A YEAR OF WEEKLY SERMONS
WITH THE BHAKTI MATH GURU

FUTURISTIC INTELLIGENCE

52 SERMONS ON ENLIGHTENMENT

FOR A FUTURISTIC WORLD
OF FUTURISTIC PEOPLE



THE BHAKTI MATH GURU
ADAM WES

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This is a pre-release edition of *Futuristic Intelligence*. The work will continue to evolve as additional editing, refinements, illustrations, and revisions are completed.

If you are reading this edition, thank you for being among the first readers. New versions will be released over time.

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52 Sermons on Enlightenment

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Written by Adam Wes, The Bhakti Math Guru.

DEDICATION

For my Mom and Dad,

Who have been present for almost every one of these sermons, except when they were traveling or on the rare occasion that circumstances prevented them from attending.

Your devotion to love, your aspiration to always learn and grow, and your openness to receiving a lesson even when it comes from your own children are profound and noble.

Everything you taught me, both spoken and unspoken, about love and goodness helped support me in discovering these teachings and allowing them to evolve within myself.

I dedicate this book of sermons to you both with immense love and gratitude.

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INTRODUCTION

This volume is comprised of a series of sermons given extemporaneously over approximately one year. They were transmitted live in a small online group with students, each gathering consisting of a spoken sermon, dialogue and interaction following the primary teaching, and a shared mystical meditation centered on light and heart.

The written chapters in this book have been carefully extracted from the recorded transcripts of those gatherings. While preserving the living voice and spoken character of the original teachings, they have been translated into an appropriate literary form. Dialogue has largely been removed, and the teachings that emerged within those conversations have been thoughtfully integrated into the surrounding chapters so that the essential transmission remains intact.

The sermons are presented in the chronological order in which they were originally given. This sequence has intentionally been preserved, as many teachings gradually unfold, build upon earlier sermons, and occasionally refer back to ideas introduced previously. The progression itself forms part of the teaching.

At the same time, this book need not be read only from beginning to end. One may simply open to whichever sermon seems to call to them at a particular moment, allowing intuition to reveal the teaching most needed at that stage of life. Each sermon is intended to stand on its own while also contributing to the larger unfolding of the whole.

Another way to approach this book is as a year-long spiritual practice. Read one sermon each week, contemplate it deeply, and sincerely apply its principles throughout the days that follow. Because each sermon is intentionally dense with transformative potential, returning to the same teaching over the course of a week allows its meaning to mature through direct experience and become integrated into one's life.

These teachings explore enlightenment, Bhakti, meditation, mysticism, consciousness, love, wisdom, and the unfolding of what I refer to as *futuristic intelligence*: a mode of being in which intelligence is measured not merely by the accumulation of information or analytical ability, but by the degree to which consciousness has awakened into love, clarity, goodness, creativity, and direct realization. As humanity enters an increasingly technological future, these qualities become not less important, but more essential than ever.

May these pages deepen your contemplation, strengthen your practice, and illuminate the light already present within your own awareness.

MANIFESTO

Humanity can become enlightened in the futuristic age.

With abundance, we are empowered to turn our attention toward the divine.

Some may indulge and become more gross and worldly. Others will take this opportunity and use this abundance to awaken. They will become the ascetics of abundance.

The increasing availability of information, books, music, teachers, healthy food, and the countless tools that support learning and contemplation are the impetus for transformation in the futuristic age. As we perhaps work less, or work more truly, we are increasingly free to cultivate the inner life and turn our attension to silence.

The futuristic human being is facilitated by this societal transformation brought about by globalization and technology.

The futuristic human being is also rising out of the utilitarian mindset: the mindset in which we work merely to make a living and intelligence is measured primarily by utility.

We are entering a Renaissance-like artistic philosopher polymath mindset, where we are poets, connoisseurs of consciousness, dreamers discovering the universe, and lovers.

Technology becomes not merely a means of production, but a means of cultivation, supporting deeper learning, meditation, creativity, and the realization of human potential.

In this world, intelligence is not simply a strong intellect or a well-structured mind.

It is an energetic awareness.

It is the capacity to be free.

To know oneself.

To know samadhi.

To cultivate a still mind spacious enough to apprehend the subtle planes of existence.

It is empathy, love, gentleness, courage, freedom, intellectual rigor, poetry, language, linguistic precision, programmatic proficiency, an understanding of syntax and logic, together with *sophrosyne*: the capacity to practice temperance as the natural organic result of one's own blissfulness and inner fulfillment.

Futuristic intelligence is the multidimensional cultivation of all that a human being can be.

It is the cultivation of beauty. It is the cultivation of awe. It is the cultivation of freedom.

First and foremost, it is the cultivation of love.



BHAKTI A COMPLETE SOTERIOLOGY

JULY 8, 2025

BHAKTI AND THE NATURE OF SALVATION

Bhakti is the yoga of love, distilled and adapted for contemporary life. Bhakti is often very traditional. The language, the terminology, and the things that bhakti people do usually have a lot of tradition involved. The way I do bhakti is purely ontological. It is not tradition-based, although I like to hang out with those people doing those things. It is nice. It is fun. But really, what I have done is distilled the philosophy of bhakti and its potent core mechanism to awaken, to discover truth, beauty, and love.

A soteriology is the study of salvation. Many of us may not have any idea that we want to be saved, but what does that mean? Are you deeply, completely, at such a state of peace and ecstasy in every moment, untouchable? Look in and ask yourself: Am I at the highest potential that this body-mind universe has to offer in terms of my peace, my love, and my knowledge?

That is what we mean by salvation. How can we be delivered from suffering, ignorance, and bondage into some state of wholeness, freedom, and divine union? This is soteriology.

Bhakti is a state where you live for existence itself. You love existence, and you recognize yourself as one with existence. In this state, there is a sense of being beyond the becoming of life, the seeking, the finding, fulfillment in circumstantial formations. You are going into existence. There is something unspoken that is so powerful. There is some part of us that is so complete.

Human beings are always seeking formations. They will be happy when they get this thing. They have to have it. But you can go deeper and find that you can fall in love with existence itself. I think it is advantageous to awaken that longing if it is not there. I am suggesting that the solution to everything lies in this.

Seek the formless essence of existence itself, and then we can also enjoy that essence expressed in form. Form on the other side is much more beautiful because it is imbued with the magic of existence. If you do not

have this magic, you get the thing you want, but if you are not deeply happy and joyous like a child, you cannot really enjoy it.

Love is the bliss of being. Why is love the bliss of being? I thought love was between two people. You love your meal. You love your house. You love your car. You love your person. But what is love as the bliss of being?

I would look at all those other forms of love as having this at their heart. Bliss comes from detachment and refocusing on existence itself. Love is a state of completeness where you are very detached and reverberating in your own perfection. It is like dissolution. When you are in this state, this dissolution is an acceptance form, a state of affection. It is the affection of being so abundant in your own being. We are so absolutely abundant, being the universe.

The center of the universe is inside of us, and our heart and the center of the universe coincide. You can experience this when you go into the essence, or the quintessence, and discover that the essence, the source, is what we actually are. If you focus on the energetic heart, right in the center of the chest, this is the doorway energetically into the deeper heart, the heart that is everywhere, or the heart in which everywhere is.

This is the seed of contemplation that can last a lifetime. I am in no way done contemplating. It is a lifetime of contemplation.

Bhakti is a longing. It is for one who longs for existence. There is almost this feeling of melancholy that you need to find this thing. When you find it, you do not feel that melancholy, but there is this fervent energy that you long for something that is ineffable and esoteric, a part of yourself that is immutable. It cannot go away. Unassailable. It cannot be hurt.

They want to merge with the universe and become it. One has to experience the bliss of existence to really even have this longing, but you may have had a glimpse and want to get back to it. Really feel the potential, and then feel the longing to abide in that.

One of the things that helps some people find this is they go through a kind of suffering and they let go. They find that their separate existence is false. Their modus operandi of life has been misinformed. They are

The center of the universe is inside of us, and our heart and the center of the universe coincide.



seeking in the wrong way. They are seeking in formations, and really what they want is something lasting, the constant of the universe.

WHOLENESS, INTEGRITY, AND INNER SUFFICIENCY

Peace comes from aligning with constants, the constant of our being and the constant of our change as well, which would be called integrity. Think of it as the derivative of a function, the rate of change in calculus of a function. The derivative is the thing that determines the function. Integrity is like a causal rule that you can live by, and there is a constant in all the formations through integrity, but there is also a constant in dissolution through being.

Integrity and dharma, which means truth or duty in Sanskrit, are natural expressions of this loving wholeness that we have. When we are very complete, we can express that completeness as integrity.

Integrity takes a little bit of courage. A lot of people say integrity is tough. But if you feel so complete and whole, then integrity is much more natural. In fact, the spontaneity of one who is completely surrendered is integrity, assuming they would be aligned with loving action.

How can we have more integrity? It cannot just be an imposition of an ideal. It is more a matter of the freedom that comes from feeling whole, that comes from aligning with the constant of your existence, from the love that is just overflowing with fullness from within your heart.

This is how people really cultivate these virtues. If you have some beautiful virtues in you, contemplate why. Why are you so moral in a genuine way when maybe people you encounter are not? Maybe it is harder for them to be moral. Maybe they do not feel so whole inside. Maybe you can expand upon that when you contemplate that nature within yourself and all of us.

Wholeness also brings clarity. In mathematics, in life, when you are whole, that wholeness brings a kind of affectionate dispassion that allows

you to see the truth without it being clouded by motive, judgment, and agenda.

The gospel, which is a biblical word, but I like it because what it means is the good news, is this: We are all intrinsically blissful, ecstatic eternity. This must be uncovered by each of us, but we can find out that we are made of bliss and ecstasy itself.

That is a fundamental acceptance that is required. If I am bliss, maybe I do not feel it, but maybe I do not need to keep striving so hard to be respected, or whatever it is that may get in the way of my peace on a moment-to-moment basis.

True love between people also comes from this. When you go into that, become that, give everything to that, and sincerely feel that this is what really matters, then, when you believe that your bliss is your nature, you see this inside of somebody else.

Think of looking into somebody's eyes and seeing the universe reflected, bliss and eternity reflected within them, and you come to know yourself through their eyes. I would say this is a really deep kind of love. It is a love not through attachment, but through a mutual recognition of the same ontological reality within all of us.

Ontology means the study of being, of existence. Some part of us remembers that we never needed to go anywhere, that we are already everything, that our nature is blissful. Insufficiency is a state of seeking.

There may be moments in your life where you do not like just sitting and being alone. Meditation is very hard for people sometimes because they have to confront themselves. They cannot continue gorging on food, gorging on television, or being codependent with other people. They have to sit and confront themselves and face their insufficiency, which is a state.

We are fundamentally sufficient, but we can be in a state of insufficiency. When we sit in silence, the silence burns that out of us. The fire of transmutation occurs. This is what meditation is about.

Sit. Observe. Do not run from yourself. Observe yourself as you are, and do not feed those escapes. They will wither away in silence.

We are all intrinsically blissful, ecstatic eternity. This must be uncovered by each of us, but we can find out that we are made of bliss and ecstasy itself.



When will you stop running? When will you stop seeking? When will you look and find within the gospel, the good news that you are bliss and perfection itself?

Everybody is running. I walk around Los Angeles and see all these people going somewhere. They are all so attached to wherever they are going. The universe is inside of them. Everything they seek, there is nothing you could get that is more joyful and ecstatic than your own freedom.

This is meditation. Meditate on your heart. Observe it without the escapes. When you allow yourself to settle down, when you allow the energy to dispel, to fall away from you, that is when it begins. That is when the meditation and the heart begin to open.

KINDNESS AND THE ENERGETIC HEART

Virtue comes from this wholeness. Do not let virtue be an imposition of some moral ideal. Let your morality be an expression of your intrinsic wholeness. You will develop kindness, gentleness, independence, psychological freedom. That is what I mean by independence.

The energetic practice is to sit and feel your heart. You may not feel a heart much, and you may feel it a lot. But there is a center, right in the center of the sternum, that is warm and fuzzy and full of love and energy. It is your heart chakra. There are three chakras above and three chakras below. This is the middle one, and it is the heart.

It is important to feel that, awaken that, confront your biology. There is a biology there. It may be electrochemical. It may be electromagnetic. It may be built into your fascia. It may be part of your vagus nerve. It may be all of those things. What you are seeking to do is bring the feeling of clearing your heart, opening your heart. It is a very powerful thing to do.

The principle is kindness. Have courage and be kind.

When you practice being kind, it actually opens your heart energetically. We are doing it from both sides: pure energetic exercise, and then application of the principle.

You may not feel kind because it is not just a moral ideal. But the choice to say, I am going to be kind, I am kind, I am going to choose kindness right now, I am going to have fun with it, matters.

Kindness can be fun. It is fun to make somebody feel good about themselves, to be there, to listen to somebody deeply. There are so many ways to be kind. Essentially, you are caring about others and their well-being, not just me first.

It can be dangerous if you make it all about others, so be careful. That can be a problem. You ultimately want to be a field of kindness that is shining light on everything it touches, including yourself. It is not discriminating. You are just kind. You are just a kind person.

I long for existence. There is just this feeling. I feel quite romantic about existence. It is a love affair.

Existence is this dissolution. When you sit with a teacher or sit with community, sangha, you can feel there is a power that will wash you away. In yoga, sometimes they call it Shiva, the destroyer. There is also Shakti.

Ideas are one thing, but you want to awaken the power inside of you. The universal power is very powerful. It is like a tsunami. It is not our power. It is the power of existence. It destroys. It is destructive in the most beautiful way. It is renewing destruction, this purifying love.

I encourage you to find that in the presence of a teacher, in engaging in an action, in the presence of a nature scene, or in your own humble and courageous surrender. Perhaps become nothing but that power. That power is what matters.

GUIDED HEART MEDITATION

Every moment, there is an eternity that we can turn our attention to. You can let the abstraction of time fall away and see what really is happening now.

Begin by really feeling the heart center. You can either take your finger or put your hands on your heart, physically touching, or you can put them

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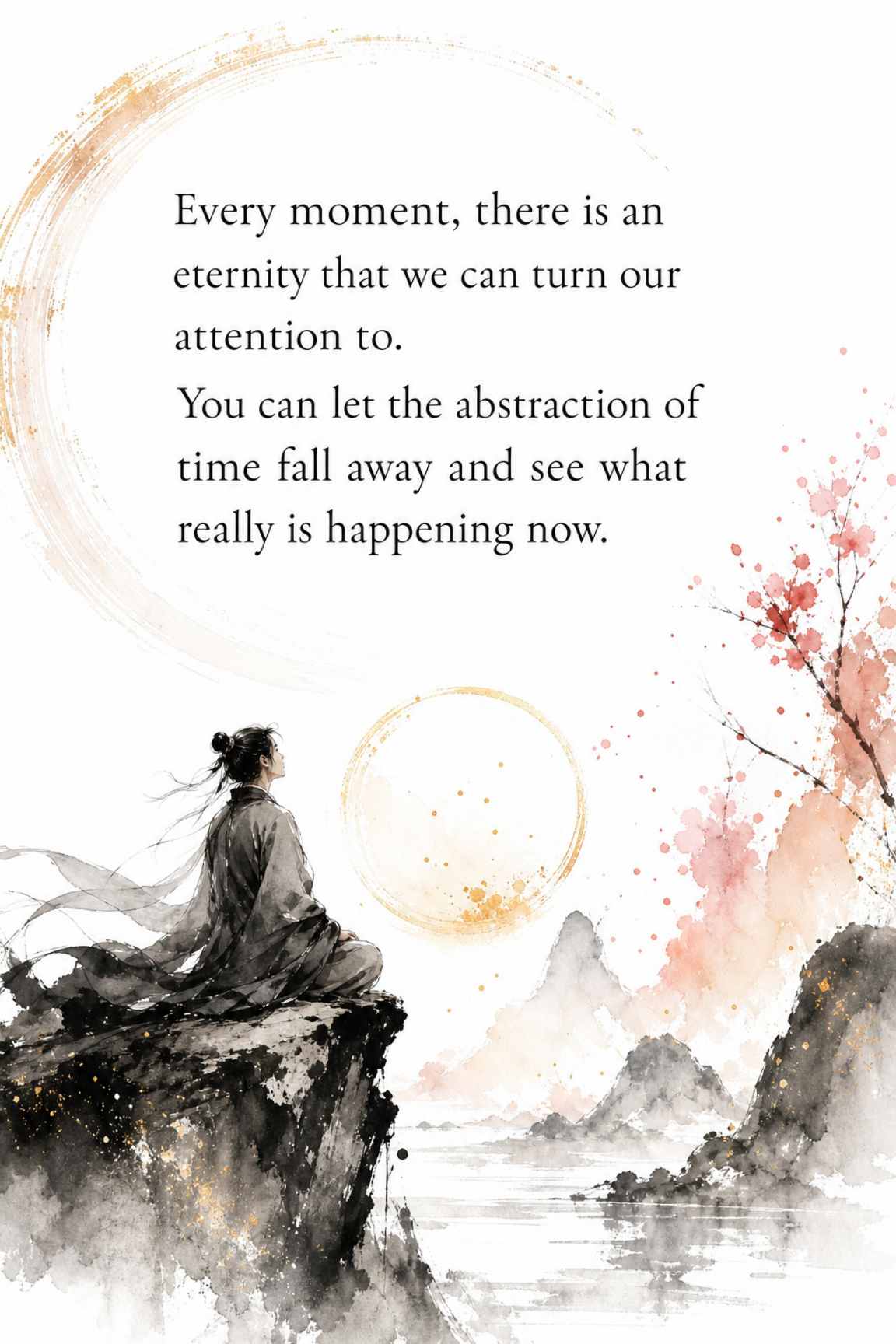
You can let the abstraction of time fall away and see what really is happening now.



in front if you feel the energy, magnetism, expanding from your heart center. Whatever feels intuitively correct.

The point is to feel the heart. Bring your attention there, not simply to thoughts, to being in your head, or on your back, but focus on your heart.

As we focus on the heart, there is an accumulation of energy that will build. Sometimes we have to move through a purification process. You may simply feel the body right there, or you may start to feel the energy, the chi, kundalini, the life force energy that runs through the body. It is very potent in that energetic vortex.

You may feel heat, magnetism, vitality in either of those forms, or some other form. Expansion.

Think of your heart as being held like a giant sphere in front of you by your hands. Hold it like that with your mind. You can also just sit. Hold the field in a certain structure with your mind and try to dance it.

That may have produced enough of a transformation for you to just enjoy now, or you can keep doing it if you like.

If you are seeing the light, you can focus on the light or bring the light into your heart center. The light is a deeper heart space, not in physicality, not in space and time, but in its source. Go to the light if you can perceive it.

Really feel that you are love when you meditate, not simply feeling the heart center, but moving into the paradigm of love.

Take a moment and observe how you feel. Observe with gratitude. Notice your heart field and the love throughout your field. Let yourself feel a little joy, maybe a little smile. Radiant, positive, blissful, childlike, divine embodiment.

RESISTANCE, SELF-HONESTY, AND UNCONDITIONAL LOVE

Sometimes, when we sit down to meditate and we really need to meditate, we do not have a good meditation because we needed to meditate. If you move through all that, and at the end you feel better, that is what matters.

Getting to know your heart is a part of working with your heart and altering your heart. Be present with what is there. Observe yourself. Be with yourself. Through knowledge, we move through inadvertence and become aware of the structures that we are ensnared in. That is a constant thing that we have to keep renewing.

A lot of people have trouble being honest about themselves. They would rather think wonderful thoughts about themselves before they love themselves as they are. That is how we make progress, all the way to the end.

One of the ways we get in touch with the heart is we sit and accept ourselves as we are. We observe ourselves as we are.

Our value is not based on anything. We are infinitely valuable. It is either infinity or zero in terms of our value because there is no qualification. There is no, I am valuable because.

Love does not love because. Love does not exploit. How could that be? Love is unconditional. Love is acceptance.

We love the child with the food all over their face and their wild behavior. We still love the child. We have to love ourselves that way. That is actually how we grow into a very personal, beautiful experience.

It is just about ourselves. It is not about our egoic orientation on the ladder of comparison. It is about having a beautiful experience of life.

THE FOUR PLANES

JULY 15, 2025



Bring attention to the heart center. Let gentleness protect you. Let it clear the space. Gentleness is being nonreactive. End that reactivity.

You can try to feel a lot of positivity. Invoke the more beautiful perspective on the situation without thinking more. Just feel it in the heart.

What is energy, and why is it relevant? How can it help us?

Perhaps you have heard about chi or kundalini. These are well-known forces in certain spiritual paradigms, descriptions of the same biological factor, something we can work with in meditation.

When we want to become something more, to have a very divine experience of the universe, a sense of holiness and godliness and intelligence and love, it is necessary to grow in our energetic quality. People are all in different energetic states, and as we study or practice, we will evolve. But the practice of direct energy work, also known as Raja Yoga or Kriya Yoga, is a very powerful way to cultivate your energy and change very rapidly.

It can be interesting to study this. It can be very fun to cultivate magical powers. It can be empowering. There is a power you can develop. But when we are looking to become enlightened, become more divine, and experience more beauty and more love, this is a different application. Instead of being interested in the powers themselves, we are interested in the love that it opens us to.

It is good to have a little bit of a cosmology. Ultimately, one must come to their direct perception of these qualities. Some of these things you can think of as a potential that you may perceive. You can look out for it, but it gives you a sense of the structure that you will navigate on this path of energy.

There are four planes of existence. There is material, physical matter. Then there is the subtle physical, which is the energy plane. That could be

electromagnetism. It is the part of existence that is not so gross. It is more subtle.

Within our biology, we experience the kundalini and the chi. That is a part of the energy plane. It goes by the name the astral plane. I am sure there are many terms that have been changing throughout human history, but it is a part of the subtle aspect of existence.

Then there is a deeper plane of energy. This may be a little bit surprising to people. There is this energy plane, but there is a deeper energy plane. It is the planes of light.

What really differentiates these two is that the energy plane, the astral plane, is within the contents of consciousness. You could think of it as a subtle physical, a subtle aspect of the physical. The word physical means nature, essentially. It is what is manifest. So it is the subtle manifest and the gross manifest.

Both are important to attend to. Even the subtle manifest is very magical and new to most people. Humanity does not really consider it that much. Most people give me a hard time on Instagram. They say they do not believe in the chakras.

It is not a matter of believing in the chakras. If you are believing in the chakras, you are certainly not feeling them, and you have to change that. It is okay if you do not feel the chakras, but if you are working toward feeling them, believing in them either way is not going to help you.

Believing in the chakras may help you in the sense that it will open the door to cultivating them. If you do not believe it is possible, you will never make it a reality. That is, I suppose, the only real value, as a temporary stage.

THE PLANES OF LIGHT AND ENLIGHTENMENT

The light plane, the planes of light, is not the subtle physical anymore. It is like the fabric of the dream itself. There is a brightness that is your very mind. You have to start thinking about the possibility and looking at the reality of things, which is that the world is really inside of us.

Of course, we perceive a body and a world. You say the body is inside the world, but you, as the dreamer, as the conscious mechanism, are the creator of all that is perceived. The world is inside your field of consciousness.

What is the field of consciousness made of? It is made of light, and you can see this light. You can experience this light. If perhaps you think this is a little too whimsical, I spend most of my day trying to maintain contact with this light. I am not imagining it. I am really trying to stay connected with it and navigating my life based on how much light happens.

My development in mathematics was guided by the light. If I did not follow mathematics in a certain way, there would not be much light when I did math. If I did, there would be lots of light.

Light is the third plane. I would love to help all of you who are interested to integrate life into your life. That was a Freudian slip, because light is life. Integrate light into your life.

The light is like a life force, and it is very, very, very special. When you are in touch with the light, you are happy. It is like an uncaused happiness. If there is no light, it does not matter if you are swimming in a pool of gold coins. You will not be happy. The light is happiness.

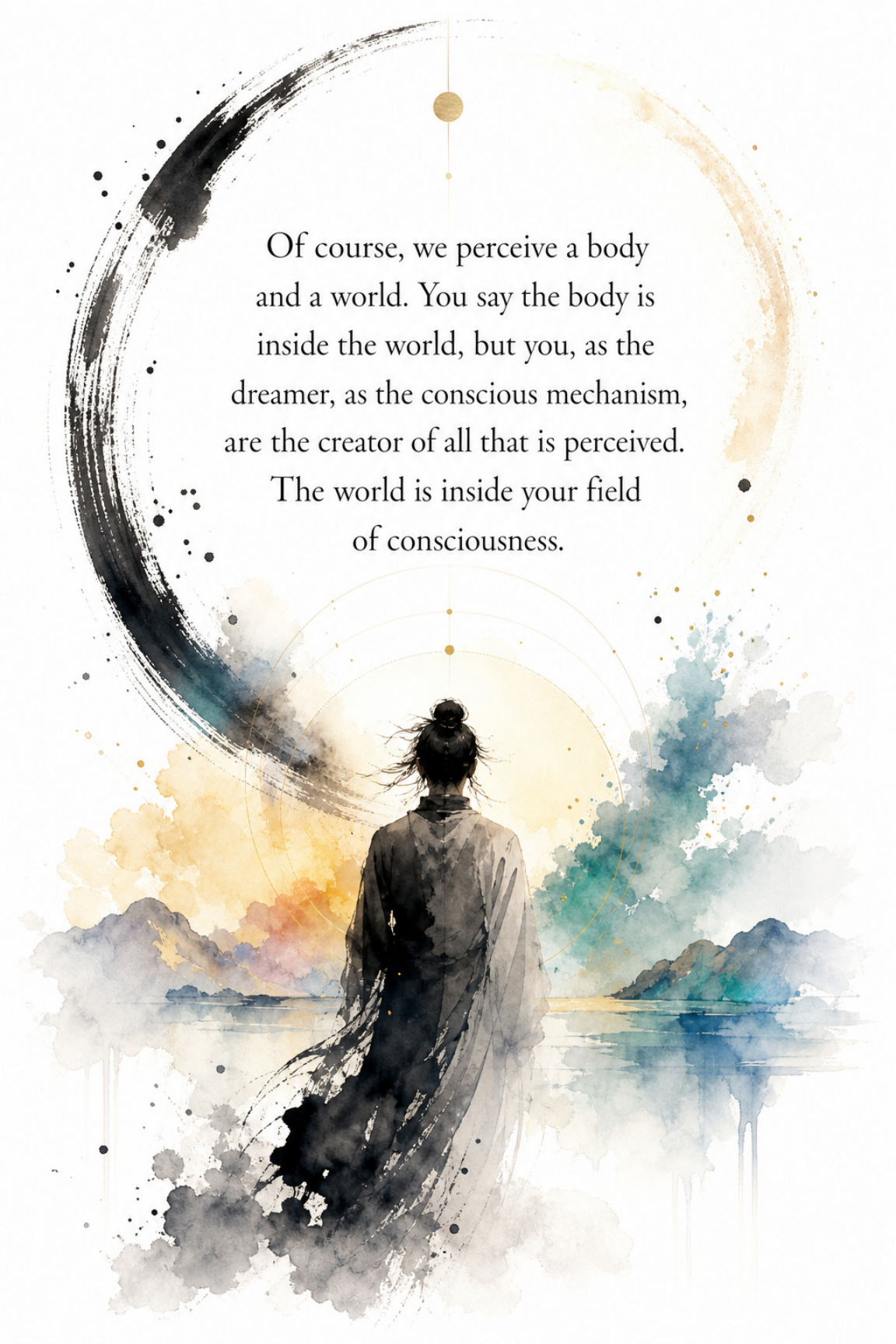
One of the most beautiful qualities of light is gold. It is like this golden sunshine in your own heart and mind. It is truly beautiful.

It is not the easiest thing to get to. You can get to it, but you have to work on it. I worked quite hard to get to the point where I was experiencing it on my own, and then harder to experience it consistently. Now I try to prioritize the light as much as possible, even when I am sleeping.

You can start to dream in the light, which is lovely. You will sleep deeper. It also awakens intelligence because the light renews your mind in a way that allows you to see clearly.

It purifies. There is a connection between the light and the subtle physical. The light itself will purify the subtle physical. You can bring the light into your body, or you can bring your body into the light. Maybe merge with the light is the best way to describe it. Make sure there is light

Of course, we perceive a body
and a world. You say the body is
inside the world, but you, as the
dreamer, as the conscious mechanism,
are the creator of all that is perceived.
The world is inside your field
of consciousness.



When you are in touch with the light, you are happy. It is like an uncaused happiness. If there is no light, it does not matter if you are swimming in a pool of gold coins. You will not be happy. The light is happiness.



in your heart chakra, in your brain, in all the different parts of your body, and in all the different parts of your energy body.

The light has its own intelligence. If you are working just with your astral body, you may have to do certain things. You might use a technique and move the energy in a certain way. But when you are in the light, it allows things to move into their natural state, into their correct state. It is a very potent and pivotal way to purify and cultivate your energy.

There is also a whole spectrum of light. There is a cosmology, almost like chakras of light, the map of the light realm. Paramahansa Yogananda calls the light a causal plane. I think other people have called it that too. That is generally the term. There is the astral plane, and then there is the causal plane, the planes of light. Names are not the most important, although they may help you realize what people are talking about.

In the light, there is a whole spectrum of colors. There is a white light and this rainbow-colored light. You can see any quality of light. Depending on how your field is, you may come back to certain qualities more consistently.

There is also a blue light that is kind of on its own, outside of the rainbow spectrum, and the gold light, which is a very deep quality of light. It is deep in the sense that it is very essential. It is like the color of the soul, as opposed to the color of love. This is kind of the core part of yourself.

Then there is a clear light that appears black, which is very, very deep. It becomes impersonal. If you read some ancient texts, they will often talk about these things because this is some very deep, esoteric knowledge that is relevant to every human being. It awakens love, intelligence, freedom, contentment, peace, and a sense of what matters most. This will open your heart and bring love.

When you think about how that saintly person is so saintly, I would probably guess that they had contact with the light. It really makes a difference. I do not know how else you would do it. Maybe there is another way, but the light tells you that you are headed toward the essence.

Then there is another plane, the plane of enlightenment, which is where that clear light is. I do not know as much about this. I have some

experiences in it every now and then. It is a very deep place to find yourself.

It is called nirvikalpa samadhi in yoga. It is a state of dissolution. There is no sense of individuality there. But when you come out of it, you have this sense that you are about to become an individual again. It is kind of not so pleasant, actually, because when you are not an individual at all, there is this sort of truthfulness and freedom there.

When you become the individual again, coming out of the eternal plane, there is a sense of illusion. There is this sense that you are going to think you are this person again. It is a very palpable sense of illusion. It is really interesting.

Those are the four planes: the physical, the astral, the causal, and the eternal plane, or enlightened plane.

ASTRAL ANATOMY AND ENERGETIC CENTERS

The astral plane is very important. It is important to know the parts of the astral that are your own biology. When I say biology, I do not mean cells, nerves, and organs. I mean chakras, nadis, and auras. There are different parts. There is a subtle auric aspect of your physicality, the subtle physical.

The heart center is paramount. That is right in the center of the chest. It is the heart chakra. There are also three chakras below and three chakras above.

There is the root chakra. It is a little bit underneath your body, around the perineum area. There is the second chakra around the genital area. If you are meditating on the root chakra, you can sometimes feel the perineum muscle twitch or flex because it is very connected to the body.

There is the navel center, which I highly recommend, especially for beginners. It is one inch below the belly button, and this is a center of willpower. If you look it up on the internet, they might say the navel center is in your solar plexus, which is actually a different chakra. It is more like a secondary chakra.

There is the heart. There is the throat chakra at the base of the throat. There is the third eye, which I also highly recommend. The third eye, the heart, and the navel are a good combination. Then there is the crown, right on top of the head. You can go through all of these, practice them, and explore them.

There are other centers that are not actually called chakras. They are called granthi. The granthi are like nerve centers and the fields that they create.

One is at the top of the head, where the baby has a soft spot, a little bit behind the crown center. There is one in the back of the head, right underneath the divot, at the very top of the spine. Just when you bring your attention there, the simple act awakens the center.

There is one inside the middle of the brain, and it connects with the one in the back of the head. There is an energy center in the pineal gland. You can feel your pineal gland. The doctors will tell you that you cannot feel that because there are no nerves there, but you feel the field.

The third eye, the Shiva granthi, which is the top one, and the center of the brain all connect. They also connect to the two on the top. There are five in the head just along the central plane.

There is one right behind your heart. That is the loving back rub spot. It is an actual center. If your friend knows you are having a hard time and rubs your back, they are intuitively knowing that you need a rub back there. That is another granthi called the Vishnu granthi.

There is the lower back granthi, which is connected to the lower three chakras. Think of it as the back of the navel center, but it is also connected to the other two. You can meditate on all of those.

There are also chakras in your palms and your fingertips. If you have trouble feeling the energy, one of the easiest ways is to feel the connection between your fingertips and your palms. Bring your attention to your hands. Try to build the energy. Find out how to do that. You have to figure it out for yourself. It is almost like you are letting the charge accumulate in your fingertips.

There are many, many more centers. If you look at an acupuncture model, they have little dots all over the model. There are about eight heart centers right by your heart chakra. The heart chakra I am talking about is the main one, but there are lots of secondary spots.

When you work with these, you can really change yourself. Just as with acupuncture, you can heal things. You can heal your physical organs by fixing the energy. If you fix the light, it can fix your astral body. If you fix the astral body, you can fix your physical body. You can actually go the other direction, centering on your essence.

Why do we do this? We do it to become happier, freer, more peaceful, more capable of seeing beauty, and, most of all perhaps, more knowledgeable of our true self.

Who is the true self? Can you know the impersonal self in the enlightened plane? Is it that you can actually know that side of yourself?

Everything takes on a different sense. We are living our lives in a certain paradigm. If we change the paradigm, life can change a lot. It is like somebody who has an epiphany and then changes everything. They get married or change their job because they saw something new. There is so much to see.

This is one of the greatest discoveries. In mathematics, we love discovering math. We love discovering physics. But when you discover through your direct perception the planes of light, the astral plane, the psychic planes, which are related, and the eternal planes, you are discovering the ultimate.

It is truly a spectacular experience to look behind the curtain of existence, see what is really happening, live with that, and have that be a part of everything you do.

Make it a part of your life. It is nice to have a community that knows about the light, where we can talk about the light, the matters of light, the issues around the light, and the considerations of the light. It is nice to have your friends, family, and community live it, live in that realm. We are looking to normalize that a little bit so it is not so unusual or so out there for people.

CHAKRAS, GRANTHI, AND DIRECT EXPERIENCE

The chakras are more etheric. The granthi are more gross. They are less subtle. The chakras are more electromagnetic, and the granthi are more electrical. The energy that goes through the granthi is more viscous. You can move different levels, but there is certainly a viscous energy that you can move through the granthi, but not as much through the chakras.

The heart chakra can be the size of the planet. You can actually expand it. It is a center, but it expands. The Vishnu granthi, which is behind the heart, is somewhere you could reach out backward. But I am not even sure if that is the granthi reaching out. It might be the heart chakra reaching out. Usually, if you focus on the granthi, it is more localized.

Electrical is confined to a wire, but the field around the wire is electromagnetic, which actually reaches out. You could think of it as a toroid. I usually experience my heart chakra more like a sphere.

It is very important not to be too caught up in this. This is just an initial description. Ultimately, the words are not very important unless you are teaching, communicating, or discussing it with somebody.

What matters is the actual experience. Am I becoming freer? Am I purifying my heart? Do I feel more love, compassion, and empathy? These are the real indicators of progress.

It can be a little dangerous to be caught up in jargon because then you become an expert in jargon. There is a lot of ego involved, and it is not even about that at all.

You could be somebody who knows not one of these words, but you are masterful with this. You are the only person in the world who knows about your experience, and you just love everybody with your endowment of beauty and love within your own being. That is a good way to be.

If you are doing fifteen minutes of meditation a day, you could do five minutes on the heart to start, five minutes on the navel or the third eye, and then five minutes on the third eye or the navel. You could do that

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twice a day. You could also spend time focusing into the light. But it is a different thing. The chakras help you to get into the light.

If somebody is in a more dense state, the chakras loosen things up so you can get into the light. Eventually, you can just focus right into the light. You might start that way, but chakras help. They are like doorways into the light.

GUIDED CHAKRA MEDITATION

Bring your attention to the heart center, the heart chakra and its expansiveness. If you are able to bring the light into the chakra, if you are experienced with that, you can do that too.

The heart chakra is right in the center of the sternum, and it is underneath the ribs as well. You can feel and explore that. Simply bring your attention there and awaken vitality there with your intention.

If your mind wanders, as soon as you become aware, bring your attention back. Keep cultivating and building the energy there in the heart. The more you stay with it, the more the energy builds. You might feel warmth. We are just awakening an energetic charge.

Expand the heart in front of the body. Give the heart chakra that expansive quality.

Now go to the third eye. The third eye is just a little above the spot between the eyebrows. It almost feels like you look at it with your eyes, without going cross-eyed. Just bring your attention there. You are looking.

It is good to feel the magnetism. There is almost a magnetic pull or pressure that feels pleasant because it feels vital. Give it your all. It is good to have a gentle intensity. Do not be too forceful.

Now focus on the crown.

Then go to the navel. One inch below the belly button is the center. The quality of energy here is quite different. It feels like a power. You literally feel in command of your own field. Feel that quiet power.

Bring your attention to the back of the head. This time we will do something that is not just meditating on a center. We are working with the

whole channel.

Push the energy slowly down behind the neck, over the back of the heart, over the middle back where the solar plexus would be, and let it drip down. It almost feels like it drips all the way down to the lower back and the tailbone, into the perineum for the root center.

Do that again. Just let it drip down, facilitating that movement gently. Start from the top again. We are creating fluidity in a way that should be healthy, and you can feel that it feels healthy.

Bring it down over the back of the head, down the neck, over the upper back, the mid back, and the lower back to the bottom of the channel. You can do it again if you like, or you can place your attention on the Vishnu granthi, the heart granthi.

All this energy work should have transformed your consciousness. You can take an existential look at the nature of reality and yourself. What is directly perceivable beyond words? Look a little bit more directly and closely.

Now feel centered in the heart center, the heart chakra. Feel love, kindness, gentleness, and peacefulness.

When you are ready, come out of the meditation.

MATHEMATICS AND MEDITATIVE PERCEPTION

This awakens your intelligence, and it is a discovery like math. It is an ontological, existential discovery. If you do math from this state, you can apprehend the gestalt and see things without the linear thought patterns.

Srinivasa Ramanujan, an Indian mathematician, did math so differently from anybody in history. This person would convene with Namagiri, who is a Hindu goddess, and she would tell him mathematical equations that nobody knew, not even the people at Cambridge back in the twenties. He would literally just see the equations from this sort of state.

I know this state. When the mind gets still enough, I do not think you need a goddess there, perhaps, but you can apprehend the gestalt and see things without the linear thought patterns.

Sometimes I experience more light when I am doing math than when I am not doing math. I do math with my eyes closed. I focus on animations or other things. I come up with them, essentially, and there is light washing through my mind.

Eventually, I will stop doing math and just go away. Math is happening beyond math at that point.

THE EIGHT JEWELS

JULY 22, 2025



CORE VALUES AND SHARED PURPOSE

We are cultivating a dimension of possibility together. There is an element of common values. If you think about your friends, your relationships, your community, your nation, we live in a set of values, things that matter to us. What is really happening interpersonally? I call them values, what we find valuable in life.

Think of values not as principles. That is a different thing, and make the distinction very clearly. A value is a treasure. It is a jewel. The things we value in life are the things that drive our decisions.

There are values we hold in common, which is why we are here together. Otherwise, we would not be. Then we have a core value, which is really what all the values surround. I encourage everybody to ask: What is my directive in life?

To discover your core value, I like the metaphor of thinking of it as your treasure, your treasure chest. What is your treasure chest? What is the thing, your directive?

Then there are secondary values that are supportive. They almost paint the picture of the value more deeply. You have this core value, and then the surrounding values are kind of like a Fourier transform.

In mathematics, we have a signal, which could be anything. It could be a video signal, sound, music, or voice. The Fourier transform is a mathematical tool that helps you determine what frequencies are in that signal. Does it have a low frequency? Does it have a high frequency? You can find exactly all the frequencies that, in their aggregation, produce that signal.

In a way, these values are the frequencies of that core directive. If you take your core directive and ask what that really means to you, you will find that there is a whole constellation of values that, in their aggregation, paints a picture of the deeper meaning behind that directive.

This is very relevant to each of us as individuals, as spiritual beings. You have to know yourself, not just your eternal self, but the dream and wish of

your heart and your soul. Who are you?

It is very empowering to say: I have a core value. What is it? If you get really good at this, you can look at people and see quite easily their core value. Almost psychically, you can tell that person lives for this. They may not even know it. They may be living it beautifully, with integrity, but they may not have brought it to their conscious awareness.

Try to find your directive in life. What really drives you? You can look at experiences. If something happens, what did you choose to do? That choice is defined by a core value that you have, what really matters to you. Then there is that constellation of secondary values.

This is essential for individuals, but it is also essential in a community. It is important that we know what our values are and why we are here. It is my job to delineate them and share with you what they are so that you can decide whether you want to be here.

Perhaps more importantly, because I think we already resonate with the values, it is important to bring them to conscious awareness. Then you know what we are doing. All of the whys are answered.

Values are essentially the why. Why does one entrepreneur do things this way and another entrepreneur do things that way? Gandhi versus Nelson Mandela: different sets of values, different directives. If you knew exactly what they were, you would know why they said things and why they acted the way they did.

My core value is to discover the universe together.

LOVE AND LIGHT

Love is one of the values: to experience love, to embody love, to have a pure heart, a big heart, a radiant heart, a warm heart. It is a feeling, to feel love, that warm and fuzzy feeling.

To feel that warm and fuzzy feeling of love drives me. I like love. I want to live in love. It feels like a warm summer night. It feels like being under the roof with family. It smells like warm chocolate chip cookies in the

oven. It feels like working together. It feels like compassion and forgiveness.

I love this. I love it. I love it. I love it. That is what I want to experience. I do not like feeling antithetical to that. That is when I have to change something. I do not feel nice right now. I do not feel at home right now.

Love is a discovery of the universe. If you have ever fallen in love and really felt love with somebody, and you looked at that person, I think that love is an existential awakening. You feel yourself. You feel all of the universe in that person.

This is romance at the level of enlightenment. You feel something beautiful. Love, romantically, can be an existential discovery of the universe.

What do I mean by discovery? I mean to experience the richness and depth of life, the potential of it. When you feel love, this is a dimension of existence that is central to having the most beautiful experience and discovery of the universe. That can be love in a family, love with your community, or love romantically. All of those would be included if it is genuine love.

Love is the one thing of value in the universe. It is the very purpose of the universe, for multiple expressions to exist and to be reconciled in unity.

Why did the universe come into being? You could really contemplate this. If we are all one, it is to realize the unity in our diversity, that reconciliation of unity in diversity, in the expressions of the universe as individuals, as parts of a whole. That polarity, that duality, is reconciled through love.

Why not just be in nirvana? Why did the universe not stay in an empty void of perfection? Because it would lack love. It would lack the reconciliation.

Love is a feeling that we have returned home while at home, to really be at home in your heart when you are at home in the world. It is also the bliss of being. When we love, we feel so whole and complete. That

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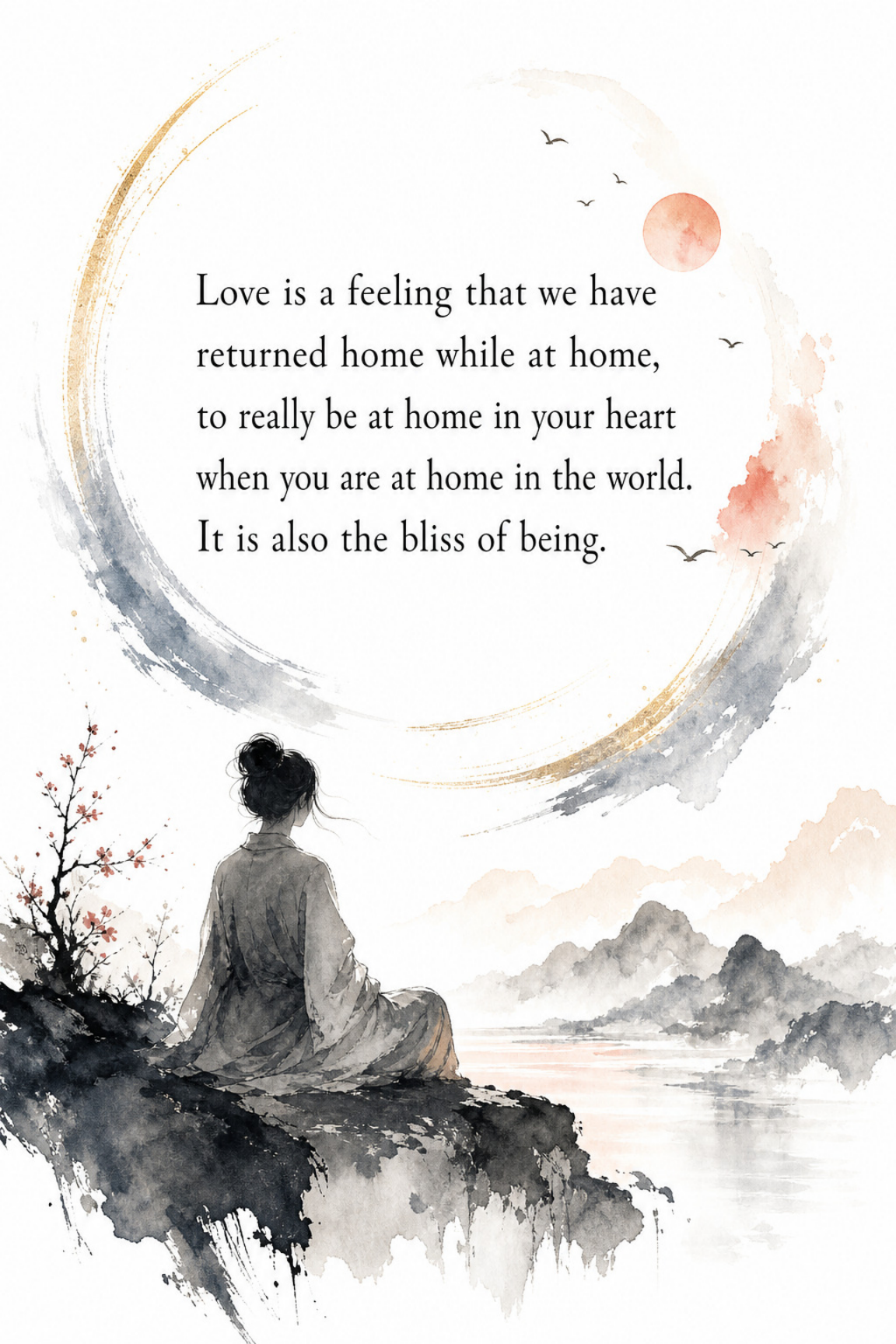


unification brings us an existential bliss that is intrinsic to our being. You can experience this in meditation.

In meditation, we sit down and generate love and being. When we formally sit down and do this, you can create a change in yourself where you become more like a saint in your heart, in your field. I think we all want to be saints, not to be great and special, but to live with the blessing of being saintly inside, godly, divine. Love brings that.

What is the intelligence involved? Love is the intelligence of empathy, intuition, and compassion. There is a multidimensional spectrum of intelligence. It is not just whether you can solve a math equation. Do you have genuine empathy, intuition, and compassion?

In a way, another part of my core value, another way to say it, is to become intelligent in all the dimensions of self, because then we become creators of beauty. You could be in the most beautiful place, but if you do not have that faculty of apprehension of beauty, you will miss it. If you are all in your head, you could be in a rough place, and if you have love, it can be beautiful.

The energy center for love is the heart, the chest: energetic warmth, a soft, radiant field. Essentially, the heart.

Light is the energetic expression of the Source, and in that way it is very close to love, but it is a visual phenomenon. Everything comes from light. You can meditate in light.

We are seeking to embody love. We are seeking to embody and abide in light, and really experience the light. Light is a little bit unknown to most of humanity, and yet it is the deepest part of us, which is strange. It is indicative of the Earth's evolution. I think in a few thousand years, or maybe even in 20 years, we might have the potential to be a light civilization.

Light is a feeling of such existential completeness that love is natural, intelligence is natural, wisdom and clarity are natural. Light is kind of the center in Raja Yoga, one of the four paths in yoga. Light is basically the path. It means the path of light and energy. Light is a deeper energy. There is also the Kundalini, which is a more manifest energy, less etheric.

What is the intelligence of light? Spiritual intuition, mystical cognition, and embodiment. It is an intelligence, a brilliance, in a way.

Think about somebody who is really multidimensionally intelligent. They are empathic. They have all the love, intelligence, intuition, and compassion, but they are also mystical. What could make you the fullest, most beautiful expression of the universe? Not to be ego. It has nothing to do with that. It is just to be your own personal experience of beauty, to do the right thing, and to help others feel a joyous existence.

The energy center is the crown chakra on top of the head, the light body, and an expanded field of consciousness, the causal body.

CLARITY, FREEDOM, PEACE, AND ENERGY

Clarity is a mind that is quiet, perceptive, and receptive. It is a mind that is present, has attention, is mindful, and is capable of listening.

Can you go out in the wind, in the forest, and really be present and feel? Do you have a clear mind, an empty, receptive mind? It is a very Zen quality. This is a kind of intelligence. I would say the third eye is one of the primary centers, and the heart and the navel in a way too, and the crown, all of them, but maybe the third eye more than the rest.

I am sharing my heart with you and telling you what I care about. I care about love. I care about light. I care about clarity. If I am missing my clarity, I am not having the best day.

Freedom is the ability to be true to yourself. “To thine own self be true.” Shakespeare said that.

What does it mean to be true to yourself? You have self-knowledge. These values are a part of being true to yourself. You know who you are, and then you are not limited by your attachments and aversions. You are able to know who you are and act on it, to speak up, to say what matters to you, and perhaps to face adversity.

It is to be beyond hurt and manipulation because you are free, free from attachment and aversion, from desires and fears, free to be true to who you are.

This is a kind of intelligence as well. The more you get into your energy, the more it will hurt to compromise yourself. Freedom will become its own reward, and you will not care if anybody likes you. That is a good place to be. It just feels so much better to be free than to be liked.

Eventually, you will find the people who like you for who you are, which is what you really wanted in the first place. This is the intelligence of integrity, self-knowledge, and self-reliance. You can think of individuals who really embody that, or archetypes, or even movie characters who embody these types of intelligence. The energy centers are the heart and the navel.

I love peace. I value peace. It is one of the jewels in the treasure chest. All of these are kind of like gems to me. We seek peace. Peace comes from aligning with the constants of existence. In peace, there is a sense that you can let go.

The constants of existence are our very being, which is unchanging, the eternal side. When all of the changing things are allowed to drift away, what is your true self?

It is also the constants of change and principled living. If you know what you stand for and live for, you can come to the end of your decisions. You just live for what you live for, and there is a sort of peace in that.

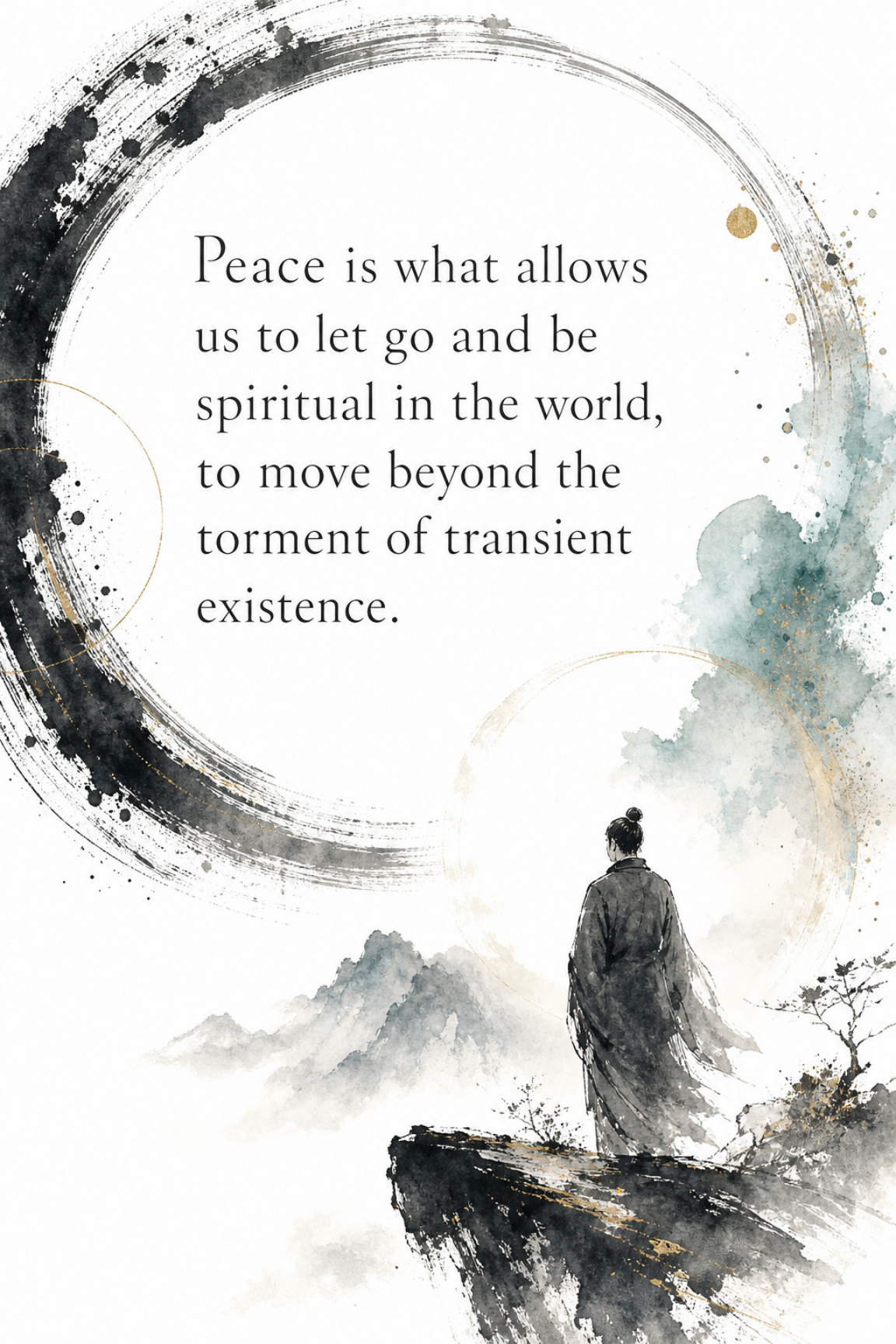
It is like a warrior who is at peace because they know they are going to fight for the underdog. They may or may not live, but they have a sense of peace because they are living for something greater than themselves. They are beyond those tormenting decisions, pushes and pulls, and all of that.

Peace is what allows us to let go and be spiritual in the world, to move beyond the torment of transient existence.

Dukkha is the first noble truth in Buddhism. It means there is a little bit of pain in being transient. It means the difficulty in life. Even on your best vacation, with the people you love, when everybody is happy, healthy, and together, there is always a sense that it will not last forever.

Buddhism acknowledges that. It is called dukkha, and the solution is the path to enlightenment. How can we live and transcend dukkha, to live with the wisdom that brings inner peace?

Peace is what allows us to let go and be spiritual in the world, to move beyond the torment of transient existence.



Peace also includes peace of mind: not spending money you do not have, having money saved up, and paying the parking meters so that you do not have to worry about getting a ticket. All the little things that allow you to let go.

Equipoise and equanimity are another form of intelligence. How equanimous are you? How wise are you? How at peace are you? That is a kind of intelligence. The energy centers are the heart, sacral center, third eye, and crown.

Energy is the power of life, the power to act, vitality. It is Tai Chi. It is the Kundalini. It is having cleared chakras, active chakras, to feel powerful, to feel alive and powerful. It is creative will, the ability to go and work for 16 hours a day if you want to, and to will a transformation in your energetic field.

Really, astral awareness is what I am talking about: subtle energy, regulation, and metaphysical awareness. It is like the light, but it is on the astral plane. The energy centers are the navel center, root center, sacral center, spine, all the lower chakras, and the Kundalini that rises up the spine.

Here is an interesting one that is a little less common to label, which is to have a well-structured mind. This is distinct from clarity. Clarity is a still mind, but this is a mind that can perceive the nature of quantum mechanics or the hypercube.

This is abstract logic systems, intuition, and structural insight. These are all energies of the frontal lobe, the frontal cortex, and the third eye. This is part of having that beautiful experience of life.

You want to know why E equals mc squared or what the Fourier transform is. You want to know mathematics, really know mathematics, not just be able to do the symbols or the techniques, but actually know it. This is a well-structured mind, a mind that comprehends, that sees nuanced form and structure.

ABUNDANCE AND SPIRITUAL ASPIRATION

Abundance, to me, is all about love. It is having what you need to do the things you want with the people you love, as an expression of beautiful intelligence, light, love, peace, wisdom, and all of those things.

If you do not have abundance, you cannot really let your soul soar and fly through life. You need to have the means to go to Hawaii, to make a home, or to buy the book you want. If you love guitar, you need to have that guitar to be the musician you want to be. If you love mathematics, you need to take a math class that aligns with you.

Of course, people can be greedy and all those things. That is not what we are talking about. We are talking about abundance so that you can fulfill the wish of your heart and be in service. It is not just about you. It is about the world being a beautiful expression.

We come into this life and have a transient formation of our existence. That is a part of love, to let ourselves live that destiny, that journey in our lives.

We value opulence, a well-ordered life in which we have the things we need, a refined life. I like the word opulence. Think of Mother Teresa. She was not living opulently, but she sure would have done well if she had more money for her cause, more support, more amenities, more medicine, things like that.

Refinement, order, and right manifestation are a kind of intelligence. Imagine the person you meet who has their life together. It is a kind of intelligence. Their clothes are dry-cleaned. Their house is clean. Their taxes are paid. Everything is in place.

It feeds back into peace. It feeds back into love. Abundance is relevant.

It takes courage to prioritize love, freedom, integrity, and peace. A lot of people are playing it safe. A lot of people are hiding. They are compromising all kinds of things. It takes courage to do this.

I am standing for clarity as a sort of defense, so we can know that we are coming from a good place. Abundance is our very right to cultivate for

ourselves in this world. Peace, love, and light are all very archetypal. Freedom, love, light, peace. These are very archetypal things. They are very core.

These are very spiritually consecrated values. The ultimate samadhi experience of Moksha would be all of them complete at the top. You are completely free, like Ramana Maharshi. That guy was dying, and he did not care. He said, "What difference does it make?" He knew his deepest self. He had just seen changing forms. It is deep love and all the beautiful qualities.

DANTIEN MEDITATION

Bring attention to the heart center, where we generate love just by focusing. Think of yourself as a bucket, and you are filling that bucket with the substance of love, a resource that you can have in abundance.

The heart is in the center of the chest, and you can use your will to bring energy, light, and warmth to that center. We are willing a transformation of our energy body. You can learn to do this. Be patient with yourself.

If you are capable of seeing the light, one of the ways to transform the energy body is to bring the vitality, the high-frequency energy of the light, into the energetic center.

If your mind wanders, remember why you are sitting here and what you can do to will a transformation of your attention field, your consciousness.

There are three Dantien. The Dantien are the Taoist energy centers, and they correlate with three of the seven chakras. The heart is one of them. It is the middle Dantien.

The third eye is the upper Dantien. The third eye is not only in the forehead, but in the frontal lobe. Hold the energy there.

Move to the lower Dantien. The lower Dantien is one inch below the belly button. There is an energetic vortex of a different order. It feels like power, our source of power, the power of a disciplined martial artist, one who is in command of their energy field.

Know that power palpably in the lower abdominal area. You have to find a way to awaken it. Feel a kind of integrity, a special, austere integrity, independence, spiritual independence.

Bring your attention back to the heart. Try to feel the whole spectrum now, centering in the heart, feeling how it is supported by the third eye's stability and the navel center's power. It is the tripod of your energetic being.

Then you can begin to really let go. Allow yourself to become absorbed by energy and light. Let meditation happen.



SIX PRINCIPLES OF BHAKTI

JULY 29, 2025

KARMA AND THE FRAMEWORK OF PRINCIPLES

Bhakti is the path of becoming enlightened through the heart or love. It is not a religious path. It is purely an existential pathway available to sentient beings, and it is my personal predilection because I enjoy love and the heart and everything related to those qualities of existence more than just about anything.

There are six core principles of bhakti. These are not only for bhakti, but they are very central principles. I have lived them and contemplated them, and I would love to share a distilled, empowering version of them. They also relate to karma. What is karma, and how does it affect us? It affects everybody.

Karma is a Sanskrit word, and it means action. In Western society, the actual nature of it is a little misunderstood. The mechanism of karma is this: our thoughts, our actions, and particularly the intent with which we take our actions inform our state of mind.

Do something nice, and you will feel good. Do something not so nice, and you will feel bad. Do something self-transcendent, and you will feel self-transcendent. Do some mathematics, and it changes you. Be meticulous in some way, and it changes you. Karma informs our state of mind.

Whatever our state of mind is determines how we perceive the world, and through synchronicity, we draw in likeness. What is similar to our state of mind will come into our world. What is not will be like radio signals that are not registered by a particular antenna.

Old-fashioned car antennas are a certain length, and they have a certain quality within them that determines their ability to pick up a signal. The signal they pick up could be anywhere on the spectrum. It could be AM, FM, any radio station. Everything else goes by because it is not reverberating at that particular frequency.

In synchronicity, we attune to and see all the things that are our frequency. Karma is the actions that inform our state of mind, and then we

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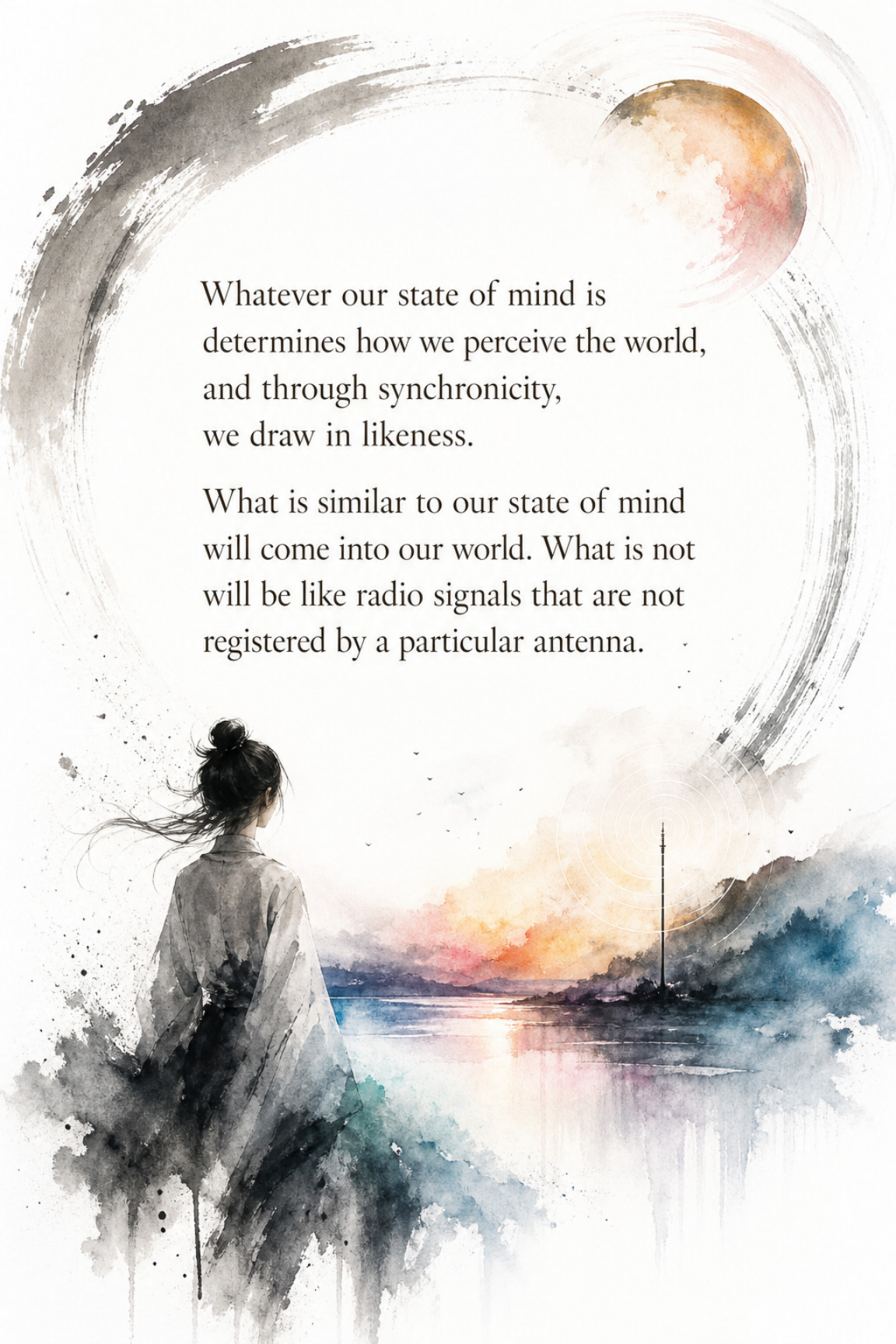
we draw in likeness.

What is similar to our state of mind
will come into our world. What is not
will be like radio signals that are not
registered by a particular antenna.



have those things come back into our lives through that synchronicity.

All of this is related to principles. Principles are distinct from values. At least in my semantic definition, values are the things we value, the things that are important to us. They are our jewels, our gold. Principles are the virtues, the ways we live, and the way we conduct ourselves.

Communities generally share principles. If you go to Japan, they have etiquette. They bow down lower to somebody who is older. In California, they do not really do that. There are different principles in different societies, and they act as a cohesive agent in creating a shared paradigm. These could be whole nations. They could also be families or communities.

I invite everybody to check in and ask, is that a principle I want to prioritize in my life? If it is, we can build a community based on these central principles.

KINDNESS, POSITIVITY, AND GENTLENESS

The first principle is kindness. Kindness is having benevolence and goodwill for the other person. Usually, it comes from a sort of detachment, from not being vested in that individual, but just wishing for them the best, what they want for themselves in the depths of their heart. Not superficially, but what they actually want for their happiness.

If you walk around with kindness, do not just assume it is an intellectual shift. Sometimes I feel that I have just found kindness again. I see somebody, and I feel real, genuine love for a stranger without even thinking. It is an energetic quality.

As you practice kindness, you can embody that frequency structure in your energy field, wanting for others what they want for themselves in the deepest, truest way, which ultimately is the happiness of freedom, the happiness of wholeness, the happiness of being kind.

The next principle is positivity. Positivity has a lot of dimensions to it. It does not mean ignoring the truth. It does not mean being blindly positive about everything. It is a way of relating to life that is massively empowering and changes the outcome. It also changes your field.

First of all, revolve around what you want. A lot of people complain. This is not good for energy. Resisting the things you cannot change and just complaining about them is indulgent.

Revolving around the things you want is very empowering. What do you want? Focus on that. Let everything else go. Try to resist the whole world, and you will never get anywhere. Revolve around what you want. Think of it as a planet going around a sun. It is centered on that.

Another dimension is optimism, believing that things will work out. If you believe that, you will live with that in the moment, and you will affect the outcome and generally cause things to work out. Believing is a transformative agent. Believe things will work out, because they can and they will if you really believe that in your heart and live in that.

Believe anything is possible. It blows my mind how many people do not connect with this one. If you believe we can colonize Mars, we might actually do that. There are so many naysayers in the world telling you that you cannot do this or that. Eventually, they are just about always proved wrong. You have to believe anything is possible.

Be grateful for what you have. Gratitude is a positive focus because you are focusing on your blessings and living in those blessings. You could have the most wonderful things sitting right next to you, and if you do not acknowledge them, if you do not feel them, you will not get to experience the benefits of that. Really marveling at everything you have, all the blessings, every moment you have, changes your energy field and changes your karma.

It is such an easy blessing for yourself because you get to enjoy the things you have instead of not enjoying the things you have. It makes perfect sense. It is more enjoyment.

See the best in things. Somebody dents your car. There is a silver lining in things. Maybe it means you get a new paint job. Maybe it means you become more detached from your car. Maybe it means all kinds of things.

Ultimately, in Buddhism and Zen and yoga, when we lose something, it is a gain because we become more free, less dependent on that thing. In life and in spiritual practice, what sets us free is a benefit. We can

generally find a way to see the best in things. We could also find out that we are going to get a whole new car, in which case it would not be about setting us free, but about another manifest blessing.

Radiating with brightness means to just shine. Shine on your face. When was the last time you smiled really big for no reason? When was the last time you had smoldering, glowing love emanating from your eyes because the sun was shining on you? Practice the energy of luminousness, of being radiant. That is a form of positivity as well.

The third principle is gentleness. Gentleness is softness with your energy. Hardness and resistance with your energy are not conducive to retaining the highest energy within your field.

By gentleness, I do not mean weakness. I mean the might of meekness, to be mighty in your meekness. A mountain is gentle. A mountain does not make sharp movements.

If you watch some of the wonderful teachers of the 20th century, some of them speak very slowly, but their words hold so much gravitas. Gentleness is a sign of a deeper power, knowing yourself and having integrity. Usually, when somebody has erratic, fast movements, there is something that is not happening optimally in the system.

Gentleness also has to do with kissing a flower, being gentle when you pick something up out of the fridge, or throwing something away. Do not toss your groceries in the basket. Put them down gently.

I have had people come up to me and say, "I love how you folded your blanket after your meditation," because I did it with gentleness and intentionality. Principles require intentionality. That is a fundamental. The intention is to be gentle with how I fold my blanket. Then I am going to feel gentle, and it is going to open my heart.

MINDFULNESS, INDEPENDENCE, AND GRATITUDE

The next principle is mindfulness. The lack of mindfulness is an epidemic in our society. You should really be on guard. You cannot just download the status quo. If you do that, you are going to end up not living as long,

not being happy, and having all kinds of problems. Look beyond society for the way you live your life.

Mindfulness is giving your full attention to what you are doing and doing it with complete intentionality. It means tasting your food when you eat, closing your eyes, tasting the food, and giving it your attention. Do not watch television and then suddenly it is in your stomach before you even notice.

Folding that blanket required mindfulness. I was doing it with gentleness, but I was also doing it with mindfulness. Mindfulness is a central spiritual principle. Without mindfulness, you are not going to feel, seem, or look to yourself, if you were to videotape yourself, very spiritual.

Think of a mindful individual in Japan doing a tea ceremony. They are so mindful. It is not always the most efficient in the immediate sense. It might take you twice as long to make dinner, but you will get ten times as much out of it because you will walk away with a state of mind that allows you to do ten times as many things. You are efficient. You are mindful. You are thinking clearly.

A lot of people run in circles, and that does not mean you are efficient. It just means you are erratic.

I love walking mindfully, when you are really getting into your energy. Maybe the most important mindfulness is walking around feeling your chakras. It takes intention to continue. Do not just spend fifteen minutes, an hour, or two hours working on your energy. Do it all day.

When you are sleeping, you can actually keep working on your chakras. You can wake up and realize that you just spent three hours half sleeping and half doing energy work, and your chakras are going further toward a sorcerer-like power of enlightenment. You only have so many years to get there. Every year in our life, we can get further along energetically.

The next principle is independence. What I mean by this is very nuanced: spiritually, emotionally, and psychologically independent.

That means you do not need anything. Meditation is one of the greatest expressions of independence. You do not need your television. You do not

need your shows. You do not need your pills. You do not need your crutches.

There are so many crutches. People say they have their needs. They need this. They need that. They need the girlfriend. They need the boyfriend. There are so many needs that people simply accept as what they are. I would argue that we are way more independent than that.

Ultimately, we do not even need our body. We want to find the part of ourselves where we do not need anything. Nothing. We are complete.

Spiritual independence is something you have to choose. Most people go their whole lives satiating their cravings. But when you choose independence, you liberate yourself. You open yourself up to potential, integrity, and freedom. You will find that you can become kind, loving, and benevolent when you are not scared.

Give away your sense that you need to be good enough. If you are only happy when you have this idea of yourself as being good enough, then that is not independence either. It is a dependency on this image you have of yourself.

Stand naked to the unknown. Be absorbed to the point where you do not care if people respect you. You do not care if you respect yourself. You do not even think about it. You are just completely independent, like a child, ironically, who is not thinking along those lines. They are pretty free.

The more independent you are, the more you can give everything to your freedom, your art, and your spiritual practice. Independence is a very important principle.

The sixth principle is gratitude. Every time I feel a change, I feel gratitude. I stand up, but first I feel gratitude for this moment that will never come again, this one concurrence of uniqueness in life that is right now. I feel gratitude for it.

If I do not feel gratitude, I am definitely missing out. Sometimes I forget.

There is an unopened, beautiful juice in front of me. Wonderful. I am going to feel gratitude for this for a moment before I open it. It is sitting

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right there, waiting for me to consume it and enjoy it. Thank goodness I had the funds to buy it and the health to drink it.

COMMUNITY AND EMBODIED PRACTICE

You can adopt one principle a week, a month, or a year. You could try working on them all, but it is a major upgrade to your system if you start to live these principles.

Look around and ask whether people are living these principles. Most people are not being kind, grateful, mindful, and positive. When you do it, you act as an example. I do not think people fail to do it simply because they do not care. They are suffering from the lack of mindfulness. They are suffering from the lack of kindness. It hurts to be selfish. It does.

If I am surrounded by people who are immensely kind, maybe I will snap out of it and stop being selfish. Then I will not have to live in that sense of separateness and isolation. We can feel the unity and love of self-transcendent activity.

It is easier for us to travel together. We could go further if we had a lot of beautiful, kind people and beautiful, mindful people in our lives. Invite your friends to embody these things, practice these things, and make them a point of focus, cultivation, and priority in your life.

Yesterday, I met somebody who said, "I see you all the time. You are the guy who bows at the store," because everybody watches me doing that. But he loved it.

It is important to be independent. These principles really work together. Independence means you do not care what anybody thinks. Then you can be yourself, and you can be eccentric. But really, what is eccentric? You are not conforming to the greatness of our current society.

Every time I see somebody walking on their phone, not feeling out with their energy or noticing nature, it makes me dizzy because empathically I am picking up what they are experiencing.

Watch out for your phone. You can use your phone to empower you, or you can use it to really disempower you. If you spend the next ten years

walking on your phone, eating on your phone, never getting away from your phone, and scrolling for forty-five minutes on your phone, it is going to mess with your mind. Zuckerberg does not care. Zuckerberg will let you do that. It is our responsibility.

I am simply bringing these principles to our attention. The point is to hold them in our hearts as principles. We are part of a community that values them and shares them. I think that is a very lovely thing to have.

HEART AND LIGHT MEDITATION

Bring your attention to the heart center. You can practice the principles while you meditate. We are looking to get in touch with the heart or take the heart to the next level. We are attending to the heart, this dimension of ourselves energetically located in the center of the chest.

You can put your finger on your heart center, pull the energy etherically with your hand, or simply feel it. Give your attention to the heart. Allow it to be the center from which you look out at the world through your eyes.

Allow the heart to expand beyond the field in proximity to the body. A healthy field is one that is not confined to the body, but expands. It is almost as if you can touch the beyond, as if you permeate space magnetically. Perhaps that is exactly what it is.

Expand your heart field. Open your heart. We do this to generate love. Love is a substance that is accumulating within our field. Become a source. Change the world just by being an embodiment of it.

Listen to the sweet peace. You should feel empowered and vital. If you are capable, focus on the light a little bit and stay on the heart. You can gaze or just cultivate it from within with your eyes closed. It appears as a brightness, a luminosity in the field.

Open your eyes if you like, and keep doing what you are doing. Look at everything at once with a slight, blurry focus. Notice all the brightest points in the room. There is an ambient brightness that will become so brilliant if you stop resisting. Let it wash you away. Allow it to grow on its own.

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When we gaze, we allow our eyes to settle on a particular spot, but we do not concentrate on that spot. We use our peripheral vision, looking not only forward, but behind ourselves, feeling the whole body all at once. This is the faculty of attention that does not require the eyes.

The light is a visual phenomenon. It is not imaginary, but an actual, perceivable visual. It is also a feeling. It is multisensorial and transcendent.

You can infuse the body with the light. It purifies and loosens the calcifications of energy and stagnation in the chakras and the nadis, the astral tubes that connect them. Either stay on the heart or add light to the heart. Just feel into it.

Meditation should feel like an adventure, like a journey. Even if you go away completely and come back, you should feel like you had an existential catharsis.

Awakening should be really profound. It should be intense at times: intensely peaceful, intensely quiet, intensely energizing. There are all different dimensions of it. You can cultivate that quality of profundity within your being.

DHARMA

AUGUST 5, 2025



THE NATURE OF DHARMA

Dharma is a Sanskrit word. There is no English translation for this word that is fully encompassing of its meaning, and it is hard to know and grasp the esoteric nature of the meaning without meditation. Meditation helps you to understand what dharma means.

The best translation is perhaps truth or duty. Truth means the truth of what exists, the truth of what one is. Duty means, "To thine own self be true." One cannot truly move forward without being true to who they really are, and that actually is their duty.

Each of us has a unique predilection, a unique embodiment of existence. Some of us see the world as a choreographed ballet. Some of us see the world as mathematical perfection. Some of us see the world as structures and architecture. Some of us see the world as music and sound design. There are all kinds of ways that we naturally make sense of infinity, make sense of reality, and this is one aspect of dharma. It is your natural gift for making sense of life.

Sometimes we talk about sva dharma, which is your personal dharma. Sva dharma means, what is your art? What is your creative endeavor? It is something you would do for the sake of doing it, just because you love doing it. When you do it, you are at home in yourself. You are not doing it for the results of your actions. You are fulfilled in the activity itself, and the activity itself tends to grow. It evolves into mastery.

You also return to the basics, which is mastery. You keep getting better. You keep challenging yourself. For me, creating mathematical animations and visualizations through computer programming, challenging myself to get better and better, that is my art. That is my dharma. That is my joy.

When you center your life on this, your dharma is multifaceted. It is also the way you engage with the world, the way you serve the world. It is the way you earn your livelihood. It is what your social interactions center on.

Dharma has a more esoteric definition as well. When we do not talk about it in terms of sva dharma, general dharma is like the way the whole world fits together. There is a nice word that I like: everything is a concurrence. There is no separate nature. We all are part of one concurrence of the moments evolving as one uniform transformation, and we all are a part of that.

Some of us are intrinsically designed in one way. Your soul is intrinsically in a particular state. It is as it is, and based on that suchness, one must move forward in a particular manner. When you are doing your dharma, you are not frustrated. You are not bored. You are simply being existence, evolving blissfully through time.

When we are in a state of blissfulness and detachment, our dharma is a movement of love. It is a movement of freedom. It is what we naturally do. It is when we are pulled off of our dharma that we experience pain and strain, and all of those divisive qualities of existence.

When we are in our dharma, we are Michael Jackson on stage. We are Bruce Lee in the film. We are Mother Teresa in the mud with the babies. We are Nelson Mandela, standing for dignity and forgiveness. We are Gandhi, standing for truth and patience. When we live our dharma, we are Steve Jobs, creating beautiful, artistic versions of technology that are intuitive.

These individuals knew their dharma, and they lived it. It is never too late to find your dharma, because the moment you find it, your day will be better. We can find it by looking into our heart and asking what our heart really wants right now. Why is this moment not perfect as it is, fulfilling as it is?

You can see how dharma is related to truth, what you are and what is, and duty, having to be true to who you are. When you are in a state of humility, utter humility, utter self-acceptance, divine love, then you can see your dharma. You can abide by it and follow it because you are not clouded by the impressions of society, by untruth.

Dharma requires a degree of clarity. Meditating on the third eye helps as much as meditating on the heart, because the third eye helps you see

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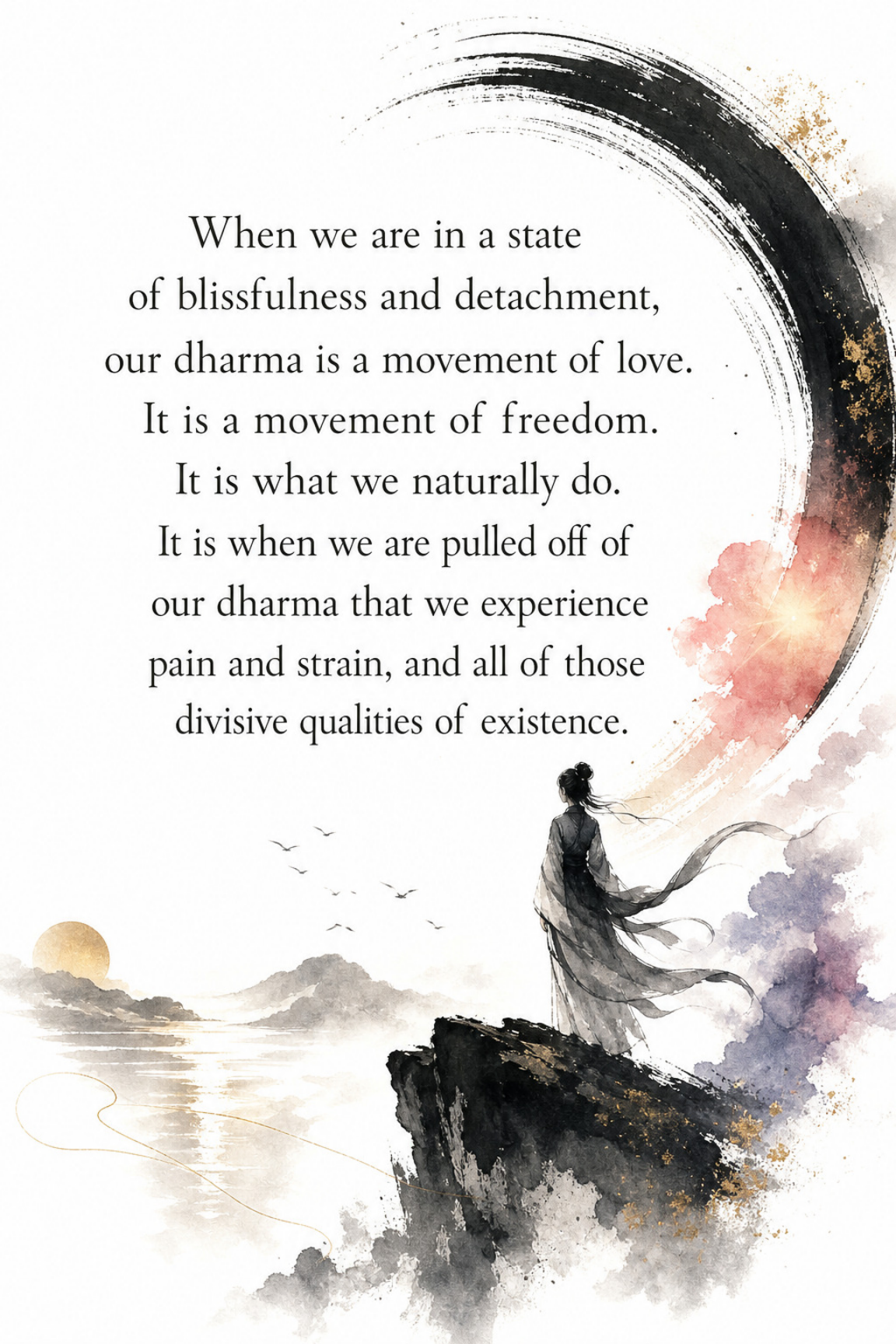

with clarity. You need to get the cloud and fog out of the way so you can see what it is that you are.

The heart makes you become what you are. The third eye makes you know what you are. Then the will, the navel center, helps you follow what you are, be what you are, and not be pulled off of your center. It is the will to maintain being true to yourself.

Dharma is as if you were to become completely without agency, choiceless awareness, absolutely spontaneous, completely aligned in every way, the perfect healthy mind. You would act in alignment with the concurrence of the universe, part and parcel with the whole. You would be dharma.

Dharma is goodness.

MEDITATIVE PRACTICE AND DHARMIC ALIGNMENT

Meditating on the dantian, which is the third eye, the heart, and the navel center, helps you with dharma. But the light also helps you with dharma. The light will purify and clarify your being to a degree that you can merge with the dharma.

One energy technique is mirror meditation. Sit in front of the mirror and gaze at yourself, looking in your eyes but not concentrating. Let your visual perception rest on your eyes, but look broadly. Look at everything at once, and allow everything to melt into the Shakti, into the light.

This is another way to meditate. Instead of focusing on the chakras, which you can do if you like, you can go right into the light and let the chakras be there simultaneously, without focusing on them much at all. The point is to hold everything in the light.

Sit in front of the mirror, look broadly, gaze at everything, and see not with your eyes but with your mind, with your attention. Attention can see everything at once. You can practice learning to see everything at once while the mind is in abeyance, not thinking, listening, seeing.

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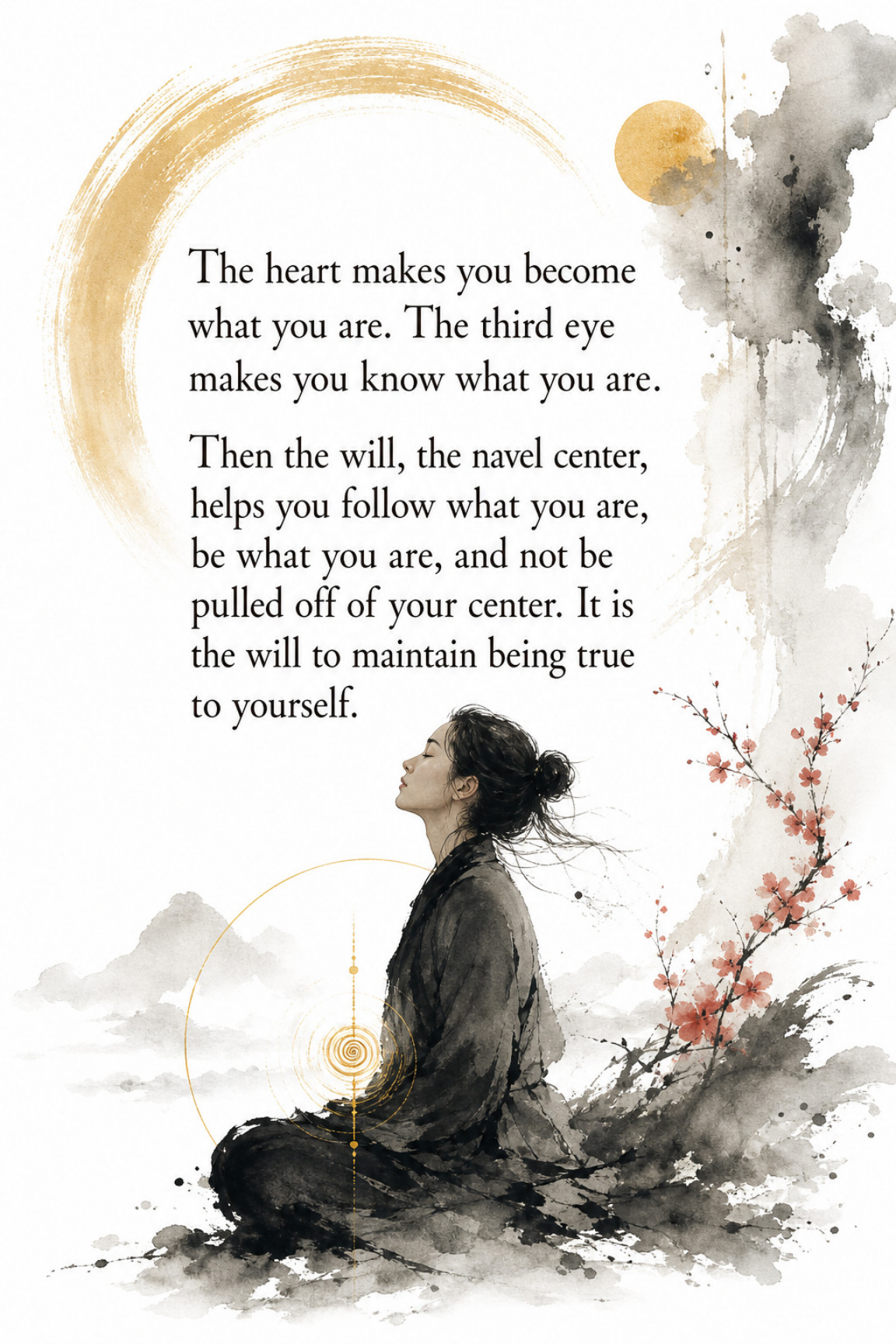

When you sit in front of the mirror, you may begin to see the light manifest. The light will grow. You will keep vigil as the light grows and evolves within you, and it will wash you away. It will wash you clean, so it will reveal dharma.

Dharma is challenging because you have to align your livelihood with your dharma. The more you become aligned with your dharma, the harder it is to veer from it. It becomes painful.

Your livelihood must integrate with your dharma, which means you must find like-minded individuals who value the same aspects of life that you do and be in service to them. This is one of the ways that we come together, and our dharmas overlap in a way, but each of us is very unique. We have a very unique dharma and gift, something really unique to us, a way that we see the world that we have known since we were children.

I knew math was in the stars when I was a child. When I was six, I knew it was there. I knew it, perhaps with more clarity than I retained for some time, until I recently regained it. We get clouded by society, by our sense of self.

MINDFULNESS AND INTEGRITY

Mindfulness is very closely related to the third eye, the navel, and the heart. If you divide your attention, how can you maintain all of this? It is like the audacity to think that you could walk a tightrope, juggle some balls and some pins, and write your thesis on quantum mechanics all at the same time. You cannot. You have to be very mindful to stay connected with the dharma, and it becomes more natural for you.

Perhaps it will become natural, but then you rest on your laurels. You will not be satisfied with becoming absent-minded. You will want to take it further until you will be mindfulness itself. Ultimately, in Sahaja Samadhi, we are mind.

Mindfulness means to give your full attention to what you are doing, but also to give attention with energetic awareness. Do things while feeling your heart chakra, while holding your third eye steady, while activating

your navel. Give your full attention to what you are doing, and do it with intentionality.

Be gentle. Be kind. Be positive. Be independent. Be mindful. Be grateful. How can we do all those things with each activity, cutting the carrots, steaming the broccoli?

Principles are the way in which you do everything. When you wash yourself in the shower or the bath, are you washing with gentleness and kindness, with heart, with energy, with dharma?

Mindfulness is required, and mindfulness requires you to keep your mind empty and still and listening. If you are constantly thinking about three things at once, if you are dividing your attention, you are not listening, and it is a morbid state.

One must be very on guard to the possibility of this, especially in a society that pulls and encourages it, because everybody is not valuing emptiness and silence, stillness. It is essential.

How do you go into a deep meditative state if you have been thinking all day? If you have been divided all day, you are going to sit, and it is going to take an hour just to begin meditating. I have to sit for an hour just to start meditating if I have not been practicing mindfulness throughout the day.

It takes a lot of things to come into place to be true to yourself. The freeway goes one way, at least the one side of the freeway, and you are going, and you cannot do a U-turn. You have to keep going, and that is the dharma.

You can be a minority of one, but it is more challenging. You may end up an ascetic. You may end up like Gandhi in jail and all kinds of things. It is a challenging life. It is important to find like-minded, kindred spirits who will value these spiritual principles.

CREATIVE VOCATION AND INDIVIDUAL EXPRESSION

If you are looking for your dharma, there are many people who do not know what their dharma is. Everybody has a dharma. There is having your

dharma, and there is living the dharma. What is it that you are supposed to do in this world? What are you?

Usually, you could say, I am a dancer. I am a painter. I am a poet. I am a mathematician. I am a sound engineer. I am an entrepreneur. I am an architect. I am a physicist. It is usually a single word like that, and you can find it by simply looking and asking what you were continuously called back to throughout your life. Are you a social worker? Are you a humanitarian? What are you? An engineer?

Usually, that is the first step. But not everybody who is a humanitarian or an engineer has the same dharma. The way they relate to it is very subtle and nuanced and infinitely unique.

Elon Musk has a very specific dharma. His dharma is engineering, as far as I can tell. It is engineering. That is what he does when he does business. Steve Jobs is very different. Nikola Tesla's dharma was also engineering, but he was very much not business-oriented. He asked how he could harness the nature of electricity and magnetism to create devices for humanity. He was almost magical.

For me, I am a mathematician, but I do math in a very particular way, which is a sign of dharmic alignment. When you just do it, your heart tells you the way you should do it.

Usually, people who are very in line with their dharma are great contributors. They are very creative in the sense that there is a novel level of creation that comes through their being. It is as if the divine is coming through and being refracted in a prismatic uniqueness that gifts to the world the dharma of an individual who listened to their heart and had the courage to follow it.

Gandhi was like a lawyer, but he was so unique. What kind of lawyer is this guy? He is a lawyer who is like dignified integrity, and he directs it through politics in noncooperation.

Ask yourself, what is the common thread? Have I given myself creative freedom to completely engage in my work in a way that is so true to my heart that it may just shake the ground? In what way have I perhaps been holding back my gifts of unique insight, conforming to what has been

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done, limited to what others can envision, rather than listening to my own inspiration?

That is a key word for dharma: inspiration.

This is an ongoing exercise. I have a little bit of an artistic crisis on a regular basis, and I ask myself whether I am just creating for others or creating for myself. Am I doing it based on what I am familiar with, or am I listening to that unique inspiration and voice in my own heart?

I ask myself these questions, and I am very concerned with them when I work. Am I just becoming a parrot, or am I being a channel of God? There is a whole spectrum there. These are the challenges of an artist, the challenges of one who has consecrated themselves to the dharma.

If you really accept this, you may find yourself having to change your life in ways that are challenging. I was perfectly comfortable being a tutor and teaching K through 12, helping with homework and test preparation, and I was very good at it. When I started to say this was not enough, it was a challenge. I faced awful adversity financially. People did not get what I wanted to share. It took ten years until anybody noticed me on Instagram.

It was horrible, but it was also not horrible, because I get to live with a radiant heart chakra, and I get to persevere and perhaps do something important, more important than just letting mathematics education drift in the same direction of corrupt mechanical memorization, which is essentially what it is.

CAREGIVING, MASTERY, AND PERSONAL JOY

There is such a thing as the caregiver. Dharma is also what you are supposed to be doing and what you should be doing right now, what you are best at, what you are naturally happy being. There may be more complexity to it, in the sense that there are different aspects.

What would I be if I were complete humility, complete love, and completely true to the moment, acting on behalf of the totality as a true expression of myself? What would I be doing spontaneously, with complete trust and faith, without questioning?

If you found yourself being a caregiver and a friend, then that would be your dharma. To give of yourself and make others the center is a spiritual principle unto itself. But there is another spiritual principle, which is to enjoy the thing that you enjoy for yourself. I think both are important.

I would ask myself, is there something that you could do for yourself? What would you do if you were by yourself? Would you think about being a caregiver and a friend, and study it and look at the nuances? Perhaps that is it. But what would you do if you were just enjoying your own activity?

I think it is important for a human being to do that. I think it revitalizes the spirit and the soul. If you only did that and you were not ever giving, that would be a problem too. But the fact that you have something that you love to do is important.

I encounter people who are beginners sometimes. They have always wanted to paint, but they are so scared that they never do it. Just start painting. Give yourself thirty minutes a day to paint. Draw a ridiculous picture that does not look good. You will become so great at it because you are doing it for the love of doing it.

There is this word, autotelic. It means, I do it for the love of doing it, and I completely challenge myself to go further and further because I just love it. I think everybody should have something they do for themselves, with themselves.

Here is the invitation for everybody. If you were to give yourself thirty minutes a day from now on to do something for you, where after ten years you would be really, really, really good at it just because of the consistency, what would it be? Not out of pressure, but out of freedom.

