mountain.

The Orthodox Esoteric Christianity is shown through the teachings of the great mystic of the 20th century - Daskalos, whose main activity in this incarnation was the healing of the body for the sick, and the healing of the soul for the disciples, in the secular and in the inner circle.

Modern theosophical teaching is included through a concise presentation of the "Secret Doctrine", and the second round of synthesis is the holistic paradigm of Drago Bjelica. It is worth noting that modern science is integrated into the broader domain of the "metaparadigm".

No matter how much the editor of the book tried to present the world's spiritual heritage in an exhaustive and comprehensive way, the impression is that some important personalities have been left out, and the reviews of their opus would certainly further enrich the given collection.

It is primarily Swedenborg, who gave an alternative interpretation of the Bible 100 years before others, as well as the mentioned teachers - Gurdjieff and Rudolf Steiner.

In such an integrative endeavor, the choice and key of primary sources is not unambiguous, although not entirely optional. The set of materials used is a set of "tools" that should reflect the original domain, universal spirituality.

In any case, the book is consistently comprehensive, meaningful and complete, a temptation and a challenge for every reader who is on one of the spiritual paths.

Petar Vujičin,
Belgrade, April 2020.

Editor's note

What is Metaparadigm? It is a domain of universal spirituality, which affirms its objectivity by prevailing in the heap of all sorts of "paradigms".

The Cosmic Chamber-Vibration also brings with it Information: Absolute Knowledge, whose holographic nature permeates the planes of existence by its presence at every point. Therefore, every knowledge, even the relative one, is some equivalent of the original Information.

The holographic points of the earthly reflection of Proto-knowledge are - the great world religions, millennia old - on the geomorphological chain from the Himalayas to Asia Minor and the Alps. With all their meandering, the flows of spirituality mirror the vertical of Proto-knowledge.

However, the step into the hypothetical domain of universal spirituality almost without distinction causes tacit suspicion among religions, sometimes even feverish intolerance. Blind exclusivity indicates that the awareness of a common root matures very slowly.

Beyond this entrenchment in internal "universal" dogmas, the updating of the quintessences of great religions and paths could somewhat replace the register of proto-knowledge.

The metaparadigm reveals the algorithm of the civilizational equivalent of proto-knowledge, i.e. the synergistic code of the world's spiritual heritage in its full range: from ancient Wisdom and esoteric Knowledge, to secular knowledge, especially philosophy and modern science.

The editorial process applies holographic "quantization" of the whole to a point - synergy in the key of reference "in a small space" gives an amalgam of the metaparadigm with the base and register of proto-knowledge, with accessibility for average individual seekers.

Most people live in ignorance. Rudimentary, partial "knowledge systems" remain a civilizational syndrome even in the modern era. The notorious disorder of the knowledge system is at the root of all problems, but this paradox is not given serious attention.

The prejudice that the status of the knowledge system is of no importance for the civilizational process itself implies its tacit marginalization. In fact, the cumulative pile of pseudo-knowledge, half-knowledge and notorious ignorance is what generates the inconsistency of the personal - collective knowledge system, that is, the "obscurity" of the life habitus.

As an approach to the spirituality, the book is a contribution to understanding the individual in the intricate spiritual paths web - guide through the field of universal spirituality: 'vertically' and 'horizontally'. The remediation of all Ignorance implies the "resetting" of partial knowledge structures and the construction of a comprehensive Knowledge systemf.

Universal spirituality is an axiomatic concept; it is not easy to define, like an attempt to describe Nature, God ... A unifying principle can be guessed, but it cannot be identified with religion, nor with philosophy or science.

Today, until recently hidden Knowledge about cosmogenesis, anthropogenesis, the true nature and cosmic mission of man is available to us. However, the full reception of this knowledge eludes the average individual, both due to being overwhelmed by the elements of civilization, and the heterogeneity, voluminousness and incomprehensibility of the spiritual heritage itself.

Like the cosmic curvature of light, the apparent forms of world spirituality are characterized by meanders. From the heritage of ancient Wisdom, two main streams of Indo-European spirituality have been developed: the Wisdom of the Orient (Vedic heritage and Buddhism) and the Western Meanders (ancient Egypt, Greek philosophy and the complex of Abrahamic religions).

Theosophical synthesis of esoteric parallels and the holistic-holographic paradigm point to the common root of world religions. This opens up the possibility of synergy and complementarity between esoteric knowledge and the achievements of "world science", embodied in the domains of theoretical physics, cosmology, the theory of consciousness and the culture of living.

The internal quintessences of the sources used, combined "in a small space" with implicit synergy, constitute the levers of the resulting metaparadigm, which bridges and anticipates the full register of hypothetical-symbolic universal spirituality.

A differentiated approach to spiritual heritage, through the principle of minimal redaction, aims to preserve the substance of the source material, without the usual equipment (footnotes, etc.). This editorial process compresses the material to the volume of a single book, where the graphic unification of the page is also accompanied by a content "quantization".

Contents

- selected sections -

Part I

Indo-European spirituality

Wisdom of Orient

Vedic heritage

Advaita Vedanta

Buddhism

Theravada teachings

Western meanders

Egypt and Hellas

Theoretical philosophy

Abrahamic religions

Judaism

Christianity

Islam

Part II

Proto-knowledge synergy

Proto-knowledge algorithm

Esoteric knowledge

Secret Doctrine

Cosmogogenesis

Anthropogenesis

Esoteric parallels

Planes of existence

Holistic paradigm

Cosmic evolution

Worldly knowledge

Modern philosophy

Modern science

Cosmology

I Part

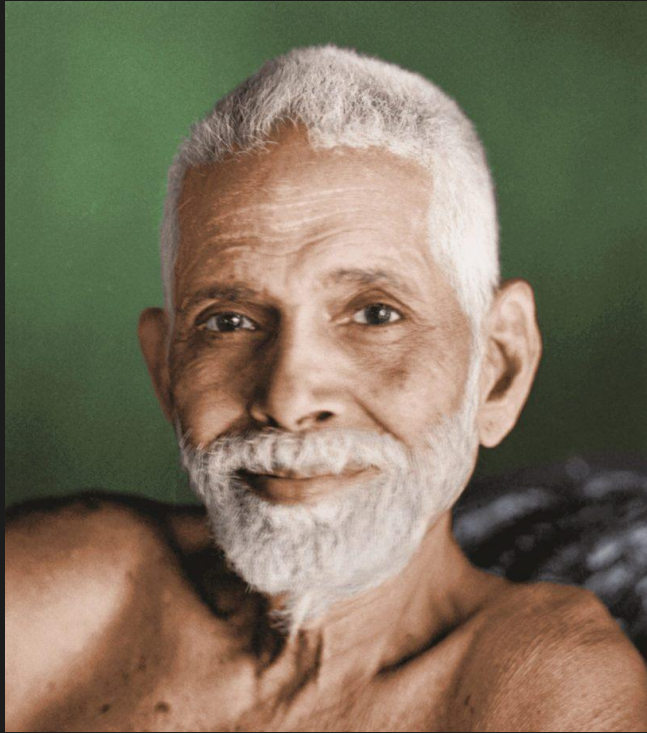
INDO-EUROPEAN SPIRITUALITY

Wisdom of Orient

*

West Meanders

Advaita Vedanta



Ramana Maharshi

Advaita Vedanta

Ajati Siddhanta

(Truth About Non-Existence)

People believe that happiness can be gained through the world. The world has given us only transient pleasure. The nature of pleasure is short-lived, it is actually just our reaction to external things. Pleasure and suffering are inseparable companions: when pleasure is denied, we experience suffering.

We started the search for happiness without understanding its true nature. Real happiness is something permanent, in all its freshness and purity. Both the rich and the poor are just as happy when they reach a state of deep sleep.

Desire is the cause of the persecution of happiness that is within us; only for a short time when she is gone, can we taste some of that happiness. The very susceptibility to desire and fear is an accident - as long as they have the upper hand, we will never be happy.

To get rid of these enemies of happiness, one should seek the Sages help; only he can make an accurate diagnosis of our troubles, as well as unravel the intricate knot of right and wrong knowledge that enslaves our minds.

The sage gives the diagnosis: slavery to desires and fear, due to ignorance of our true Self and the false assumption that the body or mind is: the Self. It is - *primordial ignorance*, from which grows the total ignorance that enslaves us.

Ramana says that the cause of all our suffering is only in ourselves:

The world, as it is, is fine, we are the ones to blame for the wrong way of thinking. We need to follow the original error to the source in our subconscious and eradicate it. Then everything will be fine.

"Primordial ignorance" is the cause of identification with the world of relativity, especially with one's own body, mind, etc. Removing the original mistake is the only effective remedy for this blindness, everything else is just a mitigating agent.

The Sage speaks with the authority of direct experience of the Self in all three states: wakefulness - sleep - deep sleep. The Self is the only indisputable reality, while the reality of everything else, including body and mind, can be doubted.

The cause of initial ignorance is an ingrained habit of thought, nurtured in the mind by repeating wrong actions and opinions. Numerous attachments to things have arisen from this, which make it impossible to Search for and find the Self.

He who is ready to receive the instructions of the Sages must put aside all his beliefs. A student of open mind, deprived of any book knowledge, is in a better position than "scholars", whose minds are overwhelmed by worldly knowledge.

True philosophy is an objective critique of three concepts: the *world - soul - God*. Teachings based on these notions are detrimental to successful Search.

All accumulated knowledge concerns the world and not us; this did not lead to an increase in human happiness, on the contrary. Ramana even qualifies all this knowledge as *ignorance*. In order to know the truth about any thing, one must first know oneself.

The great confusion in all philosophical and theological debates is caused by the belief that the issues of the world, the soul and God can be solved by intellectual speculation. For one who has attained the Self, these disputes end; questions arise to those who identify the Self with the body or the mind.

The tool for liberation from ignorance is the *mind* itself. One must turn away from the world and strive for the true Self. The mind is full of notions - the offspring of original ignorance, we must destroy all concepts in it.

The original ignorance must be removed if we want to achieve true happiness, which is possible only - by the real experience of the Sel.