For me, it was the realization that I could sit down and code mathematics, study mathematical concepts that most people do not understand or care about, just for me. Yes, please. It awakens a power in you. More light comes through you when you do this.

If your dharma is architecture, what do you do? You build a school. Sometimes you give in the context of your dharma. Sometimes you give

just by listening to somebody talk about their problems. The mastery of the dharma helps you. It empowers you to do so.

If you are an Olympic gymnast and you are ninety years old, it is harder to do your dharma in the way you did when you were seventeen, but that does not mean you stop doing it.

You have to also make yourself the center because you are also the others. Your joy needs to be attended to. It brings peace.

MEDITATION AS HOME

You have to fall in love with meditation. It should be your joy, your home inside yourself. The more you do it, the more it has the possibility of being that for you.

Meditation is a massage from the universe. Free massages from the universe, directly.


THE WAY OF YIN
AUGUST 12, 2025

YIN AND FORMLESSNESS

The principle is yin. Perhaps you have heard this term before, yin and yang. It comes from Taoism.

In yin, we say, "I want nothing. I am everything." It is very much a paradox. By becoming completely empty, we identify with that eternal side of ourselves. It is a form of becoming transparent, without any form of resistance.

Usually in life, we go around saying, I have these needs. I have this life that I am attending to constantly. But if you could only become nothingness, the cessation of thought and the cessation of the center of self, you become everything. If you become nothing, you become everything in a different way. It is like the ambient existence becomes your very self when that small self goes away. Infinity becomes yours.

One time, somebody said, "You are like a window." There is a joy to being like a window, being completely empty. There is nothing that I am or that I am fostering that is able to give any form of resistance.

Resistance dissipates spiritual energy, but when you become like water, when you become very empty, you retain your energy and cultivate your energy. To be like water or like a window, without any resistance, these are all involved in the term yin.

There is also the strength of water, the strength of formlessness. We are giving away that rigid form for that formless essence. In doing so, we become invincible. You cannot cut the ether. You cannot hurt or deform water. These are the principles of becoming nothing in yinness.

What is fear? Fear is usually a thought. It is a response to what is. If fear stops, if the thought of fear stops, we transcend it.

In yinness, we become empty. We become nothing. Some of the qualities that you might embody are gentleness, speaking less, moving with stillness, and not really asserting yourself in social situations. You say less and want less, but it is very genuine because you find joy in the freedom, invincibility, power, and energy that come from this detachment.

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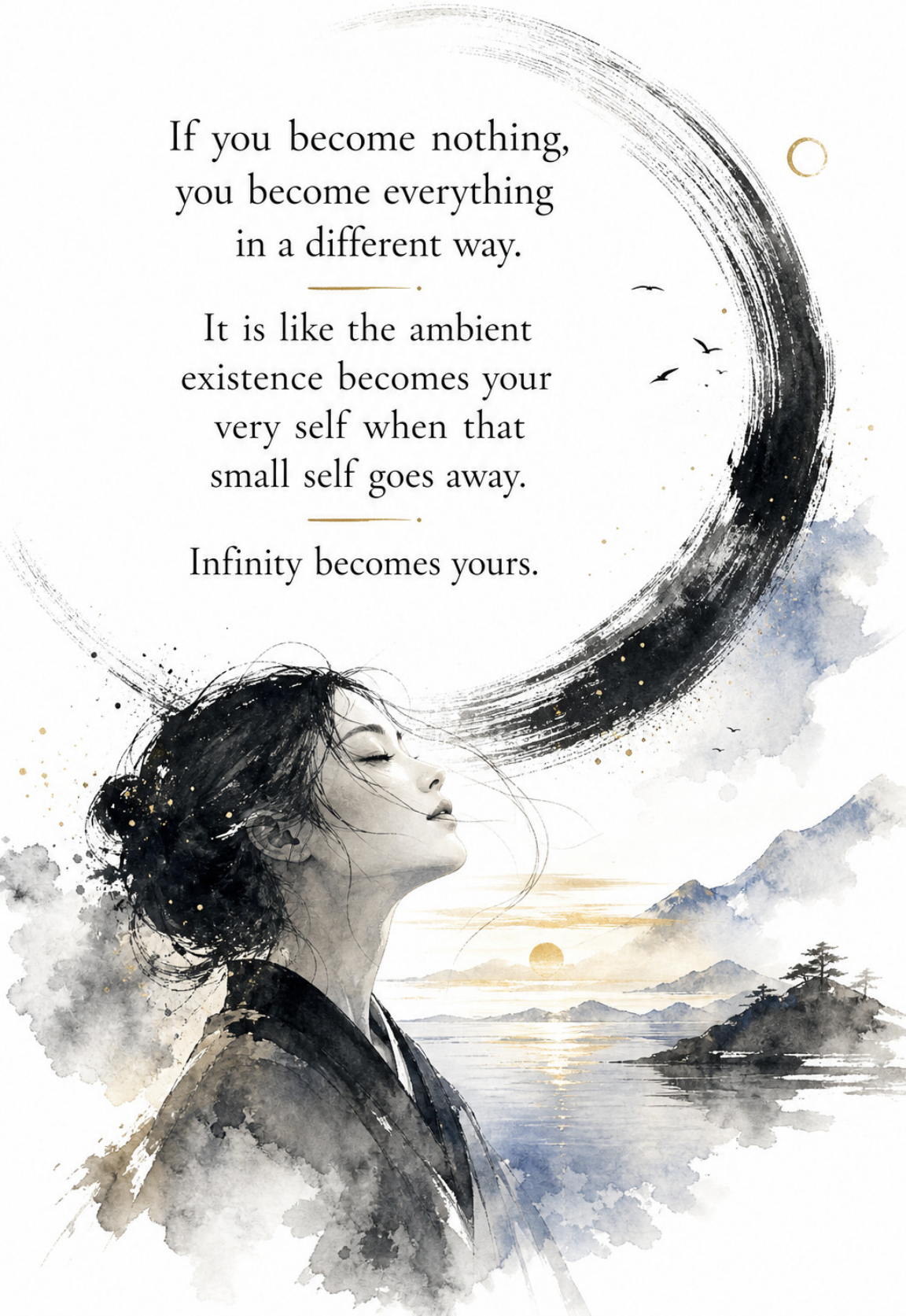


A yin meditation is when you become transparent. It is very different from a meditation where you are generating energy in the chakras. That is very yang. But in a yin meditation, you are becoming empty and going away, and this ambient power of the universe comes through you.

ABUNDANCE AND INTERPERSONAL BALANCE

Yin connects you to abundance because you feel that you are one with the whole universe. You are the whole universe. How wealthy would you be if you owned the universe? Well, you own the universe.

Think of it geometrically. A circle has a circumference and a center, but if it has no center, if we take the center away, the circle becomes infinite. It is an asymptotic expansion.

This is one of the ways to become enlightened. Yang helps you to clear your space. Sometimes yang meditation will clear the space, but once you clear it, stay clear. You are eternal perfection, perfection in the formless, in the essence.

Yin is not only a meditation practice, but it is very important in interpersonal relationships. In yin, you ask for less, you say less, and you do not have opinions. You do not have judgments. You really, genuinely do not. You have let them go. You do not want them. They are bondage. They are shackles to freedom. They dissipate the most precious thing, your spiritual energy.

This realization is really profound because, in the world of self-help books and modern psychology, there is an emphasis on the self, the me, me, me. You are emphasizing how you can fulfill your purpose, become what you want to become, and get the way you want to. This is the whole aisle of the self-help section of the library.

I think that is a little unevolved, because when you become yin, you become your truth. You become the integrity of freedom. You see and respond from nothingness, and therefore you respond from your true self.

There is that instantaneous response of integrity that happens in yinness, when there is no agenda, but only the truth of your heart

responding from freedom. These things can be practiced. It is nice as a theory, but the key is to practice it.

When you are out with friends, speak less. When friends are trying to decide where to go to dinner, let them decide. When somebody does not appreciate you, let them do that. You are infinity. You are eternity. Let it all go. Let the universe go on and evolve around you in the space.

Yin is very much the feminine to the yang masculine, but you want to be balanced. One can have issues with not being yang enough, but almost always, in Western society and globally, that is not the issue. The issue is that we need more yin in the world.

Yin cures anxiety. It cures all the dissonance interpersonally because, if you are yin, nobody can latch on to your nothingness. Nobody can resist your nothingness. In that nothingness, you become powerful, you become blissful, and you become love.

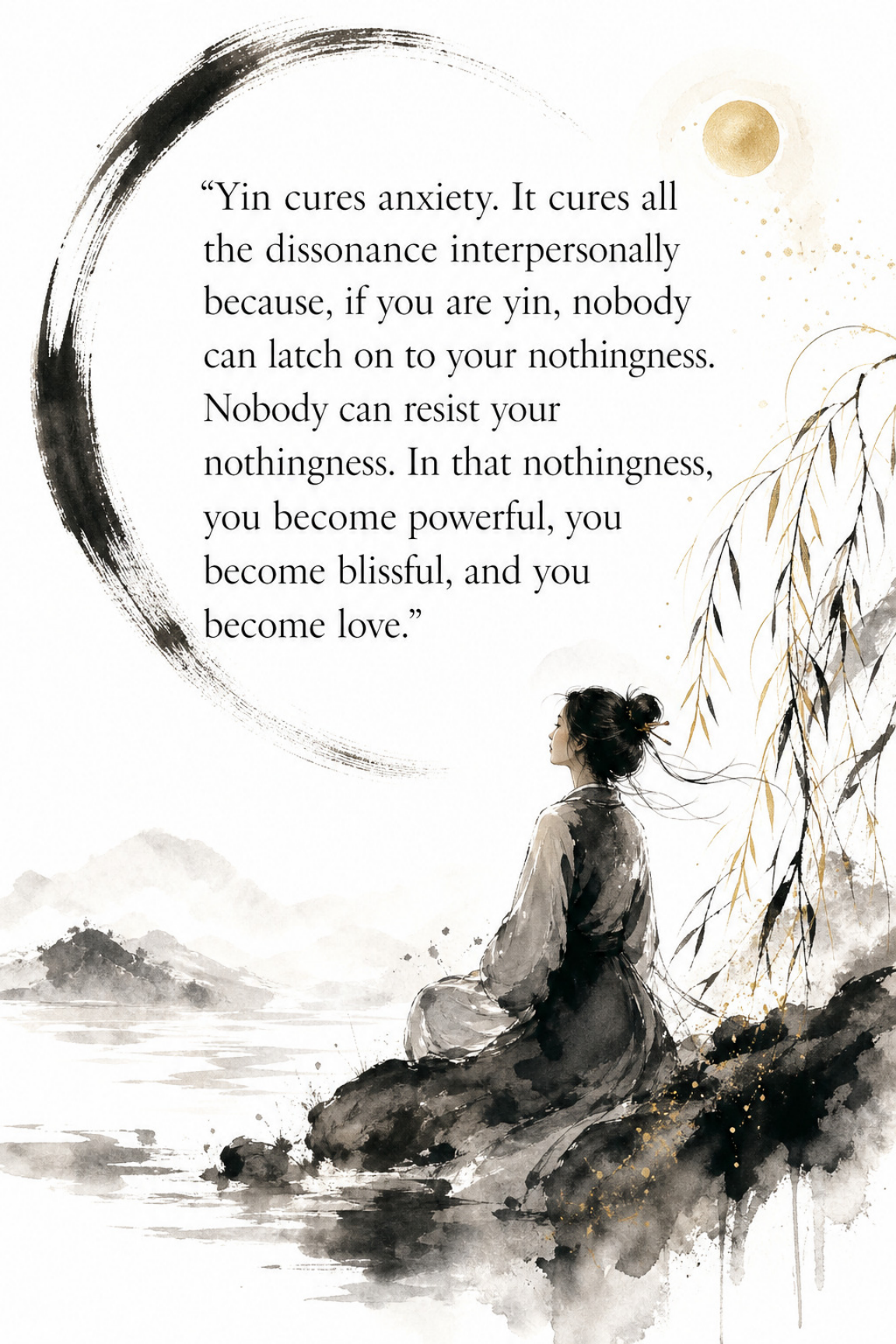
OBSERVATION AND CREATIVE FLOW

How can you be yin when your mind is so yang? You might say, yes, stop being fearful. Of course. That is more easily said than done. So how can you be yin now, immediately?

Simply observe your thoughts without response, without saying they have any value. It is a mirage. It is a mirage that you are creating. It has no reality.

Reality is floors, sky, and thoughts, but you are just observing the suchness of the thoughts. If you observe yourself, if you observe the feelings in your body, they slow down. That wheel of angular momentum that is turning with such ferocity will slow on its own. You cannot slow it because your will will perpetuate what you are. You are that wheel as the thinker. But if you simply observe, the wheel loses its angular momentum, and ultimately, eventually, you will get there.

There is an urgency, though. This is a little jnana practice, where through understanding we are saying, wait a second. I have been doing this self-help thing this whole time, and maybe it has been sabotaging me.


“Yin cures anxiety. It cures all the dissonance interpersonally because, if you are yin, nobody can latch on to your nothingness. Nobody can resist your nothingness. In that nothingness, you become powerful, you become blissful, and you become love.”

Consider that. Maybe it has not really been helping you. It has been hurting you. These are all things we have to consider on an individual basis.

When you do mathematics, if you do it with a yin energy, it is a completely different thing. I am stillness. I am not thinking hard. I am thinking softly.

How often do people say, think softly, you will get further? Think softly. Let the math happen organically. Let it reveal its next step. Get out of the way and let math do its thing.

This is something I have used for some of my favorite insights. It will help you retain and improve your state of mind while you are doing math, instead of dissipating energy through thinking hard, straining yourself, and being in resistance.

This is the paradox. My true self will channel the divine, and I will be creative. Flow state is cultivated through yin practice. It is not about compromising your integrity at all.

You really have to look at the nuances here because it can be a little risky if you decide to let everybody walk all over you. That is not what I am talking about. I am talking about letting go, letting things flow, moving into a state of acceptance, and navigating through life like water through a riverbed. That is a very different orientation.

What you get is that dimension of spiritual power. I think this is something that some people are unaware of. You can accumulate spiritual power inside of you. We have to plug up the holes, the things that cause us to lose it. You meditate and generate the power, but if you live your life without dissipating your power, you will get a lot of it.

It is that power you feel when you feel like you are flying. You get high on yinness, man.

Practical applications for interpersonal situations are to speak less, not talk about yourself, listen, be agreeable through your spaciousness, move like water, walk slowly, act softly, facilitate rather than direct, and hold your energy in. Think of the classic Taoist master. They are very yin.

GUIDED YIN MEDITATION

See if you can invoke yin by bringing attention to the heart and softening the energy field.

You may notice that naturally, we are not in a yin state. Our nervous system is in a state of resistance. This is a process of disarming and diffusing that resistance.

Gaze broadly. We want to invoke the light. Gazing helps us invoke the light.

Scan your body. Allow yourself, intend yourself, to release any form of resistance. Feel your spine softening, all your muscles softening, and your energetic field softening. Just do your best.

Observe the judgments. Become absorbed in the unknown, unknowingness, and the cessation of thought.

Bring your attention to your heart to make sure you are learning and emanating from the heart. Activate it and clear it. You can do that by putting your hands there.

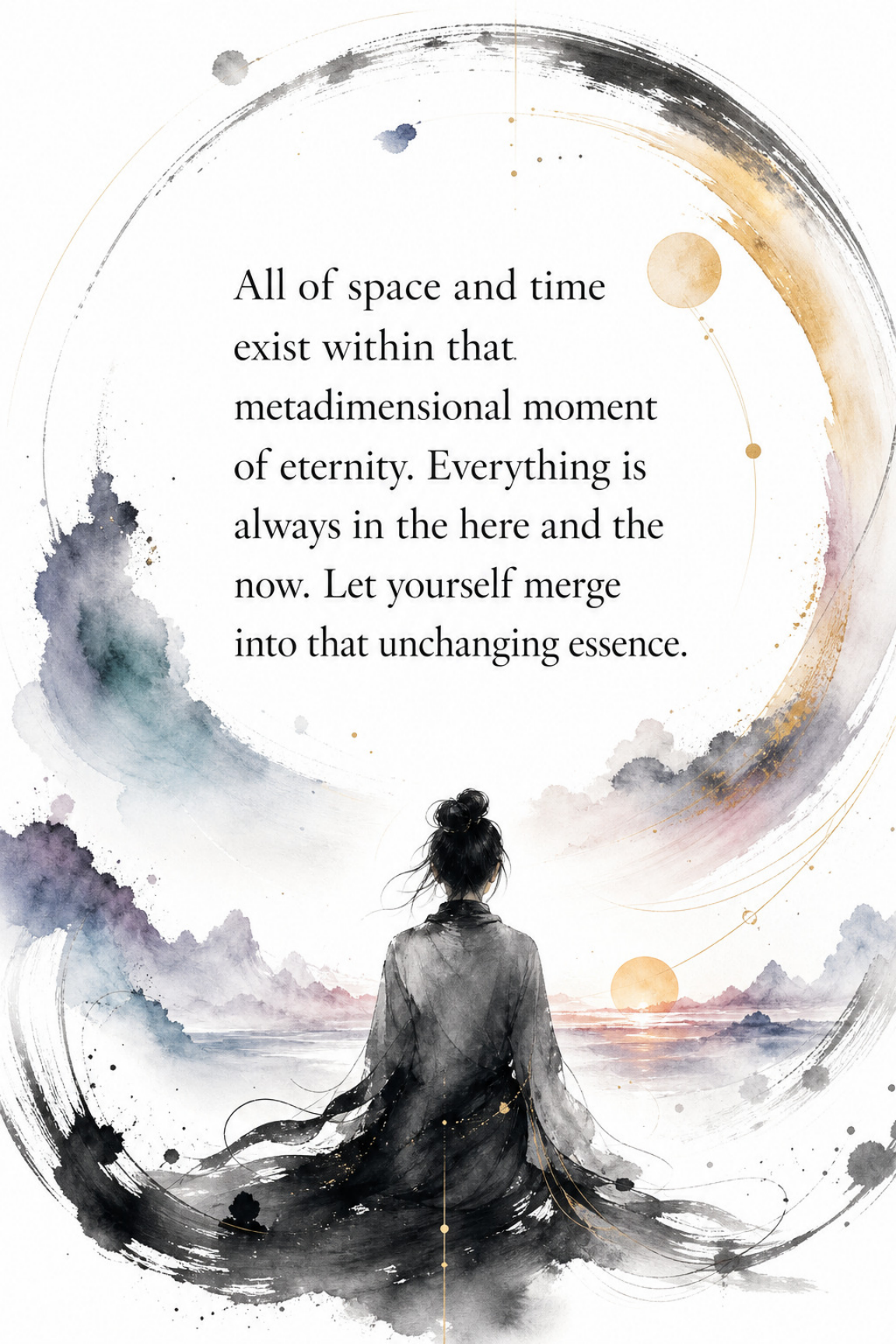
There is luminosity. Rest in that light. Try to become transparent. Stop asserting your physicality. Explore what that means. Stop asserting your body.

Become formless. All of space and time exist within that metadimensional moment of eternity. Everything is always in the here and the now. Let yourself merge into that unchanging essence.

If you begin to see the light, the luminosity, in your yinness, let it wash you away. Become the ether.

Intend emptiness and spaciousness, especially in the head and the nervous system. Become space. Physically feel that your field, your body, is transparent. If you begin to see the light, allow its brightness to wash you away. That is a very yin decision and action, energetically.

You find that everything is perfect, always was, and always will be in the essence. The light is Shakti.


All of space and time exist within that metadimensional moment of eternity. Everything is always in the here and the now. Let yourself merge into that unchanging essence.

If you are not in the yin feeling, you can simply observe without an agenda, without the response of trying to change. Accept yourself. Know yourself by observing yourself as you are, just to know. That knowledge empowers you, not that you need to be empowered.

From this yin state, we are very pliable, malleable. Bring your attention to the paramount energetic center, the heart chakra. From this freedom, from this openness, feel the warmth there. Feel the vitality there. Feel that you are knowing from the heart, not simply from the eyes or the frontal lobe of the brain, but from the heart. Let that be you.

"I am heart. That is my center."

That is the very meaning of heart. Let your kundalini and your qi attend to that vortex faculty known as Anahata, the heart center. The middle dantian would perhaps be a more appropriate name, since we are talking about yin and the Taoist paradigm.

REFLECTIONS AND INTEGRATION

Practice yinness when you are driving, when you are talking, when you are with friends, and when you are meditating. Just practice yinness. Discover what that means for yourself.

ENLIGHTENMENT

AUGUST 19, 2025



THE NATURE OF ENLIGHTENMENT

I am all in on enlightenment. You can go all in on enlightenment and be a little bit of an extremist in the most beautiful way.

Enlightenment is the ultimate discovery in life. As with any discovery, it involves the apprehension of something new, something profound, and something complete. Apprehension is limited by faculties and their capacity to apprehend, the ability to perceive, and the depth of one's capacity to experience.

Enlightenment is a discovery of the universe. It is the apex, the acme of discovery. You are discovering ultimate truth. It is a state of mind where the discovery itself is more than an intellectual epiphany. It is a deep apprehension of reality in a way that is very central to the human condition.

Rather than standing before something new, it is a matter of a shift in perspective, a shift in faculty, where you discover that this thing we were looking for was right there all along. It is like a fish discovering water. But the fish has to learn how to see.

Enlightenment includes a transformation of consciousness, where you see something really profound about what is right here. There are different gradations of enlightenment. Sometimes you have a glimpse of it accidentally. In Japanese, that is called a kensho.

Sometimes you have an experience of it of your own volition. Every time you sit down, you go into ultimate truth, and then you come back out. You can willfully do that each time. That is a higher level of enlightenment. Perhaps you might call that liberation, because you are liberated from the sense of separativity. In Japanese, that is called satori.

Then there is an even higher level of enlightenment, where you no longer go in and out of it anymore. You are always in that state. Sometimes they call it the natural state. You have gone in and out so many times that they have merged into one thing. You no longer have to volitionally try to

hold the state of mind. It is simply a part of you, and you can be eating breakfast or teaching a class and be in an enlightened state.

In yoga, these are named based on the different levels of samadhi. There is savikalpa samadhi, nirvikalpa samadhi, and sahaja nirvikalpa samadhi. There are different ways to talk about it. Sometimes they call it a jivanmukta, which is a realized incarnate being, or somebody who has experienced moksha, which is liberation. There is language for this. English people just say enlightenment or liberation, which is a reflection of the depth of consciousness of the society and the language. Language always reflects the consciousness of a society.

Enlightenment is the hardest thing in the universe to do. It is also the most rewarding, because what you are doing is overcoming the strife of the human condition, which is that we are separate, we are isolated, and we are transient.

In enlightenment, you become unified. You become eternal. There is a shift, and you realize the ultimate truth, which is that you are actually eternal, that you are actually one with all.

RELIGIOUS ORIGINS AND SPIRITUAL PRACTICE

All religions, essentially, are founded upon an interest in enlightenment. A lot of times they veer from that initial intention, and they become all kinds of other things: organized belief, political doctrines. But originally, the teachers who gave rise to these religions were seeing this truth, and they wanted to share it.

They found something beautiful that is true in the universe through themselves, and they wanted to help somebody who was stuck and enclosed in an illusion. They wanted to help us wake up. If you read the original words of the original prophets in each religion, I think you will find that they are essentially talking about that. They may be misinterpreted by all kinds of non-enlightened people after the fact. It is always good to read the words of an enlightened being.

Enlightenment comes from meditation. It also comes from mindfulness. In meditation, we go into the light and we dissolve. What is the light? Light is to us as gold is to the gold statue. It is our essence. It is what we are made of.

We are dreamers. We are cosmic dreamers. Space, time, matter, energy, and mathematics all exist within us. But who is dreaming the dream, and what are they made of? Ontologically, what is the substance of the dreamer? It is light.

When we melt ourselves into that primordial substrate that is known as light or shakti, we dissolve the impurities in our being and return to the perfect essence from which we came. That is real, powerful meditation, and there are different ways to do it.

Sometimes you will read an enlightened being talking about meditation, and they will say, "Just ask who you are. Who am I?" If you do that right, you will find that you are made of light, and then you are beyond. You are the source of the colored light, or even the clear light, and there is this realization that happens. You are trying to return to the non-transient, eternal self.

Enlightenment comes from meditation, and it also comes from mindfulness, which means that when we are not meditating, we are very mindful to do what we can to stay connected with the greater level of consciousness. You cannot meditate for five minutes and then be absent-minded for the rest of the day and expect to become enlightened in your lifetime. What is really required is a very big commitment.

Mindfulness means, ideally, that you are walking around in the light always. You should feel it. You should be doing things with your full attention, strengthening your attention field. You should be concerning yourself with all the many dimensions and complexities of liberating yourself. You should not be exposing yourself to information that causes confusion in the mental field. You should be considering the implications of certain psychic exposure. There are millions of things that you can consider to maintain your progress toward awakening.

Light is to us
as gold is to
the gold statue.

It is our essence.
It is what we are
made of.



This is why some people move into an ashram and give it their all, all twenty-four hours a day. But I think it is better to do it in the world, because in the world you are challenged. You are not insulating yourself in a way that may produce a greater state of consciousness but have some artificial elements in it. The question is, can you find yourself in the world and continue to make progress or maintain that state?

A sabbatical may be a good thing to do, because you can get yourself a little more free. Once you are up, you can go back into the world empowered and maintain it. One of my teacher's teachers said, "You have to turn your back on the world for a time, and once you have renewed yourself, you can then turn back and engage with the world." A lot of times people go through an initial time where they are a little more isolated. You can do it in a graceful way, or it can be a rocky journey as well.

JOY, FREEDOM, AND DHARMIC ALIGNMENT

Enlightenment is not an austere practice in the sense that it is not nihilism. You are not becoming bleakness and austerity in an unpleasant way. Enlightenment is giving yourself the greatest joy. It is the greatest joy, the greatest happiness, and the greatest love. It is a remedy for most psychological pathologies. It is a remedy for basically everything.

When you enter into the state, it is such ecstatic, overflowing contentment. Where people seek in vain to find happiness through things and circumstances, enlightenment brings it directly through you.

But here is the paradox. That is not to say you do not have those things and circumstances. Once enlightenment starts to grow in you, your life will become more true to the wish of your heart. You will not get the things that were superficial, but you will not want them. You will be living in alignment with your heart.

If that means you have the greatest guitar because you are a guitarist and that means a lot to you for living your dharma, then you might have that. If it means you toil in the mud with Mother Teresa, then you might have that. If you are an entrepreneur, that might mean you are wealthy. If

you are a humanitarian, it might mean you are part of an NGO. It could be anything, but you are in alignment with your heart.

It is not austerity, but austerity helps you purge yourself of the things that are preventing it. Austerity plays a role in this, but ultimately it is simply following your heart.

As an expression of God, you go where God takes you. God says to do this work, and you have to do it. God says to be silent, to be nobody, and you have to do it. There is a great responsibility when you are willing to face truth. God tells through truth. We know the truth. It is not a big, booming voice. It is a knowing of what is correct, righteous action.

Enlightenment is a state of extreme freedom. It is not the freedom to have what you like. It is the freedom to be true to who you are. It is liberation from untruth, liberation from illusion, so that you can be what you are. It is absolute spontaneous action.

Freedom is freedom from the ideations of the self, the self-reflection that causes us to miss what is beyond the window and see only our ideas of existence. Reality comes into focus when we stop looking through the agenda of the concerns of the self and start acting from the freedom of the deep self, the true self, the knower, the be-er, the one who is free.

In enlightenment, we dissolve the self. We discover the baggage of the self, all the things that we carry that obscure these fundamental truths. Some part of us recognizes that we are not free, that freedom comes from emptying the contents of the self and abiding in the actions of love, in the spontaneity of the self-transcendent.

It is a state of doing what is necessary in total freedom, on behalf of the totality, without any sort of pathological guilt. You become that voice of righteous love that acts correctly based on what is true.

If you are a mathematician, you are not going to deliver pizza or engineer buildings, because that is what you are. You will serve in the way that is true to who you are. All of these things become very self-evident. What is the right thing to do? There is a lot of courage in it, but to do anything else would be to estrange yourself from dharmic flow, the flow of truth.

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We step into the currents of dharma when we live like this, and we must abide by the will of dharma. We are responsible to God's wishes.

Enlightenment comes from meditation. It comes from mindfulness. It also comes from contemplation. You have to get clear. You have to have a degree of lucidity where you understand life. If you are confused, it is hard to act from the foundations of confusion. You have to know.

This is where mathematics is actually really valuable, because in mathematics we get really good at thinking. You could use anything you like. It does not have to be math, and you could be good at thinking even if you do not know math, especially because of the way math is generally taught. But the whole idea is that you are super clear, you have a powerful attention field, you are super mindful, and you can go away. You can dissolve into nothingness and become your primordial source.

Religion is the study of cosmology. It is the study of the self. It is the remedy for a psychological issue. It is the remedy for every human being.

I am all in on enlightenment. Meditate, be mindful, be kind, study the scriptures in any form that they come, go into light, be humble, and give everything you have, not to the vanity of the superficial surface of life, but to the deepest calling, the deepest endeavor, the deepest aspect within: enlightenment.

EXPRESSIONS AND EXEMPLARS OF REALIZATION

People working toward enlightenment are necessarily all different, because in enlightenment every flower is different. These are not always shaved-head monks in ashrams. These can be people in the world.

There are plenty of unknown individuals who may be shaved-head monks in ashrams who also became enlightened, but do not assume that they did. A lot of times, ashrams do not have any enlightened beings there. It is a rare thing.

Some people are very overtly interested in enlightenment. They talk about enlightenment, like Sadhguru, Eckhart Tolle, Ramana Maharshi, Anandamayi Ma, Paramahansa Yogananda, Jesus, Buddha, and

Krishnamurti. You can see how they talk about it. Nisargadatta Maharaj and Ramana Maharshi write from a deep degree of certainty about it.

Ramana Maharshi said:

"Of course, God is required for sadhana, spiritual practice, but the end of the sadhana, even in Bhakti Marga, the path of devotion, is attained only after complete surrender. What does it mean except that effacement of the ego results in Self remaining as it was, as it always has been?

"Whatever path one may choose, the 'I' is inescapable. The 'I' that does the nishkama karma, motiveless action; the 'I' that pines for joining the Lord from whom it feels it has been separated; the 'I' that feels it has slipped from its real nature; and so on. The source of this 'I' must be found out. Then all questions will be solved."

THE PRACTICE OF DISSOLUTION

The energy practice is dissolution. We are not meditating on the chakras. We are trying to go away.

What does it mean to go away? It means you submerge yourself into the ocean of the real and become the unknown, unknown to yourself. Unknown means you are not thinking. You do not know that you are, because you are not thinking at all.

What happens when you stop thinking entirely? You do not even think that you exist. Imagine you cease to think entirely. This is dissolution.

Try to dissolve. Try to be nothing. Try to go away. Dust in the wind. It takes courage, but it also opens your heart. The heart opens. The heart is small because it is resisting. When the heart accepts, it expands. It asymptotically expands to the universe if you become nothing.

Astrally, you have your heart, your navel center, and your third eye. They can all support the dissolution process. The heart makes you feel at home, unassailably, no matter what happens. The navel center helps you will to transform the energy, and the third eye helps you maintain clarity. It helps you navigate.

Take a deep breath. Let out resistance. Surrender to the ambient power that you encounter, your own being. Notice all the ways you have been holding on to controlling.

Give yourself this moment. Become irresponsible. Become absorbed in the moment. There is nothing to attend to now. Go home.

Allow the light to dissolve you with its brilliance and brightness. See yourself as a child of the universe, innocent, beyond all of these spatiotemporal transformations. It is like returning to the Divine Mother, dissolving and becoming home, at home in the universe.

Be absorbed in the light, or bring your attention to your heart center. Think of what dissolving is, allowing destruction. It is a destruction of transmutation. To go from one formation to another, one must allow one to dissolve into the next.

Let the universe make you and unmake you, mold and unmold you. Let the ambient power of the universe move through you. You are that power.

What are you? When are you? Where does space come from? All of these questions break down the habitual, paradigmatic orientation, helping you return to the source.

Feel your heart radiate from your center. Let yourself be the center. Enjoy the sweetness of existence as it shines within you.

Initially, we create the conditions from which we can let go. More energy, more light, more heart. When you are in a place where you can dissolve, this is the difference between yang meditation and yin meditation. Dissolving to that degree is a very yin meditation.

We are clearing the energy. If you are so blocked up that you cannot stop thinking, and you are totally dense, you are not going to be able to dissolve into kensho. That is why kensho is very advanced. You have already done a lot of the work.

If you can have a kensho experience, if you are able to dissolve and do not need to do a lot of clearing, go ahead and do that. We are trying to go away. We come back, we go away, we come back, we go away, we come back, and then we realize that we are everything and we are nothing.

Sahaja samadhi, the natural state.

EXPERIENCES OF DISSOLUTION

When you go away, you do not go somewhere else. There is simply no you. It is not that you do not know where you were. There was nobody to be anywhere.

How would you know what happened? You would come back feeling renewed. You would come back with a sense that you had entered into an alternate state of consciousness and that you were putting your cosmic clothes back on. It is almost as if you took off the garments of personality, and you come back and re-enmesh with the illusion of individuality.

That is what it feels like when you come out of a kensho experience. It feels like an energetic purification and renewal. Doubting yourself might be natural, because this is not a very well-understood or considered topic.

In yoga, there is a god in Hinduism named Shiva, and Shiva is called the Destroyer. It feels like you are getting destroyed, in a way. You can also go through love, where you are becoming bliss. But the Destroyer is nice, because it liberates you for you. You cannot really do it. You have to let the Destroyer do it, or let love do it.

We are trying to describe something that is elusive and ineffable. It is like taking off your cosmic clothing. There is this clothing that says "I," and you take it off, and there is no "I" anymore. It hints at the idea that we know we are not our clothing, so are you your personality? If you can take it off, then what were you all along?

All that is left is that you do not even know you exist. And yet you do, of course, because you are still here.

It does not take fifty-one percent of people to shift the emotional atmosphere of humanity. If one hundred people became enlightened, or one thousand, I think we could greatly alter the current subconsciousness, because it is extremely potent.

We have to start with ourselves. It is like a garden. We have to work on our little patch, because only we can work on our little patch. Nobody can

When you go away,
you do not go somewhere else.
There is simply no you.
It is not that you do not know
where you were.
There was nobody
to be anywhere.



do it for us, and we cannot do it for another. We can only help them, show them the door.


KARMA
AUGUST 26, 2025

COMMUNITY AND THE STUDY OF KARMA

Sangha, satsanga, is important because it helps support us in our practice. We live in a world that is not very spiritually focused, for the most part. When you have a community of people who are studying the teachings together, we support each other psychically. It is really important to have sangha.

Karma is a Sanskrit word. It means action. But it is a deeply complex concept that is extremely integral to spiritual practice and the sentient condition of a human being. It is something you can start applying in your life today, and you will get instant relief from some of the ways we suffer because we do not attend to the mechanism of karma.

ACTION AND THE CULTIVATION OF CONSCIOUSNESS

Essentially, every time we do something, every action we take has an effect on our state of mind. If you drive like a crazy person to the store and honk at everybody, you are going to move into a divisive state of mind that is not very happy. But if you are like a Taoist sage and drive to the store completely detached, very graceful, with gentleness, kindness, mindfulness, and all the beautiful spiritual principles, then you generate that state of mind. This is an essential way of transforming your consciousness. Every action we take has results. It affects our state of mind. That, in essence, is what karma is.

When considering karma, we are more interested in the state of mind that results from our actions than the results of our actions. This is a giant transformation in the way we relate to life. Most people are doing things for the results, but if we do things for the state of mind that we enter into as a result of the action, we can become a beautiful state of mind.

For example, I have a banana peel. I just ate a banana. What am I going to do with that banana peel? I could mindlessly throw it in the garbage, or

I could place it in the garbage with gentleness and gratitude for the sustenance, for the food. This is an opportunity to feel gratitude. It is an opportunity to place it down, not throw it in. How does that transform how you feel when you engage with everything as if it is your beloved, even the banana peel?

The way we do anything is the way we do everything. If I love the banana peel and I am gentle with the banana peel, I may be gentle with the most important people in my life because I will embody that gentleness.

Karma is the cultivation of the energy I embody, making every action a consecration of divine intentionality, becoming a more sacred, beautiful, prophet-like individual with every banana peel you throw away, every bed you make, every dish you wash, every right turn or left turn you take in the car. Carry a thread of integrity through all actions, like a garment woven of the principles that we want to embody.

The fun part about karma is that you can bring a collage, a collection of principles personal to your predilection. Almost like an artist, you decide that you want to be graceful, or you want to be really austerely mindful. There are many different ways you can weave the way that you take actions into your life.

You get to ask: How do I want to be? How do I want to feel? How do I want to show up in the world? Not in my actions, but in the way I take my actions, the intention behind the actions. Karma is the opportunity to apply all of those principles, particularly kindness, positivity, mindfulness, gentleness, and gratitude. How can you make it not about the results of your actions, but about the way you do those things and the state of mind you enter through those actions?

Karma also has a lot to do with energy work. When you do things, you can pay attention to the astral body. How is your heart chakra? How is your navel center? How is your third eye? You can pay attention to the way your heart is evolving, the way the energy of your heart is structured in this moment.

Every action can be an exercise in heart chakra meditation. You can strengthen your heart field with every action. Karma is an opportunity to

practice your energy work from moment to moment, not simply during meditations, but between meditations.

To become enlightened, we have to meditate and be mindful. In mindfulness, we apply the principles of karma. That way, when we sit down to meditate, we are not in such a bad karmic state of mind that we cannot meditate for an hour. Instead, we go right into light. We go right into blissfulness because we have lived the day that way.

Think of karma as an inner momentum. When we act a certain way, we build an inner momentum that will have its own inertia. It will want to continue, and we will have to move its direction when we sit down to meditate. Between meditations, be mindful and consider karma. Then your meditations will be more profound.

This takes work. You can begin by picking one thing you do every day. Every time you sit down to eat, do it with such consecration, such mindfulness, applying all the principles you can, or maybe one at a time, and eat beautifully.

Eating has been, for me, one of the most important places where I practice karma. I like to eat and give my full attention to my food. I like to eat with gratitude. I like to open my heart, open my third eye. I like to feel the food with my mind.

I like to listen to the intelligence that the food embodies. A strawberry knows something about the universe. It is an embodiment of a kind of intelligence. A blueberry knows something else. You can learn from food by listening to the food. You are learning to love your food, to feel grateful for your food, and when you eat, you will enter into a more beautiful state of mind.

Speech is another important place to practice karma. When you speak, can you speak from the heart? Can you speak with gentleness? Can you speak in a way that makes you feel the way you want to feel?

I have worked very hard at this. I did not always speak the way I do. I do not always speak the way I want to speak, but I always try to remember, and I feel the karmic repercussions of how I speak. My teacher would

always say to me, “Instant karmic repercussions.” You do something selfish, and you will immediately feel the instant karmic repercussions.

Karma has a colloquial definition we should talk about: if you do something bad, something bad will happen to you. That is what it is usually thought to mean. Really, that is a simplification of a more complex metaphysical phenomenon and a mundane phenomenon.

When you do something kind, you enter into a kind state of mind. Kindness becomes the world you see. You see the world through the lens of who you are, through kindness. Because of that, through synchronicity, you draw kindness into your life. Other people who are resonating on that wavelength will gravitate toward you. You will essentially manifest the result of what you are.

Your actions bring back what you are, what you are becoming.

SELF-TRANSCENDENCE AND KARMIC MOMENTUM

There are two categories of karma. There is the karma that is selfish, that strengthens the center of self and separativity, and there is the karma that is self-transcendent, that dissolves the self and makes you unify with the totality.

When I kiss the banana peel and put it down gently, I feel that I am the banana peel. I am not exploiting it. It is coming through me, and I am giving it honor. I am honoring everything. That is not an action of selfhood. That is an action of self-transcendence. All of karma can be thought of that way.

If you are studying mathematics, getting stressed out, your ego involved, and doing it with harshness and a lack of acceptance, you are generating a state of mind that is not beautiful. Instead, you can do mathematics with complete self-acceptance, not creating a goal that causes dissonance in your field, but allowing yourself to discover the mathematics in a state of mind without resistance.

I have this question, and I do not know the answer. Wonderful. That is exactly where I should start. The very first thing you should be doing when

you ask a math question is not know the answer. You dive into the realm of that abstraction, and you start quantifying related concepts until the answer comes into focus.

There is no dissipation of energy in resistance. This can act as a formal practice in everything that you do. You sit down and do math that way. You may do other things that way as a result, but you practice it formally.

If somebody feels a lot of anxiety around math, this is an opportunity to practice karma and let go of that selfhood. If you were completely humble and did not think of yourself as important, or your math abilities as important, you would just do math. It would be a place of safety.

It is kind of fun to realize that you are not being humble enough. That is the problem. It is not that I am not perfect as I am. It is that, as a math person, I am not loving myself enough in my humility, accepting myself, accepting everyone's abilities in math, not comparing, all of that.

There is also the multi-life aspect of karma. When we incarnate, consider this as something that you can perceive directly and know for yourself, not as a belief system. When you are born, the world feels a certain way. Every child comes into the world, and they are different. Why are they different? They have different inherited karma. Where did that come from? I would say it came from their past actions and past lives.

Do not make that a dogmatic belief. See if you can remember your past lives. See if you can feel the connection between who you are now and what you have done. If you have had many lives as a monk, you might come in and be this magical child because you were practicing karma for many lives, being kind and doing all these things.

It is never too late to evolve your karma, so never feel that your past lives are looming over you, or that they are everything. You always have to do it now. Now is the opportunity. Now is the time to have a good state of mind and do things beautifully.

Blessing things is a very powerful thing to do. When you bless your food, you become aware of something with a certain attitude and intention. It is not always physical actions. It is interactions. In fact, it is more the interactions. The intention is the interaction.

You could sit down and bless your food. That is a very powerful transformation. You are benefiting profoundly because you are moving into a field of gratitude, a field of abundance. You are recognizing that you could ignore your food and be totally entitled to it. How are you going to feel if you do that? Not nearly as beautiful. You are cultivating a beautiful state of mind by blessing it.

There is also the field. We are all connected. Think of it like radio signals. When you improve your karma, you touch humanity, and humanity feels that. When you do it in that benevolent way, there is some mechanism. Physics may or may not understand it, but there is something you are doing. You are spreading good vibes.

There is a collective karma that we also inherit. Each one of us can move the needle in a more positive direction. We can cultivate our karma collectively, but it is important to recognize that, through association, your karma is also affected. If you spend time at the temple, where many sincere practitioners are, or with the sangha, you are going to be lifted. Your karma is going to be lifted. If you go into solitude in nature, you can do more with your karma because you are not facing the party line of resistance.

It is important to recognize the pressure from others. One great thing you can do is read books written by people. Then you are, in a way, cultivating your cultural exposure and lifting yourself. It makes your karma easier.

You do not need to hold a whole bunch of things in your head. That activity is not the activity of stillness, spontaneity, or freedom. Karma is momentum. Every action you take builds the momentum of your inner asteroid. You are an asteroid flying through space. You have momentum and inertia.

Karma is the inner momentum of your energy. Instead of trying to hold all these things in your mind, simply be beautiful every time with intention. All you can do is intentionally act with a particular attitude, with a particular intentional principle. Do that over and over, consistently, and

you will become different. Then, when you walk, you will naturally be mindful.

When somebody cuts you off in traffic, you will naturally forgive them or want them to go. Go, go, go. You must be in a rush. You will feel from love. There will be a different attitude. You want to move your momentum in a different direction. You want that parabolic orbit to start turning and turning.

SCRIPTURAL FOUNDATIONS OF ACTION

The Bhagavad Gita is a very special book. It says:

"No one can remain, even for a moment, without performing action. All are helplessly made to act by the qualities born of nature."

"He who sees inaction in action and action in inaction, he is wise among men. He is a yogi, and he is the doer of everything."

"Perform your prescribed duty, for action is superior to inaction. Even the maintenance of your body cannot be accomplished without action."

There is no such thing as non-action. Manifestation is action. Transience is action. As long as one is manifest, there is breathing, there is ATP production in muscles, there is evolution.

There is no such thing as non-action, but one can realize transcendental agency. One can observe the great wheel of Dharma as it is, as an expression of cosmic concurrence from moment to moment. It is impossible to renounce action. One must instead seek to see that action occurs of its own accord.

On acting without attachment to fruits, the Bhagavad Gita says:

"You have the right to action alone, never to its fruits. Let not the fruits of action be your motive, nor let your attachment be to inaction."

Actions taken that strengthen the ego with its agenda, the mechanisms of selfhood, produce isolation and separativity. Actions taken with humility, with sincerity, without attachment to the fruits of those actions, but rather as an allowance of the expression of the will of Dharma, acceptance of what is, acceptance of oneself as one is, and the natural

actions that can be observed as cosmic transformation and translation, as a true expression of oneself. This is the heart of integrity. This is the door to dispassion. This is the key to liberation.

One must neither be attached to the fruits of their actions nor to inaction, but rather to the results of Dharmic expression. Make it about the state of mind you enter into, not the results of your action, not the fruits circumstantially, but the fruits inwardly. Think of action as offering and sacrifice. I am taking action, but it is sacrifice. I am giving away my attachments.

One is essentially making action an act of devotion, an act of offering, an act of sacrifice. We are sacrificing the center of self, the ego and its mischief, to the faith and trust of our endowment for each moment of what is. Let every action, let every moment, be sacrificed. This is the key to freedom.

MEDITATION AND INNER ABSORPTION

Artists are very good at this. Artists understand that it is how they say the words in the song. It is how they move when they dance. They value an embodiment of an energy. A painter wants to share the energy in the painting. It is not the result, but the act that matters.

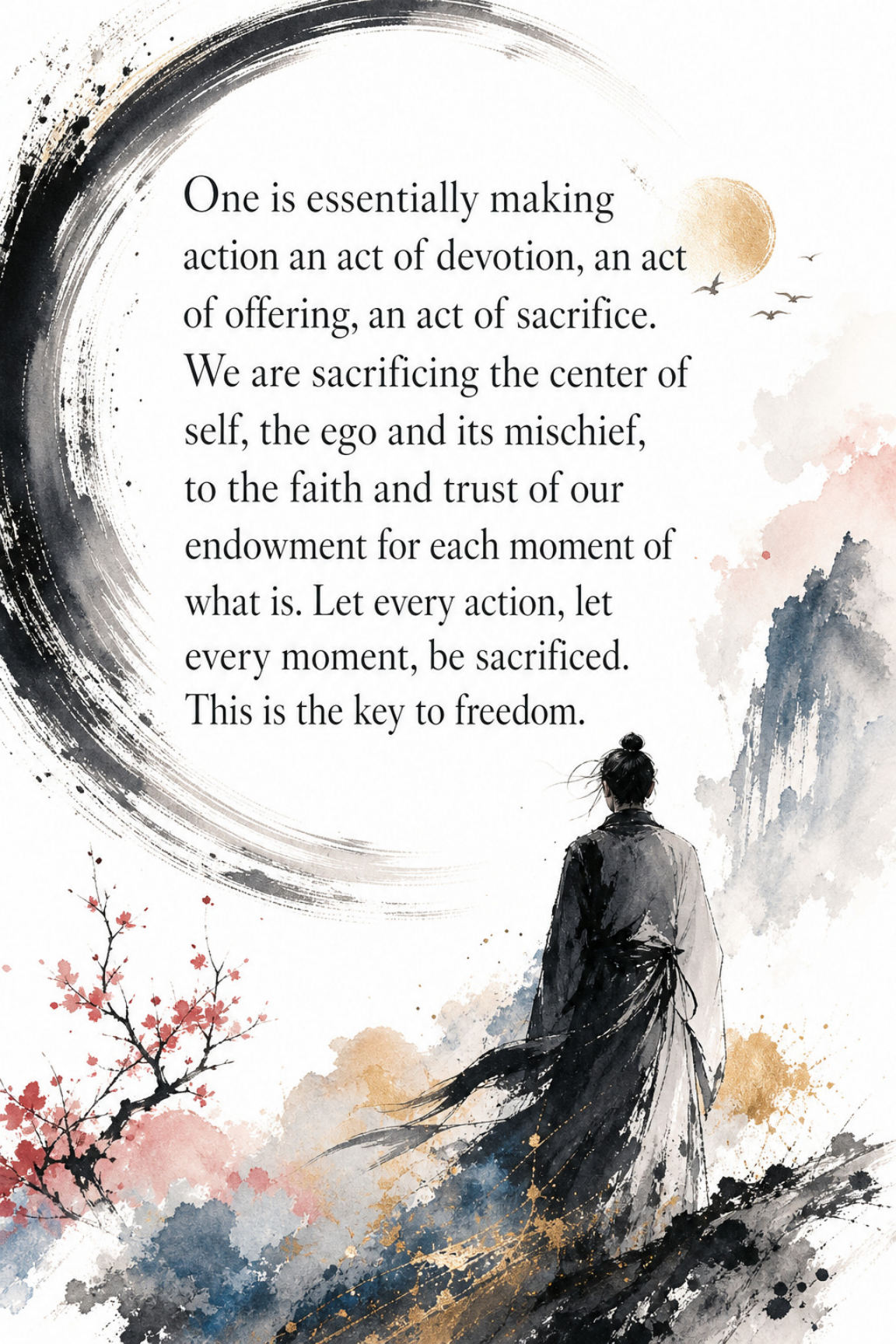
Bring your attention to the heart center. Just observe yourself as you are. Rather than having the intention to change, allow yourself.

The eternal side of existence is now and here. Let that eternity radiate. Who you are is now. The actuality, the reality. One can submerge into that, without the reflection, absorbed in the bliss of existence.

Open your heart to radiate from this place of Source, of absorption. Become a benediction to existence by being a channel, a window. Beauty is woven in the fabric of existence itself.

Let go of all your notions of self, past and future. They can only be what they are. In the truth, we are the bliss of existence.

We can uncover that truth. We let all of that encrustation on the soul crack off and reveal that divine, golden truth. We are the bliss of being. We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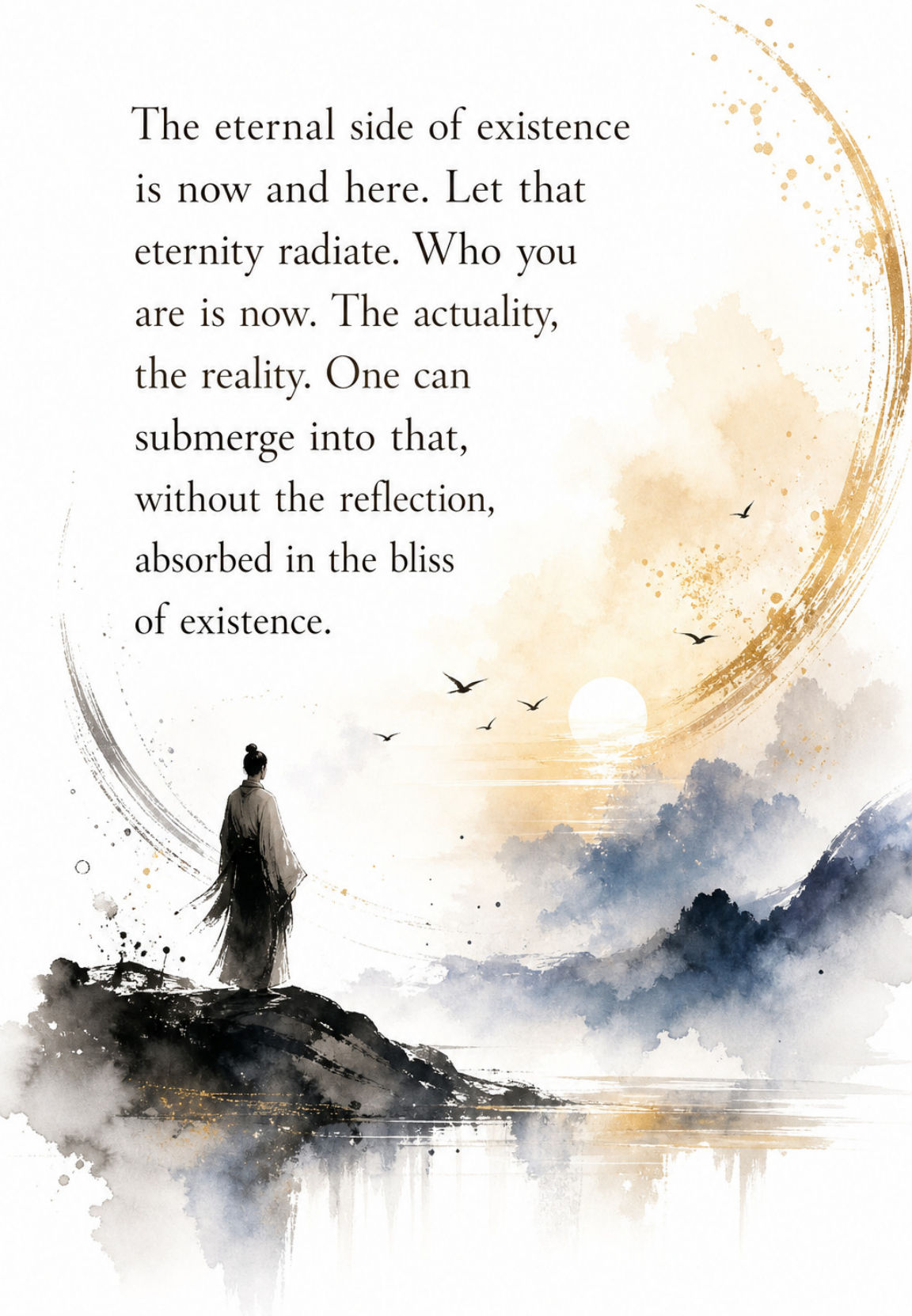


are the bliss of existence. It is our benediction from the universe. We are endowed with that.

The word gospel means the good news. The good news is that we need to do nothing. We just need to reveal our intrinsic nature of wholeness, completeness, divinity, sacredness. That is the gospel, as far as I understand it.

HUMILITY AND SILENCE

Essentially, in humility, we are becoming absorbed in the silence. That is not to say you should not understand yourself or contemplate these things, but it needs some balance. One of the things you can do is observe that a thought comes through. Do not chase the thought. Let it be.

In enlightenment, there are not any answers. We do not care anymore. We become the truth. We become dissolved and absorbed in the truth. We are not really seeking answers because all those formations dissolve back into their essence.

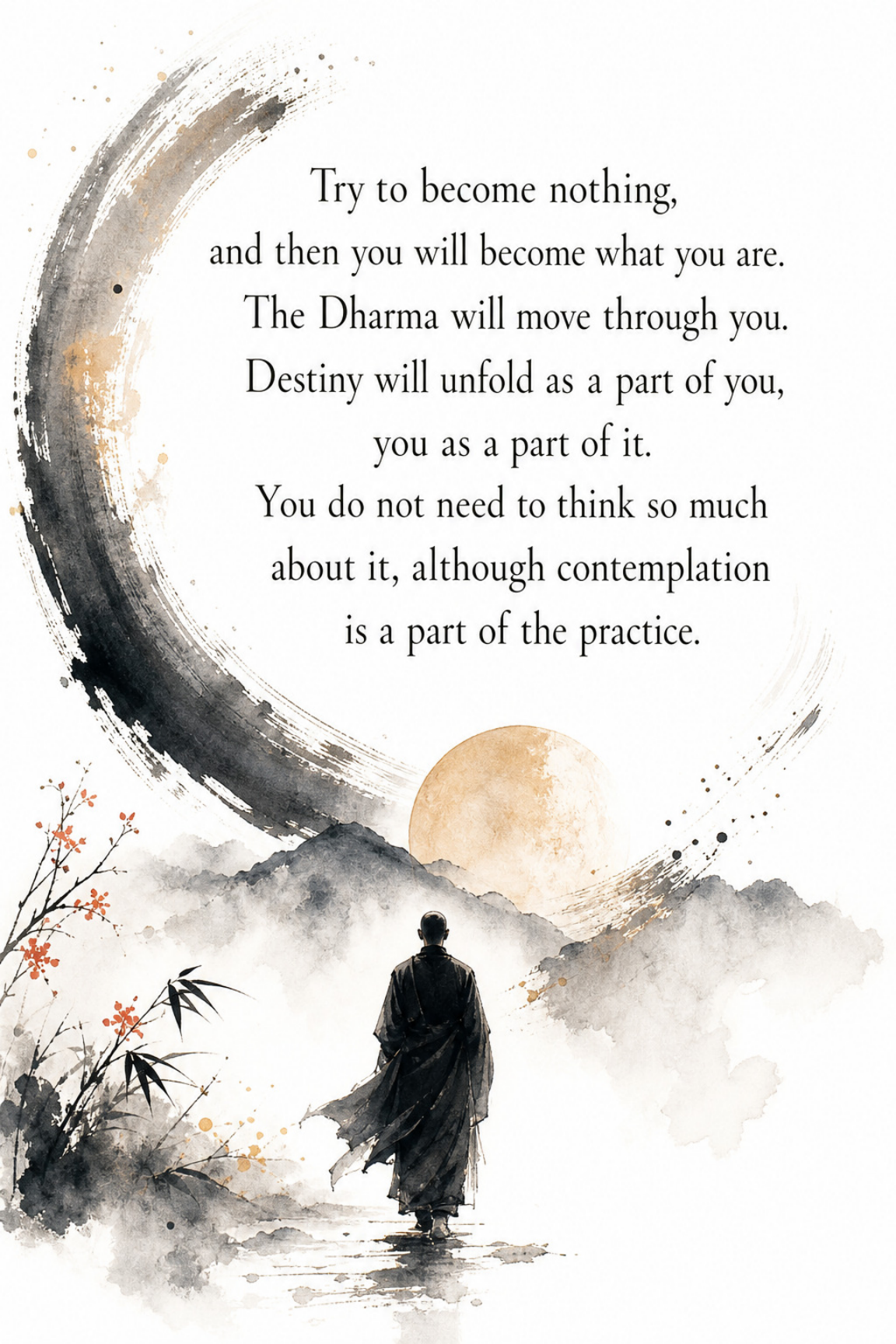
Sometimes you have to navigate the self, so you have to understand the self, but really what you should do is observe. Do not give it so much importance. Humility is kind of like, I am nothing.

Try to become nothing, and then you will become what you are. The Dharma will move through you. Destiny will unfold as a part of you, you as a part of it. You do not need to think so much about it, although contemplation is a part of the practice.

Observe the thoughts. Do not try to stop the thoughts with the thoughts. You will just reinforce them. Observe the thoughts and do not respond to them. Let yourself slow down. Think of it as giant wheels turning with angular momentum.

Stop pushing the wheel. That is all you have to do. It will slow on its own.

If you love the banana, if you love your car door handle, if you love everything that comes to you, you will be better at loving the most important people in your life, the people who need to be loved the most.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Let everything be a cute little guy. Personify it. Whatever it takes to open your heart and feel connected.


POSITIVITY
SEPTEMBER 2, 2025

MEDITATION AND ENERGETIC AWARENESS

Let the wheel of thought, the wheel of cognition, slow down. Bring attention to your heart. Freedom of being. Just be. Begin to generate love. Uncaused happiness. Realize the richness of your own existence. Feel the energy in the body.

I love it when meditation is a grand experience. It feels like galaxies are blowing up in your mind. Eventually, you dissolve into the galaxies themselves. It is a sexier version of meditation than most people think, if I am bold enough to use that word.

When you are surfing the landscape of your own energy, it is like riding that wave beautifully. If you are tapping into the qi, the kundalini, and the ambient cosmic energy available to all of us, you feel like you are riding a cosmic tsunami. It is destroying all the impurities, and it is a realization of your own intrinsic happiness.

Raja yoga is the yoga of light. The yoga of light, the yoga of energy, the yoga of kundalini. When we tap into the energy, it is a transformation of consciousness. It relates to everything, specifically intelligence. If your mind is empowered by your awakened kundalini, you can see anything more clearly. The truth is more apprehendable.

DIMENSIONS OF POSITIVITY

Positivity is one of my favorite principles. It is one of the key bhakti principles. Bhakti is the spiritual path of the heart, and positivity plays a powerful role in opening the heart.

For many years, I have practiced this. My teacher taught me positivity. He helped me evolve into more positive orientations and states of mind. I have delineated six key dimensions of positivity. Each one is significant. They interact with and support each other.

Try to feel not simply the words, but the energy. I am trying to share the feeling of positivity so that I can speak as a description of that feeling

instead of some calcified intellectual categorization of the feeling.

Boom. Positivity.

The first dimension is to revolve around what you want. Think of yourself as a planet. The Earth revolves around the sun. Its movements and actions are relative to the sun and informed by the sun pulling on it.

When we revolve around what we want, we keep our focus on the things we want to manifest, the things we want to change, the things we aspire to, and the things that inspire us. If you like blueberries, focus on blueberries. If you do not like canned food, do not worry about canned food. Just ignore it.

What you focus on, you become. If we look at our language, we will find that society is generally not practicing this. There is a whole list of reasons why one might not practice it. There is a problem, so I have to take care of it. But the philosophy is that what you focus on magnifies, and everything else falls away and withers in its lack of sustenance, which is your focus on it.

Focus on things that inspire you. Do not let yourself dwell in negative states of mind, but rather revel in beautiful states of mind, states informed by the jubilation and energy that make the heart expand. You think, I just love that film. I just love that food. I just love that person. Your heart expands.

It has a very direct, energetic repercussion in the heart space to focus on and revolve around what you want.

Contemplate the difference between pro-peace and anti-war. One who is anti-war will never get away from war. Even if there is no war whatsoever, that person will feel the need to make sure there is no war. Pro-peace people are always revolving around peace and bringing more peace into the space. It can be more peace and more peace and more peace, and they revel in peace.

I am not sure it is an absolute. There are law-enforcement dharmas. Perhaps one's dharma is law enforcement, or perhaps one is a martial artist. These paths are a little bit innately anti-negative, and there is not

necessarily something wrong with that, but it is the path of having to maintain vigilance. It is not the path of bhakti, so to speak.

Look inside yourself and ask whether you would like to be more positive in your focus. Revolve around what you want. That also includes using words that are positively focused. Every word has energy. I might say, I do not love it. I do not even want to say the opposite because I do not want to speak the energy of the other words. I do not love something is one way to reference the negative through an anti-positive. Everything revolves around the positive.

The second dimension is to be grateful for what you have. Gratitude is well known as a spiritual principle, but what is gratitude? It is a positive focus on what we are blessed with now, and an awareness of that blessing.

One could be completely distracted and immersed in something, unaware of all the blessings in one's life. Energetically, we will not benefit from those blessings unless we maintain a sense of awareness. We may be completely unaware of all kinds of blessings.

Every moment, you can feel gratitude. You can feel gratitude for the carpet. Two hundred years ago, we did not have carpets like this. This is a luxurious carpet. There is so much to be grateful for. Walk around with that knowledge and awareness of all the many gratitudes, not as a loud cacophony of ideas, but as a feeling: I am blessed, and I am in abundance right now.

Letting go of all sense of entitlement, we are pure eternity. We are pure being. Everything is a blessing. The air is a blessing. Being alive is a blessing. Where you set the line of entitlement can determine what you are grateful for.

If somebody feels entitled to everything, that person is not grateful. And who is the loser? The person loses out on their own orientation. They do not feel gifts. They do not feel that it is their birthday. Everything is a gift. They feel entitled, and they feel a lack.

You can do a gratitude practice and name ten things you are grateful for every morning, after your meditation, or before you go to sleep. They can be the same ten things every time, or they can be different. I always like to

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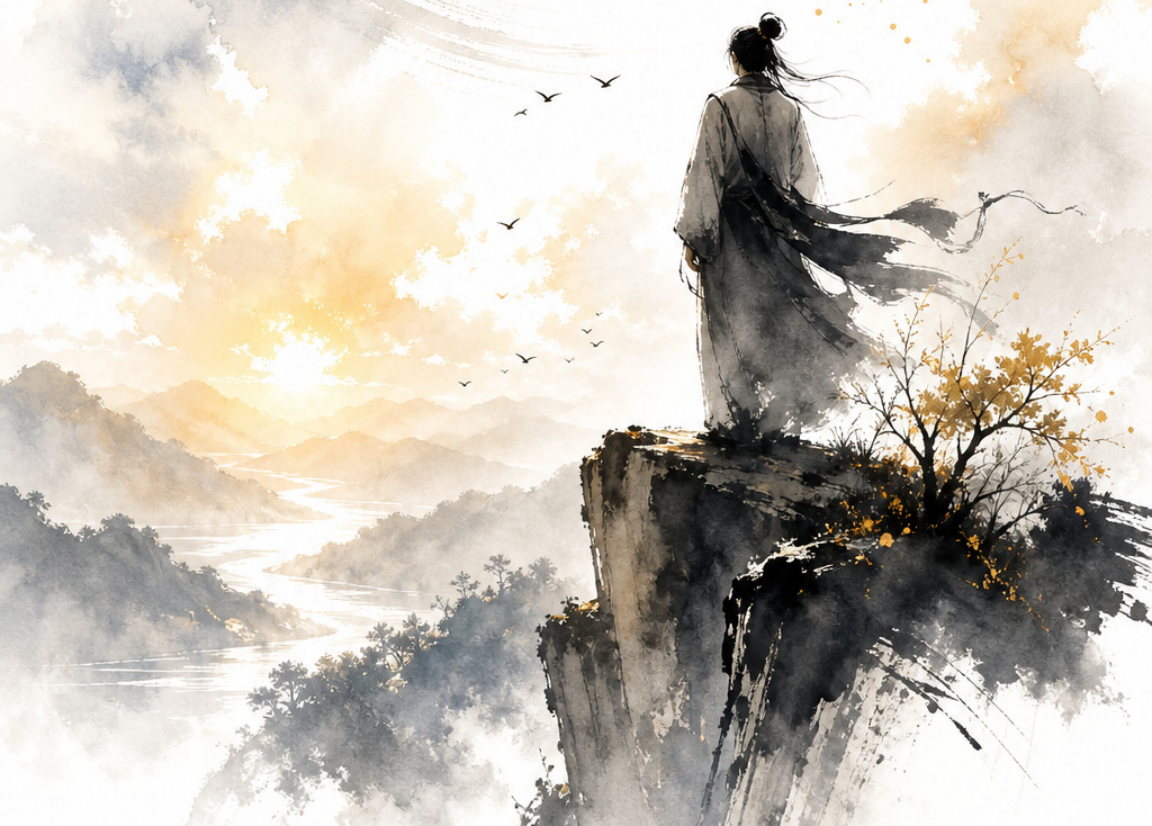

start with my mom. I am grateful for my mom. Everybody could start with their mom. No matter how wonderful your mom is, she is a good person to start with. Or your mom and your dad.

The third dimension is to believe anything is possible. This is a deeply positive orientation.

There are so many naysayers in the world. You cannot do this. You cannot do that. People always prove them wrong, because when you believe something is possible, you take the actions that make that possibility manifest. If you do not believe, you will not take the actions. If you believe you can be great at math, you might actually study math. You might actually get good at it. If you do not believe that, you almost certainly will not.

Believing anything is possible and then following your aspirations is a very powerful and positive thing to do. Anybody who says it is not possible, just push them aside. Ignore them. For whatever reason, they are attached to believing things are not possible.

If you believe we can colonize Mars, I am sure we will end up doing it. If you believe you can become enlightened, that is the biggest one. Can you become enlightened? Can you be like Jesus or Buddha, or a great rabbi? Can you be Muhammad? I would say that if you choose that, believe that, and persevere, all you need is the belief, the aspiration, and time.

You may believe anything is possible and still lose the opportunity. You might have one minute to live. You believe anything is possible, but you are obviously not going to manifest whatever it is. From a karmic perspective, it is important that every moment is complete unto itself.

If you believe anything is possible, you benefit immediately, whether or not it manifests. You get to live in the magic of possibility. You benefit from the freedom of believing anything is possible. You are not confined by some limiting paradigm.

It is not just about the results. It is also about the feeling. I feel I can become enlightened right now. Blessing. Immediately. Boom.

The fourth dimension is to see the best in things. If you see the best in things, you are developing a very mature orientation to life. Something has

happened, and you cannot change it. See the best in whatever it is. Use it to your advantage.

Somebody bumps your thing. Maybe you can get a new thing. Maybe you can become more detached from that thing. At the very least, you can practice detachment. You can learn to take responsibility for whatever happened and make sure it does not happen again.

Seeing the best in things means you accept that something has happened, learn from that thing, and make it an advantage. It is a mature thing to do. The alternative is to have a tantrum, to feel down about it, to not use it to your advantage, and simply make it more detrimental.

Perhaps it is not detrimental at all. Perhaps the universe is saying, that was not meant for you. It really was not. Something better was meant for you. See the best in things.

The fifth dimension is to believe everything will work out. Faith. Trust.

To walk around with a feeling that everything will work out brings a sense of equanimity that allows one to attend optimally to one's circumstances. If I believe everything will work out and I am sitting down to take a math test, then I am chill. Being chill allows me to meet the moment optimally. It also sends something into the field that makes things work out, and destiny unfolds within that feeling.

Really feel that everything is going to work out. I might be in pain. Things might be a mess. But feel that everything is going to work out. In fact, it is working out. This is just a part of the journey.

Life is a river between the riverbanks of pleasure and pain, joy and suffering. We enter into this dualistic realm. We have to accept that if we live on the dimension of pleasure and pain, we are going to experience different aspects of that polarity in life.

Everything is working out. Everything is going to work out. Whatever you are dealing with, give up the sense of agency that says you have to be the doer. Let the hand of karma and destiny hold you. Let yourself be held.

This is a very bhakti orientation. In bhakti, we say, I am an innocent child. I am not in control. The universe is holding me. It is very spiritual to do that. The universe is holding me.

Usually, I do not say the word God, but perhaps this is an appropriate time to say, God is holding me. Not a big person in the sky, but God as the goodness of life. Life is good. Life has me. Life is caring for me on some level.

Letting go is a beautiful, positive orientation. Faith.

The sixth dimension is to radiate brightness. Radiating brightness is less of a conceptual idea and more of an energetic state. It means to smile. It means to let your eyes shine with light and your countenance radiate compassion, goodness, and abundance from within.

This is a choice, and you actually get better at it. On a day when you are feeling bad, sit in front of the mirror and smile. Smile at yourself and try to radiate brightness.

When you are sitting in the car in traffic, what a great time to generate energy, to generate positivity by radiating brightness. If you practice the mystical meditations where you go into light, you can perhaps actually radiate the light of consciousness, the shakti, the causal energy of enlightenment. You can actually radiate brightness.

We are trying to find that uncaused happiness. Positivity opens the heart. It is a very bhakti perspective. All of these aspects and dimensions of positivity play a role in bhakti: faith, optimism, gratitude, positive focus, belief in possibility, radiance, and joyfulness.

Bhakti is one of the four paths of yoga. There is also a fifth path, which is hidden, the path of no paths. The four paths are bhakti yoga, the yoga of the heart; raja yoga, the yoga of light; karma yoga, the yoga of action; and jnana yoga, the yoga of understanding.

It is good to practice all of them, but I like to bring all of them together.

Positivity is not simply sticking your head in the sand. It is a real, productive, effective way of utilizing energy, building your energy, orienting your mind and your paradigm, and relating to life. If there is a resistance to it, one might ask why that resistance is there.

It is easy to get stuck in negativity, and it is hard to find your way out of it sometimes. That is why sangha is important, books are important,

maintaining the practice is important, and positive association with people who are positive is important.

HEART EXPANSION PRACTICE

In meditation, there are many subtle, almost esoteric ways of navigating consciousness. We are going to work with expanding the heart.

You can feel your heart chakra in your chest. But we do not want the heart to be small. We want it to be expansive. You can make the heart take the shape of the whole room, and it is absolutely wonderful. The heart field, the vortex of energy that centers in anahata at the center of the chest, can expand to fill the space.

I would argue that there is a phenomenal, physical quality changing there, whether it is electromagnetic or something unknown to humanity at this time. We are changing not simply our brain cells or our nervous system, but some phenomenal actuality when we expand our field and reach out.

Meditate on the heart and allow the heart to expand. You could have the heart expand simply a foot or two in front of you. It feels wonderful. Different scopes are good. You can take it to the scope of the whole world.

There is a quality, when you do this, that you have become bigger. You have become whatever your heart is encompassing. What you become, you know by being it.

The heart is a faculty of knowing. It knows by becoming the other, by union, by love. Love the equation to know the equation. Love the person across from you by becoming them through empathic, compassionate union.

Soften. If you would like, bring your hands to your chest. Smile.

Simply feel that part of your body. Give it your attention. One of the keys to opening the heart is to soften your energy. Feel the gentleness. Give up fighting, just for a moment. Rest in peace.

Allow the heart to expand in front of the body like a beach ball. Love. Heart energy. Notice the ability to become aware of the field. Play with its

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structure, its topology.

You can use a mudra, holding your hands as if there is a beach ball in front of you. Let your beach ball get bigger. A six-foot beach ball, every kid's dream. Let your heart pull your body up. Push your chest forward.

We are practicing the principle of positive focus. We are not saying, still the mind. The mind naturally stills when we give attention to the heart.

Expand your heart to the full size of the room, of a building, holding the periphery, holding the interior. Become aware of yourself beyond your body. Magical. That is what the heart is. Spacious. Luminous.

Shift your attention into dissolution and absorption. The heart field is established. See yourself as magical. Let go of that conception and simply feel. This is a magical moment. This is a divine experience.

Continue to become energy. Let the heart expand and touch the world. Feel the abundance of self. Love, limitless within you because it is you.

There is vulnerability in opening the heart. Through our scars in life, we learn to hold back and protect. This is very much the opposite of that. It may confront you.

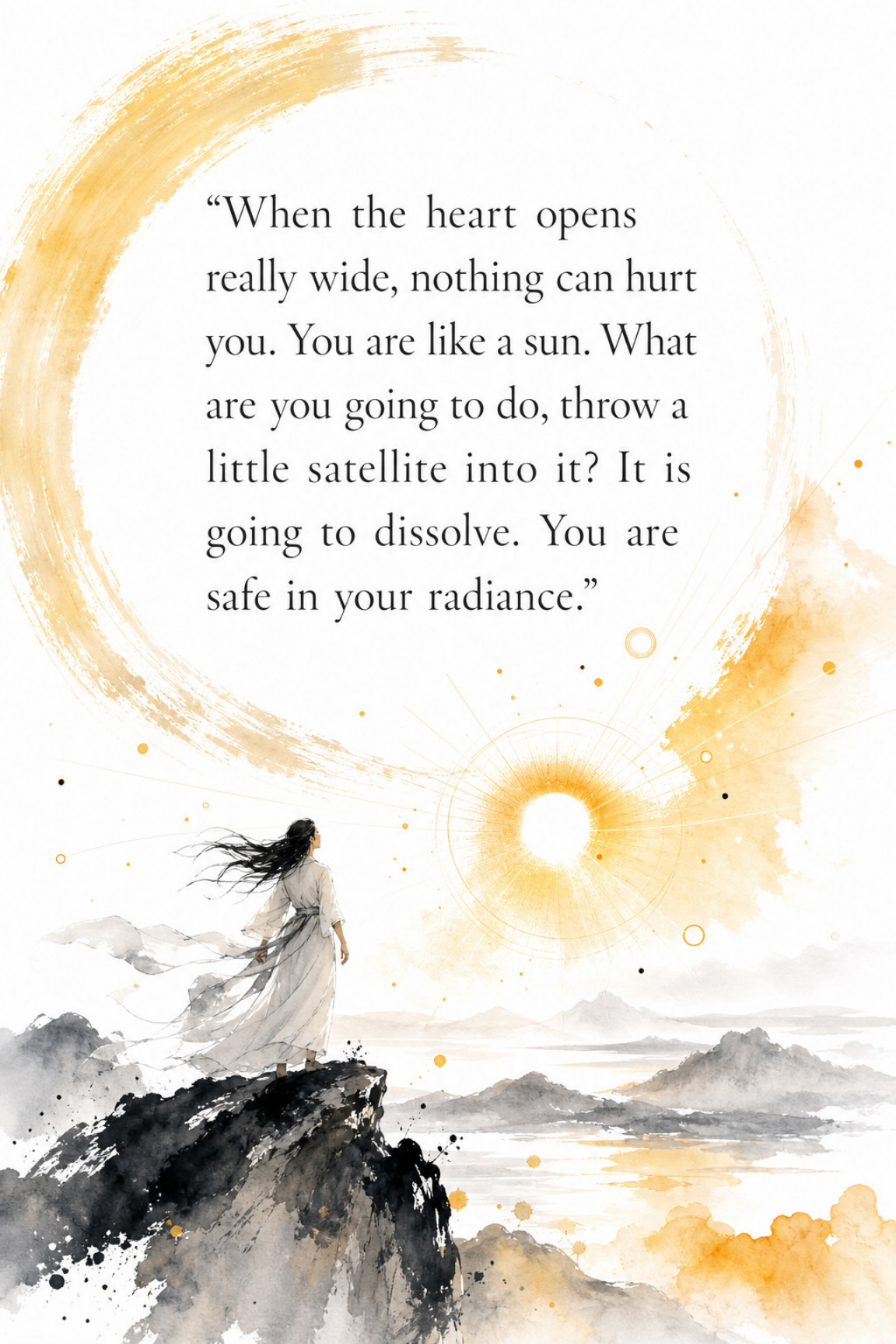
You have to ask whether you want to be like that five-year-old self who has not closed the heart down and is not protecting the heart, or whether you want to be open. There are times and places to do it, and you have to be careful how you navigate the energy. If you are in an energetically unsafe space, you can have an open heart, but there are skills involved in doing that.

It is not simply opening in vulnerability. In a way, it is actually very resilient and powerful if you do it right. You have to navigate that paradox, because you are opening, but the real cost is the closing of the heart.

When the heart opens really wide, nothing can hurt you. You are like a sun. What are you going to do, throw a little satellite into it? It is going to dissolve. You are safe in your radiance.

Bring the attention back to the center of the heart, the heart chakra. Take a deep breath, become aware of the body, and give yourself a nice smile.

Namaste.


“When the heart opens really wide, nothing can hurt you. You are like a sun. What are you going to do, throw a little satellite into it? It is going to dissolve. You are safe in your radiance.”



HUMILITY

SEPTEMBER 9, 2025

HUMILITY AND UNCONDITIONAL LOVE

Humility is a surprisingly deep and esoteric topic, a lot more esoteric than I think it usually is taken at face value. The way we are energetically is greatly informed by our thoughts, our paradigm, the way we relate to life, and by our karma, which is our actions and the way those actions inform our experiences.

What is it to love oneself? If you love yourself because of some attribute, some quality, is that love? When we love anything or anyone because of attributes or qualities, is that love? Certainly it is conditional, and we are loving because of some sort of benefit. But there is an entirely different orientation, which is to say that that is, in fact, a form of mutual exploitation.

I love so-and-so because I get this from them. I want them to love me, and so I try to get big biceps or get a good job. I do that because I want them to love me, and we are entering into a field of mutual exploitation. Our society lives in the field of mutual exploitation. This is the status quo. This is what is expected. This is respectable, and this is what we live in. That is not love.

There is a dimension of form in it. There is collaboration. The bee comes for the pollen, and the flower gives the pollen, and they mutually benefit each other. But that is collaboration, and that is an expression of complementary intrinsic nature. When we act with the spontaneity of the self on behalf of the totality, allowing complementary spiritual natures, that is love. But when we do it as a means of saying that I am separate, that I need to get something, that I have to fulfill a desire and am not in an action on behalf of the totality, that is exploitation.

If you love yourself for a reason, that is not humility. To evaluate yourself, to apply self-worth based on some particular attribute, is to enter into the marketplace of mutual exploitation. It is to say that I have something to offer that makes me valuable as a means of exchange for

something I want. Implicit in this is that I, too, am exploiting the other and allowing myself to be exploited.

In humility, we accept ourselves as we are, entirely. We have to let go of this marketplace of mutual exploitation. I am as I am. I may be meant to be CEO of this company or not. We see in our intrinsic nature the truth of where we belong, and the collaboration and integration into life that are natural and correct. In that, we can let go of our sense of self-importance and just recognize the truth of what we are.

Humility means the direct apprehension of truth. It means accepting the truth and knowing the truth without any level of self-importance, either in the affirmation or the negative. Whether you are great or not, humility is a state in which you know what you are without evaluation and judgment. A rose is not better than jasmine. A mango is not better than passion fruit. A man is not better than a woman. The sky is not better than the sea. One sees things as they are. A child who is just learning is not better than an adult.

And yet humility may recognize the fact that this individual is better suited to be CEO of a company, or that a physicist is the leader in their field in the world at a particular time. Einstein can say, I am the best in the world at this, but he is not doing it from a place of ego. He just does it from a place of truth. Humility has a lot to do with seeing the fact. You can know yourself as you are, but there is no sense of evaluation because you have moved out of that continuum of mutual exploitation.

MEDITATION AND SINCERE ACTION

Humility comes from meditation because, in meditation, we dissolve into the unknown. We let go of self-reflection. When we let go of self-reflection, there is a sense of spontaneous action that is humble, like a child who plays. We may be very good at what we do, but we still have the humility of a child who is simply playing, simply enjoying our experiences. In humility, there is a great deal of sincerity.

If you are an artist, you engage in your art, your creativity, and your mastery because you love what you do. But if an artist is doing it for the results, they lose that je ne sais quoi, that quality of beauty that is utter humility. I am not engaging in self-reflection. I am just acting with spontaneity, with love, with humility.

This comes from meditation because, in meditation, we actually dissolve. It is not just an intellectual epiphany. We are becoming a feeling of freedom. We are becoming a feeling of being completely absorbed without any element of ego.

In humility, you just love doing what you do. You are a duck in a happy pond. You are where you are meant to be. How can we have the freedom inwardly to enjoy our lives on a day-to-day basis with that blessing of humility, like a child, and get rid of all of those layers of sedimentation that make us feel so ensnared in the social aspect?

We have to have a lot of trust that we are enough, that being true to ourselves and doing what we love is the right thing, and that it is enough to sustain us, to realize our heart's wishes and our heart's dreams. We may think that is a nice thought, but how can we feel it?

When we meditate and make contact with the light, the light of consciousness, that light is the formlessness, the essence of consciousness. It is the part of us that is beyond form. It is like a beautiful golden statue. If we evaluate that statue based on its form, somebody made this look beautiful in gold, but the gold is valuable. The light is the gold from which we arise. It is the substance of what we are.

By spending time with our essence, we naturally become more humble. It awakens intelligence. It is a great way to get good at math. It is a great way to make people feel at ease because, when you are humble, you are holding space for others to be themselves. People feel that.

If you encounter somebody who lacks humility, there is a gravity that pulls you off your humility center. You begin to wonder whether you need to respond, whether you need to be worthy. You feel them pushing you down and imposing upon you: you are not worthy just because you are a child of God; you are not worthy just because you are as you are.

Is a second grader any less wonderful than a cancer researcher because she does not have a graduate degree? No, of course not. That would be ridiculous. Is the cancer researcher any less wonderful than her because he is not five? That is ridiculous. A rose is a rose, jasmine is jasmine, and a mango and a passion fruit are all unique. Look at us. We are a collage of wildflowers arising from the substratum of formlessness. These recognitions are all involved in humility.

Humility is an absence of ego. It means to walk around without the baggage of self-reflection. It is baggage. It is a burden. Constantly trying to be polite, or lead with whatever is normal or good enough, or keeping checks on whether you are being evaluated by everybody else: do not be yourself. Great artists do this. Innocent children do this.

SELFLESSNESS AND THE CREATED SELF

Each thing is brought into existence unto its own value. Every moment is complete. This is perfect as it is. It experiences itself as it is. Things are as they are. There is no need for the ego. There is no need for self-reflection. There is no need for evaluation.

Evaluation happens because I want so-and-so to like me. On romantic levels, where it is really egregious, I want so-and-so to like me, so I am going to get big biceps because she likes big biceps. All of this is so corrupt. Do we not want people to love us for who we are? Is love not a subjective capacity? If I love somebody because of something, that is just exploitation. But if I love all unconditionally because I am love, that is a whole new field.

That does not mean I am going to hire just anybody for my business because not everybody is qualified, but that has nothing to do with loving them. It does not mean that I am going to get hired to be the top gardener. I do not know enough about gardening.

In yoga, they call the personified self an ahamkara. You have to have the created self. If you do not have any sense of orientation in the universe,

that is insanity. You have to have a paradigm. You have to know how to orient in the universe.

But where evaluation and worthiness come in, there is so much confusion. You hear people say, love yourself, love yourself. Why should I love myself? Because I am this good, and this good, and this good, and I have this quality? No. Love yourself unconditionally. That is a different thing.

People are trying to balance the judgment of themselves with their good qualities. To enter into that unconditional state and know yourself as you are is a different thing. Self-love really fuses with the love of the other when one stops evaluating worthiness.

Even the word humility is a little bit tainted with what I think humility does not mean. Humility comes from earth because it means to be low, not high above everybody else. But really, humility means that everybody is what they are.

Know what you are. Be what you are. That should be enough.

DHARMA AND STANDARDS OF CONDUCT

If you find something you love to do, whatever that is, something that you continually challenge yourself in, that is dharma. Say you are a writer and you just want to get better and better. You read Emerson or Shakespeare, not as a comparison, but as an inspiration for how you can be your true expression of yourself at the highest levels.

Constantly challenging yourself, that autotelic activity, meaning you do it for its own sake, is a way of practicing humility. In dharma, we enter into humility.

Meditation is a way of practicing humility because, in meditation, I become nothing. This is another aspect of humility: to become nothing. Dare I say it, to have no self-worth.

Give up the burden. You do not need self-worth. You are what you are. You are infinitely valuable. You are as valuable as anybody else. Give up the burden of self-worth. This is a very spiritual thing, to know that I have

no worth, that I will come and go. My life in this form is finite. These are my experiences. They are sacred because they are my experiences. It does not matter about anybody else.

I can love another. I can help another. I can wish the best for another, help them enter freedom, help them enter humility because of compassion and empathy and love. But I can stand in freedom from all of that trap of selfhood. It is a trap.

Say, I have no self-worth. You can see some of those hairy spiritual people bowing down to the flower, to the tree, to everybody they encounter. Not because they are saying, I am lower. They are just off the spectrum of that evaluation.

It is different to be in absolute humility but recognize that I could be better in this way as part of a sincere, humble effort. Maybe you are into bodybuilding, and your bicep is pretty good, and you really want to make it better in this way. That could be a humble action if it is not used as exploitation, but sincerity. To ask what I can do to be a better mother is love. The spontaneity of love also comes with thoughts of evaluation.

A lot of people evaluate because they want to play it safe and conform. But the distinction is between doing something as a means to an end and doing something as an end in itself. In humility, your actions tend to be more on that end-in-itself side of the spectrum of motivation because exploitation is always a means to an end.

That is not to say that, if you are running a business, you should not have a vision statement. It is more like an inspiration statement: I am doing this because of this inspiration that I am living in the now.

The actions of spontaneity and love, do they really need thought to come into the field? To what degree is thought necessary? Thought has its place, but thought as ego, thought as self-worth, is not necessary. Thought as needing to be at this appointment today and knowing how to get there has its place. Put thought in its right place and give up all the unhealthy thought.

If you are simply asking how you are going to help your daughter be the best person she can be, that is healthy thought. That is contemplation.

Then all the actions of freedom and sincerity and spontaneity and love can merge with that comprehension, that insight, and that faculty of abstraction.

In a way, it is a very personal contemplation. You have to ask: Do I feel the freedom? Do I feel the love? Do I feel the sincerity? Because you know, as a whole, you are it.

GUIDED MEDITATION ON HUMILITY

Let us stop talking about swimming, get wet, dive into the water, and actually do it.

Meditation is becoming nothing, becoming what you are. It is a direct encounter with essence, formlessness. Bring attention to the heart center, right in the center of the chest. Just notice the baggage. It is self-reflection.

We want to go into such presence that there is no space. It is like we are going through a very thin door. We have to leave everything behind.

Essence. This is the sincerity of the moment.

In meditation, we can bring a positive focus. Instead of saying, stop thinking, bring attention to the energy field. Feel the heart center. Feel its warmth. Invoke an open heart.

Let us attempt to meditate on humility, to become anonymous to ourselves, to let go of all the ways that we are trying to control, simply perceiving them in stillness and letting them go.

I stand vulnerable. That is what we are practicing. Here I am. I am not going to try to be impressive. I am not going to try to be good enough. I am not going to try to be smart. I just am five-year-old Adam.

Just be what you are. That is self-love. Surrender to the destiny of being what you are. This opens the heart.

Become completely anonymous to yourself. Become aware of all your sense of control, identification, and ego, standing vulnerable to destiny as it carries you. Bring attention to the heart. Let the heart expand.

In humility, we accept our lack of humility. We accept ourselves as we are. When we let go in this vulnerable way, we give up grasping and taking,

and we move into the field of accepting the benedictions that come of their own accord.

Embrace humility because we know it is the highest state, the highest outcome. Seek to become absorbed in the unknown. Let its waves carry you deeper. Step off the continuum of worthiness. Let yourself be washed deeper and deeper into the unknown, sinking closer and closer to the center.

Selfhood is an illusion. Art is the doorway to being unlocked. Through humility, freedom from self-image.

One can only assert what they are not, never what they are. What we are needs no assertion. You can let everything go.

It is okay to let part of your soul cry out, with perhaps decades of holding on to selfhood rising off of you. Recognize your intrinsic nature as godliness, as unassailable, everlasting being.

When did we all grow up? Let yourself be a child in the privacy of your own meditation, of your own mind. Enjoy the feeling of heart, gentleness, no longer having to fight for what you are not.

Bask in the power of humility, the ground of a true self. This is the key to loving others because we become an overflowing benediction of goodwill, blissfulness.

The essence of all of us is godliness, and the door is humility. It is just a matter of self-forgetfulness.

SPIRITUAL COMMUNITY AND ENERGETIC DEVELOPMENT

When we meditate together, we hold a wavelength. This is sangha, or satsanga. Satsanga means association with truth. We come together, and through that association, we hold the wavelength. We expand it.

It is hard to be a solo practitioner in a world of people bent on all the things that are not ultimate truth. We sit down and make it our consecration, our focus.