Authority is the very testimony of the Sages of the experience of the Self, as the only reliable proof of the True Self and the state of Liberation. The sage speaks of the Self and of the direct experience of the Self not for the sake of blind belief, but to begin the Search and confirm it by our own Experience of the Self.

The World

In our ignorance, the only true Reality appears to us as - the world. The flow of the mind is habitually turned towards the world, because of our belief that the world is real.

The Self is the true Reality that underlies the world; it is the only undoubted reality that exists. Everyone loves the state of deep sleep gained by turning away from the world, like the "state without ego", because there is neither ego nor the world in it.

We consider the world real in the sense that it is not. Realization of the Self is impossible with this misconception. We identify our physical body, and sometimes the mind itself, with the Self. In both cases, we fall into ignorance.

The revelation of the Self would be achieved quite easily if the world were not believed to be real. If we are not ready to renounce the belief that the world is real, we will never be able to know the real Self.

The Sage tells us that the world is both real and unreal, and that there is no contradiction in that. The world is real because it rests on Reality itself, ie. Self, but also unreal - as the appearance of reality, separate from which the world does not exist.

The world is - *Maya*, an illusory phenomenon of Reality, which allows it to really appear as something that is not. Appearance excludes reality, and vice versa. As long as we see the Self as the world, we will not know it as the Self. The appearance of Reality in the form of the world does not affect her itself, it never really became the world (the case of the illusion of a snake from a rope).

Reality itself is one, indivisible, unchangeable, untainted, formless, timeless, spaceless, while our minds imagine it as diversity, a multitude divided into fragments, subject to change, polluted with desires, fear and sorrow, closed in forms and limited limited in time and space.

Vedanta school that accepts this teaching is called *Advaita*. The value of learning is that it synthesizes two ancient teachings: that Reality is the material Cause of the world, that is, that it remains intact, transcending this duality.

A measure of Reality is known to the Sages. The Bhagavad Gita says:
Existence never belongs to the unreal,
non-existence cannot belong to the Real.

Acarya Gaudapada conveys the meaning of the sacred heritage:
Whatever did not exist before or after, does not exist even now.

According to the Sages, a strictly philosophical definition of Reality is:
Reality is neither in time nor in space, nor is it
related to anything, as a cause or a consequence.

A test of Reality is: the unchanging continuity of existence; everything whose existence is dependent is unreal. What has undergone real change is no longer the same, such as unreal objects made of some material.

Reality never goes through real change. We can understand this unreal nature of the world by three analogies:

- when the rope is recognized, the apparition of a snake ceases to exist
- the survival of the mirage is not proof that it is real
- the use of objects and satisfying the needs of sleep are an illusion

The Sage affirms that the world does not exist for itself:

The world and the mind appear and disappear together, but the world owes its appearance to the mind itself. Only that in which the world and the mind appear and disappear is real: that Reality is the only infinite Consciousness that is neither born nor dies.

By awakening from a state of deep sleep without dreams (in which the mind is melted), the world appears together with the mind. The world is experienced only while the mind is functioning, he is absent in a state of deep sleep, because the mind together with the ego is then in latency.

Only with the help of the Self can the mind and senses perceive. We do not see the world in a dream, because it does not exist. The world is nothing but the body, and the body is nothing but the mind; the mind is nothing but the Original Consciousness, and it is nothing but - Reality.

We believe that the world exists outside of us, and that we are ourselves - the body, or the mind in the body. We think time and space are real. With the world, time and space arise, and when the world disappears in a dream or in a state without ego, time and space disappear

All these are outgrowths of "original ignorance". We think that the world is outside of us, that it is an objective reality. The objectivity of the world actually exists only in the mind:

The world consists of sensory objects, and the mind through five senses becomes aware of sensations. How then can the world be anything but the mind?

What we perceive is not the world itself, whose reality is doubted, but a moving mass of sensations. These sensations are not outside, but only inside, in the mind:

As proof of the reality of the world, it is said that while we sleep, others stay awake - someone always sees the world. But these "witnesses" are themselves part of the world ... Proof is needed that they are real; the fact that they were seen before going to bed does not matter, because the same is the case with the world.

The argument of the reality of the world is that everyone sees it the same way. This is possible because there is actually one *observer* in everyone: the mind itself creates a hypothetical world of its sensations, with a projection of some "exterior".

These are unconscious processes, and therefore the mind does not doubt the objectivity of the world. This power of self-deception is also the cause of the creation of the dream world, which seems real in a dream.

Everything that the mind imagines gives the illusion of reality, depending on the created mental images clarity. Diversity and multitude of features are the emergent world; among them are time and space, the offspring of original ignorance.

If there is no evidence that time and space are objective realities, it is ridiculous to claim that the world is real. In the theory of space-time relativity, it is a unique hypothetical entity. Ramana emphasizes that neither time nor space is real:

If we were just a body, we could say that we are in time and space. But - are we a body? We are always the same: we are the Reality that transcends time and space.

Time and space are mental creations: the ego created time-space, and places the body and the world in them. In sleep there is neither time nor space:

The ego and the mind are actually one and the same; time and space do not exist independently of the ego. When the ego disappears in a dream, all that also disappears; when we wake up, the ego sprouts, saying, "I am the body".

The Sage says that we are neither body nor mind, but the eternal 'I am', which runs through the flow of thoughts like a thread. "I am" never changes its nature, which is the Self. From the confusion of replacing the Self with the body, an ego-feeling is born.

We need to reject thoughts and single out the pure 'I am'. The reality is only that which exists in the Egoless State; all things that involve time are unreal.

There is no "birth of the world"; there is no past, no future, not even the present. We have not had past births, nor will we be born in the future. The absolute, original Truth experienced by the Sages is expressed as follows:

We are not in the bodies now, nor is death real; there are no past deeds, nor are we perpetrators of deeds whose fruits we will reap in the future.

The thought that the multitude is in space is an outgrowth of the ego. The difference between the exterior and the interior is also unreal.

The self-feeling limited to the body gives birth to the notions of 'you' and 'he': with the appearance of the feeling 'I am the body', the notions of 'you' and 'he' appear. When the Search for the 'I' feeling ends, the terms 'you' and 'he' disappear; and that which shines is the true Self.

The Self transcends all differences. There is no difference between two people, there is only one Self. The Sage says that the mind is infinite, not the world. The sky spreads endlessly in the mind, not outside, because it is everywhere.

The ego takes a bodily form, replaces it with the Self, and thus limits itself:

If the Self has a form, so do the world and God. If It is without form, then who can see forms? Is the scene different from the eye he sees? The Real Eye is the Self: infinite Consciousness, formless and devoid of the world.

The Soul

Most people believe that there is a soul, an observer of the objects of the senses and a thinker of the thoughts that arise in the mind; that every body is created by a special soul, which we think is the Self. When we say "I", we mean this little self, limited to body and mind, we think that it is final and that we are "we" in slavery.

The question is: is the Self an individual, person? If he is not a person, then there is no soul, so there is no observer. About the reality of personality Ramana says:

The body, which is inert in itself, does not say "I". Real consciousness is not born or dies. But between these two, a false being called "I" appears, which takes the size and shape of the body. This is exactly the mind, which is the knot between consciousness and the inert body. He is conditioned existence, ego, slavery and the subtle body. That is the true nature of the "soul".

The soul is not a special entity, but it has an element of reality: light awareness from the self, and that is the thought 'I am'. Due to the light of consciousness, this will be conscious, but it is indistinguishable from the body, which is not conscious. That's why this little self manifests in the form of ego-feeling 'I am this body'.

'I am this body' is a basic thought, which follow by all others. Sometimes the mind is identified with the Self, as a subtler body form. It is therefore impossible to distinguish the ego from the mind; which is only an expanded form of the ego.

But what is a small self? The mind and the subtle body are the same as the hypothetical little self, which makes these three - the mind, subtle body and ego.

For the Sage, this little self is a hypothetical being, a wraith of the mind, made up of the light of Consciousness and the body. These two completely different phenomena are mixed, resulting in an inconsistent being called - "individual soul."

Real consciousness is out of time, it is not born or dies. The ego-feeling is erratic, it appears and disappears. Apart from the ego-feeling, there is no individual soul - it shines during wakefulness and sleep, and is immersed in a state of deep sleep.

Different elements, Self and body, can not be mixed. Body is non-existent, because that's a plain mental picture. So, the individual soul does not exist in reality. There is only a real Self, pure Consciousness, which is beyond time.

Because of its dubious basis, life is full of disappointments. Conditioned existence is based on that individual soul. The Self (which is Reality) has never become limited; it never became a soul or a small self:

Only while it lasts the identification of the true Self with intellect takes place, this Self appears as individual and conditionally existing. But in reality, there is no such being as an individual soul – an entity of doubtful origin, which the intellect has invented.

In Vedanta, we do not find any conscious entity by itself, separated from the Self. Acceptance of the ego for the Self, actually overshadows the true Self.

There is no observer, listener, or thinker, separate from this Being.

There is no one but him, who sees, hears, thinks and knows. You are It.

Ego is the only source of our life experiences. In every single thought there is a factor "I am". Yet, this "I am" is not the property of the mind, as it seems, since in ego we do not differentiate the element of reality from what is false.

"I am" is the Self light. In triad: observer-view-observation, the act of observation arises from the light of Consciousness. In awakening and sleep, the observer and the scene make up the whole, which after sleep appears and disappears simultaneously.

If world is unreal, then observer himself is unreal too, as an inseparable part of the world. Since the individual soul is unreal, there is no one who sees the world.

The forms arise by the very act of watching, the eye and the object that was seen are in the base of the same reality; the eye sees rough forms; the mind sees subtle shapes. Neither the physical eye nor the mind have the ability of seeing; forms appear just because of ego-feeling.

Self is beyond of three states: waking, dream and deep sleep. Illusion of reality survives during a sleep; when we wake up we see that there was not world, but only an illusion of the outside. Mind does not exist in sleep, but we still exist in it.

The ego is not in a deep sleep, but only in the waking state and dreams. Upon awakening, the thought "I am this body" also arises at the same time.