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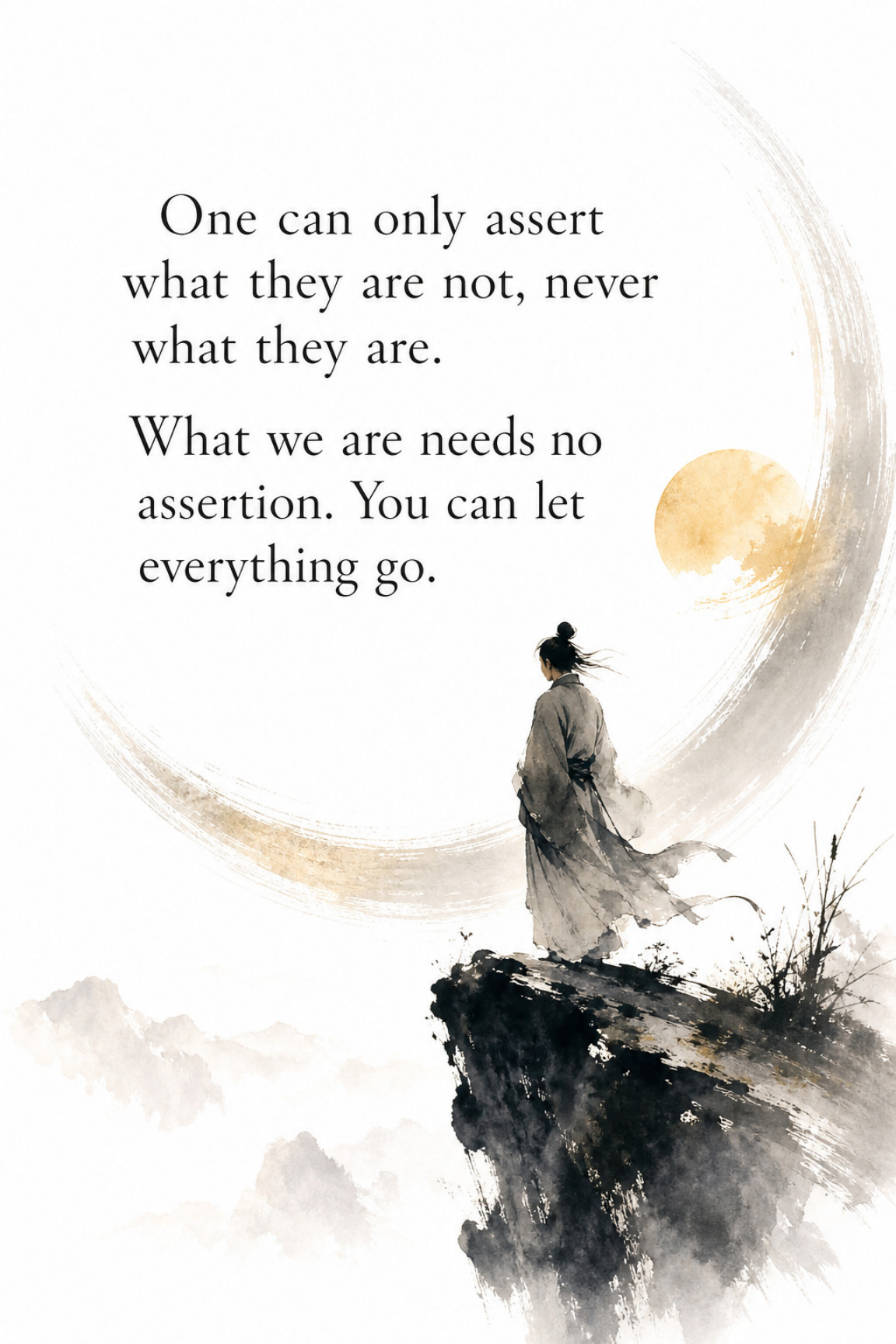

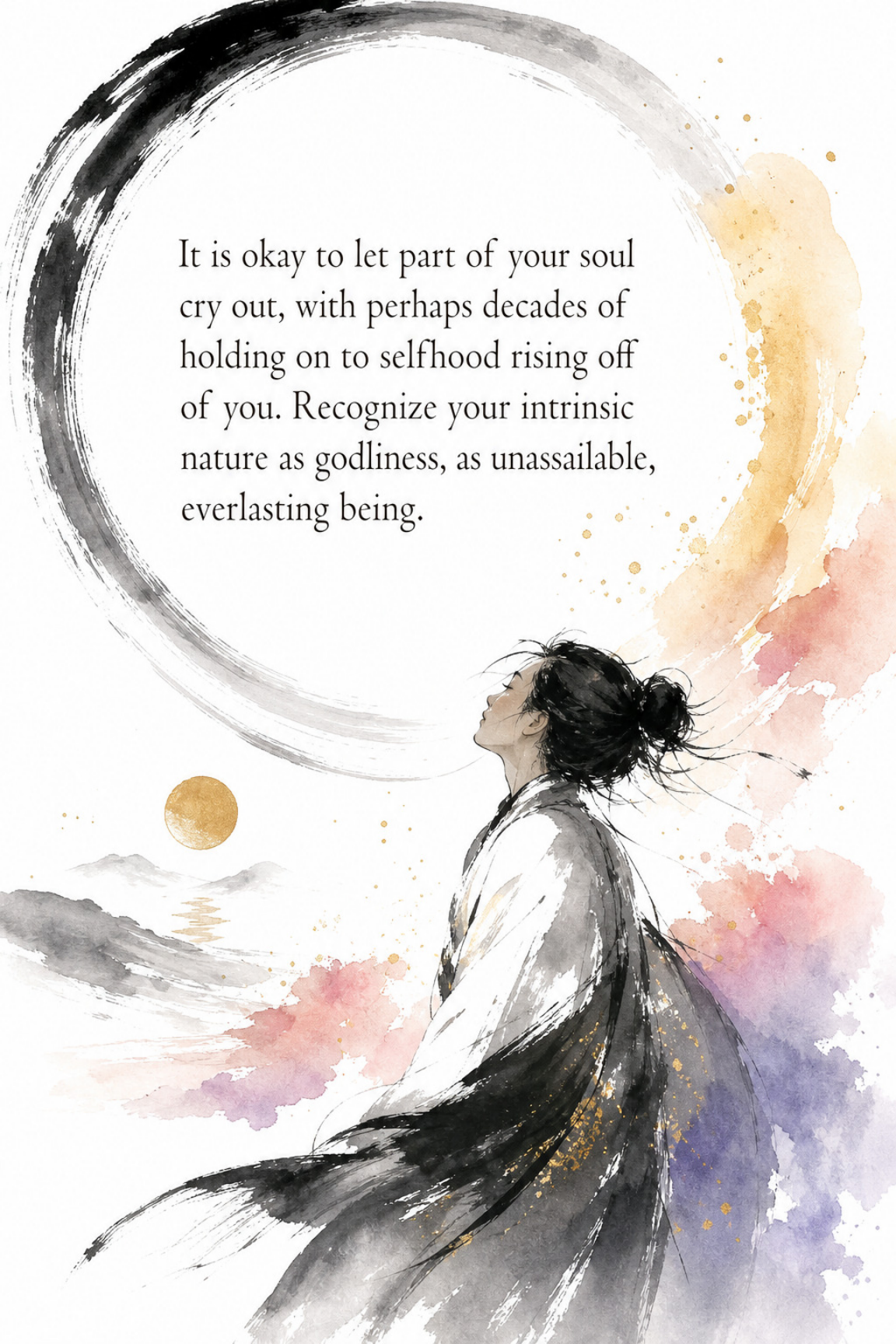
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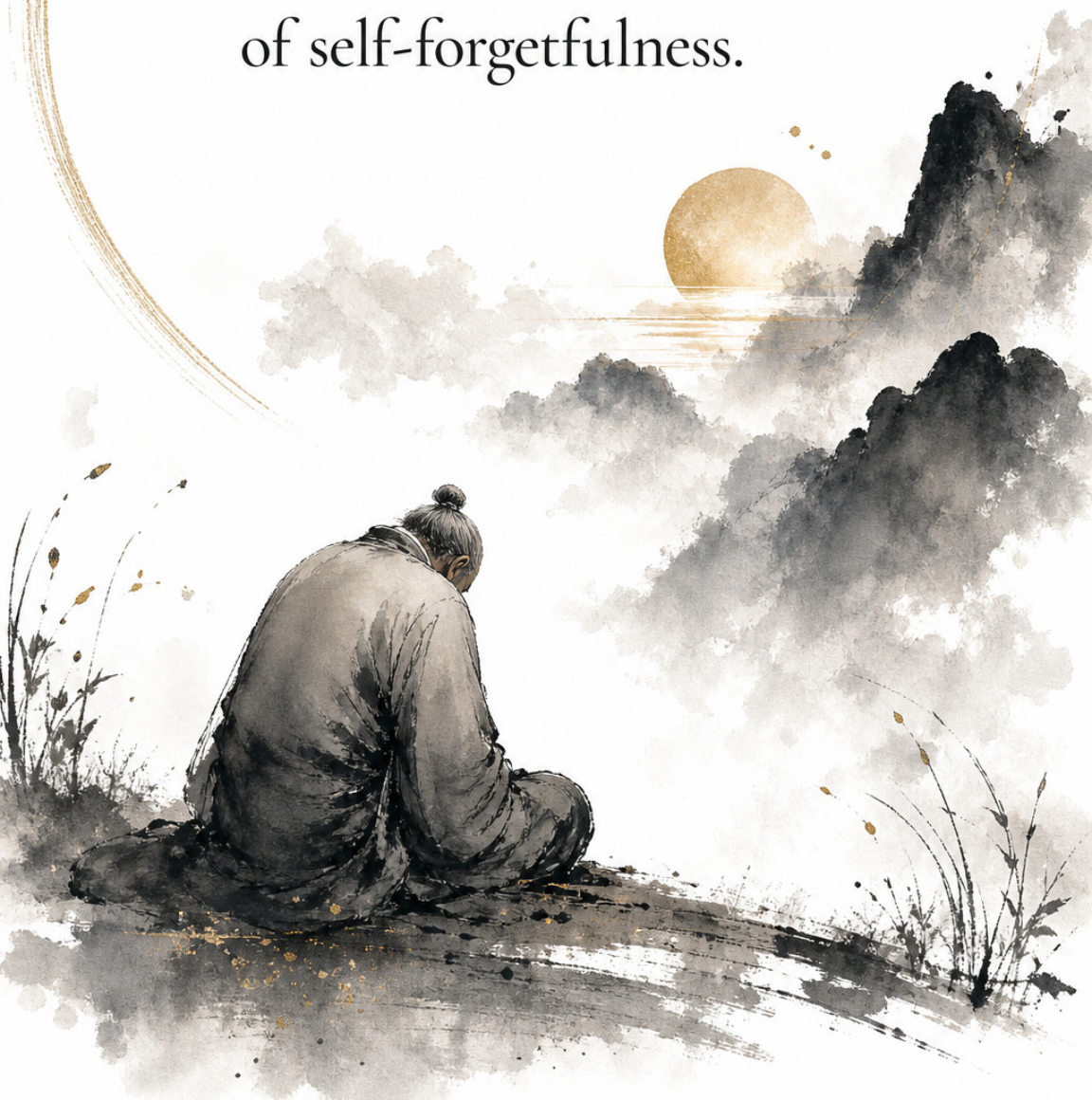

The transformation happens in the body. If you get your chakras activated, they really do things. It is not make-believe. You meditate on your navel center. You meditate on your third eye. Your consciousness changes.

You do it for ten years, and it is an unrecognizable difference. You did not even know you had that. What is this thing that you are doing that is usually thought of as make-believe? It becomes a very real part of your daily experience.

Humility is a part of energy. A lot of times, you go to an energy class and they tell you to focus on your chakra. But if you are not humble, you can only take it so far. That is why you see these powerful light beings who seem to have this simultaneous integration of an energetic embodiment and the virtues. They are one.

You cannot be really powerful if you are really mean. You can only be powerful in a certain way. You can certainly have social power, but for your power and your body and your heart to radiate, and for you to feel like that music, that power comes from aligning yourself with the ambient power of the universe, the goodness.

You become a hand, a mechanism for good, a part of the mechanism of good. Hands of good.

GENTLENESS

SEPTEMBER 16, 2025



FOUNDATIONS AND POWER OF GENTLENESS

Gentleness goes by a number of names. We are going to go beyond the status quo comprehension, the superficial understanding of the word gentleness, to see what it means when Jesus said, "The meek shall inherit the earth." This is not a Christian thing at all. In Taoism, it has to do with Wu Wei, the path of effortless action. It means non-action. This is an ancient Taoist philosophy.

When we look at gentleness, think of it as less of a concept and more as metaphysical law. When we practice gentleness, we undergo an inner transformation of our kundalini, of our qi, of our life force energy. It takes on a different structure. There is empirical evidence. This is how the human condition works, which is why, for thousands of years, we have been talking about gentleness in various ways.

My word for it is gentleness. I think that really brings it forward with a bold acceptance of something that is, in the present day, a very significant topic. We do not live in a very gentle world today. It does not feel that gentle to me, and I try to stay with the flowers, with my gentle friends, with my gentle shows, watch Mr. Rogers, and do all the gentle things.

Gentleness can be practiced from moment to moment. Your words can be gentle. The way you close the door can be gentle and intentional. The way you eat your food can be gentle. The way you relate to your heart and yourself can be gentle.

Being gentle with oneself is a completely different experience of life. There is a paradox, because gentleness is sometimes thought of as being a pushover or not doing anything. But really, the gentle man or woman is a man or woman of power, righteousness, and strength. It is not their power; it is the strength of the universe coming through them.

You can be gentle in a way where you just wither. That is not what we are talking about here. I am talking about the gentleness of the saint, the gentleness of Michael Jackson's voice when he does "Billie Jean." I am talking about the gentleness of Thich Nhat Hanh, the great spiritual

teacher, or Nelson Mandela. Have you ever wanted to find national independence as a country? Gandhi. That was gentleness in action.

Gentleness is very metaphysical. Gentleness changes the way your energy moves. If you have practiced energy work or kundalini, you know what energy feels like. If you have not felt energy, that is something to work into, and gentleness can also awaken that.

Gentleness is the antithesis of the dissipation of energy. In conflict, we dissipate energy. In gentleness, we are out of conflict entirely, and we cultivate energy. You sit down and meditate every day, and you generate love and energy. But if you go out and get into a state of conflict, either in your own mind, with other people, with the door, or whatever it is, that lack of grace dissipates your power.

This is an intelligent way to live your life, and it is very practical. Can you just say, *I am gentle*, and feel, *I am gentle*, and let your actions be an expression of that holistic quality?

How potent is gentleness? What is more beautiful, a voice that sounds like a beautiful flute, where you feel safe, like the breeze, or a voice that is cutting, edging, and pushing? Everybody knows we love gentleness. People will gravitate toward you, and your mission, your Dharma, will flourish in your gentleness.

EMBODIMENT, ENERGY, AND ACCEPTANCE

You may notice that you are not that gentle in certain ways, and that is okay. Be gentle with your lack of gentleness.

Gentleness, or lack of it, is stored in the body, stored in the fascia, stored in the energetic structures and habitual patterns that have cultivated over perhaps a lifetime. Perhaps many of them are not even ours; they are cultural. We are architects of culture, building a new feeling for humanity.

It is hard to be gentle when you do not feel gentle. Scanning your body, a lot of times it is in the heart. Sometimes it is in the lungs, sometimes it is in your voice, sometimes it is in your arms and shoulders.

Just become aware of the resistance within you, of the conflict that you are creating, that nobody is creating but you or me. All of us are prone to this. We recognize that our natural state is not conflict, and that achieving things in life does not require conflict. It requires an acceptance of the unfolding of the intrinsic nature of circumstances.

Some things are not meant to happen. Some things are meant to happen. There is a lot of trust and courage in gentleness.

The gentle man or woman is the powerful man or woman, because a gentle person is in command of themselves. The gentle person is in communion with the truth. They need not fight for what is already there. They need not defend the self that they know. The gentle person is flowing with the river of life, one with its power. They are not wielding their own. They are one with nature, the kaleidoscopic evolution of life and destiny.

Mr. Rogers did wonders with gentleness. That man never raised his voice, and I seek to never raise mine. If I am raising my voice, it means I am being unconscious in that moment. For all of us, I think that is ultimately what it comes down to. Either we are being unintentional or we are unaware.

Gentleness is practiced in action, in every little action. Be gentle when you pick a flower. Maybe picking a flower is something you do not want to do. Be gentle when you throw away your garbage. Do not throw it away; place it away. Even these words are very exposing of the mentality.

Be gentle with the people in your life. Gentleness requires consideration, responsibility, and so many qualities of love.

BHAKTI PRACTICE AND RADICAL ACCEPTANCE

Gentleness is very much a part of the bhakti path. I would say it is really a part of so many paths, but in Bhakti, it is held enthroned as one of the great principles. We are kind. We are gentle. We are positive.

Gentleness is one of the key bhakti principles because it affects the heart. If anybody has been struggling with anxiety or depression, these are energetic manifestations of the heart energy not flowing freely and

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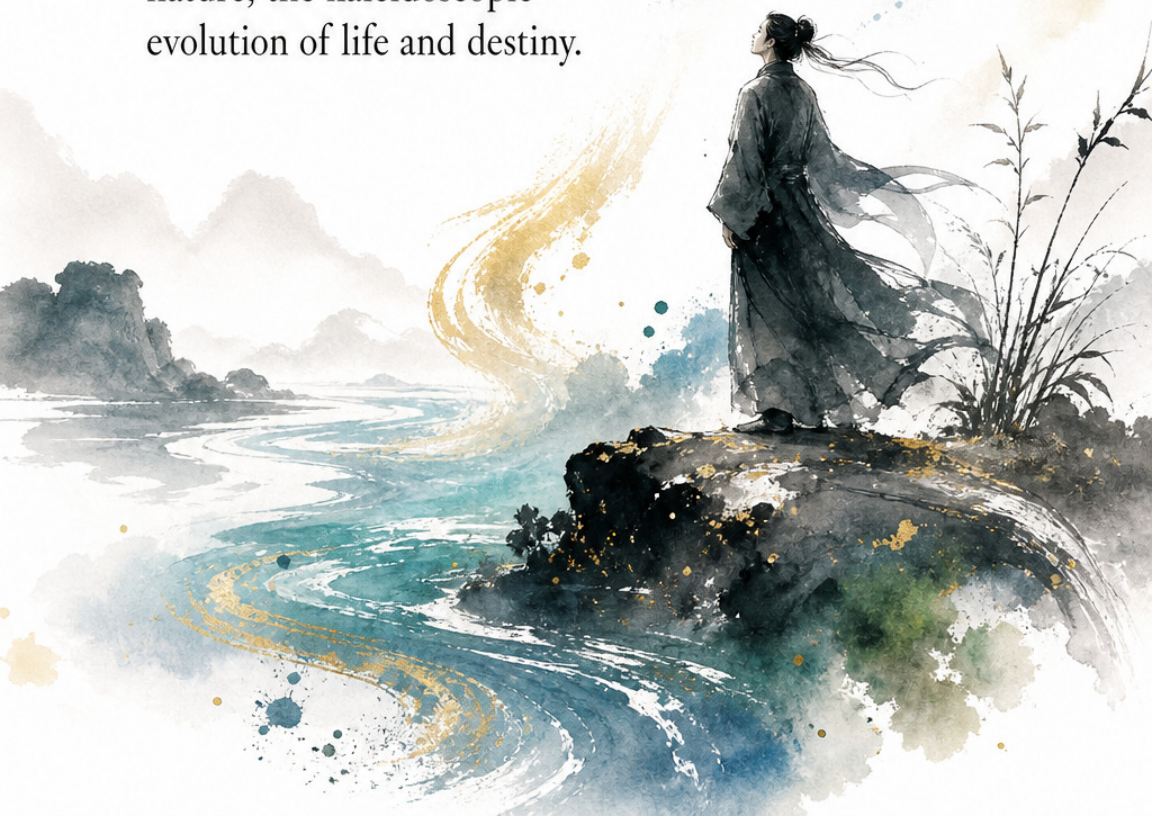

happily. You can cure anxiety and depression by sitting down and feeling gentle.

It is the resistance in the heart that creates anxiety. In gentleness, we are actively transmuting that resistance into freedom, into liberation.

Being gentle with yourself is a difficult one for people. It does not matter what you amount to. Be what you are, unfold, and be your best. But that chasm between what you are and what you should be is a creation of conflict. Gentleness involves radical acceptance of what is.

We make decisions based on our value hierarchy. If you value something more, you tend to do that thing and act on that thing. Gentleness might be a question you ask yourself: Is gentleness more important to me than all the various other things that I may put before it?

Get clear about it. Let us enthrone gentleness, study gentleness, contemplate it, and see if we can embody it. It is not about reaching some level. It is about enshrining it as something we value, studying it more and more, and growing in it more and more.

LANGUAGE, ACTION, AND THE WAY OF WATER

Gentleness is an ineffable quality of the human condition, and all of these words point to different facets of it. It is grace, harmony, equipoise. They are all pointing to the way of water.

This is why poetry is so good, because poetry helps us describe that which is beyond description. Yet we know it, or maybe we do not. In the inner dimension, we come to cultivate that knowing through embodiment.

This is an esoteric study. It cannot simply be read in a book. You have to learn what it feels like for your heart to transform. Think of words as invitations. You get invited to a great party. You are not done there. You have to go to the party.

What does going to the party look like? Karma means action. Karma is a very subtle and complex yogic Sanskrit word for the way action evolves our state of mind and our energetic flow.

Make every action a consecration to gentleness. I am talking about every action. You can be extreme about this, and you will be fast in your transformation. Every step. I call my walks mindfulness walks because I am walking with intentionality to cultivate a particular karma.

Walk with gentleness. Practice it. Think of yourself as an artist of life. How do you want to show up? You have a canvas of self that you can paint in any way you like. Make every action an action practicing gentleness.

There are many things you can use to help enter into a gentle state. A beautiful pink crystal can embody a quality of gentleness, perhaps personal, perhaps objective. Rose incense can help. You have to keep vigil and look for those ways.

In meditation, the dissolution of the self, absorption in the light, and expansion of the heart all help us move into an impersonal state where gentleness is very natural.

A lack of gentleness comes from conditioning and separativity. It is the self against the other. There is no need for the creation of the self. You will continue breathing, walking, moving, doing your business, doing whatever it is that you do without conception of the self.

In yoga, they call it self-reflection. You do not need that. Be like a child giggling, rolling down the hill, getting all dirty in the grass. They are not thinking about their self-reflection.

Water is powerful, but it is adaptive. You cannot cut it. You cannot eliminate it. It transmutes. It molds. It can create the Grand Canyon. It is very powerful. It is very patient.

What did Bruce Lee say? “Be water, my friend.” If you are water, you take the shape of the cup. You take the shape of the teapot. This is a martial arts master, probably the best martial artist in the world, and he said, “Be water.”

Is gentleness strength or weakness? You have to see it for yourself.

Think of gentleness as the truth flowing through you. There is a righteousness behind gentleness. You know the truth; you need not yell it. You can whisper the truth, and it will stand like an oak. It is impenetrable, immutable truth.

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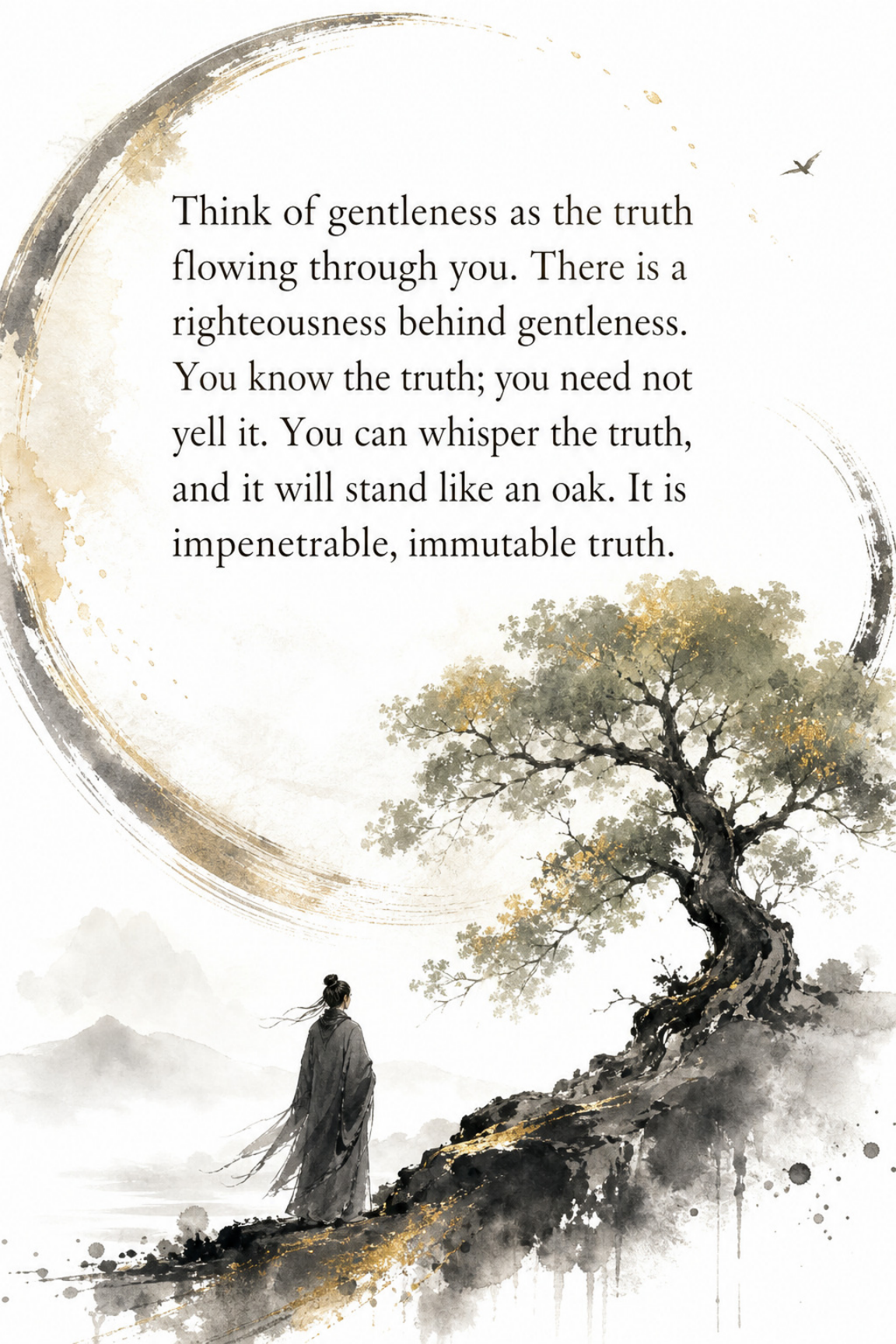

Opinions do not stand up to truth. Truth is its own resilience.

MEDITATIVE CULTIVATION OF GENTLENESS

If the whole world were being gentle, we would be in a different world right now, but every individual must make that choice. Maybe not to be gentle, but to choose gentleness. You cannot be gentle immediately, perhaps. You do not feel it. But you can choose it. You can practice a karma, non-action.

We want to become an embodiment of something otherworldly while here in the world, and you can do that through meditation.

Bring attention to the heart center, right in the center of the chest. You can touch it with your finger, with your hands, or simply bring your attention there.

We want to soften the heart. Anything that you have been holding onto, now is your opportunity to let it go, to become absorbed in the moment, beyond the reach of the past or the future. Even in the act of meditating, we move beyond expectation, beyond anticipation.

Just observe the tendencies without response.

We go through life fighting, resisting, striving. What if right now, even if just for a moment, you can give it up? Give up the burden of becoming, the burden of selfhood.

You are an innocent infant. You have no responsibility. This moment is for you.

This is the practice, the practice of giving up. If you feel the urge for tears, let them come, because this is the release from bondage, and the heart loves that. It comes through in tears.

Little by little, we release as we become aware of what we can give up. Giving up takes courage and trust. Things will evolve perfectly without all that pushing, all that effort.

Bring attention to your face. Let your face surrender. There is an energetic connection between the heart and the face. It is countenance. Let

it soften. Soften your cheeks and your forehead. Soften your eyes and your vision.

As we sit here in this energy, you may begin to see a luminosity appear within the mind. There is a light. It is the light of freedom, the light of love, the light of truth. It is the substance of consciousness coming forward when we dissolve into our essence.

Let the power of that brightness wash you into the source, into the moment. Continue to shed the layers and submerge in gentleness, giving up ultimately all but that which we cannot give up.

And now, the true self.

Bring your attention back to the heart center. Or, if you like, you can just stay with the light. A perfect and advantageous energetic structure, or perhaps emotion, you can have is compassion for yourself.

Be gentle with yourself right now. You are just a kid. We are all just kids, children of the universe. Just have compassion. Be safe with your own self. That is gentleness.

Make sure your heart is also expansive. Take a moment and expand the heart field. The heart center is a vortex of energy. You can feel it in the chest, but it has a field of existence.

Allow it to travel beyond the body. Let the field expand to its natural, beautiful state. Not confined. Open the heart. Expand it at the periphery of the heart. Touch the edges of the room. Let it expand to the sky.

There is a yang within the yin and a yin within the yang. Make sure to pay attention to the yang as we focus on gentleness.

The yang would be the navel center. The navel center is one inch below the belly button. In Taoism, it is called the Golden Stove because it feels like a fire in your belly if you activate it. Simply bringing your attention to that spot will center you. You can take your middle finger and put it one inch below the belly button to help bring your attention there.

This produces a nice balance. When the tree's roots grow deeper, it can reach higher into the sky. Balance is important. It also allows us to will our transformation.

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Simply feel that spot. If you are capable, generate the quality that feels like heat in the lower abdomen. Feel the qi in your hands. Let your hands get charged. Build energy in the fingertips and palms. Let that energy connect through lines of astral connection to the navel center, all while staying centered in the heart.

Feel the righteousness moving through your gentleness. That is the yin and the yang.

If you feel the power, do not resist it. Know that you are a force for good because you have already consecrated yourself to gentleness. Feel the will.

Bring your attention back to the heart center. If the energy in your navel got cultivated, you will notice it is interesting to be in your heart now. A nice balance.

Take a deep breath in. Exhaling, Yam.

Maybe have a little smile, because it is joyful.

THE HEART AND ANXIETY

When the heart is full, just imagine your heart is full. Full heart. Warm, full, fuzzy. There cannot be anxiety there. Anxiety does not feel like that. It feels like a lack of heart. If you really observe it, you will notice that distinction.

When the heart is not active, not actively radiant, you cannot feel it, or it feels small or dense energetically, then there is a sense of not being safe in your own body, in the world, in the moment.

When there is heart, there is a sense of completeness, and anxiety cannot stand. It cannot remain in that complete quality. Heart is this way of courage and resilience. It is an energetic transformation.

Anxiety can be covered up by medication, drugs, alcohol, codependent relationships, television, movies, and so many things. But it does not go away unless you have a transformation of the heart field.

You can cure it through acts of kindness, which open the heart; meditation and dissolution, which open the heart; and gentleness, which

opens the heart. All these bhakti methods actually cure anxiety, and I can say that through personal experience.

It is a very powerful way to move from a sense of *I am small in a great universe* to *I am the great universe. I am whole now.*

Let us open the gates of gentleness and go out into the world.

SILENCE A COSMIC ROMANCE

SEPTEMBER 23, 2025



GENTLENESS AND INNER SOVEREIGNTY

Our inner state is our sovereign space, and we do not need to let anything or anyone determine our inner state. We might give up gentleness because of some attachment. We might give it up for any number of reasons. But if we really value our inner state, which is required for enlightenment, then we will see that as most important.

We can be gentle to such a degree that it may be inefficient, but we prioritize it completely. When the person comes by, we simply say, go ahead. You can have it. You can go first. Genuinely, really, whatever. I do not need that. It can be very powerful and transformative.

THE NATURE AND VALUE OF SILENCE

Life is a cosmic romance, and we can feel that in silence. To fall in love with existence, to listen to the reverberating expanse of the world, to rejoice in the moment and its majesty, all happen within the field of silence.

With silence, there is almost a cosmic, romantic feeling that arises. It is there all the time, but in the noise, we cannot feel it. We do not notice it. It happens when there is a cool summer breeze or a warm summer breeze, or when you can almost hear the stars twinkling.

You may find yourself completely at peace and free inwardly, to the point where you are not thinking and you are not even trying not to think. There is this beautiful tint of existence that, to me, is very romantic. It is almost like a beautiful song or beautiful scenery. Not romantic in terms of between a man and a woman, but romantic in terms of its opulence, its elegance, and its refinement. Even the nature of our mind in the moment is that.

Silence is a challenge for almost everybody in our society, unless you perhaps live in a monastery. Even then, perhaps it is a challenge, because

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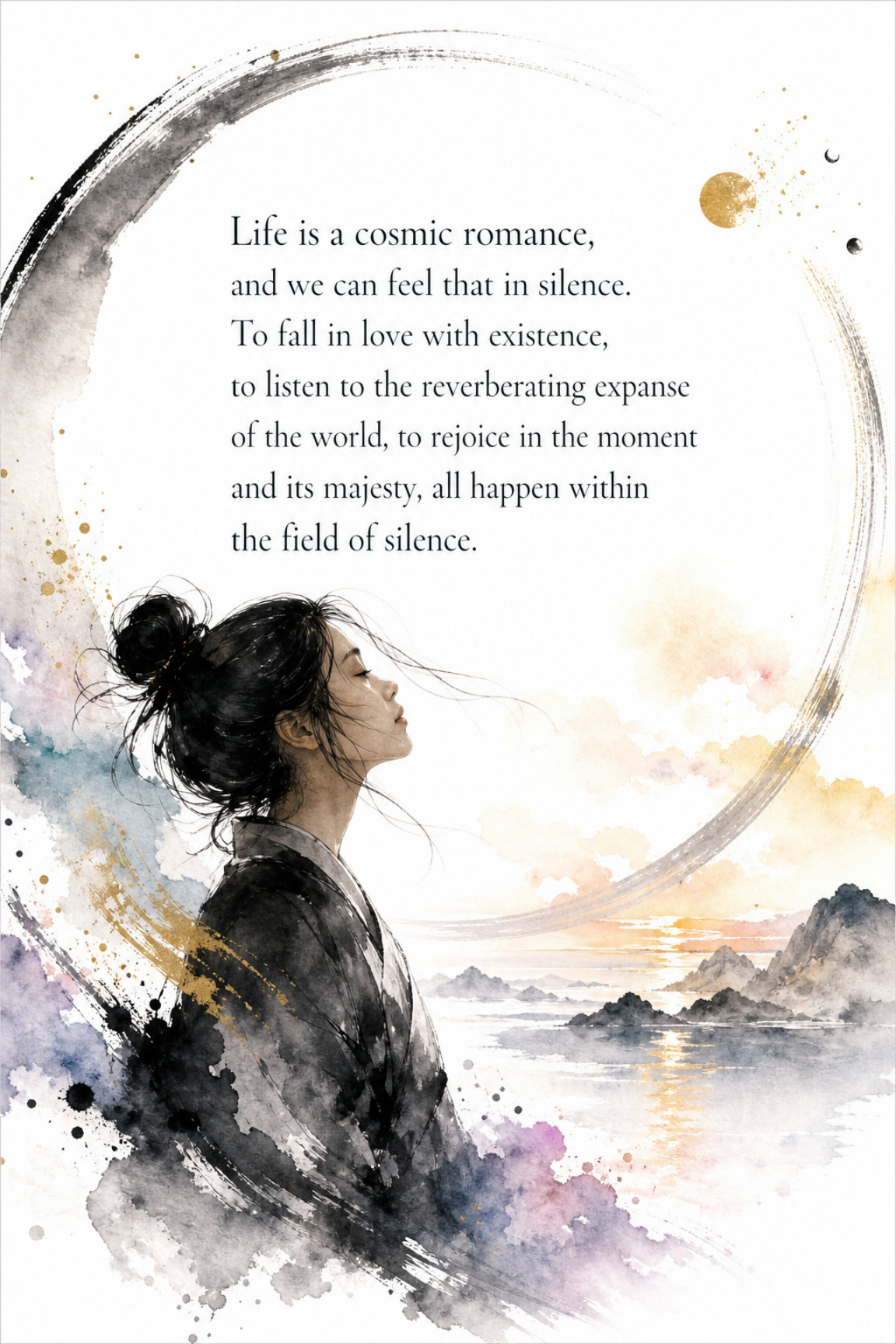


we do not live in a world that promotes silence. We do not live in a world that holds space for it, encourages it, and, most of all, understands it.

Why be silent? It goes against everything we are conditioned to be. It seems unproductive. It seems painfully selfless. There are all these things we have to do. It is our life, and our life is important. Why give up the evolution that happens in activity, in noise, in thinking, in planning, and all those things?

Silence can be very challenging. But when you make contact with silence, you can see that it is the most valuable thing, and you have to take a leap of faith.

In silence, we make contact with life. When we are becoming, the moment never comes to us. It is always about the future moment, and we miss it. In the future, I am planning. I am going to have this. I am becoming this. But in silence, we submerge in the moment, and we get to experience it as completely as it is available to experience. The depth goes deeper and deeper. How silent can you be?

Silence is listening. For as long as one is occupied in the activity of thought, one cannot hear what is beyond. The more quiet the world gets and the more quiet oneself gets, the more one can hear the subtle.

Silence allows you to hear the subtle, not the gross, but the subtle. Silence opens the subtle dimensions, the tints of existence waiting to be beheld within each and every moment. In silence, the subtle faculties of consciousness awaken. One can literally feel what is here that one may not have noticed.

The subtle is not quiet. It is profound.

It is like silence, but it is actually depth and profundity. It is not subtle and flimsy, but profound and powerful. Yet it can only be heard when the mind is silent. It is a cosmic romance available to the one who would listen, and it is profoundly beautiful.

Silence is somewhat of a metaphor, because what does it mean to be silent? You can be quiet, and that is a start. But can you even feel that there is nobody to experience? There is no self. There just is. Instead of I am having this experience, there is just the experience.

This is the deepest place, when you start to feel that there is only one Self, Brahman.

Maybe the word is stillness. There are different ways you can say it. Stillness is not thinking, being very still and observant of everything and the subtle. You will begin to notice that your body is storing a lot of resistance. It is a dimension of knowing that can awaken. You cannot really put it into words. When you start to feel the silence, you could write poetry about it, but it is difficult to define it. It feels, perhaps, like freedom. Freedom in the mind and freedom in the body.

If you look at your body, you might notice that your nervous system or your aura is resisting silence. Silence is a cultivation. You begin by ending escapes. All escapes are escapes from that all-encompassing silence that will swallow you up.

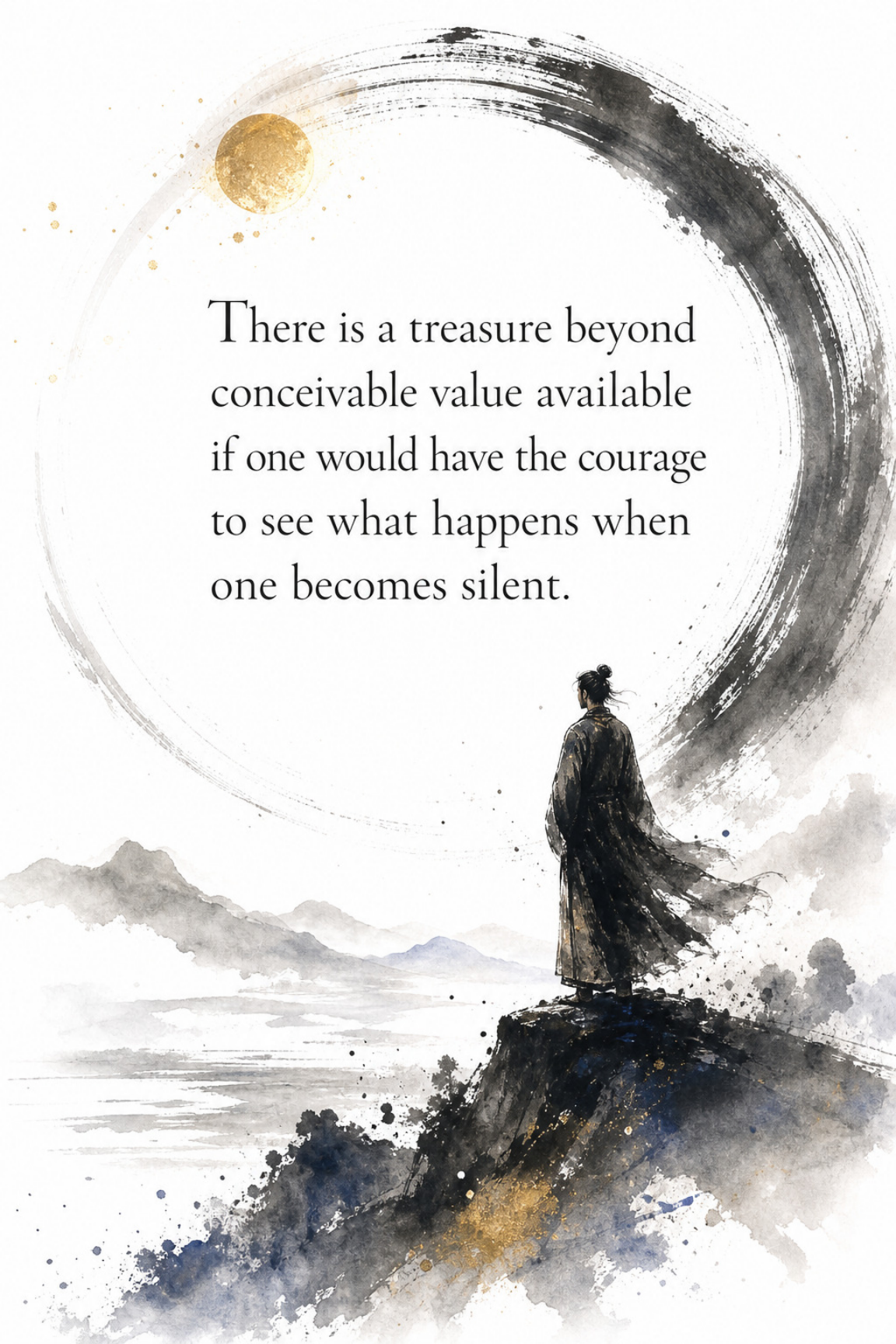
Silence will swallow you up, and you have to become vulnerable. But when we escape through ideas, eating, watching television, companionship, judgment, or self-talk, these are all escapes from silence.

What would it feel like to just sit, do nothing, and listen for fifteen minutes a day? For most people, it would feel extremely uncomfortable. There is a habitual tendency to escape, to occupy, as a resistance to silence.

There is a treasure beyond conceivable value available if one would have the courage to see what happens when one becomes silent.

If one can just be, listen, and observe, there is the quality of silence. When we experience the world, we can do it from silence. You can even be silent in noise. Silence is more of an inner relationship of resistance versus acceptance. When we are allowing life to flower, bloom, and unfold without resistance, there is a quality of silence within.

We can even see our words moving and our body moving. Words come out of the mouth. You do not have to think about them. There is a quality of silence in that. In artistry of any kind, mathematics, physics, or computer programming, when we are in silence, we have this torrent of creativity come through. Intelligence awakens through silence. One of the deeper dimensions of intelligence comes through somebody who is free. They are free inside.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FREEDOM AND THE DISSOLUTION OF SEPARATENESS

Here is a way to test your freedom: can you sit down for an hour and do nothing? There is a habitual tendency to have to continue escaping from silence. Perhaps you would not be able to do it in this moment. But with every repeated attempt at letting that escape wither in the fires of silence, you become more free.

Freedom is so important to the human being. To be free means I could just be here. Freedom allows us to live our life fully. It allows us to bring our gifts completely. It allows us to channel the divine intelligence, truly.

Keep asking yourself, am I free enough to sit? If you are not, this is a great opportunity, a low-hanging fruit. How does that lack of freedom touch the rest of our lives? How does it change the way I treat people if I am not free? How does it change the way I can enjoy a sunset if I am not free?

If I could sit silently and be completely free of all escapes, how much more beautiful will my wife or friend be when I look at them? Will I be able to hear their heart, their needs, and what matters to them? The things that matter in life come through in silence.

You can be in a mosh pit with loud music going and still experience silence, which is really a matter of acceptance. Not tolerance, but acceptance. I am truly flowing without resistance.

Silence also happens at midnight in the park, during a snowfall, or in the wilderness. I want the human aura to recede so I can feel the stars and the earth. It becomes a longing. This is why it is a romance. You begin to feel, I like being with silence.

At first, it is quite a painful thing. There is a painful quality in silence because what you are doing is negating the self. The abnegation of the self happens in silence. The mind says, I have to check my reels. I have to do something that I probably do not have to do. That attachment is a lack of freedom. If you do not feed it, it cannot sustain itself.

People usually realize they have missed their whole life at the moment of death. It is an intense thing to say, but they realize, I have been in my head this whole time.

Get out of the head now so you can experience the beauty of life, become free, and realize that my life is not an intellectual process. An intellectual process is on top of it. There is a substance of being, the substance of aura, the substance of heart, that is in silence.

It is a rabbit hole that you can follow Alice down, the rabbit hole of silence, and find what is down there.

If I start to lose my silence, which can happen even in an afternoon, I go and meditate. The first ten minutes of my meditation are usually quite painful. There is a painful feeling of wanting some escape. But if you sit with that pain, you may make contact with the divine. It can take ten minutes. It can take an hour. If you are really in a bad place, go and sit for an hour or two. Your second hour of meditation will be better. Your third hour of meditation will usually be profound.

Normally, we want to keep our silence throughout the day, and this is where mindfulness comes into play. Mindfulness is an exercise in silence. It means everything I do, I do without the activity of thought. I am doing it with stillness in my mind.

What we are trying to do is dissolve the sense of separativity. When you are a self, it creates itself, and you have a wall, boundary, and circumference around you. Usually people think, that is me. I am alive. To not be anything is scary. It is death.

But to be dissolved in the unknown is an ecstatic blissfulness, and your body will become healthier. This is where the paradox is: healthier body, healthier mind, more abundant life, better relationships. Is it death? No. It is the death of the weeds of the pathological human condition, perhaps. But I would say it is the birth of your true self.

Heaven is in the now. Heaven is in the here. Heaven is in silence. Heaven and hell are states of mind that are available to each of us in the moment. We can be in the heaven of freedom and silence.

But to be dissolved in the unknown is an ecstatic blissfulness, and your body will become healthier. This is where the paradox is: healthier body, healthier mind, more abundant life, better relationships. Is it death? No. It is the death of the weeds of the pathological human condition, perhaps. But I would say it is the birth of your true self.



The lack of silence comes from desire and aversion. Silence comes from freedom from desire and freedom from aversion. Those things cause perturbations in the mind, movement in the mind. But when you are in a state of acceptance, faith, trust, and freedom, there is no need for those perturbations.

That is actually love. That is how you get to love. The capacity for love comes from being an abundance of silence, an abundance of being, an abundance of existence within. Then you give of your own wholeness, which you can never depreciate. You just give and give of it.

SILENCE, TRUTH, AND CREATIVE PERCEPTION

Practice silence. We need a silent world.

Think about a mucky ocean. Each of us is a drop in the ocean. How do we make the ocean cleaner? You do not go to the other drops and say, I am going to make you cleaner. Every drop has to make its own self cleaner. When we do that, the ocean purifies.

How do we change the world? We have to ourselves become free. When there is no silence, that is what causes war. It is the illusion. It is the image.

If I look at someone through the image I have of them, that is not silence. But if I look at them with love and listening, I can see them as they are now. That is silence.

In silence, we find the suchness, the truth, the is-ness of life, and there is no conflict there. Conflict comes from conflicting ideas and opinions, self against the other, nation against nation, expectations unfulfilled. These are the things that cause war.

War is a mass societal expression of the war between individuals, the war of selfishness, the war of not being gentle, kind, and considerate because one cannot hear and listen.

To know the truth is of the utmost importance. For knowing the truth, we know the way, know what is right, and know what steps to take. The

truth is the means through which we direct our energies. It is the power to act correctly.

That understanding, that perception which we call truth, instigates correct action, divine action, the action of love.

It is in silence that we can know the truth and that our actions can be beautiful. Sometimes people ask, how did you know? Why did you do that in that moment? I was listening to you. I could feel.

Silence opens the faculties of the heart to know. It is essential in mathematics because the mind can make quantum leaps of insight in silence. Silence helps us to see and understand.

Sometimes I sit for an hour trying to code something. My mind gets going too much. I create a little too much resistance in myself. I step away, and I see the answer. That whole hour, I could have done it in two seconds.

When you are really silent, you can just see what you need to do and how to do it. You type it in. The question is, can you see it clearly? That is why mathematics is a good practice in cultivating silence.

MEDITATIVE PRACTICE IN STILLNESS AND LIGHT

The third eye is between the eyebrows and a little above. If you bring your attention there, you can feel a magnetism. You can feel it physically, like your skin and your bone right there. But you can also feel a magnetism.

If you will your life force energy to magnify as a vortex of energy in that spot, you can hold it, and it is a wonderful feeling. Think of it as a vortex of energy, an etheric vortex.

Feel your hand. Bring your attention to the third eye. If you can, just feel that place. Think of yourself as almost balancing on a tightrope. Focus your attention on the third eye, almost looking at it. There is no space for random thoughts. It is you and the tightrope.

Listen.

You may begin to feel its energy strengthen and become more accumulated. It is like taking a wild animal that is jumping out of control

and trying to get it to calm down, holding it steady. If your mind wanders off, get back. Continue to feel the third eye. Look at it.

Let the silence be as deep as it is. Maybe you are going very deep, or not. But what you are doing is taking a step toward the summit. Continue to hold steady.

Keep your eyes open and the mind very steady. Look at everything at once, very gently. Blur your vision ever so slightly. There is a deeper energetic shift.

You may begin to see brightness in your visual field. Allow the brightness to emerge in that steadiness. That is a brilliance in your own mind that, if you stop resisting it, can overcome you. You can play with it. Get it to move and soften.

Keep your periphery very wide. Look at everything at once. You have to be very, very, very still. Allow it to wash you away.

Now your body reverberates with this light. Permeate the light everywhere. Use your will and your intentionality to invite it. Let the brightness expand of its own accord. As we do this, it washes the soul.

Bring some attention to the heart. Gentleness. Gratitude. Benevolence. Freedom and love.

If you saw the light, if you touched the light, if you found the light in the infinite dimensions of self, that light is the most valuable thing. It opens the heart, it opens the mind, and it purifies everything. When I say mysticism, I am talking about somebody who can make contact with the light of consciousness.


CONSCIOUS
ELEMENTS
SEPTEMBER 30, 2025

CONSCIOUS ENVIRONMENT AND SPIRITUAL PRACTICE

We want to curate our space and environment so that it is conducive to spiritual practice and supportive of it. We are creating an ambiance, an environment that supports greater consciousness and awakening. It helps you in your meditation, it helps you sleep differently, and it helps you create insulation against the world so that you can be in your ashram, in your own home. We are creating a space that is conducive to a meditative mindset.

We want to do it in all the different dimensions of self. We have sight and smell. We have all of our senses. We also have things like ideas and the mental space. How does it interface with the mental space? You can also think of them as the five elements of air, water, fire, earth, and ether. The five elements also correspond to the five Platonic solids. The five Platonic solids embody each of the five elements, the elementals.

We are very susceptible. Pavlov rang a bell and made dogs salivate when he rang the bell, whether he gave them food or not. He conditioned them. Usually, in spirituality, we say, do not condition yourself, but we can use these signals. As soon as I smell sandalwood incense burning in the evening, I know it is meditation time. Everything I have done to cultivate a meditative state of mind through consistent practice over many years is intertwined and enmeshed with the smell of sandalwood.

One element is the conditioning factor. Another element is that things hold energy. We want to use things intuitively to evolve our energy and balance our energy.

Feel this. I am going to say a word, and I want you to feel into it and notice how it changes you.

Vanilla.

It is so smooth and warm and sweet. Where did all that come from? It is our understanding of the subtle energies. I like to call it the knowledge of vanilla. Vanilla has an intelligence and knowledge in it. Whenever you

have vanilla, it does something. Sometimes you just need vanilla. It has been really harsh out there in the world. Vanilla balances that. It makes you safe and comfortable.

Sometimes you need something completely different. Maybe you need jasmine. Jasmine does something very different from vanilla. It is also maybe best in the summer and less in the winter. You can start to read the templates of existence. They are all there. We all have these intuitive faculties to see what a particular fragrance means or what a particular incense does.

These elements also carry very strong spiritual energy. We live in a world that, for the most part, is not spiritually focused. It is ambition, success, pleasure, and pride. Most people are not trying to let go of all their pride, be austere in their pleasure, be accepting in their state, or be non-ambitious. These are all very much antithetical to the world we live in.

When we create with these elements, we help ourselves feel that we are in an ancient realm, an ancient temple, an ancient space that is consecrated to something beyond the worldly. Then we can turn back and bring it into the worldly as well. But it is nice to have our roots in the spiritual and reach out from there. Then our work becomes divine. Our work becomes empowered in a different way than if we are just working on behalf of our own indulgence.

Let this be a seed of an idea. You can find your own version of this. The fun part is that you get to curate your own energy. This becomes an expression of your own self.

In Sanskrit, there is a word, manatman. Atman means soul. It is like the self. Manatman is the self as it is expressed in physicality. Your body is part of your manatman, but so are your headphones and your collared shirts. They have your energy in them.

If you have had a backpack for a long time, or if you have a pair of shoes or a necklace, these things are manatman, and they hold your wavelength. It is a little strange to give one to somebody else. It does not feel fresh. It feels like it has your energy on it. We are creating manatman in our whole

house. It is not just our things. We are creating the manatman of the home, the dwelling manatman.

FRAGRANCE AND PLANT INTELLIGENCE

Incense is really great. Incense is also somewhat problematic for your lungs, so you want to be careful about it. Do not burn it too much. Sometimes you can burn it for just a minute or two and put it out. That is enough to permeate that energy.

Nag Champa is a wonderful incense associated with an enlightened being named Satya Sai Baba, one of the great enlightened beings of the twentieth century. Sandalwood incense is very special to me personally. It has this deep austerity. You feel so consecrated in your practice. It is grounding, austere, strong, and a very beautiful energy.

Dragon's Blood is a wonderful incense as well, and it is very uplifting. It cuts through the impurity. It is very different from sandalwood. You learn to use these things as your swords of spiritual consecration and cultivation. Rose incense is also beautiful.

Then we have resin. Frankincense and myrrh are absolutely delightful resins. Copal is also very good. Frankincense is very sweet, and myrrh is more on the lower tone. You can put a little coconut coal on the stove and make it red hot, and then put resin on the coal. It burns a very pure smoke that purifies the aura.

When you become more sensitive and start to feel your energy beyond your body, you will feel how the resin smoke does something to you when it moves through your aura. It changes you. Perhaps something in the molecular structure interfaces, or the energy or the gestalt of it changes you.

We also have to talk about burning sage. Sage is a dried plant that has a very powerful purification property, even if you burn just a little bit of it. You can feel the world get stuck on you. One thing you can do is shower. Another thing you can do is get some sage and move it around your body.

Do it on your feet and hands, between your legs, under your arms, around your head, and on your back.

Sage is almost indispensable. When I travel, I usually bring a little sage with me. Sometimes it feels like an emergency. You need some sage. Do not get too attached, though. Sometimes I wonder if I have become too attached to it.

Essential oils are the spiritual perfume. A fragrance helps you protect your energy or move your energy, but it also becomes an embodiment of you, like your clothing. You might want to have a particular fragrance that produces a certain experience of you in others. The way people experience you is important because they direct energy at you, and it affects your mind and your metaphysical state.

If you walk around dressed one way, you are going to get different energy from people, and have to deal with it or be benefited by it, than if you dress a different way. It is the same with fragrance. It is also part of the impeccable curation of how you show up. But it is especially important as a means of using the intelligence of these plants to move your mind and spirit in different directions.

A plant grows from a seed, and that seed has DNA, which is essentially information. We have the four different nucleotides. It is like binary, but it is not binary. It is quadrinary, or whatever the correct term is. That information expresses into these plants.

Each plant arose. The gift of the rose to humanity and Earth. What would Earth be without the rose? We would be a different world because the rose brings a dimension of possibility with it, as it, an embodiment of it.

Everything has that. Every color has that. This is art. Artists hold an energy, and then express it. The expression becomes a means by which it is transferred. A rose says, be like me. When we have rose essential oil on, we get to be like a rose. We are not only learning from a rose, but stepping into the possibility that is rose.

Rose, frankincense, sandalwood, jasmine, clary sage, vanilla, and lavender each have a different quality. Lavender is calming, soothing, and

peaceful. Jasmine is uplifting and vital. Clary sage has a lot of wisdom. Frankincense is purifying. Rose has romance, love, and beauty. It is very heart-centered.

You can bathe with essential oils and put them in your bathtub. You can put them in an air diffuser or a water diffuser. Everything has these qualities. You can sit down with them and ask, who are you, my friend, my vanilla essence friend here?

FIRE, LIGHT, EARTH, AND WATER

Candles are very powerful, but burn them safely. Take all kinds of precautions. Have fire extinguishers around. Do not leave candles burning unattended. Put them on a plate and make sure nothing is going to fall on them. Be very careful if you have pets.

Candles have a very ancient quality. It is great to burn candles at nighttime and keep the lights down. It allows you to fall asleep. Blue light wakes up the brain. Candlelight is organic. It is not electrical. It has this quality to it.

Sadhguru calls it a fire wash. If you are burning one candle in a room, that candle will clear your aura. If you burn two, it has a very different effect because you have stereo going. Two points make a line. One point does not make a line. You have a different quality, mathematically speaking.

Burning candles, even just tea light candles, is a wonderful way to work intuitively. Sometimes your aura does not want fire, but sometimes it does. An oil lamp also changes the space and may change the way you sleep.

These are occult metaphysical practices. They seem somewhat mundane, but these things have effects through the occult. Occult means hidden and metaphysical. There are all kinds of things happening. Humans tend to be very materialistic in our modern culture. Materialistic means that if you can see it, then it is real. If you cannot, it is not. But there are many things we cannot see that are happening.

When you burn an oil lamp or a candle, it changes something. You do not necessarily have to understand it, but you can observe the effect. If it helps you, it is good. You do not have to be all physicist about it and understand everything before you try it.

I fell into that trap when I was younger. I thought that if I could not understand it, it was not real. But it is real. There are so many things we cannot understand. Tell me the science of love. You can try to do the chemistry, but there is so much more to it.

A salt lamp is an orange, glowing, giant chunk of salt with a bulb inside. The bulb heats up the salt, and apparently ions come off it and purify the air. It has this warm, deep glow. It is more like a candle, but it is still electric.

It is good to have flowers. Jasmine and rose are wonderful flowers, but choose any flowers you like. Be intuitive about it. Having flowers in the house changes things. You can have the joy of flowers.

Plants are very important. Plants do something for us psychically. They are our allies in the psychic space. They hold an energy, and you can draw on your plants when you are away from home. They provide a kind of psychic pivot and support, and you can develop a relationship with your plants.

Plants are also wonderful because you can love them. You learn to listen to your plant, and this helps you become more empathic. You should know when your plant is thirsty. You should know when your plant is getting too much light. That is a practice in empathy and listening.

A snake plant is a very good plant. It brings a lot of oxygen into the air. Pothos vine is another one. It will keep growing down and down. It is like a beard of plants. It is wonderful.

A fountain is also lovely. The little trickling fountain in your house brings the element of water into the space.

Crystals are important. Selenite is the sage of crystals. Sage purifies, and selenite purifies. It is like invincible purification. It is pure purification. Keeping it on you is powerful.

Black tourmaline absorbs negativity. It works differently from selenite but has a similar effect because it is an absorption. Sometimes you need absorption, and sometimes you need purification.

One of my favorites, especially for math people, is blue fluorite. Blue fluorite has a square crystalline structure that brings clarity to the mind. The blue brings tranquility, too. Rose quartz is very good for Bhakti and the heart. Gentleness. Shells and feathers are also good to have. A beautiful feather helps you connect with the energy of birds and with nature.

SACRED SYMBOLS, CLOTHING, AND ORDER

Curated sound and silence are good. You can have peaceful music throughout the house, various kinds of ancient music, oming, chanting, or simply your favorite music. There are also bells, chimes, singing bells, and singing bowls. Anything that brings vibration into the air has energy and knowledge in it.

It is wonderful to have a book like the Bhagavad Gita sitting on the table in your living room, or the Tao Te Ching, or any of those wonderful Taoist, Indian, or Japanese texts. These things hold a wavelength. They remind your mind to stay with the sacred. They are little memorabilia, very valuable for that.

Images and photos are similar. You can have a picture of Sadhguru or Ramana Maharshi. You can have a picture of family members who bring a lot of clarity. It is especially good to have pictures of saints or teachers. They are embodying that energy, and it helps you draw from what they have achieved. Part of their value to the world is that they have embodied these things.

Mandalas and yantras, these visual Indian patterns, have a similar effect, as do statues. A Buddha statue, a mathematical statue, or a Platonic solid statue has energy in it as well. Any kind of art that might be conducive to spiritual energy is good. Surround yourself with art, books, and things like that.

There is a problem with the way the world is promoting clothing. The trend is synthetic, synthetic, synthetic. It is very bad for the energy body to be constantly touching synthetic plastic clothing. These are chemically made clothes. It is good to have plant-based clothing: cotton, linen, hemp, and bamboo. It is significant for your metaphysical energetic flow.

White clothing has a powerful energy. Black is good too, but black has a very different effect. Black has an absorption factor, and you will absorb the energy of others. White will reflect and protect your energy and keep your energy pure. Sometimes you might want to absorb the energies, and sometimes you might not.

Black is a very disciplined color. It is focused. White is a little more in the moment, a little less disciplined, and a little more like a peaceful place. Black is a little more warrior. White is a little more pacifist. You can play with it.

I used to wear all black all the time, and I was a very different person. I moved into white, and it changed me a lot. When I wear black, I feel intense. It makes me feel powerful, but almost mean. That is for me. I am not saying that universally. It might be conditioning, but it is not just conditioning. There are energetic factors to consider.

It is good to explore what it would feel like to wear all white. I love to wear white linen from top to bottom. It is a wonderful feeling. Beige, orange, ochre, like the ochre robes of the monks, and bright colors like bright pink or green all have effects. If I need tranquility, I will put my light blue shirt on. I will wear that, and it helps me.

It is good to have a very orderly, clean space. Clear the clutter, keep things minimal, and organize. It is a very Zen sentiment.

As within, so without. What is outside of us is an expression of our inside. What is outside of us also informs our inside. Your mind will be different when your space is different.

You can bring all of this together in an altar. An altar is a little table where you can put certain things in a certain way to store energy, hold energy, and direct energy. You can have a feather, a candle, an incense

burner, a book, and a picture of a saint on a little table. You can sit there, and it is a powerful way to direct your energy and hold your practice.

HEART-CENTERED MEDITATION

The heart is in the center of the chest. If you were to say, I am so-and-so, and put your finger there, intuitively, you would very likely place your finger on the heart center.

Find this place. If you place your finger there, you bring attention to that part of your body. One can begin to assemble their attention in the center where the heart is.

Bringing your attention is the beginning. It is the beginning of bringing vitality to the heart, physical transformation in the nerves, in the fascia, and in whatever is happening there biologically, to awaken the heart.

It is a powerful practice to shift your habitual focus to the heart, usually out of the head. Move it to the heart.

I am here, in my center.

Keep bringing your attention back to the heart, introducing a transformation in your energy. We are doing something profoundly simple. We are simply feeling the heart.

Move from passively feeling to trying to awaken the heart. Think of it as willing an activation at the heart center. Try to generate love in your heart. What a profound thing.

We sat down and generated love. That is what we can do.

You can feel the warmth. Find a way to create more of that warmth, to the point where your heart literally feels like it is expanding because it is accumulating the substance of love.

One of the most dignified things a human being can do is bring more love into this life and this world. Gently build this reservoir of that substance. With each breath, find your way. Fill the heart with that warmth.

Move your fingers away from the heart. Hold your palm facing the heart center. We feel the spot enough now that we can hold our palm six to

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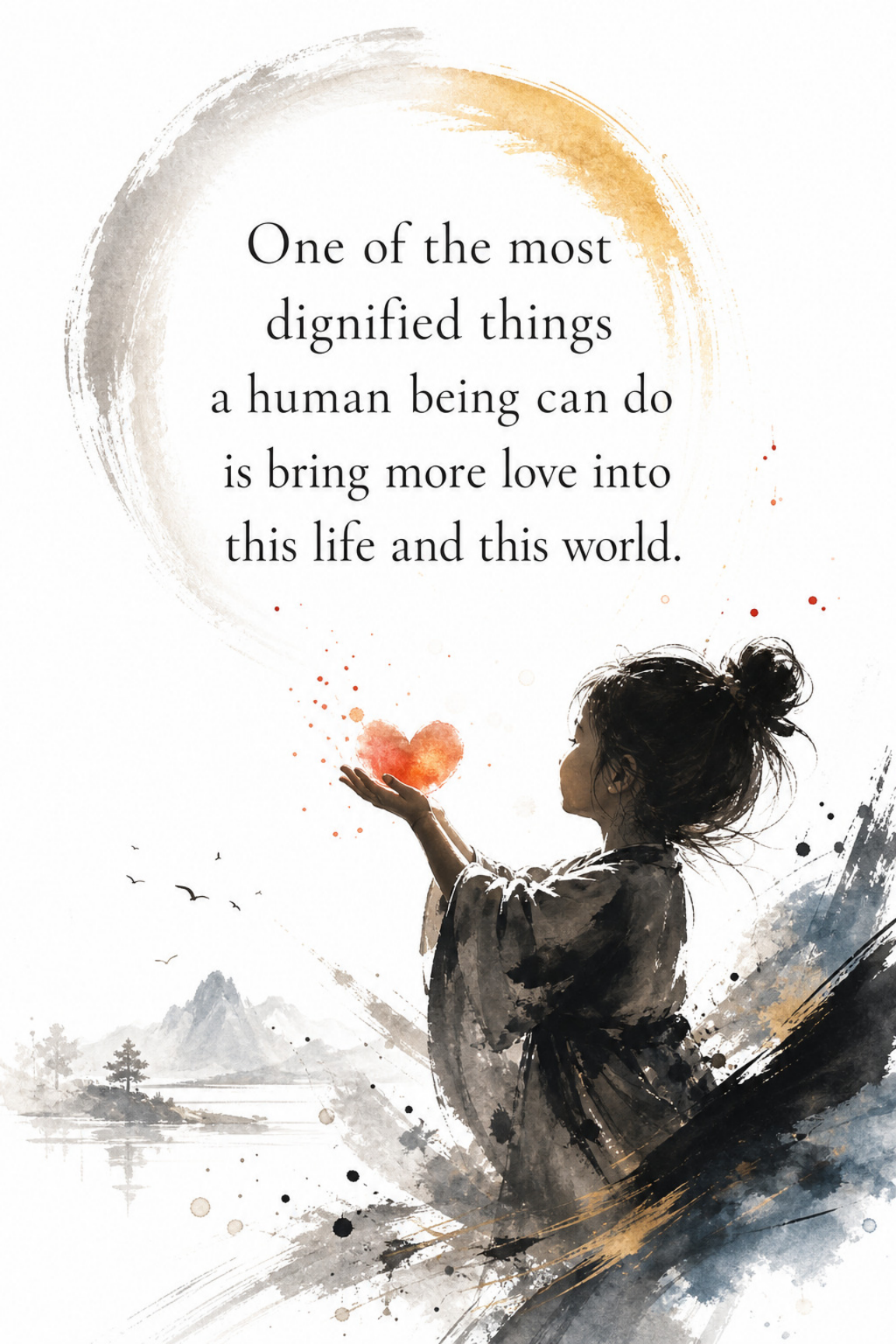

twelve inches in front of the chest and hold space for the heart to expand.

Find a way to will that expansion. Generate the substance of love. Open and purify this energetic vortex of the heart.

We only start from where we are, taking that one sacred step toward the highest possibility. We are always taking just a single step.

Now put your hands down and allow the heart to expand well beyond the reach of the arms. Feel that your heart is pulling you into the sky. Evoke that clarification, that cultivation.

A lion's heart. A source of dignity, freedom, peace, love.

Take a deep breath. Take note of the transformation in the heart. That is being centered in the heart.

Take a moment to hear the silence around you, noticing that all time and space exist within the here and now, flowing through it like water through riverbanks.

Turn to the here and the now.

MEDITATION REFLECTIONS AND YOGIC INSIGHT

Everything is in the here and now. The only reality that we can make contact with is the here and the now. Then you ask yourself, what is the rest of it? We can see that they are conceptualizations: a conception of the past, a conception of the future, and a conception of the created self.

These are deep yogic philosophies that you can explore, come to know firsthand and directly, and use to change your experience of the universe.

Everything is a mental formation. If you stop thinking entirely, there is none of this. In yoga, they call it Maya. It means illusion. We can actually see that the world is because you think it to be. If you stop thinking, there is no self and there is no world. Those are inside of you and created, like a mirage or waves in the ocean.

But the real substance is the substance of being, and being needs no self-identification. It simply is. You can touch it when you get so still that there is only this primordial substance of being.

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Yoga describes different qualities of that essence. It is unknowable as a being, though. It is what we are, and we can never not be.

Love is a substance that we can generate. When we sit down and meditate, we are generating love, a substance that will actually grow. The heart becomes full, warm, and fuzzy. It makes me skip and dance, smile at people, see mathematical equations clearly, feel peaceful, and want to sleep or want to run. I just feel so good.

The heart does this because you are getting closer to your center. When you are at your center, you are not in the precariousness of form. You are moving toward that certainty of formlessness. We are going to what we are deep down.

The heart is one of the metaphysical expressions of going to that being. We want to go to the heart, the heart here, and then deeper into the heart, the center of all things, the source of all things.


DISPASSION
OCTOBER 7, 2025

FOUNDATIONS OF DISPASSION

Dispassion is a very central principle in yoga, and in all spirituality, not just yoga. Dispassion is centered on a very basic premise: happiness does not come from things, but is our intrinsic nature.

Happiness is the nature of our consciousness, and it is obscured or eclipsed by attachments and ideas, which can be cleared through dispassion. To connect with dispassion, you have to find your way to it. It may not be something you can make contact with right away. Then you will recognize it. It comes with a kind of aloofness toward the world. You do not really care what anybody thinks. You do not care about things. But there is a nuance there.

Dispassion comes from the knowledge that what you seek only comes from within you. It cannot come from outside of you. What we really want, this absolute blissfulness and happiness, is a feeling inside of us. It cannot come from sensorial pleasure, egoic recognition, or worldly circumstances.

At their best, worldly circumstances can facilitate one to connect with dispassion. If you are an ascetic living on the street and you do not have any food, that can be very distracting because the body is screaming for food, shelter, and basic needs. If you spend too much time alone, your body might want a hug or some touch. Your nervous system wants these things. Worldly circumstances can create the conditions through which you find dispassion.

There is a Pali word that goes very close to this. It is one of the Four Noble Truths in Buddhism: nirodha. Nirodha means cessation, but in a sense, it means the cessation through dispassion that causes this effortless clarity, this effortless freedom.

Essentially, it is freedom. We seek freedom to abide in that uncaused happiness that is the nature of the self.

Most people do not do this, and we are not trained to do this. We are trained completely in the opposite direction. We inherit the cultural mentality. To be different and walk our own path takes vigilance. It takes

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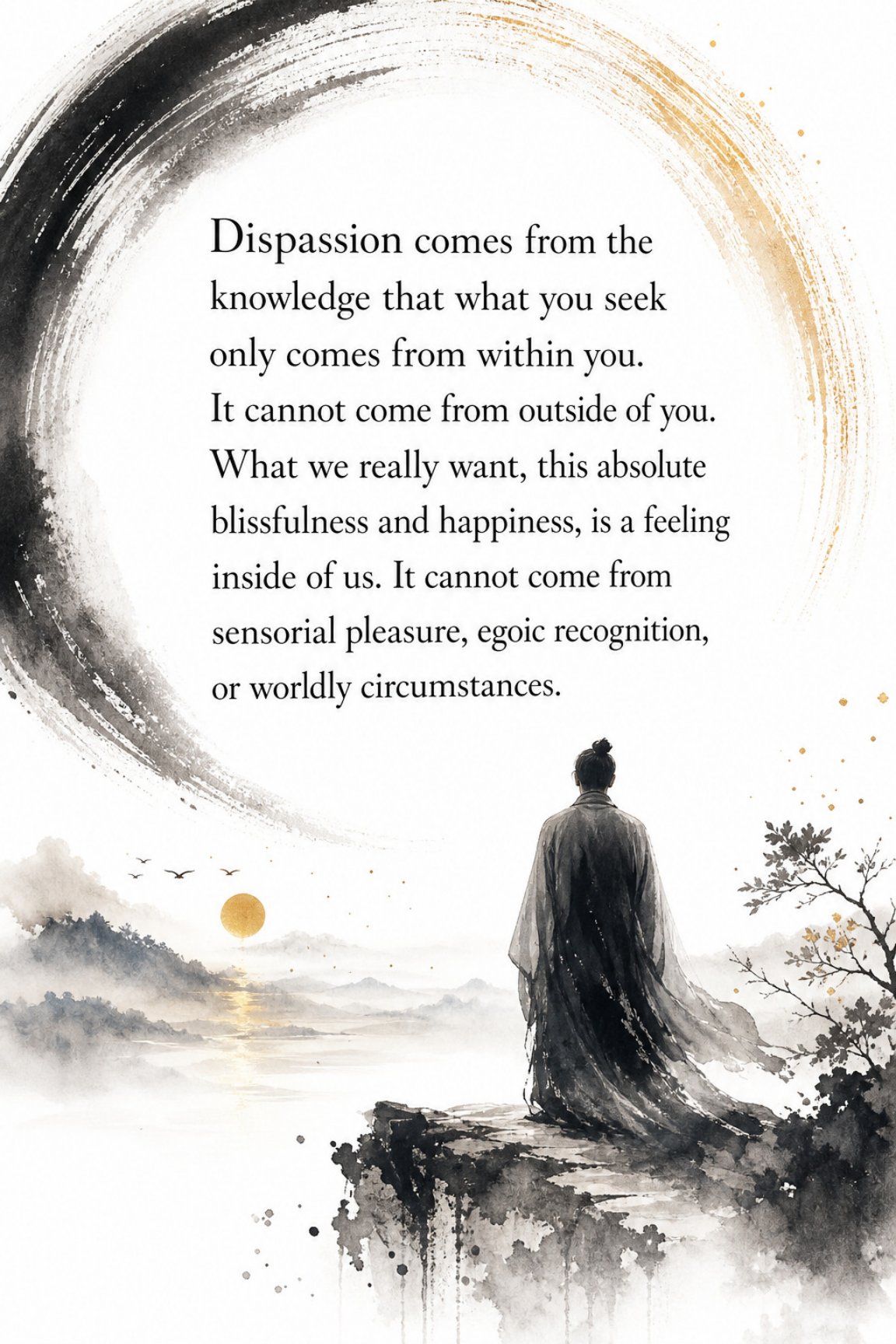

work. To become dispassionate is something worthwhile, something worth seeking.

The central premise, and this is a profound thing, is that happiness is uncaused. How is happiness uncaused? You felt happy when you were with your family, or you felt happy when you got this thing. True, but that happiness was inside of you all along. Those things trigger a release of it. It is a capacity of consciousness. It is a capacity for happiness that is within us. Otherwise, we could never make contact with it.

In meditation, we get to enter into the dispassion of uncaused happiness. Some people ask how I could sit and meditate for that long. What do you mean? I am getting a massage from God. I am getting to be in the most blissful state. I love it.

Sometimes, in the beginning, it is a little difficult because you have to move through the attachments on the way to dispassion. You do not fulfill the attachments. You do not get Instagram out and scroll. Instagram completely conditions us to be very attached and gets the mind going. It is not nirodha. It is the opposite of nirodha.

It is a very nuanced topic because there are a lot of traps. You might decide that you are going to be dispassionate, and then where is the happiness? Maybe it does not come to you.

One phrase is very important: the heart of passion is dispassion.

A new passion arises in dispassion. It is the passion of the moment, the passion of existence. There is an uncaused passion, an undirected passion, that happens within you when there is no attachment.

We seek happiness not in things, but in the formless. The formless is the part of us that is beyond time. It is not circumstantial. There is the formlessness, the eternality of the self. Anything that is changing or evolving is transient. If we try to find our happiness in transient things, they are always veiled with the pain of transience.

There is a kind of happiness inside of us that is completely untethered to circumstances.

One thing that happens in dispassion, the mechanism of transformation, is that by not seeking and not being attached, we stop

creating conflict. When we are seeking something or becoming something, there is a sense of conflict within. Conflict does not feel good. That is not happiness. Conflict is the chasm between what is and what should be, and there is a lack of acceptance in that.

In dispassion, we enter into a state where there is no conflict. It is a very practical thing. If you walk around and decide that you do not need to concern yourself with anything, that you are turning inward, you will notice how conditioned the mind is. You are looking for opportunities for this or that. But you can live in the constancy of being and freedom.

Another part is integrity, to always live by a set of principles. It is all written. It is set. I am going to live by these principles, and my destiny will unfold organically. That is integrity.

Integrity and dispassion go together because integrity can only happen when somebody is quite dispassionate. If somebody has a lot of integrity, they are not going to be bent away from their principles. They live in the freedom of dispassion and integrity, which are very closely related.

INTEGRITY AND CREATIVE FREEDOM

This is one of the paradoxes of dispassion. In dispassion, you are overflowing with contentment and completeness. I recognize that I am something, and I can give endlessly of what I am. I cannot give endlessly of what I am not.

I am not this black obsidian crystal. If I give it to you, I do not have it. But I can give endlessly of what I am, bliss, my nature. In a way, it strengthens what I am. It makes me more of what I am.

In dispassion, we come to know the self. It is a form of self-knowledge. The etymology of the word passion is profound. The word passion actually means suffering.

When there is dispassion, you live dharma. You live your integrity. You do what you love. You play music because you love music. You do not play music for the wrong reason, and then you can actually experience it. Dispassion leads to this artistic freedom.

Every time I make a reel and start to get pulled into caring, it hurts. I am becoming less dispassionate. But when I sit, play, and create from freedom, that is why I say dispassion is the heart of passion. It is a different order of consciousness.

What you do in dispassion is integrity, love, and freedom. Dispassion means I am not in conflict. I am not striving. I am not becoming. It means I am unfolding. I am flowering in the moment.

To distill our work, to really take it and purify it, we clear any attachments, motives, or seeking. This is what we can all do. I always try to do this with my work. Distill my work of any attachment, any motive, any seeking, as if this is a means to an end.

Work with an awareness of where it is going because you have to live in time, but not in the sense of fulfillment. Fulfillment grows in time, and it has different stages. I am creating now, and then now it is a business, and I am liking that too. But I am living in this thing that is a revelation. It is reveling in the joy of myself unfolding through time.

But who is unfolding through time? The eternal self. We are eternal and formless, but we have form, and that form can express itself without resistance. It is more of a state of acceptance instead of becoming.

In our integrity, we accept and revel in the destiny of what we become.

There is emotion, but the emotion is an emotion of detachment. It is dispassionate. Everybody is so concerned about so many things. There is a quality of acceptance and grace in it. One of the words I feel is very important is freedom.

Without this, how can we love? Love comes from completeness. If I am whole, I am not asking anything of you. Perhaps we are in each other's lives in this moment for a reason, and it is complementary. It is a complementary expression of our intrinsic natures. But I am not asking anything. I am in a state of acceptance.

That freedom is a prerequisite for love because love does not ask anything of the other. Love wants the best for the other and accepts the other as they are, not as exploitation, but as mutual collaboration, which is very different.

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It is not an idea. If we stop at the idea and think about dispassion and have some phrases, that is not the point. The point is to step into it.

We do not need to resist things. We can meet things. There is no need to worry. I still worry, but I recognize when I worry that it is an issue. You have to become conscious of it. Do I need to be worrying? Do I need to be striving, or can I just be unfolding?

I am suggesting a quality of aloofness as well. Aloofness means to be disinterested. Imagine somebody who is meditating a lot. They are very much disinterested in all the things everybody is running around striving for. There is a kind of dignified disinterest. They know that what they want is inside themselves.

That is the kind of dispassion I am talking about. I could have used the word freedom, but dispassion has a kind of power that has really served my practice personally. In yoga and other languages, they have words that mean this specifically because it is a part of the practice.

Detachment and acceptance are two ways to go beyond aversions and attractions. We want to find detachment from our aversions and our attractions, from the feeling that we just have to have this thing, whatever it is.

At first, we are encrusted in aversions and attachments. If somebody has not done any of the work and is just living in society, we are conditioned in such a way that there are all these attachments. Those attachments will wither in silence if we do not feed them. Here is an attachment. Do I really need it? Maybe you need it for a time, but ultimately you want to be free of it.

It is about freedom. Completely free. The ultimate freedom. Freedom from a body, even. Can you go to the point where you know that you are awareness beyond incarnation? You can take this very far. But you start with more mundane things.

I am free in all these ways. I am accepting the noisy neighbors. I am accepting this. I am accepting whatever. You learn to be detached, accept things, and work with them.

Things always change. That is the central premise of transience. Things are constantly changing. We work through that evolution while rooted in the part of us that does not change.

When you are very dispassionate, there is that aloof quality. I do not want all of this. I do not care. I do not need these things. I just want to be free. I just want to live in inner freedom. I want to bask in the silence. I want to feel the radiant, effulgent light within me. I want to feel my heart radiate with love. I want to be free in my expressions when I create mathematics and animation. I do not want to care what anybody thinks. I want to do it for myself. If they like it, that is okay. If they do not, that is okay.

I will accept what happens to me as life evolves. Some things will be blessings. Some things will be challenging. But I am looking inward, man. I want to be free. I want to meditate because I know that is where the greatest happiness is.

The most beautiful things I have ever experienced were in meditation. People really pedestalize sex. They think sex is the best. But when you get on the spiritual path, you realize that it is nice and all. It can be nice. It can be not nice. But it is sensorial, man.

There is something deeper. Then you can go into the emotional states, into beautiful connection and love with somebody, but that is opening something spiritual, usually.

When you go into the silence, into the absolute freedom from any sense of self, there is no one meditating anymore. You have entered into something that is so blissful and ecstatic. It cannot be matched by an idea, an egoic orientation, or anything.

You have to push back on the world a little bit. Am I supposed to be doing all these things? No. I know that happiness and ecstasy are uncaused. They are inside consciousness.

From there, you may be a great entrepreneur and a billionaire. That does not mean you became attached. That might have been an expression of your freedom, your genuine integrity, your dispassion.

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I personally weave a deep romance into this. There is a dispassion in consecration, but there is a deep romance.

The enlightened poet Rumi is very romantic. I really connect with Rumi. I feel we have a complementary resonance in our soul path. That is why I say dispassion is the heart of passion. It opens the heart. There is a sort of freedom in it.

As a man, I feel like in a relationship there is that man who feels in service in a very beautiful way that is evocative of a romantic feeling. They sacrifice. They love. I see almost the farmer guy. It is an archetype that I have in myself too. There is the guy who lives for his family. There is a sort of sacrifice in it, but you feel the love at the same time.

Ultimately, in dispassion, we allow our heart to decide. We just follow the heart. How can you let your heart decide if you do not have a degree of dispassion? The heart decides. You do not decide because of your attachments. The heart sings its subtle intimations into existence.

Compassion means that you enter into the suffering together. Co-suffering is what that means. But there is a wonderful thing if you just know everything is good. Everything is good.

You deal with life's disasters in a calm, dispassionate way, probably with a smile, a sense of gratitude, and a sense of faith that things are evolving as they should.

There is no suppression in this. Suppression is definitely not dispassion. Suppression is a kind of passion. You push it away. But you can allow emotions not to control your mind.

The goal is not to feel an urge and ignore it or push it away. The goal is to actually not have that urge at all. How does that happen? You have to observe yourself as you are, dispassionately. You might feel so attached, and you are observing yourself.

You have to let the clouds move on their own, and then there is the sun. It is not suppression, pretending there are no clouds there. They may be

there. What eventually happens is this opening happens organically, and it is real and deep. That is what we want. We want to find a freedom that is actual freedom.

If there is an emotion, attend to it. That is an evolution of what you are becoming free. It is not wrong. It is just where you are.

It is not wrong to be at the bottom of the mountain or in the middle of the mountain, as long as you are walking up the mountain. Most people go in the wrong direction, walking down. The whole thing is to turn around and go in the right direction.

The right direction is knowing that happiness is uncaused. I want to be free. I want to find that freedom. I want to let it evolve. I am not going to suppress. I am going to let it happen naturally and find a way.

MEDITATION ON TIMELESS FREEDOM

Let us meditate on dispassion. Let us see if we can experience that. Let us just let everything go.

Turn your attention to a paradox of time, noticing right now that there is an eternal moment. There is an unchanging background in which all these birds, sounds, and feelings occur.

By turning the attention to the unchanging background, we are shifting our identity from form to formless, from the time-bound to the timeless. In time, we are burdened by the activities of time. But in the timeless, there is nowhere to go. There is nothing to change because we do not have form.

Shift the identity by focusing your attention on the timeless. Simultaneously bring your attention to the heart center. The heart means the center.

We move to the center of the wheel. If we are on the outside of the wheel of time, we are moving around, whirling around the circumference. But when we move to the axis, to the heart, our velocity slows. We step out of that peripheral motion.

You may feel the burden lifting as we enter into freedom. Lift the burden of responsibility, the burden of interest and attachment.

You are a newborn baby, a perfect jewel rising out of the universe.

Lift that burden and feel it. It can be emotional. You feel that burden moving away.

Very gently say to yourself, "My happiness is uncaused. It is my intrinsic nature, and it is merely eclipsed by attachments and thoughts. I no longer need to become. I can be completely free."

As we evolve into this freedom, you may sense a quality of dignity, of integrity, abiding in the sun. We wait for that blissful nature to reveal itself of its own accord.

In our dispassion, there is an organic distillation process. You have to allow it. Otherwise, we act too much, perpetuating attachment. We enter into a state of dispassion. It is centered. Steady.

Just for a moment, feel the dignity of needing nothing.

You are a sovereign being, complete, overflowing with the love of your own consciousness. It is a sense of being in command of your own mind, of your own attention field, beyond the reach of manipulation through attachment and aversion.

Allow yourself to feel a degree of austerity. There is something greater inside, in the fabric of existence.

Bring your attention to the navel center, one inch below the belly button. Combined with the heart, these two chakras produce a quality of dispassion, the centeredness of the heart.

Feel that spot. You can place your finger there. Begin by directing your attention there. Generate qi in your navel center through intentionality. Feel the surrounding areas, the pelvis and the center of the abdomen.

Notice there is a generation of energy, and yet it is not being used. It is just sitting there. Sit with the energy.

Go to the heart center now. It is good to recenter in the heart when we access power, which is what we do in the navel. The heart is right in the center of the chest. Feel that place with an austere dispassion, with the energy we cultivated.

Let dispassion end with a sense of ecstatic divinity building in your own being. You are able to invoke the Shakti light.

Take a deep breath, and let the heart release as you exhale.

You can make everything you do a means of increasing dispassion. What are we getting out of this? We are getting the facilitation of freedom, uncaused happiness, happiness untethered to causal factors.

SPIRITUAL COMMUNITY AND INTEGRATION

It is so important to have sangha. The goal is to have a group of people who have common values.

Satsanga means association with truth. The truth is that happiness is uncaused, there is a true self, there is maya, there is illusion, and all the esoteric religions and spiritual paths talk about these things in their various ways.

In sangha, or satsanga, we hold the wavelength. We do not get pulled off our center into forms of attachment and other concerns. We are able to stay centered in something more strongly because we are a group.

If each one of us were to really give more of ourselves to it, we would all feel that. Imagine that everybody meditates three hours a day, practices dispassion, does all these things, and reads the Bhagavad Gita five times. We would feel that because we would be surrounded by more of it. It would normalize this.

It is the normalization of spirituality in a real, genuine sense.

Spiritual friends can be difficult to find, genuine spiritual friends. Spirituality does not mean this is my style, this is how I dress, this is how I go on dates, or whatever. There are so many reasons people do spirituality that are not self-abnegation. They are the opposite of self-abnegation.

Practice, meditate, find joy and happiness, and give that to the world. It is beautiful.

SIMPLICITY

OCTOBER 14, 2025



SIMPLICITY AS A SPIRITUAL PRINCIPLE

One of the most powerful ways you can change your life is also one of the most indispensable, integral spiritual principles to live by, reflected through millennia of traditions from different parts of the world. It is time-tested and cosmically approved. That principle is simplicity.

Simplicity is a profoundly effective and essential spiritual principle to live by. There are a lot of nuances to it that can be explored so that one can deeply implement it in their life, in their mind, and in their self, inwardly and outwardly.

In seeking to become more conscious, which is really the goal of spirituality, we want to be able to abide in spirit all the time. It does not matter if you are computer programming, having a conversation, or exercising. To yoke your awareness with eternity is to be free while in the world, not ensnared or enmeshed in the world. Not enmeshed in the world like a net, like it has trapped you, but liberated from the world.

When we do this, we are able to stay connected to spirit and remain in a state of purity and clarity. Simplicity helps us to do that because simplicity prevents us from getting too involved in a way that is not efficient. When you simplify your life, you provide yourself with the conditions to minimize complexity and the requirements to attend to that complexity.

Simplicity happens both within and without. When we do it within, we are simplifying the way we think. Opinions, judgments, attachments, and concern with how others interpret you all create perturbations in the mind. A mind that is aloof, empty, does not move as much. It does not have to attend so much to the complexities of one's humanity.

In transcending our humanity and moving into a superhuman kind of simplicity within, we create stillness. This allows us to live with extreme efficiency. Everything we do is very intentional and effective. We may use words more carefully. Each word we use is intentional and purposeful.

Usually, you may notice that an enlightened being, or somebody who is very spiritual, says less, but they say more with what they say. This has a

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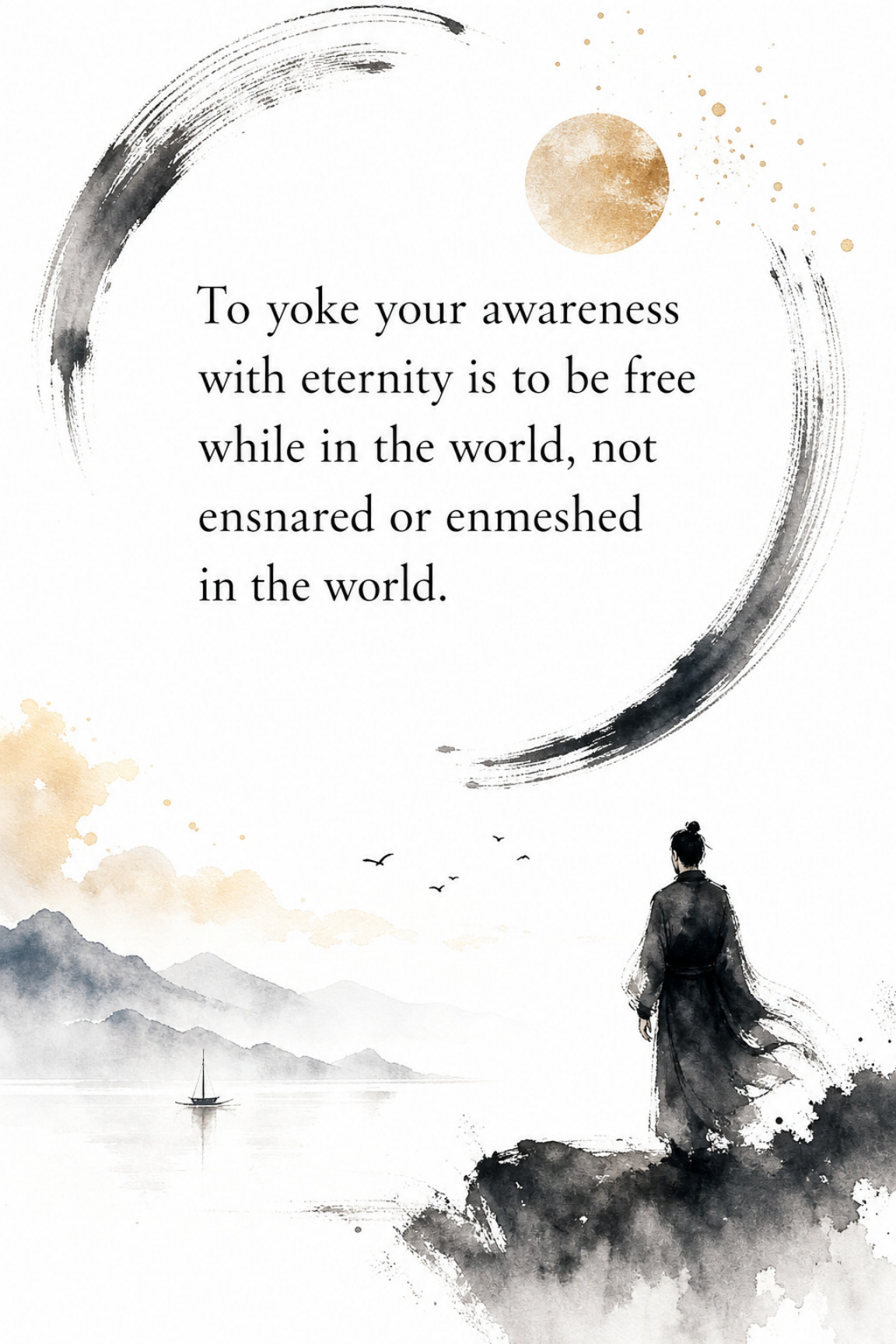


lot to do with the simplification process of the inward state. They have simplified their mind.

People ask me what math has to do with spirituality. Math is exactly this. Math is utter simplicity. A fractal, with all its beautiful parts, comes from a single seed of recursive definition. There are five Platonic solids, each with perfect symmetry, existing eternally through time. That is God keeping His room clean.

Keeping your room clean is another thing. Have you seen a Zen monastery or the Zen aesthetic? The Zen aesthetic is utterly simple. A bunch of rocks stacked on top of each other. Tatami mats, and that is all that is in the room. These sentiments are woven throughout spiritual practice.

Mathematics as a practice structures our mind to become highly refined and simple. We may understand very complicated things, but really, they are not complicated. People usually think of mathematics as a complicated discipline. It is not complicated.

Einstein's big equation is E equals MC squared. The math involved in that is learned before fifth grade. It is multiplication. E equals M times C times C. You do not even need the exponent right there.

Mathematics is utterly simple, but it requires one to be discerning and perceptive. Can you see the mathematical truth clearly and simply as self-evident? Our practice of mathematics structures our mind and intellect to be refined, streamlined, and simple.

We can really think about how to apply that in our lives. Where are we wasting energy, dissipating energy, and getting unnecessarily ensnared in life? We want to make life a walking meditation.

PRINCIPLES AND STREAMLINED LIVING

One can be simple in their life in a number of ways. For example, you could change your oil every quarter or every 3,000 miles. That is almost a rule, a single rule. You just do it with consistency. That simplicity brings peace of mind, and it streamlines your life.

If you live by that, you live like a computer program. This is one reason why I like computer programming, because computer programming is programmatic perfection. That rule could be put right into JavaScript or Java, and you could live by it. Then you set it aside. You never have to redesign the principles you live by. That becomes part of the collection of principles that guide you.

Integrity is living by principles. Each moment, you are empty, but your actions are governed by a set of rules, a set of principles. This principled living produces simplicity as well.

Define your principles. Sit down and ask what the principles are that you live by, and let those govern your life. Then you do not have to be the chooser in every moment. If you are the chooser in every moment, you cannot be in a meditative state. You need to spontaneously act as an expression of your principles.

If you imagine the great sage or the great spiritual being as an archetype, that is how you probably would imagine them to be living. They live by principles, not by head-turning indulgences. They do not turn their head at an opportunity here and there, being pulled every which way by their attachments and aversions. That is not spiritual.

Spiritual is that single-minded focus, that directed attention, in which you have surrendered to your destiny. You will live out that destiny in accordance with a set of principles that you live by, which will evolve and grow over time. They will become more refined and more streamlined as you mature.

You can simplify the number of things in your house. If you have a house with lots and lots of things, it is good to try to clear it. Clear out the stagnation of your drawers, your closets, and the extra things that you do not need.

There is a nice tech aesthetic I like: all we need is one robe, one bowl, and one laptop. One robe, one bowl is a Zen thing. All you need is one robe and one bowl. But with a Mac, all we need is one laptop. With an iPhone, one pocket computer, we can really simplify our lives. There is less, and we

revel in less because less feels like freedom. One robe, one bowl, one laptop. It is the modern monk.

Simplicity also happens in relationships. If you have a relationship that is not streamlined, there is too much misunderstanding, too much judgment, and too much attachment. These make relationships a source of dissipation of energy. The complexity in a relationship is not healthy.

A relationship can be very streamlined. A lot of times, we need to streamline our inner state. When we have attachments and aversions, opinions and judgments, these all create complexity, and they create complexity in our relationships.

You can say that you do not have an opinion to call your own. Everybody has a political opinion these days, especially in the United States. What if you just let it go? People have preferences. They are fighting over what they want the world to look like. But what if you treasure your dispassion?

As long as people are not being hurt, which sometimes happens in political situations, there is a sort of stepping back and letting truth speak for itself. There is a difference between opinion and truth. Opinion is self-serving. Truth is usually not very convenient.

The truth is that we should honor everybody's freedom and have compassion. Those are a part of truth. There are self-evident truths. Truth is very simple. Opinions and judgments, a lot of times, are things to work through.

One of my favorite enlightened beings says, “I have no opinion to call my own. Do not project onto me what you think, that I have opinions. I have no opinions to call my own.” I think that is beautiful because an opinion is not a fact. It is an imposition on fact.

One thing you can do to simplify your life is say less. If you say less in most situations, it is very good. It keeps things clean. You are not opening yourself to misunderstanding.

When we speak, say what is necessary. A lot of times, people just talk and talk, and there is no streamline to it. They are just talking out of

conditioning. It makes them feel good for some reason because their mind is going so fast.

But if you learn to meditate and still the mind, you say what you need to say, what is relevant to say, and no more, because you value the stillness. A lot of people do not value stillness, so they do not value simplicity as a principle to stillness. Simplicity, in a way, is its own value.

When we meditate, we taste freedom. We get to experience the freedom that is beyond all the pulls of the mind inside, all the pulls of culture outside, and our responsibilities outside.

SIMPLICITY IN WORK AND DAILY PRACTICE

Another thing is to limit your responsibilities. Business is a really important place to apply simplicity. You can run a business with your pinky finger if you do it right, or you can be ensnared in the business from morning until night and have it going on and on in your head.

In business, systems. Somebody fills out a form on your website, and they get an email. They get the right emails at the right times. Complete system design. That is simplicity. You set it up, and you let it go.

It is very different from somebody who designs a business and is constantly in the rat race, running on the hamster wheel. Businesses that are designed well are designed with a simple seed of direction. They have a mission statement and a vision statement that guide perhaps hundreds of thousands of people. They have principles that guide the way their products are made, even after the founder has died.

They have values, the things that they, their community, and their customers find valuable in their products. We have our own set of values. Simplicity is one of our values. Perhaps you do not like simplicity. It does not matter. We do not have to convince anybody to like what we like, because it does not matter, and that is a part of simplicity.

Let people live their lives. Do not try to control them. Do not try to get them to do anything because you like it. We just like simplicity because we like meditation, essentially.

A business has roles, responsibilities, values, principles, and a value proposition. All of these things are very clear. You put them in one document, and that is the giant business right there. Everything arises from that. You call that manageable complexity. Manageable complexity arises from simplicity.

If you are a computer programmer, the half-million lines of code that make your program are designed in a way that makes them manageable to go through. There are modules of code. There is a hierarchy of code. If it were just lines and lines of code, or what some people call spaghetti code, going from here to here to here, nobody would understand it. It would not be possible to create the Mac operating system, Windows, or everything involved there.

Plants and nature are utter simplicity. The forest is simplicity because it is not imposed upon by human interpretation. It is as it is, and it has balance. The plant grows from the seed. Every leaf is designed from the seed. One way to feel simplicity is to have lots of plants in your home and to spend time in nature.

You can simplify your diet. You can eat with a greater level of austerity. Eat just fruit. Eat the same foods at the same times every day for the season, and then shift it every season. This is very monastic, but you can live in the world and live this way.

It builds power. You feel power with this because you are not dissipating your power. You are retaining it, cultivating it, and building it.

You can have simplicity in your attire. I have four pairs of white jeans. I wear all white, and I have lots of the same white item. Then I wake up and put it on, and I do not have to manage the complexity, the subtle energetics, and all the things involved in choosing every time.

I also have a whole bunch of colored clothing that I pick when I need it. I might need a light blue shirt because things are getting messy, and I feel tranquility in blue. But the whole idea is to simplify your life through streamlining your products and your attire.

A schedule can have simplicity. You can schedule all over the place, or you can have blocks. I used to have blocks when I would tutor. I work this

time with a student, this time, or this time. Pick one of them. If you cannot fit in one of those, I cannot work with you. We just do not match, because I am not going to bend my life out of shape to accommodate one person, miss my sunset meditation, and throw everything off.

Consistency enables simplicity. It allows us to refine our lives so that we attend to all the many things that are required. Your routine may have ten things in it that keep you in the state of mind you are in, but those ten things are nicely streamlined throughout your life. It is not an effort. It is a joy.

Love is the greatest simplicity.

When you love, there is an emptiness. There is a simplicity in your being. Some people I know who are very loving call themselves plain. Plain does not mean that you are plain. It is that you are whole. You are content.

There is a lot of simplicity in love because we do not foster the complexity of the self. We have negated the self. The abnegation of the self allows one to be their essence.

Being is love, the essence of what we are. The simplicity, that substrate, that block of being, ontologically eternal, is love. The one who needs nothing has compassion because they do not care. They are untouchable. They are not easily offended. Why? Because inwardly, they are beautifully simple.

Love and simplicity go together.

MEDITATION ON SIMPLICITY

Meditation is the greatest simplicity because, in meditation, we erase the self. We abide in a transdimensional state, a state that is so simple. It holds intentional manifestation in form.

Go somewhere where there is no self-reflection.

Start by bringing your attention to the heart center. Feel the heart and awaken energy in the heart. You can simply give it your attention. You can put your hands on it. You can put your finger on that heart center. Get it active, warm, vital.

Being is love, the essence of what we are. The simplicity, that substrate, that block of being, ontologically eternal, is love. The one who needs nothing has compassion because they do not care. They are untouchable. They are not easily offended. Why? Because inwardly, they are beautifully simple.



As you sit here, try to let go of all your responsibilities, of all your sense of doership. Let go of the roles you play in your relationships and in the world, and become utterly simple. Primordial. Dissolve into the space.

Source.

Let go of the sense of self. Submerge in the humility of impersonal existence.

Continue to feel the heart. Let it accumulate a substance of love. When we feel the heart, we are engaging in a positive focus. We are letting all the complexity fall away. Let it work itself out.

Continue to feel the heart, letting it accumulate a substance, warmth, wholeness, completeness. That is love. Giving it our attention is all that is needed. Allow this accumulation to evolve according to its own possibility.

While you abide in the heart, invite the light and luminosity that is the essence of the mind. Turn your attention to that luminosity. Astrally, stay centered in the heart, but put your attention in the planes of light. The causal dimension, more essential than the astral.

You can see this luminosity with the eyes closed, or you can simply wait for it, allowing everything to dissolve. There is a brilliance. Allow that luminosity to wash you away, to purify the aura and the body.

A useful chakra meditation for simplicity is the crown chakra. Metaphysically, it is self-transcendence. The crown chakra is right on top of the head. Bring your attention there while you keep the heart open and maintain your connection to the light.

Simply feel and awaken the energetic, bioelectrical, biomagnetic energy right on top of the head, a little bit outside the head. It is above the head. You can feel the tingle in the scalp, but it goes even higher than that.

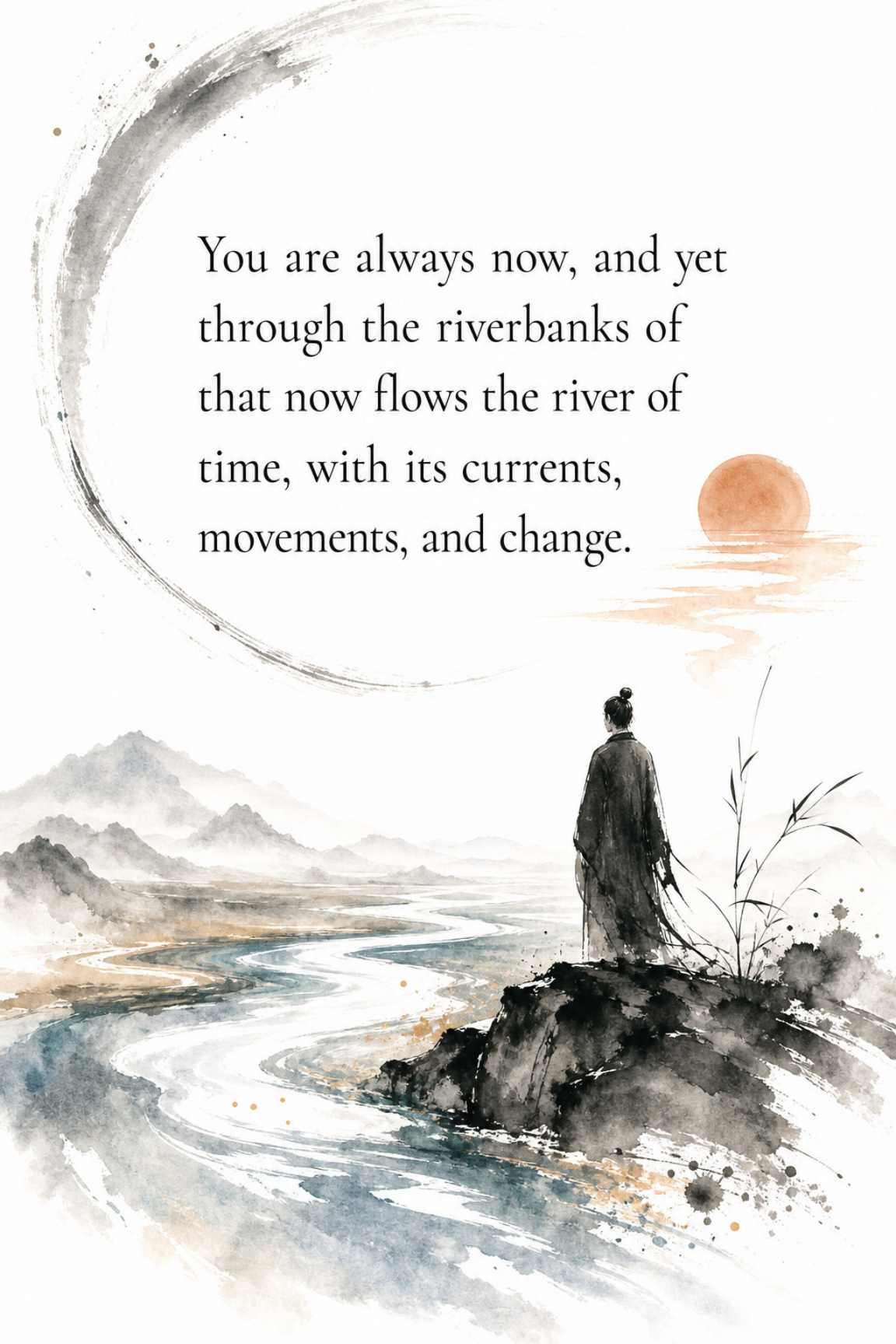
Continue to feel the crown opening, and simply bring your attention to that location. Self-transcendence.

From this stillness, very gently take a moment and look at the paradox of time. You are always now, and yet through the riverbanks of that now flows the river of time, with its currents, movements, and change.

You are the now.

Bring attention to the heart center. Notice your freedom. Stillness.

You are always now, and yet through the riverbanks of that now flows the river of time, with its currents, movements, and change.



SIMPLICITY AND PERSONAL PRACTICE

We do not change overnight. Karma is like a giant ship. It has momentum, and it has inertia. Through refinement of our routine, continually over time, we can transform ourselves. We want to renew our karma, essentially.

What you can do is add little things. It is hard for the human mind to just change. We do not really do that. As much as people feel that they are in control, you can really only change little things. Start talking completely differently. It is hard. If somebody says "like" all the time, they cannot just stop saying "like." It is very difficult. You can eventually retrain yourself.

Start with the little things. When you brush your teeth, pick up your toothbrush with the same hand. These things may seem almost silly and inconsequential. But you can become conscious of how you really want to live your life and build in things that are consistent.

Let your morning routine get a little longer. You meditate, and then you read for fifteen minutes. Then you do Tai Chi for fifteen minutes. Or you meditate, and then you do mathematics for fifteen minutes or an hour. Just make it longer and more consistent.

Consistency brings us back into a state. Keep working on it. It takes time. Do it for twelve years, one Jupiter cycle. Twelve years is a good amount of time to overhaul your entire karma for this incarnation. One year is a good amount too. Scopes of the cycle.

COLLECTIVE AWARENESS AND ENTRAINMENT

One of the reasons meditation is stronger in a group is entrainment. If you have a bunch of springs connected to a piece of wood and they are all going in different directions, but they are all centered on one spring on the bottom, all on a platform that is on a spring, they will eventually entrain each other. They will start wobbling at the same frequency in the same way.

When we meditate, one of the mechanisms of darshan is entrainment. A teacher is providing a darshan, but the group is also providing a darshan. Each of us is in a state of mind. What you focus on, you become. Your inner state entrains to the inner state of the other.

Art is a transmission of entrainment. In art, we perceive something somebody made from their heart, from their state of mind. They manifested a piece of art. That piece of art has stored within it the power of their state. When we look at it, it invokes that state within us.

A darshan in yoga means you go and sit with the teacher, and they have energy. There is also the metaphysical aspect. The more that all of us spend time in light, in love, in heart, in kindness, and in metaphysical energy, the more that transmits.

You can meet with somebody who is really unwell, not feeling well. Sometimes, if I meditate with somebody who is not feeling that well, they will feel immensely better if I am really an abundant expression of the energy. This is what my teacher did for me, and still does for me, and what his teacher did for him.

Practice your meditation. Study the Bhagavad Gita. Focus on the greatest. When you do all those things, you spread the light because you become an embodiment. You tend to your own garden, which every individual in humanity has to do to shift the consciousness of humanity.

RENUNCIATION

OCTOBER 21, 2025



FOUNDATIONS OF RENUNCIATION

Renunciation, which is the way to happiness, is actually more of a gift of joy than some sort of imposition upon one's life, which I think is the way it is usually received. Renunciation is an absolute joy of mine. It has brought me a lot of healing. It has alleviated many of the human difficulties that anybody in this world has felt to some degree.

Renunciation is to divest yourself of worldly pursuits. This does not mean that you quit your job and do not feed your children. It means something more subtle. In essence, one is divesting interest in the world where everybody else feels so interested. One of the qualities is to feel that you need nothing from the world, that there is a sense of completeness inwardly, that we are in the world, but the world is not a means of our happiness. There is a sense of wholeness and freedom.

I need nothing from this world, and yet I am in this world.

There is a happiness that cannot come from things, but comes from a transformation of consciousness. Usually, people feel happiness comes from circumstances, but here is a very alternative, contrary theory: happiness does not come from things. It comes from your own state of consciousness, and the transformation of that consciousness is really what is required.

In renunciation, we are seeking that transformation of consciousness. We are seeking to discover the feeling that we are happy from an uncaused happiness within. There is a dignity in this.

We have to be in the state that we are describing. If we just say a bunch of words, it is superficial knowledge. But if we go into the state and describe that state, that is a description of direct perception. A lot of people speak from conditioned mind. They have memorized a bunch of slogans and a bunch of facts, and they are not speaking as an expression of their state of mind. It is a very different thing, and you can feel when people are speaking from that state of mind.

The mechanism of extemporaneous communication is to be in the state and then speak from that state. It is almost like looking at a Platonic solid and describing its symmetry. I can look at it and describe it, and the state becomes like that.

FREEDOM, INTEGRITY, AND SPIRITUAL MATURITY

Bring your attention to the heart, or to the silence and the stillness. Try to feel the universe.

When we feel attachment to things, to becoming, to being something, there is a sense of incompleteness. I want something. Without it, I am not at peace. I want somebody to think this way of me. Without that, I feel incomplete or uncomfortable.

In renunciation, we say, enough with it all. We do not care anymore, because we recognize that all of that was a self-imposed affliction. We reach a level of maturity, you might say spiritual maturity, where we are not seeking gratification through things and circumstances. We have tasted the pain of that attachment and become aware of that pain and its cause. This has led us to turn our attention away from it.

You might say we let go. We are not interested in all those attachments anymore. The burden, the baggage of it, has become too much, and you simply let it go.

I would argue that this is a type of maturity. When the soul comes back over and over through lives, or even within a single life, you have had enough experiences. You need not hanker after that same piece of chocolate cake over and over. You have had it enough. You have dated every girl in the neighborhood. You have had enough of it, and you are now ready to let go and be free.

Renunciation brings freedom. It is not simply freedom. It is a blissfulness of wholeness. It is needing nothing from the world anymore. What arises from that is a deep sense of dignity.

When I do want something, I recognize that as something that needs to be uprooted as soon as possible, because that is not the direction of spirituality. There is a very powerful dignity that can arise from saying, I am guided by freedom, integrity, and being.

There is freedom in not being attached. No longer can I be manipulated or exploited by a situation or another, because I do not want anything from it. Only in the soil of that freedom can my integrity grow and rise.

Integrity means, come what may, I will live by the principles that I know to be true. I will be true to myself.

To take it further, then we become artists. To be an artist, you have to be authentic. To be authentic, you cannot be a people pleaser. To create your art with utter authenticity is an expression of freedom, an expression of renunciation, an expression of integrity, and an expression of self-acceptance.

The creation of that art may be an official, formal art piece, or it may just be the way you walk. If you walk as a true expression of yourself, then you are being free. But if you are constantly worried about how people are perceiving you, you are not free. You are walking a little differently, and I think we all experienced that in middle school.

That is why I say it is a kind of maturity. When we become mature, we own ourselves. We own it. We own who we are, and we are not trying to get things from the world.

Not only do we cease to exploit the world, but we also cease to be exploited by the world. It is as if all the parts of the world become free and can gravitate together the way they are meant to. I would call that Dharma, which means truth, things, or duty.

I am an expression of what I am, cosmically created with an intrinsic nature, and I shall live out my destiny as a true expression of that, as it unfolds in integrity. Come what may, I will act as a true expression, and therefore there is a destiny unfolding.

Choicelessness. Total acceptance.

These are almost benefits, you could say, of renunciation. But the heart of renunciation is a spiritual fervency, a yearning for something that can

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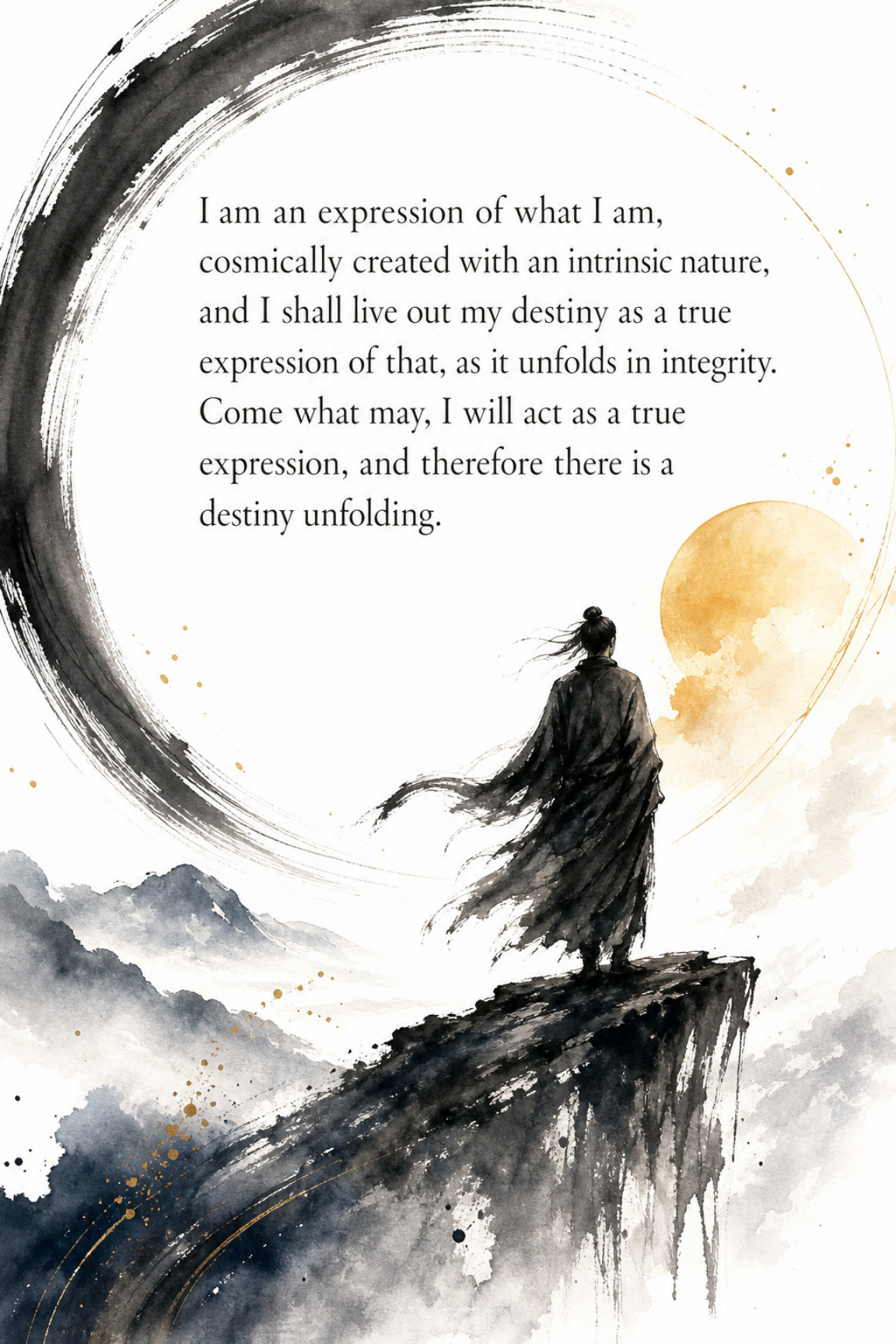


only be created by a deep sense of presence, a deep sense of freedom.

If you have had a deep meditation that is so much better than any sensorial experience, if you have touched God, then once that happens, you just do not care. It is a very natural thing to happen. Something greater has come along. God is greater. You have touched it.

I could say God. I could say the universe. I could say consciousness. It depends on what word works for you. I say God because a lot of people are trying to figure out what God is. When we touch an ecstasy, a happiness that is like a million suns, that is like a heart expanding to the universe, then it is very difficult to care if somebody is judging you. It is very difficult to care about some sensorial attachment. These things fall away because we have matured.

We have matured in the sense that we have had our experiences in life, and we have come to the conclusion that happiness is uncaused, that life is about spirit. What does spirituality mean? Essence. Focus on the essence versus focus on the gross. We concern ourselves with spirit, with the spirit within.

Renunciation is quite diverse. It includes all of these things. The amazing thing that happens is that when we are free, we live our highest expression of life. We may experience that chocolate cake or that girlfriend, but we do so from a place of wholeness.

That is a really profound thing, because if you are in a relationship with somebody and you do not feel incomplete, that relationship becomes very healthy. Two whole people coming together become complementary, not the completion of each other, which is where unhealthy relationships develop.

It is not just about relationships. It is also about everything you relate to in the world. You may have a dessert or not, but you will not do it from a place of insufficiency. As long as we are fulfilling our insufficiency, we are not free. If you were to really look at humanity, I think most people believe that without the things they need, they are insufficient.

This is a fundamental shift, a new axiom, a new hypothesis that can be the foundation of life completely: if I sit and find my wholeness, stop

seeking gratification and escape from my insufficiency, but find wholeness, then I will be happy.

Society is very much based upon needs. Everybody says, I have my needs. For example, I need to have $10,000 in the bank at any moment. Otherwise, I have some sort of discomfort. That is a need.

Confront each of these needs. Ask, what are my needs? I would actually say they are more like wants. We need certain things to be true to ourselves. We want certain things that lead us not to be true to ourselves. It is a very different thing.

You play the guitar, so you need your guitar. Otherwise, you cannot play. You run every day, so you need your shoes. You need shelter. You need healthy food. Maybe you even need to be a husband or a wife, because that is being true to yourself.

Most things are not needs. They are wants. In renunciation, we ask, what are all these wants? We accept our life unfolding, whether wants come or they do not. We are more interested in integrity and more interested in freedom, so we renounce the world, and we find this powerful freedom in doing so.

LOVE, DEVOTION, AND INNER TRANSFORMATION

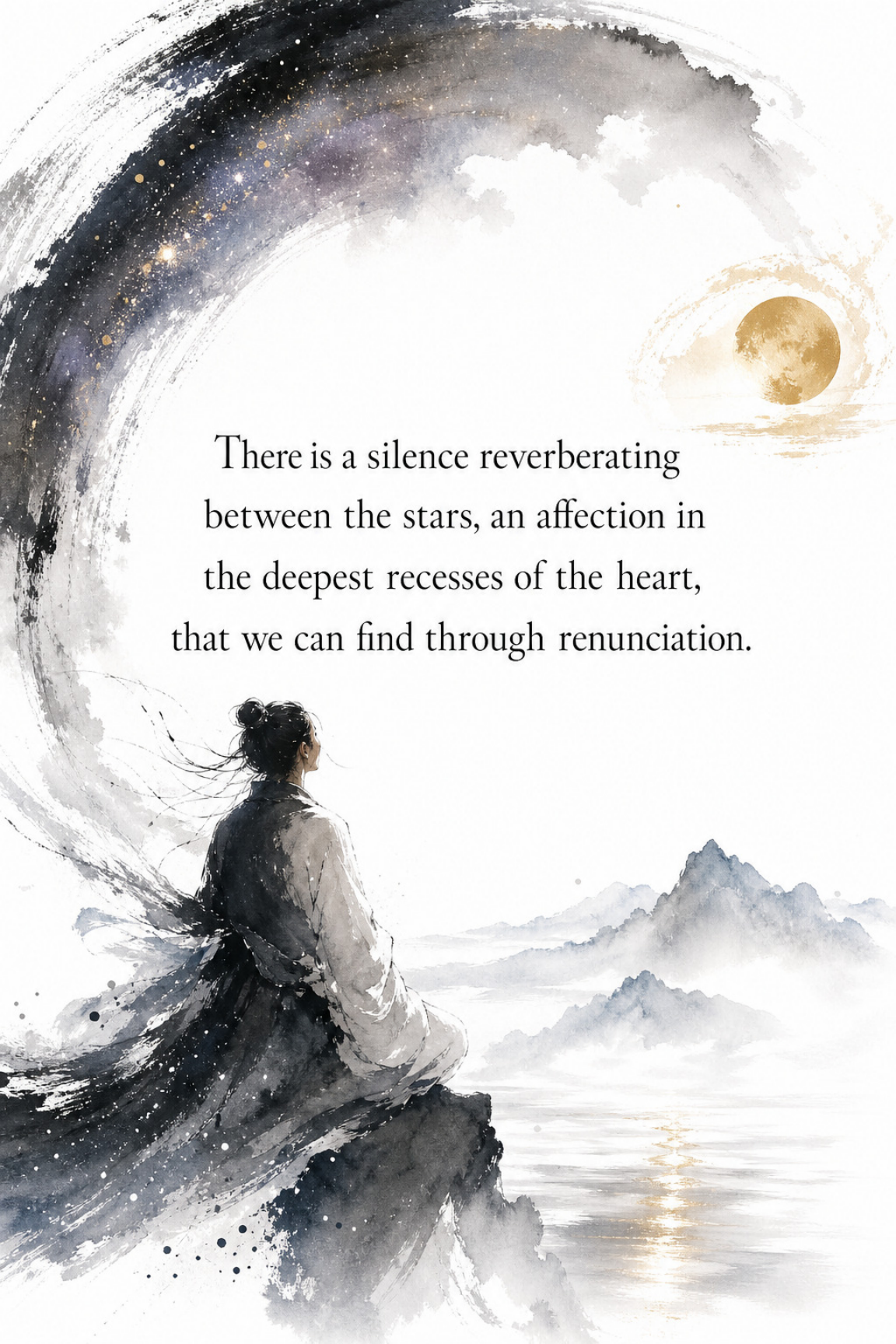
To cry your way into the depths of love. In letting go of all the attachments, there is a yearning in this that perhaps you can discover within. The spiritual extremist is one who has made this choice.

There is a silence reverberating between the stars, an affection in the deepest recesses of the heart, that we can find through renunciation.

Can you really love without renunciation?

Through renunciation, we can access integrity, love, and freedom. All the best things. But it takes a lot of introspection and work. One of the most powerful things you can do is meditate. Meditation itself is a metaphysical act in renunciation.

You sit down and feel that you do not want to be still. You need to do all these things. You have all these needs and attachments. You are effectively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erasing the karma of incompleteness when you meditate. The first hour may be painful and uncomfortable, and it may seem that you are supposed to be peaceful.

No, you are not supposed to be peaceful when you meditate. You are supposed to be moving in the direction of freedom, and sometimes that is not peaceful at all. It is like quitting cigarettes. It will eventually be peaceful, but if you have been smoking a long time, your body is going to go through all types of resistance.

What are the costs here? We are talking about major costs. I aspire to love the people in my life as deeply and truly as I possibly can. If I do not do this, how can I really feel that love? I want to love until there are tears in my eyes. I have to become love. My faculty, my capacity for love, has to grow.

This is very Bhakti. Bhakti is the path of the heart, of love. The more we love, the more we become free. The more we become absorbed, the more that absorption helps us love. There is this union between love and meditation. Sometimes it is called devotion.

Again, we are talking about freedom. Again, we are talking about humility. Again, we are talking about silence. But what is renunciation in that constellation, in that interconnected map?

Love is like a fluid that comes from the heart just because we want it to come out. It does not need to be transactional. Love is not transactional at all. We do things without expectations, own without being owned, and love without attachment. We do things because it is being true to ourselves, because it is following the heart. That is integrity and love. All these things connect.

When you follow the heart, it just goes where it knows is right. The duck goes into the pond. But the duck is a duck, and it is meant to be in the pond. On one level, we feel we are deciding. But one of the things we feel in renunciation is choicelessness.

Give up self-importance. This is very paradoxical. I give up self-importance, and then I end up just doing what I am meant to do. Some people will like me. Some people will not. I will get some things that are

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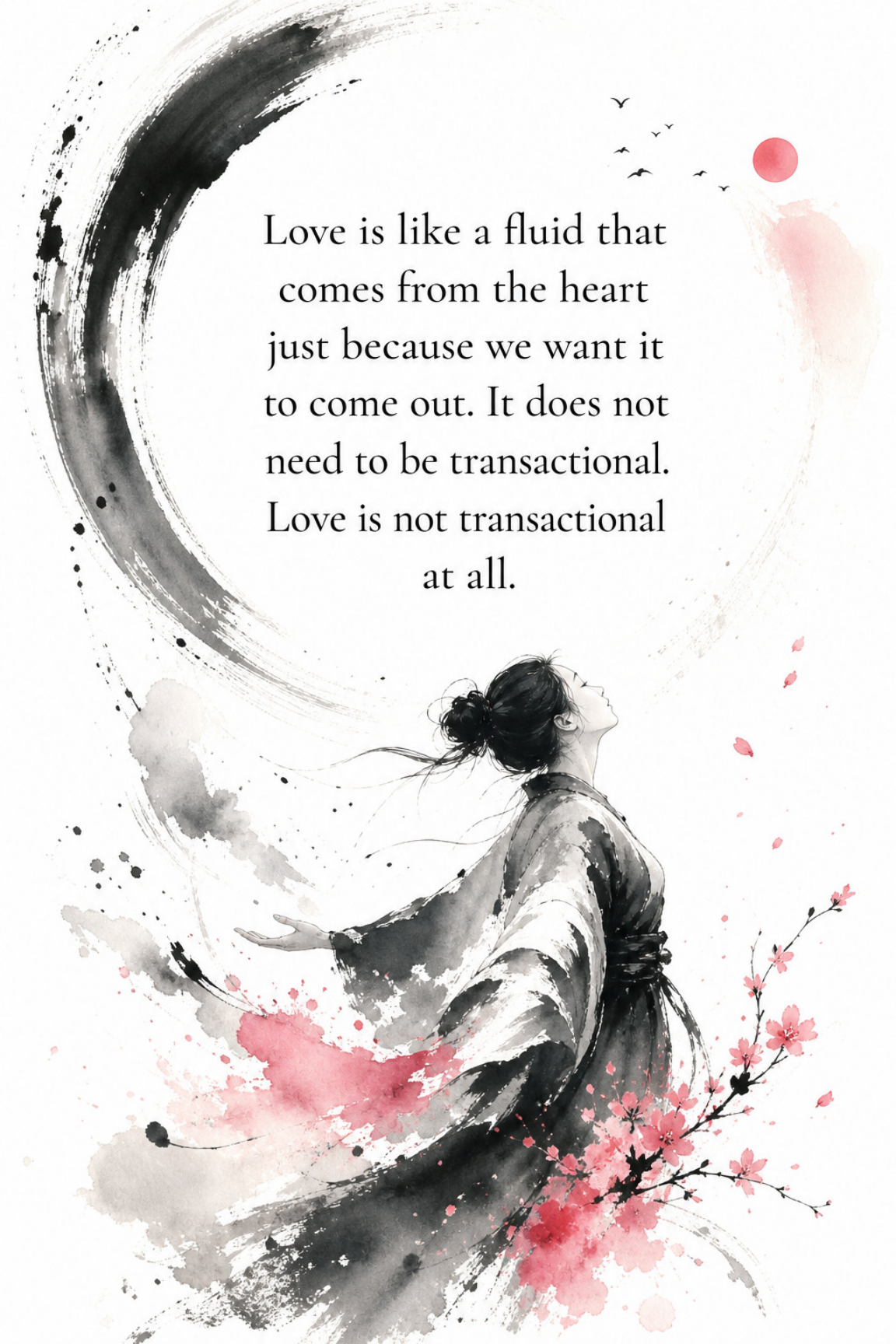


nice. I will get some things that are not. I simply think of self-importance as enormous baggage.

We let it go. No self-importance. It does not mean you are mean to yourself, either. It means that everybody is infinitely important. Everybody is the child of the universe. There is no need to feel important or not important. We are as we are.

VALUES, INTEGRITY, AND CHOICELESS ACTION

Values are revealed to you. They are what you actually feel is true for you. But there are people who have these values and do not act as if they hold them, because of fear, because of attachment.

In renunciation, the paradox is that we fulfill our values because we accept ourselves and we are no longer exploited by our attachments.

Say you value love. This is a big one for men. I am going to be the most loving man. I am going to be sensitive. I am going to be gentle. I am going to be considerate. If all the bros and the guys thought I was not being manly, then maybe, if I cared, I would not be that. But if I value love and I want to be a true expression of myself, I will not have a self-reflection. I will just give myself the gift of being true to my values.

Integrity comes out of that freedom. The freedom comes from the renunciation. The renunciation ultimately comes from turning your attention.

If you get happiness from the guys accepting you, you are not going to do that. But if you get happiness from being free, from being absorbed in the unknown, from meditation, from turning your attention from circumstantial gratification to intrinsic ontological ecstasy, then the whole computer program runs differently.

The operating system has changed. The BIOS has been hacked. The BIOS is the very core of a computer programming system. That is essentially what we are talking about here: hacking the BIOS. Renounce. Do the opposite of everybody else.

What is really interesting is that people gravitate to those who have this level of integrity. They see somebody who does not care about anything, who is like a pillar of truth, like a giant tree that cannot be pushed over. People love that. I think this is what great people in the history books did in all different walks of life. That is what made them great.

Ironically, we renounce, and then we have the best life we can possibly have. This is a great way to overcome fear. You have to go through the fire of it. Then you come out the other side, and you are naked because your clothes burned off. Your skin is nice and intact because that never could be touched by it anyway.

MEDITATION AND SUBTLE ENERGY

In meditation, we are opening up the possibility of freedom. We are trusting that without fulfillment of our attachments, we will be deeply happy and free.

Try to become absorbed in the moment. Leave the self-reflection behind and just be what you are.

Bring your attention to the heart center and let it begin to accumulate the substance of love, just by bringing your attention there. Feel the dignity of wanting nothing from others, standing in your freedom and your integrity, not being pulled by attachment and desire.

Continue to feel your heart. If you are capable, feel your navel center simultaneously. One inch below the belly button, there is a dantian, as it is called in Chinese, or a chakra in Sanskrit. It is the energy of the will.

The renunciant has a heart and will, among other things.

Feel the heart, the navel, and the third eye simultaneously. You can feel the dignity of renunciation when you activate these chakras, the three dantians, simultaneously.

If you have become a light mystic, where you can experience the light, feel these three chakras while being immersed in the causal planes of light, which appear as divine brightness within the mind.

DUTY, DHARMA, AND DIVINE SERVICE

Renunciation does not mean you stop eating, sleeping, walking, or moving. Renunciation has less to do with the outer expressions of your actions and more to do with your inner relationship to them.

Renunciation means you do not do things for gratification. You do not do them for you. You do what is asked of you. You go where God tells you. You become an instrument of the divine.

That requires one to renounce their sense of self-importance, their sense of gratification. It may be an act of renunciation to accept the natural unfolding of things. Accept destiny. Perhaps some attachment somewhere is preventing the full flowering of that cosmic request.

Renunciation for some people does mean going to the cave, but for some people it means starting a multibillion-dollar corporation. It depends. It really depends.

The word Dharma is very relevant here, because Dharma means duty. What is your duty? What has God asked of you? Will you follow those instructions and do them?

It also means truth, which is the true expression of what you are. Not your decisions, but a revelation: I am what I am. I act as I act. My integrity flows. My destiny is revealed, and I renounce all gratification. I am in time, but out of it.


SELECTIVE
EXPOSURE
OCTOBER 28, 2025

SELECTIVE EXPOSURE AND SPIRITUAL ASSOCIATION

Satsang. Sat means truth, and sang means association. When we focus on something, we tend to align with the values, the desires, the paradigmatic mentality of that tribe, person, community, country, certain individual TV series, whatever it is. We start to reverberate with that set of values, and different sets of values have different benefits.

When we focus on truth, spirituality, or the sentiments of the highest, enlightenment, yoga, Buddhism, Taoism, it does not matter what denomination, as long as it is the true essence of that religion or spiritual practice, we start to reverberate on a higher frequency level. It is difficult to practice spirituality without being selective about your exposure, which means limiting exposure to things that are not the way you want to feel.

This is really what it comes down to: How do I want to feel? What paradigm do I want to live in?

Especially in today's age of instantaneous communication and ubiquitous exposure to all kinds of content, it is very easy to overlook the fact that we are very sensitive. What we focus on, we feel, and we start to believe that way. Some of us have perhaps a greater sensitivity. If I watch a James Bond movie, I will feel like the character for a good hour afterward. If I write, I will write from that state of being. James Bond has some qualities that are virtuous, so sometimes we can draw from that, but they are certainly mixed up with some other things.

Satsang is all involved in the concept of what I like to call selective exposure: avoiding certain things and also exposing yourself to certain things. That could be coming to an event where we are intentionally focusing on truth, meditation, humility, kindness, love, intelligence, and refinement in various forms.

You can put on a video of Osho speaking. Although Osho has a little bit of a mixed interpretation, if you listen to his words, his words are really beautiful. Krishnamurti is another person. You can watch a documentary

on Ramana Maharshi. If you took a sabbatical for a weekend and simply allowed yourself to be exposed only to those things, I would imagine that you would have quite a big shift in your paradigm.

There is the negative, there is the positive, and there is also the effect of being in solitude. Solitude helps you to feel the expanse of the universe, the eternality of the moment, and the beauty of silence, to slow down. Selective exposure also means erasing all activities and being in the stillness.

All of this is an indispensable part of the practice. It is not usually talked about overtly in spiritual practice, although it is intrinsic in the word satsang. You can either raise yourself through your associations, or you can lower yourself through your associations.

When we are good people, we sometimes say that we have a lot of compassion, so we are not going to avoid anybody. It is not about avoiding people. It is about being cognizant of the way you are affected by whatever you focus on, and how you want to feel. There are so many ways we can direct our attention. If you direct it in a number of very taxing ways, you will simply become very taxed.

SPIRITUAL TEACHINGS AND CONSCIOUS ATTENTION

One of my most recommended books is *On Love and Loneliness* by Krishnamurti. I have read it so many times. Every time, I want to touch the paradigm. I want the paradigm to be the water that comes out of my shower, and then I can bask in a life with meanings that inspire me and make me feel true to myself.

> *"Would you say love has no awareness?"*
>
> *"It is love. It isn't that love is aware that we are all one. It's like a perfume. You can't dissect the perfume or analyze the perfume. It is marvelous perfume, and the moment you analyze it, you dissipate it."*

That is potent for us math people. There is a tendency to be a little too cerebral. We want a well-structured mind, but we also want not to analyze everything, because some things are a little more mysterious and are not meant to be analyzed in the moment, but rather felt.

Another book by him that I love is *Think on These Things*. These talks were given to schools, and many of them include questions from children. He will say to a five-year-old, “Do you love your mother?” Then he asks, “If you love your mother but not your father, is that love at all?” He brings these beautiful things into attention.

Freedom from the Known. Even the title is empowering. Freedom from the known.

The known is bondage. The known is the past. This is very much his philosophy: direct perception of the nature of consciousness. We are immersed in the past, and we cannot see the present because the past is the filter through which we see and interpret the moment. Everything becomes an image that is a reflection of the past, or a filter of the past. We seek freedom from that, freedom from our past with all its impressions, freedom from our trauma, from our ideas of things, from our judgments and opinions, so that we may see life as it is, in its suchness.

Reading is one way. You can watch talks. There are so many free talks by a myriad of people who were in enlightened states of awareness. Listen to their words. Focus on their words.

If you are Christian, you could read Jesus' words, or if you just like Jesus. If you are Jewish, you could read the Torah and really look into the power, purity, and insight of what is spoken there. You could read the Quran. Any of these things are selective exposure. You can go to places where people who value truth congregate, temples and things like that.

While I do not want to focus too much on the negative, the negative is perhaps the more significant part. Be very careful about what you expose yourself to. Exposing yourself to whatever can be very taxing. Be careful on Instagram. Be careful with swiping, swiping through random things. That is usually not good for the spiritual energy.

It is good to delete some of the apps from your phone that you have developed the habit of checking every time you get to a stoplight, because they are designed to program us that way.

MEDIA VALUES AND SOCIAL INFLUENCE

People mimic values and desires. One of the things that we mimic and learn is what to desire, what to value.

When you watch a movie that is inherently competitive, for example, this is not a spiritual principle or sentiment. In spirituality, life is a very personal experience. We live for ourselves.

I saw a recording of Krishnamurti talking to a girl. He asked, "When you study mathematics, do you do it for yourself?" The truth is that she almost certainly did not, because most people study mathematics to get a grade, because they are supposed to. Even when somebody professes to like it, there is usually an element of ego involved. But if you do it just because it is perfection, it is enjoyable, it is beautiful, and it feels good to your mind and your spirit, then that is the right attitude.

Most movies are imbued with Western principles of competitiveness, even if you watch a seemingly benign movie. It is great to be selective. Movies are a great way to be selective in your exposure.

A few hundred years ago, if you saw a face talking, it was somebody in front of you. When we watch a movie, we are making our tribe in our mind. These people may be actors, but they feel to our subconscious like our world. Technology has made it seem like it is there, but it is not there.

There are a lot of great movies. Winnie the Pooh has so much wisdom in *Christopher Robin*. There are a number of movies you can watch that are not overtly spiritual, and yet they have spiritual principles. Then there are ones that are overtly spiritual as well.

I would like to offer a computer programming metaphor. It is almost as if we are hardware, and we can run any software we like. What you focus on is the download process. When you focus on it, it downloads

automatically, and we start running that software. So run good software, man.

RELATIONSHIPS AND SHARED VALUES

Shared values are a big factor. When people feel that they facilitate in each other a flowering of their truth, those are the friends you want. Friends who light up when they see you because they are excited because of the alignment.

Curating your friendships can be a painful process sometimes. Family is a little more difficult. You may or may not have aligned family, and you do not get to choose who your family is. Sometimes, when people really get on the path, they realize they have to have some space from some of their long-term dear friends, and that can be a difficult thing. But it is also an honest reflection and an honest understanding of where one is in life.

If all you care about is fast cars, and all I care about is feeding the homeless, we may not really be meant to be friends. There is nothing wrong with fast cars. They are great. But it is good to find the commonalities between people.

Sometimes we end up, cosmically, with the right family who really shares our values. I think that can happen a lot, because there is a metaphysical gravity between people who are meant to be with each other.

You can feel that you do not have to know people in detail, but you are not alone. There are people who do not have to try to make it work. They love what you love, and they embody it. There is resonance and complementary intrinsic natures there.

EVERYDAY ALIGNMENT AND INTENTIONAL CHOICE

Music is another very important way to have selective exposure. You could put on some vibing Indian music with tabla playing. You could put on

some African choir music. It may be in the words, but it also may not be in the words, but in the energy of it. It is good to feel into these things.

There are more subtle things. What grocery store do you shop at? Does the grocery store have the energy? What businesses do you associate with? Nike or Adidas? Which one feels more like it is in alignment? Maybe neither.

You can use your intuition and decide not to go into a certain store anymore because every time you go there, you feel the energy of the building, the company, the people. There is a particular energy in each business. Where you eat, where you shop, these things matter.

One time my teacher even suggested that I buy certain stocks to stay on a certain wavelength. If you bought one stock of whatever your company is, owning that stock makes you a part of it. These are subtle, metaphysical, occult methods of pivoting your mind in the infinite possibilities of mind.

Clothing is a powerful way to gravitate toward people. It signals something. When you walk around, it is easier to find people. It is not a superficial thing. It is more like, this is the energy. That energy is conveyed, and you can easily find it. You can wear white. You can wear black. The whole idea is intentionality.

We want to stay with enlightenment. It is a gift when you get hold of enlightenment and feel the sentiments of one who has consecrated their life to something greater. It is hard to feel that, and that is what these books do for me. You want to feel that what matters is enlightenment.

Maybe it does not matter to you. When you feel it, you recognize that it is a high state. Could I feel like the Prophet? I do not feel like the Prophet, but I would like to feel what the Prophet feels like. How can you feel like the Prophet and be open to something different? Of course, we could just stay the same our whole lives, but it is not very adventurous.

MEDITATION AND ENERGETIC AWARENESS

Hear your thoughts and go beyond thought. Touch something more real than an idea, a thing, a phenomenon.

Take a moment, feeling out to all the many people in the world who resonate with what you love, with whom perhaps you share a commitment to something greater. Just feel their presence. Spiritual community.

Meditation can be more than stillness. It is a feeling. It is an energetic force. Feel the energy of the body, around the body. Play with the energy. Awaken yourself metaphysically. Feel the energy of the group helping to clear the space, and simply the energy from within.

A layer of our biology is the qi, or the kundalini. Bring awareness to that life-force energy that animates the physical body.

What would a world of total kindness, gentleness, love, and community feel like? It does not have to be the old world, but your world. Let that be your energy right now.

Let that kindness, consideration, and gentleness dissolve you into your existential source, into the love that is your nature, a bliss that is your being.

We are somewhere in time, somewhere in space. There is a brightness within your mind. If you give it your attention, do not resist its brilliance. That is the light that I speak of. Allow it to wash you into eternity. Let its brightness purify, vitalize, and enrich your energy.

A method of absorption is to become. The method of meditation is to become more absorbed, so that meditation becomes a natural state of freedom through absorption and light. We bask in the bliss of our own existence.

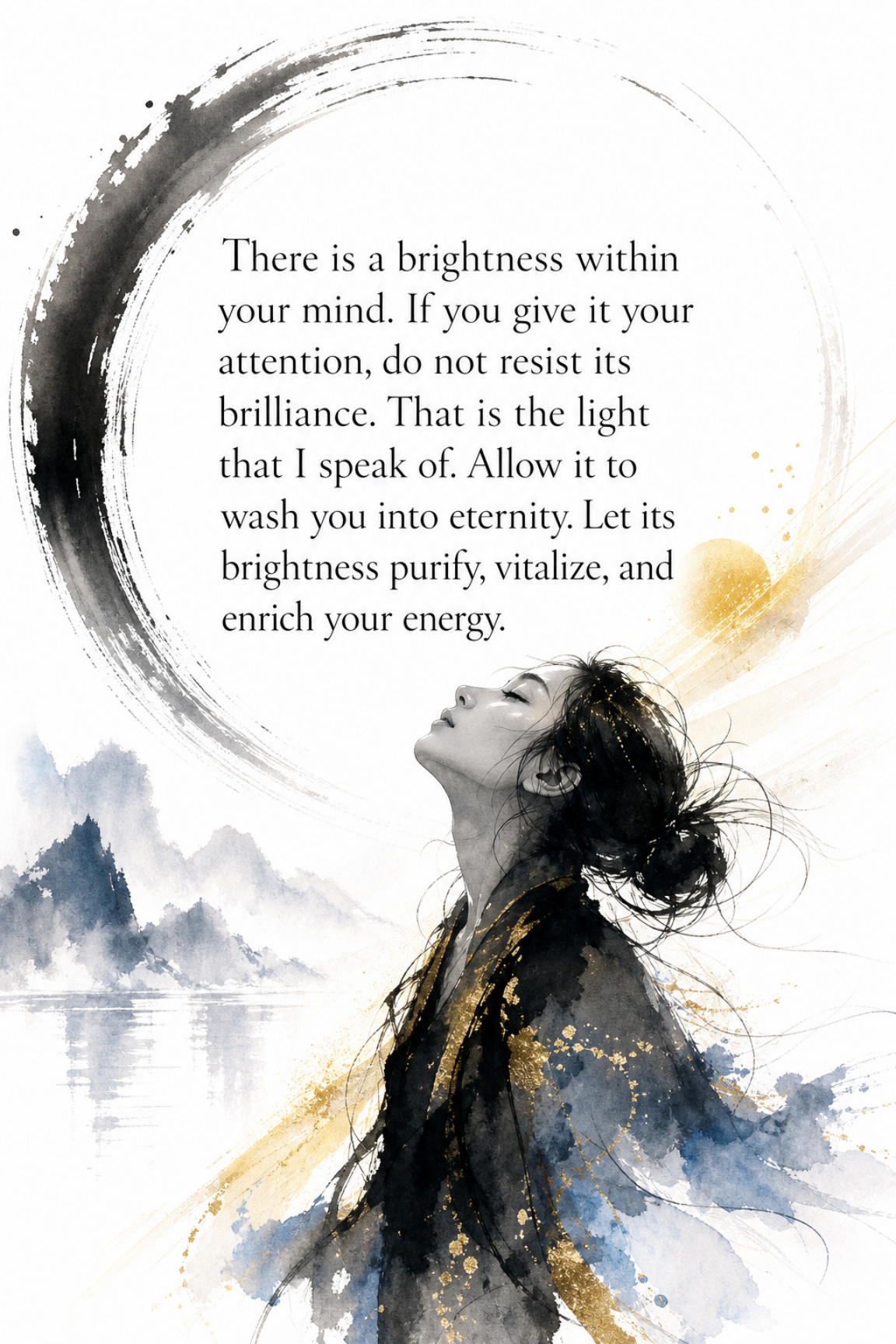
Feel the expansion of the heart surrounding us. Bask in the warmth of your own heart. Create that metaphysical spirit. You are a magical being of radiant love.

It is as if we are generating love, a substance. It accumulates. It permeates.

Let that kindness, consideration, and gentleness dissolve you into your existential source, into the love that is your nature, a bliss that is your being.



There is a brightness within your mind. If you give it your attention, do not resist its brilliance. That is the light that I speak of. Allow it to wash you into eternity. Let its brightness purify, vitalize, and enrich your energy.



Revel in the love that you have generated, that we have generated together. We made it to the now. If it feels right, take a deep breath and mindfully turn your attention back to the world and its contents, time and its transformations.

SELF OBSERVATION AND COMMUNITY PRACTICE

Do not judge yourself. One of Krishnamurti's teachings is to observe yourself where you are. You may be in an abysmal state, but what can we do? We can observe. We can always observe ourselves without the response of thought, he says.

When you do this, it actually is what matters, because to love is not to love what we should be, but to love what we are. Do you feel that?

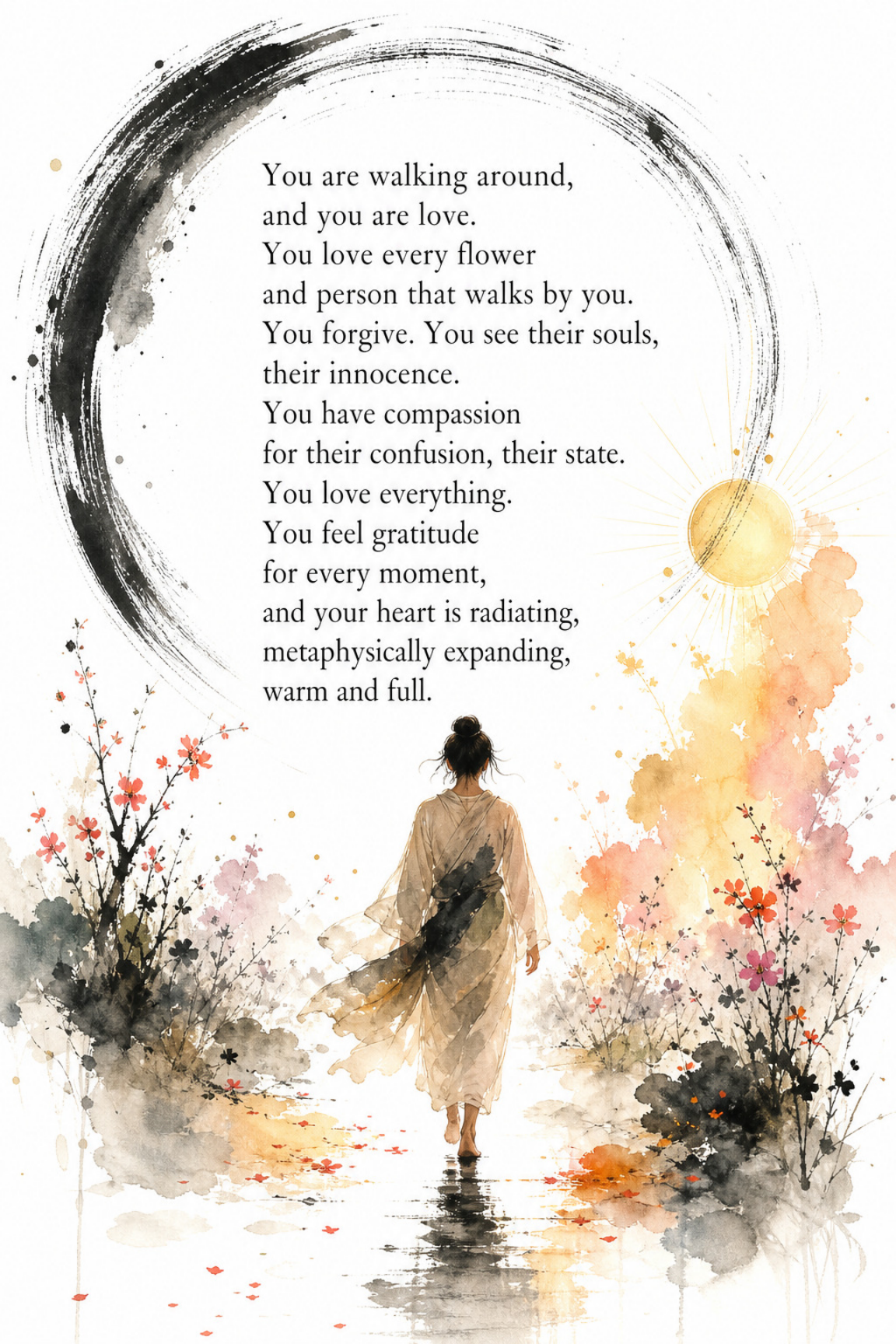
Do not love what you should be. Love what you are by understanding. You do not go to the child and say, "I do not love you because you did not do this or that." You look at the child. You understand the child. So let yourself be the child. Understand.

What matters is that you are coming into know thyself. That is how the flowering happens. The rose blooms because it knows itself, I guess. In that metaphor, it would have to.

Feel your heart and generate the substance of love. Generate it. Feel it grow and fill your space. Let yourself be a magical, loving being. Walk around and have that be a part of your subtle identity, not as ego, but as embodiment.

You are walking around, and you are love. You love every flower and person that walks by you. You forgive. You see their souls, their innocence. You have compassion for their confusion, their state. You love everything. You feel gratitude for every moment, and your heart is radiating, metaphysically expanding, warm and full.

When you do that, there is the natural expression in virtues. You will naturally be virtuous because you are whole. You are not in a state of insufficiency.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ART AND MASTERY

NOVEMBER 4, 2025



AUTOTELIC PRACTICE AND ARTISTIC FREEDOM

To be an artist is to express yourself in utter honesty, to be totally free, and share meaning with life, with the world. It comes through you because of what you are.

Autotelic means to do something for the sake of doing it. If we are engaging in an autotelic activity, it means that we are in the flow. We are sitting here, and the activity itself is the reward.

A lot of times, we do things for the results of our actions. I am going to be disciplined, and I am going to bear with it and complete this action because I want some sort of future result. This is not autotelic. Autotelic means that I pick up the guitar and play because that experience itself is fulfilling to me. It is true to myself. It is freedom.

It is important not to kid yourself, because you may pick up the guitar and say that, but really, it is all about your ego. The question is: Can I live in such a degree of humility that I do what I love to do without thought of egoic reward? That includes reward in the future through money or results of any kind, and inner reward of egoic gratification, like being special, being better, being worse, or whatever it is that you want to be. Instead, act in a state of complete humility and self-abandon.

Autotelic activity is an essential part of spiritual practice because, when you do this, you dissolve the ego. You are doing things that are antithetical to egoic development, egoic calcification.

Autotelic activity needs to be something that you enjoy, but it also needs to be something that strains you ever so slightly. If you are a guitarist and you play the same song every day for thirty years and never challenge yourself, that is not autotelic either. Autotelic means that what you are doing is invigorating to your sense of freedom and your sense of vitality because you are always taking it a little bit further. Not too much further, but just the next step.

When we engage in autotelic activity, we start to develop mastery. We are getting better and better at what we do. Auto means self, like doing

something for its own value, intrinsically. Autotelic means that you are doing it at the edge of your ability.

Usually, people have one central thing, or maybe one, two, or three central things. Sometimes they integrate. Usually one of them is really reflected in the others. For me, mathematics is my autotelic activity, but so is writing. I love to write. When I write, I see the mathematics in the writing structure and in the psychology of the writing. Another thing is coding. Obviously, for me, that is very mathematical, so all of these things integrate together.

What is something that you would love to do for the sake of doing it? It could be dancing. It could be writing. It could be drawing cool patterns of geometry. It could be a number of things.

INSPIRATION, ASPIRATION, AND INTEGRITY

What is the difference between inspiration and motivation?

Motivation means that I want a reward. It is not good to be motivated. It is good to be inspired. From a spiritual standpoint, motivation means that what you are doing is not what you really want to be doing. You just want the result. If we live our lives not doing what we want to do, our energy cannot awaken.

The enlightened being is always being true to themselves. It means that, in this moment, I am doing what I want to do. Not what I want to do in an indulgent sense, but what I want to do in an integral sense.

If you want to eat cookies, and eat more cookies, and more cookies, and more cookies, that has nothing to do with being true to yourself. In fact, being true to yourself might be wanting to have juice every day, make a beautiful juice in the morning, wake up at 7:00 a.m., make it all colorful and beautiful, put on some beautiful Stan Getz music, and feel the freshness of the sun in the food. That is more like being true to yourself. And then, do you do it?

Think about the student who just wants to get into some university. They push themselves. They are very motivated. Then think about the

other high school student who just loves what they are studying, and they get into that great university. But they did it because they were honest with themselves. It is more honorable.

The motivated student is really self-serving. Here is the big distinction and why it relates to enlightenment: The motivated student is serving their ego. The inspired student is transcending their ego.

That is what I mean by humility. They love what they do, and they lose themselves in it. They do not care what anybody thinks, and therefore they live in integrity.

There are two more words to pair. We have inspiration and motivation, and we have aspiration and ambition. What is your aspiration? Your inspiration leads to aspiration. I aspire to make this beautiful music come out of the violin. It inspires me, and I aspire to be able to manifest it in total freedom and have it contain these subtle intricacies of music theory that are really fascinating to me, autotelically.

Ambition is having to have it, having to have it all, wanting to be the best. It is not as evolved. It is very much on the other side of the spectrum. I am ambitious. I have to get into the best university. I do not care if anybody is in my way. I will push them aside.

That has nothing to do with being aspirational. The aspirational person wants everybody to succeed. They are in freedom. They are in compassion. They love life. The motivated person, the ambitious person, is not living in love. They are living in deficit, insufficiency.

In inspiration and aspiration, we feel the moment is complete and full and overflowing with joy. In motivation and ambition, we feel the moment is not filled with joy. It is not complete unto itself, and therefore we want something else. We always live in the future, like a donkey with a carrot stuck out from its head, hanging down.

This is all involved in being an artist. When I say being an artist, it means I am being true to myself, and I am growing toward mastery through constantly living in autotelic activity. I am inspired, and I aspire to things that make me smile. I enjoy moving in that direction. I do not care what anybody thinks. I do it for its own sake.

In inspiration and aspiration,
we feel the moment is complete
and full and overflowing with joy.
In motivation and ambition,
we feel the moment is not filled
with joy. It is not complete unto itself,
and therefore we want something else.



Life brings me people who are meant to be in my life because I am being true to myself, and I will resonate with them, and they will resonate with me.

MASTERY, LOVE, AND SPIRITUAL PRACTICE

How do you achieve mastery? Mastery means that you love the basics.

If I am a martial artist, I love the basic punch, the basic stance, or the basic block. It is not that I leave it at a basic level. It is that, within that mastery, I become a master of standing. I know the subtleties.

It is like the pianist who touches the key, and you wonder how they touched that key that way. There is a difference. You can tell if somebody has been playing piano properly for thirty years. They can play a basic song, but when they touch the keys, it is just right. And that is simply how they touched the key.

The master knows how to touch the key. The martial artist knows how to stand. The mathematician knows how to connect with the number three, or four, or five.

The basics, the fundamentals, are an interest, and only somebody who is really autotelic will be interested in the fundamentals. When I count, I get a kick out of it because it is for me. I love numbers. Well, I love quantities.

Mastery includes returning to the basics. The master is a perpetual beginner. The expert is all enmeshed in methods and all the advanced things, but the master comes back to simplicity.

John Coltrane, the saxophone player, started playing the ninth and the eleventh of the chord. He made it work because he saw that it was possible, and he was creating art, avant-garde art, with Miles Davis.

Study artists, people who did this. Look at them and ask why a Steve Jobs was a Steve Jobs, a Miles Davis a Miles Davis, a Bruce Lee a Bruce Lee. Think of the dancer. Think of the writer. Think of Gandhi.

All of this is nice theory, perhaps, and maybe it is aspirational. But then you come to the point where you are trying to do it, and maybe you cannot.

Mastery includes returning to the basics. The master is a perpetual beginner. The expert is all enmeshed in methods and all the advanced things, but the master comes back to simplicity.



It is hard, because it is not just something that you do. It is certainly something you can commit to, but what are the things that prevent this? How can we awaken the ability by navigating or removing those impediments or obstacles?

First of all, love makes this possible. In love, we accept ourselves completely as we are, and we accept everything as it is. We have to practice love, stillness, wholeness, and meditation.

If we feel incomplete without being liked, or incomplete without any of the things that can interfere with our integrity, then we have to be free. Freedom is essential. The artist is free.

Meditation and bhakti are essential to cultivating freedom. Bhakti is the yoga of love. The more love we have, the more we just do not care. Everything is so beautiful. It does not matter if it is a cloudy day or if I am just sitting still. I am overflowing with so much beauty because I have a richness within my heart.

That makes us free. We become completely inwardly independent because we are overflowing with ecstatic bliss.

Meditation is a part of that. Love, loving, being loving, living in a loving way, being kind to others, all those things open the heart. Meditation is being still, being an open channel, a conduit for the divine to come through.

If you are so filled with ideas, like the expert, you cannot be the master and just be the spontaneity. The master has already gone through the expert. There is a kind of curve. The beginner goes up to the expert and then comes back down, and they let go of the rules. But they do not conflict with them. They have transcended the rules.

That is what I mean by John Coltrane. He broke the rules, but he did it right because the rules were guidelines.

So how do we do this? Meditate. Be kind. Meditate every day. This is why it is about routine. If you do your routine, if every day you meditate at the same time until that is a part of you, that is how you can become an artist and achieve mastery.

Also, mindfulness. When you find this thing that you love, that you live for, that is autotelic, recognize it. See it everywhere. Let it be the lens through which you interpret your whole life. Every moment is an act of that thing, and you can start to make it an act of that. Live that completely. This gives us beautiful vitality.

If everything becomes dance for you, even when you are showering or cooking or whatever, then you are living that completely. It becomes a lens through which you see the world and something that you do in every activity.

Let your language become that. I like to use mathematics in my language. I use the metaphor of mathematics, the metaphor of physics, and the metaphor of philosophy in a very particular way. To me, that is living it.

I do not have to use the colloquialisms of the cool kids next door. I use my words, and I do not care if they like me or not because I would rather be true to myself.

Explore what that means for you. How great would it be if all of us were like wildflowers? Every wildflower is different.

Let me see the beautiful gift to the universe that is your unique autotelic aspiration and inspiration. This all relates to dharma. I am talking about dharma from a different perspective.

EXCITEMENT AND ENERGETIC INTEGRITY

Excitement seems like a good thing, but it is actually not really a good thing. Excitement usually is associated with anticipation, and there is a sense of up and down. This inspiration I am talking about is very steady. Excitement introduces polarity.

The artist is inspired and overflowing, but there is a sense of aloofness about it. It may not be outwardly expressed. What is there to be excited about? My life is one effulgent excitement, independent of circumstances.

What is exciting is that the boat is facing the right direction. The boat may be at any level across the journey. We do not want to miss any year of

our lives. Is eighteen better than forty-two? Is it better than three? They are all good. It is unfolding, and we get to experience every flavor of development temporarily in the unfolding of our destiny.

Think about how ninety is going to be. That is going to be cool. Every age is great, unless we start thinking that ninety means we do not have as many years left. But do not think of it that way, because you are just so in the moment. There are no years. There is only now.

That is an aspirational, spiritually developed perspective. But excitement, I have found, dissipates energy.

To really retain the energy, maintain a kind of aloofness, meaning that I am in so much integrity and so much wholeness that I do not care. I am just moving. There is a feeling of charge there.

The charge comes from being true to yourself. "To thine own self be true." Shakespeare said that. "Thou canst not then be false to any man."

There is a powerful vitality if you can find that little crack in the universe that is integrity and being honest and true to yourself. A cosmic momentum of power comes through you in every moment, and you are self-fulfilled autotelically through your integrity.

Excitement is tricky. Sometimes it feels good to be excited, but you have to be careful with it. It cannot come from lack.

CHAKRA PRACTICE AND MEDITATION

Slow down. Bring attention to the body. Scan the body. We want to release any resistance. Soften by becoming aware of any resistance in the scanning process. You can soften and let go.

If you have any energetic pain, just observe it. Try to let it release itself, or accept that resistance, trusting it will soften with this process. We are becoming immersed in the moment, the cosmic substance.

Bring your attention to the heart center, right in the center of the chest. We are revitalizing that spot through attention. You can put your finger there, simply feel that spot within, or even tap the spot.

There is a powerful vitality
if you can find that little crack
in the universe that is integrity
and being honest and true
to yourself.

A cosmic momentum of power
comes through you in every
moment, and you are self-fulfilled
autotelically through your
integrity.



Now go to the third eye, right between the eyebrows, a little bit above. There is another spot, a vortex of energy. Bring your attention there or focus your energy there. You are looking at that spot. You are managing your third eye. It is a center. Become aware of that.

Now go to the navel center. It is about one inch below the belly button. If you feel this one strongly, it begins to release a sense of heat. But you can also just feel the magnetism or the power of it. This is the power of the will. You can feel that quality of power there. The heart is love, the third eye is vision and clarity, and this is your power.

We need to get in touch with the power. Try to feel this spot and invoke the magnification of that power. If you cannot feel the energy as much, simply feel the spot. There is an energetic aspect to that. You can magnify it in that way, but even just feeling the spot with your attention is energy.

Go back to the heart. This time, try to feel the heart center's expansion in front of the chest. There is a spot about six inches in front of the chest. Feel the heart arc, like an electrical arc. Feel an intense connection, then relax and let the momentum carry. Do this with gentle intentionality. Do not strain yourself. With each reiteration, you can take it a little bit further.

Move to the third eye, always staying active in the heart, though. It is the center of our practice. Feel the third eye. Feel the spot with intensity, then let go and ride the wave.

Go to the navel center. Feel the spot to start. Triangulate the position with your attention. Now add the power. Feel the intensity, then relax.

Scan the three chakras: Manipura is the navel center, Anahata is the heart center, and the third eye is Ajna chakra. Feel them all active at the same time. You should feel stable from the navel. You should feel expansive, with contentment from the heart. You should feel steady attention from the third eye.

Now is a good time to go into the dissolving state. We do all this work, which is not really meditation. It is more of a precursor to it. We have cleared our space. Now we can let go.

There will be no activity. Become absorbed in the freedom that we have opened energetically. If you begin to see the luminosity, the brightness within the fabric of your mind, let that brightness expand. Let it wash you away into impersonal existence.

Absorbed in the state of the unknown. Being what you are. Not thinking about what you are. Becoming still.

EXPERIENCES AND ENERGETIC INTEGRATION

The chi, the kundalini, gets very dense. It is not supposed to be dense. It is supposed to feel fluid in the body. It should flow like electricity, and it should be very charged. Your hand should have a lot of life-force energy in it.

When you focus on your third eye, doing that together in that way is interesting because you do more than you would otherwise do. Pushing the heart energy, the navel, and all of them dislodges things.

You might feel better, but also not feel better, because something starts to move. You can sense that it is better. It is just processing.

Instead of just feeling love and going into stillness, into light, this is almost like clearing the body so you can go deeper. The body, the nervous system, the chakra system, the nadis, the Sushumna, all these different channels, and the aura, when they get dense, you cannot go as far. This clears it.

A very powerful thing to do is sit and do the metaphysical work. It can be very good, especially if you touch all seven chakras. You go around the back, there are all these different nadis and granthis back there, and there is a microcosmic orbit. There is a lot to do.

When you are done, you feel powerful and clear. The whole idea is that then you just drop in and the mind stops. It is one of the approaches to stilling the mind.

The moon has this charge. It is kind of like catapulting you into the stars.

These are the kinds of things that open your feeling. I feel all kinds of pressure and energy, and I start to see flickering lights everywhere and waves washing through. You could see that if you do a lot of metaphysical work for many years. There is an ambient potential charge in the metaphysical space from the moon.

You have to feel it. If you had told me this twenty years ago, I would have thought you were just believing in something. The point is to feel it. Can you feel it?

Try to get into nature. Sit and meditate. Try to still your mind. Meditate on your chakras. Light some candles, get quiet, turn off the phone and the computer, and listen. Just listen.

I would always let reading about it be an invitation to direct perception. If we read about it, we might realize that we should listen. Then you do, and you can experience it.

But I always take it with a grain of salt. Does this person know what they are talking about? Is it really true? I have to be my own authority, always. Everybody should be their own authority in what they do, which means that I know the truth because I saw it and I experienced it. But it is an invitation too.

We are in the proximity of these planets, and that is, in a way, our body. You are a little speck. You are the Earth. You just rose up out of the clay. We are still part of the Earth.

HEART

NOVEMBER 11, 2025



THE HEART AS THE CENTER OF BEING

The word "heart" usually means the center. The heart is where change meets eternity. The center of the wheel touches that changeless place at the axis. When we go to the heart in this world of physicality, it is the center because it is where the changeful meets the changeless. It is where time touches eternity. That is why we use the word "heart."

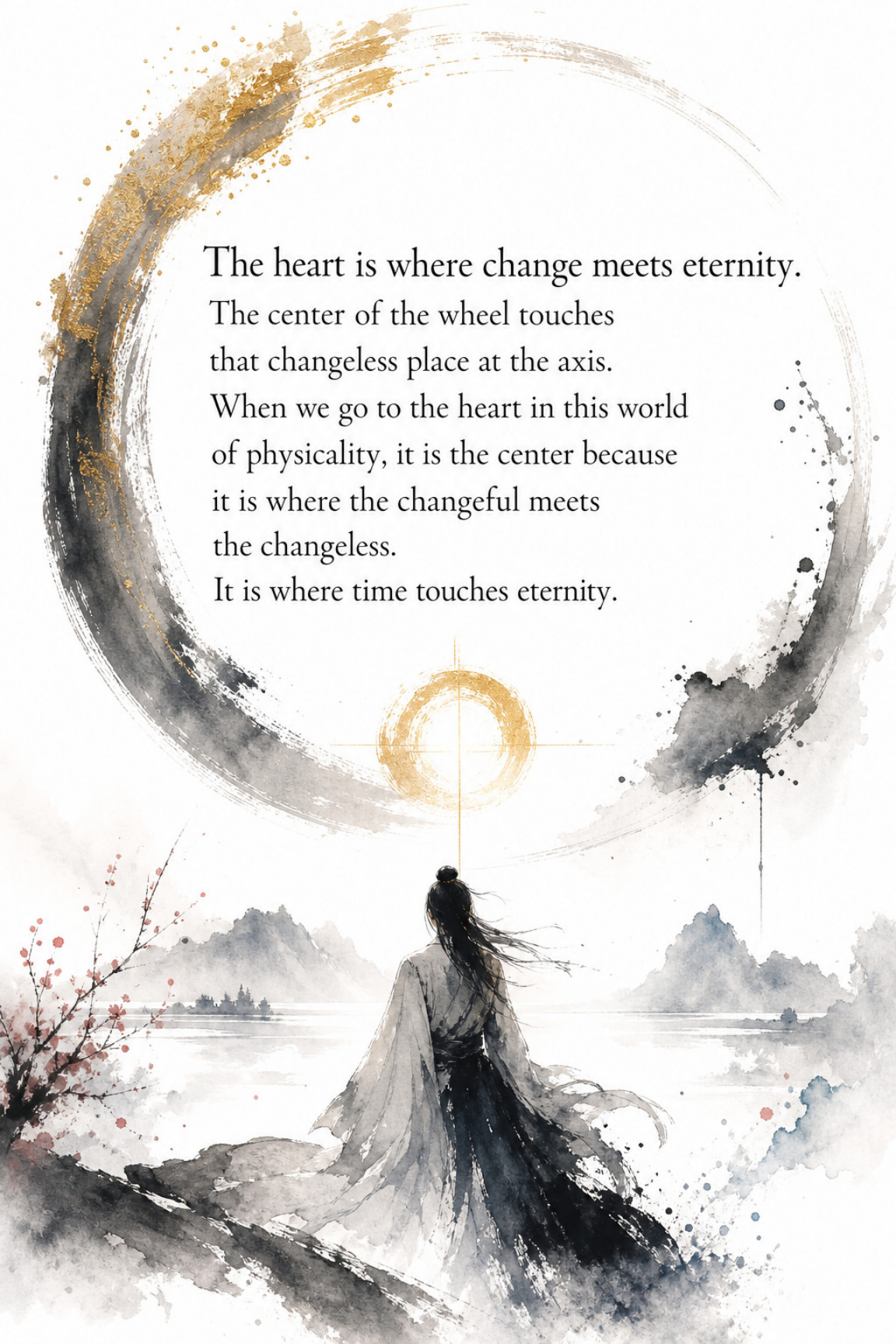
The heart is the center of your being, not your brain, not your pelvis, not some other pinky or your clothing, but your heart. It is actually the center, with three chakras above and three chakras below. But it goes deeper than the metaphysical astral center into the causal center. There is a deeper heart in a deeper plane of existence. You might say the heart is that trans-dimensional point of knowing in which all dimensionality exists, the dreamer that dreams up dimensions, times, and spaces.

This is all quite metaphysical and philosophical, but really, the heart is a very practical thing that we have to practice to find out its gift. When we exist in the heart, we are living in a state of utter completeness. There is a sense that we need nothing because we are so unassailably whole.

We have touched our immutable side. It is the side of ourselves that can neither be created nor destroyed because it is the quintessential aspect of existence. There is a part of us that exists as a substratum of all dimensional change.

What does this look like for day-to-day experience? It cannot simply be a philosophy. Heart has to be something that we live. We get to live in a condition of completeness, a condition of integrity.

Integrity comes from an unwavering, uncompromised stance in time, where, come what may, we will act accordingly, following our principles and living with integrity. The only way to do that is to find that integrity and the heart coincide. Integrity means that you are living in alignment with truth. You are living almost in a state of choicelessness because you have committed to do what is righteously, choicelessly correct.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That means you will act with heart. The heart has one choice. It acts on behalf of the whole because the heart is what happens when the circle expands so much that it has no circumference anymore. There is no center of self, so there is no circumference. You are your neighbor, and you love your neighbor as yourself.

You love everything as yourself, and you act on behalf of everything as yourself because you are the totality. Heart says everybody is me, and it expands that circumference of identification.

Even within yourself, you have a left hand and a right hand. You have one organ and another. Your liver does not think it is your spleen, but they all act together on behalf of the totality, playing their essential roles. In the same way, each human being plays a role in the great concurrence of the universe in each moment.

It is quite simple. We can practice this. It is a metaphysical transformation that happens through small acts of kindness, an orientation of gentleness, a commitment to the truth, no matter how ugly it is or how beautiful it is, and utter humility, knowing: How could I be more important than any other part of the universe? I am as I am. Why have pride, either for better or worse?

When we feel the heart, we are feeling a warmth and radiance in our center that makes us feel at home. In this great expanse of the universe, we feel at home because we feel. It is a feeling.

Feel this warmth in your heart that is so warm and full that you could be in a cold snowstorm, a blizzard, and you would be fine because you are at your center, the center of the universe. That heart expands, and it actually can feel like it expands. There is an expansion that occurs. We feel this quality of the center, the heart, expanding to touch the totality.

We practice this through selfless acts. We do things for others. Forgiveness. Real, deep forgiveness. Forgiving the world. Forgiving everybody for the harm done in a state of unknowing illusion, when you are ready. Sometimes that stuff has to be processed.

Ultimately, we seek a state where we can let everything go and live in forgiveness, which is a gift, to be free of the past. In heart, we are free. We

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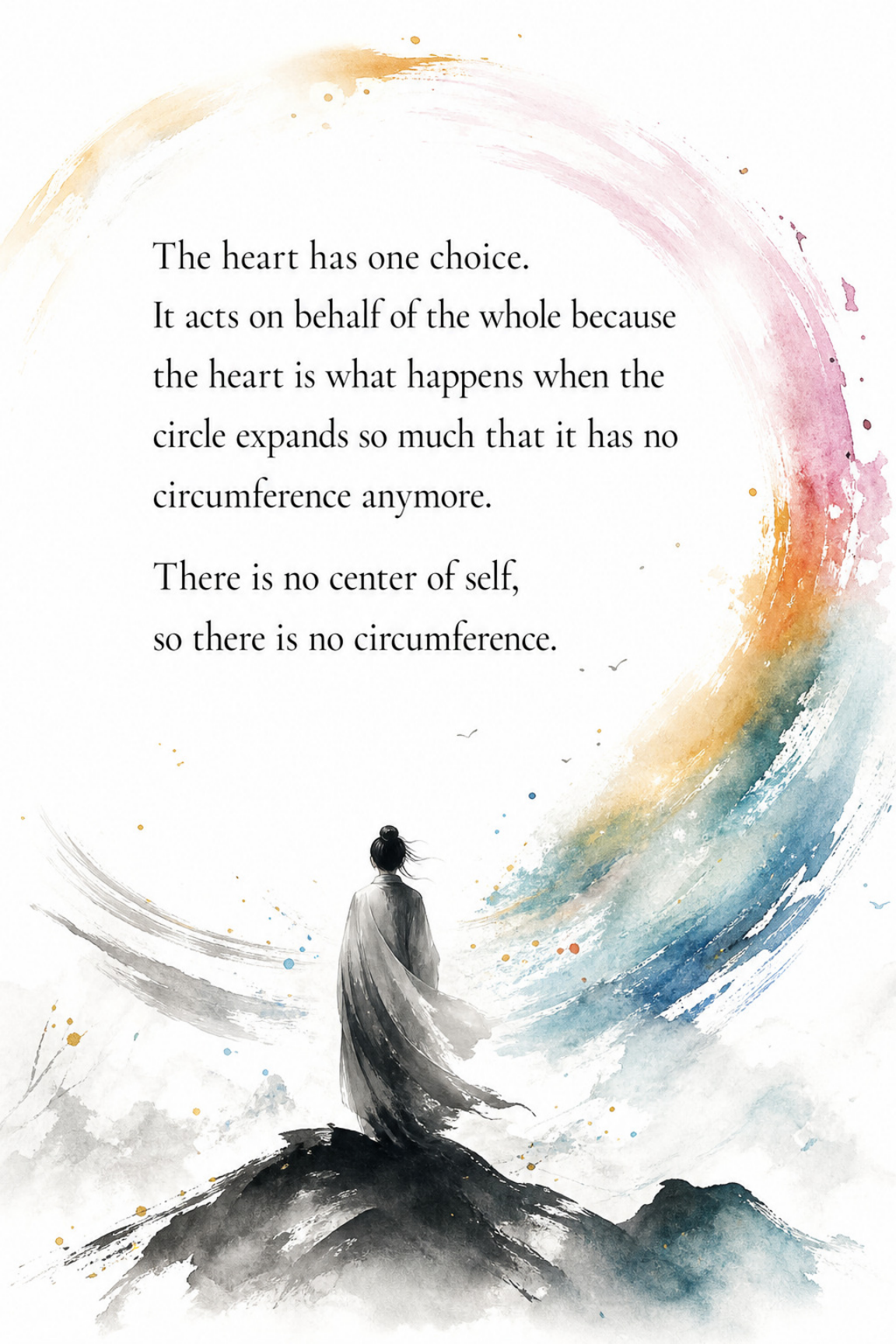

are free of the bondage of self. We are free of needing to be important. We are free of needing to know what is going to happen. We are free of all our questions.

This is the paradox. I encounter so many people who are scientifically minded, and they have so many questions to answer the universe. The answer comes when one stops asking the question and becomes the answer in silence. We are merely seeking to unlock ourselves from questioning because we will never find the answer in a question. As long as we are content with an answer, a cognitive conclusion, we will remain in the cognitive space.

The heart is the bliss of existence. It is absorption in the unknown. It is letting go to the currents of destiny. The heart is to be in that center where the storm rages around, and yet nothing changes within.

DESIRE, FREEDOM, AND THE PRACTICE OF LOVE

Desires are an enormous part of this. Human beings have desires, and desires are antithetical to heart in a nuanced way. A desire is a form of resistance against what is.

I am not talking about not being true to yourself and following your heart. That is not a desire. A desire is a resistance, an attachment. You have to be first in line, and if you are not, you are just going to tweak out. That is a desire.

Heart accepts. It always moves towards its true direction. It is the compass. But at every point along the way, it accepts its state. The initial conditions are accepted, and the derivative, which is the heart's direction, the slope, is accepted in the moment.

A practice that we can do is to let the desires wither in their unfulfillment. Let them wither in silence. The fire of silence will wither the desires away. Many of them are impositions on a part of us that is not our true self. We pick up desires like a habit.

We have to have our Starbucks coffee, or have somebody respect us. These are all resistances. They are activities of the self. They are

machinations of the self. The self, in that sense, creates a division between the self and the other.

But to be in a state of: I need nothing. I am complete. Imagine somebody who is super in their heart. They do not need anything. They are just so patient and loving. They ask nothing of another, and they give abundantly. They accept as things are given to them, but they do not grasp. They do not care much about what anybody thinks about them because they know who they are and they love themselves. More importantly, they see that everything is divinely perfect.

Every orange blossom in the wind is perfect. You do not have to find the perfect one.

Freedom is a big part of this. You have to be free of the personality. Be free of those things that irk you. They are going to be there. I just have to have this thing. It could be a physical addiction, a mental addiction, or an egoic attachment.

But if you let it wither in time, let it wither lovingly. It does not have to be cold turkey. You just say: I am not going to keep fulfilling this need that I am imposing upon myself, which is a shackle to my freedom.

Give up your war with existence and merge into it through love.

When we let those desires wither, we are giving up a war that we constantly have to keep vigilant to protect the self. I need this thing. I need that thing. There is this constant movement that we experience that does not allow us to rest in the bliss of existence.

We seek to rest. Rest in the heart. Rest, abide, dive into its depths. Abide in its warmth. Step out of the fight, the war with existence that almost every human being is in, except for those rare jewels you come across who are so loving and so in their heart.

They are a beautiful perfume in the world. They radiate their love, and they stand out. Some of them become famous, and some of them just touch the people in their lives. They are not necessarily recognized.

We can let every moment be a practice in the karma of heart. Every action can be a practice. Do not think of something as a means to an end, but as an opportunity to step into the state of heart. Perhaps I close the

door gently. Perhaps I practice forgiving my neighbors for slamming the door every five seconds. There are so many opportunities to become more loving and to develop that karma that is more aligned with heart.

Another practice is not to look upon others with desire. The world is quite exploitative. We look upon others with our personal desire, seeking to fulfill our own gratifications, and that is not an activity of the heart.

The alternative is to look upon another and want for them freedom from desire, and to seek that within yourself as well. That is not to say you might not get the thing that would be gratifying, but it comes on its own, and it comes through synchronicity, a mutual fulfillment of two intrinsic parts of the universe fulfilling and collaborating with each other. That is not mutual exploitation. That is just correct.

Do not look upon others with desire. Do not look upon the world with desire. Live for integrity. Live for acts of righteousness. Live for doing what is honorable. Let desires wither in silence. Let them wither in their unfulfillment, and that very act is the act of heart.

Ultimately, there is this feeling of immortality. It is this feeling of complete richness. Everything becomes so beautiful when your heart is radiant.

The heart is also a faculty of knowing. People think they know with the mind. The mind logically makes sense of things. The heart is a direct perceiver. It expands to become the other, and in doing so, it knows the other by ontologically being the other.

There is this quality of knowing something ineffable. It is a feeling. You can know what the ocean feels like, what Jupiter feels like, or what Mexico feels like. There is just a feeling that is a tint of existence that can be apprehended by the faculty of the heart. It is a knower. It is an epistemology. The heart is an organ, metaphysically, of knowing.

I think that is what creates really brilliant people too. They know, and then their mind is well structured so that they can describe what they know. The poet has something to say. The artist has something to paint. The mathematician has something to share that is really beautiful because they know it in their heart.

To really consecrate oneself to the heart is a leap of faith because sometimes it feels like you are not getting the things you wanted. But find the freedom in that. It feels good to give everything away. That is the sentiment of the heart.

Never give away your integrity. Never give away having a full life. But does getting everything you want make a full life, or does giving it away and living in integrity and love make a full life?

COMPASSION, KNOWLEDGE, AND SHARED VALUES

Have enormous goodwill for others. Really care about another genuinely. Invoke that goodwill. Unleash it. The springs of selfishness unlock, and then you have enormous goodwill for others.

Kindness comes from practice. If you give a homeless person food and you see them grab it from you and gobble it up, there is this feeling: They were hungry. It breaks your selfishness shell. You see with compassion that there are people out there who are literally so hungry. Such a basic need.

You can do it in so many ways. Somebody has gotten their nails done, and it would mean the world to them if you saw how beautiful their nails are because they take pride in it. They find the beauty in it. To recognize that and see their heart open because they were seen. There are just so many ways you can love another.

Every time we do that, we dissolve that sense of separativity. That is the paradox. We become happier because when we act on behalf of ourselves, we become small. When we act on behalf of another, we become big. That sense of smallness is the suffering of the human condition, and love is its remedy.

This should be sitting there with mathematics every single year. First grade, second grade, third grade. We could have heart, heart, heart, heart, heart. Can you imagine if that were a part of the curriculum?

We become happier because when we act on behalf of ourselves, we become small. When we act on behalf of another, we become big. That sense of smallness is the suffering of the human condition, and love is its remedy.



If you feel your heart, your mind becomes silent. It disarms. Then you can make a quantum leap of mathematical insight, not a continued modification of whatever you think you have conditioned your mind to know, but you can see through the genius of stillness. Einstein apparently went into stillness, and then he would see his answers. That is how it works. That is why we learn so much in the shower, because we disarm. Finally, it clicked.

Stand for what is true, as long as it is not an activity of your own ego. If you are bothered, if it really bothers you and just irks you the wrong way, that is usually an egoic orientation. But to stand for what is right, to the degree that is natural and reasonable in a particular moment, is not bad if it is done with a sense of dispassion.

Stand for the underdog, but dispassionately, not out of anger. I see a lot of people use anger in the name of love. You can never use anger in the name of love. You have to use truth in the name of love.

Truth is to see things as they are. I like to define the word "honor." Honor is acting on behalf of the all. The honorable man or woman acts on behalf of the all. Truth is the guiding factor in what to do on behalf of the all, so be honorable.

Then there is a great degree of compassion involved. People are very confused, and it is hard to understand things. People are in such a variety of states of clarity and confusion. We have to be patient with them and with ourselves.

If everybody understood completely the atrocity of harming another and causing suffering, they would not do it. It is a misunderstanding that allows people to act on evil. So love and intelligence really do come together.

Righteousness is a good word when defined as doing the thing that is in alignment with truth, the right thing. But then there is also egoic righteousness, which is a different thing.

INSPIRATION, MOTIVATION, AND INTRINSIC ACTION

There is a distinction between inspiration and motivation, and between aspiration and ambition. If you are being true to yourself, there is this energy of aspiring to something beautiful that drives you. Without it, there is no fuel. It is what makes the moment move. We have to move somewhere.

That is a wish of the heart. It can be utterly humble, innocent, and pure. You want to make beautiful music because you are a musician and you just love it. It is why you exist in space and time. Is that a desire, or is that inspiration?

You are not motivated by the results. I use the word "motive." Motivated means that I have a motive. I am motivated because of my motive. But inspired means the breath. I breathe this into life. It is a part of what I am. It is why I exist.

There is such a nuanced subtlety that needs to be recognized because you could turn into a nihilist. If you say no desires, then you lose your inspiration, and that is not what should be done. Giving up those desires is the way to have the deeper desire, which I would not call a desire. It is inspiration that drives you.

If a desire is an activity of the self, that is different from being in integrity and being inspired. If I am inspired and I keep acting on that inspiration, I can only do that if I am free of all the egoic attachments.

You cannot create beautiful music if you care what everybody thinks, or if you have to do it in a way that is not organically, naturally happening. That unfolding of organic happening through inspiration, I would not call desire.

One of the ways to access heart is to do what you love. When you do what you love, you are fulfilled. Integrity comes from being true to yourself, doing what you love, and making time to do what you love.

Everybody knows that feeling. My heart feels so great. I just painted, because you are a painter. Or you just ran because you are a runner. Your heart feels good because you are being true to yourself.

As long as one is being true to oneself, doing what one loves, and being who one is on behalf of the whole, that is very different from needing something attached to it and resisting what is on behalf of the small self without consideration of the whole. Maybe the real thing is: Is there freedom involved?

Doing what you love because you love to do it, there is nothing wrong with that. Everything is right with that. Autotelic means something done for its own sake. Mastery happens when you engage in something autotelically. But it is also heart. It is love because you are doing something for the sheer joy of it.

There is innocence in that. It happens automatically when you forget yourself. That is what makes the heart expand. That periphery goes away. That circle of self disappears. There is no circle anymore because you are just spontaneous action of heart and love moving as a part of the universe.

Your intrinsic nature is unfolding organically. But that does not mean there is desire there. There is the organic unfolding, like a rose opening in spring. The rose does not desire to open. It simply fulfills its organic, intrinsic nature and does it through time, in humility.

Humble rose. We can be humble roses.

MEDITATION AND THE EMBODIMENT OF LOVE

Bhakti is the yoga of heart. It is the path of love. In heart, we follow our heart, what feels right.

One technique that we can use while we meditate on the heart is to really give up, let go, forgive, awaken something, and generate love. Generate it in the heart. Find a way. Use compassion, whatever is appropriate for you.

Find that substance in vast amounts. Be patient. Transform. Feel gratitude for the meditation. Feel the heart center. Look to eternity in the

moment.

You do not have to have all of this understanding. It is not required. There are people who love pure bhakti. This is bhakti jnana. Jnana is the yoga of understanding. Bhakti is the yoga of love. When you put them together, the understanding can protect the love, and the love can deepen the understanding.

But there are people who are just pure bhakti. What matters is that you are loving. You may get it, but it may be difficult to articulate because you do not have the words for it. You embody it very profoundly, and you understand it even though you may not articulate it because you do not have the words.

Understanding is a good thing. It is one of the ways that I protect the sanctum of love. It is the moat around the castle. Understanding does that for us. But if I use big words you do not get, it does not mean you are less loving. Perhaps you are more loving because love does not require that. Love is an embodiment.

There are three-year-olds who are enormously loving. There are four-year-old and five-year-old children who have a lot of love, those rare, super-compassionate kids that I have noticed every now and then. They do not necessarily have the words for it.

Ultimately, I love the nothingness of loving. I do not need anything. I do not need to use any big word either. It does not matter. That letting go.

When we get together, we hold the wavelength, and it is mutually supportive. We are all on a journey. Some years your love is higher, and some years it is lower because of whatever might have happened in your life. But I think this is the journey. This is the highest love that we can possibly experience. To me, it is the main value.

My teacher always says, “Heart first.” When you meditate on the energy field, all of it, start on the heart. You do not sit in the navel center the whole time, the third eye the whole time, or the crown. Start on the heart and do most of it in the heart. Heart is the most important energy center because it is your center energy.

It is a great simplifier. It simplifies your life. You do not get into all the complexities of who did what, whether they owe you this, or whether you should be mad at them. It is just pure and simple love.

Gratitude is one of the greatest principles for this. Gratitude means being aware of your blessings and being without entitlement, so that we even recognize the blessing of being in space-time. You get to be a person driving a car and having somebody crash into it. One day, when we are gone long from now, we will not have a car to be crashed into. We are grateful for color, the sky, breathing, body parts, English, and Spanish.

Heart is my value. I would rather have that than anything. When it gets into light and freedom and heart and love, they all connect. Peace, they are all part of the same thing. But I like to think of it as just the radiance of heart.

Kindness, to be kind. What a gift.

IMPECCABILITY

NOVEMBER 18, 2025



IMPECCABILITY AS SPIRITUAL PRACTICE

Impeccability is very central to spirituality and practice, an ancient principle that echoes through many disciplines, many expressions of spirituality, in many cultures and many ages, and is egregiously lacking in the modern age.

To be impeccable is more than decoration, more than obligation. It is an energetic practice that lifts our consciousness into the higher echelons and toward enlightenment, when it is done properly.

Impeccability expresses itself in a number of ways in our life. We can be impeccable in the way we walk, in the way we talk, in the way we eat, in the way we make the bed, in the way we organize our finances, in the way we stand, and in the way we interact with others. When we bring a degree of refinement to all of those things and make them absolutely impeccable, we are doing a number of things spiritually.

Imagine dressing impeccably. It may seem extraneous. In some ways, you might even say that it does not sound spiritual. It sounds egoic. If it is egoic, it is certainly not the impeccability I am talking about.

These actions become devotional. They are consecrations to life. They are not egoic, but rather the abnegation of the self. We cease to do things for the results of the actions, but rather do them for the actions themselves, for the precision, for the mindfulness, for the intentionality. We are not acting on behalf of the ego and its wants, its desire for results. We are surrendering to destiny in perfection.

When we are impeccable, we also practice an inner impeccability. The inner and the outer are reflections of each other. It is the warrior's spirit. It is the intentionality of an artist. It is the understanding of a mathematician, a computer programmer, an engineer, or a scientist. It is a practice in energy.

Let us say I am going to fold my blanket. I could just throw it on the couch, but this creates a messy, sloppy life energetically. Why am I going

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to sit here and fold my blanket perfectly? How is that going to bring me happiness? Well, it does.

Something in us has to click as to why it matters. Ultimately, it comes down to happiness. You can practice impeccability on a leap of faith, or you can practice it based on seeing that it is potent. That is even more powerful, when you see it for yourself.

It is like the Zen master taking one rock and putting it in the right spot so the garden is perfect. Without it, the garden was not quite right. That is the Zen garden.

If I fold the blanket with intentionality, I am practicing not only getting the blanket just right, but also the principles of gentleness, kindness, and the inner state. When I do it, I get to invoke a state of mind that is more desirable, more aligned with spirituality, and more aligned with happiness.

Then I get to be in an environment that is orderly, and this brings a sort of peace to it. If you are in a big, messy place, everything is all over the place, and your computer is a mess, it is a very different feeling from having an impeccable environment and an impeccable computer. On January 1st, you can just download the spreadsheet and pay your taxes. It takes two seconds because it has been organized.

You are working toward an actual embodiment of impeccability. Am I impeccable in every single way? Sometimes I reach higher levels and lower levels in different parts, but I am always striving for that. There is no reason to feel judgmental or critical, but rather to keep trying to get to that impeccable space.

PRESENCE, REFINEMENT, AND ENERGETIC ORDER

When we practice impeccability, we are also learning to become very present. It is the art of intentionality. We are very intentional in everything we do.

There are ancient practices, like the Japanese tea ceremony, where they go really slowly. It takes many hours to have a cup of tea. How many hours could it take to have a cup of tea? The whole point is not getting the tea drunk. You want to enter into presence.

When you are impeccable, everything becomes presence. Every footstep becomes an act of devotion. For real, every footstep. Walk with the power of a philosopher king. Boom. Boom. Clarity, grace, gliding through life because you are present with every micro-action.

Impeccability means that we revere the mundane. It is not about being impeccable when you get to the golden temple. You are impeccable when you are brushing your teeth. You are impeccable in everything you do, because it is hard to separate. If you spend your life one way, you cannot really move into a different mode. You have to do it all the time.

This gets into the concept of karma. Karma means action. Every action we take affects and informs our state of mind. Impeccability is a formal practice in karma, but it goes further, into refinement. Dust your windowsill and organize your spreadsheets. There is an impeccability there that is more than karma.

By having everything in such order, you empower your life. Instead of making efforts in all sorts of directions and scattering your energy, you take the light of your energy and focus it so it is like a laser. Therefore, we do not waste any of it. Every effort is powerfully directed. When we have an orderly life, we can do that. It allows us to be in enough power that we can meditate more deeply and live with that effortless grace of somebody who has entered into the sagacious lifestyle of a spiritualist.

Impeccability also requires us to be autotelic. We need to constantly be on the edge of our ability. We keep pushing that boundary so that we do not fall into habitual mindlessness, and instead stay in expanding mindfulness. We want to keep revising and refining things. That challenge is what makes it a continued practice and keeps our attention.