The body is thought to be the self, his residence. Other objects are considered as a 'non-self'. When he falls asleep, the body and ego disappear, and with them the world. The ego limits the Self to one of the many bodies, its creations.

Slavery necessary goes with ego-feeling; The ego itself is slavery. People love their ego; they think they are themselves, and therefore do not want to lose him. The question of the survival of the soul in liberation is set, but if learning is understood, these issues will not appear. Ego is the one asking questions

As long as the ego-feeling survives, the appearance of the world is inevitable. As long as one sees the world, one cannot but replace the body with the Self.

With the appearance of the ego, the whole world appears; when the ego is gone, nothing exists. That is why the Search for the Self with the question "Who is this ego?" Or "Where does the ego come from?" is a way to get rid of the whole world.

The whole world is in the ego, it is nothing but the ego. There is no world in the State of Liberation: whether from things, beings or thoughts. Anyone who thinks that differences are real, if he distinguishes himself from the Truth, will be a victim of fear and will die again and again.

The Sage confirms the cessation of the world after the Liberation:

This is the deep secret that is the supreme essence of all Vedanta:
when the ego dies, and the real Self is realized as the Only Reality,
then the only real Self remains, which is pure Consciousness.

The teachings of the Gita tell us that the world cannot exist:

All beings abide in Me. I do not reside in them. Truly,
they do not dwell in Me either. Such is my divine Maya!

Although it is the cause of sin, the ego is at the same time the key to finding the Self. We are not ego; we are That from which the ego is born. If we find that Source, we will find not only the Self, but also the Reality that is the basis of the apparent world.

God

The idea of God in Advaita is related to the idea of the world and the soul. There is a general dogma that souls are different from God. Believers think that the self is a certain kind of mind.

As a totality of objects, the world is unconscious and is the opposite of God, who is infinite consciousness. A soul is finite, is the opposite of the infinite God. Thus God is part of the opposites pair, as a trinity: thinker - object - act of thinking

But we must reject all dualities and trinities as a whole, because they exist only in the realm of ignorance, based on the ego. Thus, God is not an objective reality:

Trinities and pairs of opposites arise by relying on ego-feeling. If one dives into the Heart, questioning in the Search: "Who am I?", And realizes the Truth about it (the Self), all trinities and dualities will completely disappear.

The Sages tell us that in the State without ego, God does not exist apart from the Self. The truth about God is that he is the real Self - Pure Consciousness. Thus, he is not a person, and is not connected to the world of beings and things in any way.

If Reality were connected to anything, it would not be Reality. The God and real Self unity is precisely emphasized in Advaita. God, as He really is, is nameless and without attributes. With attributes, it would be relative and therefore unreal.

This is the ultimate truth about God, revealed by the Sages. This makes it difficult to describe creation: Reality is something other than the need to learn about the origin of the world.

If duality were real, non-duality would be impossible. If non-duality were the outcome of the Search, it would be unreal. A finite cause cannot produce an infinite effect. Ignorance causes these illusions: the world, the soul, and God

Ignorance, as the origin of all creation, does not really exist even now. The Self is One without the other - even now. If Reality is not subject to change, it is not the effective cause of the world. The egoistic mind is a tiny reflection of the Self. He who perceives himself as a person must also represent God as a person.

The State without ego

The state of liberation is described as a "State without ego", ie. As a State of Knowledge or Enlightenment, Bliss, Perfection, Peace and as a Natural State.

There is doubts: is that a state of complete nothingness, ie. the self extinction? It originates from blind identification with ego. The Sage tells - the Self exists, different and far greater than the ego, and that it survives the death of the ego.

Another suspicion concerns the dilemma: is this condition desirable? His effect is intuitively experienced. A Sage is the best example of the State without ego. In his vicinity, many felt the mysterious influence that radiate from him.

Ego is actually a source of doubts, by means of them he postpones the day of his own destruction. Detection of real self is the answer to all the questions that are reduced to one: who am I? It is a search for the Self, which gains the State without ego. The Upanishad heritage conveys the same meaning:

When you see the supreme being, the desire to the heart is cut, all doubts are scattered, all the consequences of the act are annulled.

In a State without ego, the Self manifests itself in its real nature. The Sages testifies about that: "The one who finds the Self, hidden in the heart, will enjoy true happiness that provides at the same time fulfillment of all wishes".

The undisturbed, complete and timeless Egoless State bliss arises because by staying in that State without ego (the root of all desires) is destroyed forever.

Can the world come from one ordinary nothing? Since we are convinced that the things we see exist, there must be awareness. Infinite consciousness is a reality that lies not only in the basis of the world, but also in the world of personality.

We are aware of some kind of self, but we replace it with ego. The Sage gives the truth about the Self - it is a clean infinite Consciousness in a State without ego. Daily experience confirms learning - no one denies their existence.

In all three basic states - waking, dreaming and deep dreamless sleep - the consciousness of the real Self is overshadowed by the limitations of the ego:

The Self light so hopelessly obscures the plan of the mind, that only in the State without ego, which denies all three states, does it shine as it really is.

Whoever sees the world, see its body too, but a vigilant self is not finally being how intellect represents it. The *whole world* is our body: the creation and projection of the egoistic mind; This entire creation is called "All-Man".