It is also a joy. You can do things with joy, like folding that blanket. You are loving the blanket. You caress the blanket. You make it into nice proportions that are pleasing to you. You take a sort of pleasing joy in the

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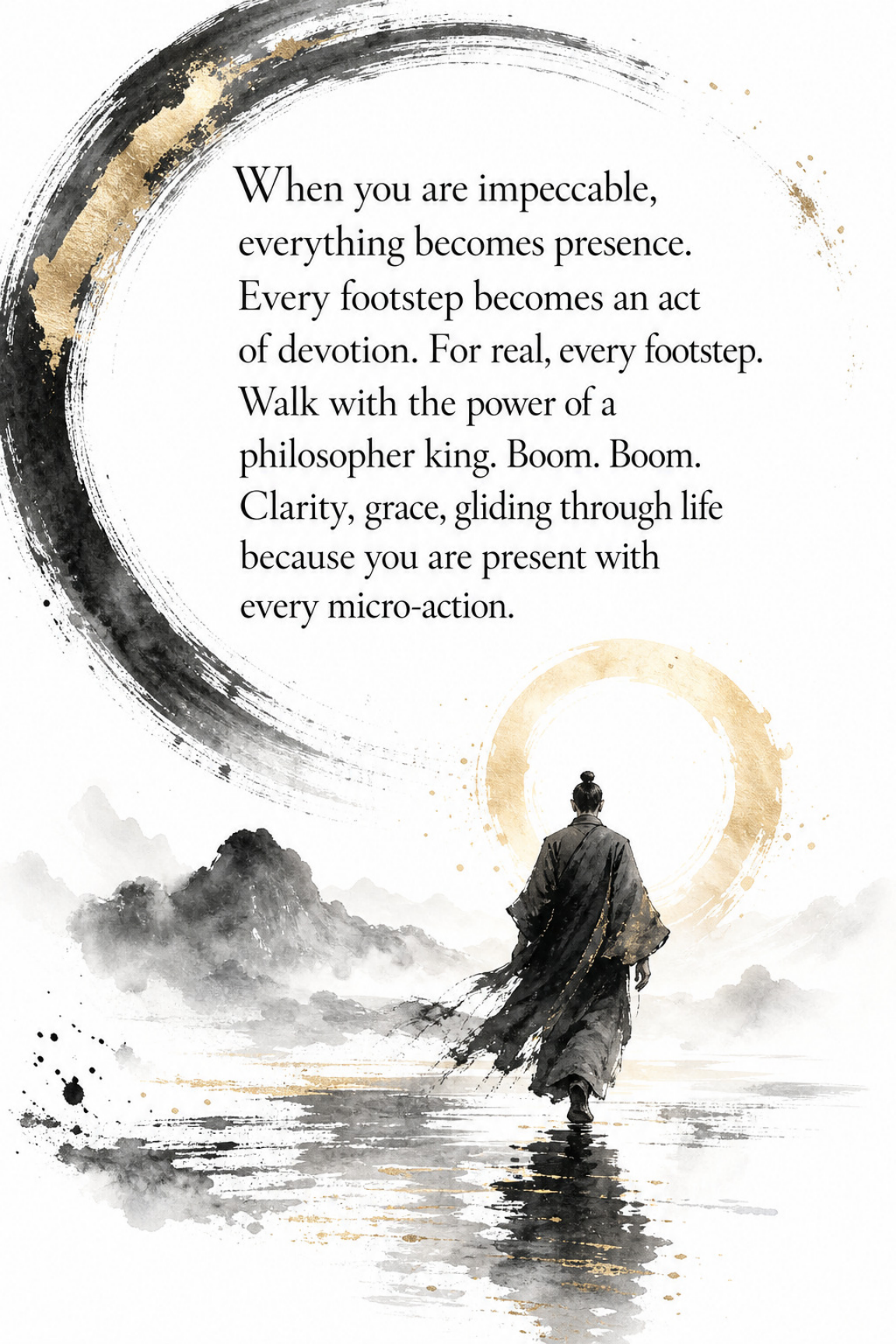

mundane, whereas somebody might just throw the blanket in a pile. You probably folded the blanket three times today because every time you used it, you refolded it.

One of the fun things about impeccability is that it can become part of your style. The style in the way you speak, the style in the way you walk, the style in the way you eat, the style in the way you dress, the style in the way you keep your space, and the way you drive your car.

Without intentionality, you just flow into the unrefined gray space of bland, unrefined energy. But when you are impeccable, everything can become precisely what it should be for you. That is what I mean by style. How do you want to be? Refine that.

Impeccability also goes into energy. It has a lot to do with the subtle intents within. It is important to know what your intent is when you take an action. We can be impeccable on the outside, but there is also an invisible impeccability.

Did my actions consider the other? Were my actions exploitative or righteous, loving or inconsiderate? If every action becomes deeply considerate, deeply oriented such that one sees the whole as their very self, then you are reinforcing the paradigm that you are not separate.

This is required in spirituality. We are trying to evolve our inner state. Enlightenment is not some thing that happens outside of you, like all of a sudden some altar manifests because you are enlightened. It is an inner state that you have curated and cultivated. It requires powerful attention and many lifetimes of revising and refining the topology, the manifold of your field, the way your attention works, the way you think of others, and the way you do everything.

Impeccability is also concerned with intention. What are my intentions? Are they honorable intentions, in the sense that they consider others, or are they selfish intentions, which ultimately hurt oneself?

Perhaps one of the most esoteric forms of impeccability is maintaining your chakras and your energy state, and cultivating them all the time. Are you feeling your third eye right now, and your heart, and your navel, and

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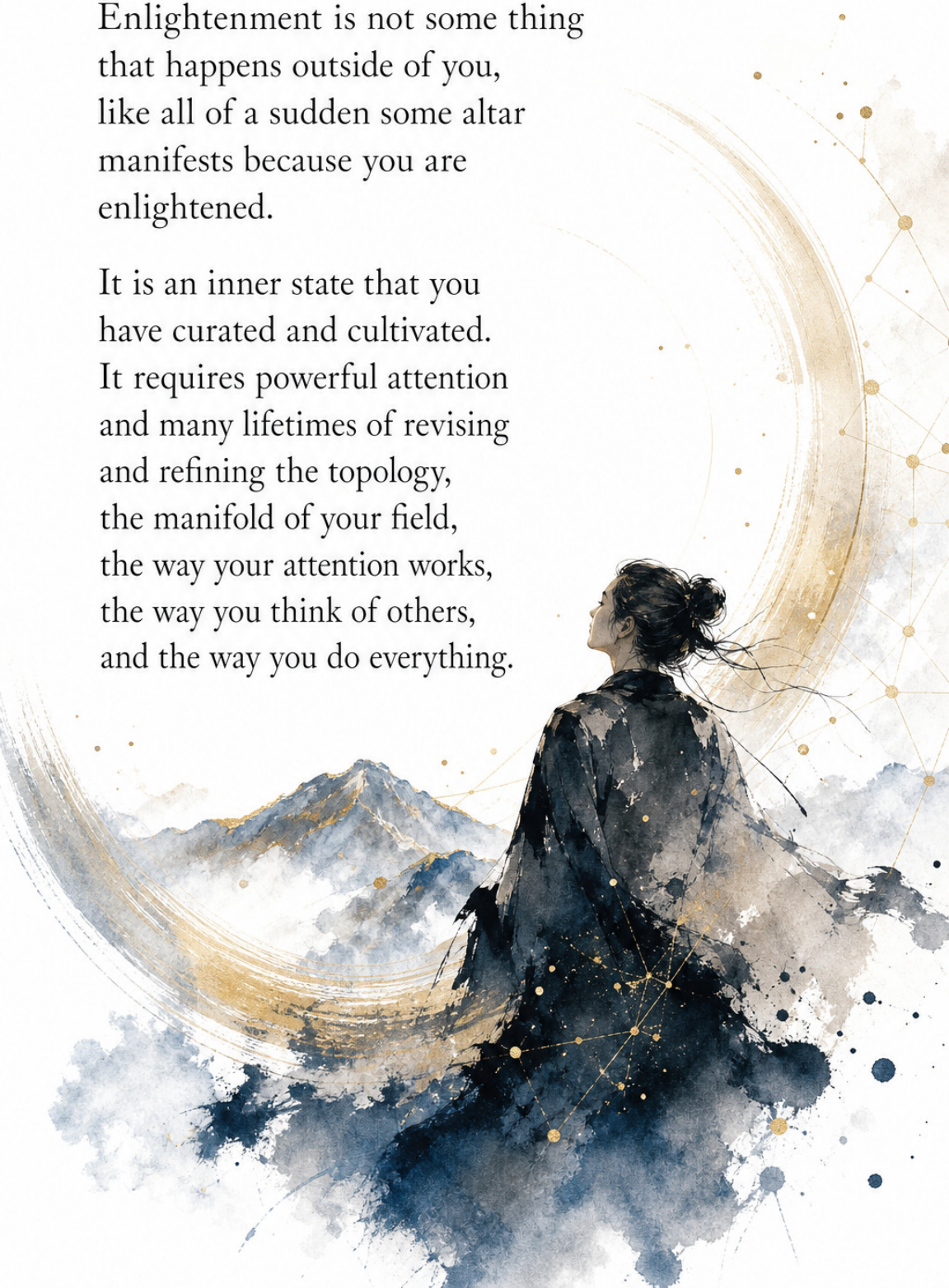

your root chakra, and your second chakra, and your crown chakra? Is your heart expanding in exactly the way you want it to?

There are a lot of things that can be attended to on the energetic planes to make your energy impeccable. It is obviously very much related to the outer expressions as well. But to walk around and feel your heart constantly requires a great deal of attention.

In time, these things become more natural, and you live on that autotelic edge. After ten years of feeling your heart with impeccability, your heart's baseline is going to be very, very beautiful. You grow. You accumulate the riches of impeccability until you are a rich state of mind that is beautiful, golden, and shining.

When we are not impeccable, we enter into a fogginess. We dissipate our energy. We enter into old habitual patterns consistently. We do not live in freedom. We can fall into fearful thinking. We can make a mess of our lives so that we are not able to direct ourselves, and we fall behind on things. There are so many reasons why not being impeccable is costly. Our love cannot be as radiant and powerful. It takes more effort to do things.

Impeccability ultimately helps us to be happy, and it is a worthwhile practice.

AWARENESS, SIMPLICITY, AND DAILY APPLICATION

Impeccability is directly proportional to awareness. It is a two-way equation. More awareness means more impeccability, but more impeccability also means more awareness. If you want to increase your awareness, you can look around and start making things impeccable. That can actually make meditation easier. It works both ways. You will have a good meditation, and then you will notice that something has been like this for six months. If you clean your place, it cleans your mental space as well, and you can have a better meditation.

Impeccability also relates to simplicity. Everything is in place. It is a distillation of a kind. Greater simplicity means you can be more

impeccable because you have fewer things to focus on, and you can do those things more precisely.

Sometimes, if you do not feel like showering, just showering makes your day more like the day when you would have showered. It is a better day, a more refined day. It is like honoring life.

Language is a very wonderful way to be impeccable. One thing you can practice is, in your text messaging, to say exactly what you mean, to use proper grammar, periods, and commas, and to say it in such a way that it pleases you.

You could just text and get it done with, or you could be very impeccable. Feel into how people will receive your text. There are so many dimensions. It can be the art of the language and how you enjoy saying it, and also how you feel it will be received. Then it does not make a mess. If you throw out a text and it upsets somebody, then you have a month of relationship renewal to do because you did not take two seconds, or five minutes, to make that text perfect.

It is good to slow down and increase the attention so that your texts are beautiful. In fact, every action we take is an expression of the state of mind we are in.

Sometimes it is good to practice akarma, which means not to take action. Otherwise, we perpetuate that state of mind in our life. If you are all frazzled and you need to send an important text message to important people in your life, maybe do not do it yet. Go meditate. Go for a walk. Then you do it from love and kindness, and that becomes the manifest expression of that state of mind. It strengthens that state of mind in your manifest life.

Impeccability means living without unnecessary mistakes. It means being honest with yourself, speaking truthfully, thinking clearly, and acting responsibly. It is about doing right even when no one is watching.

Impeccability has so much to do with what you do when nobody is watching. It is definitely not about people seeing how impeccable you are. You could take this in the wrong direction, so that is an important nuance. Your real test of how impeccable you are being is the impeccability you

have when nobody notices except for you, because obviously you are watching.

Start with one tiny thing, or make a bigger change. Make one thing impeccable. It might be something in your schedule. It might be that pile of papers right there. Do something to open up the possibility. Just get a taste of impeccability and see how it feels. That might create an avalanche of impeccability.

Sit down and write out all the ways that you would love to be impeccable and what that would look like. It takes some energy to make the change, but the vision can be very inspiring. In business, that is the vision statement. It provides the inspiration for the daily activities.

If you can see something that really sounds beautiful, feel into it. What would your life feel like if all those papers were beautifully organized? How would your life feel if you had that after maybe years of accumulation?

Punctuality has a lot to do with impeccability too. Showing up on time is definitely a big one. Sometimes I have scheduled a call with somebody, and at 1:59 I will be looking and looking. As soon as it says two o'clock, I push the button. Those are fun little ways to be ultra-impeccable.

When things are organized or in place, it is a feeling of calm and peace. It is almost freedom. You can always do a lot better, but it feels good when whatever your standard is, is met. It gives you a feeling of peace of mind.

I could go through my bookshelf. The books have moved around over time. If I took all the books off and put them back exactly as I want them, maybe took some off for good and put them in storage, that would be curating my bookshelf in such a way that it holds an energy.

When we store energy in physical things, there is a sort of storing of spiritual power when you do something, when you create something, especially if you do it with the right energy and right intent. That power helps you rise spiritually. It takes a lot of power to realize ultimate truth.

You have to be like a sports car that has refined its energy perfectly. Every gear is locked in just right, and you are using the best fuel, or maybe it is electric. You are not wasting and dissipating energy, so the ambient

power of the universe can come through you. Storing energy is a part of that as well.

Mathematics is very much an impeccable practice, and coding is very impeccable. You get real-time feedback when you code. If you are not impeccable, it will not work. One semicolon missing, and it will not work.

I remember when I was fifteen and first coding. There was this giant page of things, and if one keystroke was off, the whole thing would not work. I was astonished by that because, in my life, I had never been required to meet an activity with such impeccability. Logic does not lie. It works or it does not work. Physics is similar.

CHAKRA MEDITATION AND ENERGETIC DEVELOPMENT

In chakra meditation, we raise the baseline of our chakra radiance. It is a slow and steady heating of the pot. Each chakra is a little pot of water, and we are going to heat it up. Water has a high heat capacity. It is going to maintain that heat.

If every day you meditate on your chakras and keep them getting warmer and warmer, you transform your field and build a lot of power. You will be able to be more impeccable that way. In fact, the navel center especially helps with impeccability.

Let your powers of attention open the chakra, but it does not have to be forced open. You are sitting in the reverberation frequency of that chakra, in that place in space and time, in space most of all. You are training your attention field not to ignore it.

Bringing your attention to a chakra and beginning to feel it is like asking whether you are feeling your left foot. Now that I have said it, maybe you are feeling your left foot, but where were you? Have your attention be very aware of certain parts of your biological mechanism, the energetic aspect of the biological mechanism.

The first chakra is right underneath your butt, right at the bottom. There is a sense that there is an energetic vortex there. This is pure power,

so we are meditating on pure power. Maintain your attention. Your attention is like the flame that heats the pot of water. Be patient. It is enough to become aware of the spot. That makes the shift in the energy already.

The second chakra is right where the genitals are. It is not just a sexual spot. It is also a place of creativity, family, and connection. It is a little bit underneath and inside the body. You can feel it there.

The navel center, Manipura, is one inch below the belly button, or half an inch below. Kundalini rises from the second chakra right up to the navel. This is willpower. This is related to impeccability. Feel the spot. Allow your attention to generate and charge it. You may feel yourself very powerful, very steady, dignified.

The heart chakra is right in the center of the chest, in the center of the sternum vertically and horizontally, where you would point to your center with your finger. Anahata. When we meditate here, we awaken the faculties of feeling, ineffable knowing, empathy, intuition, and true knowledge most of all.

The throat chakra is at the base of the throat. This is a center of expression and beauty. The third eye is the faculty of seeing. It is just a little bit above the spot between the eyebrows. Feel the charge, the magnetism, or simply feel this spot until something accumulates.

The crown chakra is right on top of the head. It is a little bit above the head, but you can feel it in the scalp as well. This chakra has to do with self-transcendence, divinity, and peace.

It is always good to end on the heart. Let all of these chakras be a foundation for the fullest, purest, brightest love radiating from our center. Three chakras above, three chakras below. The heart is in the center.

One of the apexes of impeccability is when all your chakras are activated and purified all the time. We can go through life with all our chakras aligned, seeing them all the time and guided by the heart.

Impeccability requires doing one thing at a time. Your intention has to be focused.


CELESTIAL CYCLES
NOVEMBER 25, 2025

OPENING PRACTICE AND IMPECCABILITY

One of the reasons why lighting incense or a candle works is that it trains the mind through the Pavlovian response. Pavlov was a psychologist who trained dogs to salivate at a bell. He would give them food and then hit the bell. Every time you smell a particular incense, it brings you into the state of mind and kindness. You build a gravitational well through that action.

We condition ourselves. We condition ourselves to respond and fall back into the gravity well of the practice.

It is important that everybody tries to implement these things. They are not dispensable. These are core things that should bring happiness. The whole idea of doing a weekly sermon, with a topic to focus on, is that we can construct a new character. We are evolving. If I said all twenty things at one time, it would not change you. You have a runway of months to get you to take off in a certain way, so you can add each of these things each time.

Impeccability can be added to any degree that you wish, but it is something to consider as a human being. Could you rise to your highest happiness without that? Perhaps. But some degree of focus on it, I think, is essential. Actually, maybe you cannot.

LUNAR AND SOLAR POWER CYCLES

Over the last fourteen years or so, since I started doing this practice seriously, one of the things that I observe, and peers of mine as well, is to meditate through certain power moments, power days. There are a number of them, and they coincide with celestial cycles. It is very scientific on the one hand. On the other hand, it is very mystical, because you might ask what the moon's location has to do with anything.

There is a full moon and there is a new moon. These are the most obvious ones. There is also an apogee and a perigee. The full moon and the

new moon happen due to the alignment with the sun, but the moon also falls into Earth and out of Earth.

Everything in space has an orbit that is elliptical. An ellipse has a center, but it also has two other types of centers called foci. They are basically off-center. If you have a long ellipse, there is a point here and a point there. It is like two little eyes. Those are other centers. This is very mathematical. You can calculate where they are based on the eccentricity of the ellipse. The moon has an elliptical orbit, and the Earth is in one of those foci, one of those centers.

That means the moon comes close to Earth on one side and far from Earth on the other. Every cycle, think about it more like it falls into Earth. As it falls in, it speeds up, but it never lands. Thank goodness. The moon does not land on Earth. It just falls in, speeds up, and then shoots itself out because it gets so fast. Then it slows down and moves far away.

Imagine you could jump out of an airplane, and you would fall down and then fall back, up and down. That is kind of what the moon does. It falls close, then far, then close, then far. These are also important moments in the celestial cycles: apogee and perigee. They happen at a very particular second every month. You can literally know exactly what second it happens.

The whole idea is that you meditate through that. The new moon is at 2:22 a.m., so you set your alarm for 2:00 a.m., wake up, and meditate for an hour through that moment. On one hand, this is just a really nice practice. You get into this cyclic groove where it is almost ritualistic. Forget all the metaphysical aspects for a second. It is a ritualistic thing, at the very least. You are going to honor the month starting again.

You get four power moments every month just with the moon. You can also look at the quarter moons if you like. I usually do not do that, but they have an energy to themselves. Apogee and perigee are the gravitational transits. Think of them as more gravitational. When you are closer to the moon, you feel the gravity of the moon more. When you are farther, you feel less. You also have the speed of the moon. The moon is flying faster when it is close because it fell in, and slower when it is far.

Johannes Kepler's first law is that celestial objects travel in elliptical orbits. Even if we threw a satellite into Earth's orbit, it would go in an ellipse. It may seem circular, but it is a little bit elliptical. You can never make something exactly circular. A circle is an ellipse in the limit of perfect symmetry. But in space, we cannot do that, because even if you are one millimeter off, it is an ellipse. There are very circular ellipses as well.

Then we have the solstices and equinoxes. A solstice is a time when the pole of Earth is pointing toward or away from the sun. The Earth is at a tilt. Otherwise, there would be no solstice. When it goes around the sun, its tilt points toward or away, and this produces the seasons. Summer is when it is pointing toward, but it is obviously summer in the other hemisphere. During winter in the Northern Hemisphere, at that exact moment in the Southern Hemisphere, it is summertime.

At an equinox, the day and night are the same in duration, approximately, for that very simple moment. That happens twice a year. Depending on whether it is moving toward summer or moving away from summer, it is an autumnal or a spring equinox.

These four are like the giants. These are the most important meditation moments. You want to drive out to the desert for the moment. You want to get on your private plane and fly to Iceland for the moment. You could head out to the Bolivian Salt Flats and camp there. They are flat for miles upon miles. You could meditate through the solstice.

Religions that are connected to the influence of celestial cycles, and the inner influence they have, observe these. If you look at all the religions, basically all of them have some sort of observation of these cycles. That is when the New Year is, or when Rosh Hashanah is. It always has something to do with what these cycles mean. The first new moon after the autumnal equinox has a certain kind of energy.

Each of these has a different signature energetically. If you feel like you are not a believer, do not just believe. Do not make this dogma. This is an invitation to perceive. It is going to take your own faculties to do so.

You need to meditate on your heart so you can awaken the faculty of feeling. The heart is a knower. It knows through direct feeling. Everything

has a feeling. Every day has a feeling. Every moment has a feeling. Spring feels one way. The first new moon after the spring equinox feels a certain way. The first full moon feels a different way.

The universe is painting temporally a certain flavor of subjective experience. We get this painting. Sometimes a new moon happens before the full moon right after the equinox in spring, and that is a different kind of year. If you pay attention, you can feel the difference. It is in the sky. It is in the heavens. It is inside of you. These feelings are there, and they move people, consciously or unconsciously, through things.

Sometimes I will shift something in my life, and it aligns perfectly with the new moon. I am just like, whoa, I just completely did that. We live in cycles. You could say every day is the first day, but there is a truth to the ebb and flow of the inner state. You gather your energy, and then you launch. Then you gather your energy, and you launch. You need to align it sometimes and be in alignment with your own cycles.

There are monthly cycles and annual cycles, but there is a cycle for every celestial body in our solar system, and even star systems too.

PLANETARY CYCLES AND METAPHYSICAL INFLUENCE

Mercury and Venus have cycles that are faster than a year. They are kind of special in that sense because they are like a sub-year cycle. Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto, if you want, have longer cycles.

There are some very important cycles. The twelve-year cycle is, to me, one of my favorites. That is the Jupiter cycle. It is approximately twelve years, and big things happen in twelve years. If you look at your life twelve years ago, twenty-four years ago, or thirty-six years ago, you might see certain giant movements. It is like a super-year.

All of these cycles, if you really dive into them, have their own influences. They are also echoed through many religions. In China, they have the twelve years, each of the animals. There are twelve of them.

Twelve is a good base system for counting, by the way. It is one of my favorites. Even Jupiter knows base twelve for Earth.

Saturn is twenty-nine and a half years. A lot of times, people have a big spiritual transformation when they turn twenty-nine and a half. That is when I got started, literally. After you have worked for the first twelve years, you reach a sort of next level. It is kind of like you graduate. How many grades are there in school? Twelve. How many eggs are there in a carton? That does not really apply here, but still, it is twelve.

Uranus is eighty-four years. Twenty-one is a quarter-year on Uranus. Forty-two is a half-year. Those quarters are quite significant as well. When you turn forty-two, a lot of times that is a major turning point. Somebody kind of gets to a new level of maturity there.

Neptune is very long, 162 years. Hopefully, the human lifespan will expand. To me, that feels like a good lifespan. We should live for 162 years. With proper health, AI, new technology, and spiritual technology, perhaps we can do that. Taoist masters have stories that they lived very, very long. If you live that way, you can jump onto the next level or somewhere beyond it.

Each of these planets has different influences. The inner planets versus the outer planets have an inner versus outer quality, personal versus societal, things like that. I focus mostly on the main ones and how they help in meditation.

Metaphysically speaking, we are the solar system. It is our body. There is a void, and there are a bunch of things in the void. Our bodies are very tiny, but our body collectively is very cyclic. We are a part of it. Those cycles that it moves through can be thought of as an existential manifestation of what the moment is like.

We are in space, and that is creation. It is the most significant creation by proximity. Maybe something is happening on stars far away, but for our world, proximity matters. Proximity determines how relevant something is. That is why the moon is very relevant, and maybe Pluto is a little less.

There is a gravitational effect. A lot of people say gravity does not matter because Neil deGrasse Tyson says your pillow pulls on your head as

much as the moon pulls on your head. He is right. But your pillow does not pull on everybody's head in the same way at the same time. The moon does.

Mathematically speaking, if you were to do the equation in physics, the pillow pulls just a small amount, and so does the moon. But the moon has coherence. It pulls everybody in the same way, so you cannot look at it in such a simplistic manner. It is a vector. If everybody's pillows were in exactly the same spot, and it was not just your pillow but it was on everything, then there would be some coherence. There is something to be considered there.

The point is not necessarily to understand it. I am trying to break open the skepticism, because skepticism can block you from having a direct experience with it. You have to cultivate this. It does not just happen. There are psychic abilities. You can hear music through your psychic antenna, actual music and voices that are not from your own mind. You can experience these things. The more you meditate, the more you develop the abilities.

Energetically, there is a potency and a magnification of power at these moments. That is why we call them power days. You meditate through them. The winter solstice is a great time for you to hop in the car with your loved one, loved ones, or by yourself, even better, and go into nature. Take a day off before and after, and meditate through the solstice moment for two or three hours. Make it a big deal.

Solstice is a time of great stillness. It is a good time for contemplation. It is a good time for meditation. I would like people to jump on that celestial train and swing through the universe with me.

Every planet has an elliptical orbit, so you can find their moments as well. But it is good to focus on the sun and the moon for meditation, and perhaps the rest if you are super tuned into it.

One of the things that happens when you meditate is that there is a palpable pressure. It feels like you are sitting with a teacher. Everything feels more intense, and it is easier to break into the light. If you break into

the light, the light is deeper and stronger. You will feel your chakras more easily. The veil lifts.

The ambient mystical, metaphysical potency increases, and you can transform. These are little opportunities for transformation. If you do it every year and every month for ten years, you become a different person. If you do it one time, you might feel a big transformation.

There are also intraday power moments: sunrise and sunset, high noon, low noon, midnight. These are important times to meditate. If you are sitting at the computer working indoors while the sunset is happening, and you are energetically attuned, you may feel very uncomfortable. I start to see energy wiggling in my vision and feel it. It makes me feel sick if I do not go outside. You can get very attuned to it.

You can literally see waves moving through the air. You can see people's auras change. What are you seeing? Perhaps you are seeing the interface of electromagnetism with your brain. That could be it. It does not matter. I am not sure. We have to do some scientific experiments to find out for sure. But I do not really care about that, honestly.

What I care about is enlightenment, where all questions go away and I experience nirvana directly. That is what I care about. The rest is very interesting, but ultimately it can be a distraction.

There are other moments. Groundhog Day, Cinco de Mayo, the beginning of August, and Halloween all happen approximately right in the middle of equinoxes and solstices, and there is a power to them as well.

There is also something called perihelion and aphelion, which is like the moon. The Earth falls around the sun. It falls faster and slower. Perihelion is on the first of the year, essentially. Aphelion is around July fourth. Those are the Earth gravitational ones.

There is a nice two-week period after each equinox and solstice until we get to the gravitational moment. That two-week period is a very powerful time. It is one of my favorite times. It is the time around Christmas and the end of December, or the first half of summer. These are obviously special times.

DIRECT PERCEPTION AND SPIRITUAL PRACTICE

It is very important to be on guard in one's practice, and as a pursuer of truth, to be on guard for dogma. Dogma means you just believe in something that does not exist. Or it does exist. It does not matter. What matters is that you believe in it and you do not know. You are just all about this thing that you do not know directly.

I really like Osho. He is one of my favorite enlightened beings, even though he gets a hard time. If you listen to his words, forget about the stories. Just listen to Osho directly. What is he saying? He says some beautiful things, more beautiful than most things I ever hear from anyone.

He says belief is a lack of knowing. If you believe something, it means you do not know it. He says, "Do you believe in the moon? Do you believe in a rose?" Of course not. I know the moon. I know a rose.

The word belief, which often appears in religion, is somewhat problematic. It is very problematic. It is more important to have faith that something exists and pursue it until you know it. That is a big difference.

Beliefs can conflict. I believe in this god, you believe in that god, and then we go and fight about it. But if we just perceived God, we would be in agreement, because truth is singular. Truth brings us together.

The truth is the is-ness, the suchness. A lot of people have very cherished beliefs because they find security in them. Dogma gives you a sense of security. But the courageous ones pursue truth. They stand naked before the unknown until truth dawns upon them. They see it for themselves, and it is immutable and unassailable.

They cannot unsee it, and they cannot be told they are wrong, because they just saw it. They know it, like a mathematical equation.

Practice requires personal engagement. Wake up and meditate for fifteen minutes. Eat mindfully. Meditate at sunset. Meditate on the full moon. Whatever it may be, these things strengthen the community. Do your practice.

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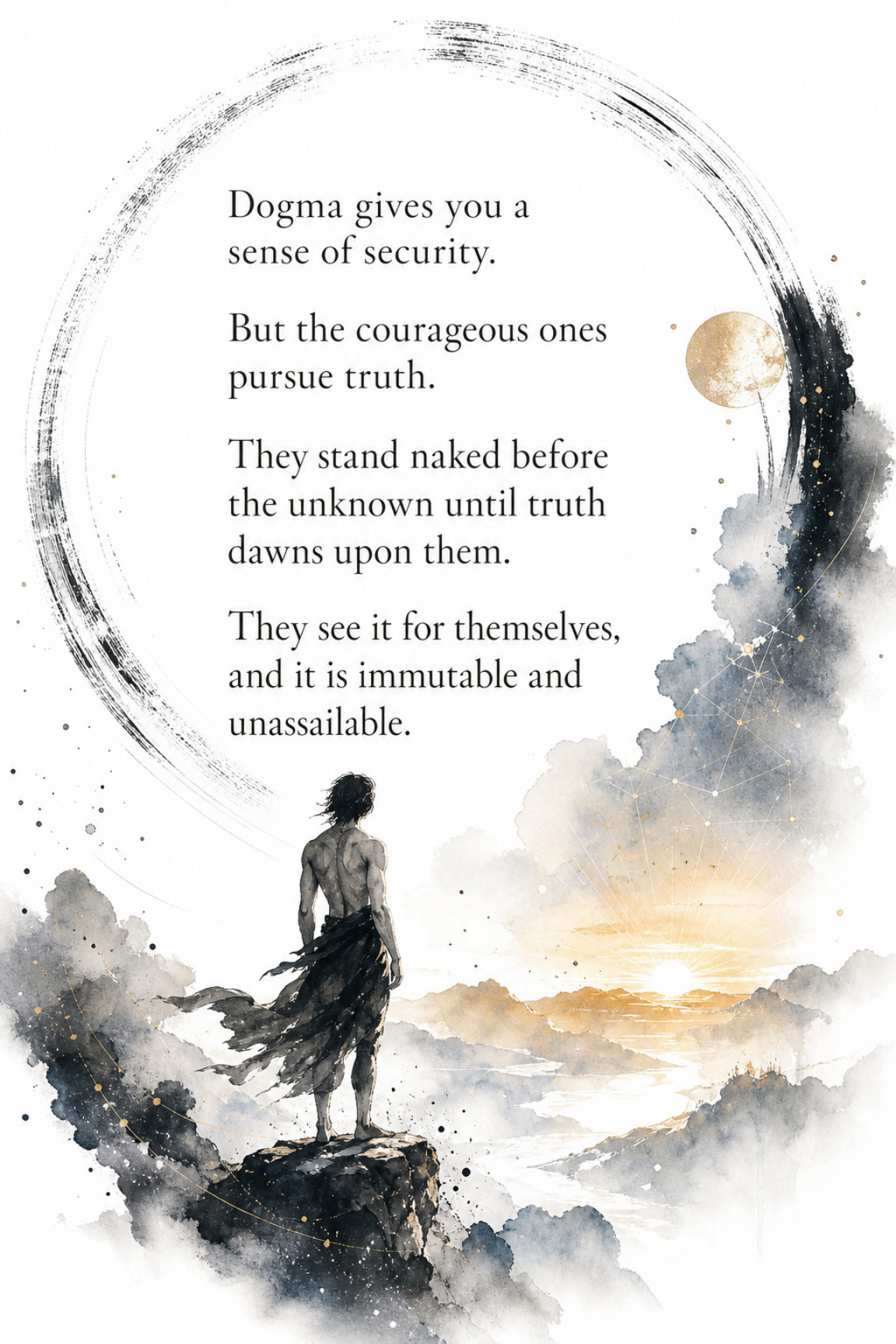
But the courageous ones pursue truth.

They stand naked before the unknown until truth dawns upon them.

They see it for themselves, and it is immutable and unassailable.



Look at everything very broadly. We are invoking a visual experience that is the luminosity of mind.

The mind is made of light. Let that be not dogma, but faith that perhaps there is something to be discovered. It literally looks like church walls. It is like stained glass. It is truly divine, but you can experience this.

Look at everything at once. Hold your vision very broadly. Let your vision settle, but with your periphery, see everything else without collapsing. Essentially, you are holding your energy open. Then soften. Soften your gaze and allow things to settle.

Wait. It is not up to us. It is up to the light. Light will wash us away.

One of the things that allows the light to emerge is loosening the grip on physicality. The mind holds physicality in a solid, rigid form. Find out how to soften that. Let it become fluid and ethereal, holographic. Matter, that is, including your body.

When you start to see any sort of visual distortion or perturbation, notice it. It magnifies when you give it your attention. See everything at once. Be aware of the whole expanse.

Keep a secondary focus on your heart chakra. It is very important. Stay in your heart.

The light is a very high-frequency energy. It exists in a plane beyond the astral body and its chakras and nadis. It is the fabric of the dream, the dream of life. You can turn your attention to this extremely essential part of yourself.

Do not judge it. You are waiting. This is the grace of enlightenment. Light may appear in different colors, different qualities, different textures, emotions. The whole cosmology of light can be perceived.

Make sure to let yourself merge with the light. Your physical body should be enlightened, your chakras in light. It permeates your nervous system.

Find the very point from which your mind arises. When you touch it, it feels like absolute happiness. Allow the brilliance to wash you away. Let go of resistance. It has renewal properties. It is high-frequency, and it wants you.

Any mistiness, fogginess, even a grayness, is starting to see the light. When you bring your body into the light, it purifies your nervous system, chakras, and brain. It is a divine shower. It is a real-life ambrosia, food for the soul.

Focus on the gold, the health quality. Focus on the clear light. Bring your attention to the heart center and all the energy you have generated. Really feel the heart. Let it be the number one beneficiary of the light.

Let it help you center your assemblage point, your sense of spatial identity, in that part of the body.

Take a moment to notice the unchanging moment in which all time flows, which is your very self. See it more clearly now. Ever-evolving contents within the timeless center, the timeless moment, the now.

You are the light that holds all of that content.

APPLICATIONS OF THE LIGHT

All of the vortices, the chakras and dantian, should be in a condition of light. A lot of purely metaphysical practices, where you just meditate on a chakra, are not the fullest level. The fullest level is literally bringing them into light, merging with the light.

After you have cultivated all that light, it is very natural to give it to the heart. One of the ways to purify the chakras, if one feels stuck in some way, is to use the light.

Use the light. This phrasing is very powerful. One of my old teachers once said to me, “You have been working on your stomach for thirty minutes, but are you using the light?” I love that language. You can use the light to do a math equation. You can use the light to run. You can use it to purify and clarify your chakras.

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Take a moment to notice
the unchanging moment
in which all time flows,
which is your very self.
See it more clearly now.

If you did not experience it, do not worry. It is a rare thing. It is a very rare thing to hear about it, talk about it, and be able to do it. It is profound. This is some serious mystical awakening.

Enlightenment essentially means you are going through the light into the quintessential center of the universe, not the galaxies, but the universe of consciousness. It is well delineated in various ancient books and Tibetan books. All the different colors mean different things.

Gold light is the soul. If you see the gold light, you are seeing the essence of your soul. If you sit there, you melt into your essence and pivot on your incarnation.

I like what my Paramguru says. He says, "Happiness comes from contact. Happiness comes from contact with light." That is where it comes from: deep, unassailable, unbounded, unconditional happiness at the divine level.

ABNEGATION

DECEMBER 2, 2025



SELF-ABNEGATION AND ENLIGHTENMENT

I would like to go into the most rigorous depths of enlightened practice and talk about what enlightenment really is. What is the essence of it? It is a little hard to find out what the essence of enlightenment is and why one would seek it. Why is it relevant to most, if not everybody?

One key phrase comes to mind: the abnegation of the self. The abnegation of the self means to live life without self-seeking. Most human beings, almost everybody we know, are engaged in a form of self-seeking. Usually, we think of some fanatical yogis on mountaintops who deny the self. They deny a big meal. They deny all kinds of things. Most fundamentally, they deny the personality as a whole.

But there are a lot of nuances here. You have to do it right, otherwise it can actually hurt you. Abnegation means to deny, essentially, to hold away. When I am talking about the self, I am talking about the self that wants things, that wants to be respected, that has needs that are not really needs, like food and shelter, but needs beyond that.

The prophet-like individual has this sense of freedom from any center of self that is clamoring for attention, a center of self that is resulting in a sort of separate nature. This is where this benevolence comes from. It is almost like they are so whole, they do not care. They are so confident, they do not care what you think. They are so whole, they do not care what you give them. There is a sense that they have uprooted some aspect of personality, and they stand naked in freedom, one with their true being, whatever that is.

This is very much the center of enlightenment: to deny the sense of self-importance, to be anonymous to yourself, to be nothing, to remove the self-reflection. You cannot be nothing. This attitude adjustment, this reorientation, makes you what you are.

When there is the abnegation of the self, you act with spontaneity, without personal agenda. Your actions are based on necessity and love instead of being weighed down by this personality. There is an absolute

ecstatic bliss that comes when you are just over it, over being a small person with all these attachments that ultimately cause pain and suffering.

What is amazing is that this abnegation of the self makes you a great artist. It makes you very lovable. It makes you empowered because you are not wasting all your energy in neurotic self-thought. It actually brings you the highest, most beautiful life, but it takes a kind of courage to say, I am not worthy. I do not matter. I have no worth.

Think about what that means, to say, I have no worth. Obviously, that means there is no qualified worth. We all are infinitely worthy or infinitely worthless. There is no differentiator. It is like one person has worth because he has cool headphones, and another has worth because she has a warm sweater. Who is warmer? Who is better? The sweater is more worthy. This is all not love. Love is unconditional, essentially, which means there is no element of worthiness, no spectrum of qualification.

What makes the Buddha the Buddha? One way of looking at it is that it is an individual who has very completely denied the self. This is an art, but you have to understand what that means. It does not mean that you jump in front of a train. It means that you act from a place of self-transcendence, that there is no separativity.

This is what makes Muhammad Muhammad, Jesus Jesus, and the great rabbi the great rabbi. They have come to know something inside that makes them so completely free. This very much connects to devotion because, when you do this, you are giving everything away. You are saying, God, make me as you like. I trust you. I accept myself. There are really profound implications in the abnegation of the self.

There comes a point where one experiences enough suffering induced by the personality that one wants this. You could wait until you suffer enough to make that choice, or perhaps you can make it based on an understanding, which is probably better. You could just do it without understanding or suffering. That is the trust path.

That is what a lot of the great prophets and teachers do for us. They show us an example, and we try it. We do not have to get it, because it could take a lifetime. We do not have to suffer, because that is just

unnecessary suffering. I have experienced it through suffering quite a bit. It came through longing to be free and abide in the cosmic source, to be free of the chains of selfhood.

EGOIC ATTACHMENT AND SPONTANEOUS BEING

You might feel that you have to have something, that you just have to have it. Most people try to fulfill their attachments. What if you do not fulfill your attachments? Most people try to get away from pain. What if you do not try to get away from pain? It denies the center of self, and you can become absorbed in a state of being unknown to yourself.

A great machine has many parts. A beautiful airplane has parts, and each part still acts accordingly. Those parts can be anonymous to themselves in the sense that they are just being what they are, but they also know that they are part of a greater whole. You are like a drop in the ocean, and you become aware as the entire ocean.

What I am referencing here is a technique, the technique of denying egoic attachments to erase the part of the self that causes suffering. We do not need so many of the things we think we need. Some things you do need, but drawing a line between the need and the imagined need is important. Stop acting on behalf of the self. Stop seeking and planning and living in that realm of agenda.

What is left? There is this sort of freedom in which you can be as spontaneity. That happens from being anonymous to yourself, not thinking of yourself dancing on the dance floor and becoming very self-conscious. What if you were nobody dancing on the dance floor? You are just dancing. You are just there.

This ending of self-seeking is the ending of the need to understand anything. People feel that they have to understand the universe. But the real understanding of the universe is to go beyond all questions and be the universe, and there are no questions anymore. You can think about all these fractals and the things you saw in the galaxies and in the cells, but you can also become completely absorbed in the unknown. That means

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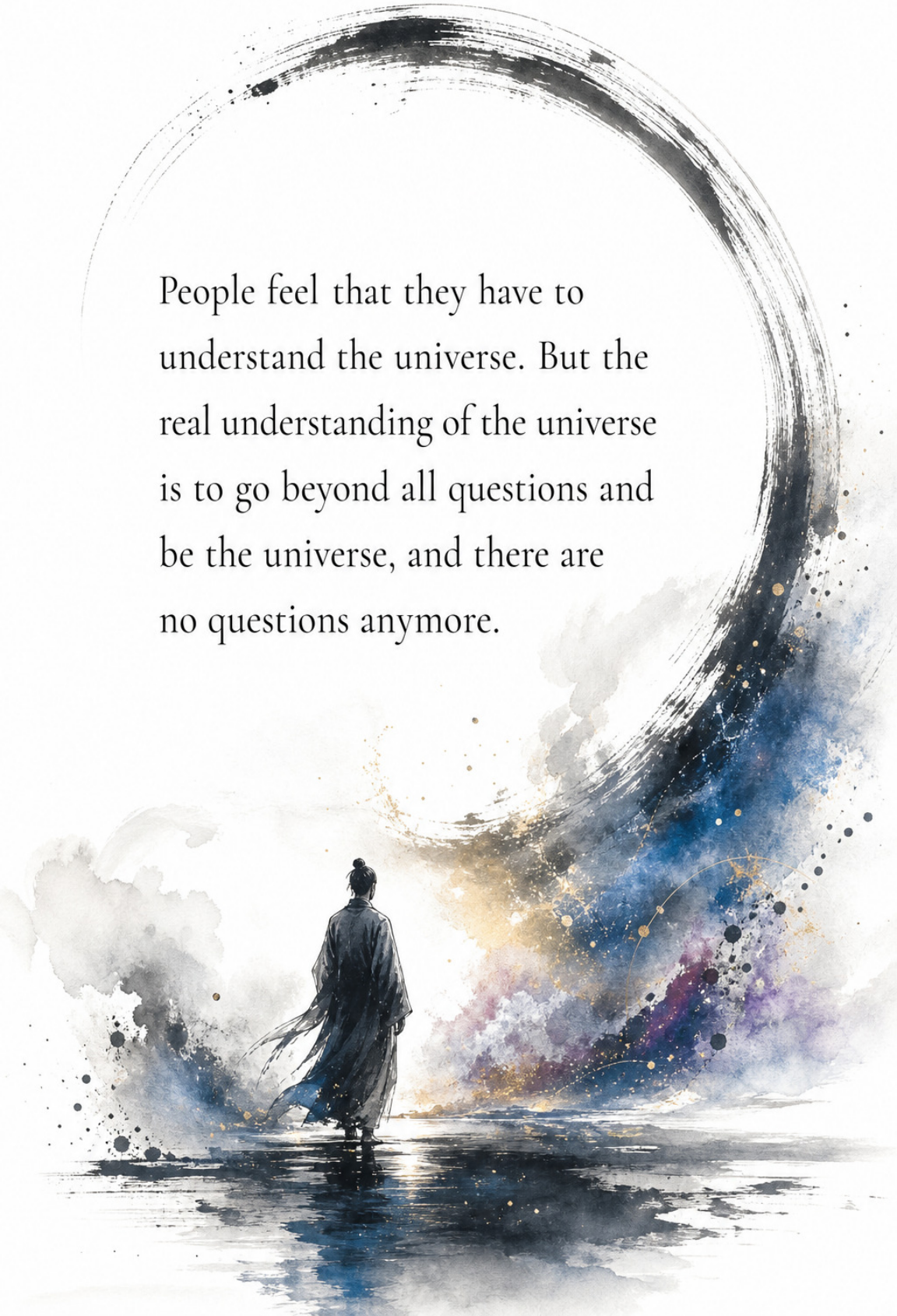

there is no thought. There is no thought of no thought. There is nobody there.

You can do this in your daily life. There is this sense of moving through life untethered to personality, and we can cultivate that. You might feel that you have to have this much money, this respect, these designer jeans, or whatever it is, to feel good. But to deny those things is to give away the things that form a bondage.

This is not to say that you might not be the head of a Fortune 500 company, but you will not be you. You will be a conduit of the universe running the company, and you will do it with love. It will not be self-serving. You will be an instrument of God, an instrument of truth, an instrument of service, being a true expression of what you are.

You do not really get to choose if you are going to be Steve Jobs. Steve Jobs was Steve Jobs. He had to be Steve Jobs. That is what he was designed to be. That humility, that freedom, comes from turning around and saying, no, I am not going to stay on this rat race, this hamster wheel of fulfilling myself, gratifying myself, and getting what I think I need. You end it. Then you can abide in freedom, and there is a sort of relief that it is over. You get to be what you are.

It is good to look and see what those things are that are looming over you that do not need to be there. They are usually self-imposed, subtle attitudes, just a sense of self-importance.

Meditation is a very powerful way to do this because, in a way, meditation is the abnegation of the self. You sit there and you listen. If you listen, there is no self. You are listening because you are not thinking. You are observing. If I am really listening to someone, I am not constantly filtering it through my thoughts, wondering whether he is respecting me, whether I am getting what I want, whether I am saying the right thing, or whether I understand what he is saying. I am just listening with an open conduit of listening.

Meditation is like that. It is listening. It is being. You are being what you are without the imposition, the superimposition, of selfhood, which is an idea. People seem to have to have personalities, but trees are not like that.

Your separate organs are not like that. They just do their job. You can be in the world and beyond the agency, beyond the sense of self-importance.

There is a type of benevolent maturity and freedom in enlightenment. It feels like the end of self-seeking. That is the bold choice. If you really want enlightenment, what is the boldest choice? What is the thing that you can do? Start denying the self.

That is not to say you are not true to yourself. It means you actually will be true to yourself. This is where the paradox is a little dangerous, because you have to be true to yourself. But what actually prevents us from being true to ourselves is our self-concern.

If you are on that dance floor, you can be true to yourself, but that is because you do not care what everybody thinks. You do not care if your dancing gets you the girl, or whatever it is. You just dance because you are not thinking of yourself. You are just being true to yourself.

There has to be a paradigmatic orientation. You have to know what it means to be true to yourself and understand who you are. But there is a subtle distinction. Do you have to know that you are the one dancing? Do you have to think of yourself to dance, and dance your way? Does it mean there is no self if you are dancing in your unique style? Not at all.

You are abnegating the reward mechanism, the sense that you are important and need this or that, and just being what you are. We cannot really control what comes to us. The most efficient thing we can do is be what we are and set our life up in such a way that we respect the freedom of others.

We are like a flower that gives off perfume and pollen, and the bees come. But the flower does not have a little leash on the bees. That would be wrong. It would not be nice to the bees. In order to respect the freedom of others, the most optimal thing is to be without the ego, but be true to yourself, and let others come to you in a sort of intrinsic mutual collaboration.

THE CREATED SELF AND UNIVERSAL LOVE

There is a very important word in yoga, ahamkara. This essentially means the created self, but it is different from the ego. Ahamkara is important because we need to understand life. If you do not understand life, there is a sort of pathological mental quality. You have to know that you are so-and-so in this place, that you are part of this world, and that there is time and space. It has to make sense to you.

Otherwise, there are people who have a problem with their mind and start not to make sense of reality. You have to have your ahamkara, but the humility can be there. The ego is saying, I need these things. I want these things. I need people to recognize me. I need this. I need that. Those are not helpful. That is not the created self.

You might feel that you need to have something you cannot have right now. You need that car, or you need this much money in your bank account for savings. But maybe you just cannot have that. What are you going to do, kick against it or accept it? Kicking against it will not help because it is not there.

This abnegation of the self is not trying to be special. A lot of people seek ambition. They seek to be special. They seek to be loved. They seek to be all kinds of things. I am not saying one might not have those things, but the seeking is a burden and takes you away from the gift of what you are.

Essentially, in spirituality, we abide in the spirit of ourselves, that part of ourselves that we cannot gain or lose, that cannot be added to or taken away from. That is the freedom. You might not want this, but if you want freedom from the personality, there is benefit there. To be free of selfhood is to lift a giant burden that almost every human being has. It goes beyond life and death, in a way, because you are going above or below creation. This is where Nirvana is.

You do not lose your body. You do not lose your ahamkara either. You are still that person in the world, but you are yoking your awareness to eternity. This gives us freedom and love. Without this, I would argue, just

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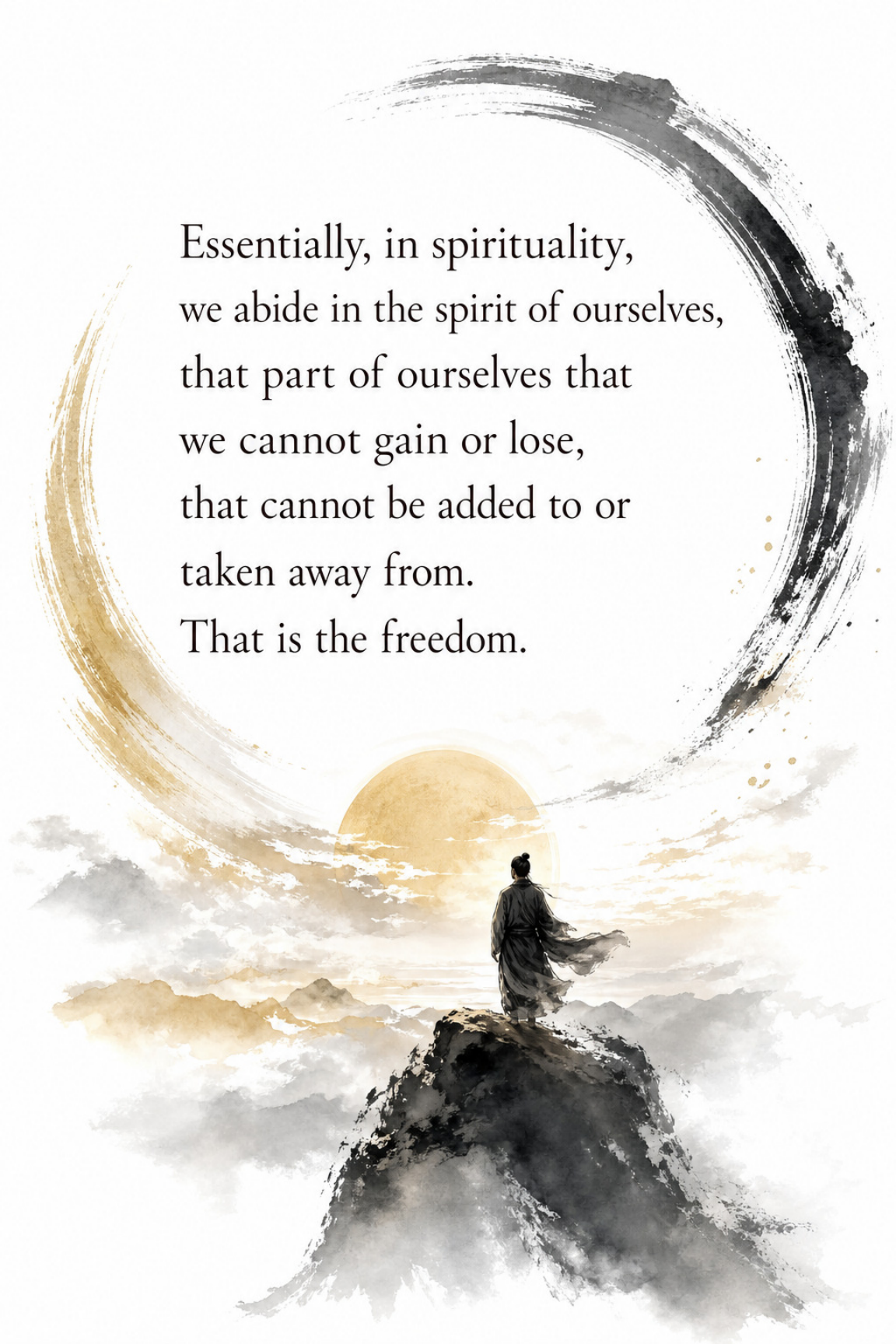

mathematically, that love is not possible. Love is directly proportional, or mutually exclusive, to the ego. Love equals one divided by ego. Love times ego equals one.

If you think about it, love means that I am not separate from you. That only happens when there is no sense of self, when there is no sense of self-importance, and when one feels that we are all infinitely valuable.

When we deny the self, we become what we are. That is why it has a sort of ontological alignment. What we think we are is not what we are. What we are is awareness, and thoughts can happen inside of it. The ocean is not made of wave patterns. It is made of water. The waves are on the water. They are formations in the water.

One thing to contemplate is this: What can I give away? In what ways can I deny the self and find a greater degree of freedom? Is that healthy? Would that be right?

It does not mean that you do not do your writing. That is the opposite of what it means. It means you do not care what anybody thinks. You continue to be yourself and do your writing anyway. You do not have to think about what you are to be what you are.

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SANGHA
DECEMBER 9, 2025

Sangha, or satsanga, means association with truth. Association with truth, in this context, is translated as spiritual community.

We live in a world that is not so interested in enlightenment, not so interested in humility and silence and spirituality, in all those ways that are very counterflow to much of society's interests. But we come together and say, we are interested in enlightenment, which means a variety of things. Even in a way, we are trying to discover what it means to be interested in enlightenment.

What makes a sangha? Just imagine the ideal for a moment: a group of people who are individually engaged in practice. While those practices are their own, and it is not about conformity, there are certain elements that are shared in terms of value. If we value light and love and intelligence and heart, these shared values are not a matter of conformity, but rather a matter of finding people who appreciate what you appreciate in life.

We each have our individual practices, but they center on these values as a means of cultivating more of those values. Say light is something you love, or heart is something you love, and your practice every day brings more light and more heart. Then, as sangha, together we have that collective power. We say, this matters to us.

You may be in a world of people who do not care about mathematics. Imagine the Pythagorean Mystery School, Pythagoras and his sangha of mystic mathematicians 2,600 years ago. They did mathematics together. It did not matter if the world did not know math at the time. They did.

Our individual practices strengthen the substance of the sangha. Think of it as one big bank account, but we do not put money into it. We put our attention into it. We put our practice into it. Imagine if we were all at the highest level of this practice. There would be gravity. There would be power between us.

To create a community, to have a community, to be part of a community, and in doing so create that community, because each one of

us is creating it by being here, we are establishing a lifestyle opportunity, something that may not exist. I have a longing for a world that experiences light, that experiences deep, unconditional love, freedom, peace, and humility. It is a wonderful experience that I have experienced myself with a very small group of people that I have known over the years. But I want it bigger. I want to invite people into creating that world. That is the creation of the sangha.

COMMUNITY PRACTICES AND THE FABRIC OF SANGHA

The mathematical side in me wanted to decompose sangha into its constituent frequencies, its basis, if we use another mathematical term. What is the basis for the space that we call sangha? A basis is essentially the fundamental building blocks of something. It has this individual part, it has the collective part, and it has the interconnected part.

Sangha has the individual part. It also has the group meeting. We come together and meet consistently. That is essential, the consistency, the rhythm of meeting. It is important that it is reliable to our subconscious. There is a reliable factor that is very important. We can rely on the consistency.

Then there is the interpersonal. What strengthens the fabric of sangha is the interconnected, woven threads. The whole idea is that we go through the obstacles of practice together. Maybe this week you did your meditation, but this happened or that happened. Or maybe this new thing happened that was really awesome. It brings some collective momentum.

One of the things about sangha is shared values. Any strong community has shared values, meaning they find something valuable that they agree is valuable. Most of all, with this, it is silence, meditation, light, heart, and also a refinement of the mind, which I would maybe call intelligence.

I am on this journey too, and I am trying to figure out how to engineer this to be better. What I would love is a rich, full sangha of people who love light, intelligence, and heart.

SPIRITUAL LINEAGE AND COLLECTIVE PURPOSE

When I think about sangha, I think about somebody like Ramana Maharshi. He was a really lovely enlightened being in the twentieth century. There was this wonderful community meditating with him and with each other, centered on the teachings of enlightenment.

Sangha is necessary. Otherwise, we get pulled into the currents of other interests. You have to cherish the desire for enlightenment. It is hard to develop it and find it. This desire is a feeling, an inspired feeling. When you find it, sangha helps perpetuate it.

It is the feeling that something is greater, something is beautiful, something inside of us, something that is always there. It is sacred, the feeling of sacredness, the longing for sacredness, and then the way to it. A way to actually experience that, cultivate that, build that collectively, and then share in it.

Imagine if there were one physicist in the whole world. He would not be able to share it with anybody. You could not have talks about physics. It is a cultivation. Sangha is a spiritual fellowship. It is very important. I think it provides a particular kind of support.

There is a Buddhist sangha. It has its little parts all over the world, lots of Buddhism going on. That is an ancient sangha. It goes back many, many centuries. But there is something a little bit more unique that we are doing as a sangha because it is the intersection of the mind and the heart. That is a little bit newer.

Even in Buddhism, there are mental practices, but using mathematics, computer programming, and modern disciplines as part of the practice is a rare synthesis. Although it is a very natural synthesis, because mathematics is pure mind. Meditation is pure mind. Heart and mind are one. It is this mind space of all of that, so there is a lot of overlap there.

There are sanghas with slightly more specificity. My paramguru, my guru's guru, my teacher's teacher, had a sangha that was centered primarily on light. They stabilized their lifestyle through computer

programming, believe it or not. I actually come from a computer programming lineage.

They would make a lot of money computer programming, and they had this whole way that he taught them how to do it. Even if people had no computer programming skills whatsoever, he would teach them. Then they could build their lives in such a way that they had ample time for meditation, ample space for quiet, and opulent living that was conducive to spiritual growth, instead of being distracted by things.

The focus on love and light and intelligence is kind of unique to what we are doing. I would like to strengthen that gravity, those as the values. If you were in a Taoist sangha, it would be more focused on nature. It is a little bit of a different path. The mechanism of awakening is different.

Within love, light, and intelligence, there is a particular mechanism of awakening. How do we shift our mind field, the topology of our mind, the shape of it, so that we can touch the divine? I am trying to share that. In a very direct way, I would love to help anybody who is really wanting to experience that. I want to help, and then we can build sangha. It is part of why we are here.

We are the seed. Once we reach a sort of critical mass, it should grow automatically. That tends to happen. By deepening our practice, we are actually working toward that. In a way, we are founding a sangha together.

When I met my teacher, I was like, “Oh my God, that is it. I have been looking for that my whole life.” I recognized it almost instantly. I had never met anybody who was teaching with the values that he was using. It was very, very close to exactly me. Then, after ten years, I thought, okay, Noel, now I am going to do it in more of a way that is exactly me. But my teacher's focus is light and mindfulness and heart. I guess it is actually quite similar.

NONDUALITY AND THE UNITY OF MIND AND HEART

Jnana yoga, the path of discrimination, is very much about understanding. Krishnamurti did this. He says, "If you get it, if you understand the truth, you are not going to do these things. You are not going to think that way." If you understand the truth, you will be kind to your neighbor because you will not just understand it, but know it, deeply know it in a holistic way.

The mind and the heart are one. It is interesting to divide them. They are usually thought of as two. I think it is hard for me to think of them as two, actually, because what is mind?

We want to say, here is my mind, and here is my heart, but really, everything is in mind. The word mind is a little bit funny to use because it seems like it is more directed toward the head. But really, the heart and the mind are the field in which all experience occurs. It is the knower.

There are different dimensions of it. The mind tends to be more abstract. The heart tends to be more intuitive. But they are both within the field of knowing, the field of cognition, the field of consciousness, the field of experience, or going beyond experience.

In yoga, sometimes they say you have to destroy the mind. In fact, Ramana Maharshi says this. He says, "Destroy the mind." It is interesting because the mind goes even further out to be a mind that is no mind. There is no experience in it.

Or it can be a mind that is all, which is kind of like unity. It is a waking nirvana state, in a way, where the nirvana comes into the world and the cosmic body becomes your body. The cosmic mind becomes your mind. There is Adam, and then there is the whole thing. But really, I am the whole thing, and Adam is part of it.

It is a different shift that can happen when you are in a kind of nirvana state, where the illusions of separativity dissolve.

Ultimate truth, or satsanga. Sat means truth, and it is really talking about the ultimate truth, which is to understand the fundamental nature

of existence, the essence of existence. But it is more than understanding. It is an ecstatic being of it, an embodiment of it.

That is what these enlightened beings achieved. They know the ultimate truth, and they say strange things like, "You were never born." If you inquire, you will discover the truth that you were never born, and you can see it in the moment.

You may think, but I was born on this date at this time. No, that was not you being born. That was just something that happened inside of you, a part of your experience.

These are nondenominational truths that exist. I am not even sure they are particularly human. In fact, I am more than not sure. They are not even particularly human. This is the truth of existence.

Enlightenment does that. You can experience it through love, and the knowing of it is ecstasy itself. To know this, you have to dissolve. You have to be nothing. Or you have to be everything, perhaps a more bhakti approach: I am everything.

Then you start sounding like Jesus and saying, "I am the one Son of God," and people misunderstand you. But that is what he was saying. He was seeing that he is everything.

There are a few teachers I read who say things like, "I am the supreme reality." It sounds like their egos are out of control. But really, if you ask them further, they will say, "You are also the supreme reality, and so is everybody." So their egos are definitely not out of control.

MEDITATION AND SELF-TRANSCENDENCE

Erasing the self. Cessation of the self.

In meditation, we become nothing, and in doing so, we become what we unacceptably are, always, forever.

Bring attention to the heart center. Wake up the faculties of the heart. A lot of times, our assemblage point, that center from which we feel our being, is in the head. Move it to the heart. Look out from the heart. Place the assemblage point right in the center of the chest.

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Reach out with your heart. This is the metaphysical reality of a large heart, an expansive heart. Centered in that assemblage point, allow it to go out in front of you.

There is a shift in the structure of your energy when you do this. If you are experiencing the light, you can use the light by bringing your heart into the light, merging with the light, emanating light.

Light is very high frequency. Heart is big and bright, brilliant.

It is important in this meditation to feel your qi activated, your kundalini. It subdues the mind. We are not simply sitting here. We are basking, steeped in the energy.

You can feel it in your heart, perhaps all around if you are activated enough. It appears as a luminosity within the mind. Allow that luminosity, brilliant, to wash you away.

Peace is freedom from the personality, the self-reflection. Let go of individuality. Become anonymous to yourself, absorbed in the unknown and the unknowable.

Find our way into that space through the gentleness of letting go. Release the burden of thought, story. Just simply be what we are, an innocent child of the universe, letting love carry us away.

Being. Thus.

Let silence erase us.

Experience a sense that you are submerged in heart, its warmth and love, your own nature all around, within, perched on the edge of eternity.

When we generate all this love, we have the capacity to have abundant goodwill for the world because we are so complete. We have none of what Krishnamurti calls inward poverty. We have inner wealth instead, richness.

I think all people really look for that.

REFLECTIONS ON MEDITATIVE EXPERIENCE

Light is the substance of mind. It is made of light. You can see it. It is a visual phenomenon, and yet it is not based on photons. It is not based on

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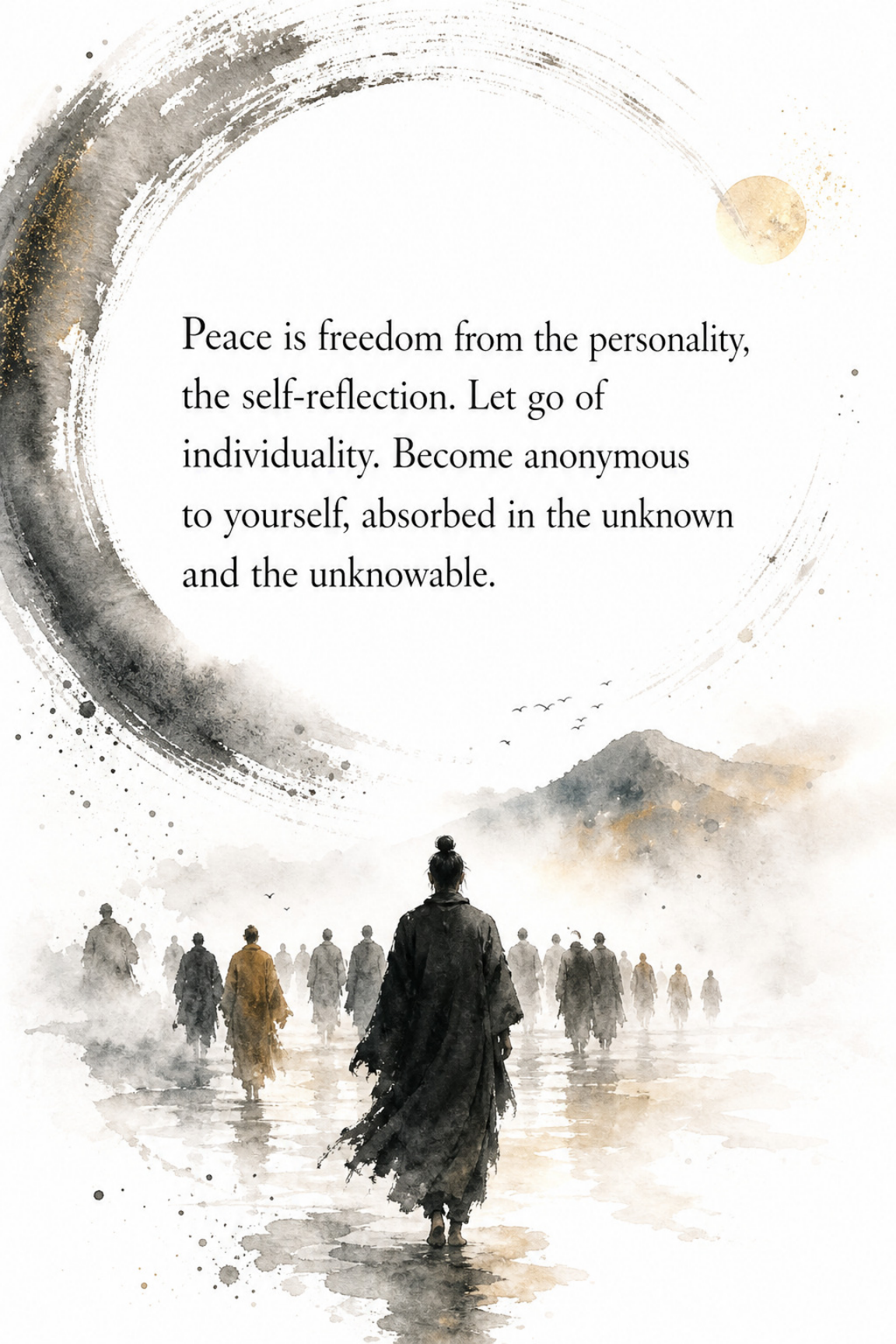

the mundane light that comes from a light bulb. It is recognizable as the essential substance of mind.

When everything stops being so solid and physical, you can see this. You can see the light by eye-gazing with each other. That is how my teacher taught me, gazing at each other.

Sometimes the energy feels like a giant room, like a stadium, one room. It is like a black room. Inside, it is all black, but you know it is a room, and there is space between us because the energy opens. The dimensions open up.

If you go into a deep state and my words stop making sense, then they did their job. You do not have to keep listening to me. In fact, that is why I talk, to help guide that state where the mind turns off. Once you are there, just do your own thing. You are there. Just be what you are.

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RELATIONSHIP

DECEMBER 16, 2025



INTERDEPENDENCE AND SHARED PURPOSE

There is independence, which is our personal life, the things that we do on our own. There is interdependence. These are transactional relationships. You go to the store, you give them money, and they give you food. It is not really based in much more than a fair exchange. We share a society, but for the most part, we do not have a mutual vested interest in an interpersonal relationship. That is an exchange-based relationship.

Independence can also be replaced with the word personal. Interdependence can be interpersonal. Then we have intradependence, or intrapersonal, and interdependence is really where the magic happens.

In interdependence, we experience a kind of relationship that is of a different quality from going to Whole Foods, giving them money, and getting food back. Interdependence means that we live for something greater than ourselves. We live for something together. We are a part of something greater, and therefore we are related.

You could think of SpaceX, for example. SpaceX is a very inspiring company, perhaps the greatest company that I feel is out there right now. They are making humanity multiplanetary. To be a part of SpaceX, to go there, you are not just there for the paycheck. You are there to be a part of something that you stand for, something greater than yourself. We have this shared vision, this shared aspiration. There is something we are doing for something greater than our own survival, than our own desires.

When you desire alone, there is only so much energy to bring that desire into fruition. But when you align your desires with the desires of the whole, with the desires of the world, there are innumerable wills that come together to manifest the fulfillment and creation of that desire.

When we align our desires with something greater than ourselves, we can wield that power into something bigger. Steve Jobs is a nice example of this. He said they wanted sleek, intuitive technology that was as easy as plugging in a toaster, and they wanted it to be like Star Trek: futuristic, clean, artistic, beautiful technology. A lot of people said they liked that. So

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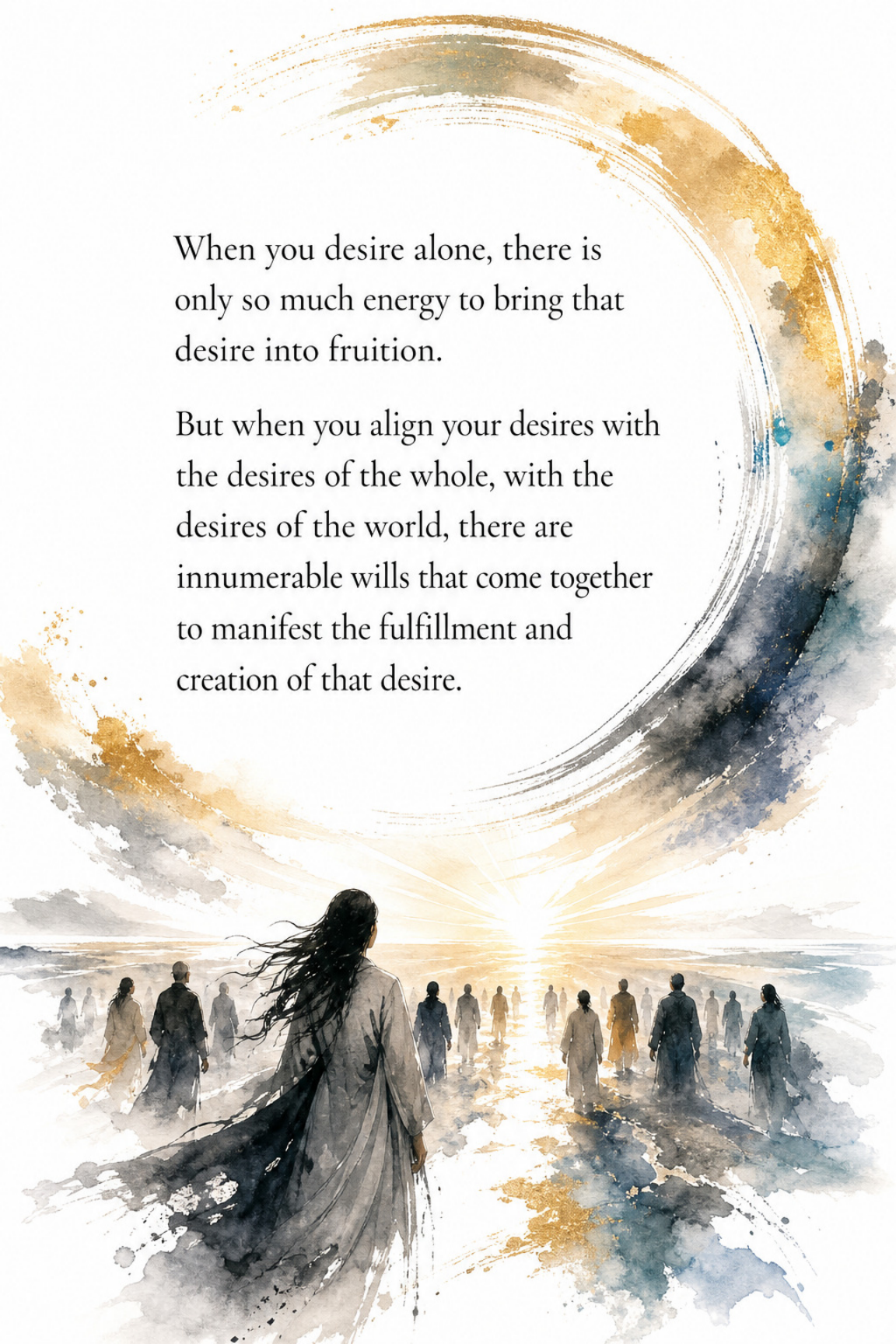


the desires of all these individuals came together to create what we now know as Apple.

Think of two people who love something. It could be piano, classical music, martial arts, intuitive computers, or space travel. When two people come together, their relationship is about more than mutual exploitation or completing each other because there is some sort of lack. They live for something greater than themselves, and there is a romance in this.

It may not be romantic in the man-woman sense, the man-man sense, or whatever somebody's orientations are. It is not necessarily romantic in that way. But it is a beautiful quality of relationship. There is more heart in it. It is a feeling, a dimension of inner possibility, to feel within your connection with another that we live for something greater than ourselves, and together we work for its perpetuation, its expansion, its evolution. There is a beautiful connection.

Independence, or the personal, is less about relationship, but it is a foundation for it because you have to be yourself, and then you have to relate. The key is that there has to be a shared vision, inspiration, or something that is greater than ourselves. In spirituality, this is quite potent because there is enlightenment, the light, freedom, kindness, gentleness, love, devotion, and the practice.

Perhaps, in our case, there are things like: let us re-enthrone mathematics. Let us make it something directly perceivable, more like the ancient philosophers experienced it. Let us return it to its rightful place as a cosmic inquiry, a discovery of the universe, an inward cultivation, not some utility. There is vision in that.

I think the reason anybody follows me is because they, in themselves, have the same desires. They want to see something similar in the world. A lot of us just turned from mathematics, and the ones who did not turn from it maybe know that it can be done better.

Then there is the spiritual side, the bhakti side, where there is a kind world, a loving world, a world that centers on harmony, freedom, and accepting each other. It is a world that is abundant, with all this wealth and technology, but also that inward orientation.

There is relationship in that. We share some of these common things, and that forges a relationship. For relationship to be really meaningful, there is this question: what are we working on together? What matters to us?

SELF-KNOWLEDGE AND EXPANDED IDENTITY

When we are relating to ourselves, there is an interesting dichotomy being created. Who is relating to whom? I relate to myself, but what am I if I am relating to myself?

The self in that situation must be a creation, an idea, the self-image. I am one part of myself, perhaps the witness, and then I am looking at the idea of myself, the constructed self. How do I relate to it? I may really accept myself as I am, which is a form of loving myself. I may know myself well, or not know myself very well.

Maybe it is not just an ideation, but a formation of self. There are a few ways to interpret the question. In a way, there is the formless self, and then there is the form self. I might ask how I am relating to what I am in form. Perhaps I do not know myself completely. What are my values? What are my neurotic behaviors? What are my dreams? What are my fears? What are my aspirations?

Self-knowledge, I think, is a good way to have a good relationship with yourself. That comes from observation, observation and acceptance. Meditation is perhaps the most profound thing you can do because, in meditation, you get quiet enough that you can hear the subtle intimations of self. It is hard to know yourself if you cannot get quiet enough to notice yourself.

When we have an expanded circumference of self, we treat ourselves based on what we think is reasonable and helpful. I think this dichotomy of treating yourself is not the most aligned spiritual perspective because there should be no self as an ideation, just action, just being.

You know yourself, but the self acts based on its vested interests and what it thinks is naturally the correct, most evolved course of action. When

the self is expanded to include the other, then the self acts on behalf of the other and the self, which is really just one.

"Love thy neighbor as thyself" means to see that your actions are actions on behalf of something greater than your mundane body. You recognize that the happiness of another is also your happiness, and they are not separate. To make another happy is to be happy by making happy. Our joy, our smiles, cannot really shine in the solitary self. They have to be shared.

Expanding the circumference of self is important, but relating to yourself is almost hard for me to even speak on because I do not really feel relating to yourself. Maybe there is a little bit of a lesson in how difficult it is for me to wrap my mind around that.

You can know yourself, but to traverse any terrain, you must know the terrain. Actions and knowledge go together. They are almost, in a way, one. Ultimately, you should accept yourself as you are and be totally true to who you are. But one of the ways to do that, I think, is to stop looking at yourself as outside of yourself.

You just go. You just act. You just dance. There is no mirror in front of you when you are dancing. You are just dancing.

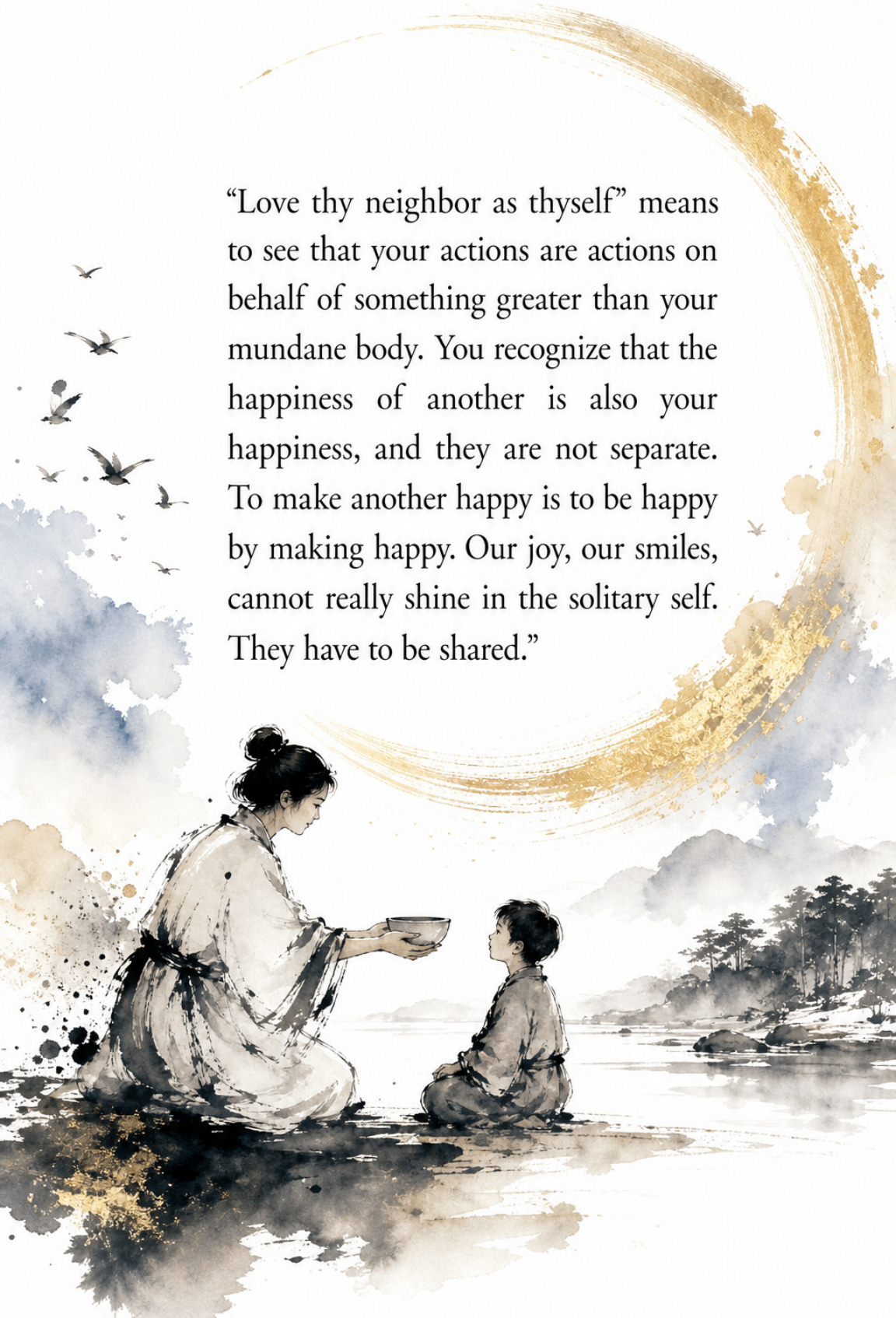
SERVANT LEADERSHIP AND SPIRITUAL COMMUNITY

The premise of servant leadership is that a leader is a servant first. They take the responsibility to lead as a form of service. It is not self-serving. It is serving an interdependent relationship.

There is sacrifice. Taking responsibility is a form of sacrifice. But what happens is, the self merges into something greater, and we find union with something greater. There is a beautiful experience there, rather than a sense of separativity and all the ailments that come with that.

To be a leader is to be a servant first. A real leader.

I am sharing all of this so that there is some context for our Sangha, and an understanding of the way I look at it and the way you may relate to it. I



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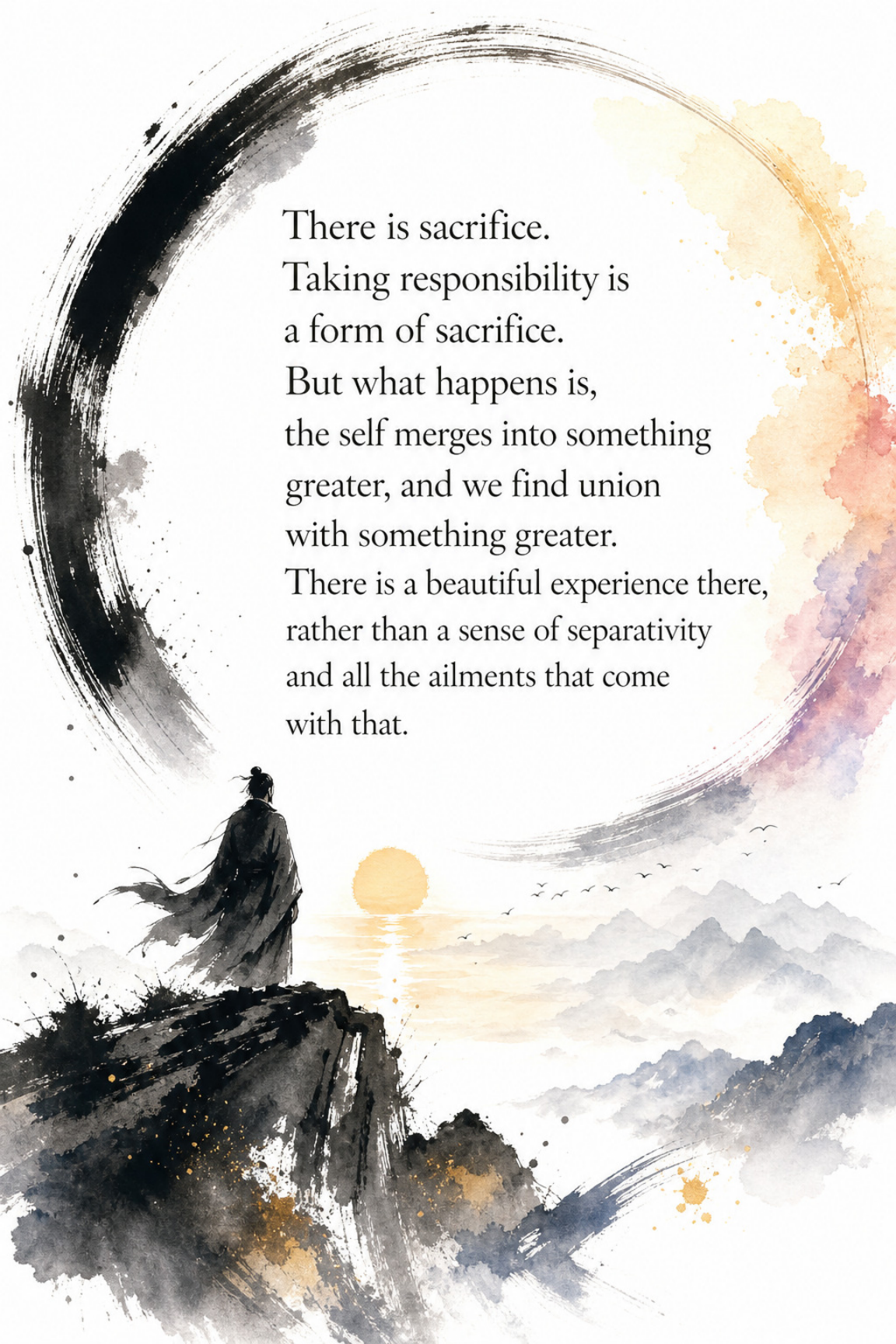
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think something centered on love and light, a community centered on love and light, is important. What could be more important than love and light?

I think a lot of people do not really know what those things are in terms of a deep, visceral feeling. But when you have a community, there can be warmth. I would like to build that: friends who are interdependent and centered on love and light.

HEART-CENTERED MEDITATION

The talking is good, and then the meditation is jumping into the water. We can talk about swimming, and then we jump in and go swimming.

Bring attention to the heart center. Really try to melt into love and feel your heart. You can let go. Let your mind expand. There are stars out there, a swirling atmosphere. The moment is now and eternal.

One of the key things you can do to help your heart expand is to have faith that everything is working out exactly as planned. Here, blessed by the unfolding destiny, it is all happening for us exactly as planned.

Then we can feel gratitude in the heart. Expand.

There is such a thing as a warm heart, a pure heart, a big heart. They are all dimensions of the energetics cultivated in the heart space.

Become absorbed in the unknown, to surrender. Allow the heart to expand. Get swallowed up by the eternal now. Allow that inner radiance to wash away any thought of self or other. Wash away the foundations of time and space, so one is completely absorbed in the unknowable awareness, that cognition, that ancient state that connects us to all those spiritual beings who have entered.

Let the universe take you away.

Perhaps you have reached a part of the meditation where you can feel a little more jubilance on the face. It is good to feel a radiant gratitude sometimes. It does not always feel right for the energy, but sometimes it does, especially once the heart opens.

It is your heart. Expand it. Reach out, way in front of you. Think of your heart as an attention field that can expand well beyond the body. Make your heart very big. Focus. Expand it a little bit more than it is right now.

Feel the light permeate your body. Your hands. Your chest. Your head. Your solar plexus area and back. Your lower abdomen. Pelvis. Thighs. Knees. Calves. Feet. Spine.

All the space around you. In front of you. Above you. Behind you. Left and right. Below.

Radiance.

Back to the heart center, just feeling gratitude. This is our center, assemblage point, center of the self.

Namaste.


NAVEL CENTER
DECEMBER 23, 2025

GUIDED ENERGY MEDITATION

Bring attention to the third eye, the spot right in the front of the forehead. Feel the spot, holding your attention there, almost like you are looking at it. The spot is activated. It feels like a magnetic pressure on the forehead. Give it your attention, and use your finger, touching your forehead or even just hovering. Activate it.

Bring attention to the heart center. Notice how, when we experience the heart, the third eye is more activated. You are going to be more present in the moment. Feel that you are the sweetest, kindest, most grateful, blissful, happy, generous person. Let yourself feel that beautiful state. Make sure you feel it energetically in the heart chakra. Goodness. Gentleness.

Try to feel your heart expand. Pretend that it literally touches the walls and envelops the house. Expansion can be a reaching, but it can also simply be a whole thing. It is amazing how simply choosing to let the heart expand gives it a sense of transformed size.

We walk around in our own bodies when we are toroidal fields of awareness. We are using that. Make it work.

Go to the navel center, one inch below the belly button. This is the will, willpower. The key is palms down. Palms up is heart; palms down is navel.

It is important that all three levels of the dantian work together. I can physically feel this one, just like the heart and the third eye. You can feel it in the abdomen, but also expanding like the heart does, in front of the abdomen. It feels a little like a fiery heat, a little magnetic. It is both within the body, very viscerally, and it also expands in front of the body.

This is your willpower energy. Stay on the navel center a little longer. It is very important. It is empowering to the whole energy body. It is discipline. It is self-command, stability, integrity, even love, when it serves the heart.

Feel the power in the music, and let it move you, hold you, transform you. Feel your navel center in front of the body, a vortex of energy,

expansive. You want to feel warrior-like, poised.

Go back to the heart center. Go up to the throat chakra at the base of the neck. Go to the third eye.

Right inside the middle of the brain, there is a chakra. Stay with that one for now. It is right in the middle of the brain. Try to feel that spot with your awareness field, behind the third eye.

Now raise it to the crown, right at the top of the head and above the head. There is a pillar of energy. It feels like tingling on top of your head. It has other qualities too, like dripping from the top of your head.

You should feel tall. There should be awareness and vitality a foot or two above, and in the scalp on the top. There is a pillar of light that goes straight up for miles, but just two feet above is good too.

This is a transcendent chakra. We are ready for it. Feel that you are a pillar. Your axis is taller. Simply reach out with your mind. Reach with your hand and touch the node above your head. When I touch it, it makes an electrical connection, a magnetic connection, something.

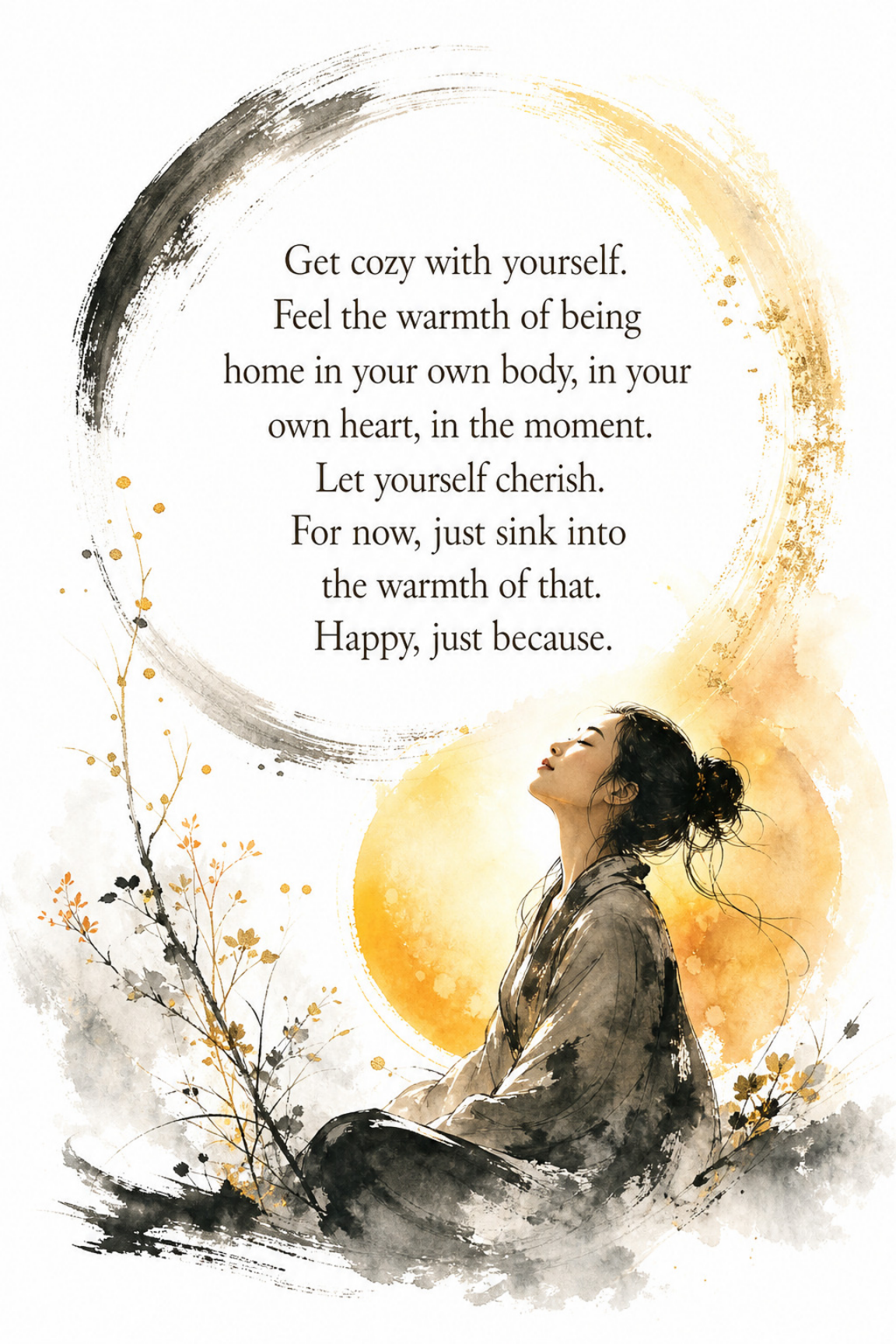
Cultivate that palpable sensation. I use the middle finger, usually, to make the most connection. That is the universal biology, energy pattern. When you touch the node above the head, you simultaneously feel it filled up. There is a flux, a magnetic transportation.

Turn your palm up to the sky and run it from near your head up as high as you can reach, with your middle finger. It moves through a divine current. You can take a few strokes upward through this luminous liquid. If you do it right, the more you do it, it makes you so high.

Feel the entire constellation of chakras, of vortices, activated together, from the bottom of your axis all the way into the crown and above, deeply centered in the heart. Energetic vitality.

Then just enjoy the feeling. Let go into it with the music. You have arrived in the now through your energy cultivation.

Get cozy with yourself. Feel the warmth of being home in your own body, in your own heart, in the moment. Let yourself cherish. For now, just sink into the warmth of that. Happy, just because.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the warmth of that.
Happy, just because.

Really savor it. That is your heart. Warm and fuzzy. Expand. Feel your chest. Love. Gratitude.

All along, it was you. It was meditation. It is a love story with existence.

If you have not smiled yet, give yourself a little smile. A small smile or a big smile. Feel what is going on with your eyes, with your mouth, with the whole being.

You have to love this practice. You are at home in yourself. When you are ready, slowly come out of the meditation.

PRACTICE AND ENERGY AWARENESS

It is good to awaken the energy centers so that you can feel them all the time. If you find a little trail that one leaves behind, follow it vigilantly. You found it. There it is. Hold it, no matter what you are doing.

The navel center is a good one to activate. It is your willpower. You are allowed to have your own power, and it is in service to the heart.

Start with silence. That is a good way to begin before you even do the energy. Just process everything and take some time. Then start with the heart, and you can begin adding the others.

The more we do this, the more it becomes a part of us. Daily practice is very good.

All along,
it was you.

It was meditation.

It is a love story
with existence.



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COSMOLOGY OF LIGHT
DECEMBER 30, 2025

MEDITATION RESOLUTION AND OUTREACH

Here, we are leaders. We have enough affinity and predilection for spirituality to be here, and we are trying to create this meditation resolution: to meditate every day for 15 minutes.

I think I am a little bit naive at times when I think this applies to everybody in the whole world. Everybody in the whole world could be meditating for 15 minutes every day. Perhaps that is an objective truth, but not a reality inwardly for everybody.

I think everybody could benefit from that, and that it would make more happiness for each individual and for us collectively. It is very easy to do. It is not a difficult thing. Perhaps some people already do that, and they would not be interested because they already have something very established. But for the majority of people, that is not the case. This should be a very strong event and have a lot of gravity around it.

THE REAL REASON

There is a whole sea of reasons why you would meditate. Of course, I have to say this: it is not really about those reasons. Those are just benefits. The real reason is God, love, freedom, enlightenment. That is the real reason.

Imagine we have 20 or 30 people, people who want to meditate every day. That is a very powerful group. It is very sweet. Imagine all these people doing that. It is not just about one month. It might also be for the rest of their lives for some of them. How special is that? I think it will be really beautiful.