We can think that we are the whole world, or reject it in a whole, as an illusion. Although we are in the dreams of a disembark, we still see some kind of world. "The body" is not only this physical body, but other bodies of finer structure.

There are five bodies, ie. wrappers that obscure the real Self. As long as there is at least one of them, the self is not disembodied and sees the world that corresponds to one of the wrappers. Whenever the world is seen, the ego has one of its bodies: in the state of sleep, the subtle body becomes the world of dreams (the subtle body travels to another world).

True vigilance is a State without ego; it is the awakening from ignorance and blindness of our "awake state". We err in understanding that deep sleep is completely devoid of consciousness:

You say this only after waking up, not while sleeping.
What is saying in you now that sleep is unconsciousness
is your mind. The state of deep sleep is out of the mind.

The waking mind cannot judge sleep. The one who experienced happiness remembers happiness from sleep. There is a self that lasts continuously during sleep. Sleep shows that the Self can exist without body and mind.

That self is not the soul, but the real Self. Since there is no body in a deep sleep, there is no ego-feeling. Sleep is very similar to the state without ego, although there is an important difference. During sleep, happiness arises precisely because of the deprivation of the ego.

The ego absence during sleep does not diminish the happiness that is enjoyed. The three states differ from the State without ego, because they have bodies and wrappers that hide and limit the Self. There are three bodies or five wrappers:

- 1) **Physical body** (*Anamaya*), 2) **Subtle body** with its 3 envelopes: *Pranamaya*, vital energy, *Manomaya* (senses, thoughts), *Vigjanamaya* (decision making)
- 3) **Causal body** (*Anandamaya*) - ignorance, ego and mind in the form of seeds

The wrappers and bodies should not be considered real; "Correct Knowledge" is the falling off of the wrappers, the realization of non-existence, ie. illusions created on the basis of ego-feeling.

A State without ego is Reality, the *Sat* (what it is), also *Chit*, (Consciousness). Nothing is real if it does not exist by itself and if there is no consciousness.

The Sage says that the world is of a mental nature; when the wrappers fall off, the Self remains as pure Consciousness. The source from which the mind receives consciousness is the Primordial Consciousness.

Consciousness is not an ordinary attribute of the Self; its nature appears as - „I am“, a common factor of thought and perception. Only Consciousness exists; reality is real only because it is - Consciousness. The Supreme Consciousness created bodies for creatures and breathed souls into them (this is not understood as something that really happened).

If creation really took place, reality would be fragmented:

Reality is not divided, nor is it limited. It just looks that way. By identifying Reality with wrappers, the mind causes the appearance of parts. But the mind is separated from the Self; he is the mysterious ability of the Self, creating the illusion of multitude. With the mind, the trinity appears: God, soul and world.

In the metaphysics of Advaita, this is known as *Ajati Siddantha* or "The Truth of Non-Existence." The clear pronouncing of this Teaching is as follows:

There is no Creation, no destruction, no one who is in slavery, or longs for Liberation, nor anyone reached that State. There is no mind, no body, no world, no so called 'soul'. There is only that pure, silent, unchanging, unborn Reality, without the other.

God is devoid of ego: He is the only Reality that is the Self of everything. The Egoless State represents impersonality, Existence in its fullness. This Existence turns the mind in a trinity: Existence plus differences makes the world, Existence & individuality is the soul, Existence plus the idea of totality is: God.

Existence transcends all concepts, including that one about God. Since the name 'God' is used, the concept of God cannot be true. In a mysterious sentence from the Bible, God reveals the secret of His own Nature

Existence transcends all concepts, including that one of God. Since the name 'God' is used, the concept of God cannot be true. Ramana points to a mysterious sentence from the Bible, where God reveals the secret of His own Nature:

I AM THE ONE THAT IS (the only Bible sentence with capital letters)

The Self is a Real Consciousness, to which only names and forms are ascribed:

It is really the only Self that is Consciousness, and nothing more. All so-called diverse knowledge is just ignorance. This ignorance is unreal, since it does not exist in itself, separate from Consciousness which is the Self.

The Self, which is the only Reality, cannot be the object of knowledge. The Self is never known or unknown. The Sage does not know the Self - he is the Self. "Knowing the Self" is actually being without the ego, as the Self.

The state of being without ego is beyond all comparison with the world of relativity. Not being conscious of things and thoughts is happiness; for then we are the Self. Happiness is the very return of the mind to its Source, the Self.

The intellect wants a bridge between our world and the Self, but such a bridge does not exist, nor can it be built. The fact is that the World and Reality are the opposites. The state of Liberation is beyond intellect and beyond speech.

Silence is the speech of the Self and perfect learning. He who speaks of Him has not seen Him; whoever saw Him does not speak. Liberation is the disappearance of the mind and desires:

When all desires that overwhelm the Heart disappear, what is mortal becomes immortal. At that moment it becomes - Brahman.

Both the ancient heritage and the Sages say that Reality dwells in the Heart. Jesus meant the same thing when he said, "The kingdom of heaven is within you." The Self is therefore, in a sense - Everything. Only the Self is great; everything else is infinitely small.