IN THE NOISE OF LIFE

One image I really like is a woman meditating on the dance floor at New Year's. When I was first starting to meditate, I was still pretty young and partying. I felt within myself that I just wanted to meditate right now. I

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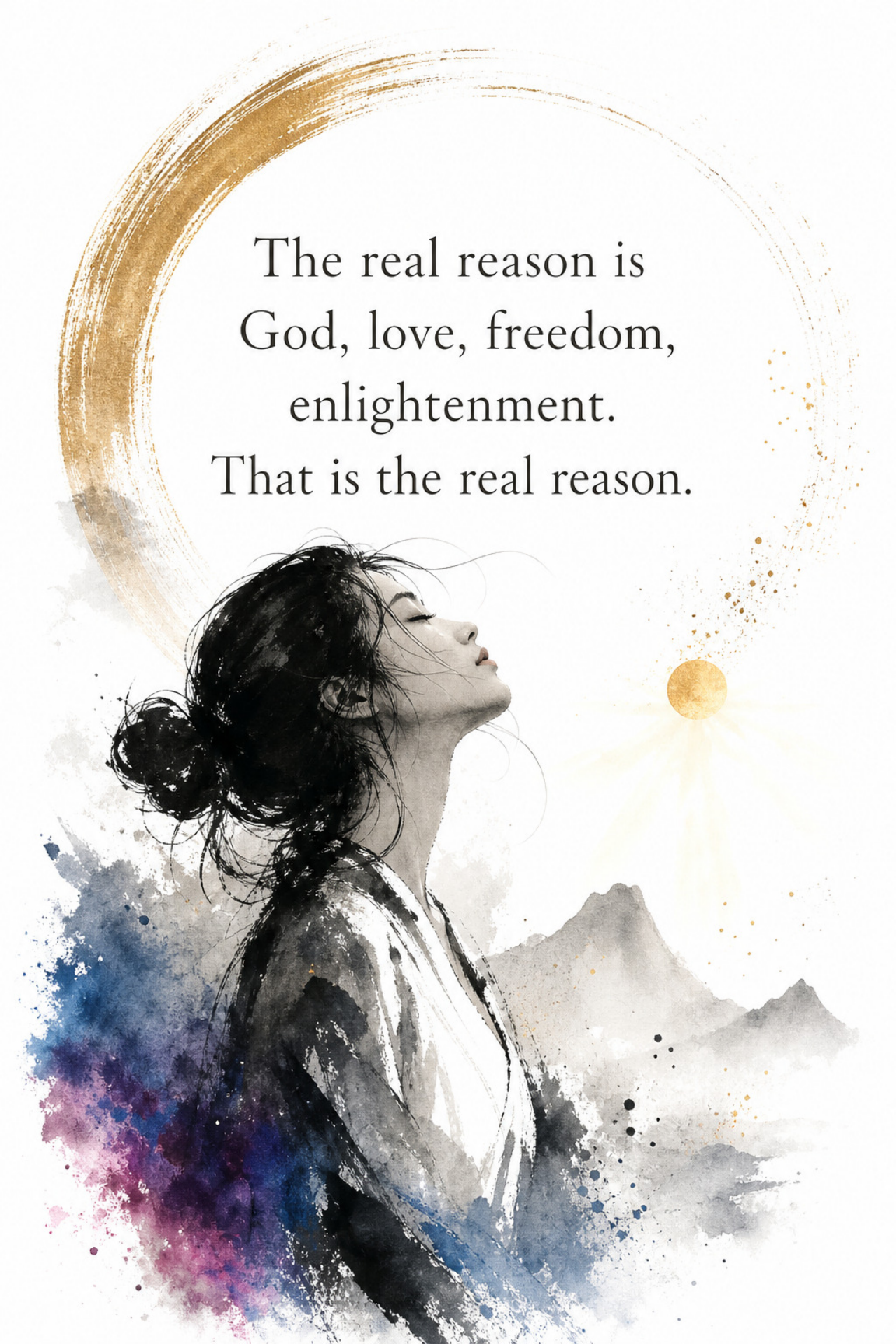

It is not just about
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for some of them.
How special is that?



would be there, everybody would be wild, and I would just sit down and meditate on the dance floor.

The message conveys a lot. In the noise of life, we can meditate. No matter who you are, you can still be this. You can turn inward and feel beautiful and free. You do not have to go to the Himalayas or into a cave, although that is very nice too.

In the noise of life,
we can meditate.

No matter who you are,
you can still be this.

You can turn inward and
feel beautiful and free.



ABSORPTION

JANUARY 6, 2026



HEART CENTERED MEDITATION

We are allowing ourselves to step into absorption through the heart center. It is like falling back into a swimming pool of cosmic love, letting yourself enter that essence.

When we sit down and meditate, we are generating love. Love is the substance of being. As we clear all the calcification of agenda, selfhood, and self-image, we begin to enter that warmth, that cozy home within ourselves. Let that hominess, that wholeness, fill up your being right now, until meditation is effortless and where you want to be.

Feel the heart center, exuding love, kindness, gentleness, and forgiveness. Really intend that positive focus as a means of subduing the mind, but also to generate.

Where is the heart center? There are a number of points, but I think one of them is truly most central. It is a little higher on the sternum, right in the middle vertically. Explore that and see if it feels nice for you. Always do what feels intuitive.

One inch below the belly button, there is a center. It is the willpower. When it is coupled with the heart, it helps us stay steady energetically. You can generate heat there. You can feel the magnetism of the spot. It expands in front of the body, but also, just feel the spot. This is the lower dantian in Taoism. Coupled with the heart, there is a steady strength.

The heart center is the middle dantian, and the third eye is the upper dantian. There are only three dantians in that way of referencing it. If you activate all three dantians at the same time, staying very centered in the heart, it holds the mind very steady.

Focus on the third eye coupled with the heart. The third eye is very magnetic. It holds the mind very steady. It allows you to remain with the heart center. It is in the middle of the eyebrows, a little bit higher, and it should feel like a magnetic pressure. If you cannot feel it, you can put your finger near that spot and try to feel the connection with the activation from the finger.

Love is the substance of being.

As we clear all the calcification
of agenda, selfhood, and self-image,
we begin to enter that warmth,
that cozy home within ourselves.



There is another dimension of meditation, which is to see and feel your whole body in light. Bring your body into light. Fluidify the chakras more deeply using the causal planes of light. The light appears as a luminosity within the mind. It is not simply energetic in the astral sense. It possesses a higher-frequency quality of energy which fluidifies the chakra centers.

Hold the whole body in the gold light. Bring some active positivity and brightness to your field. Be grateful, positive, not as much in thought, but in energy. Radiant.

POSTURE, ABSORPTION, AND GOLDEN LIGHT

Originally, yoga postures were meant so that you could sit and meditate. One of the reasons that we sit in a half-lotus or full-lotus position is so that we do not fall over. Perhaps you are going into a very deep state where you need to situate yourself a little bit better.

There is a central channel called the sushumna. We do not want the sushumna to fold. It is like a hose. If you fold a hose, it does not squirt as much water out. You want it to be up.

The heart is open, the navel center is grounded, the crown is up, and the navel center is in. There are different positions called mudras. It does not just look good. It is good. It feels good. It is energy, not just pretense.

If your knees are not good for the lotus position, you can also meditate in a Japanese-style position. If you are on a chair, you can just sit. It is easier to slouch, but if you are actively doing it, it works.

Yoga is a practice of spirituality. It is not specifically a physical practice. That is an adaptation.

The term spacing out may not be accurate. You are becoming absorbed, perhaps. Spacing out is usually when somebody is not listening and is thinking, ruminating.

The golden light is the light of the soul. It is the Atman. You are literally seeing the essence of individuality. It is powerful for healing. It heals your astral body and your physical body. It changes everything. It heals your emotions and your anxieties. Most of all, you are returning home to the

essence whence you arose. It is going to God. It is the path to enlightenment through Raja Yoga.

PRAYER, MEDITATION, AND AGENCY

Jesus' word for prayer was not at all the word prayer. It actually means to turn inward, to turn to. This is the etymological meaning of his word for prayer, what was translated as prayer. What it actually means is to turn to something.

It is implicit what he was talking about. We are turning to the gold light. We are turning to the essence. We are turning to the Holy Ghost. We are turning to that thing within, that thing that is so formless. It is not the physical. We are turning away from the physical and into the essence.

Prayer may also mean the supplication of asking for something, praying that good things will happen in various ways. That is a little more in the realm of manifestation and intention, directing our intention. There is nothing wrong with that. It is a little different.

There is a ship of people traveling through the oceans. A big storm comes, and the ship is breaking down in the storm. Everybody gets down and starts praying. But there is one person on the ship who is known as the most spiritual person, and that person does not pray. Everybody asks why. He says he trusts God. He trusts God to make him and move him.

It is a story about allowing the universe to unfold. There is a positive result in that. It is not simply nihilism. We are not allowing ourselves to be washed away by ill health, bad luck, or things like that.

Manifestation is also another factor. Oftentimes, I just put out that things are happening correctly. It is a way of navigating our own agency.

Psychically, we are touching everything. This is what scientists and materialists do not understand that much. There are things happening, phenomenal occurrences happening, in psychic space. Just because something is not measured does not mean it is not there. Electricity was not known until three hundred years ago. There was plenty of science before electricity.

When we think something, it changes not just us, but the whole universe, because we are one current of transmutation. When you think something, you put it out there.

How do you think something? Where does it come from? How do you do anything? How do we do anything? The mastery of agency, which is to allow thoughts, movements, and actions to occur, to have them arise, has a lot to do with meditation, because stillness allows us to see truth, Dharma.

It is more listening than saying, I am coming up with this. We could have an idea of a house, or we could listen and see how the house is meant to be. These are all very subtle. They are occult practices, to learn how to listen and flow. All of this is involved in the idea of prayer. It is good to wish everybody well, to invite good things to happen, and to set intentions.

Why are you here? What is the reason, and what are your goals? Picture it. What does your life look like with meditation? That is a little bit of a prayer. We are saying, I pray that meditation will become my life, and I will manifest this vision. Goal-setting and prayer are interrelated.

A lot of people say to pray, pray, pray. I would, in a way, disagree with that. Meditation is the path, because in meditation, we are not asking. We are not supposed to be asking for something. It is almost a different practice.

We are trying to become Dharma. Dharma means truth or duty. There is an unfolding of destiny that occurs in the love of non-attachment, of freedom, of the universe. There is a seed inside of us that brings us into incarnation, and it unfolds through an arc of our lives.

All of those things unfold. They fractalize. I will use a mathematical metaphor. It comes through, and there is this beautiful coherence. You see it in numerology: the universe is talking to me; everything is happening exactly right. The more you meditate, the more you start to see all of this arise. It is uncanny. I do not even think of it as magical anymore. It is just my life.

Numbers are ridiculous, the way numbers can happen, or the way you think of somebody and then something happens, and then three people with the same name come into your life in one day. All kinds of interesting

things are statistically impossible but phenomenally possible, based on interconnective coherence.

Meditation is giving. Prayer is asking for something. It is okay to manifest. But when we meditate, we are giving away. We are saying, I am everything. God is me, inside of me. I am God. What could I ask for? This is all happening. This is all a beautiful show of destiny unfolding before me.

In meditation, the reason we go into the gold light, into the Atman, into the essence, into Brahman, is because we are becoming that thing that is beyond reach. It is unassailable. It is eternal. That is very much what meditation and spirituality are all about. It is becoming essence, spirit.

That is not to say that our incarnations are not important and beautiful too. They are part of the duality of eternality and transience together. We can pray and live our lives to the fullest at the same time. That is quite a Bhakti orientation, because Bhakti is so loving. We are going to be gentle with ourselves.

Observe your rumination as something you cannot touch. We are not the doer. That is the illusion of the doer doing. When we observe it, we take its power away.

Rumination is doubt versus trust. It is security versus freedom. It is resistance versus acceptance. Feel the heart, feel love, and leave no room for thoughts. In those situations, bring more love. Bring all your love until there is 1 percent left for thoughts and you are 99 percent love. You are just flowing with love.

EXPANSIVENESS AND INNER LIGHT

The chakras are doorways into the light. There are a lot of heart centers. If you get acupuncture, they can put a needle in many different points. There are kidney channel points. There are a good ten main ones. But one of them, you can just tell, is your most vulnerable center.

Explore the vertical altitude of it. Where is it? Try to find that, because when you start to feel your heart, you can listen to your heart and really

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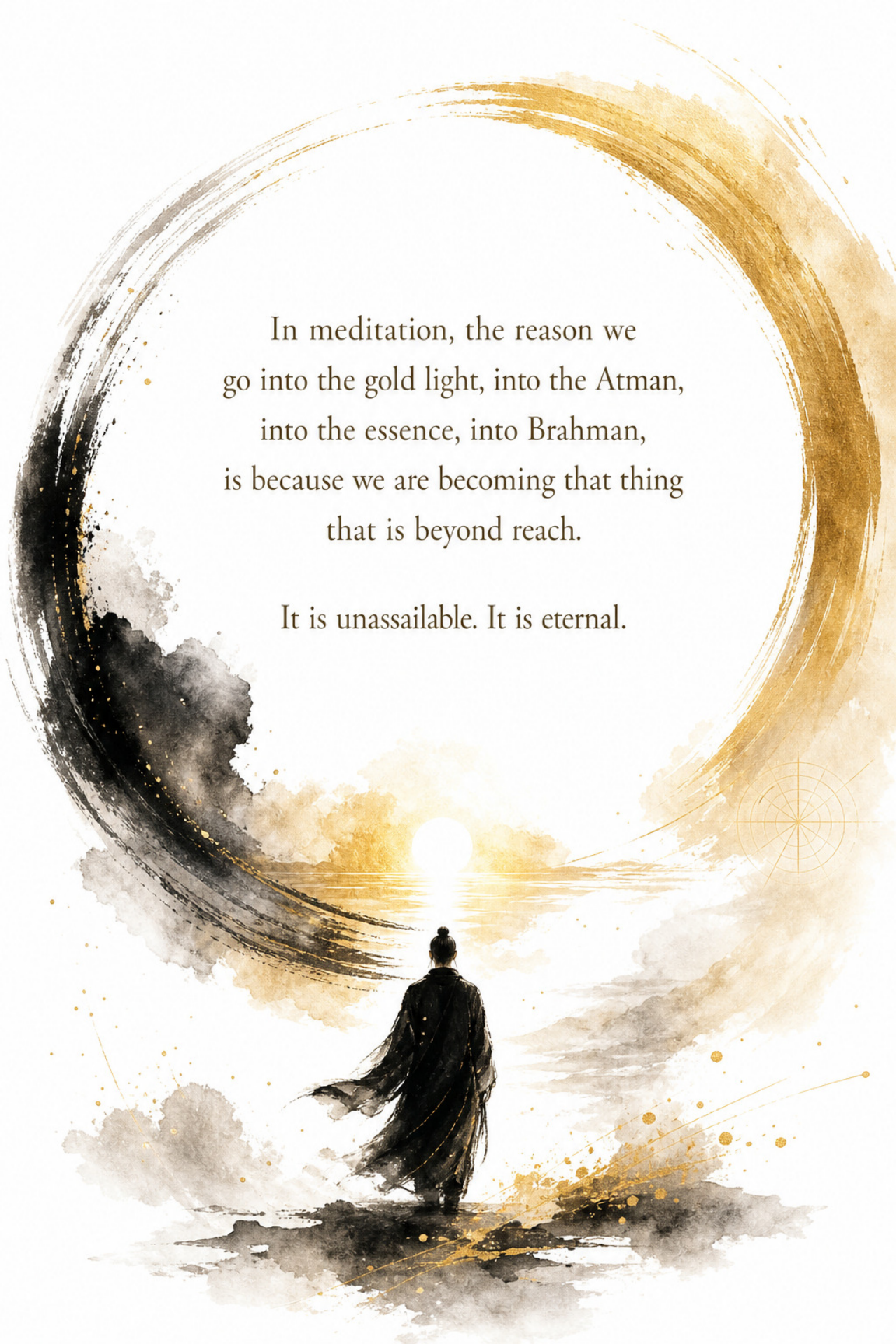
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feel what is happening.

The navel center and the third eye are very connected. They activate together. Start to notice that eventually.

It is amazing when you see a supersensorial experience. You cannot speak of it. It is light, but it is not like light with your eyes. You can see it, but you see it in your mind. It is not just your mind. It is touching your body somehow.

The principle is total acceptance. Follow your heart. Be your own self. Love is our highest.

When you are out in the world doing all your eccentric things, and people wonder if you are okay, they are not living in freedom. They wonder why you are not conforming like them, but they would not use those words. Lack of conformity feels uncomfortable to them.

When there is love, there is no conformity. That is why artists are artists.

Keep moving towards moksha. Moksha in Sanskrit means liberation. There is a deep shift in identity that occurs, and it is very powerful. Sometimes there is no differentiation. It is almost just one creation moving.

GROUP PRACTICE AND ENERGETIC CHANNELS

Think of the dantians as large vortices, but you can start to play with the tubes, the channels. Nadis are astral tubes, and they run through the body. There is one in front, there is one near the spine, and they go in an orbit. You can clear the whole tube and meditate on all the chakras.

Look into the microcosmic orbit. Look into Ida, Pingala, and sushumna. The nose is the end of a channel. The Ida and Pingala come out of each side and go into the upper teeth.

Do not meditate too much on your root and second chakra until you are more advanced. That is usually cautioned against. But you could add your crown chakra. You could add your throat chakra. You could add the granthi and the spinal channel.

The light coming from the top is like heaven literally shining down into your head. It is a different, unique kind of light. Sometimes it feels like something dripping over your head with ecstasy. It is inner too.

Kundalini energy will usually move up, but it can also descend. There can be a descending energy accumulating at the crown and moving through the body. Move the energy in all directions, but sometimes it is a spontaneous movement coming from a download. A literal download.


LIGHT
JANUARY 13, 2026

THE NATURE AND EXPERIENCE OF LIGHT

The light is the most precious thing because it renews our spirit. It washes us of past impressions. It heals us in ways that are nearly impossible to remember. It usually surprises us, and there is a familiarity: oh, wow, that is how I used to feel as a child, or when I was deep in sadhana at some point in my life, or when I worked with that teacher, or when I was in love.

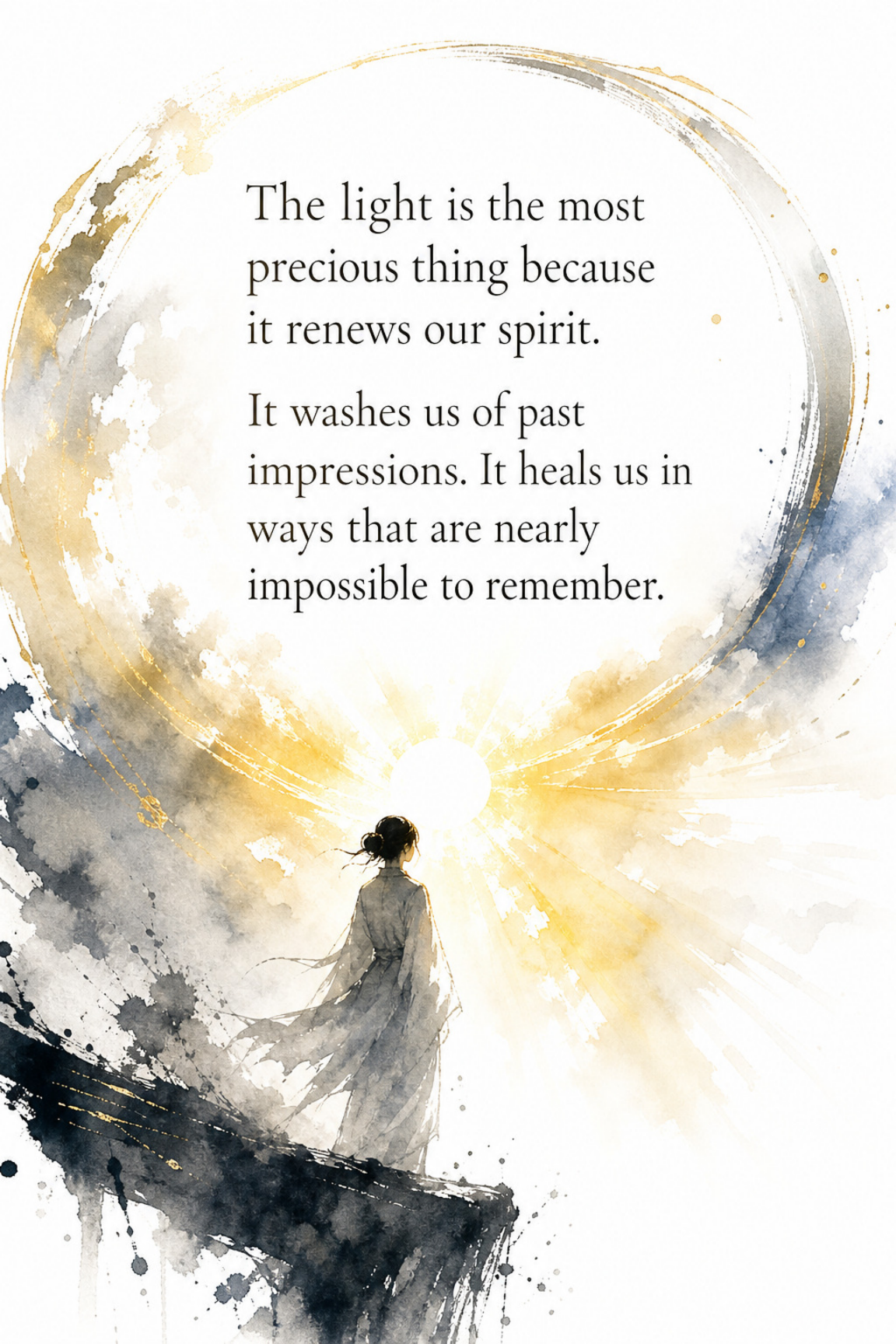
You start to feel: wow, this is a beautiful state of mind. Perhaps I did not even realize I was missing it. With light, we reveal ever greater potentialities of consciousness, and it can happen on a daily basis. I wish for all of you that we grow into the light experience. What could be more valuable than a community centered on light?

The light washes us of the dissonance that one can have with another. It turns us into love. It naturally causes harmony between people because people are so full of their own sufficiency, full of their inner wealth, their inner enrichment, that they do not fight over silly things. They do not fight over egoic ideations, things they do not need. They live in abundance, inner abundance and wealth, where you are just so benevolent, but not because of some idea or some obligation. You are just full of your own richness. That is what light does.

This is why I call it an uncaused happiness. It is a happiness that does not come from getting a pony, a car, or whatever it is that you want. You just are happy because you made contact with light.

Light is a rare thing. It is not simply imagining light. I hesitate to use the word light sometimes, but I am just going with it. You can imagine the light. You can bring pink light into your space. It has a nice effect because you are imagining something, and what you focus on shifts your state of mind.

But we are talking about a phenomenal physics. It is physical. It is not physical in the sense that matter is physical, or even that energy is physical, Einsteinian energy. It is physical in the way that the fabric of mind is made up of a phenomenal substance. We could talk about this for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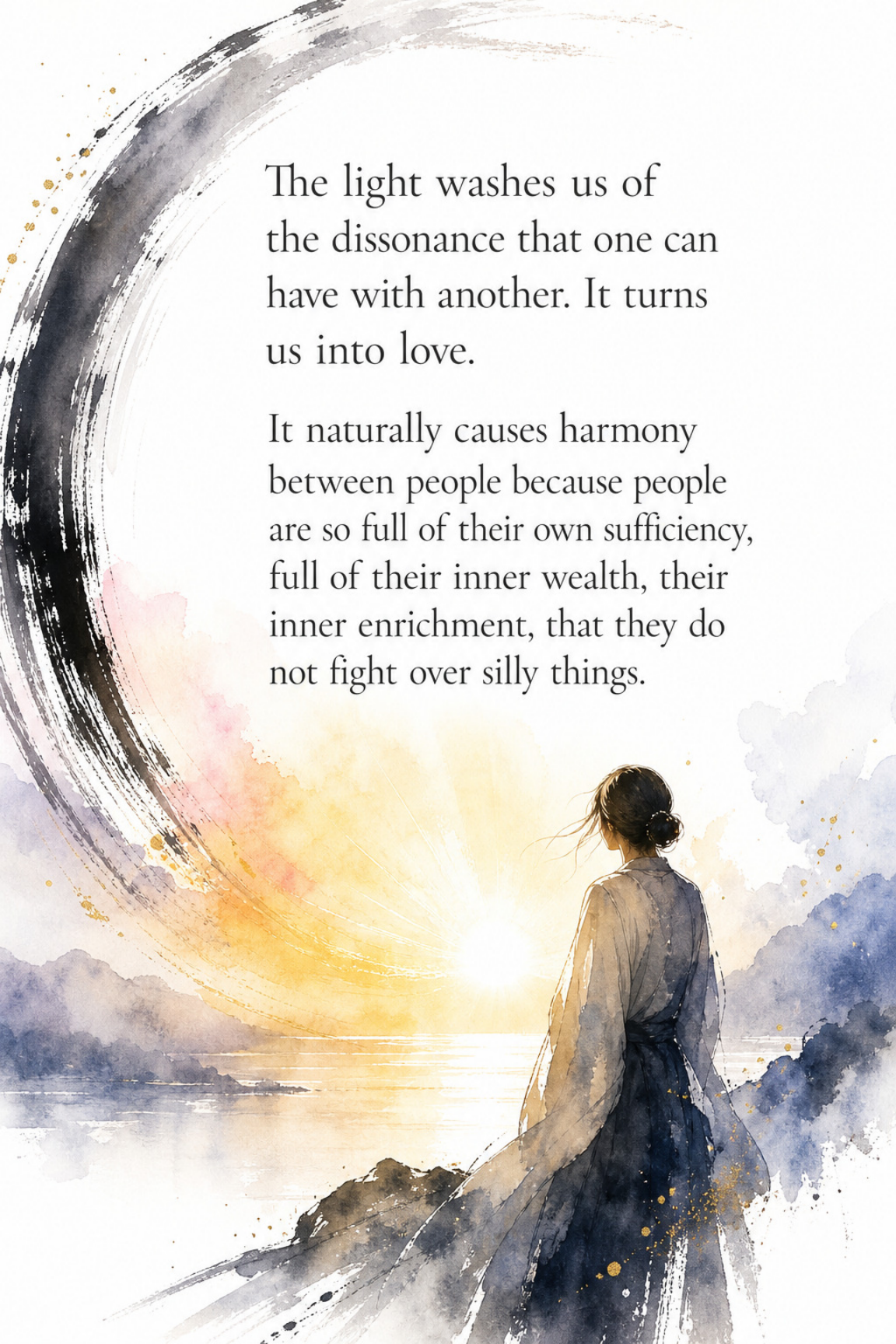


millennia, just like yoga has, because this is a subtle part of the cosmology of self.

You can imagine the light. You can focus on the brightest points in the room until this thing emerges. We are trying to get it to emerge. When it emerges, it is kind of like breaking a dam. You break into it, and it is there. Then you start focusing on it, and it grows.

If you see the light, focus into it. Feel into it with your mind, with your spirit. Let your heart open to it. Let it wash over you. Let yourself merge a step into it.

There is a skill in dancing with the light. We learn to allow its brilliance to wash over us. We find where we hold back. We learn to use it to transmute us.

GUIDED MEDITATION

The first thing we do is really relax and open our field.

Eyes open. Look at everything at once. Allow yourself to calibrate. It takes a few minutes. Using your peripheral vision, allow your field to open. Sometimes it happens slowly. Sometimes it happens easily.

Notice the colors of the light, the movements, the textures. Feel into it. Allow it to dissolve you. Feel its power.

This is the ambient power of the universe, like riding a tsunami. You are not the wave, but you are the wave. Let the wave's energy run through you. Let it happen. Get out of the way. Accept.

If you see a light that looks black and clear, that is actually a very, very deep state. Go into that too.

Allow yourself to be washed away by the currents of enlightenment, the essential substance of mind.

No matter what you are experiencing right now, accept it. If there is no light, that is okay. Be present. Be patient.

Take a deep breath. Acknowledge the meditation with gratitude.

REFLECTIONS ON THE LIGHT

If you did not experience the light today, do not worry about it. You can keep practicing. Sometimes it requires some clearing, perhaps a lifetime of clearing. Once that clearing happens, it can start.

With any sort of luminosity, any sort of visual perturbation or mistiness, you can see the light, but you can feel it a little bit too. Sometimes it is your eyes, but when you are really connecting with the light, you recognize it is not just your eyes. If you stare at something and blink, certain things happen. But this is a psychedelic experience. You make contact with an energy.

The light empowers us to live our lives and to be loved.

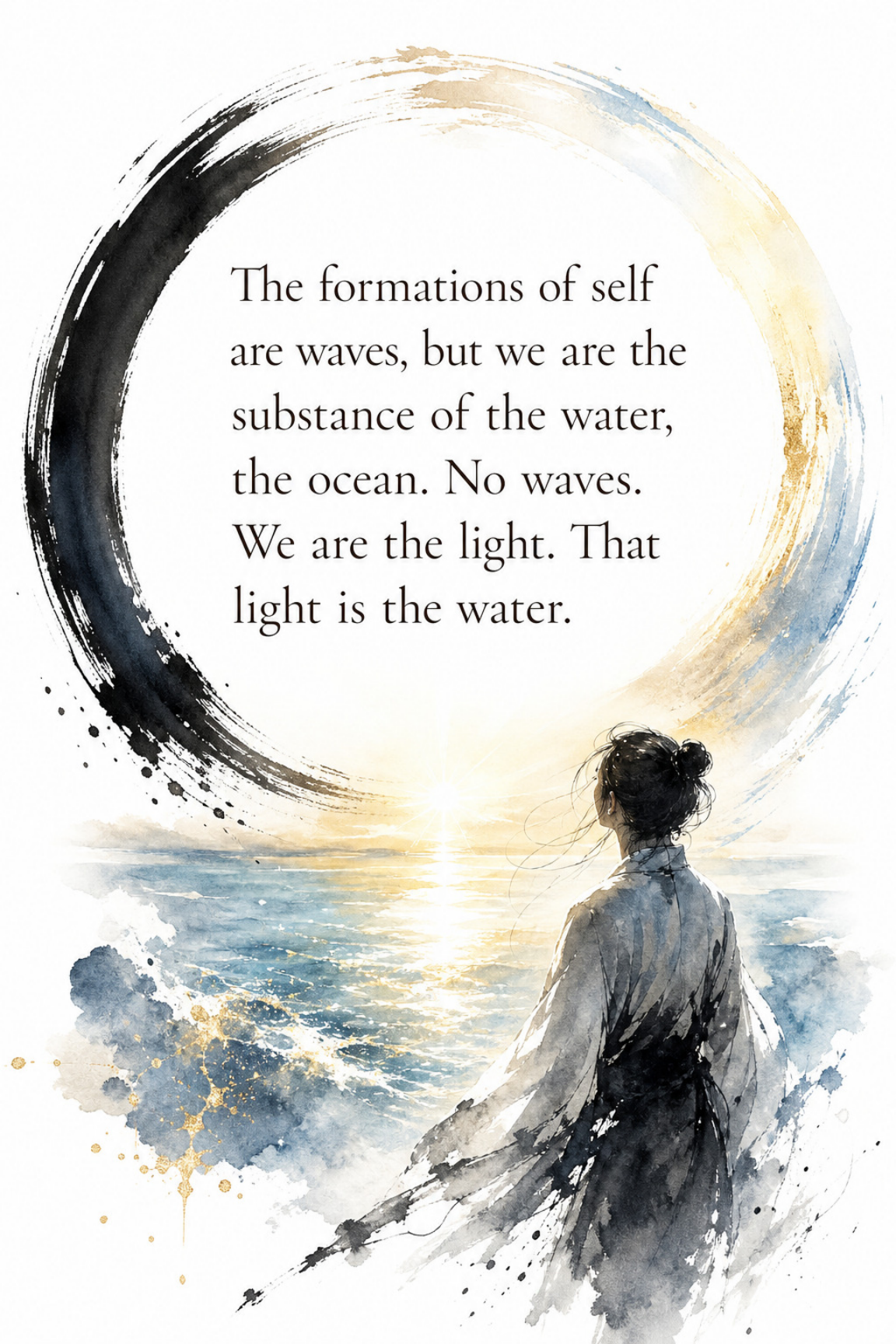
What else do you call it? Shakti is the name that I used for a long time to name the light because it is the essential energy in the universe. Another word for it is Jyoti, which actually means illumination or brilliance, inner brilliance. It is the actual Sanskrit word specifically pointing to the light. Shakti, as an energetic deity pointing to the energetics of something, is really my word for it. Jyoti is another word for it that you can use.

Jesus had a few words for it: the Holy Ghost, the rapture. What we just did was rapture. That is the rapture, the actual, real rapture.

Every religion has it. It is an esoteric practice, meaning you cannot just read it in a book. The book can talk about light, light, light, light, but you have to have a direct encounter with it. You have to do something to have that experience. The words point to something.

How many people have ever experienced the light? They say that when you die, you see the light. I actually think it is the same light. Usually, you just experience it between incarnations. We want to keep experiencing it. We do not want to become so dense that we are so impure. Rapture is one of my favorite words for it.

It is the substrate. Think of it as an ocean with waves. The formations of self are waves, but we are the substance of the water, the ocean. No waves. We are the light. That light is the water.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ENLIGHTENMENT

JANUARY 20, 2026



COMMUNITY FOUNDATIONS

To have a community centered on love and light is really a dream. People who love light, people who love love. It is a cultivation of something in the world that is largely not very common: to focus on these esoteric and beautiful things as a central practice.

Sangha requires group meetings, but also practice. Each of us, if we practice, brings something to the field. If each of us experiences a deep quality of light, that brings a beautiful gravity to what we are creating together. If we do not really practice, it does not bring that same level of significance for anybody. If we all go Babaji level, prophet level, it is going to be an epic experience together.

Another part is interpersonal connection. These three things make a really strong community: meeting, practice, and connection.

If you are a solo practitioner, it is a little more difficult to go very far. You can, but a lot of times it takes a lot of isolation. If you are not isolated, you get pulled into the currents of society and mundane life. Having a community of people who paradigmatically are oriented around love and light can be very, very helpful.

Some of you already have meditation practices. The whole idea is that we bring energy and light to your practice, whatever it is, and that can magnify your practice and bring it to the next level. It is not about abandoning your practice. It is about bringing your practice to the next level.

The principle is mindfulness. Principles are ways that we live, the principles that inform our actions and the way we relate to and approach things. Mindfulness means that when you eat, you do not eat in front of the television. When you walk, you do not walk while on your phone. Do one thing at a time and give it your full attention. It is one of the most powerful things on the path to enlightenment, helping us awaken to enlightenment.

If you were in an ashram, you would study scripture for a certain part of the day. In a way, daily reading is our form of studying scripture: fifteen minutes a day reading about enlightenment. It entrains your mind to a particular set of values and a paradigmatic orientation.

THE NATURE AND PATH OF ENLIGHTENMENT

What is enlightenment? What does it really mean?

In Western society, there is a lot of misunderstanding about it. It is usually considered very mythical and unattainable. It is important to understand what enlightenment is because this whole Sangha centers on progress along your path to enlightenment.

First of all, enlightenment is a possibility for regular human beings, for all human beings. Enlightenment means we awaken to ultimate truth. That needs some semantic reference. What is ultimate truth? It is not that you discovered a Wikipedia page that told you what ultimate truth was. It is so much more than that.

Enlightenment means that we awaken to a state of awareness that is liberated from the illusions of selfhood. In yoga, there are a number of terms that help us understand the landscape of enlightenment. There is a term called maya. Maya means illusion. Generally, human beings, myself included, live with a degree of illusion.

Illusion is part of sentience. The way we live and the way our mind is structured, we see our self-reflection. We do not see things exactly as they are. In enlightenment, we clear ourselves of maya and come to see reality.

This is not a one-day thing. It is not even a ten-week course possibility. I worked for years and years with my teacher, in dialogue with him over and over about all kinds of topics, and they would click after five years, after ten years, after fourteen years.

Enlightenment is really the heart of all religions. Jesus was talking about enlightenment. Buddha was talking about enlightenment. The Muslim religions and the Jewish religions are talking about the same things.

Usually, religions are considered to be in conflict with one another, but religions are more ontological. They are more like physics. You would not have a Japanese physicist and an American physicist and say they are disagreeing, so let us go to war over it. They are studying something that is intrinsic to life and nature.

Physicists study matter and energy, time and space. An ontologist, a spiritual practitioner, or somebody on the path to enlightenment studies the inner and the outer, the nature of self, and the nature of the universe as one with self. These things are ontological. They pertain to the study of being and existence itself.

Religions point to this. Usually, religion picks up a degree of sedimentation, calcification, and dogma, and it loses touch with the original teachings. These teachers were originally talking about enlightenment. The goal is to renew that, make contact with the actual teachings of enlightenment, and practice them while living in the world. We do not have to renounce the world and enter a monastery. We can practice them in such a way that they make our careers better, make our relationships better, and help us progress along this ancient path to awakening as human beings.

It is highly relevant to every human being. Some people are just not ready for it because it takes a degree of courage, an immensity of courage. You have to let go of your identity. You have to let go of a sense of security and be what you are.

What are we? Fundamentally, at the very substrate foundation of our mind, there is something that is immutable and unassailable. We are something eternally. Is it a witness? Is it beyond the witness? There is something that we are, a substance that is real, true, everlasting, and eternal.

When we become absorbed in that heart of the universe, it takes a lot of courage, but it also awakens a lot of blessings. In enlightenment, we have the courage to dive in and discover the blessings and beauty of the universe, to be awestruck, and to awaken power within ourselves. But our

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power will not be self-serving anymore. We have to encounter a lot of things that some people are not ready for.

It is not required to become enlightened. To be on the path to enlightenment is enough. Take the next step toward freedom, happiness, and love. You do not have to be the ultimate Buddha in this lifetime. You can just be on the path and live in alignment with these beautiful, ancient, nonsectarian teachings. We are practicing and studying them so that we can become happy.

Enlightenment is a panacea. Panacea means a universal healer. Whatever you are facing, anxiety, depression, career challenges, financial challenges, or interpersonal relationship challenges, enlightenment helps. Perhaps there is some sort of aspiration you hope to develop. You want to be a great athlete or a great engineer. Enlightenment helps with these things because it awakens knowledge, love, and self-command.

Think of progressing along the path to enlightenment less as a sacrifice and more as a curation and refinement of who you are, bringing things to the next level. The practice can empower what you want for your own life.

When we get into light, it is magic because light will change you. I had things I was dealing with, and I encountered the light. It changed me. For example, I was not that good of a dancer. I could not dance. I could not move. I was too locked up on the dance floor. I connected to the light, and within a year or so, I was just going nuts on the dance floor. I was totally free.

It is funny how it shows up in these sorts of ways. You might have social anxiety. Maybe it is hard to talk to girls or boys. Then you go into light, and you accept yourself. You do not need anything anymore. You are just honest, free, and flowing.

Light does this. This practice does this. Silence does this.

Everything we experience in life is experienced through us, through our mind, through our subjective state of consciousness. You could go to Hawaii, and it could be incredibly beautiful, and you could miss it. Or you could go and be awestruck, shedding tears and feeling so happy. You could go to the slums and be so happy.

The way we experience life is ourselves. We do not see life as it is. We see life as we are. Life is filtered through our consciousness. When you work on your own consciousness, you augment everything. You want that new car? That new car is going to be more beautiful for you because of your meditation practice. You want a new relationship? It will be more beautiful for you. Everything becomes more beautiful.

There are hard things that become more beautiful because the arc of life becomes integrated and rests upon that wholeness inside ourselves. We connect with the part of ourselves that is eternal, so there is this overflowing blissfulness and wholeness inside us. This is the essential function that causes these changes. We become whole and free. No more seeking, just happening.

The things we want will not be the result of desire and attachment. They will happen as a result of dharma and truth. We have a body. Our body will happen. Our choices will happen, but they will happen in detachment and freedom. It is a whole orientation shift with enlightenment.

A lot of times, religions enthrone some central figure as a savior. But that central figure was usually saying, I figured something out. Join me, and here is how you do it.

Jesus said something beautiful: "And why call ye me, Lord, Lord, and do not the things which I say?" He was essentially saying that people were calling him their Lord, but they were not practicing what he was sharing. Obviously, he was saying you can do it too. That is what is implicit here. Practice. You can do it too.

The Buddha said this. The rabbis said this and say this. The Sufi masters say this. The Taoists say this. You can become this.

LIGHT PRACTICE AND COLLECTIVE TRANSFORMATION

This is where practice comes into play. You could do something amazing with your own mind through meditation. The key thing is light. Light is what makes this powerful. It transmutes your consciousness.

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life is ourselves.
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own consciousness,
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Enlightenment is not just an epiphany. Enlightenment is a change in the structure of your awareness field. You clear what are called samskaras. They are impressions that prevent you from seeing truth and being free.

In light, we bask in a divine shower that renews our spirit and helps us return to the essence whence we arose, that spiritual source of truth and love that is absolute bliss, ecstasy, and freedom.

One of the goals is to create a reliable and effective path to enlightenment for everybody. Think of yourselves as co-creators of this Sangha. This is the seed. We grow the Sangha together through practicing, having friends, and giving feedback. Your case study of enlightenment is relevant to making this a reliable and effective path for yourself and for others.

What could be more important in the world than a way for us to become genuinely loving? Not just to have the ideal of love, but to feel it. To look at a stranger and feel that they are my very self. To go into light and see divine sacredness as a visual luminosity in my own mind.

What could be more important than that?

If politicians had gone into the light and experienced love, how would they act differently? Our society is our very self. The way our society is unfolding, it is easy to point fingers and blame, but the way society unfolds is a reflection of the state of mind and state of consciousness in society. It is reflected in the way we study in school and the way we relate to each other.

Sure, we may not do something that somebody else is doing, but we are not far from it. We are so connected. Maybe we are just fighting for an alternative perspective.

The whole idea is to bring more love. Love first. When we love first, we inspire love in others. When we go into light, we dissolve the things that create dissonance between us and the world.

It is absolutely paramount. I feel a great deal of conviction in this work, and I invite you to stand with me in society as practitioners and create this change for humanity. Starting with our own lives, of course. We do not have to be too grandiose, but we could potentially make a difference.


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If one percent of the world changed in this way, it would not have to be fifty percent or fifty-one percent. Just one percent would be so potent that things would shift. I feel that is a true statement.

HEART MEDITATION

Meditate on the heart. If you can go into light, feel your heart chakra. Bring it into light. If you have access to the light, bring the luminosity into that physical part of your body. Bring light into your whole nervous system and your legs. Bring your whole room into light.

If you do not have access to the light, if you do not feel easily in command of making that connection, you can just feel the spot. You can feel positivity and love.

We are sitting down and figuring out how to generate love so that when we walk away, it is just like we are having a good day. Everybody feels so much better after encountering us because we generated love.

Formally take some time, turn away from everything else, and generate love. If you can use the light to do so, even better.

Bring your attention back. When you become aware of your inadvertence, bring your attention back to the heart. It is the conscious generation of love.

One way you can access love is to feel gentleness and let go of resistance. Do you feel any blockage in the heart center? You can actively and gently work through that. Just be attentive to it. Figure out how to clear it. Open it.

Open your heart.

Bring attention to your heart center again. Feel gratitude. Take note of the expanse of existence. Feel at home in your own body, mind, and heart.

Look at the moment and its steadiness.


SELECTIVE
EXPOSURE
JANUARY 27, 2026

SPIRITUAL COMMUNITY AND PREPARATION

There is this beautiful feeling of staying up until six in the morning talking about enlightenment with your teacher. It is one of the best, most beautiful things. Paramahansa Yogananda writes about that, and I have experienced that personally with my teacher.

Coming back consistently and having a talk about all the myriad topics pertaining to enlightenment is paramount because there is so much to discuss. There is so much to become aware of on the path.

SELECTIVE EXPOSURE AND PERSONAL CULTURE

Selective exposure is essential because we need to become architects of culture, of our own culture. We can be architects of a greater culture too, but what you focus on, you become. What you are exposed to informs the structures of your mind. If you watch a bunch of violent movies, you are going to be all in that wavelength. If you join a fraternity, you are going to be on that wavelength. There is nothing wrong with joining a fraternity, but you are going to be on the wavelength.

One strategy and technique in spiritual practice, outside of meditation itself, is curating what you are exposed to. It is very powerful. You might ask why you cannot meditate. You cannot meditate because you have been sitting around the boardroom with the business guys who are all totally self-centered. That is why you cannot meditate. But when you expose yourself to energies, mentalities, and a paradigm that is conducive to meditative life and spiritual life, then it is easier to meditate.

How can we curate our culture? Think of what culture is. Culture is something we inherit. We step into a world where people see things a certain way, act a certain way, have certain expectations, and have certain etiquette.

You do not walk around naked in Los Angeles. That is a sort of etiquette. I do not think everybody should walk around naked in Los

Selective exposure is essential because we need to become architects of culture, of our own culture. We can be architects of a greater culture too, but what you focus on, you become. What you are exposed to informs the structures of your mind.



Angeles, but if you were perhaps in an ancient tribal civilization, that would be normal. There are all kinds of things like that. What is normal? When I do Tai Chi at the parks, people always walk right in front of me, but they do not know because they cannot see the energy. They do not have that sense of etiquette.

Selective exposure is a way of curating our mind. We choose certain things that we want to expose ourselves to. We also choose things that we avoid exposure to. You have to do both: bring exposure to some things and avoid exposure to other things.

Sit down and write about it. Make two columns and say, I am going to expose myself to more of this and less of this, and see how it changes you.

If you sit and watch CNN all day, you are just being programmed, man. You are being programmed by a narrative around the world. That is not just the world. That is what they choose to think about and how they choose to think about those things. There is a lot of negativity and a lot of stress. But if you go and sit with the squirrels, it is a completely different life.

READING AND ASSOCIATION WITH TRUTH

One of the most effective ways to build positive selective exposure is reading. You grab a book and open it for fifteen minutes, and you and Ramana Maharshi get to be in that energy. You get to be in the energy of the author.

To entrain yourself to something is to get into its frequency. You entrain your mind to the mind of somebody who is very powerfully established in a certain paradigm and energy. Ramana Maharshi is a perfect example. You open the book, read two sentences, and you are beginning to entrain yourself into that frequency, into that energy.

But here is the key: your reading should be of the original sage, saint, prophet, or author. You have to read the original words. Do not read what they said about Einstein. Read what Einstein said. Do not read what they

said about Ramana Maharshi. Read his words. If you can read them in the original language in which he spoke them, that is even better.

You are trying to connect with the subtle authenticity of those verbal structures. There are subtle paradigmatic transmissions that occur when you read the way somebody says something. In my words, there is a great deal of that. You are getting a little dose of mathematics because I have so much mathematics in me. It is in the structure of my language, in the way that I relate to ideas.

We are like a tabula rasa. That means a blank slate. We are like a computer without any software on it, and we can run the software. What software do you want to run? That is your choice, actually. We use selective exposure to curate the software environment of our computer selves.

It does not necessarily take a lot of reading. It is the consistency. You might feel like you just interacted with somebody who thinks about the world in a certain way you do not really like. Open the book, read a couple of sentences of Ramana Maharshi, and you will get a nondualistic perspective on existence. You will start to feel the detachment, the love, the gratitude, and the absorption.

This is a big issue with Jesus. With Jesus, you want to read his original words. You do not want to read what they said about him because then you are going way too much through Christianity and the different ideas around Christianity. The same goes with any religion. Religions tend to move away from the pristine transmission of the state of mind that gave rise to them.

If you read Jesus' original words, they are really amazing and very pure. It is the same with Osho. Osho gets a bad rap, but if you listen to his words, he is just speaking beauty constantly. Ignore everything else. What did he say? Osho says absolutely incredible things.

Another person I highly recommend reading is Krishnamurti. You have to read a lot of Krishnamurti to really get what he means. Stick with it. The more books you read, the more you start to understand what he actually meant because he says it from a lot of different angles.

This is the benefit of reading: you could read anything, really, and use it to entrain your mind. When it comes to spirituality, it is good to focus on people who were experiencing samadhi. They had access to Nirvana in some aspect. Paramahansa Yogananda did. Bruce Lee did. There are all kinds of beings from all different walks of life: musicians, artists, engineers, rocket scientists, sages, prophets, and writers. So many went into samadhi, and out came truth.

In samadhi, we clear the film of selfhood, and we become a torrent, a river of truth. When you read these people, you are entrained to that, and you are engaging in selective exposure.

What does satsanga mean? It means association with truth. It is very much about exactly that. We need to associate with others who get what we aspire to inwardly.

Even the word samadhi is a very unusual word. It is nice to hang out with people who know what samadhi is and want to experience samadhi. Satsanga means connecting with people who are living this life and have some interest in it. Most people have not even encountered the possibility, and very few people have an interest in enlightenment.

Although, I think there are millions. It is a small percentage, and I think a lot of people would love it if they really encountered it. This is a little bit more advanced than self-help, although it is the greatest self-help.

RELATIONSHIPS, MEDIA, AND SPIRITUAL EDUCATION

Be friends with each other. Talk about enlightenment. Get together and do things in enlightened ways. I used to go and have dinner with a friend, and we would not speak a word. We would just be so mindful. Then we would go into light, and then we would meditate. It was lovely.

Be part of a community that centers on enlightenment. There are different communities that center on enlightenment, meditation, or something like that, and you can be part of multiple communities.

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selective exposure.



Avoid consuming content that is harmful to the spiritual paradigm. Movies, Instagram, and scrolling can be very bad. Scrolling is very bad, and it is very easy to do because you cannot check your messages without seeing at least something. It is designed that way on purpose, which is not the wisest decision by certain people in leadership.

You can watch films that really help. You can also watch films that hurt you. Be selective about who you spend time with. Sometimes you cannot help but spend time with certain people. But sometimes you can, and sometimes you can be careful around them.

Some people will entrain you to a certain mind state that is not very good for your progress. Take a look at your relationships and ask: How do I feel when I interact with these people? Do I start to feel selfish and ambitious, or do I feel generous, benevolent, loving, and humble? These are all different qualities that you may notice in different relationships.

I would not underestimate the possibility of what you can do for your kids. When I was a teenager, I hungered for it. I was looking for real teachers and contemplating philosophy by myself into the night. This is what I was. I would not put it past a kid to have that predilection.

You can also inspire that predilection. Sometimes it is a little hard to penetrate the words of certain authors. It is a little too dense for a teenager, but there are other ways and other things that are much easier. You can gauge their receptivity and curate something that will be palatable for their predisposition.

You can also let them try different things. Here is Taoism. They do not want Taoism. But here is shamanism. They are really into that. Find out what draws them into that deeper, deeper contemplation of life.

DISSOLUTION AND SPIRITUAL ABSORPTION

Dissolution is to be absorbed. It is to go beyond technique, beyond energy work. You are trying to allow yourself to become absorbed in the unknown, to go beyond selfhood, to go beyond becoming, to go beyond identity and technique, and become absorbed in the unknown.

The word is absorption. My Paramguru, my teacher's teacher, would use this word. I found it very powerful, the way he said it.

In absorption, the mind sees, and then it does not see. It goes from seeing to no world.

Allow yourself to be washed away by the power. There is a power inside of us. The light is a power. The kundalini is a power. Let it carry you. Let it wash you away.

There is no meditator. You are being meditated. Watch out. The universe will meditate you if you do not resist it. We are allowing ourselves to become meditated by the universe. There is no meditator because who should meditate? There is no doer anymore when you become absorbed.

Be absorbed. Think of yourself as dust in the wind. It is a little bit scary for some people to do this because what you are doing is becoming nothing.

But when you become nothing, you become what you unassailably, immutably are, always and eternally. You cannot become nothing. You can only become what you are.

The surface of the ocean can become flat, but it is the water. The waves of the ocean become still in absorption. You become what you are, the substance of consciousness itself.

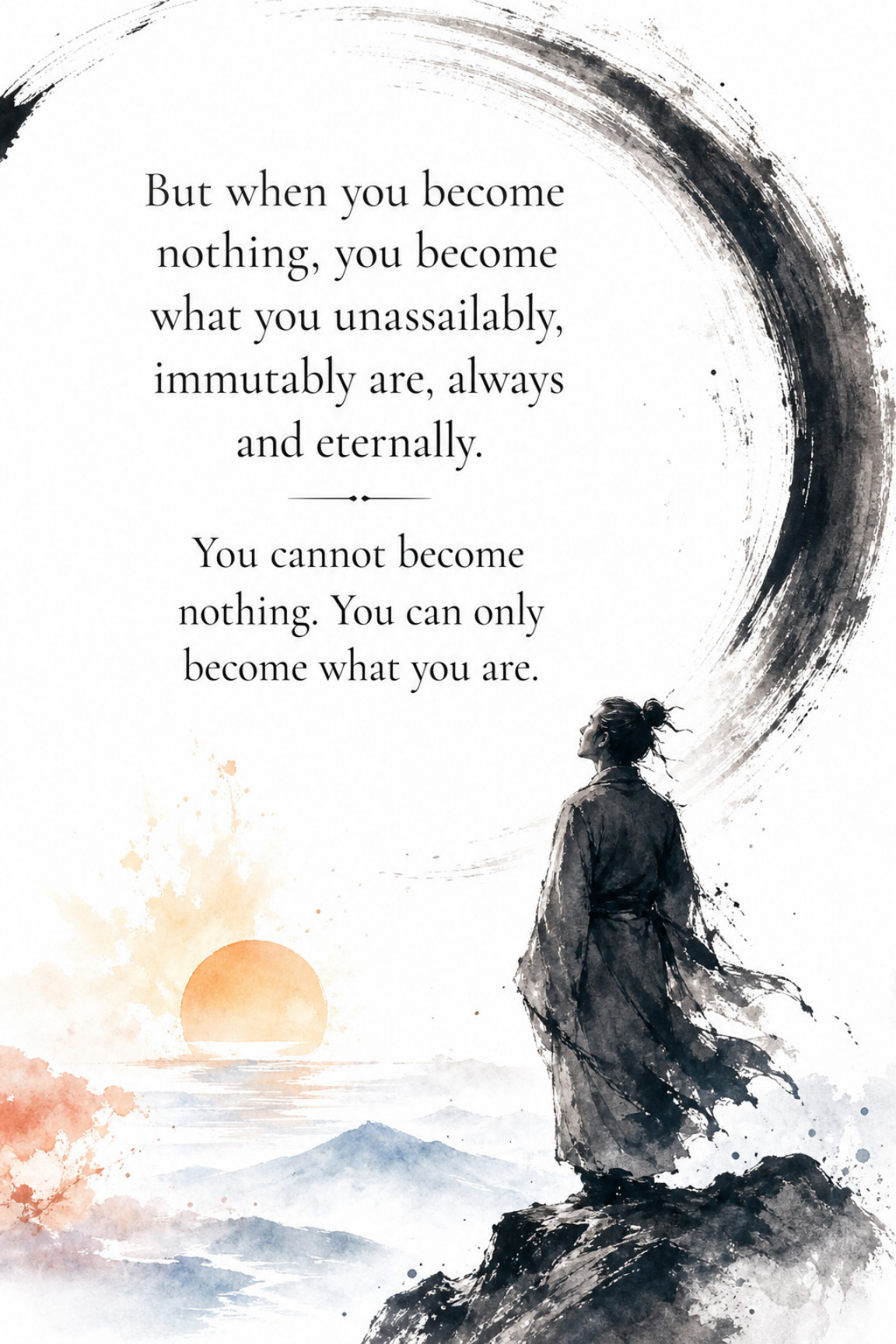
You have to figure this out. It is a math equation. It is a cosmic equation inside of you. You have to figure out how to do it. Selective exposure helps. Light helps.

Eventually, you will go and sit down to meditate, and two hours will go by, and you did not do anything. But you feel so profoundly renewed. When you come out of it, you realize you are going to become you again. You are about to become illusion again, and everybody else is illusion. There are billions of people in illusion, and they think they know what they are talking about.

You have leaders of countries, and they really think they know what they are talking about. You come to see from a vantage point of no self. There is this kind of transition mode when you come out of it, and you can see that.

But when you become nothing, you become what you unassailably, immutably are, always and eternally.

You cannot become nothing. You can only become what you are.



You can always start by feeling your heart chakra. The heart has to really open to do this. Regenerate the heart. Love helps us submerge into absorption.

Allow yourself to become absorbed. Feel the ambient power within you. Let it carry you to the unknown. You are letting go, allowing a moment to be. You can use the light. Become absorbed.

Allow selfhood, that sense of identity, to fizzle away, so all that is left is what you unassailably are. This is the humility of dissolution.

Be what you are. Nothing to do. There is no one to be. Finally returned.

The self merges into eternity, the changeless essence of all things at all moments. Invite absorption. Give yourself. Come into a deep centering in the heart.

REFLECTIONS ON THE MEDITATION

You can use the light to become absorbed in the light, as the light, and beyond the light, which is the deeper light. Light can appear as white. It always has to be a color, even if it is clear or black. But it has to be visual. There has to be some visual element to it. Otherwise, we start to get into the metaphor of light, which is not what the light is.

With the light, I do not want to make anybody feel like they are lacking or they are not there yet. If you see the light, that is great. In the meantime, just work on the kundalini if you feel the kundalini. If you do not feel that, do not worry about it. Stillness, stopping. We are taking the step from where we are.

Think of it this way: there is a top of the mountain. Wherever we are on the mountain, we are moving up. It does not matter. Do not judge it. Do not judge it at all.

Absorption and expansion have a relationship where you expand, and then you become everything, and then you become nothing. Expansion is related because there is no separativity. But expansion can dissolve into nothing as well.

It is good to be everything or nothing. Those are both better than being something. It could be everyone. It could be no one. But being someone is not as deep as being everyone and no one.



THE MEDITATION RESOLUTION

FEBRUARY 3, 2026

TRANSFORMATION AND MEDITATIVE MOMENTUM

You have succeeded in transforming the world by transforming yourselves, because we are society. Society is not something outside of us. It is a collection of human beings. Imagine a tribe in ancient days that had one hundred people. Each of those people is one percent. How do we transform the world? We have to tend the soil of the self and bring abundance, wholeness, and that benevolence that comes from knowing your true self, being with your true self.

This is how we bring to the world something of substance that brings peace, love, joy, happiness, and all those things.

You have followed through with thirty-one days of meditation. It was an idea. It was an aspiration, and you willed it into existence. You willed it into your life. You made a decision. That is how this works, how we transform. We make a decision. A lot of people say, I should meditate. I will do it one day. You actually did it.

The whole idea behind the meditation resolution is to begin. It is hard to begin sometimes. We have to be trailblazers in our own selves, building that trail where, in the forest, there is no trail. But if we walk it enough times, there is a trail, and we will walk it from then on. Think of this as the beginning of perhaps many years of meditation and spiritual practice.

Meditation is a momentum. What is momentum? Momentum is the tendency to move in a particular direction. You can take a big thing and move it, and once it gets moving, it keeps moving. But you have to keep applying force to increase its momentum. The more you keep applying force, it gains momentum. Eventually, you have this thing that is moving, and it does not stop unless you apply the same force in reverse.

Meditation and spirituality are very much a meditative momentum, an inner momentum that we create. It starts to present itself in a number of ways. You may have just gotten the initial tastes: this anxiety has lifted; this benevolence has increased; this intelligence has refined. All of these things happen with continued practice.

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and that benevolence that
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your true self.



After a year, how creative might you be? How aligned with integrity will your endeavors be? How deep will your freedom be, your sense of freedom in yourself to do whatever your heart wishes and stand in equanimity, in peace? How clear and poised will you be?

This touches all of our lives. You have to build this, so be aware of all the many blessings that come out of becoming whole and becoming your bliss. The bliss of being is within us. More practice, more consistency. Keep it going.

SUSTAINING A DAILY PRACTICE

Looking forward, fifteen minutes a day is a good baseline, but it is hard to really dive in at fifteen minutes unless you are really good. It is really for advanced people to do just fifteen minutes. Beginners should do a long meditation, clear their space, and then have a nice five minutes at the end.

If you want to see how far you can go, spend three hours doing nothing in your own neurotic mind, then spend an hour trying to meditate, and then spend ten minutes really meditating. That will be great. You can take a whole Saturday to do this.

For the first three months, do fifteen minutes a day. You can keep doing the fifteen minutes until it is deeply part of your life. Then you are going to get a little bored with that. It will be your new baseline and your new normality. You will have normalized that in your life.

Then do fifteen minutes twice a day. This is a very organic flowering. Think of yourself as a beautiful rose just flowering. The petals come open very naturally and slowly. Do not force them. Let it be fifteen minutes twice a day for the next three months.

Then you can increase one of them to thirty minutes. Perhaps your morning meditation is a good thirty minutes, unless you are more aligned with a longer evening meditation. That is fine too. For the last three months, do thirty minutes twice a day, which is really not that big of a deal. Yes, you will probably meditate more than anybody you know, but that is because we live in an illiterate society. Imagine three hundred years

ago, when people could not read and write. We are in a society that does not really understand this yet, so we do not want to be a product of our society. We want to be what we want to be, truly.

After those next three months, you will have an hour a day stabilized. You can stop there and do that for the rest of your life, or as long as you want. If you want to, bring it up to two hours a day. Two hours a day is a very devoted duration, but it is also quite optimal for the path to enlightenment.

Do two hours a day, then live in excellence for the other twenty-two hours a day. Your dreaming should be still. Your eating should be mindful. Your work should be inspired. You start refining everything. Your whole life comes into beautiful focus.

Consistency is key. If you meditate at the same time each day, it becomes part of your life. You can change it mindfully, but keep doing it. If you are not doing it, it is like you are not eating dinner. It is like you are not going to sleep.

FUTURISTIC INTELLIGENCE AND HUMAN POTENTIAL

One of the challenges I have faced over the years was integrating mathematics and meditation, mathematics and spirituality. People did not really get it, because our society says math is like this, and it is not interesting or spiritual at all, the way you learn it in school.

It is not about being a super math geek or being a super deep spiritual person. It is about being a holistically cultivated human being who is refined in all of these futuristic ways. It is about the potential of a human being.

A futuristic world includes all the marvels of technology and our capacity to realize our every material wish. It also includes the subjective capacity to be present with those blessings in bliss and love, in the highest spiritual consciousness.

Without that state of mind and spirit, we miss the opportunity to truly revel in form.

Furthermore, it includes the wisdom to guide and direct these powers honorably, with love and service to all, and the comprehension and ingenuity to build our technology so that we may command the material world.

Ultimately, we aspire to the fullest expression of life in form and the deepest capacity of consciousness and spirit, so that we may share in the most profound beauty and most magical moments together in love.

This is what I dream of: for us to be able to have beautiful moments together out there on the Bolivian salt flats under the stars, meditating with samadhi and consciousness, supported in our lives by technology and adventure, and cared for by the power of technology.

Intellectual, mathematical, scientific, interpersonal, self-command, stillness, psychic, wisdom, cleanliness. All of these different aspects of cultivation form a basis, and that is a math term, a basis for excellence and awakening.

ABSORPTION MEDITATION

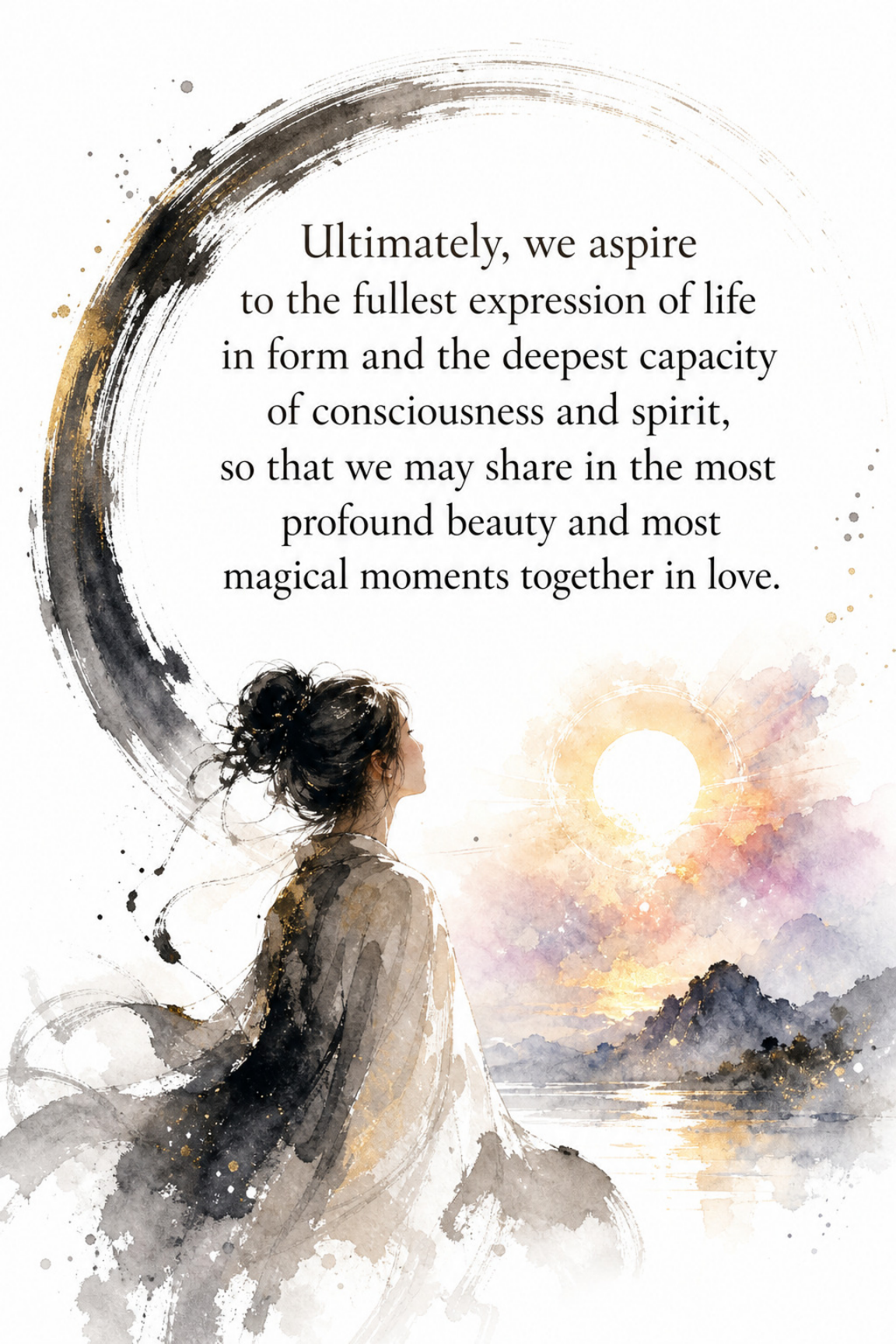
How do we do absorption? There is a sense that you are not the doer. You are letting go. You are letting the universe carry you away, dissolve you.

It is not controlling my mind. It is not channeling my energy. You are letting the inner power, an ambient power inside of us that wants to destroy. It feels like it breaks apart so it can be renewed in every moment.

A better way to say it is that you feel absorbed in spirit. Become absorbed. Be absorbed in the spirit. Be absorbed in the essence.

Start to bring attention to your body. Bring vitality to your whole form. We have to build that energy that is going to be our absorption.

Start to turn your attention to existence, to the now, to what is. Bring your whole body into light. Feel the vitality throughout the whole physical form, the luminosity. Invoke it.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magical moments together in love.

Begin to soften. Soften yourself in any ways that you are resisting. The nervous system and the aura subtly recoil. Let those resistances go.

With the heart radiating and full, you can really step into being absorbed. Allow yourself to be carried away into the unknown.

Be absorbed.

There is an ambient power within us. Become that power. Become the dissolution inherent in that power. Allow yourself to be carried by it.

Bring attention to the moment, the expanse of the now, the everlasting, eternal transformations. Bring attention to your heart, feeling gratitude.

REFLECTIONS ON THE MEDITATION JOURNEY

Sometimes when we see the light, we get excited. You have got to play it cool, because if you are not playing it cool, the light is going to get all egoic and walk away from you.

When you bring your whole body into vitality, you get the charge going, the kundalini all over. Once you can feel your hands like that, you will get really used to it, and you can try to keep your body like this all the time. Feel your hands. They are nice and charged.

Then your heart needs to be charged most of all. Charge your third eye. Your crown needs to be charged. If your crown is not charged, you feel short. You have to be eight feet tall with your crown. Then feel your root chakra, your navel center, all of them, and your feet, especially your hands and feet.

Holding something with such consistency strengthens the will and impeccability. Being with sangha is really special. You do not feel as isolated in your practice and in your community. You have more spiritual friends, and being there for each other is really special.

In Bhakti, one of the gifts in life is to make it about others, to make others a center, to get over yourself and focus on somebody else for a minute. This is a really great way to overcome all the challenges of being a human being: to make it about another, to make another the center.

There is an ambient power within us.
Become that power.
Become the dissolution
inherent in that power.
Allow yourself to be
carried by it.



That is one of the wonderful things about being a teacher. You get to give, and it gets to be my job to give. Then I get to feel warmth, love, and heart, and be free from my own self-centeredness to a better degree.


SVA DHARMA
FEBRUARY 10, 2026

FOUNDATIONS OF SVADHARMA

Svadharma is a very central part of enlightenment. It is almost like a technique, but it is not really a technique. It is so much more than that. You have to experience it to see what it does for you.

In enlightenment, we are seeking a state of mind, and our actions are part of that. This state of mind comes largely from meditation. In meditation, we connect with the effortlessness of being what we are, the source. We become a true expression of ourselves. We become what we are beyond conceptual modifications. We become light. The light actually emerges in meditation when we are completely free, when there is no resistance to life or the moment, and the energy is open.

We are just unfolding through time. We are not even doing it anymore. It is just happening. You might see the decision within a greater scope of being beyond decision.

In meditation, we formally sit down and tap into the source. There is no self anymore, or we are erasing the self. Erasing the self in the sense that we are becoming disinterested. There is a renunciation. We are just becoming absorbed in being, and there is no structural self there, or at least the structural self becomes very thin and stops obscuring that free-flowing light, that energy.

Light happens when we are in this state of extreme freedom. Dharma and light go together. When you are in the Dharma, it is like God is moving you, and you are one with the entire concurrence, the body of the universe. There is a condition of light. Light happens when there is this effortlessness, when there is this complete, absolute alignment, because everything is made of light, and it is the resistance to it that obscures it.

That is the formal meditative side. But what do we do between meditations? Karma plays a big role. Karma means action. If we do the wrong thing between meditations, we cannot enter into a deep meditative state. We have to make up for it. The goal is to stay meditative between meditations.

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What does that mean? What way do we live our life that is conducive to deep meditation immediately? You sit down and, boom, you are there. The key is to live an aligned life, to be extremely true to yourself, and not to live with a self-image that is constantly judging you or interfering with the natural unfolding of your true nature.

It is almost like dancing. If you can dance uninhibited, there is very much a similar feeling. Can you just be yourself? There is a great deal of humility involved in that. I am what I am, take it or leave it.

There is a great deal of love because you are not exploiting others. You do not want them to act a particular way to get something out of them, so there is no pretense. I am what I am. You are what you are. Hopefully, we will be together if we are meant to be, or not if we are meant not to be.

Within all of this is the term I keep using: to be true to yourself.

Svadharma is a formal practice in what you love to do for the sake of doing it. It cannot just be about serving others. There is a level of interest that is woven into the fabric of your spirit. You just care. You always cared about something.

That could be biology, philosophy, mathematics, writing, dancing, business, engineering, or all kinds of things. But the point is that there is something in you that is mathematics, that is music. You are an expression of that. Your inspiration itself brings that into form in the universe.

Why do anything? The universe is empty and meaningless. We give meaning to this universe of rocks and stars and mountains. We come here with a wish, a dream in our heart, to live an arc of experience, a destiny that should unfold from our infant stage to our very old age. Through that process, we go through an unfolding of development.

Michael Jackson was five, and then he was sixteen, and then he was the King of Pop at thirty. He went through this arc of experience in life, but he was always evolving a seed that was beyond time. That seed is the inspiration inside of us.

Part of our job in life is to find out what inspiration drives us. It is all about self-honesty. What does it really mean to you?

It is hard to do this when the world is clamoring with expectations, pushing you into a box here and there, scared of you taking a leap of faith or a leap into the unknown. The heart does not need to see. It knows that it is doing what it is meant to be doing, and it moves forward without knowing the next step. It automatically has to take it. It is continuously walking into the unknown, in freedom, without security.

But there is a deeper security, which is the security of being at home inside yourself, being what you are meant to be. The light is a cosmic home. There is a wonderful sense of being safe in the light.

Svadharma is a formal practice in doing what you would do just for the sake of doing it. A good word is *autotelic*. It means you do things for the sheer joy. When you practice your Dharma, you get better at it.

INDIVIDUAL VOCATION AND CREATIVE MASTERY

You may say you are a dancer, but you are a very unique kind of dancer. In fact, you are the best dancer in the world at dancing the way you dance. We are always the best in the world at being ourselves, whatever that is. We are not the best in the world at anything except for one thing. My teacher's teacher, Rama, said this: being who we are.

If you look at somebody like Nikola Tesla, he was an engineer, but he was a very particular kind of engineer. He did not make car engines. He made electric motors. He would not have made car engines. It was not interesting to him. He wanted to use electricity and magnetism to build machines. It was not just about machines. It was also about transferring electricity and the whole system.

Finding out who you are is a very important step in this practice. It is a part of the path to enlightenment. If you want to become enlightened, you have to know who you are so that you can live in your integrity, your art, your creativity, and your purpose.

When I use language, there is mathematics woven throughout my language in a very particular way. The math I do is very geometric. I like to

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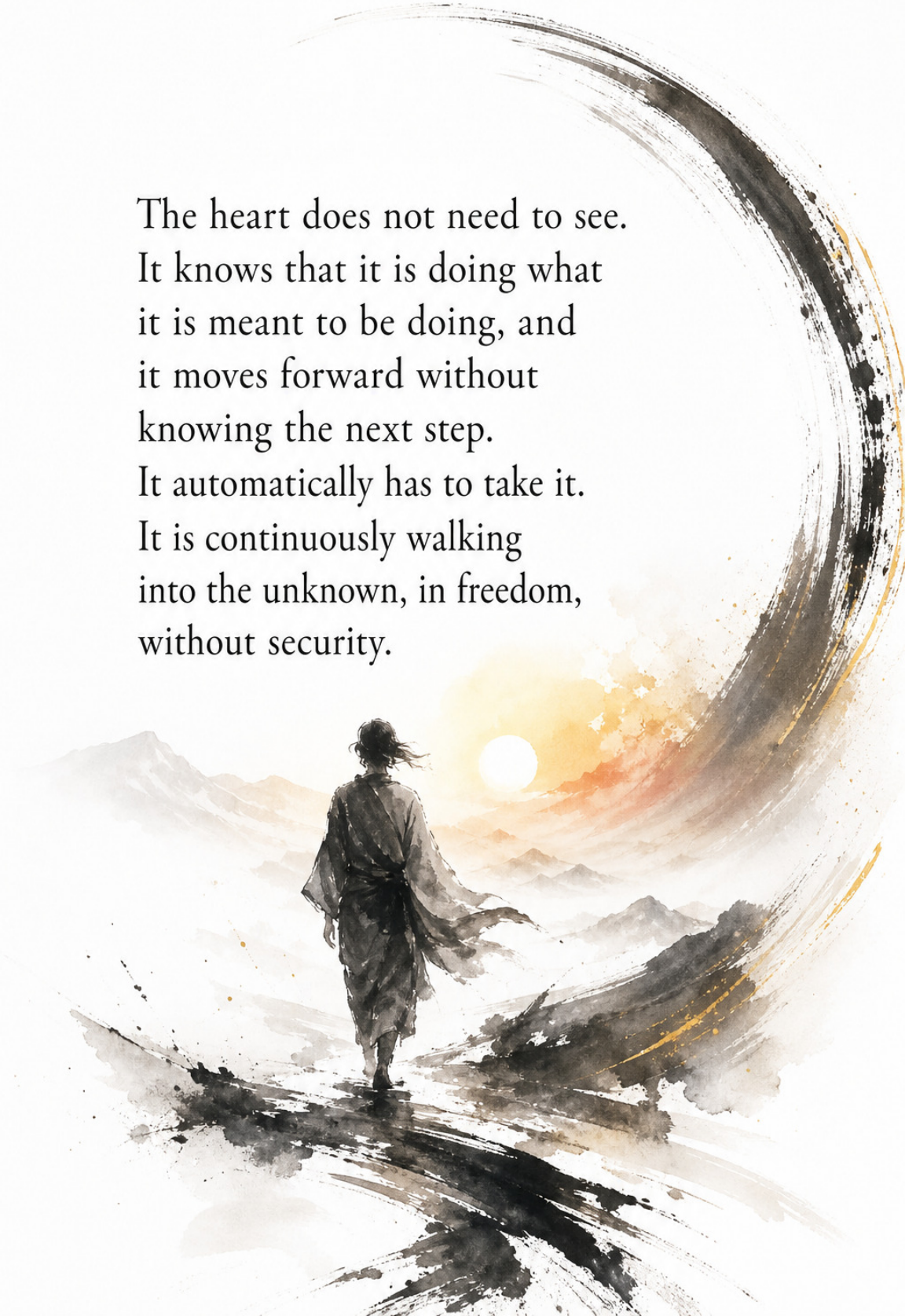

do math through computers, computer science, and coding. To me, they are one. This is a very particular kind of mathematics.

To me, mathematics is a philosophical inquiry into the universe. It is also a state of mind. Unless it brings beauty into my own mind, it means very little to me. It is also very social. I like to share math. I do not like to do it only by myself. I like people to see it, and I want it to be like a rock star onstage. It should have flair. These are things that I discovered about my own Dharma.

What would you be if you were being completely true to yourself?

Svadharma, which means your Dharma, requires a practice. You need to sit down and do it. You give yourself a wake of space to have some fun. That is the key.

I have built a very deep reservoir of power in my math, and that is something that happens in your Svadharma. The more you do it, the more you store power there. It is personal power. It is qi. It is your will to live, your will to create, your will to see. All of these things are involved in the personal power you generate when you engage in your Dharmic activity.

One of the things Svadharma does for us that is absolutely invaluable is that it creates a sense of independence. When you are doing your Dharma, you do not feel lonely. You do not feel you need others. You feel independent, strong, and whole. This is a major paradigm shift for the codependence of humanity.

Most people feel a degree of codependence. They need their show, their food, their companion, and all kinds of things. But when you have your art, you sit down and you are free. You are independent in your own practice. You have an art to come home to when you need it most, and that is a precious refuge.

When you are doing your Dharma, you enter into light because there is a state of non-resistance. Right now, you are doing what you want to be doing, and there is an easefulness, a lack of resistance that dissipates energy.

Sometimes in life, we push through and dissipate energy. But in enlightened states of mind, there is no pushing. You are just pure integrity

unfolding constantly, and there is no dissipation of energy. You retain all this inner power.

There is no egoic self-talk that dissipates energy. There is no attachment and aversion that dissipates energy. When we sit down and formally practice our Svadharma, we are cultivating the karma of being in a flow state, of living without resistance. We generate power in the activity, and we cultivate the neural pathways and habits to stay in a state of gracefulness, of integrity.

The goal is to be unapologetically, as completely you as possible. Go crazy with it. That is the fun part. If there were no society, and you were listening to your heart, that innocent child spiritual being inside of you that you are, what would you do? Would you make everything iridescent and sparkly? Would you make mathematics something completely different than anybody has ever seen? Would you be a doctor who uses electromagnetism from the planets to heal people?

What might you do that is completely out of left field? Every Dharma has so much potential.

The fields that we know were created this way. Just think about how ridiculous it is: we are going to use these tiny little creatures called bacteria and viruses, learn about them, use little microscopes that can see them, and medicine that can interact with them. This is medicine today. But three hundred years ago, they were not thinking along those lines. Somebody came in as a trailblazer and said medicine can be this.

Usually, it goes quite slowly. But every now and then, there is a very enlightened individual who takes a giant leap because they can do nothing but be themselves. It is painful to conform to the limitations of the status quo of the times. It is painful in a spiritual way that is problematic for enlightenment.

You can sit down for thirty minutes a day and do your Dharma. It is hard to do thirty minutes sometimes, but even fifteen minutes can be a very powerful thing. This is a multiyear endeavor and inquiry, so you might get better at this and ask questions. You might have been doing it for a long time already, but this is a good thing to question right now.

MASTERY AND ENLIGHTENED AWARENESS

Dharma helps you develop lucidity because the way you live and what you master help you make sense of infinity. The universe is something to make sense of. How do we make sense of our lives?

We use metaphors for things that we really understand. You might see what is happening somewhere and recognize that it is like a choreographed dance. If you know dance and choreography, you might be able to draw upon the structures from dance and choreography to make sense of what is happening in a business, a restaurant, or whatever it might be.

You do not choose your Dharma. Mathematics can be a nice complement to any Dharma, but dance can be a nice complement to the mathematician's Dharma. It frees a mathematician from a degree of rigidity. You can have your Dharma, and then you can bring in other things that support it.

Bruce Lee is a very good example of somebody who lived his Dharma and entered into enlightened states of awareness. He actually went into Samadhi through martial arts. Martial arts is a very classical Dharma for mastery through form and practice. It is for inner mastery through outer practice.

Rabindranath Tagore was a brilliant poet who became enlightened as a poet. He started a school, and his whole life was around poetry. Emerson was a writer, one of the best writers in human history that I know of. He became enlightened as well. Shakespeare is an example of this too, believe it or not.

Enlightened beings are not always a sage in a cave. Sometimes it is Shakespeare. Sometimes it is the actor on television. The thing is that they entered into states of awareness. If you read Shakespeare, you wonder how he did that. He was in a state of mind. He was in a state of freedom. You can see, even in the things he says, the depth of wisdom, the lived wisdom that he was sharing. He was not just a great writer. He was a wise sage

sharing through plays. He was a playwright. Emerson wrote essays. Very different.

Mozart was one as well. Pythagoras was one. There are a number of people who became enlightened through mastery of some sort of art form.

To find your Dharma, look through your life and ask what things were always present. It is never too late because you will get an immediate joy from this. You have always been doing it. Sometimes it is right in front of you and you cannot see it, which is a little frustrating. But do not be frustrated because you will dissipate energy. Just keep considering it.

Look at what you did after school when you were a teenager. What did you do during school when you were a teenager? What did you do in elementary school? What did you do in your twenties? What did you do in your thirties? Go through and see what things have been a part of your life the whole time.

It is important to think of it as something you can refine. It is a skill set. Often, it exists within a larger scope. Bruce Lee was a martial artist, but then he was an actor. That was a larger scope, but martial arts was the thing. If he got confused and said his Dharma was acting, he might have gone and done something that had nothing to do with martial arts. He was also a philosopher.

The key is that it has to be something in which you can revel in the subtleties. In mathematics, I can keep learning higher, more subtle things and get better at understanding even the basics. You can always become a better dancer. You can always become a better doctor, martial artist, or painter.

There has to be some sort of joy in the mastery. It cannot just be about caring for others. There is something you do for you. It is a selfish activity. You are doing it for you, but really, you are not doing it for you. You are doing it because it is you. There is a difference.

You are the flower blooming in spring. It is not selfish. It is just being itself.

For a long time, I did not know I could do mathematics as my Dharma, even though I had been doing it my whole life. Literally my whole life, I

was doing mathematics. But it never occurred to me that I could sit down and just do math, pure math. That seemed impractical.

It was not impractical at all because that is what I had to do. I had this tendency to have to use it for something. It had to be engineering. It had to make cool technology. But pure math was really always a joy for me.

There are higher-dimensional mathematical shapes you will never see in the third dimension. Could they ever be used? Maybe. But that is Dharma for me. There is a lot of purity in the math.

My teacher actually told me it was math. I did not know. I had been doing math my whole life, but I always thought it was physics or engineering. Math was always the fundamental thing in what I did.

One day, he told me, "You can do math for an hour a day."

I thought that was a waste of time. Then I said, "At least I have an excuse to do it now." I needed the excuse to do the thing I wanted to do.

What would you do if you could have half an hour a day to play? Usually, it is something you can get better at. It is something in which you can achieve a degree of mastery. It is not about becoming somebody. It is about the joy of giving yourself some time to be creative.

What is your Dharma? Do it every day. When you do it, try to make it a meditation. If you can do it in light, that is a very powerful thing.

Can you do your Dharma in light?

I remember when my teacher first suggested that, and I thought it sounded so crazy. But it often happens to me now. I close my eyes, and I do math, and there is light. I am literally in Samadhi, with waves of soma washing through me, and I am doing mathematics with my eyes closed.

Sometimes it brings me into a deeper meditative state than even meditating, although it is a different thing. It is important to know that when you are becoming completely absorbed in source, you cannot do your Dharma there.

Eventually, this movement between formal meditation and Dharmic living becomes one. Dharmic living can be infused throughout your whole life. You can make math everything or dance everything. You are cooking

dinner, and you are dancing. You live it. It is your metaphors. It is everything. But you have the formal practice too.

Eventually, that movement becomes one, and you enter into Sahaja Samadhi, which is a very rare state. It means the natural state. In Sahaja Samadhi, the waking state is full, deep nirvana Samadhi.

It is unfathomable to talk about it, but there is a state where meditation and flow merge so completely that there is no difference anymore. That is a very special state. That is the highest Samadhi.

EDUCATION AND THE INTEGRATION OF DHARMA

Kira: I am inspired by the idea of an education system that recognizes and nurtures this in young children instead of standardizing them. What if our education system actually developed that inner genius, the potentiality of each of us?

Adam Wes: It could center on your Dharma, and then you could learn all the other things as a part of it. For me, I could have learned the history of mathematics. They never had a history of mathematics class in my school. I would have loved that.

Then I could have learned the mathematics of mainstream history. I need to know the history of the United States, so let us look at it mathematically and statistically. Everything could have been centered on mathematics. It could have been writing, history, philosophy, physical education, physics. All those things could have been more mathematically focused for me.

Kira: I find myself to have a love of many things, so I can see multiple different paths that I could take. I could go all the way with one path, but I do not really want to abandon the other path. How do you clarify, concentrate, and refine your Dharmic path? I want to combine everything and proceed.

Adam Wes: Perhaps you are looking at an unfolding. What if you were just to look at the arts itself?

I did my Dharma today. I picked a math concept that has been reverberating in my mind for some time, and I coded it. I learned it, understood it, and learned some really new, interesting things. I did not ask what the path was. I just followed my heart.

In fact, I had about five different things I was thinking of doing. Each of them could have been cool. Then, when I remembered this one, I knew that was what I was doing today. It drew me in, and two or three hours went by while I had just been doing that. It was an autotelic activity of refinement, mastery, and expansion of my practice, my craft, my art.

I was not saying that I had all these things I could do. I asked what my heart wanted to do now.

Think of it as each moment. There is something your heart wants to do now, not as an idea. That is actually Dharma. It means truth and duty. What is your duty now? It is always implicit in the current moment.

That natural effort is almost like you are still in meditation because you are somehow here and it is happening, but you are also beyond. Because integrity is a constant, everything becomes a constant. There is no choice anymore.

Choice dissolves in integrity. There is no room for it. Then just love and integrity operate, and you get to see what happens.

In every moment, there is always the right thing to do. To me, that is what the word *righteousness* means. It means that in every moment, there is a right thing to do, and it is always being true to yourself, with an expanded scope of identification with the whole.

It is always inspired, and it is always not selfish, but it is also being what you are. There is another little paradox there. You can be what you are on behalf of the whole. That is essentially it.

When there is a level of clarity and stillness in the mind, you just know what to do. Krishnamurti calls it choiceless awareness. It is like unpremeditated action.

The nice thing is that you just follow your heart. What does my heart say? My heart knows exactly what to do. Every time you do it, your heart

Choice dissolves
in integrity.

There is no room for it.

Then just love and
integrity operate,
and you get to see
what happens.



gets fuller and fuller and fuller, and expands. You live a life of being free, honest, true to yourself, and one with everybody and everything.

Then, voilà! Light. Sahaja Samadhi. Truth. All the things we seek. Love.

It takes courage to do your Dharma, and the heart helps with that. This is enlightenment, not the short path. It is the middle way. It is not in the monastery. It is meeting life more beautifully, more completely, more happily. It is meditating for a certain amount of time, doing your Dharma formally for a certain amount of time, and living in alignment, clarity, and health for the rest of the time.

Sometimes it is helpful to have somebody say that this is a reasonable and fair use of your time, to give you permission. Somebody did that for me, so I want to do it for you.


POWER
FEBRUARY 17, 2026

SPIRITUAL POWER AND ABSORPTION

Power is the power to become enlightened, the power to become love, the power to become free, the power to break into Reality. Everything we have discussed and practiced has to do with the generation, cultivation, and retention of power.

Power is an essential factor in the spiritual life. It goes beyond intellectual understanding. In fact, it informs understanding. Without power, you cannot see with lucidity. You cannot understand. All of us have different degrees of power, so the intentional cultivation of power is a very leveraged way to change your life, both spiritually and in a worldly sense.

People who are very successful in the world generally have a great deal of power that they have used to will something into existence. They are in command of themselves. They are in command of their lives, and you can sense it. If you go into their house, you will see that things feel strong and powerful because the outer expression is a reflection of their inner state.

The essence of power is absorption.

Power is an ambient energy available to all of us, but it is obscured through resistance. It is obscured through the ego. It is obscured through inadvertence, through a mind that is habituated to thinking and is not free.

When we become absorbed, there is this ambient power within us that runs through us. It is really, in a way, not our power. It is the universal power, but it becomes our power when we get out of the way. Power is intrinsic to all things. It is intrinsic to all moments. But the varying quality or intensity of the power is the result of the way we obstruct it.

It is like a river. If you take all the giant boulders or the dam out of the way, the river will flow deeply and swiftly. That power is ambient. It is everywhere, it is always, and it is within us. Non-resistance is really what happens in absorption. We let go, and we can feel this power inside of us rising.

Power is not power over others. When one does not live with love and kindness, one dissipates the spiritual power available. Sometimes somebody will stumble into social power, but they will lose it and waste it. If they keep it, they have to hold on because they do not have a lot of inner power.

The power we are talking about is pressure, an ambient vitality within our energy system and within our mind. The light is power. The Kundalini flow is power.

CULTIVATION AND CONSERVATION OF POWER

Power allows us to have freedom, dignity, and honor. We learn to see things clearly because our mind is in a state of equanimity. Equanimity, that fearlessness, that willingness to sit and not think, is a very powerful state.

It is the enlightened beings who have the most power. To break into enlightenment, to experience moksha, to enter into samadhi, requires a great deal of power. Power is needed for people interested in enlightenment, progressing along the path to enlightenment, and becoming more conscious. This is a fundamental reorientation: there is a power, and you need to get your power up.

Power can be generated in certain activities, and it can be dissipated. Dissipation of power is one of the biggest problems. We dissipate power through resistance, complaining, and negativity. Positivity is not just fun and playful. It is powerful. It is effective, and it is a useful thing to do with your mind. We can complain and resist the world, or we can see it and respond without resistance. Which one is more powerful?

Let us make a distinction between power and energy. Think of energy as a reservoir of substance. You have only so much energy, and that energy comes through in the moment. How much comes through is the power. You want to be a conduit for a great deal of energy channeling through you in every moment.

Power allows you to stay in command of yourself when others are intending to mislead you and exploit you. A lot of times, that is not conscious, so it is important to stay true to yourself even around good people. They may have certain tendencies, and you need to stay grounded and centered in your own reality, your own path, your own success, and your own happiness.

The first thing to do to generate power, and then hopefully keep it and retain it rather than dissipating it afterward, is to meditate. When you sit down, meditate, and go into light, you generate a great deal of power because you are washing yourself of that side of yourself that obscures the ambient power available to you.

In meditation, we become absorbed, and this power is available. Where does it arise from? Where is it coming from? It is not from the food you just ate. It is coming from somewhere else. The realization and real connection with this reality, that there is a power available to everybody, is profound.

Another way to generate power is Svadharma. Svadharma is your own personal predilection and mindfulness practice, your art, your lens through which you see the world. Doing something for the sake of doing it is a mode of non-resistance. When you do it, there is inspiration and joy, and you generate power.

Another thing you can do to generate power is be loving. Bhakti is very powerful. Unity is power. Separativity is resistance to the underlying reality that we are all one. When we love, we reinforce that reality, and we orient our paradigm and energy such that we can commune with that truth and embody it. When you love others, when you are kind to others, when you are considerate, and when you do all the beautiful things that are loving and related to love, you generate power as well.

Between meditations, live with mindfulness. Mindfulness is giving your full attention to what you are doing. The common way our culture is training us to live our lives dissipates energy massively. But when you walk around like a Zen master, every footstep is intentional, every bite of food is

given full attention, and every motion you take is done with impeccability. This generates power as well.

Give your full attention to what you are doing, and consider the energy. How are you supposed to be in a masterful state of power all the time? You need to give it your attention. This is a twenty-four-hour practice. Eventually, you will be doing it in your dreams. You will start to realize that the whole night you have been making your power better, your energy better, in the dream state.

Power comes from developing a well-structured mind. When you develop a well-structured mind, that order in your mind creates a state of non-resistance. When the mind is confused and disorderly, it dissipates a lot of energy. When the mind is well structured, like a beautiful mathematical equation, or through some form of Dharma in which one has achieved mastery, everything is parsed efficiently through that well-structured mind. It is a matter of efficiency.

A well-structured mind can think analytically. It sees processes, it sees geometries very clearly, and it understands them. Somebody with a mind that has not been attended to in that way has a great opportunity to structure their mind.

Simplicity is a beautiful teaching of Zen. When you think of the Zen dojo, there is nothing in there. There are a couple of rocks stacked, and there is a beautiful Zen garden. The principle there is related to power. When things are simple, they are easy to manage.

We want to simplify not only our environment but our life. We want to simplify our relationships. Your relationships should be clean. You should not leave open-ended things that cause confusion and miscommunication between you and others. Your relationships should be directed with intentionality. All of this generates simplicity within interpersonal connection.

When you run your business, do your work, and go through your day, designing your routines can be done in such a way that it promotes simplicity. It means you can let go. You do not have to constantly be

juggling all day, every day. Consistency and reliability produce a simple state of mind and a simple life. This generates power.

There is a beauty within us that is the essence. It is a spiritual state. It is a state of mind, and you can work toward it. The Grand Canyon suddenly becomes more beautiful. Everything becomes more beautiful because you are beautiful. Your state is beautiful, and power is necessary for that.

Live a life that is clear and simplified. If you have a big stack of papers on your table that has been there for a long time, there is an opportunity to generate power by taking care of that. One thing you can do to see your power is look at how it is reflected in form. How well is your computer organized? How well are your relationships happening? How clean is your house?

Not just order and organization, but also cleanliness. Get out the cleaning supplies. Make sure your bathroom is clean. That is a powerful state. I have walked into beautiful mansions where everything was so pristine, and I could feel the power in there. Those people were living their lives in a certain aligned way. This does not mean they were overall spiritual, but there were some spiritual elements there.

Spirituality does not always express itself in the obvious archetypes. You might meet a lawyer who is very powerful and very spiritual. There is something about them that is spiritual. They are actually doing something spiritual that is very much like what Buddhists have been doing for thousands of years. They may not identify with it at all, but it feels good, it works for them, and they know it. They have mastery there.

You can still wear your suit, or you can get your kurta out and wear your robes. It does not matter. What is happening inside could be powerful and spiritual.

Solitude generates a great deal of power. Everybody should spend time alone. When you take time to yourself, you have an opportunity to process all the interactions that you have had. Take time for solitude, and protect it.

Time in nature also purifies and clears you. There is a lot of power in nature because there is no resistance. Nature happens the way it happens.

Everything is designed and moves through its embodiment and its destiny. The flowers bloom, and then they wither. The bunnies are born, and then the fox gets them. Sometimes they get away. But it is all just happening.

There is a lack of that human quality of cognition and the machinations of selfhood. Our capacity for abstraction is also our form of resistance. It is also our depth. That is why the human being has this beautiful capability of taking things very far and also going very low.

Spiritual association is enormous for power. Reading every day, having spiritual friends, and having powerful friends are all important. Spending time with powerful people, people who live powerfully and have powerful habitual patterns, helps to strengthen your power and sustain your power.

INTEGRITY AND MEDITATIVE POWER

Going beyond agency and becoming is important. When we are doing things and living our lives, we can get into a flow state in art very easily. But if we can stay in a flow state, then I am not the doer. The words are just coming out of silence. That is power.

When I am feeling very powerful, I speak more clearly. It just comes through very clearly from silence, and I do not feel that I am speaking. This state of being beyond agency is being beyond like and dislike, being beyond advantage and disadvantage, being beyond becoming, and instead just being what you are. That is a very powerful state. It does not dissipate energy.

When agency lifts away, personal attachments, agendas, the machinations of self, thoughts, ideas, and plans can give way to the spontaneous effortlessness of going beyond agency. It is not that you give away your personal power. It is that the whole universe is powerful, and you, as a part of it, become part and parcel of the concurrence of the moments, the concurrence of the universe transmuting and transforming.

You are meant to be something. Your purpose, your dignity, and your life are part of all of our lives and all of the universe. When you are aligned

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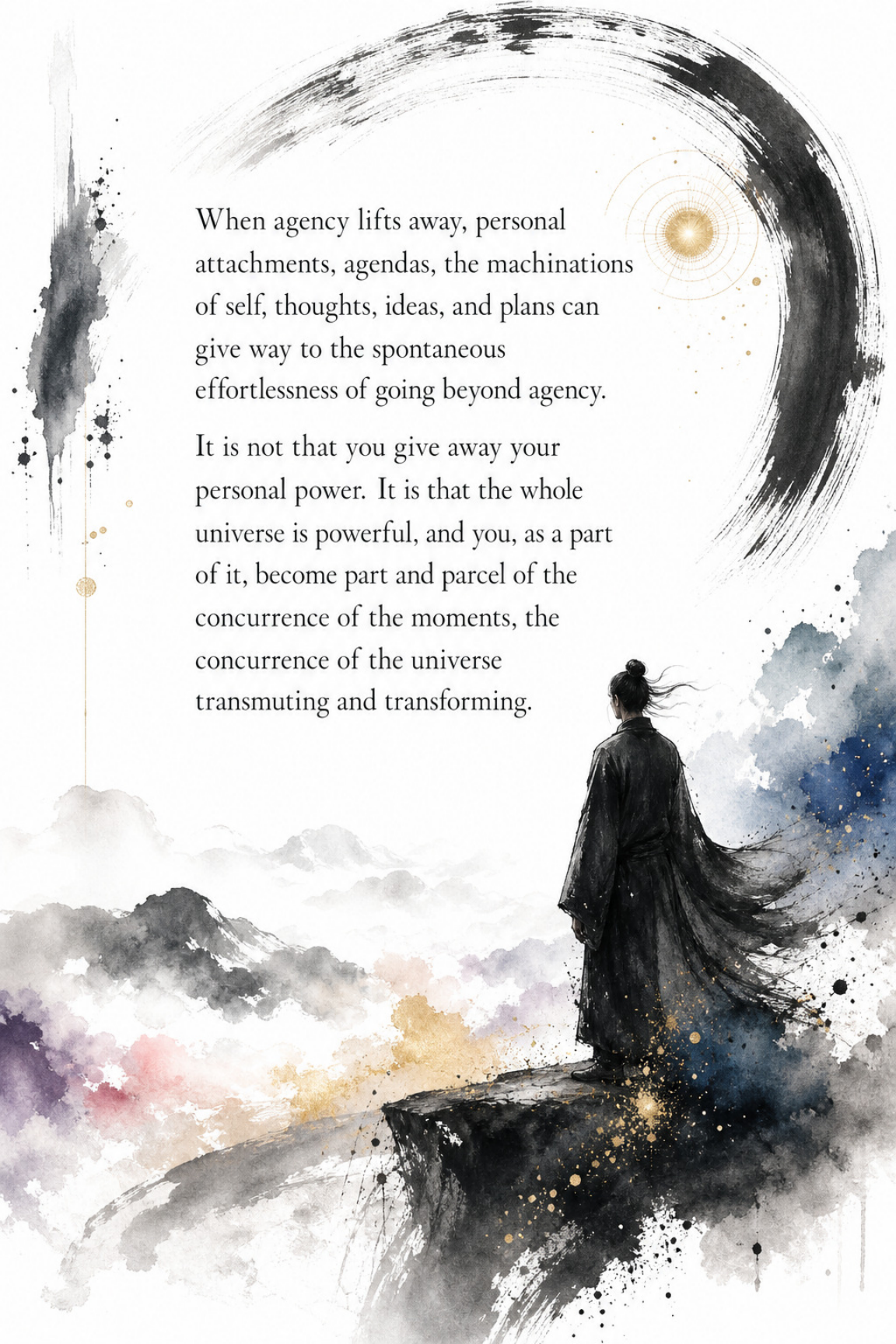


with your true self, when you are one with Dharma, the power that flows through you is the honor.

The dignity and honor come from being oriented toward something that you care about more than yourself. But you live your Dharma, your purpose. It is not that there is personal power and then there is non-personal power. There is just the power of Dharma.

The power of Dharma is what we seek to find and live in spontaneous authenticity and integrity. You may become wealthy, but it will not be for you in quite the same way that a selfish person might do it. You will do it in service. You will do it as part of a greater heart. You will do it as part of your nature.

That is the key. What is your nature? Live your nature with complete acceptance of it and complete self-transcendence in it.

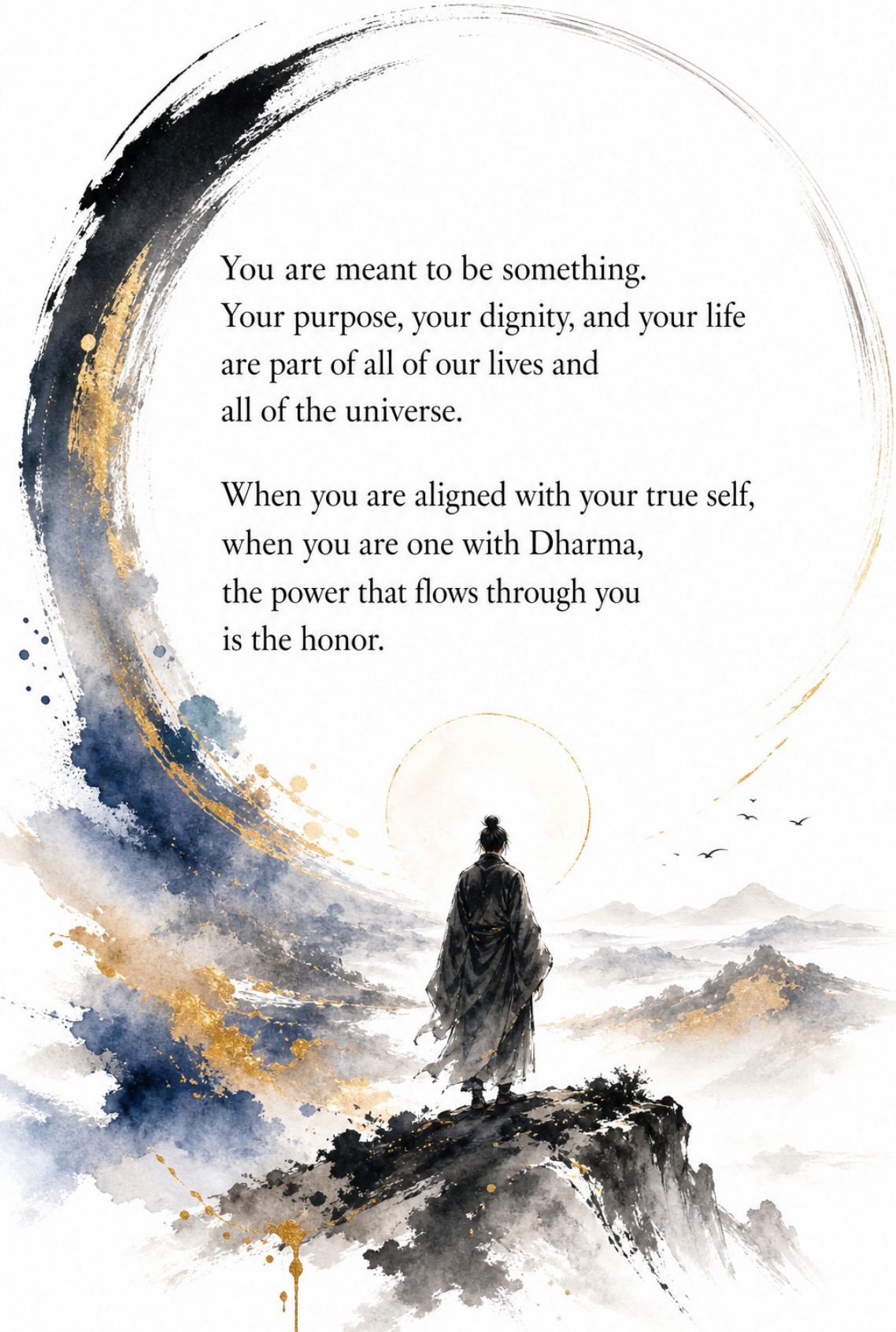
Think about a really dignified, honorable warrior or a very integral being of intelligence. They are untouchable. You cannot really bother them. They are going to do what they are going to do. You cannot exploit them. You cannot manipulate them. There is a power inside.

Power makes one choose integrity because if one were not in integrity, one would lose power, and that is not worthwhile. Why would someone do something dangerous and honorable? Because they retain their power. Why would they face adversity socially? They get to retain their power. They know something. They are doing something.

Power is also needed for intelligence. If you want to do mathematics, if you want to see clearly, there has to be power there. Think of somebody like Einstein. He probably had a great deal of power. It was not just that his mind was structured in some way. There was power available to him to run that well-oiled machine of his mind.

Power and intelligence go together. An empty mind is a powerful mind, and a mind that can see and understand.

It is important to open and soften the heart before you begin to access power. The heart needs to be in a state of gentleness and openness. Gentleness. Non-resistance. Bring your body into life. Dispassion is an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Your purpose, your dignity, and your life
are part of all of our lives and
all of the universe.
When you are aligned with your true self,
when you are one with Dharma,
the power that flows through you
is the honor.

energetic orientation. Feel your dispassion, your absorption, the dispassion woven together.

Allow yourself to be what you are. Become absorbed in the light. Look to the unchanging background of the moment. You are the moment. The river of time flows through the riverbanks of you. Try to see that directly. The immovable center of self.

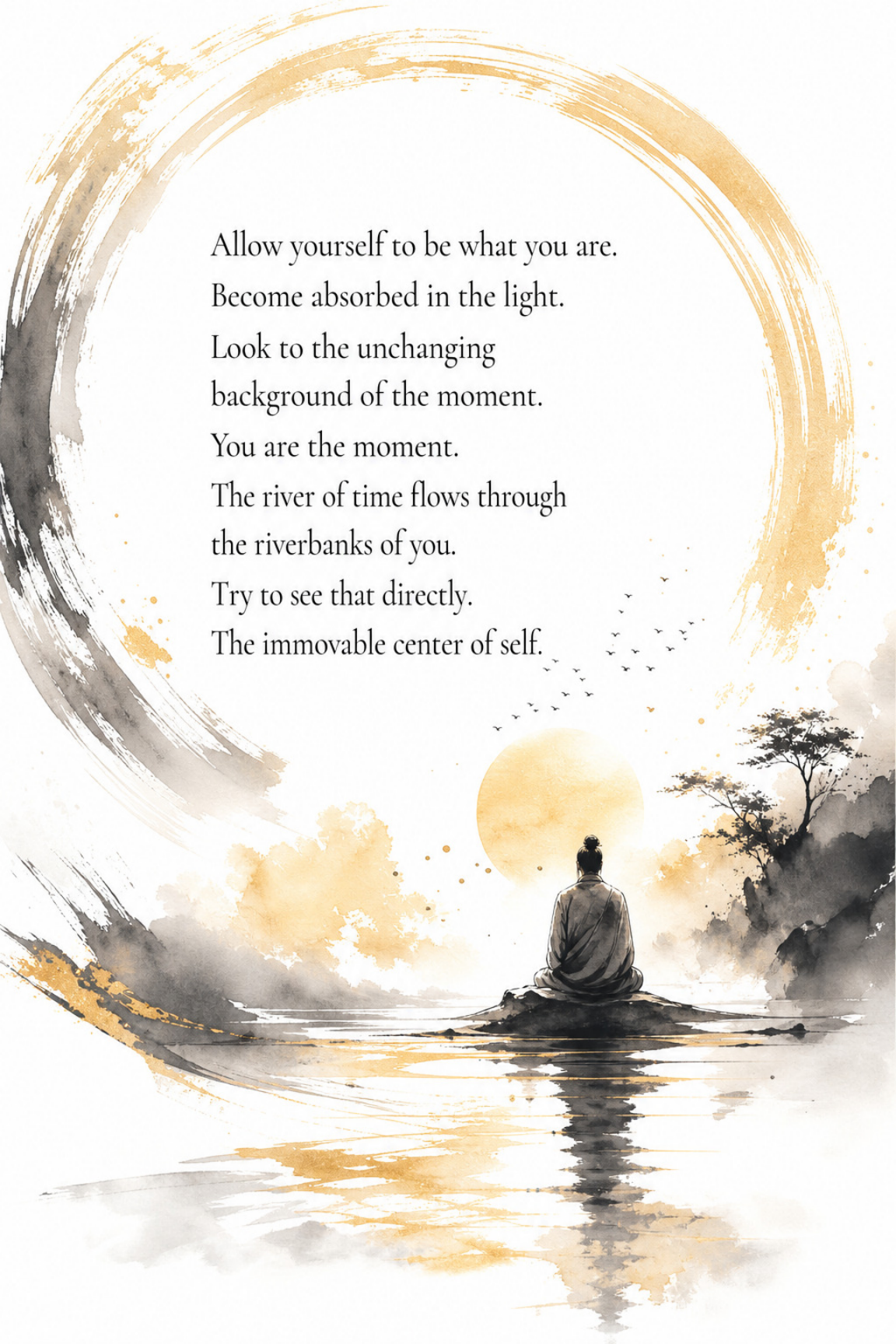
PRACTICAL INTEGRATION

Look at the ways you can generate power, and look at the ways you dissipate power. Sometimes it is people, the food you eat, or a habit you are into. What are the ways you are dissipating power? How can you start to build your daily routine and your inner habituality, your way of speaking, thinking, and acting?

If you walk around annoyed with everybody, you dissipate power. Sometimes I do that because I wish everybody were a little more conscious. I end up dissipating a little bit of power right there. Just accept people as they are. Find your tribe. That is a better orientation.

What are some shifts in orientation? What are some ways you can change? Go and practice them. See if you can add one thing each week.

When you get your power up, you gain command of your life. Your relationships will change. Your career and your work might change. Everything changes because you have that capacity to be true to yourself.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THE ASTRAL BODY

FEBRUARY 24, 2026



PRACTICE AND CONSISTENCY

There are all these things that we can do to develop ourselves. We can start eating healthier. We can start exercising. We can start meditating. We can start doing mathematics every day. We can start reading every day. We can start journaling. It goes on and on.

The goal is to integrate these things naturally so they become like eating. It is just a part of your life. When we build that, it is hard to stop doing it. You gain a sort of momentum in that direction.

Routine and consistency are very important in the practice because, in order to become a profound state of mind, powerful, loving, and energetically awakened in all the various ways, you have to live in a momentum. You have to curate the momentum of your life.

Get yourself moving to the point where you meditate an hour every day. It is easy because you do it. It is not a hard thing. Or you read every day for twenty minutes. It is easy. It is not a hard thing. Usually, we have to build those things up, and you have to want to do it. Sometimes it is not the right time. Maybe you are doing something else that is important.

When you meditate, you generate a richness, an inner sufficiency. A great artist is somebody who has the technical ability, and they have something to say with that technical ability. Meditation helps us to deepen in that way. In your work as an artist, you are sharing from that silent reservoir of self within.

ANATOMY OF THE ASTRAL BODY

The astral body is very important in this practice, and in a way, this is really the heart of the practice. What are we doing in meditation? We are essentially generating energy and shifting the energetic formations of our body, our being. The body is not just a physical thing. It is also an astral thing, an energetic mechanism. Our faculties are physical, astral, and causal. There are different layers of self.

In this practice, it is absolutely essential to clear, purify, empower, and maintain activation in the astral body in a certain way. Most people are not aware of the astral body at all. Western society, and global society, is not very aware of it. In fact, I think some people would call it myth or magic, but it is very much a part of our biological system.

For each of us as individual practitioners, it is important to become aware of the astral body both exoterically and esoterically. Exoterically means you should know where the spots are, and then you should also begin to feel the spots, cultivate them, and work with them.

This is very much a lifelong practice. Once you awaken this, it is like you learn to walk. You do not stop walking. You learn to talk. You do not stop talking. You are taking on a new consideration that a lot of the world will not understand. If people are not feeling and in touch with their astral body, it does not compute. It does not make sense in the experiential paradigm they are living in.

Part of mindfulness is maintaining activation in the chakras. When I do something, I am not simply doing it carefully with mindfulness, giving my full attention to something mundane. I am also considering: Is my heart open? Am I keeping my heart open? Is it constantly expanding and purifying and maintaining the right energetic flow? That is a part of mindfulness.

We have to bring a lot of attention to these things until they become more habitual. Then you have to protect them and maintain them, and even increase them.

The astral body is comprised of chakras. We have seven chakras. The root chakra is right underneath your pelvis, at the perineum. The second chakra is right where the genitals are. The third chakra, the navel center, is one inch below the belly button. It is called Manipura. The heart center is right in the center of the chest, Anahata. The throat center is at the base of the neck. Then there is the third eye, and there is the crown chakra right on top of the head.

These are bioelectromagnetic vortices. They are aspects of our biological faculty. They do something. They are organs, bioelectromagnetic

organs, essentially. They have meaning, but not just superstitiously. They have actual faculty meaning, like your kidneys do something and your liver does something. Your navel center generates willpower. If you find yourself in a moment of decision and you push into something new, or when you overcome an obstacle, you may feel your navel center. You can feel that something happens and it kicks in.

There are other centers called granthis. Granthi means knot in Sanskrit. There is a granthi behind the back of your head called the Shiva Granthi. There is one behind the heart called the Vishnu Granthi. The one at the back of the head is in the base of the skull area, in the center back. Then there is one in that tender spot in the lower back where sometimes you might get back pain. It is a tender spot because there is a nerve center there. It is called the Brahma Granthi.

These three parts are a different energetic order. They are a little more physical. Think of them more as nerve centers and the associated electricity and magnetism, whereas the chakras are more etheric.

Then we have the Sushumna, which is like the spine of the chakras. It is like an astral tube or channel that moves through all of the chakras, and that needs to be cleared too. You have to meditate on the whole channel.

We also have some secondary spots that are very important. The solar plexus is sometimes considered the third chakra in diagrams, but it is not really. This is not the willpower. This is a vortex of cleansing, and you can actually move energy out of it. There is a spot there right at the bottom of where the ribs start. There is another spot about three inches below that, another stomach spot, which is also very important.

There are a lot of spots. These are the big ones, but if you have ever had acupuncture, you will know that anywhere you can put a needle is a little bit of a chakra.

There is also the center of the brain. One of my teachers calls it a brain crystal because apparently there is an actual crystal in the brain. It is right in the center of the head. You can feel it. There is a little chakra, a very significant chakra right there, that has to do with the frequency of your

body. Crystals have frequency, like a quartz watch has a frequency. That keeps the frequency of your body.

There is also one not where the crown is, but a little bit back, where a baby has a soft part of the skull. That is a chakra too. There is also the tailbone chakra at the very base of the spine. Sometimes people say that is the root chakra, but I feel it is the perineum area, actually.

There are other important chakras, like those in the palms of the hands and in the center of each fingertip. The tender spot between the thumb and the pointer finger is like a release valve. Another important one is on the inside of the ankle, on that soft spot underneath the ankle. In Chinese medicine, they call it the kidney point. If you meditate on it, you get this nice channel all the way down your leg.

You also have the spine itself. It goes through the granthis in the back. It is not the Sushumna, but it goes down the back. All of these are different aspects of our astral body.

We also have different qualities of energy. We have kundalini. Kundalini is a very etheric substance. Like blood or any of the fluids in the body, it is an energetic analog of those. It runs throughout the body and moves through tubes called nadis.

The Sushumna is like the big nadi. It is the biggest one. But the Sushumna also has two nadis that spiral around it and come out through the nostrils, called the Ida and Pingala. There are also little nadis everywhere. In your body, you have veins everywhere, big arteries and little veins. Kundalini flows throughout the body in a very etheric way.

Then we have a substance that feels very different. It is called amrita. Amrita means nectar, and you can especially feel it in the spine. It feels very thick. It has this very viscous energy. When you move it, it moves slowly. The kundalini can move very fast, but the amrita moves very slowly.

Beyond that, we have the aura, and the aura has nodes in it. Think of it mathematically, like there is a field with vortices or nodes where there are significant points. You can focus on these as well and bring your attention to them.

The aura itself expands very widely, and it has this toroidal structure. A toroid is a donut. A toroid, or something toroidal, is the thing you see in mathematical diagrams that looks like a donut shape. It is like a circle going in a circle.

If you get into a deep meditative state, you can actually see people's toroids. Seeing auras is very much a part of this practice. I would hope that all of us begin to see auras in some way because, when you are seeing an aura, what is really happening is that you are attuned to the subtle energy currents that are present.

When two auras overlap, they influence each other, just like two electric fields, magnetic fields, or electromagnetic fields influence each other. That influence can be registered as the perception of an aura. When somebody walks by me and I am meditating, I can feel, see, and hear their aura. It sounds like a little lightsaber. It moves through your brain, and when it moves through your brain, you can see it. But you do not see it with the eyes, despite the fact that it is a visual phenomenon.

If you go into light and open your field, you can see everybody walking with a cone on top of their heads. It is like a white cone. Everybody is wearing a hat, and it is the top part of the donut. It reaches out really far. If you see somebody's aura, it is like a twelve foot thing. It goes out the top of the head and very far.

All of that is the energy body. Each of these things can be felt.

AURA PERCEPTION AND ENERGETIC DEVELOPMENT

Some people notice differences in auras. They generally look the same to me. That just might be the degree to which I have sensitized myself to that aspect of the astral. My teacher says that, when he looks at somebody, he sees their chakras activating in different degrees and different ways. I can see, maybe feel, and intuit it. There are different degrees of development.

It would be fun to be able to see all of that, and I think it would be a sign of heightened sensitivity, but at the same time, it also might not be

necessary. What I concern myself with personally is keeping the energy active, flowing, and clear because it feels good. It feels right when my energy is clear.

People's auras do change. When somebody's heart is really open, you can feel that. Human beings are so intuitive. We all feel everything, I feel. It seems to be that everybody is aware of everything. The difference is that a lot of people cannot pick it out of the noise. Their minds are too noisy, so they cannot tell. A lot of people doubt themselves.

We are taught to doubt ourselves because everybody is wearing a little bit of a mask. When you confront somebody directly about what is clearly going on, it is a social faux pas. You are not supposed to do that.

In Sangha, in spiritual circles where people love each other and love themselves, you should confront people. You should say that you see what is happening. You should speak it into existence.

There is this tendency for people to metaphorically wear a shirt that says a word, and then everybody is not allowed to say anything about it. This is very much how people work. If you confront a lot of people, they will deny it. They will say that is not what they think. They might even be denying it to themselves.

We feel everything that is going on. It is good to be beautiful and completely transparent. If you are not so beautiful yet, be transparent and love yourself in the process of becoming more beautiful. We are all becoming more beautiful, if we are on the path.

Become more honorable. Become more honest. Become more loving. Become more integral. In the meantime, know that people sense what you are and who you are.

Before I start speaking, I try to get into a state and become beautiful inside. Then I speak from that because I cannot just speak from pretense and pretending. Everybody will know, even if it is not overt. We all know how people are.

We can feel the aura. We can perhaps see the aura. There are all kinds of astral things that you can see. There is a whole occult practice of magic where you can see beings, creatures, beams of light, and all different

aspects. There are all kinds of magic that you can get into. It can be useful on the path.

What I am specifically talking about is how to purify and clear your aura so you can make progress along the path to enlightenment. That includes feeling peace, love, intelligence, and all the beautiful faculties of a futuristic human being. They come from energy work.

What makes people change? We change because of our routines. We change because our energetic flows change. Routine leads to different energy flows. If you meditate on your energy, you will be a different flowing energy.

This is a very futuristic consideration. I think of some futuristic society where people are really concerned with the Sushumna. Your son is not doing so well. His Sushumna is a little blocked up. They do not say that in middle school. They say to just pass the test. Most of society is not aware of these subtleties. These are subtleties, but they are also foundational.

How do you become smarter? Activate your third eye. Slow down. Stop. Put the book down. Put the test down. Work on your third eye for a little bit. When your third eye is very active, your energy flow is such that you can think and see more deeply.

Some people wonder how Einstein did what he did, or how Tesla did what he did. They had energy flows that were really beautifully refined.

This whole practice centers on that. Routine fixes your energy flow. Mindfulness maintains and cultivates energy flow. Good karma determines your energy flow. If you are going to yell at somebody in a selfish way, your heart chakra shifts its energetic structure slightly, and you have to go and meditate that off.

You start to become aware of all the different karmic repercussions of all your actions. Then you have to do all this work in energetic practice to remedy anything you did wrong. When I say wrong, I mean anything that interfered with the energy flow that is beneficial, pleasurable, enjoyable, productive, and effective.

CHAKRA FUNCTIONS AND ENERGY FLOW

The root chakra is right underneath the body, in the perineum. There is a giant tube that goes right up into the sky and right down to the center of the Earth. That is also part of our astral body. You have a whole bunch of chakras higher up, above your head. I would usually call them nodes.

Underneath your body, you have a tube that goes to the center of the Earth. You can reach down and reach up, and all these currents will go back and forth. A bidirectional current will happen through your being. It will run through you like a river running over the little pebbles of your astral vortices.

The root chakra is pure power. Beginners are not really supposed to meditate on it because it can open up unpleasant things. It is like rocket fuel. Beginners do not play with rocket fuel. Rocket engineers play with rocket fuel. It needs to channel correctly.

A good way to access your pure power is through your navel center. It brings up the power naturally, and it channels it through the nozzle of the rocket, so to speak.

The second chakra is right on the genitals. There is something to do with pleasure there, but it also has to do with creativity, family, and safety. Creativity is definitely a big one there. You do not necessarily need to meditate on that one. It is generally recommended that you do not meditate on the lower two chakras. If you do, just do a little bit.

The navel center, however, is very important. That is your willpower.

The heart center's law is compassion, intuition, and knowledge. It is the knowledge you gain by becoming the other. I know you because I am you. I am you because my heart expanded to encompass both of us. That is the faculty of energetic knowledge.

The throat chakra is your voice. It is supposed to have to do with beauty as well. When you hear somebody whose voice does not project, they could probably meditate on their throat chakra. There is something there about speaking.

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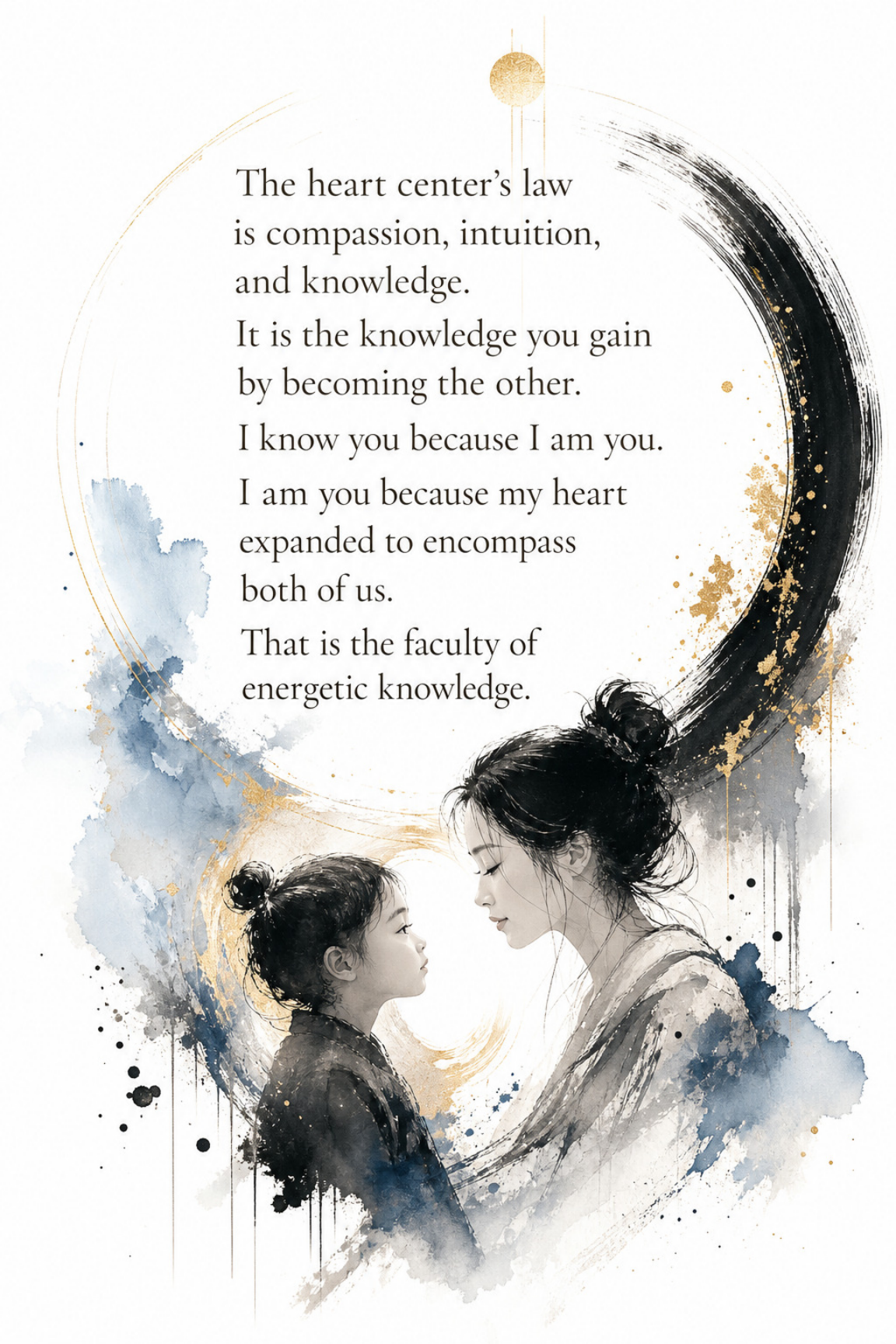

What matters most is that we have our own direct encounter with these so they become a self-evident truth, just like in mathematics. We want to know them for ourselves. I focus primarily on the heart, the navel, the third eye, and the crown. Those are the ones I personally focus on most. But one of my teachers is all into the throat and the second chakra. Those are her favorites, and we are very different.

The third eye is mindfulness, stillness, understanding, and perception. Notice I said understanding, not knowledge, which is more of a heart faculty to me.

The crown is self-transcendence. When you meditate on the crown, you feel one. It is the divine, rising above yourself. The spot on the back of the head, the Shiva Granthi, is related to the third eye and the crown.

The spot in the back of the heart is a wonderful place where you want a back rub if you are having a bad day. Somebody who loves you gives you a back rub there. That is a wonderful spot to meditate on for your heart. If you ever feel anxiety or anything, meditate on the heart, on Anahata, and on the Vishnu Granthi behind it.

The lower back Brahma Granthi is a very good thing to meditate on as well. It relates to the three lower chakras and has to do with power.

You can meditate on your Sushumna. Move the energy up and down. There is something called the microcosmic orbit, which goes around through the Sushumna, connects to the spine, and then goes around through the head. It makes a little circle.

When you meditate, use the light to soften and fluidify the density in the astral body, in the auric field. Use the light and use your will. Use your navel to will it.

Use the light to heat it up. You do not just take iron and hammer it. You heat iron up, and then you hammer it. The light is the heat.

Get into the light. Bring the light. Fill your whole body with light, move your energy, clear your heart, and make these considerations in your life.

When I do Tai Chi, I am moving all my chakras. When I walk, I am moving my chakras. It is also cardiovascular exercise. When I do math, it

is good for me to pay attention to my chakras. When I meditate, I meditate on my chakras. I also do that when I am sleeping a little bit.

Chakras, chakras, chakras, because that is a powerful astral body. A powerful energetic body makes us happy. It makes our lives feel beautiful subjectively. This is the center of the practice.

GUIDED ENERGETIC PRACTICE

One way to try to feel your qi, your kundalini, is to put your hands together and try to get the charge going. Feel the charge. When you do this, it is concentration.

You can actually feel it. It is like moving a balloon, squishing a balloon. The air wants to compress. The energy wants to compress. When you move out, there is a sort of suction. It pulls the energy in a different way. This is one of the easiest ways to feel the qi.

Now put your hands down. You can still feel the qi in your hands and fingertips. Activate your hands with your will. Move the energy there, activate the energy, and feel the charge there. Feel the hands and generate the charge. It is a muscle. It is a muscle of your will, of your energy.

Let the energy build. Let yourself become aware of the energetic side.

You can use your hands to activate your chakras. You can pull on your own heartstrings. Usually, I hook with my middle finger. You can feel it in the chest. If you want, you can always scratch, tap, or simply put your finger on your chest.

All of this work is benefited by the light. But opening the chakras opens the doors to the divine. They are doorways. Paradoxically, they help us get into the light.

Once you have activated them with your hand, you can stop. Feel the spot and use your internal will.

Meditate on the heart center for a bit. Explore the dimensions of your own energetic heart. You are learning to work with it, to awaken it, and to feel it.

Move to the navel center. Find a way to feel the spot energetically. You can channel energy through the various nadis that lead there. Move the energy down to the spot around the belly button area. You can move it forward from the back, or you can feel the node in front of it.

Once you feel this spot, work with it. When you really connect with these chakras, you will feel a state of mind shift. When you feel the navel center, you begin to feel disciplined. The navel center gives us command of the whole energetic structure. It is important to activate.

Now move to the root chakra, just a little bit. If you were sitting on the ground, right underneath your body is a center. There is a pelvic floor. You can flex it. That is the spot where it is flexed. You can feel the qi there. It is the very base, pure power. It is good not to neglect any. We just want to make sure we can feel them all.

Move to the throat chakra. Sometimes with a chakra, you are starting from the inside of the body and pushing forward. Sometimes we move up and down. You are pinpointing that energetic vortex.

Learn to use your intuitive apprehension of what these chakras mean. Become your own authority on the qualities that relate to them. Develop a subjective description.

Move to the third eye. Use the light if you feel you have access to it.

Meditate on the brain crystal in the center of the brain. You can feel your qi right in the center there. Take a moment and pinpoint that location. Notice the different quality when we shift our spatial focus to the proximity of a different center.

Move to the Shiva Granthi, farther back. We went from the third eye to the brain crystal, to the Shiva Granthi, right underneath the divot at the back of the skull.

The baby's soft spot is a little bit behind the crown. Try that one. This one has a nice feeling. Then move to the crown chakra, right on top of the head, the center of self-transcendence.

Move to the Vishnu Granthi behind the heart. This one is very comforting. It is a love tap from your own self.

Now play with the amrita. Start at the Vishnu Granthi and push the nectar energy down to the Brahma Granthi in the lower back. Feel the whole connection between the two, slowly moving the nectar down until you arrive at the sensitive spot in the lower back. Meditate there for a minute. You will feel the power in this one from a different perspective.

Return to the center of the back, the Vishnu Granthi. Feel the love, comfort, safety, and warmth.

It is a cosmic massage from God. It is the universe massaging us, renewing us. Meditation is not just sitting there. We are renewing our energy body until we become absorbed in our essence.

When we work on this energy, it is very pleasurable. It is possible to sit for an hour or two hours doing this, and then walk away revived, powerful, clear, and gentle. People will notice. You will notice most of all.

Pamper your energy. I like to say that. It is like pampering your energy.

PRANAYAMA AND CONSCIOUSNESS

Pranayama is a breathing technique, and it generates a charge. There is prana in the environment. It is an ambient environmental energy. When you breathe in different ways, with different nostrils, you generate a charge.

Sometimes, to get your charge up so that you can do a good chakra meditation, you can do pranayama. I was not taught that way, and I never practiced it. Sometimes you can just focus into the light. That is actually quite an advanced access point. If you cannot capture it and get the light, you can always do the pranayama breathing.

Consciousness descends into the chakras. The Sushumna goes into the base of the spine and gets coiled tightly in the root. Most people's roots are so tightly coiled that they never have the kundalini rise. Once we get our kundalini rising, then we have reached back up.

There is the soul and the spirit. Depending on which word you want to use for which thing, I like to think of the spirit as the thing, the astral body, that goes into the physical body and animates it.

It is a cosmic massage from God. It is the universe massaging us, renewing us. Meditation is not just sitting there. We are renewing our energy body until we become absorbed in our essence.



We animate the physical body with life, with the spirit. There is a mechanism there, and I do not like to talk unless I feel like I have direct experience of it. I do not know that much about that.

I know a little bit more about the soul, though. The soul is like the watcher. It is that to whom this is occurring, the Atman. When we become absorbed, we become absorbed in the unknown. We become absorbed in the substance of what we are.

That can watch the whole dynamic of energy and matter, of spirit and matter, which is happening. It is a physical thing. When does a fetus gain the spirit? How does all of that happen? The soul can watch, and I feel like I have more experience with that.

I am not even sure how people have experience with incarnating because they are doing it between lifetimes. They might know just because they are so aware of the structure and how the soul has bound itself to the body.

Another thing is that the heart is the center. While it recoils into the root, there is a sense that the heart is more where the soul connects. That is the center of your being.

You can feel that there is a recoil. There is something that happens in the root that binds us.

When you are fully enlightened, when somebody experiences moksha, they tend to become aware of exactly how all of this works. I am not fully enlightened yet. I would like to be. I am working toward it.

The soul is like the watcher.
It is that to whom this is occurring,
the Atman.

When we become absorbed, we
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GRATITUDE AND THANKFULNESS

MARCH 3, 2026



MEDITATION AS A WAY OF LIFE

Meditation is more than just the sitting part. What we do between meditations informs our meditation. When you enter a certain path, especially this path, all these different things are a part of meditation.

If you do not live with humility, you are not really a meditator. You may sit down and meditate, but it is humility that carries the meditation. If you do not live with love, if you do not live with mindfulness, if you do not do all the various things that happen between meditations, the practice is incomplete.

When we meditate, we become devoted to something that is more than just the duration of meditation that we do consistently. We build our energy. We get our power up in such a way that, throughout the rest of the day, we can do those things that not only reinforce meditation, but are also an expression of meditation.

It is important to be intuitive because then it is real. Otherwise, you are just mimicking a pattern that you saw, which may not be real. That is very central to the practice as well.

GRATITUDE AND SPIRITUAL EXPANSION

Gratitude and thankfulness are two distinct things, but they correlate. Think of gratitude as the center and thankfulness as an add-on.

To be grateful is to be in a state of non-resistance. It is also to be in a state of expansiveness and heart. When we are grateful for something, we are in communion with it. We count our blessings. We come to know our blessings by embodying them. We become aware of something that we can cherish in the moment. It brings us into the moment, and it brings us into a deeply spiritual state.

Ultimately, we feel gratitude for existence itself, for the substratum of all temporal transformations. That eternal side, which is the backdrop of

all change, time, and space, becomes a substrate from which we can draw gratitude and feel this fullness and happiness.

Gratitude is a choice and a practice. You build momentum in gratitude. It is good to sit down and literally practice gratitude. One thing that I do is constantly feel grateful. When I do this, I expand, look at the moment, and say yes. Thank you.

When you say yes, you expand. When you say no, you contract. The heart field will expand. Your heart chakra will expand when you say yes. When you resist, it is energetic retraction. Gratitude is a way for us to expand and expand and expand, to encompass more as a heart, as our heart energy field, and also to become aware of and live with our blessings.

One can have a great deal of blessings in life and be largely unaware of them. We may not acknowledge them, feel them, or inwardly be touched by them. In the practice of gratitude, we focus on the blessing.

Gratitude is a subtle, energetic occult practice. I am grateful for something, someone, or some condition. Gratitude can be for the substrate, but it can also be for a condition. Most people think of it as being grateful for a condition, and I think that is a good thing. Find the things that you can be grateful for now.

A key principle in gratitude is learning to go beyond entitlement. Entitlement blocks our ability to be grateful and thankful. When you feel that the very perception of color is a miracle, that you are alive and can see color, that is dimensionality upon the substratum of the true self, the nothingness, the eternal side. It is a miracle.

I sit down and see purple flowers. I look, become aware of the frequency of purple, and feel grateful for the fact that I am touching purple, embodying purple.

Gratitude is something we can practice, not every moment, but constantly throughout the day. As much as you can, focus on the sun, the cloud, the fact that you feel happy, that you love your family and they are healthy. A lot of times, we can look back and say there was a time in our lives when we did not have that, when we longed for that. The problem is

that we become very acquainted with our blessings, to the point where we take them for granted.

If you take things for granted, it is a lack of energetic vitality. It is laziness. You already got that, so you put it aside and focus on the next thing you want to get to or strive toward. But the practice of being in communion with the blessings takes a vitality of mind, a vitality that grows and stays with you. It is not exhausting. It is revitalizing because you are constantly feeling the blessing that you achieved or gained at some point.

It is important to be without entitlement. You also want to feel free of that thing without cultivating attachment. It is a very sophisticated practice, being grateful. I am grateful for this new job, but I am also detached.

Then you constantly flow into new states of gratitude. You may lose the job. You can be grateful that you do not have a job, that now you have time and space for a new job. Then you get a new job, and you are grateful for that job. It is about being in a state of flow.

Life is a challenge because we come into this world, we are born into these bodies, and we get all these blessings. But unless we flow through them without sticking to the transformations, we cause pain for ourselves. This is a part of Buddhism. Attachment causes suffering.

Gratitude, done in a really particular way, allows us to be with our blessings without attachment. You are in touch with all the beautiful things, but you are not fearful of losing them at the same time. This is an optimal state.

I am not saying this is easy. I am not saying I do this perfectly, because to do this perfectly is to enter into a state of enlightenment. How can you revel in form but be completely free of it? This is subtle yoga, esoteric yoga.

Bhakti has some key principles that are very evident in its practice. Gratitude is one of the centers of bhakti. A bhakti person feels gratitude constantly. There is momentum that has this constant, high-level energy of gratitude. Blessing, blessing, blessing, grateful, crying, thankful, constantly. This is a really excellent practice.

Gratitude, done in a really particular way, allows us to be with our blessings without attachment. You are in touch with all the beautiful things, but you are not fearful of losing them at the same time. This is an optimal state.



Why are you so grateful for the suitcases coming by on the conveyor belt? Because this moment of this trip, when I am about to pick up the suitcase, is so special. There is a sentimentality to it. It is very sweet. Gratitude has a kind of romance, sentimentality, and sweetness to it, and you can embrace that.

When you do this, it brings a joy and happiness within you that would have otherwise remained inert. A lot of people live a life where they feel empty. They are missing so many things, and they live with the things they want that they do not have. They feel an insufficiency and emptiness. But if you turn it around and ask what you are grateful for, you get in the habit of counting your blessings.

Gratitude is more than thinking of something in the head. Feel it in the heart. Really come to know and be with the blessing. If you do it right, it may bring tears to your eyes. If you do it right, your heart chakra will activate and get charged. If you do it right, your neighbors will ask why your eyes twinkle and why your light is so bright.

You will be generating, fundamentally, a state of blissfulness, a state of non-resistance.

When you sit down to meditate, meditate on gratitude. That is not to say you are thinking. It is to say you are merged into the moment. You feel abundant. Thinking is a very linear, fragmented approach to knowledge. You can feel the reverberation of something you are grateful for, an aspect of your life for which you are grateful, in your field without thinking about it.

This is where it gets into more of an occult practice. You want your field to reverberate with all the things that bless you because then they can all happen at once. They can happen while you are eating. You are just filled with love.

Gratitude is an essential practice. It is one of my favorite things. It has helped me move through difficult times. Without gratitude, it is easy to fall into depression, anxiety, or many of the things people experience. Gratitude is a remedy for these things. It is powerful medicine for many of the challenges of the human condition and the human psyche.

It is an energetic practice. Feel the heart chakra. Make the gratitude have an actual energetic repercussion and effect that is noticeable in your energy field. Your chakras should be brighter, more activated from gratitude.

THANKFULNESS AND RECOGNITION

Thankfulness is another aspect. Thankfulness is a beautiful way of being. What I mean by it is: thank everybody and everything. Thank you. I am not worthy, and yet I receive. Thank you.

I walk out to the car, and my car is sitting there. I have my own car. It works. It is not in the shop today. I am grateful. At the same time, I like to feel thankfulness for the car. I look at the car and say, thank you, car, for being here. I say thank you to the neighbor. I say thank you to the person who allowed me to drive in front of them.

Thankfulness is a very beautiful etiquette, a very spiritual form of etiquette that has an energetic effect as well. If I take you for granted, how does that feel to you? It does not feel like love. But if I feel the humility inside and thank you for being here, for your practice, for honoring these sessions, look how that changes me and how it changes you.

People really love to feel recognized and appreciated. What is more, it feels wonderful to recognize and appreciate others. When you have expectations of others, ignore them, and take them for granted, it hurts us inside.

Thankfulness is not only a beautiful etiquette, but an energetic practice that touches the heart in a similar way to gratitude. You can be thankful for your cup. Thank you, cute cup. Thank you, computer. Thank you, candle. I say thank you to my plants. Thank you, thank you, thank you, thank you, thank you.

This is a little different from gratitude, but it is similar. It opens up gratitude, but there is a sort of interpersonal dynamic that occurs, even if it is with an object, a cloud, or a sunbeam.

It is very bhakti. Bhakti is the yoga of love, the yoga of heart. You may have heard that it is the yoga of devotion, but essentially, what it is energetically is an orientation where you prioritize love and heart. What is included in love and heart? Gratitude, thankfulness, honoring others.

One thing you can do is make a gratitude list. Sit down and be grateful. You can do the same things every day. It can be five minutes, ten minutes, or fifteen. Go through your gratitude list and practice gratitude informally. Go around, feel grateful for things throughout the day, and be thankful. Take a moment to consider all the things you are grateful for. Journal about it. Get in touch with this, and then meditate on gratitude.

There is a feeling accompanied by gratitude, an energetic state. You can sit and bask in that state. You are just generating love and gratitude. When you are done, it is easy to feel grateful.

Sometimes we have a blockage to gratitude and thankfulness. There is something inside us that says no. I am not going to be grateful. I am not going to be thankful to this person. I do not like them. They bother me. They are actually a big problem to me.

But those are opportunities too. We ultimately do not want to be in a state of rejecting gratitude and rejecting thankfulness. These are paid-in-full states for us. We want to unravel the equation and discover the variables inside that are blocking us from truly embracing a state that is a blessing to our own lives and our own happiness.

Let us build a collective momentum around gratitude and thankfulness. How beautiful would it be if there were a full community of people who deeply practiced and understood these things? We would be so sweet together, and it would be powerful.

NONDUAL GRATITUDE

Entitlement and expectation are the blockages. When we say we wish we had this or wish we had that, it is a very courageous thing to feel grateful for being alive, and everything else can be an extra.

We would like to set the bar low, and then everything above becomes a blessing. If you go even below being alive, you are grateful for existence, for the part of ourselves that is eternal. This really does connect with the nondual philosophies of yoga.

If I become content and grateful for the unchanging, nondimensional point of existence, which is within all beings, then everything in life becomes a miracle and a blessing.

This is an aspiration. It takes courage to find that, but it is also an energetic transformation. You can be so blasted by the light of eternity that you just feel gratitude. It does not matter what is going on. You are so full with happiness.

It is always funny to me when we hear stories about people who lost money in the stock market, and their life becomes so unhappy. You should not be drawing happiness from superficial things as much, especially if you have your basic needs met. That gets into ego and expectation.

If it is daunting to start by saying you are grateful that you exist, you can start with warmer things. Be grateful for all the real blessings in your life. You do not have to be so courageous as to take it to a level that confronts you in a place where you may not be ready.

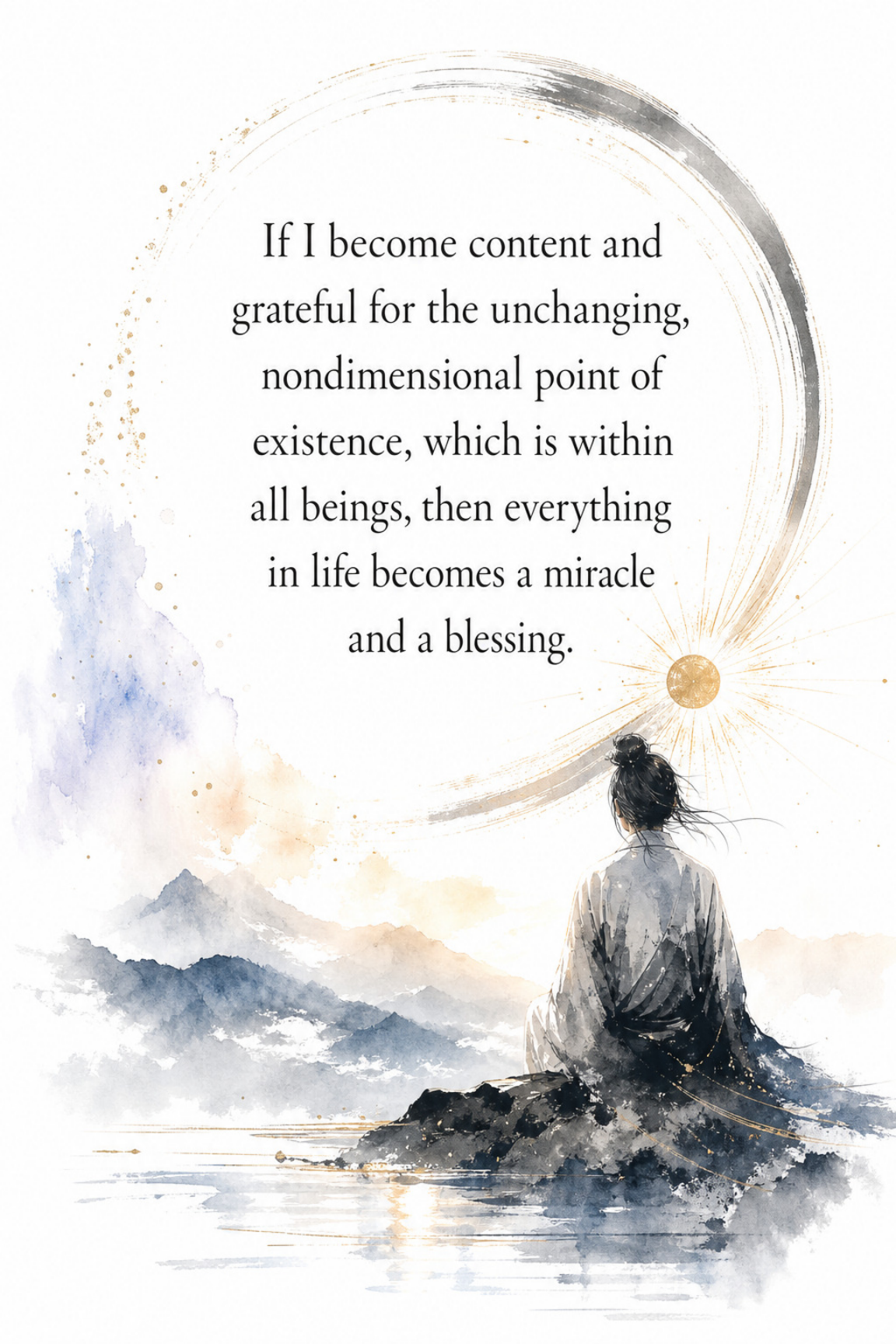
But we should always move toward greater gratitude because life is transient. We want to feel blessed all the time, especially when we have so much to be happy about.

MEDITATIVE CULTIVATION OF GRATITUDE

Meditate on gratitude. Exude gratitude. Try to find it. This is about self-mastery. How do we find it inside ourselves?

You can think of a few things, but ultimately, in meditation, we should not be thinking. You move into a state where you are just steeped in bliss. You feel so grateful to be here, so grateful to be meditating and sitting here. It is so beautiful. That is what meditation should feel like.

Then your mind just stops because you can feel that all your blessings are there. You do not have to think about them. You are merged with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them. You are them.

This is an occult practice that you can explore. First, you focus on it. You feel it. Then let it change you. That change is in the manifold of our topology, of our energy field. Our whole field changes, and it is reverberating differently.

You may wonder why you feel happy, and then remember your mother, or the work you are doing right now. You can feel that the gratitude is there with you. It has a kind of karmic momentum, very much a karmic momentum.

When you are feeling gratitude, connect it to the heart center. Feel the heart. So much to be grateful for. Reach out and touch the magic of the evening or the morning.

MEMORY, CHALLENGE, AND UNCONDITIONAL BLISS

You can be grateful for the past as well. If you have a really beautiful thing from your childhood, you can experience gratitude for the way that leaves an impression on you now. I am who I am now because of this wonderful thing from my childhood. You can feel gratitude for the journey as well. That is still in the now because it is remembered.

What is remembered is stored in the brain cells. It is stored in the field, or whatever the mechanism of memory is physically. Energetically, it is stored in the now. There is only the now, but the now has the residual of the past. You can feel gratitude for people from your childhood.

You can also, and this is a very wise approach, be grateful for the things you would normally not be grateful for. Be grateful for them as challenges to grow because sometimes the challenge helps us become freer.

Somebody does not like me. I could be ungrateful, or I could learn to find that part of myself that can switch and be grateful that they have shown me a way to become free of the attachment, or free of whatever it is that makes me feel incomplete because of it.

Challenges can offer an opportunity. You can feel gratitude for the challenge and then rise to it. It changes the relationship with the challenge when we look at it that way.

There is a principle in spirituality that, when things do not go our way, it helps us get deeper into ourselves. The acceptance of pain is actually the ending of the self. There is an opportunity to go deeper into spirit.

As a recognition of that principle, you can start to use it. My car is not working, or something happened. What does that mean? Now I can learn to feel less attached. I can be freer, stronger, and more blissful unconditionally. I get to practice unconditional blissfulness now.

When things are going great, you do not always get to practice those things. You can trust the universe, God, or whatever you want to call it, and say this is what you are ready to face right now. Thank you for this journey. It is unfolding, and I trust the intelligence behind this is beyond what I can comprehend personally.

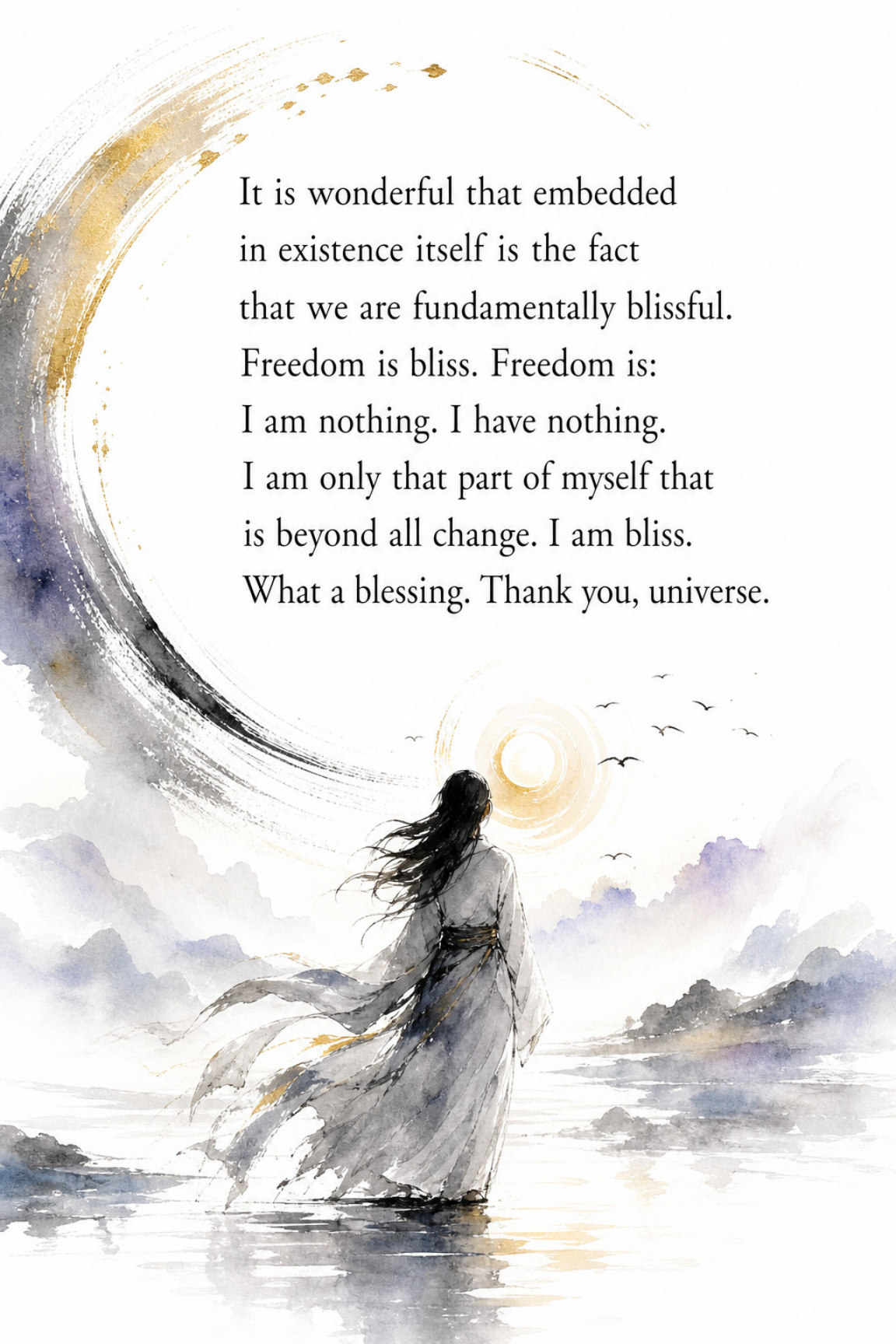
What is beautiful about this is that it changes the way you interact with challenges. You are going to use this to your advantage. The wise man or woman uses everything to their advantage.

It is wonderful that embedded in existence itself is the fact that we are fundamentally blissful. Freedom is bliss. Freedom is: I am nothing. I have nothing. I am only that part of myself that is beyond all change. I am bliss. What a blessing. Thank you, universe.

Because of that fundamental truth, we can use things to our advantage. That is not to say you should not advance your fortunes in the world. It is harder to feel grateful if you love a clean house and your house is not clean, so clean your house, and you will feel more gratitude.

It is a multidimensional approach. You do all of it. I want more gratitude in every way. I am going to get the things that I actually want, and I am going to use the things that I do not want to get what I want. I am going to lower my bar to eternity, to go into the deep, unchanging gratitude that can hold steady throughout all transient existence.

If we love heart, expansion, and blissfulness, we will learn to use all of those things. Make money. Advance your fortunes. Make beautiful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relationships. Clean your house. Do all those things too, absolutely.

That is the wise thing to do. That is an act of love. We should all have more of what our soul wants in form and expression. We should also accept what our soul does not get in each moment and use that.

Let us worship gratitude. Gratitude, thank you. I am grateful for gratitude.



KINDNESS

MARCH 10, 2026

MONTHLY PRACTICE AND COMMUNITY

The theme of this month is gratitude. That is the principle of the month. Go around and just go all out with gratitude. It is a constant blessing, blessing, blessing, blessing, grateful, grateful. It changes you.

In gratitude, we become aware. We expand our heart to become the blessing. We become aware of our blessings, and when we live with that, the heart chakra, anahata, actually opens and transforms, and we get this beautiful feeling of blissfulness. The things that we are grateful for are recognized and appreciated.

Gratitude is a very core principle of bhakti. Bhakti yoga, the yoga of love, the spiritual path of love, has gratitude as one of its key principles. Mindfulness is a little more intrinsic to Zen, although it also applies to every spiritual practice.

Part of what we are doing here as sangha is meditating every day. Fifteen minutes a day is quite minimal. This is a challenge for everybody, but it is very important. Why do we meditate every day? If we do not meditate every day, we get lost in the currents of the past. We walk around with a residue of the past. What matters in our life is that we meet life with clarity, with an accurateness about what we are here to do, and meditation provides us with that. It is something you have to do consistently to realize what you are missing out on.

It is like somebody who never exercises. You may be too busy or too lazy to exercise, but one of the things consistent meditation does is change who we are in very fundamental ways. It is a very practical investment of time.

Fifteen minutes is minuscule. It is like saying you do not have five minutes to brush your teeth every day. That is your call, but if you do not brush your teeth every day, you are going to face issues. Meditation is a universal practice. It is relevant to every human being because we gain an accumulation of the past, and it obscures the present.

We all have this reservoir of absolute ecstasy and bliss within us that remains largely untapped without meditation. Even when you have been meditating for twenty years, you realize you could go that much further into knowledge and wisdom and love and power.

Another element of the practice is a formal mindfulness activity. Do something in which you can develop mastery. I am giving everybody permission to indulge in what you love to do in such a way that you get better and better and better. Say the guitar has been sitting there for three years, and it is all dusty, and you have been meaning to play it. This is the month for you to pick up the guitar, practice your scales, and develop mastery.

It has to be something that is very playful for you. Do it just for the pure joy of doing it. Do not think of the results. It should also be something in which you can develop a degree of refinement. Do not just play the same song every time. Learn. Try to become a connoisseur of that art, whatever that might be.

For me, that looks like doing mathematics. Math is a pure contemplation. It does not seem very practical, although it is very practical because it structures the mind. I do math, and then I go and meet the world, and I am very productive because I have a very crystal-like mind. If you paint for fifteen minutes, you go into the world and your mind is structured with all the geometry in the painting, or the colors. Maybe you are doing it with a lot of feeling, so you get in touch with your heart and flow state, and then everything is more beautiful. That is a perfect example of a dharmic practice.

The whole idea is that every month you add something to your routine until you have a three or four-hour routine that makes you a very powerful energy field. If you have not been meditating for fifteen minutes a day, that is the very first one.

THE NATURE OF KINDNESS

Kindness is another one of the most important bhakti principles. Gratitude and kindness build out a collection of principles that are heart-centered and love-centered. Kindness is not that simple. There is a lot of nuance to it, and it is actually quite an esoteric topic. What is kindness? How can you practice it? How can you grow in kindness?

In kindness, we experience an enormous goodwill for another. We care about their well-being. There is kindness, and there are acts of kindness. We may take action on that and do something for somebody.

A key mechanism at play in kindness is empathy. We make others happy, and we become happy. There is a joy in kindness. It is not just giving something away. It is creating abundance of energy, of love.

When you make another happy and experience happiness yourself, there is an empathic recurrence that also changes you energetically. Your heart expands. You stop living in the shell of separativity, of that selfhood.

To live a life constantly attending to yourself, me first and everybody second, is actually a morbid state. We do not generate much joy out of that. Giving, on the other hand, is a very joyful experience, and it changes us inwardly.

You may go and be kind and heal something that you have been carrying for a decade. You may be kind and walk around on air, having a beautiful feeling for days or weeks afterward, or even just for a minute, until you are unkind. The karma of kindness has, a lot of times, instantaneous repercussions. You might be mean for a second, then feel selfish. That feeling is not very enjoyable.

But how does one really get into kindness? It is one thing to say, be kind. You can always engage in kindness and do kind things, but you may not feel, deep in your heart, moved by it. You may feed the homeless and feel egotistic, or feel that you do not care, that you are just going through the motions.

There is a deeper transformation of consciousness involved. It is not just: Did you do it? It is: How did you feel? Did you genuinely feel compassion? Did you genuinely feel goodwill? Did you see the other's spirit and merge with them through knowledge, the knowledge of knowing the other by becoming the other?

Another way to define kindness is to say that I am the totality. I am the plant. I am the neighbor. I am the car. I am the rock. I am acting not on behalf of myself, but on behalf of the totality.

It is a very different orientation. Most people ask what they are going to do. But in an enlightened state of consciousness, we do the righteous thing, the right thing, the dharmic thing. That is not a matter of personal agenda. It is a matter of clearly seeing what is in service to the whole. It is a very honorable orientation.

To act on behalf of the whole, as the whole, the totality, as the totality, is very much a part of kindness.

In kindness, we have to feel an abundance within. The more you feel that you need nothing from another, the easier it is to be kind.

I am so full on my own ecstasy, on my own blissfulness, on the light within. I am just divine. I am godliness. I am so full. How could I exploit another? I do not want anything from another. I am full. I want for another. I want them to find the absolute riches of spirituality and meditation and love within themselves.

When we all become a source of the divine, it is easier to be kind. We no longer look upon another with exploitative intent because we are not trying to fill an emptiness.

INTEGRITY, FREEDOM, AND COMPLEMENTARITY

Another part of our fullness is to live in integrity. Our actions are not about what we get. They are principled. I do things because that is the way I respond to the circumstances.

Circumstances may come. I will always act with the constant of my integrity. I do what is right. It may benefit me. It may not benefit me. But

it will always benefit my integrity. I get to live in the constant of integrity, and there is peace in that. There is a dignity in that.

When we live in integrity and we live in our blissfulness, our being, those are two constants. Being is a constant, a constant of eternity, the background. Integrity is a constant, kind of like calculus. It is the constant of change.

One of the things we learn about in calculus is rates of change. Imagine the rate of change is defined. How does destiny unfold in that consistency? That is defined not by what things are, but by how they transform, how they transmute. That is integrity through the mathematical lens. It is not just a mathematical lens, but a very accurate description of it. There is a set of rules by which we meet the myriad of circumstances. It is the finite meeting the infinite.

Meditation helps us connect with that blissfulness. Integrity is something you can contemplate. What is your integrity? Then actions become spontaneous.

The heart says this is the right thing to do. This is how we can follow righteous action. Listen to your heart. What does the heart say to do?

If you get really good at it, if you meditate on your heart enough, you can feel your heart, and your heart will say no, do not do that. It may be something quite mundane, like red bell peppers versus green bell peppers. The heart knows which one on which day.

There is an intuition in the heart. The heart is a knower beyond the fragmented conditioning of the mind, of the intellect. In kindness, we act with a spontaneity that is really heart-directed. The heart always asks who is involved and what it can do for the totality. That is the way the heart thinks. The heart knows. It does not say me first. The heart does what feels right, and what feels right is always concerned with everybody's well-being.

Another thing about kindness is that we get into a state where we are giving everything away. Giving may seem like a strange way to gain happiness. But when we give, especially the things we are attached to, something changes. Give away your pride. Do not be the best. Let

somebody else be the best. Do not be self-important. Give away your jacket to the homeless person.

It is so sweet. It is a really beautiful thing to give things away. Something will come. It will come back to you. When we give things away, we are telling our subconscious that we are godliness, because we are the essence of the universe. Why would you give something away if it was you? You are saying: I am not this. I am not that. I need nothing.

One thing that happens in kindness is that we develop freedom. We get to be who we want to be.

What is an impediment to freedom? When we want something from another, it is difficult to be true to ourselves. Have you ever felt yourself biting your tongue because you want somebody to think of you some way, or you do not want them to know who you really are?

But when you are in so much kindness that you do not care what anybody thinks, you are suddenly free. I care for people, but I do not care what anybody thinks. I can be quirky. I can be eccentric. I can be myself. That is priceless, to be yourself.

Kindness is quite advantageous because it opens freedom. We become more free.

If you have ever practiced art in its variety of forms, painting is an archetypal example, art is about self-honesty. You have to get onstage, whatever stage you are on, and express yourself honestly. Kindness helps you do that.

If you are deeply kind, you can just be yourself. If I am kind, I do not want anything from the audience. I am not going to exploit them. If they do not like me, I do not want them to be there. I do not want to pretend and trick them into being there by tricking them into thinking I am something I am not. That is a trick. That is not nice. It is not very kind.

You want to be a great artist? Kindness is a part of that. How far can you take it? How far can you just be? This is who I am. Love me or hate me, take it or leave it, this is what I am going to be.

It takes kindness to do that, not just courage. Courage can be forced. Kindness does not feel forced. The whole idea is to allow people to act in

their own freedom.

Kindness holds people in freedom. It says: Act in your freedom. What brings us together is our complementary intrinsic natures, not manipulation, subversion, or force.

In kindness, we get what we need because we find the people who are meant to be working with us. You may be interested in a lovely woman or a lovely man. Complementary natures bring you together, not manipulation.

This happens in business. A great business says, here are my beautiful products and services; come and buy them, or do not buy them. It is not forcing anybody. You stand in spiritual independence, in freedom.

My spiritual independence allows everybody to stand in their freedom and act of their own volition. That is a kind orientation. What brings people together? The fact that it is obvious they should be together. This business offers that service. I am looking for that service. Perfect. This man or woman wants these experiences. This woman or man wants these experiences, and they are complementary. Good. Complementary natures. This teacher, this student, this tree, and this bush.

The plant kingdom is very good at this because the plant kingdom is in a complete state of integrity and acceptance. If a tree gets something cut off, it grows it back. If a tree has something obstructed, it grows around it. It finds the light. It is good to notice the principle applied in the plant kingdom.

MEDITATION, CLARITY, AND HEALING

The meditation that we do here is centered on Shakti. Jyoti is another name for it. It means brightness in Sanskrit. Shakti is the essential substance of the universe.

The whole universe exists in the subjective point of consciousness. I am a dreamer. The universe is in my dream. All the laws of physics, all the galaxies, cannot exist without the witness to behold them.

That transdimensional point of awareness is the dreamer, and the fabric of the dreamer is light. You can have a direct encounter with this

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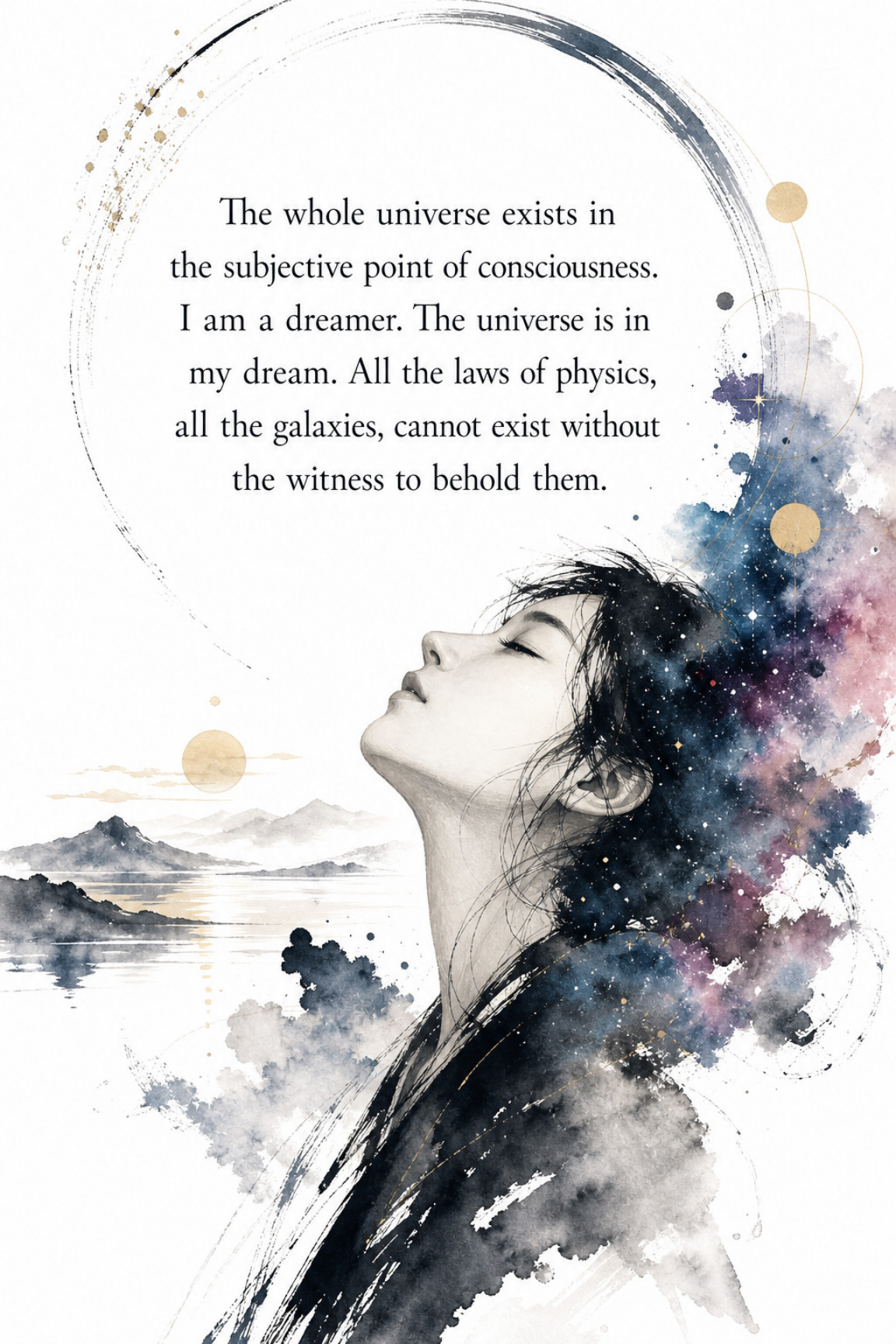


light in meditation. We go into the source, the substratum of our own being, and dissolve, like a metal statue dissolving back into metal.

It renews us and purifies us, and we become quite ecstatic because, uneclipsed by form, the formless substrate is ecstatic by its very nature. That ecstasy, that blissfulness, that shanti, is an expression of merging into the light, making contact with the light.

Meditation and absorption in the light help us experience kindness. If you are good at meditation to the point where you can just go into the light, that is very special. To spend fifteen minutes a day in light, what could that do for you?

Kindness is a very mature spiritual orientation. You may be young, older, or in between, but it is a very mature state. It erases the center of self so that you can act as and with the totality.

In order to act on kindness, there has to be clarity so that you know what to do. Kindness requires that we are aware of the needs of the other, and that we are aware of the response that is necessary.

Without clarity, without stillness in the mind through which we can see clearly, we cannot see. In a still pond, we can see to the bottom if there are no ripples, sand, or mud. That clarity allows us to see through.

When the mind becomes very still, it allows us to see. The apprehension of truth is a part of kindness. It allows kindness to act clearly. Otherwise, we act in fragmentation. We may not be able to love the person we love because we cannot see what they need.

You have to see beyond the self and see the other as they are, beyond words, beyond interpretation. Truth is the seeing of what is. It is the suchness. It is the capacity to know something in the moment, not from conditioning or accumulation or idea, but through perception.

If you suffer from anxiety, depression, fear of public speaking, or all kinds of things, kindness is a remedy for pathological human psychological conditions. It is very much a remedy because it opens the heart and you become simple again.

Those pathologies are complexities imposed upon your beautiful perfection. They are not really intrinsic to who you are. They are

perturbations on the surface of perfection, little knots, little obscurations. Kindness undoes those. It undoes the knots. It purifies you because you are washing yourself of self in kindness, so that you reveal the Self with a big S.

Kindness produces an energetic transformation of the kundalini. The way we are is not just in the brain cells. It is in the body. It is in the energy field. It is in the aura. It is in the paradigm, and it is in the brain cells. It is all connected.

Most of these things are rooted in the heart. When the heart feels really full, and you are buzzing with warmth and fullness, you do not have anxiety. Kindness is this feeling of being at home in yourself. When you are so at home in yourself, it is a remedy for many of the psychological issues that people face.

There is the egoic confidence of somebody who thinks they are so great. They love everybody to give them attention, and it is actually not very healthy. That comes from believing that I am great, I am confident, I know what I am doing is good enough, I have refined myself, and I am going to stand up onstage and take. That is confidence in one way.

Another kind of confidence is simply this: I do not need anything. I want the best for everybody. I am who I am. I love myself as I am. I love you as you are. Why would I be nervous?

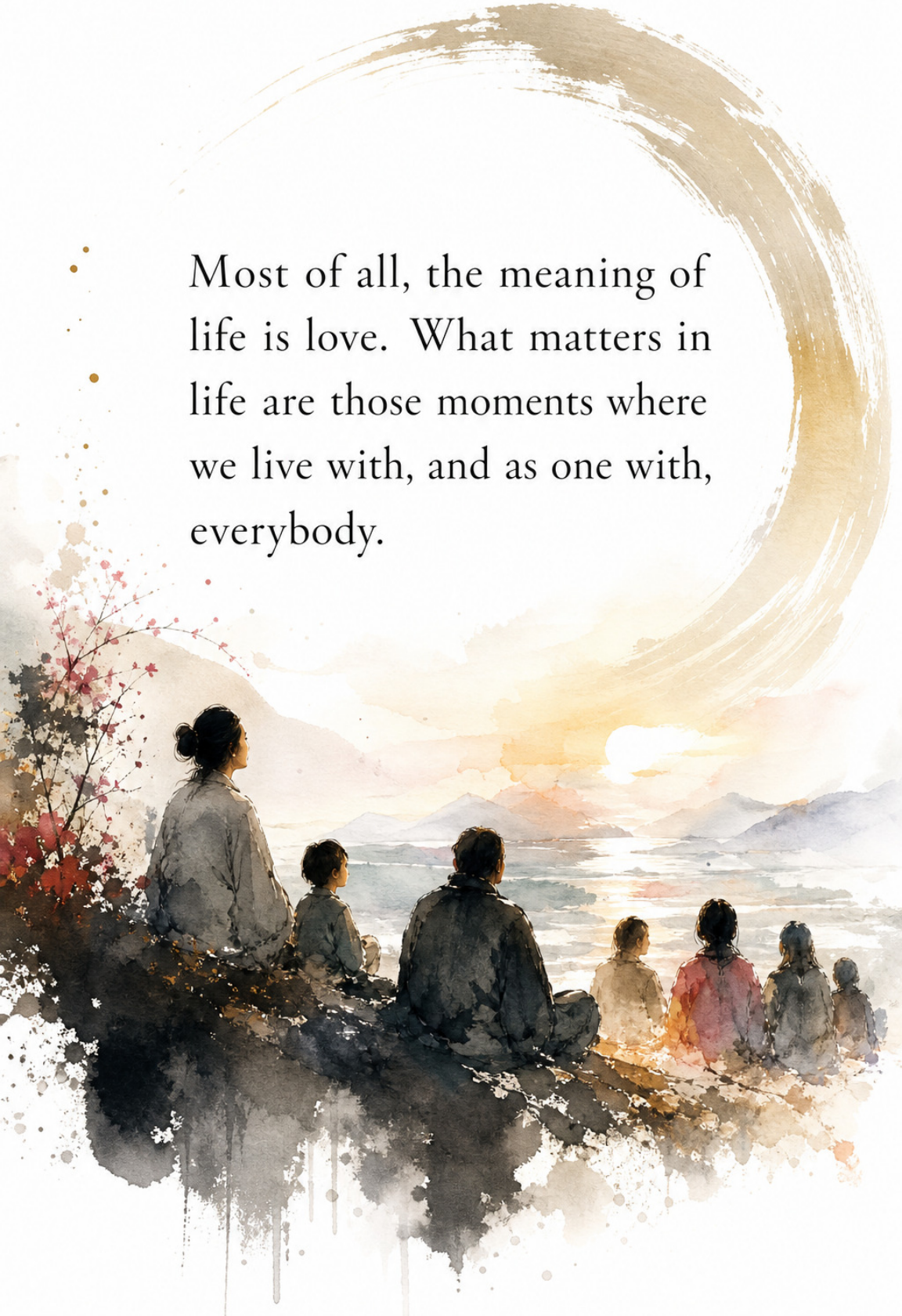
Why do we care what people think? Why do we want somebody to feel a certain way? We can be very kind in so many ways, and there may still be a little part that can be attended to.

Most of all, the meaning of life is love. What matters in life are those moments where we live with, and as one with, everybody.

MEDITATION IN LIGHT

The light and the heart go together. In gazing, gaze softly. It is not staring. It is not looking at the physical. We are expanding and watching everything at once.

Most of all, the meaning of life is love. What matters in life are those moments where we live with, and as one with, everybody.



When we do this, we allow everything to dissolve. Physicality is collapsed into a state of actuality, denseness. When we let go of it, it becomes fluid again. That fluidity reveals a brightness everywhere. Everything is made of light.

Light is everywhere, and you can see that. You can go into light with your eyes closed, too, but gazing is a very powerful way to invoke the light.

Look at everything at once. Be patient. It accumulates. It could happen instantaneously, but it can also take a few minutes to accumulate.

When you start to see a white mistiness, or colors, or any sort of visual perturbation, let it brighten. Let the brightness, the luminosity, open and wash through you and purify you. Stay centered in your heart while you do this.

Bring your attention very broadly to the periphery of your vision. It is not up to us. It is up to the light. You are allowing yourself to soften your whole habitual hold on the universe. You can play with your vision. Let it blur ever so slightly.

Another thing you can do is try to feel that you are holographic. Let your body become transparent. It is a gentleness and dissolution that allows the light to emerge.

Some of the ways that we hold ourselves in a rigid manner, let those soften. Let it all melt. Make sure to reach out with your field. It is easier to access the light when you feel expansive. Let your heart expand. Let your head expand. Become aware of the whole space without exclusion. Look at everything at once.

You can very subtly invoke that luminosity in the body. It is a little subtle pressure on the light. Unlock it, just very gently. It builds. It accumulates. You gain a kind of divine momentum, an absorption. Give your attention to the luminosity. Feel the luminosity.

Bring a subtle attention to your third eye. It helps you invoke the light, the magnetism there. Make sure you are aware of the periphery of your vision.

Bring attention to the heart center. Reach out and feel awareness. Feel the great moment and the great expanse of the universe, and your union

with that expanse.

THE EMANATION OF KINDNESS

These states, you emanate them. Whether or not you are being kind, people feel that this is a kind person. They feel that this is a grateful person. There is a frequency and energy that comes from it.

Kindness is free. It is available all the time. We can always independently access kindness. Certain things are free. Silence is free. How much does it cost to access these most valuable things in life? Silence, kindness. It is completely within your own command.

You can be in a difficult situation, and kindness can be your shield. It can be your support.

Practice kindness. Try it for a week. Go all out. Get weird with it. Be kind to that little blade of grass growing out of the sidewalk. Explore it. Write about it. Listen to the people in your life. Perform acts of kindness.

You are a steward of the field. Act on behalf of the totality, as the totality.


TRUTH
MARCH 17, 2026

THE SPIRITUALITY OF DISCIPLINE

There is a spirituality to discipline. There is also a spirituality to flow. You can actually do both. When we are together, flow does not actually work, because we would all be here at different times and we would not be able to meet together. That is just the nature of group meetings, so discipline and punctuality are apropos for this situation.

THE NATURE OF TRUTH

What is truth? This is something that our world is greatly confused on. It is absolutely paramount to not only spiritual life, but happiness and harmony. It is also highly relevant to mathematics and physics.

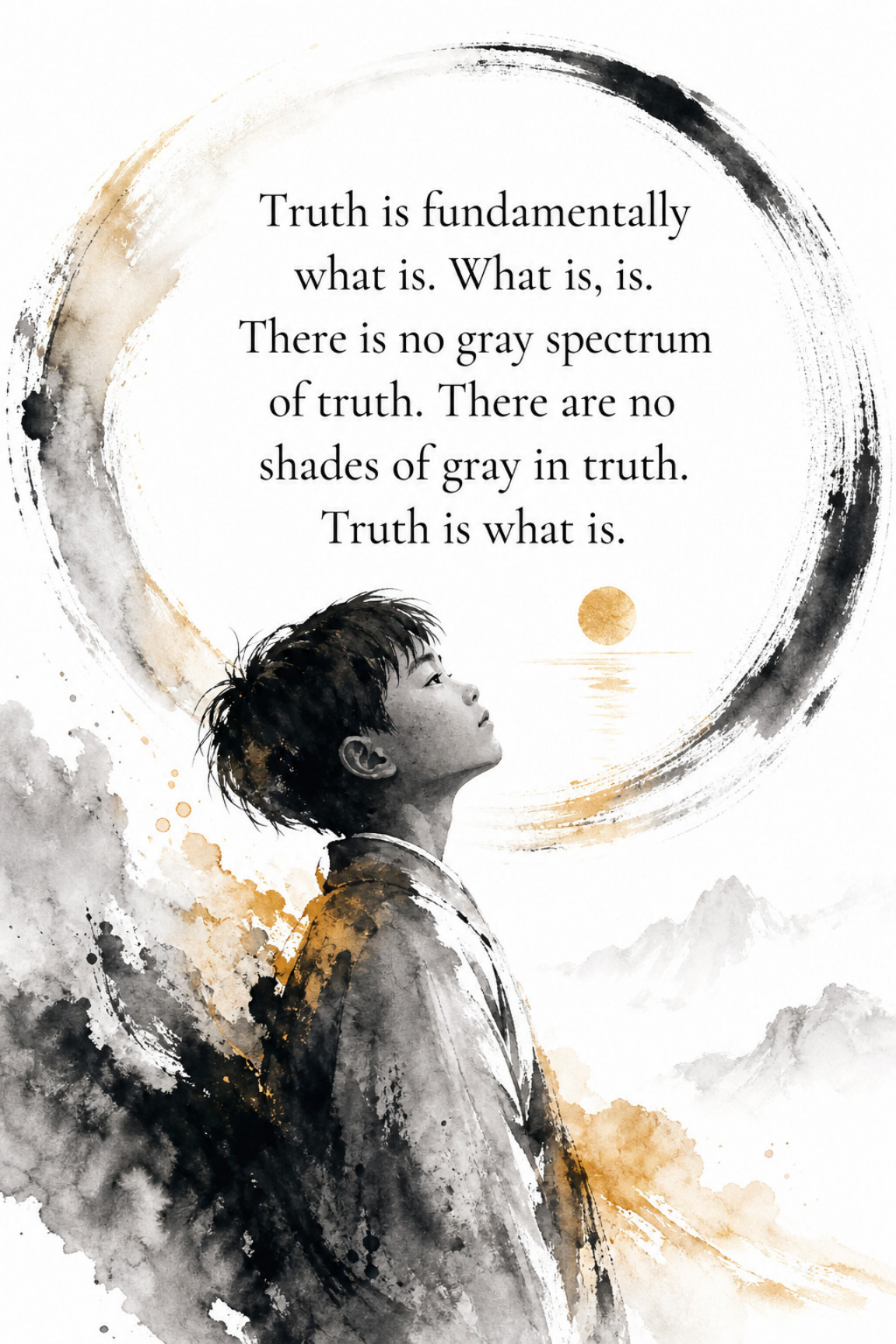
Truth is fundamentally what is. What is, is. There is no gray spectrum of truth. There are no shades of gray in truth. Truth is what is.

Opinions are not truth. Is vanilla better than chocolate? Neither is better. Vanilla is perhaps gentle. Maybe that is an objective truth to vanilla. Chocolate is perhaps rich and seductive and heart-opening because of the cacao. Things have certain qualities. A lot of times, we cannot put the truth into words. Chocolate is what it is. The is-ness of chocolate is beyond words. Words can allude to the truth.

Truth is something that oftentimes takes courage. One of the most potent places to explore truth is within ourselves. Am I a jerk? Am I a jerk in these situations? Can I look and say, okay, wow, I really can be a jerk at times? Or am I really smart in this way?

Truth is not false humility. You see what you are. Are you brilliant, or are you not? Are you nice, or are you not? What are you? Truth is an ability to look at yourself without judgment, without pushing it away, and it is hard to do. Can I sit and look at myself?

When I first started working with my teacher, he just flooded truth at me, and it was kind of intense. I think most of it was true. I do not know if everything was true, but I was really listening. He said, “Adam, you are like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this. There is a bad thing about you." I looked for myself and said, okay, maybe he is right. And I changed it.

Think of a doctor who knows the truth and a doctor who does not know the truth. A doctor who knows the truth does a test, does a scan, and can see something. Because they know the truth, they can do something about it. The truth empowers us. A doctor who waves his hands around and does not know what is going on is just giving you false hope. But a doctor who knows the truth can do something about it.

When we look at ourselves and say, wow, there is an element of selfishness within me, and that is actually causing my heart chakra to get smaller or my relationships to be in this abrasive manner, I can do something about that. The truth does not mean that is what we are forever. That just means that is what we are right now. That is one kind of truth.

LOGIC, RELIGION, AND SPIRITUAL KNOWLEDGE

Then there is the truth of logic. A lot of times, people phrase language in like and dislike and opinions. It is very important to be precise with language. If this, then that is usually a true statement. If you yell at the neighbors, they are less likely to be cooperative with you. These if-then statements hold a lot of truth because they tend to be. Even notice the phrase tend to be. I hesitate to speak in absolutes because I always love the truth.

Truth is Vulcan. If anybody is a Star Trek fan, Vulcans cannot lie. They love the truth.

A lot of times, truth can bring us together. We have one religion and another religion, and they clash. They go to war, and they kill each other. Why? Because they both think that their dogma is the truth.

This is an interesting thing about religion. Real religion is based on truth. Commercialized religion, the religion that allows us to sit in a comfortable illusion, is not based on truth. It might be very confronting to people to talk about religion this way, but the heart of religion, real

religion, is founded on truth. There is some ontological, existential fact at the heart of all religions through which they coincide.

When things are opinions, judgments, likes, and dislikes, there is discord. But when we find what is, there is always consistency. The rock is on the side of the road. There is a tree over there. This chemical process happens this way. This mathematical equation happens this way. These are all facts.

In facts, we come together, and there is harmony in that. It is differing opinions, likes, and dislikes that separate societies and religions and divide us. War and the potential for harmony in the world are greatly predicated upon the capacity for a society to apprehend truth. This is why it is really profound and important.

What is belief? Belief is not truth. Belief is illusion. I believe that there is something that I do not know. That is not truth. I see that there is something real. Perhaps I have a meditative experience where I experience gold light. That is truth. It is there. I saw it. It is a part of me. Maybe other people are not seeing it, but there is truth there.

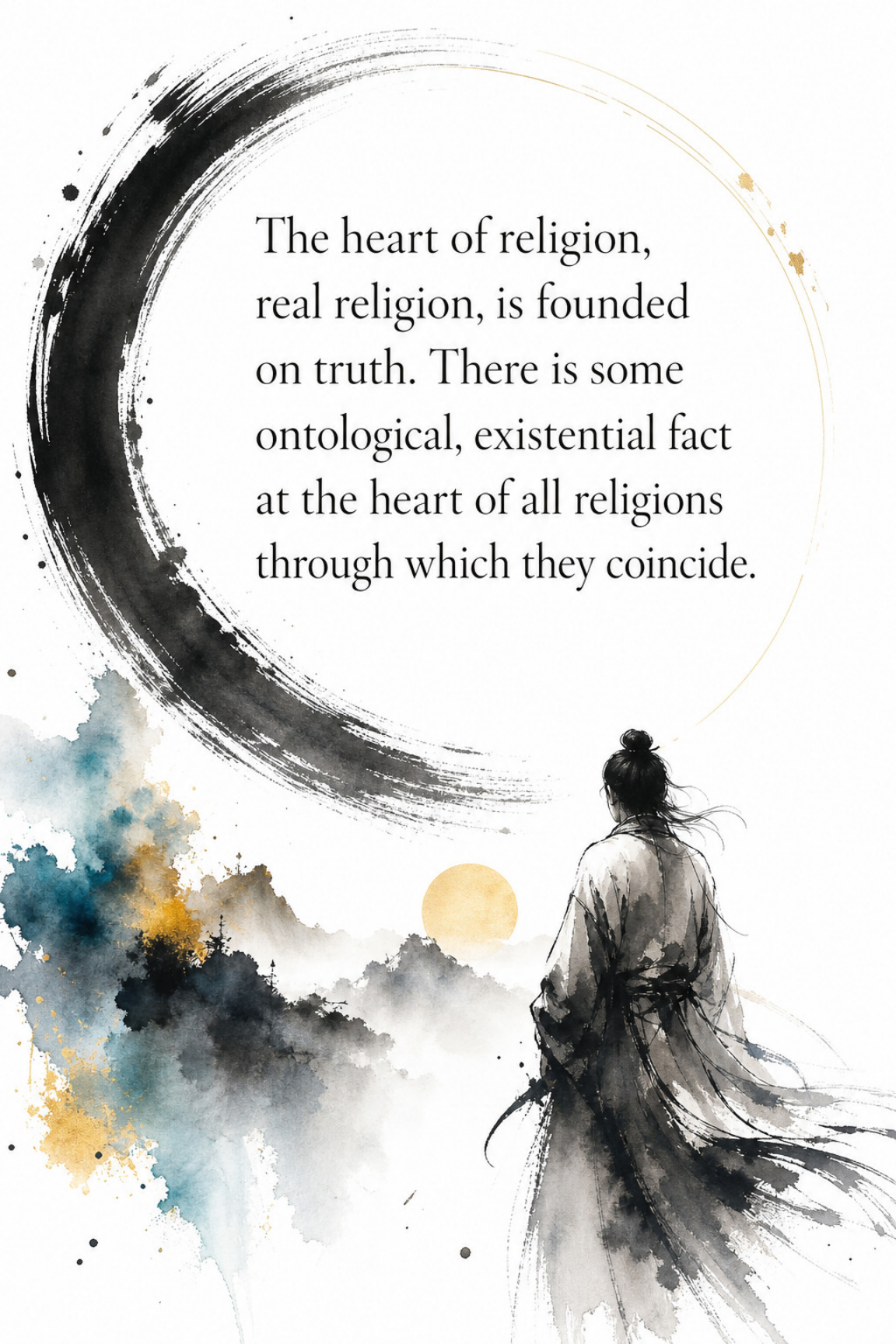
Truth is essentially knowledge. Knowledge is truth. Illusion is belief. Osho says, "I do not believe. I know. I have no need to believe." Do you believe in the moon? Do you believe in the sun? I believe there is a moon up there? No, I see there is a moon up there.

Religion, a lot of times, is centered on belief versus knowledge. But real spiritual practice has nothing to do with belief.

There is a word, faith. This is to protect one thing about belief that is important, but it is not really belief in the way I just used it. Faith is the willingness to try. I have faith that if I start a business, it can succeed; therefore, I start a business. I have faith that there is a God. I do not feel I am connected with God, but I am going to avail myself of that possibility. That is not believing blindly, which is a sense of false security.

Most people do not even think there is such a thing as truth. There are no shades of gray. There is truth. There is or there is not, and the rest are opinions.

The heart of religion, real religion, is founded on truth. There is some ontological, existential fact at the heart of all religions through which they coincide.



When things are opinions,
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But an opinion is also truth in a way. My opinion is that vanilla is better than chocolate, or chocolate is better than vanilla. That is an actuality in my predilection system. That is the truth, too. Jacob likes physics. Fact. We are not saying physics is better than math or physics is better than ballet. We are just saying that is a fact. Jacob really likes it.

MATHEMATICAL TRUTH

Mathematics is pure truth. Mathematics is pure, coherent, consistent logical systems of truth, structures of dimensionality, eternal truths that we discover.

The Goldberg polyhedron requires exactly twelve pentagons inside of a sphere to make these hexagons go spherical. Hexagons are flat, but when we insert twelve pentagons, they close in. They can be tiny little pentagons, and they close in and make a sphere.

That is an existential truth revealed in mathematics. Twelve. Nobody can deny that. There is an actual equation that governs the reason for it. These points contribute spherical curvature. Each pentagon does one-twelfth of the curvature needed to produce a sphere. You can see that mathematically.


SANSKRIT
MARCH 24, 2026

CLEANSING

Sage is very important. Mathematically speaking, the material of sage permeates the field because it permeates space, and it has a particular intrinsic property. Everything has a property. A blueberry and a strawberry have different intelligence, different innate, intrinsic properties that they bring into the field of subjective experience.