People are afraid of fearlessness, which means the absence of ego; they fear that if they lose their ego, they will cease to exist. However, it is symptomatic that no one is afraid to go to sleep, even though in a state of deep sleep the ego disappears.

The Natural State differs from various trance types. "Trance without thoughts" (*Nirvikalpa Samadhi*) is the highest. The yogic trance is called: *Kevala Nirvikalpa Samadhi*, while the Natural State is called "Sahaja" (*Sahaja Nirvikalpa Samadhi*).

The Sage has attained the Natural State, he cannot be bound again. The yogi's mind in Samadi is immersed in the Light of the Self, but not liberated. Why does the ego come to life again after waking up? In sleep, the initial ignorance, ie. the causal body does not dissolve: the ego and the mind are drowned in it, in the form of seeds (until awakening).

By achieving peace of mind, we experience happiness in a dream. However, this happiness cannot be compared to true happiness in achieving a State without ego.

In the State without ego, the Sage becomes one with Reality. The peaceful, timeless State of the Sages called "Awake Sleep", which is said to be the Fourth State, is the only Real (the other three are false phenomena). The Natural State as Awake Sleep is true Awakening, not a dream that is mistakenly called Awakening.

What Day is for the Sages, Night is for the ignorant. But the Sage's dream has no beginning or end, since time is unreal:

Only a man of a sublime mind is truly born - in the Source of his Being, the Supreme Reality, Searching through interrogation "Where do I come from?"

He was born once and for all. That Lord of Wisdom is eternally young.

Existence oppressed by the ego is the only death that exists and keeps us in exile from true life (the Self). The sage is the most convincing proof of the Natural State, with him we can feel the greatness and glory of the real Self.

The Self is the fulfillment of all desires and the annulment of all fears. About the desire to gain power called sidhi, the Sage says:

True sidhi is our Natural State, in which we are the real Self, which we acquire by becoming aware of that Self, which we already are. Other sidhis are like those acquired in a dream. Does anything gained in a dream really stay after waking up?

There is no need to become the Self, nor to acquire it; we are always the Self; we are never anything other than That. The sage is not aware that he has become free. Both slavery and freedom are relative - both are unreal.

About the identification with apparent phenomena, the Sage says:

If the thought 'I am bound' appears, the thought of Liberation also arises. When, through the Search for 'Who am I who have been captured?', the only eternally free, young and immortal real Self remains, can the thought of slavery then arise? If that thought does not appear, then can the thought of Liberation appear to the one who has finished his deeds?

Liberation would come here and now, only if we lost the ego.

The Sage, who is without ego, sees nothing of what seems real to us. What becomes the universe is actually Maya, a mysterious power.

The true Self is not in itself a cause of diversity

Since we see the world, it means that there is a Supreme Being, from whose power of illusion all this becomes.

(this is not discussed)

All four states, namely, the scenes consisting of name and form, the canvas on which they are depicted, the light and the spectator, do not differ from Him, the real Self in the Heart.

Although it belongs to the Self, Maya is the same as the mind, ie. ego. False entities, including the individual soul, emerge from them. That is why it is unreal. Therefore, the false appearance lasts only as long as the ego-feeling continues.

Search, Sage, devotion

We need to get rid of the ego - that's the only thing all religions agree on.

Where the ego does not arise, there we are. But how to achieve that perfect freedom from the ego, if the mind does not dive into its Source? How can we realize our Natural State, in which We are, if the ego does not die?

A Sage teaches the *direct method*, the others only prepare the mind for the right method. The ego cannot be overcome by one who thinks of it as real

Seekers of Liberation realize that the ego is only a shadow of the Self; what they must do is to turn from him to the Self, of which he is a shadow

First of all, in the ego-feeling, it is necessary to separate the real from the unreal, because the ego contains the light of Consciousness which manifests itself as 'I am', and which is the key to finding the real Self. We have to discard the unreal part - bodies with wrappers.

This 'I am' is the truth about Me; everything else is not Me. Such an analysis gives us an intellectual understanding of the truth about the Self. What needs to be experienced is the concrete presence of the Self. The method to break the vicious circle of three states is the Search for the Self. The Upanishad heritage says that we must seek the Self.

In the traditional method, we learn the truth about the Self from the ancient heritage; then comes the contemplation of the unity of the Self and the Supreme Being with the realization of the truth 'I am That', and full concentration on that thought. Only then is the true Self revealed and ignorance and bondage cease.

The sage of Arunachal teaches the direct method of Search. It requires a good instrument: a strong mind. This direct method implies immersion in the Heart, that is, searching for the Source from which 'I am' originates.

In the direct method, the ego's trail is followed - in searching for its own reality, the ego disappears on its own. In meditations that start from relative reality, with a noticeable engagement of the mind, the ego still remains

Direct Search directs the body and mind energy into one flow: a determined search for answers to the question "Who am I?", "Where do I come from?" or "What is the truth about me?". The Inquiry method is described as a sleep on alert. It is the only sure way to break the vicious cycle of three relative states

Direct Search includes all four classical Yogas: *Raja*, *Bhakti*, *Karma* and *Jnana Yoga* - and that is why Ramana calls it: *Maha Yoga* (the Great Yoga).

As when diving into a lake, the seeker should dive into the Heart, determined to find the source of the ego-feeling. He can be sure of success. A mysterious force then takes possession of the mind from within and takes it directly into the Heart.

Searching requires dedication and renunciation, which brings mind purification and concentrated direction to the goal. While the energies are united with the body, the mind cannot turn and dive into the source. Firm determination collects all body energies and unites them with the mind, allowing it to dive into the Heart.

Every thought that arises and overcomes, increases the power of the mind. By persevering in the Search, inner strength overwhelms the mind; then the Heart is quickly reached: the mind is reduced to a state of pure Consciousness. In the state of pure Consciousness, the mind begins to shine as a formless "I", which means the cessation of the existence of the ego-form "I am the body".

Asceticism is not necessary for the Search; devotion to the Self can be reconciled with worldly living. With Active Search, the mind and senses do the work automatically. Consequently, it is the mind that needs to align with devotion.

Advaita aims to melt the ego and strengthen devotion. One thinks about the Truth about Non-Duality, but one should not apply learning to one's deeds: life activities should be limited, so that the ego has as little space as possible.

While we are in ignorance, it is impossible to carry out advaitic deeds because the action would be carried out by the enemy, the ego. To be truly one with the Guru means to be without ego.

The seeker who rejected the ego and found the Self (became the Sage) is not really an individual, as he may seem to immature people and the rest of the world.

A Sage is at the same time outside and (seemingly) within relativity. It seems as contradictory states, but relativity and Reality are negations of each other.

The sage liberated for life is called *Givan-Mukta*, and when his body dies, he attains the state of *Videha-Mukta*, that is, disembodied Liberation.

The Sage tells us that there is only one kind of Liberation: a State without ego. Since the world does not exist without the ego, the Sage is in fact disembodied: his causal body is melted, he represents the real Self. The sage is in fact in no way connected with the surviving subtle and crude body.

For the Sages there is nothing but the Self: there is no body, no mind, no world, no other person. For him, all three "bodies" are non-existent. He doesn't even accept that they existed before. The absolute truth about Liberation is that it is disembodied, deprived of the world. In this State only the Truth shines.

Consequently, the jivan-mukta is not a person, although due to the mentioned dual role, individuality is attributed to him. Ancient heritage believes that the body of the Sages is subject to the law of Karma: as long as it lives, it will be affected by the consequences of previous actions.

The sage will not be born again, nor will he go to other worlds. He is always in the bliss of the Natural State (*Sahaja Samadi*), which does not interfere with physical activity. It can be said that he is aware of the Self, and also of the world. The Sage eats, sleeps, and lives like other people; can hear and answer questions.

If there were no Sahaja State, there would be no one to communicate the original teaching about the Self as well as the method for finding it. Namely, those types of Sages who attain the disembodied Experience of the Self cease to appear physically.

Thus the teaching of the sacred heritage is reaffirmed. In the unbroken line of the Sages; this mission was also fulfilled by Sri Ramana. To recognize the Sage, one needs to be a devotee of the real Self; he is truly attracted to the Sage.

The essential Sages teaching is: *Ajati Sidanta* (Truth of Non-Existence).

Reality has never become a trinity, which is the creation of the egoistic mind.

The Sage quality is indifference to praise and blame, as well as non-perception of differences among others. For Him, in the State of Non-Differentiation, there is no distinction between subject and object, as well as difference between two Sages: The Sage is not a knower of the Self, he is completely identical with him.

Out of ignorance you say „I have visited the Sage, I will visit the other“. But if you know the Sage in yourself, you will see that all the Sages are the same.

Although we see them, it is true that our mind creates the mind and body of the Sages, just as it creates the whole world, including God. The body and mind, which seem to belong to the Sage, are only a reflection of the body and mind that saw them. They are not real.

Although he appears and acts as a person, the Sage is the: *Pure Consciousness*. Thus, He cannot even be described as a Witness of the mind and body activities.

The world is unreal for both the ignorant and the Sage. The ignorant believe that the real Self extends within the borders of the world. To the Sage, the real Self is the formless One, the basic Substance on which the world appears.

So great is the difference between the Sage and the ignorant. The Sage does not see the world, has no share or role in it; what appears to be his activities are not really his. Being devoid of ego, the Sage does not carry out actions by will.

The Sage is not inactive, he has a divine mission to elevate and enlighten people ripe for Liberation. Sage is a non-doer and a great doer at the same time. He is not actually a doer, although to those who see him he appears to be active: the egolessness state of is not a state of laziness, but of the most intense activity.

Even when the body is asleep, the Sage is awake, ready for any action. He is always in the Natural State, which is not a trance, nor the vigilance of the ignorant. In his real nature, the Sage is without a mind - the mind of the Sage is not really the mind, but Pure Consciousness.

Whatever he does, the Sage does spontaneously and automatically. Awakening sleep is not inconsistent with that. The sage is awake in the real Self. He never sleeps, it is his activity, in fact all the activity that exists, everything else is *Maya*.