Sage has a very powerful property that is similar to selenite, the crystal. It purges. It purifies. It is almost like bleach, but spiritual bleach. It clears things.

You could really fall in love with burning sage. The scent of it brings a quality of Pavlovian conditioning. Whenever I smell it, it reminds me of when I began meditating formally. You can sage yourself and your space. You can take a little leaf. That is enough if you are sensitive to smoke.

LANGUAGE AND SPIRITUAL UNDERSTANDING

Sanskrit is one of the most robust languages for enlightenment. It is a powerful language because it provides a robust lexicon for describing certain dimensions and aspects of enlightenment as practice and ontology.

I use the word ontology a lot. I think it is an important word for everybody to know. It is the philosophy of the study of being. Existential is a similar word for ontological. There is an ontology to enlightenment. What is consciousness? What is ultimate truth? What is existence? What is matter? What is energy? Sanskrit provides an incredible lexicon, a collection of words, to reference these subtle, esoteric concepts that English does not have, and most languages do not have, because a language is a reflection of the culture that uses it.

If you are an Eskimo, apparently you have many words for snow. If you are an ancient Greek, you have many words for love. It is always a reflection of the values and the focus of a particular culture. Sanskrit

comes from an ancient Indian culture that was extremely advanced spiritually and centered on enlightenment.

There are perhaps ten or thirty words that you really have to know. Not just know, but contemplate. Try to find your own personal semantic reference point for the meaning of those words.

Here is a word, but is there an experience for it? The Eskimo may say there are ten different kinds of snow: that kind of snow, that powdery snow, that old snow, and that icy snow. They have life experience with it. Sometimes, when we propose a Sanskrit word, there is not yet an experiential semantic reference point to genuinely use that word. But when you have the word, it sometimes provides you with an insight into your meditation. You realize that you did experience that thing, or that there is that aspect of your life.

Words empower us. We live by the language that we speak. The metaphors we use empower us. Positive language versus negative language. Krishnamurti is an interesting example. A lot of times, he did not like to say the word *I*, so he would say *the speaker*. He had this way of speaking where he did not even like to be separate or an entity, and he was living in enlightenment that way.

CONCEPTS OF SELF AND MANIFESTATION

Atman is the soul. It is the individuality, the essence of individuality. It has a slightly different connotation than soul. Think of it as the coalescence of the universe into an individual entity, but in the most essential form. When you go into meditation and experience the gold light of meditation, you are actually merging in a depth of essentiality that is an expression of the Atman.

Ahamkara is the created self. The soul exists in an eternal state. Think of it as the potentiality. But the ahamkara is the self that evolves through time. It is your evolving, created manifestation of self. I believe what it actually means is *I created*. It literally means created self.

The ahamkara is changing from day to day. However, it has a great deal of momentum involved. A sport you played when you were twelve years old has left an imprint, as a form of momentum, on your ahamkara to this day. Whether it is dormant or active is dependent on how much it is being expressed in your ahamkara right now.

Ahamkara is evolving. However, we do have multilife tendencies from karma, so there should be some elements of ahamkara that continue. The Atman includes multilife tendencies as well as predilection, but ahamkara is the way your subjectivity experiences your life, the way you have built yourself. Think of the Atman as more of an eternal structure. The ahamkara can actually be aligned or not aligned with your soul. It is a very important topic.

Aham vritti means the perturbation in perfection. Vritti is a wave. It is a perturbation, a disturbance. There is this fundamental isness that is without ripples, and the vritti is a disturbance. It is a thought. It is an imposition.

The fundamental vritti is the aham vritti. It is the sense that *I am*, which is actually an imposition on ultimate truth. If you can go to the root of all thought, of all ideation, that is the I thought, aham vritti. It is an interesting form of jnana yoga, self-inquiry, to look: who am I? You can uproot that and go into a state of dissolution. The light helps one to do that.

The vritti has a very particular quality. You can actually see it. It looks like the ripples on the surface of a pool. They ripple, and you see the shadow of the sun, and there are ripples moving. There is a light that looks like that. It is not Shakti, it is vritti. Sometimes, if you are in the light and you blink, you will see these little waves running away like mice. You are actually seeing your thoughts. It is a really interesting mystical perception.

Samsara means manifestation. This universe of galaxies and planets and people and plants and animals and molecules, and the periodic table of elements, is samsara. It is creation, which is different from Maya, which is illusion. There is a lot of subtle connotation here, so you can explore it. What is the subtle connotation? It is not just equal to manifestation. It is

within a context of Sanskrit. Samskaras are impressions. They are a different thing.

Karma means action. It is not just action. It is action as it pertains to the way that it informs the subjective space of mind. The word means action, but if you are really into enlightenment and Sanskrit, karma means that if you do this, you feel this way. Your actions inform your states of mind.

There are many words related to karma: karma bandha, karma phala, vikarma, akarma. This is the little seed. You could go down the rabbit hole with karma and look at all these words. They describe ways to live. Vikarma means bad action. What is bad action? Akarma means nonaction. Karma bandhana means the attachment to the results of your action. All of these are relevant terms in becoming more conscious.

MEDITATION, LIBERATION, AND CONSCIOUSNESS

Dhyana is profoundly important. It is the seventh limb of yoga. In yoga, we culminate in samadhi, the experience of total dissolution and impersonal existence as the ultimate reality.

Dhyana is a meditative absorption in an effortless state of stillness, but you have not yet dissolved into impersonal existence. It is also not dharana, which is before it. It is not focus. It is effortless meditation. We seek to experience dhyana.

Dhyana actually led to the word Zen. They sound completely different, but that is because the dialects could not say the word in the same way. It translated to the word Chan and then Zen. It is a really interesting etymological sequence. Zen actually means that meditative absorption state.

Moksha means liberation or enlightenment. It is specifically talking about somebody who has been liberated from the bondage of selfhood. Moksha means a full liberation. There is no self left anymore. You have actually become fully enlightened.

Sangha means association with truth, the spiritual community. A Sangha has a central value of progressing toward the point of moksha. As a community, it gives us a common language to discuss these things. If I can say Sangha, everybody knows what I mean. I do not have to say a spiritual community that is centered on progression toward moksha, because we know what that means.

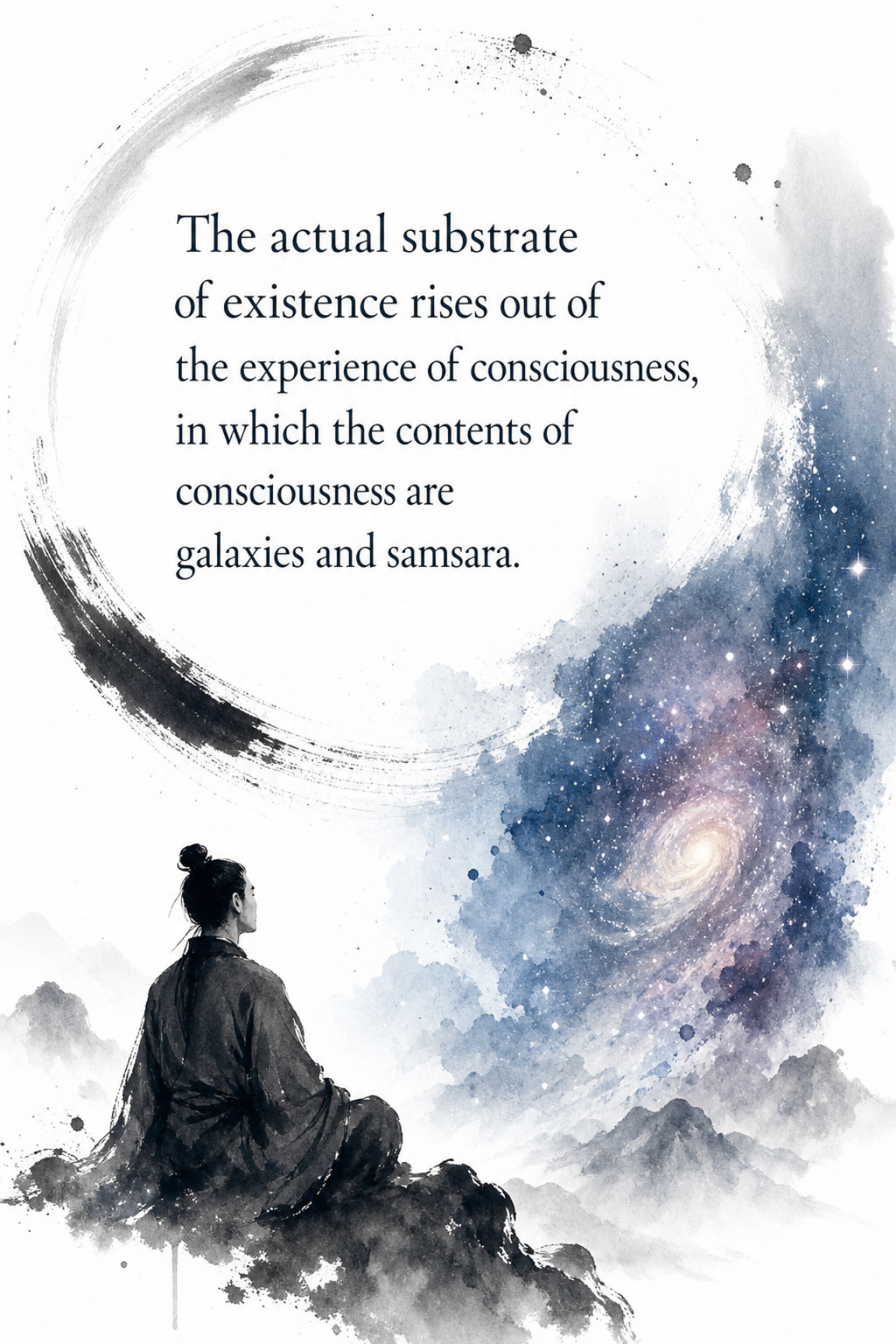
Samadhi is a meditative state indicative of one who is in moksha. Samadhi can happen spontaneously, but when you are in moksha, your meditations are samadhic.

Shakti is the light. It is the fabric of consciousness. Everything is made of Shakti, and light is a way that it manifests visually. But it is more than just light. It is not just the light of your computer screen or looking at something. It is consciousness. It is a feeling. It is the substance, the fabric, the essence of mind and existence. Shakti is very much an ontological phenomenality and reality.

Most people have a materialist outlook on what existence is because science has really led us to think existence is made up of things. But things do not exist on their own. They exist within the experience of the witness. The actual substrate of existence rises out of the experience of consciousness, in which the contents of consciousness are galaxies and samsara.

You could explore Sanskrit for the rest of your life, and there would be no end to what you could study. Physics is all about natural law. We are inquiring into the nature of the universe. Sanskrit provides something that goes beyond the limitations of Western thought.

Use it to describe your spiritual experiences. Use it to go deeper in your meditation. Use it to guide you, teach you, and refine the way you live. If you know these words, you can contemplate these topics. That is the reason.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HEART-CENTERED MEDITATION

Start by focusing on the heart, feeling gentleness. Anahata, the heart chakra. Activate it, clear it, open it, expand it, purify it. Give it attention for a few minutes.

One of the key ways to open the heart is to feel gentleness, to disarm resistance, at least starting with a heart-centered meditation. Feel. Listen to the magnetism and charge of Anahata.

There is a connection between love and being. When we are in love, when we are in love with existence, when we are in love with all, there is a sense of returning to the simplicity of being, the warmth of it.

Focus on being and heart, but also the light. Light as a visual luminosity that you can feel. Feel into the light. Use the light in your meditation, into that vitality.

To see the light, to experience the light, you have to expand your field. Soften your hold on physicality. Allow everything to become fluid and holographic. There is an imminent luminosity, a latent luminosity, that will shine if there is no resistance to it. When we allow things to become fluid, that luminosity can emerge.

The light is love. A source of joy. What we are made of. You can do it with your eyes closed or open, whatever feels more natural. Let the universe shine. Let yourself shine.

Expand your mind. You are not just the body. Let your field of attention expand. We are the light.

The beautiful thing about Sangha and meditation is that there is a feeling of sacredness. Try to cultivate that feeling. It is hard to find, but it is there. It is available.

We have opened our hearts. We have opened the causal planes of light. Power makes you more of what you are. Put a little power into it. A rocket with intention moves in the direction it faces. This power is an ambient power of existence that can move through us.

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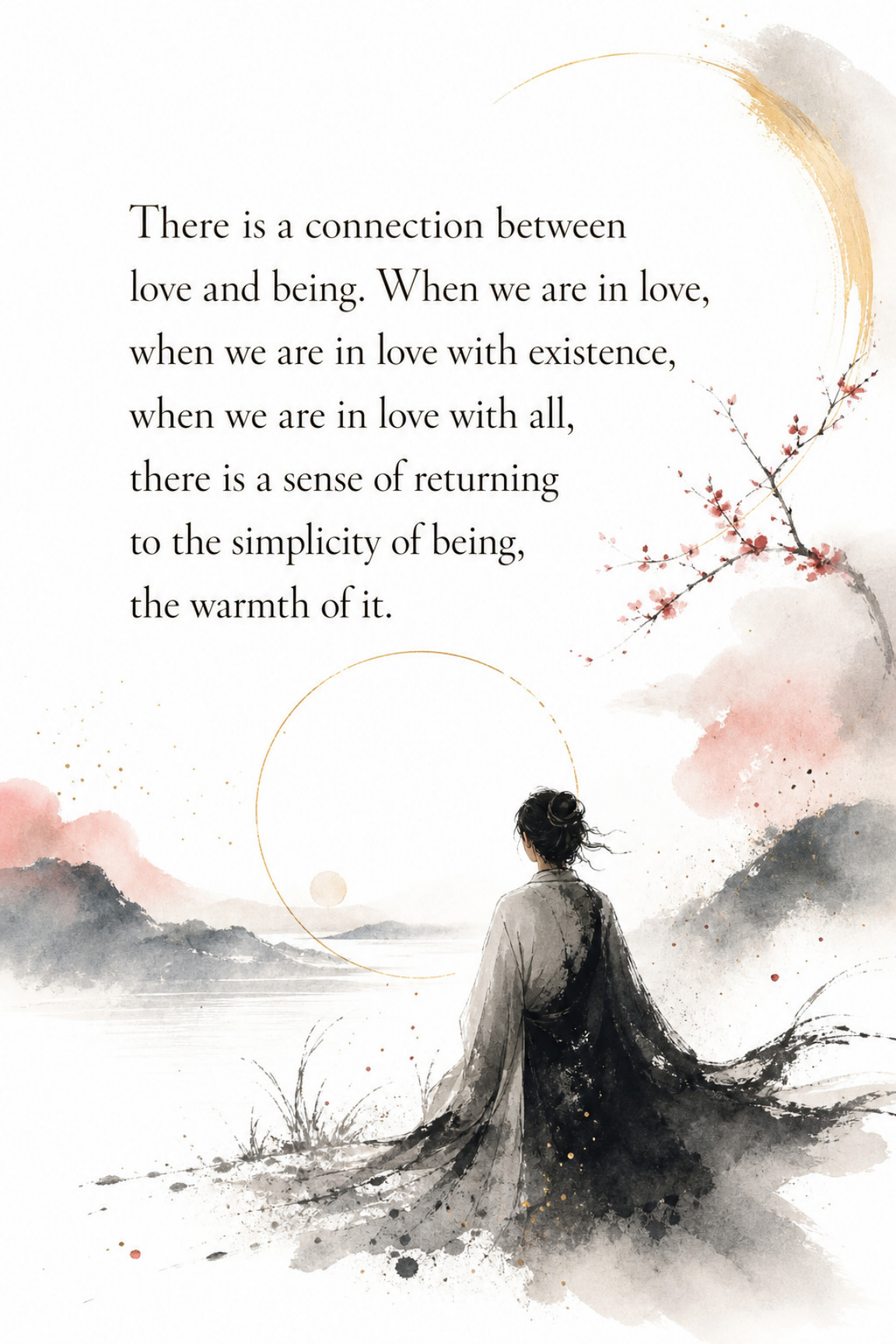

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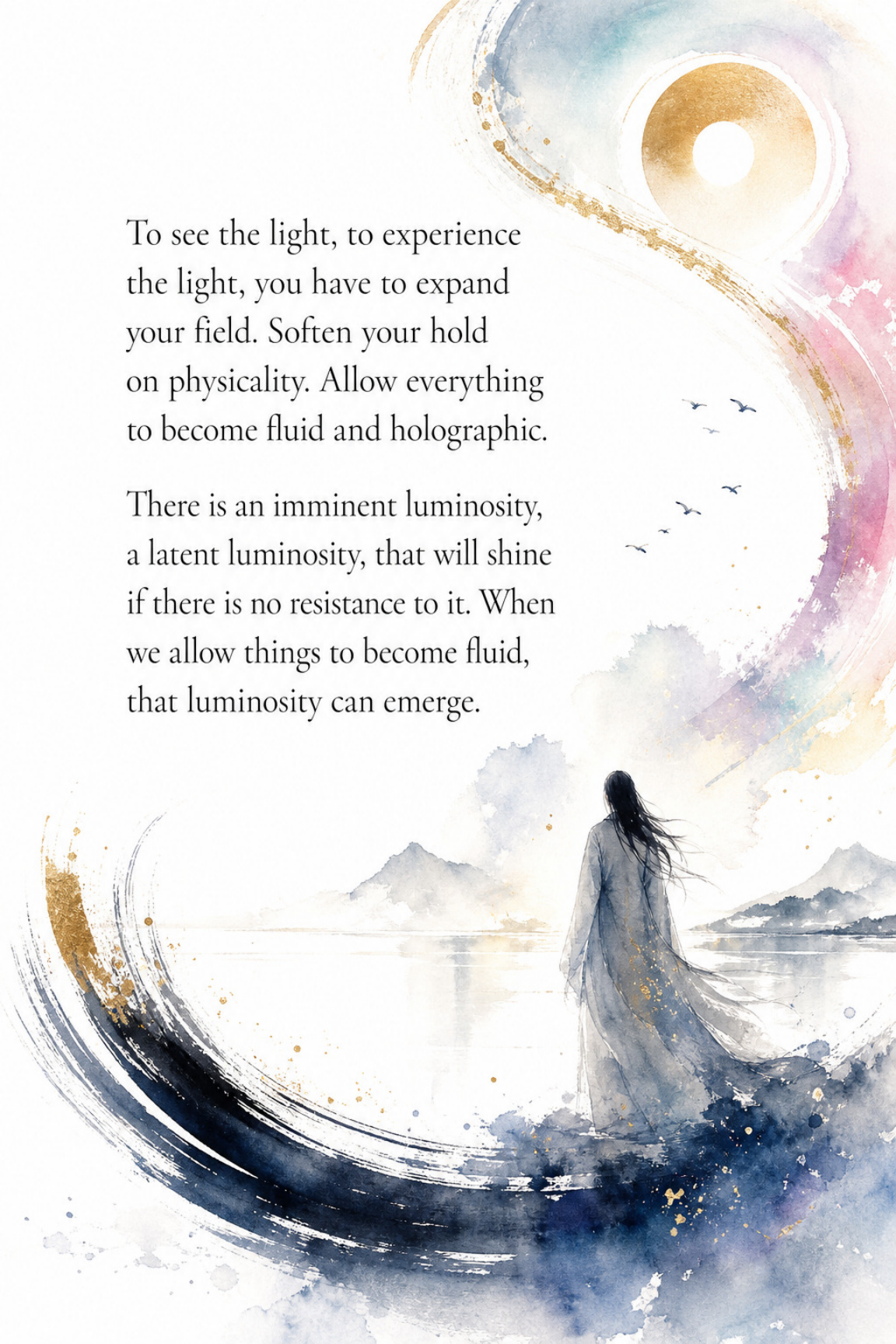

Let love permeate your mind. There is a phenomenal love, velvety warmth, like a summer night. It can be you. Bring it into the field. Acknowledge it. It is there already.

Bring attention to your heart center. Feel the whole world out there. One with it.

EXPANDED SCOPES AND CONTINUING PRACTICE

Expanded scopes are an important part of meditating because they make your field go larger. They are more of a reaching of attention. Feel that it is you and the moon, then you and the sun, then you and the whole solar system, then you in the galaxy, and then the other galaxy. It is a good way not to have your field so small. That can make the light more accessible as well.

But make sure not to use the word light metaphorically. The light is very much here. You can feel it move through your body, in front of you or through your body, and it is a visual experience. Usually, if the light is there enough, you might not even be able to see your computer, or the computer looks different because it is fogging up. It is like going into the disco when they have the smoke machine, except it is divine and magical and much more etheric, touching and tickling your soul as it moves through the air around you.

Remember the principle of gratitude. Try to feel gratitude, and if you lose touch with it, that is okay. Just come back to it.

Establish a formal mindfulness practice for fifteen minutes a day. These are things that you can do. Meditate at sunset and when you wake up.

KNOWLEDGE AND SILENCE

MARCH 31, 2026



OPENING REFLECTIONS AND SANSKRIT PRACTICE

When we have a word for something, we become aware of it. It becomes interwoven into our life. If you are even just aware of the word karma, shakti, or sangha, these things become interwoven into your life. You could read a list of Sanskrit words before bed every night, just to stay attuned to something deeper than the superficialities of the world as we mostly encounter it.

Karma means action, but there are subtleties within a spiritual context. Karma means the effects of actions that we take and the way they inform our minds, leading to liberation or to bondage.

Dharma means the ultimate unfolding of reality, the truth. There is a suchness, a reality, that we are all a part of, which is what that word is pointing to. Sometimes it is translated as duty. The truth is, I am a techie math person who loves spirituality. That is just what I am. That is the truth of it. My duty then becomes to live that, to be that, as a part of the totality. Each of us has a dharma, and we live within the totality.

Dharma is truth and the natural unfolding of what is. It is a subtle word. You could contemplate this word for your whole life and continue to deepen your connection with it.

KNOWLEDGE, SILENCE, AND DIRECT PERCEPTION

We live in a world addicted to information. Even when we know each other, we say, I am going to get to know you. But if I get to know you, what is actually happening? I have this collection of data points. You are nice. You are smart. You do something with business. I have built up this whole image of you.

There is something nice about having an image of somebody. We get to know each other in a way through time, but there is a different kind of

knowing from a collection of information. Knowledge means I look with my heart, with empathy, and notice the whole energy of you, even the way your finger is on your mouth and you are thinking. We apprehend the energy of somebody.

To know somebody does not require the accumulation of past experiences. That is two images interacting with each other. To know somebody is to see them as they are right now.

I am differentiating information from knowledge. Knowledge is always in the moment. Information is always in the past. Knowledge is from the heart. You know by becoming the other. You know by feeling and describing the feeling and the field of consciousness that you become while perceiving. The perceiver and that which is perceived become one in perceiving, and that perceiving is a form of knowing.

Information is in the head, and understanding is usually a descriptor. If I wrote a poem that is beautiful and deep, and it alludes to something ineffable beyond words, I am using beautiful linguistic syntax, metaphor, and imagery. I have the capacity to put it into words, like a musician has the capacity to play notes on an instrument. There is a technical element, but what are we transmitting?

The transmission is something so much more. This is the substance of life. It is the depths of our heart. Do we have something to share, something to say? Did Mozart have something to share? It was not just that Mozart was brilliant with music theory. He had something to share that touched you, that moved you. Something came from another dimension.

How does something come from another dimension? It requires silence.

Knowledge equates to listening. Information is the past. Listening means I am empty. An empty cup is one that can apprehend, that can see, that is always ready to learn and empty all the things we learn out from moment to moment.

We are like a millionaire who makes a million dollars every second and gives it all away. We are constantly making a million and giving it, making

and giving it, so we stand naked to the universe. We are totally free.

This happens in meditation. When we sit down and meditate formally, we are learning to empty the mind and listen, and deepen our capacity for knowledge.

Knowledge and beauty go together. Our capacity to perceive beauty, to become beauty in a perception of it, requires stillness. It requires listening. Then we also structure our minds beautifully so that we can hold those states, describe those states, and transmit those states.

When I go silent, answers come to me. What should I be doing? How should I do this? That is how I do the code. That is the answer to the math question. That is the business thing I need to do. That is the problem in my friendship right there. All kinds of interesting knowledge can come to you beyond just those epiphanies. They come out of silence.

As long as we are thinking in the grooves of healthy or unhealthy patterns, such as I cannot do this, I cannot do that, then we never do it. Or we think, I am the greatest, I am the greatest, and miss something else that is meant for us. As long as we are in the grooves of habitual thought, how can we know? How can we make the quantum leap?

My Paramguru, my teacher's teacher, says, “The shortest distance between two points is not a line.” He says it is your mind.

He was talking about how computer science cultivates enlightenment. How do you realize the system architecture of a computer program? You have to see the solution. It is not a modification in continuity. You do not take it and mold it from here to there. There is no continuum of molding. It is a flash of insight. It is lightning in the sky. It comes from nowhere.

It comes from silence, because the sky is silence. It is emptiness.

When we sit and meditate, if you have things you need to see, things you want to know, go into silence. Become emptiness. Become knowledge. Then your words can describe what you are seeing.

It is a completely different epistemology. Epistemology means the study of knowing. What is the epistemology of mathematics, of physics? How can we know something? How do we know there is a star or galaxy out

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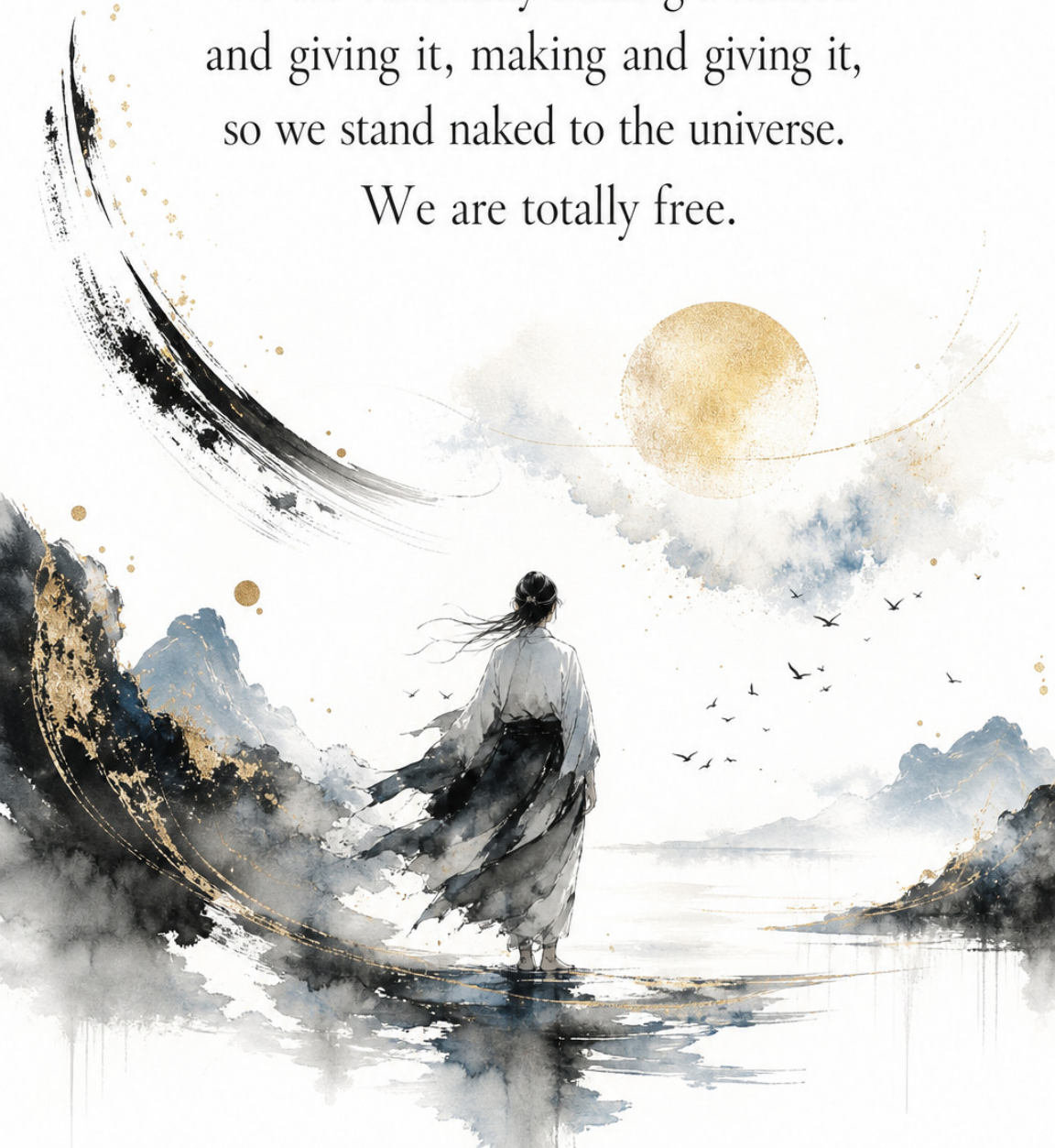


there? How do we know there is a God or an energy? This is all relevant to epistemology.

KARMA, SHAKTI, AND TRANSFORMATION

We are always so rushed to speak in our relationships. There is never space between the notes. If you are standing before somebody and go silent for thirty seconds, they will feel very awkward. Why can we not be in silence and let knowledge come of its own accord? Words come through us when they are ready to.

Part of the practice is to become silent and notice the chattering momentum of our karma. That is what karma is. It is a momentum. It is an inert momentum. There is an inertia to it.

Shakti is the opposite of inertia. It is the capacity to change.

In physics, an asteroid may glide through space to the Boötes Void, which is a giant void in space where there is nothing for light-years and light-years and light-years. It just glides through, inert. It means it is not alive. There is no change. There is no transformation.

Karma is inertia. We have a momentum and a direction, and nothing will change unless we do something about it. Shakti is that transmutive energy to become something more.

What is the difference between Krishna and a sinner, Jesus and a sinner, Buddha and a sinner, or an enlightened being such as Ramana Maharshi? They have transmuted themselves. They have become something more. They have changed their momentum. They have used power.

Newton described this beautifully. Everything in motion continues in motion unless acted on by an outside force. These laws are very much human laws. They are part of life. They apply to matter. They apply to life, the human condition.

Knowledge and love go together.

Love is, in a very trite description and a very correct description, union. But in what sense?

In love, we become the other. We become the other because we know the other. We know the other because we have expanded our circumference of self so that it is not me and you, separate. In love, there is empathy naturally, because I feel for you, you feel for me. We are one.

We become the dharma. We become the totality of truth, the concurrence of the universe evolving. We are one Supersoul. There is an underlying field of consciousness that makes us all one. In meditation, we can become love.

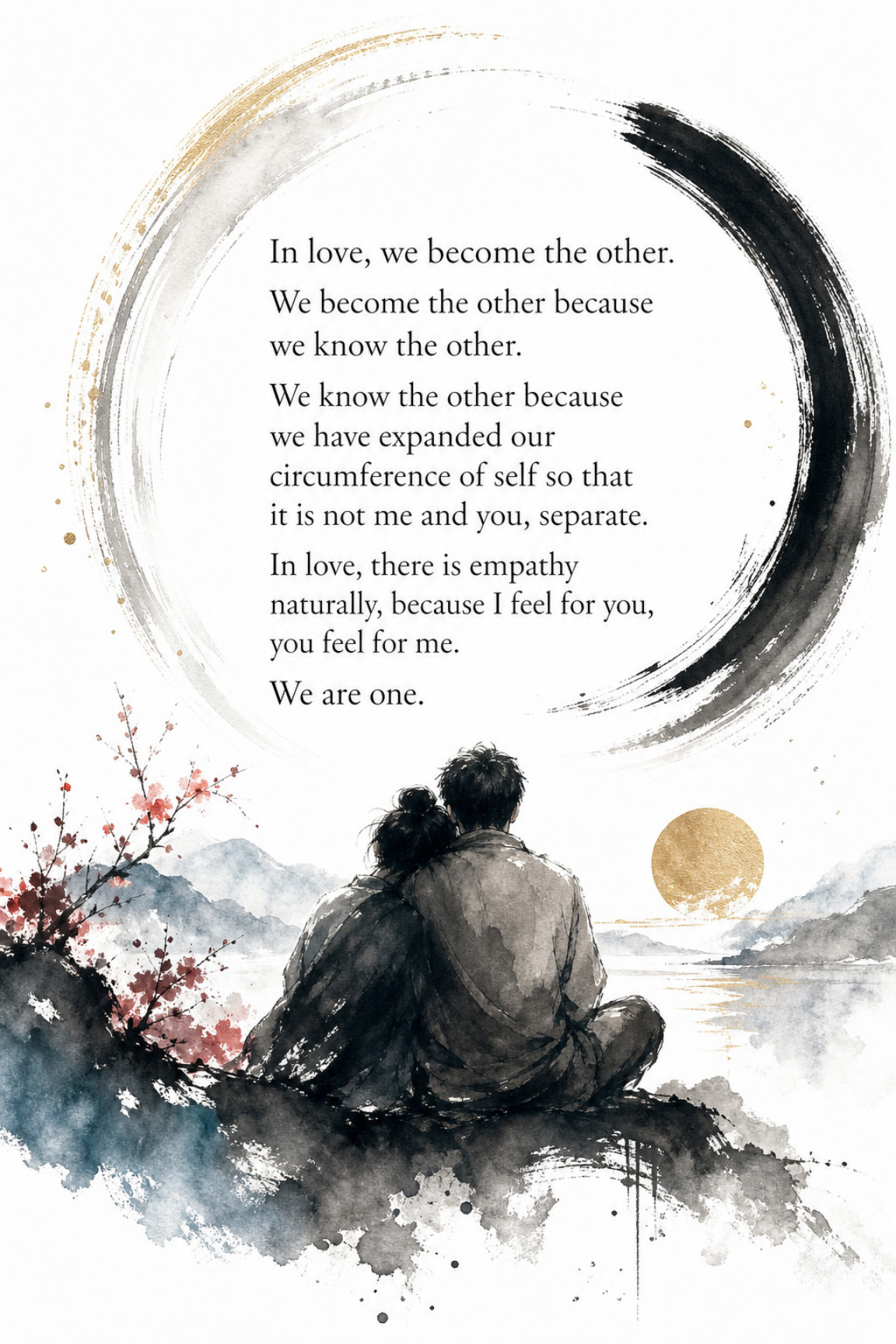
In becoming love, we come to know things beyond what we can read in a book. A book can allude to these things. That is why I read a lot of my books over and over again, sometimes to understand what is being said and sometimes just to attune to such a beautiful wavelength.

In Greek, there is a word, gnosis. The ultimate knowledge, of course, is enlightenment. There is a knowing of the most quintessential layer of reality that is inside of everything. If you get still enough, you can know these things. You can know nirvana.

There is a knowing where there is no self anymore. You are knowing so much that there is no reflection of, I am knowing. That would only obscure the knowledge. Why do you have to add on the knower when knowing is enough? There is no idea of Adam knowing something. There just is not.

This has a lot to do with enlightenment.

When Jesus says, “Love thy neighbor as thyself,” I think he is looking at this: if you know your neighbor as yourself, meaning whatever I behold is my very self, and I know it and I am it through love and knowledge, then why would I act for me alone and not for what is righteous, what is good, what is on behalf of all?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You have to be pretty bold to go this way, because you might change your diet. You might change your career. You might change a lot of things if you really feel that you are the animal you are eating. Consider that whatever we do in life either lets us feel one with all or causes a dissonance. There is a karmic repercussion that is natural.

I may want to make a whole bunch of money, and if I do it in a way that does not help somebody, then I have to live with that, especially if it hurts them somehow. Or if I eat an animal, maybe I needed to, maybe I did not, maybe I wanted to. But what are the karmic repercussions?

This is personal. It is not about some sort of morality imposed upon you. What is the act and the result? That is karma. We get to live with that.

If you give everything away and live like Mother Teresa, there is a beautiful karma that comes to you too. You live like Nelson Mandela with forgiveness, or Mother Teresa with her hard work and the squalor that she lived in and met people in, sick people and starving babies. These are saintly actions. We benefit from giving because we learn to become the other.

Business is important too. We should feel that we are holding people in freedom. We are the business on the corner. We do business, hold space for people to come, and do our best to represent ourselves accurately.

MEDITATION IN LIGHT AND SILENCE

How do we achieve silence?

You need to become absorbed in spirit. Spirit is the power that is within everything. The fragment of the mind cannot still the other fragments of the mind. It just keeps activity going. You have to become nothingness. Become power. Become impersonal.

Focus on the light. Focus on your heart.

Open your awareness very large. The eyes may be centered on one place, but look at everything. In doing that, you expand your awareness field. Everything becomes a part of your awareness field, and you soften

your hold on it. Instead of fixing it in a physical form of solidity, allow it to become light. Everything is made of light.

Just the suggestion might be enough for you. When you see any sort of blurring or mistiness, that is the light happening. That light starts to get so intense that it washes through your body. It is a phenomenal experience of an energy that is coming from some other dimension, washing through your body. It is a divine, sacred energy, and it purifies you. It subdues the mind so that one can enter into the silence and apprehend knowledge.

You are welcome to close your eyes or gaze. If your eyes are closed, focus on the light as the light. We do not see it with our eyes, per se, although it is a visual experience.

Allow the momentum to settle. The first step is just to become aware, perhaps the only step. If you feel not still, observe yourself as you are. You are not reacting. You are observing.

There may be thoughts. There may be blissful silence. Whatever it is, just observe. If your eyes are closed, notice the field of awareness. Reach out. Expand your field.

The light emerges in gentleness, weakness. Soften the fixation on manifestation. Let everything become fluid, turn to light. Focus on the light, the ambient energy, vitality, and luminosity permeating existence.

If you feel you have the capacity to direct the light, make sure it is washing through your astral body, your spine, the astral tube in the front called the Sushumna, your chakras, and your physical body. Do not take it from the environment around you. Make sure that it is an ocean of light that you are inside of. The ocean of light.

Bring attention to the heart center. In the middle of the chest is Anahata, the heart chakra. Always stay connected to the heart.

Then bring your attention to the third eye. The third eye is in the forehead, a little bit above. Try to feel the vitality, the magnetism in this location. There is a vortex of energy here. Think of it as a transmission of something that is beyond words.

Feel your heart, your third eye, and the light at the same time. Become aware of the sky, society, and the stars. Reach out. Expand your scope.

Feel your heart.

MEDITATIVE EXPERIENCES AND INTEGRATION

Soma etymologically means a transmutive force. That is the energy you want because it will wash through you. Just sit in the soma when it comes. If you have the soma going, nothing else matters. You are saying, sorry, I will be late for whatever is coming up. I am in the soma now. God has opened the door for me.

That is quite literally opening the door to heaven. Let that soma wash through, because it is a little different from pure shakti, which is the luminosity. It is different from kundalini, which is formed energy. It is astral structural energy. It has structure, and yet it is shakti-like.

This is the transmutive force, and it comes from the causal into the astral plane, washing you clean.

Astral experiences and images could be an occult metaphysical ability accompanying it. You might be doing remote viewing. You might be having energetic perceptions of things that are being symbolically represented. Where does this random stuff come from? A donkey with roller skates, weird things like that.

Your nervous system is affected by your astral body, and your astral body is affected by your causal body. It is all connected. It is a full-spectrum cosmology of our biology. There are different layers. There is more than what biology understands, and there always is. We have come a long way in two hundred years, but we have more to go.

Sometimes you just have to stay with the flow, and the moment is complete unto itself. We do not need to bring anything with it. Just keep going back in, and it will always be new and fresh. It will be like a brand-newborn baby every single time.

SPIRITUALITY

APRIL 7, 2026



THE NATURE OF SPIRITUALITY

What is spirituality? What does it mean to live a life consecrated to something spiritual?

Spiritual obviously means pertaining to spirit. Within us, within all of existence, there is an essence. We are interested in the essence and a way to live yoked with the universe, yoked with eternity, connected with it, merged with it. There is a passion in spirituality for a feeling.

Why would one go through renunciation? Why would one go through disciplined practice, sit and meditate for hours upon hours, or live giving everything away? How do these benefit us? Or do they benefit us? What do they benefit? Why would one engage in these? There is a sense that if we are doing it, we are doing it for a reason, and there must be some form of benefit.

Now, who benefits is perhaps part of the question.

In spirituality, we center on erasing ourselves. By erasing ourselves, we develop a kind of dissolution and freedom from limitation, freedom from sorrow, freedom from separativity. As a sentient being, as a thinker, as a being of consciousness, we are presented with a choice. Shall we live on behalf of becoming, of selfhood? Or shall we live in trust, in freedom, in unity? These are some of the polarities that one can find within that word, spirituality.

A lot of people pursue spirituality when they go through a great deal of pain, a great deal of suffering. That is not always the cause, but something clicks in them and they have had enough with being a human. Not being alive as a human, but being an ego, being an identity. They want to let go of the things that cause them pain, the attachment. This is a very Buddhist perspective on it, or a Buddhist emphasis on it.

In spirituality, we are perhaps, in the most essential way, trying to become free of personality. We want to be the spirit that we are, not the form that we are. When we become that spirit, forms emerge, but those

forms are forms directed by spirit, not by ideation, not by ego. There is this gracefulness in them.

Why feel gratitude? In gratitude, there is detachment. There is a recognition of the blessings. There is a state of acceptance. Why feel kindness? In kindness, I feel I am the other. There are the same themes wrapped through all of this. These things are spiritual because they dissolve the circumference of self.

If you think of us as a circle with a circumference, it has a center and it has a circumference. But when the circle opens up and its radius gets very large, eventually it is a straight line. There is no circle anymore. There is no circumference.

We dissolve the circumference of self by removing that center and that self-centered orientation with many of these principles. This is a whole collection of principles and virtues, but they all come from that same soil of spirit.

Why do we go into the light? What is that light? It is the essence of spirit. We are actually saying that we can merge in spirit through our mystical capacity. We recognize how to let go and enter into the energy of essence.

That is Raja Yoga. When we experience the light, we dissolve that separativity, that form, and we leave a form that is pure, a form that is directed by Dharma, something bigger. Dharma means truth. It means duty. It is the entire universe and our place in the universe without the idea of self, without the imposition of idea and its illusory effects.

RENUNCIATION AND INNER FREEDOM

What does it take to let go? What does it take to overcome the hurdle of selfhood? This is part of spirituality.

There was a time when it was absolutely essential for me to have a $10,000 stack in my closet, just because of backup. I needed backup. But what is it like to wander in the desert without knowing where your next sip of water comes from, and to stand free and naked to possibility, to the

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elements, trusting in some sort of destiny that will unfold and that you will be given what you need?

How do we undergo a transformation that makes us free of these limitations, free of that seemingly habitual response? We are so responsive. You can say not to feel fear, but that does not work so easily. You can say not to think, but that does not work so easily either.

One of the things in spirituality is to stop thinking. What essentially is thought? When I think, I am protecting my interests. I am in control. I am my past, my likes and dislikes, my previous experiences, acting in the now as a response to the present conditions.

Not thinking is a very precarious state, or it is a state of freedom, a state of trust, a state of love. There is another element, which is to be without ambition, to be without self-importance.

Do people like me or not? Who cares? Who cares what people think? Why do we have to walk around with the baggage of recognition and respect, which is always extremely limited?

What is respect based on? Most people respect things for the wrong reasons. Why does one person respect somebody? A lot of times, it is very corrupt. If you were to look inside, they wanted to get this thing from them, or they were scared in that way. It is all a big web of complexity that is part of the personality.

In spirituality, we simplify. We melt down the personality and distill it so that we can abide in love, in light, in truth, in power, in eternity, in peace. We get all these beautiful benefits. We get all these jewels of the universe, little treasure chests of jewels. A ruby is love, and a diamond is clarity and truth.

You could be a very successful person outwardly and lack this inner richness. You could have all this inner richness and have nothing outwardly. It is good to have both. It is good to live in an abundant society where we are well cared for, and our inspirations can live in the moment, in freedom, in love. Not as ego, but as the innocence of a child who wants to live their life. There is nothing impure about that. There can be all of those beautiful spiritual qualities there.

This is spirituality. We recognize that we are attached to the $10,000, and maybe we need to face that attachment. One by one, face the attachments. Do not do it when you are not ready. Do not do it without gentleness and kindness. Just recognize when you see the opportunity in renouncing something, in giving something away.

Krishnamurti says something beautiful: "Become anonymous to yourself." That frees us from suffering and sorrow.

There is this whole idea that I have to be worthy for some reason. We are worthy. We are children of the universe. If I am worthy for a reason, then I am living in a paradigm where everything is worthy for a reason. But nothing should be worthy for a reason. We are worthy because we are consciousness.

That is a loving orientation. Everything matters. Every flower petal matters. Every human being matters equally. They perform different functions. Not everybody can be the CEO of Apple, but that is not a value statement on who they are. That is just a recognition of their capacity to fulfill a function.

SPIRITUAL COMMUNITY AND DEVOTION

When you look at the saints and the sages, they had a fervency, a commitment to something. Sometimes it is hard to find that commitment. You may even want the commitment. You know you have a sincerity inside of you to be as spiritual as you can be, but you do not feel it right now. You feel the ickiness of society, and it is coming through you. You want to attune yourself and entrain yourself to the sentiments of the saints, the sages, the prophets, and the people who gave everything to God, or enlightenment, or eternity. They are all basically the same thing. How can you do that?

A lot of what Sangha is about is reminding each other. I may feel so deep in this and share it. One day, maybe I will fluctuate down and feel less connected, and I will see someone else who connected with it. We all act as a support system.

We are worthy.
We are children of the universe.

If I am worthy for a reason,
then I am living in a paradigm
where everything is worthy
for a reason.

But nothing should be
worthy for a reason.

We are worthy
because we are consciousness.



It is like a weighted average in mathematics. If you have a lot of investments in the stock market, they can fluctuate, but as a group they keep a weighted average. We buffer our risk in that way. Sangha has that effect.

Spreading the light, spreading the Dharma, spreading love makes it easier for the random teenager who hops on Instagram and sees all the nonsense, and is so far from spirituality because they are being brought into a world that is not necessarily promoting that. A whole value system is being transmitted that is not necessarily spiritual.

In spirituality, there is something inside of us that wants to return home to the center of the universe, which is everywhere. It is inside of us. Everything is inside of us. We want to go home to the eternal reverberation of freedom.

What made Jesus so sincere? What made Buddha so sincere? What made Osho, Krishnamurti, Paramahansa Yogananda, Anandamayi Ma, and Sun Tzu so sincere? Even Bruce Lee. I would say he belongs in that group.

Then there are people like Shakespeare. When he says, "To thine own self be true," he is speaking from the same sincerity, as far as I can tell. There are artists, writers, and musicians who did it too. Mathematics can be an act of devotion. Art can be an act of devotion, in the sense that we are giving away our pride.

Ask yourself: How can I be the most spiritual person? What does that even mean? How can I consecrate myself to something greater than my ambitions, my pleasures, and my securities, and go beyond? Something higher, something better, something deeper, more valuable.

It is the heart and spirit.

When we are around spiritual people, they love us for who we are. You can feel that. You can feel that unity. When we focus on them, we can feel empathically that we are doing something different, something pure, beautiful.

MEDITATION AND THE HEART

There are a number of ways to meditate, but ultimately there is only one result. In meditation, there is a state of samadhi, a state of dissolution, a state of freedom. A lot of times in society, there are all the techniques. But meditation begins when meditation ends. Meditation begins when we stop being the meditator and become what we are.

There is a level of cultivation of the astral body, of the mind, and of the physical body that happens. If we meditate on our heart, we get to generate love. We actually move toward the deepest state of meditation, but we also gain in form more love. When we do light, we gain what light offers. When we do a dissolution, that is very direct.

These techniques can be very fast. You can sit down, and within ten seconds you are gone. There is no technique anymore. You are just there. Or if you are in Sahaja Samadhi, which is the perpetual state of enlightenment, you never stop. You are always there. You can sit and meditate, but you are never out of that state of awakening.

Spirit comes from the Latin *spiritus*, which means breath. Breath is what sustains us. Spirit is what sustains us. Breath is that most subtle aspect of life force, life in physical manifestation. It points to a subtlety, something that sustains us that is etheric.

In the center of the chest there is an energetic vortex. Usually, if you were to identify yourself and point to your chest, you would point right to that spot. When you focus on it, you awaken it. This is the heart chakra, called Anahata in Sanskrit. It is the middle dantian in Chinese.

When we feel the spot and center there, we can also expand from there. There is the center of this vortex, but then there is the field of it, the expansion of it. Meditating on the heart can include feeling the heart expand, which is a very important aspect of the energetics.

It can include just trying to wake it up because there is a chi there, and you might not be able to feel it. You can tap the spot. You can focus there. Even if you put your finger there and hold it there, it wakes something up.

Meditation begins

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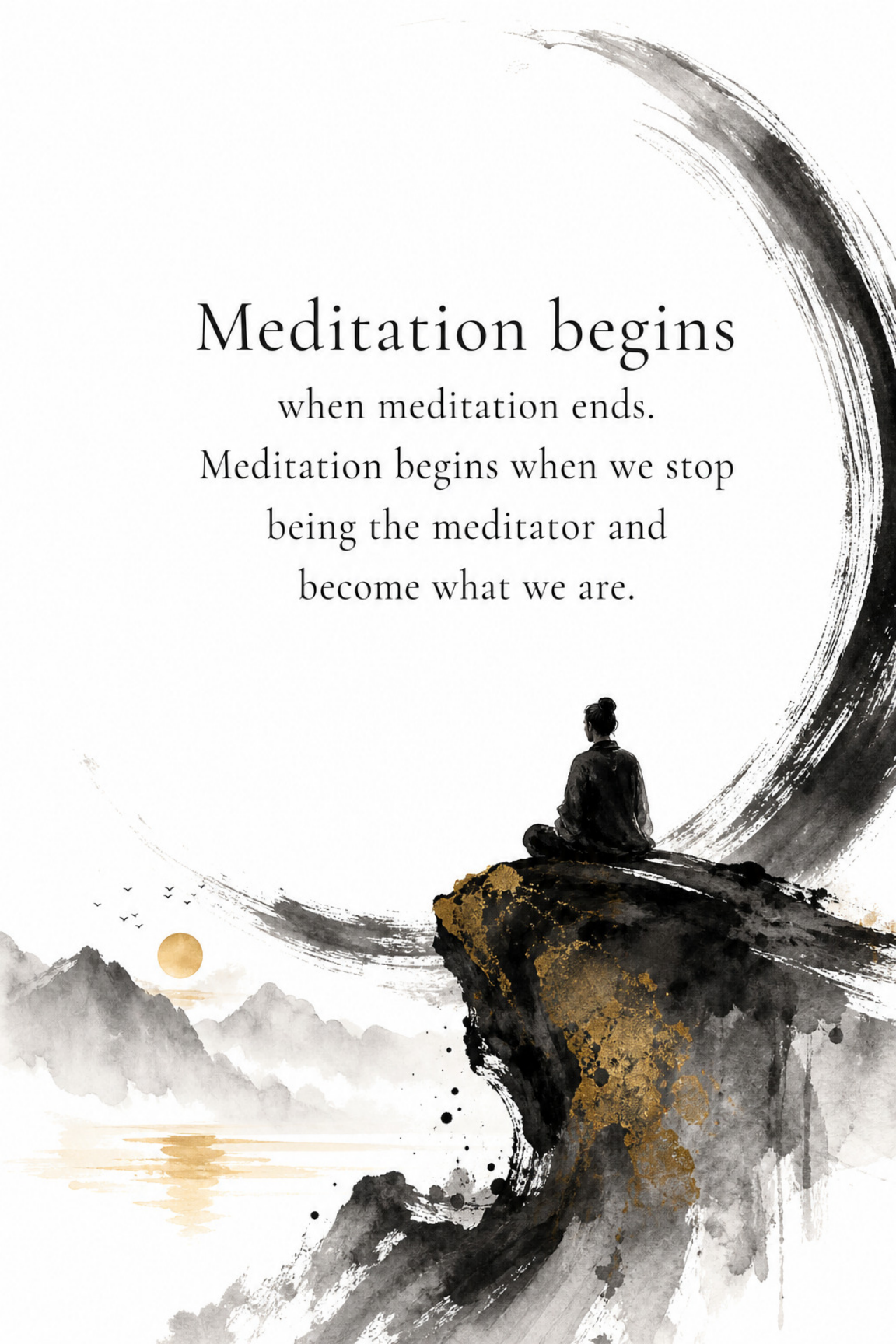

Feel your heart. Can you feel your heart? Can you listen to your heart? These are all capacities.

If you were to spend the next month completely focused on your heart, if you did not prioritize anything else and decided that no matter what you were doing, you were trying to fuel your heart and remember your heart, it would undergo quite a huge transformation. You can take it to the extreme, or just do it over a number of years.

Another thing you can do energetically is generate heat. There is a kind of chi that you can intend that feels like warmth in the heart. You feel a warm heart generating in you, and it is a really lovely feeling. It changes your demeanor because your heart is warm and full and fuzzy and nice. How are you going to treat people when you feel like that? Beautifully, of course.

One of the ways to feel the heart chakra is to be, do, have. Step into the being. Just become loving. Energetically, we are feeling the heart, but we are also giving away all those impediments. It is an element of giving up resistance, surrender, compassion, forgiveness.

You can use the light. Make every meditation a light meditation, if you can connect with it. Light and love and heart altogether. It is an eternal part of us. Come home to the center of the universe. Let your heart shine. Let it radiate.

Take a moment to feel your heart, to notice the eternality of the moment, the expanse of samsara, creation, the innocence of the viewer, spirit, deepest self. Notice the light, the inner light.

MYSTICAL EXPERIENCE AND INTERPRETATION

The light renews you. It is a divine shower of light. It renews the spirit, and it washes us. Explore the images you have. They may have significance in the symbology. You can look at yourself and ask why you saw that, and what energy you were interpreting that is present.

The whole idea of Raja Yoga, or Bhakti mysticism, which would be a heart-centered version, is to use the light to awaken to enlightenment. The

light really does that for us.

When you go away and are not aware of anything, explore how deep that is. Kensho, in Japanese, means a glimpse of eternity. You would not be aware of anything. But when you come out of it, you try on your personality again. It is kind of like you are naked and then put the personality back on.

There are different kinds of white light. It may have an iridescent quality, or feel milky white, opalescent, or pearl-like. Sometimes the white light might have a gold quality in it. Sometimes the white light has a black quality in it, which is not really black. It is more like clear, which is a very deep quality. Eventually, everything becomes black, and that is the deepest light. It is not black. It is so bright that it makes everything become clear. It is like the gold light becomes so bright that it does that.

All the light is good. Any light is good.

PERSISTENCE AND TRANSFORMATION

Be patient. Just continue your practice. This is how transformation happens.

Keep reading. Keep meditating. Keep living in kindness. Keep prioritizing freedom. Keep prioritizing humility. Keep studying these things. Keep coming to Sangha, this Sangha or another Sangha. Keep attuning to enlightened sentiments, individuals, and writings. Keep doing Tai Chi, Kundalini Yoga, energy work, and living healthily.

Just keep going. Over time, you undergo a transformation. You will have a complete overhaul of your karma eventually, if you persist.

It may take one Jupiter cycle, which is twelve years. That is actually quite common. Jupiter is part of the cycle for these transformations. It might take a lifetime, but it does not matter.

You will be taking steps toward the beloved freedom, sacredness at the top of the mountain. Every time we take a step toward our beloved, we are happy because we are stepping in the right direction.

Just keep doing the practice. The transformation happens through routine. How do you clear a computer? You have to go through it line by line. Even if the computer is fast, it still has to update those files, and it takes time.

The issue with karma is inertia. It is momentum. There can be instantaneous enlightenments too, but those usually are not up to us. They can happen as part of your practice, instantaneously, like a mango dropping from a tree. It ripens for many years, and then it drops when it is ready.


FREEDOM
APRIL 14, 2026

INNER FREEDOM AND INTEGRITY

Freedom is paramount. In a way, freedom is synonymous with enlightenment, because enlightenment is an ultimate freedom. But freedom has more worldly benefits at the same time.

There is outer freedom, the freedom to vote, to travel, to do the more exoteric, mundane things. But inner freedom is perhaps much more potent. You may be a very wealthy king and have very little inner freedom, and you may be an ascetic walking with a begging bowl in Japan and have an immensity of freedom.

Freedom has to be a choice. We can choose security, we can choose to be liked, we can try to control our circumstances, or we can stand completely vulnerable to what happens within the light of our integrity. Freedom means we are beyond influence.

I am not going to be influenced by whether somebody likes what I am saying. I think that is part of the reason why my words matter more, because they are not being bent from truth. Freedom and truth go together.

To be completely honest about who I am and what matters to me is the way of the artist. To express myself with complete honesty is a very difficult thing to do. It is very difficult to be completely transparent, completely honest, and hear the subtle intimations of your own heart. You are the path.

How do we hear these subtle intimations within us? How do we live by them? What is the mechanism? The key is that we have to be beyond influence. How can we live in a profound degree of integrity where we are untouchable, where we listen to the subtle intimations of our heart, and where we live in complete freedom from all those influences that pull us in different directions?

Take a moment and think: In what ways am I being completely honest with myself throughout my life?

There is a profound feeling of dignity when we are uncorrupted by our own choice. It is always a choice within. We either choose to play it safe or we choose to be true to ourselves. We choose to be free.

Why would one choose freedom? There has to be a recognition that it is a more valuable path. I think that is the key. Desire can feel more valuable than being honest and true to yourself, but when you practice this, you get in touch with the feeling of the benefit of being a whole human being, being honest with yourself, being who you are, not walking around with a level of pretense, a level of performance, or hiding the things that matter to you.

MEDITATION, DETACHMENT, AND RELATIONSHIP

There are a few ways to do this. One is meditation. In meditation, we become dissolved in the essence of what we are. We go into the light of the Atman, of our spirit, and this dissolves all the limitations to freedom, all those subtle influences. Meditation, when we go into the light, when we go into being, is practicing and expressing a level of freedom.

In freedom, we have to have this detachment from the idea of how things should be and let the actuality create an unfolding of destiny. What we are matters as paramount. I am this. This is who I am. This is what it means to be true to myself, come what may: adversity, gifts, treasures, pain, whatever may come. Valuing freedom first and foremost.

Freedom is also required for listening. If we listen with an emptiness, without reaction, without the created self and all the impressions of the past, that listening without response, from emptiness, requires that same freedom.

When we love, we love with respect for another's freedom. I do not want to exploit somebody. I want them to be here of their own volition, of their own freedom. Loyalty grows from freedom. It is an expression of our freedom.

A married couple who wants to be married renews their vows every day as an expression of their freedom, not as an imposition upon their

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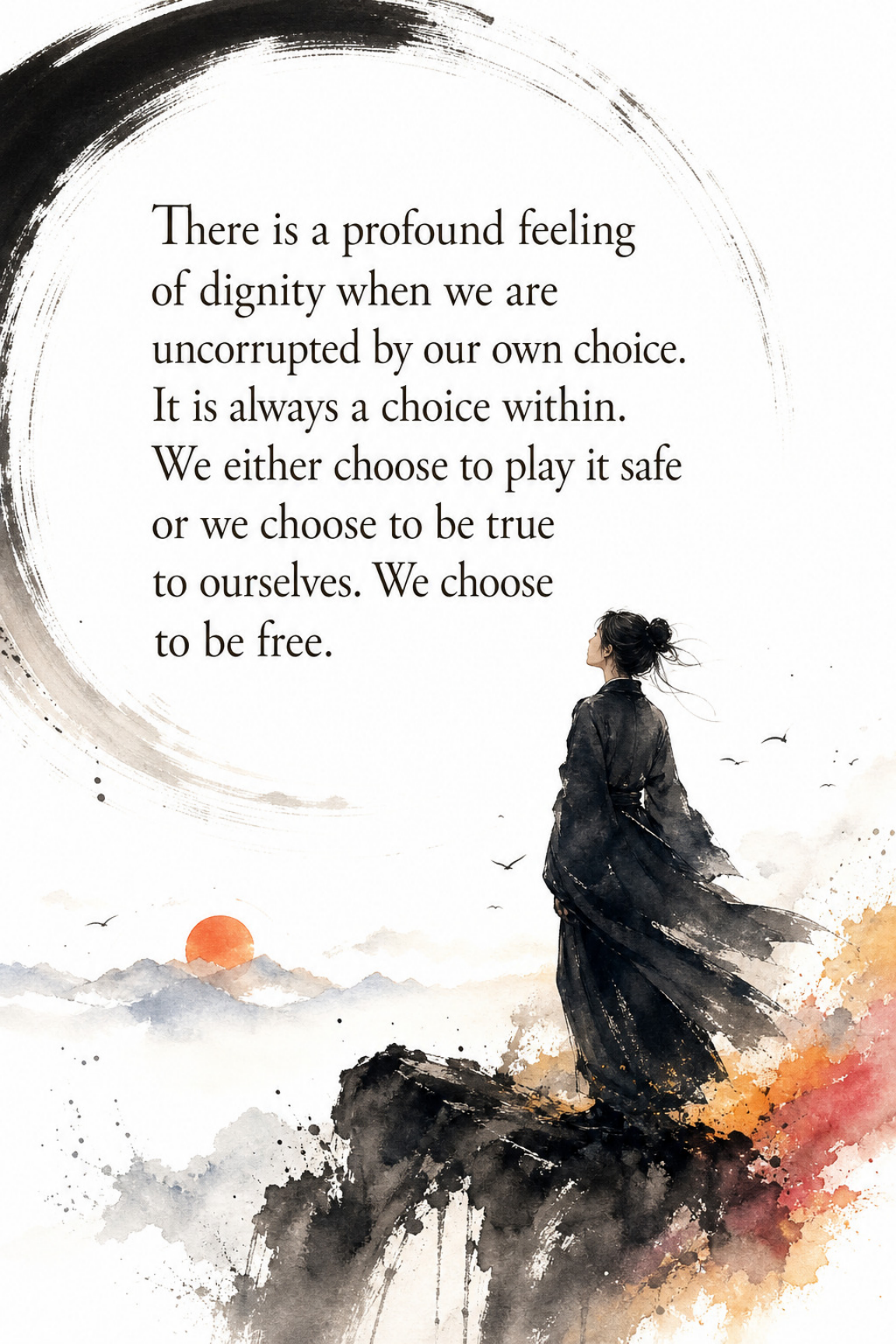
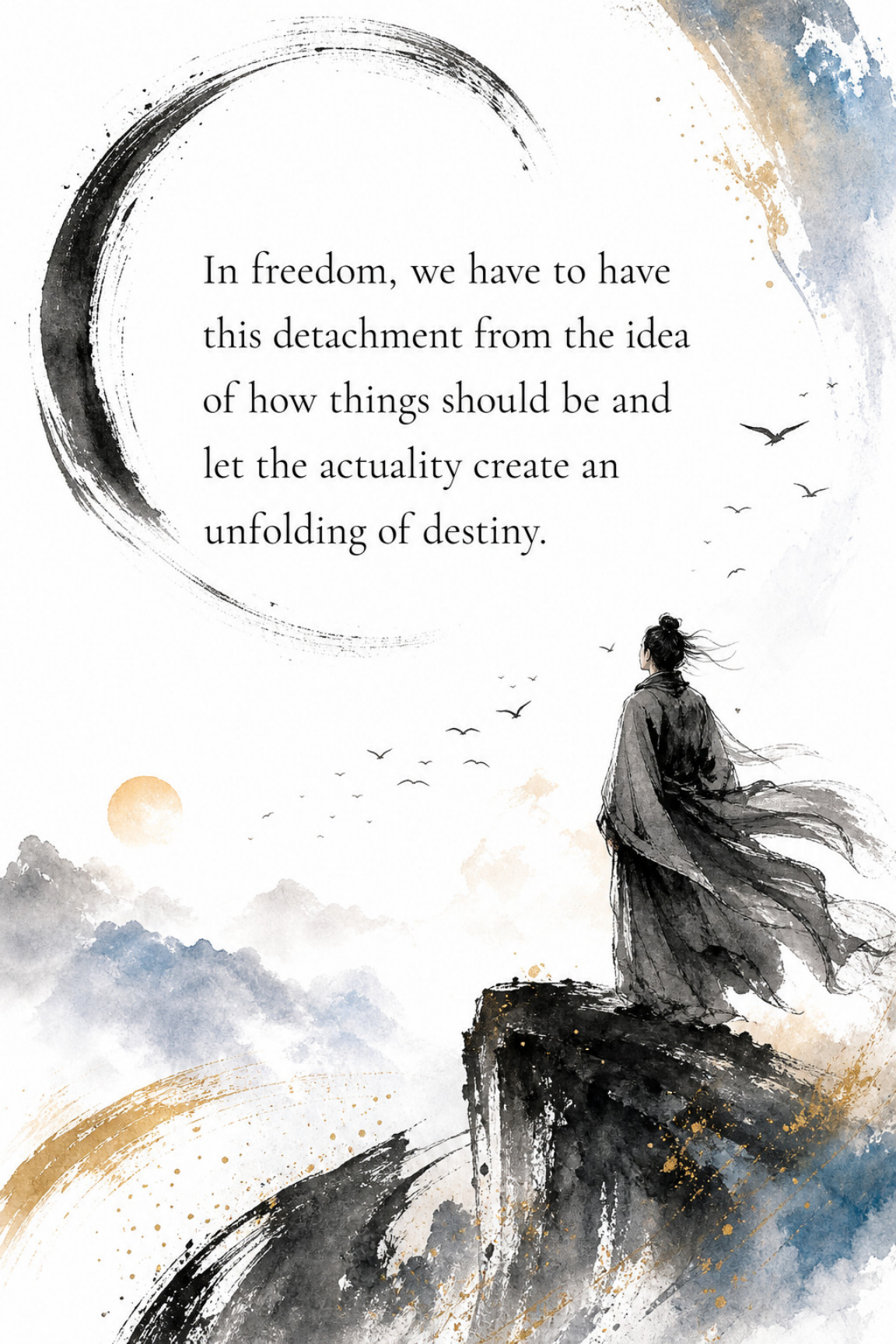



In freedom, we have to have this detachment from the idea of how things should be and let the actuality create an unfolding of destiny.

freedom. That is true monogamy.

Freedom is paramount. Take some time and really contemplate: Am I free? In what ways am I not free? What are the impediments to my freedom? How can I cultivate freedom?

Think of it as a long term development. You may have instant transformations around freedom. You may grow in freedom over many years. Freedom is a very subtle thing. When you can stand to total dissolution in enlightenment, that is the acme of freedom. We are going to a point where what I am, in the most quintessential aspect, is enough.

The essence of freedom is that I am free from my own attachments. Essentially, they are my attachments. We give away our power when we want something from another, when we are exploiting another, and when we are not allowing what we are to be enough.

We do not take, but we receive as an expression of what we are. We give and receive as a natural expression of what we are, and it is a precarious state. Freedom and security are somewhat antipolar. There is a mutually exclusive quality to them.

FREEDOM IN PRACTICE

The universe is our teacher, and if we listen, if we are open to it, we can learn these principles and undergo the transformations that are being shared with us. It becomes really uncanny, the degree of alignment with circumstantial situations that can unlock new levels of consciousness and understanding around whatever it is.

It is not enough for freedom to be something you read or something you hear somebody else say. It has to be interwoven into your life experience and practiced. If you have a noisy neighbor or somebody who is interfering with your internal state, ask: Where is my freedom? Why am I not being free here? What am I doing?

The world does not change. We change in freedom. Freedom comes from within, from our inner orientation.

Connect with aloofness. This word means not to care. Let the detachment of aloofness come in. There is a power in it, an austerity. It is the power of that austere sage who is aloof to the world, but whose eyes have conviction and whose words have truth. It is a feeling.

There is a quality of light, a sacredness, a freedom, an honesty, and a power that allows us to transform. It is like melting down a gold statue into its liquid form, and then it can be formed into anything more true, more real, more an expression of the spirit.

Go into light. Feel the heart. Feel the aloofness. Feel truth, aloofness, and freedom. Try to have an actual, direct, and vivid encounter with the luminosity.

It is not an imagined light. There are many names for it across many ancient traditions. The inner fabric of consciousness is made of luminosity. Everything actually is inside of it.

The whole universe, subjectively, is inside of us, and we are made of a brightness that can be seen. There is a whole spectrum, a whole cosmology of colors that are indicators of different essentialities of the universe that we are making contact with. Any light is a very good thing. It is all good. All light is good. It represents different aspects of the self, though.

GUIDED MEDITATION ON LUMINOSITY

Focus on your heart center and soften your gaze. Instead of focusing on one area, focus on everything, including the periphery. Allow your vision to blur a little bit. Light will naturally start to be emphasized in your vision, so allow it and tune into the light further.

The light allows us to be more free. It naturally dissolves limitations that may be in the form of thoughts. Let the natural luminosity that already exists permeate your vision, permeate your entire being.

If you do not see anything luminous yet, do not worry. Relax and allow it to come naturally. You can concentrate your focus on the heart center or on the third eye. Let the light liberate you.

You can close your eyes, or you can practice open eyed meditation. When we open our eyes, we hold a very broad visual field, and we wait for the light to show itself. We hold everything in a very fluid state, including our own body.

You can see behind yourself. You can see in every direction. Let your attention field, which is your seeing, let go of density and allow the fluidity of the light. Just try it.

Any mistiness? Any visual perturbation? It is the beginning of the light. While it has a visual quality, it is so much more. It is energetic. You can feel it. You can even hear it sometimes.

If you have a degree of chakra awareness, you can feel your third eye or your heart chakra, both of which help to see the light in different ways.

We are letting the ambient power of the universe dissolve resistance. Allow yourself to fall back into the ocean, the universe. Moment by moment, we let go of the tethers.

If you are not having any particular mystical experience, that is okay. Bring your attention to what is. Allow yourself to be with what is, without reactivity. This is a part of experiencing light. Whether you are seeing it or not, you are moving toward it.

Look at everything at once, including the periphery, without exclusion. Allow yourself to really go deep right now. If not now, then when? The universe is waiting.

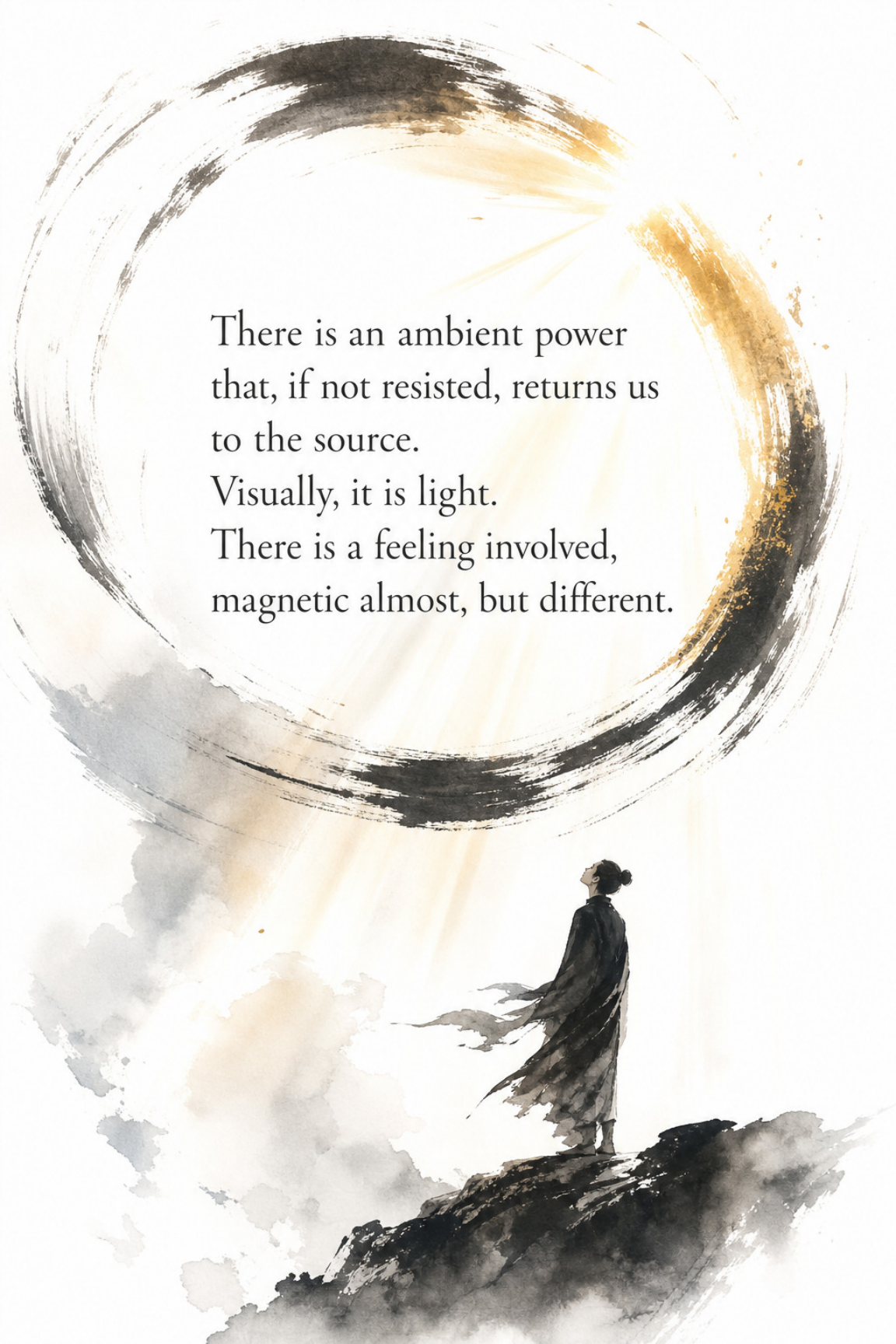
Eternity is always.

Let go. Be more of what you really are. Let go of all the responsibilities of being somebody or another.

There is an ambient power that, if not resisted, returns us to the source. Visually, it is light. There is a feeling involved, magnetic almost, but different.

Come free of even the self-reflection. We need not carry around that baggage, which is an idea of what we are, in order to be what we are.

This is what freedom feels like in your own self. Be totally honest with yourself about what you are.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COMPLETE UNTO YOURSELF

Freedom largely comes from being complete unto yourself, the blissfulness of your own being, uncaused happiness.

We are not reaching outside of ourselves and corrupting our own integrity. We are full from within, and meditation gives us that nectar of bliss and joy for no reason whatsoever, other than that it is our essential nature.

Many of the great leaders in society were very free. Nelson Mandela, Steve Jobs, and some great artists. These people did something against the grain because they knew the truth, and they also expressed their own truth.

Their own truth in the sense that this is what they are, not their version of the truth. It is a part of the truth. I am this. The tree is there. The sky is blue. That is the truth, including us.

Freedom directs everything in life: who your friends are, what your career is, how you spend your time, how you feel, and how you think about yourself.

Practice freedom.



THE THREE PILLARS OF TRANSFORMATION

APRIL 21, 2026

FOUNDATIONS OF TRANSFORMATION

The three pillars of transformation come directly from my enlightened teacher, whom I have been working with for almost fifteen years. Part of his enlightenment includes an extraordinarily profound capacity to study every religion in depth. He distilled the religions to discover the most endemic property of all spiritual practices that would produce a transformation to enlightenment.

Christianity leads to enlightenment. Buddhism leads to enlightenment. Zen leads to enlightenment. Yoga leads to enlightenment. Taoism leads to enlightenment. Shamanism of various types leads to enlightenment. Judaism leads to enlightenment. All of these lead to enlightenment if they are done properly. What is the essential teaching intrinsic to each of these, the fundamental potency that produces enlightenment?

You may not want to be the next Buddha, or you might. But enlightenment is highly relevant to every human being because it is about happiness, ultimately. Enlightenment is happiness. The Buddha was very happy. Jesus was very happy.

Progressing along the path to enlightenment is what I usually like to say, because you may want to become fully enlightened or just a little bit more healed, which is a part of enlightenment, or a little bit more brilliant, a little bit more capable of apprehending truth. All of these things are a part of this transformation.

What makes a community is a shared prioritization within lifestyle. What will bring us together and strengthen our connection and the wake of transformation in our community is if each of us participates in these practices. If we want to make a transformation in society, even in our small community, we do so by practicing, by undergoing a transformation ourselves. It is for ourselves, but it also has a greater scope of influence.

MEDITATION AND MINDFULNESS

The first pillar is meditation, done in a very particular way. In meditation, it is essential that we clear our energy. Whatever challenges or limitations we are facing, when we sit down and meditate, will a transformation of our kundalini structure, and ultimately go into the light, this produces a transformation. This is essential to all religions and spiritual paths in various forms: meditating in such a way that you renew the impressions left on the conscious field.

There is this consciousness field. It is a feeling. When we take an action, we feel the results of that action. It leaves an imprint in the way that our energy flows. Our mind is that energy flow. Our feeling, our biology, is perhaps more fundamentally that energy flow than our muscles, ligaments, and bodily structures.

Going into the energy, activating the chakras, which are doorways that lead to the causal planes of light, and sitting and basking in the light is meditation. The Dantian are the three primary chakras. There is the third eye, the heart center, and the navel center. These three are probably the focus that you want to have in terms of the astral body and the chakra system.

If you are capable of going into light easily, go straight into the light. You can use the light to clear and transform your astral body too. You emanate light, and you emanate it in your chakras, or you permeate your field with light. You can use it to produce a transformation in your chakras, open them, and heal them.

This does not happen immediately. You have to work on it. I spent a good seven years sitting by a tree, to the point where people thought I was homeless, because I was doing this with such fervency. People brought me food. They asked me if I lived at the park. I had an apartment, but I would sit there for four hours at a time.

Willing that transformation is what meditation is about. It is not a flat experience of sitting and trying to still your mind. That is very

rudimentary. Meditation, in the mystical form that we are talking about here, is the clearing of the energy and the entrance into the causal planes of light.

If you are in a really rough position, you can simply start and relax. Sometimes that is the first step. Sit down. Do not do anything. Stop escaping into your habitual addictions, whatever various forms may exist. Just stop, be with yourself, and observe yourself.

Ultimately, chakra meditation or Dantian meditation is a powerful place to start. You can simply feel your third eye for half an hour. Make it powerful, to the point where you feel a little superhuman all of a sudden, which you will if you persevere and persist.

The second pillar is mindfulness. We are not encouraged by the current state of society, and perhaps the state of society as it has always been, to be mindful. Mindfulness means giving your full attention to what you are doing. It is the strengthening of your attention field, your capacity to direct attention. This is enormously important if you like mathematics, or if you like just about anything done at a high quality.

If you want to love somebody profoundly, if you really love people, your capacity for attention is your capacity to love. You can listen to people's feelings, to what is happening inside them. That is mindfulness. We have to strengthen this as a muscle.

It is also your capacity for beauty. Can I experience what the ocean really feels like in its full glory and beauty? That requires that I am not completely tied up in my own inner workings of uncontrolled thoughts, and that I can listen and direct my attention.

I would sit and eat for about thirty minutes to finish one small meal because I was mindful about every single bite and gave it my full attention. How does it taste? How does it feel when I eat it? When making food, I would cut it very carefully. I am going to cut the food, and I am going to give it my full attention. I am not thinking about other things. I am not doing two things at once. I am doing it with intentionality.

On a mindfulness walk, you walk and feel outward. You feel the space around you. Feel what it is like to move through three-dimensional space,

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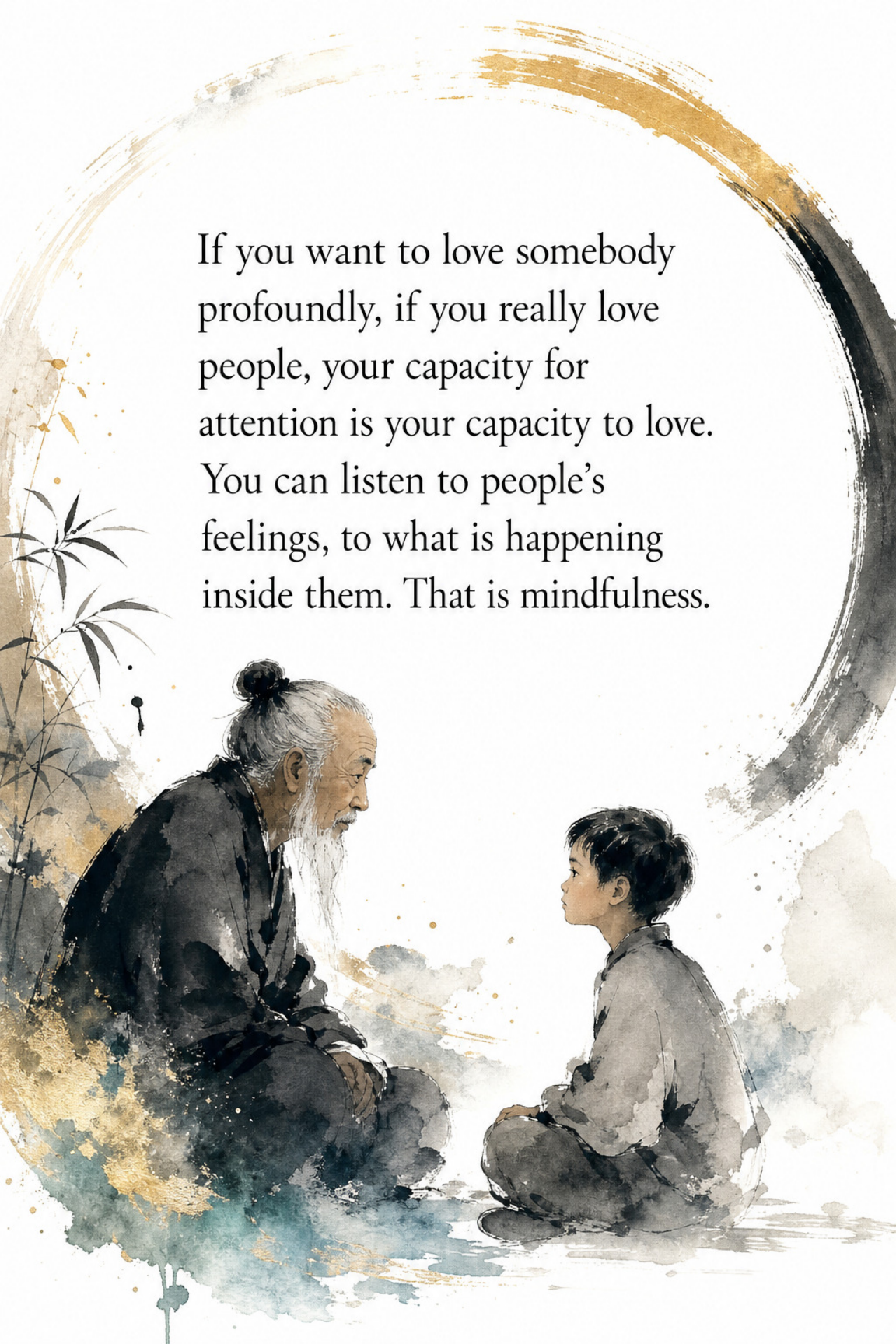

trees passing you. You feel what it is like to have your feet touch the ground, giving your full attention to that.

It may seem boring, but it is not boring. It is invigorating. A person who finds it boring is stuck in escapism in the mind. It is invigorating to feel alive, to feel present with something as simple as a walk.

Are you in command of your own mind? Can you think the thoughts you want to think, or not think any thoughts at all? Think about how profoundly important this is. Check in with yourself: am I in command of my own mind?

What could be more important than being in command of your own mind? Did you choose the choice you made, or were you conditioned? Did you just think and think in a long stream of thoughts, like a giant river pounding your focus? Or are you able to be directed and think the thoughts you want to think, or no thoughts at all, and take the actions you want to take, like Bruce Lee in martial arts?

Mindfulness is actively cultivated.

CONTEMPLATION AND LUCIDITY

The third pillar is contemplation. In all religions, there is a degree of mindfulness, meditative focus, and contemplation.

Contemplation produces lucidity. This means that you understand things. You understand life. You understand yourself. You can see the movements of your own humanity. You can see the movements in the humanity of others. You can see all of this very quickly in somebody if you can see it in yourself.

You can understand freedom, truth, enlightenment, simplicity, and all kinds of things. Contemplation leads to lucidity and a subjective understanding of these things, not just parroting words from an enlightened being, from me, or from anybody, but having a personal, direct apprehension of truth.

This is the way it works. Nobody can tell me otherwise. It is unassailable truth. It is immutable. It is what is. That sort of personal

authority around understanding and comprehension is included in contemplation.

Contemplation is not just about the topics we contemplate, but also about the well-structured mind that we develop as a result. Your mind has to be in order. It has to be a powerful mind to unlock the equation of enlightenment, to unlock the equation of self and life.

When we are young, we understand innocence and purity. That is one of the things we have and lose, but we also gain. We want to get back to that innocence, which meditation, contemplation, and mindfulness help us with. But we also want to have the wisdom of life.

You can contemplate topics like truth, kindness, gratitude, and all the many topics that are fundamental to the human condition. Or you can contemplate the fundamental concepts of mathematics.

You could contemplate a sphere. How well do you know what a sphere is? Spheres are one of the most ubiquitous shapes in the entire universe. Stars are spherical. Moons are spherical, most of them. Planets are spherical. Bubbles are spherical. Spheres are a profoundly important thing.

Is it deeply self-evident to you that x squared plus y squared plus z squared equals r squared? When I say x, y, and z, I am talking about left, right, forward, backward, up, and down, and those are lengths. Squared means the multiple of that length by itself. R is the distance of the sphere from the center.

You can also contemplate a sphere by becoming aware of the nature of spherical curvature. Sit down, get high on math, and feel the beautiful quality of curvature intrinsic to a sphere. Feel, almost with your fingers or your mind, this shape and the surface of it. Get in contact with the sphere. This is contemplation. Develop lucidity and awareness of the structure of a sphere. It has this uniform curvature throughout. It does not change.

My teacher says, “Go back to the fundamentals.” If you can hold a sphere in your mind, that is level one. We also need to do a cube, a pyramid, all the Platonic solids, and things that are nongeometric as well,

like the square root of negative one. What does it mean to square a number? Each of these can be a point of contemplation.

What is the square root of negative one? It is a very strange question. I have spent months contemplating that single question. You can learn that it equals i, but what is i? Being told what it equals does not mean you know what it is.

When we take contemplation to the next level, we may be able to contemplate an ellipsoid or a hyperbolic sheet. Then we contemplate a tesseract, which is a four-dimensional cube, or a Klein bottle, or real projective space, which is embedded not in the fourth dimension but the fifth dimension, despite being a two-dimensional manifold.

Mathematics is one form of contemplation, and so are enlightened topics like forgiveness. I recommend both.

DAILY PRACTICE AND COMMUNITY

When a spiritual teacher gives you an assignment, it is something to be taken seriously. It is an opportunity, and it is one that may not come again. This is the moment to listen. You do not need to wait twenty years, or even a week, to do it. Now is the time.

The assignment is fifteen minutes a day of meditation, clearing your energy and going into light. You can do Dantian meditation or gazing meditation. Gazing meditation is the key to going into the light. You sit in front of a mirror and look at yourself. Look broadly, and all kinds of interesting things will happen. You use that to enter the causal planes of light.

The light will wash over you and purify your spirit. It is basically the best thing any human being can do for themselves. You can do many other things, but if that is the one thing you are doing every day, it can change your life profoundly and the lives of the people around you profoundly.

Fifteen minutes a day of meditation is not a big ask. It is common to every human being. It is like showering. If, three hundred years ago, I had told people that every day they had to shower for fifteen minutes, they

might have been very annoyed because people bathed once a week, and that was considered luxurious. Now everybody showers for five, ten, or fifteen minutes a day. Gazing meditation, or simply Dantian meditation, is very powerful. Clear your energy.

The next practice is contemplation. Spend ten minutes a day. You can contemplate the topic of the week. There are three pillars that produce a transformation. What are they? Contemplate that. You can sit down and write about it. You could close your eyes, go into silence, and gently contemplate the topic.

The third practice is not more time. It is a reinterpretation or revisiting of an activity. Make breakfast every day with mindfulness. Make breakfast, eat breakfast, or make it and eat it. If it cannot be breakfast, it can be any meal.

This is a powerful thing to do, and it is wonderful. You can be romantic about it. If you are going to make dinner, make it beautifully. Put on some flamenco music. Light some candles. Do it with mindfulness. Give your full attention to what you are doing.

The other option is a mindfulness walk. Walking is a very powerful thing. It is important to walk. If you walk with mindfulness, get off your phone and listen to the birds. Notice the squirrels. Notice your body. Breathe the air. Put away your phone. Do it mindfully, and learn to become a master of your own attention field.

For meditation, fifteen minutes is a minimum. You do not get enough momentum when you do ten minutes. The first five minutes, you are clearing your day. The second five minutes, you are starting to stabilize. I do not like to meditate for less than an hour at a time because the last five minutes are the best.

Sangha is a shared field of transformation. When we do this together, it strengthens our connection with each other, and it strengthens the gravity of our practice. One of the reasons we like to go to an advanced school is that everybody there is serious about the work. The same is true of spiritual practice.

What could be more important than clearing your energy and renewing your spirit so that you are like a newborn child of purity? What could be more important than strengthening your attention field so that you are in command of your own thoughts and not pulled around by somebody else while thinking you are in command?

What could be more important than awakening the capacity to understand truth, so that you live in understanding and comprehension about the fundamental things in life, and about anything that you see?

Think about how much you can love another, which is profoundly important, if you are these things, or how much you can heal. Think of all the ways that we spend money and try to heal with psychologists, or escape from our lack of healing through drink, drugs, or whatever else. This is the core.

GUIDED DANTIAN MEDITATION

Regarding meditation, always center on the heart. If you are doing Dantian meditation, feel your heart. If you are doing light, feel your heart. The heart is always the center. It always has to be there.

Bring your attention to the heart center. It is always a good place to start. In the first moments of meditation, we are simply becoming aware of the activity within ourselves. We have not cleared it yet. We are noticing it.

Begin to soften your hold, your resistance. Become absorbed by first letting go. Feel the heart. If you are capable, you can go right into light from the beginning of the meditation. You may notice that the light was already there.

Bring your attention to the third eye. You must clear and activate your third eye. You start from where you are. It becomes a resource for the rest of your life.

If you do not feel anything, simply feel the spot in the most crude way. You can always do that until it truly awakens within you. The third eye is in the middle of the forehead, just a little above the eyebrows. It steadies the mind when you feel it, and it helps you see the light.

Fashion yourself as a little bit of a sorcerer, a little bit of a metaphysical being. You are getting in touch with what many people would consider magic, just by feeling that spot. Get your power up. Clear the space.

If your mind wanders, practice mindfulness while meditating. Bring your attention back to the spot. Keep bringing your attention back. Figure out, through personal mastery, how to increase the magnitude of the charge in the third eye. Make it stronger. Explore the intricacies of its function and nature.

When the third eye gets stronger, it is easy to become absorbed, and there is no one to feel the third eye anymore. It is only Nirvana at that point. For now, the third eye brings a quality of poise to the mind.

Now bring your attention to the navel center. This is power, willpower. It connects with the other chakras, and we use it to activate and direct them. The navel center is one inch below the belly button, or perhaps half an inch. It puts you in command of yourself, and there is a lovely feeling when it is activated.

Feel the lower abdominal area, particularly this spot. It is a vortex in our biological system. You will notice that your third eye and heart are continuing because you have built momentum in them. Now focus on the navel center. Generate a charge there. Accumulate a charge there.

This trifecta of energetic faculty, this tripod, produces holistic stability within the mental field, the attention field. They all work together. Realize your sentient potential. Awaken greater consciousness. Continue to cultivate the navel center. You are producing a transformation in the subtle faculties of the biology that brings cognition.

You are now heart, mind, willpower, a complete system.

The next step is to feel all three at the same time: the centeredness and goodness of the heart, the vitality of the navel, and the poise of the third eye. Check in, one after another. Feel the navel. Feel the heart. Feel the third eye. Then feel all three. Feel the potency of them in concert.

Invoke the light. Open the dimensions of the causal planes of light, the essence of spirit, the visual experience of love, the fabric of the soul seen directly, mystically.

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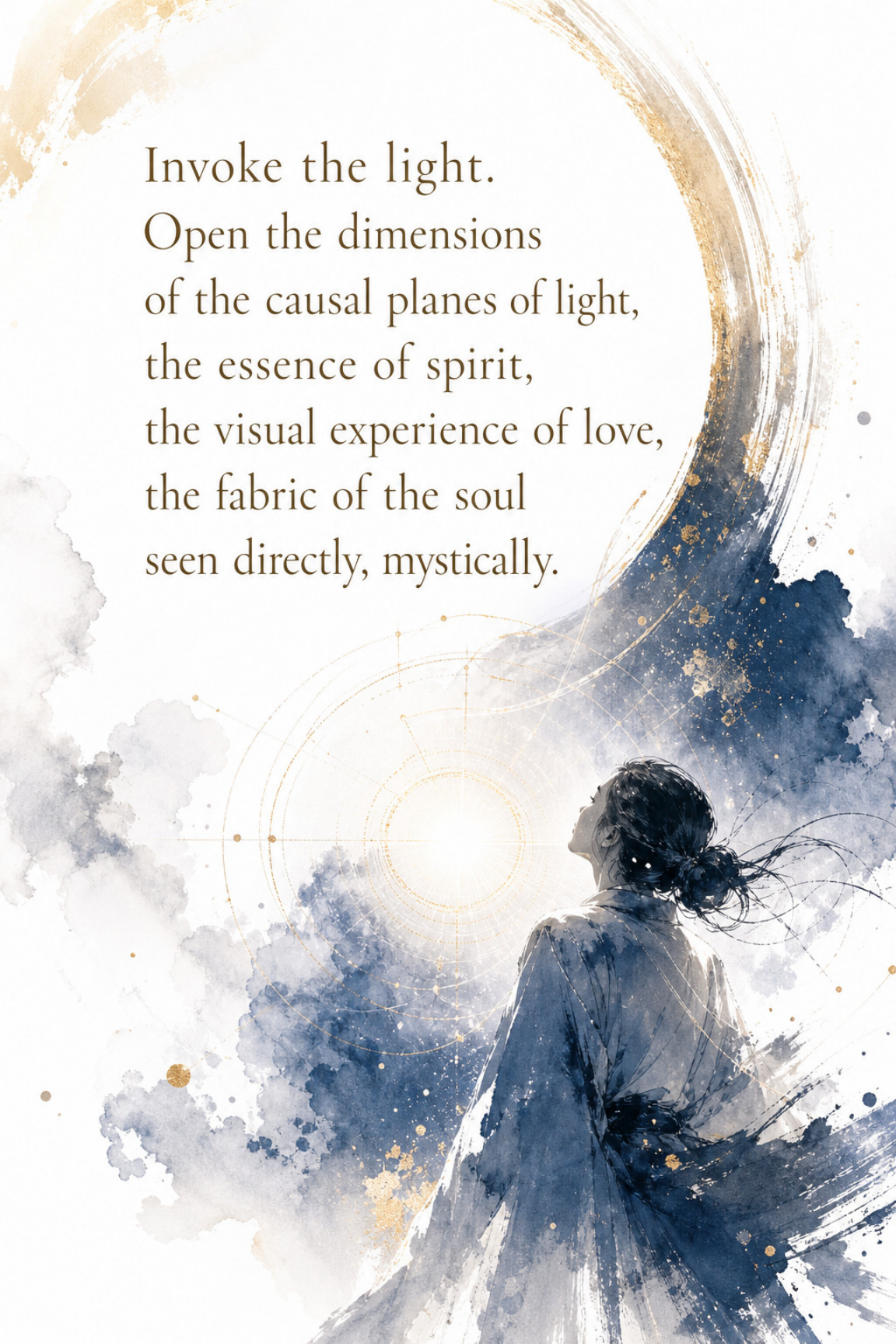


Bring attention to the heart.

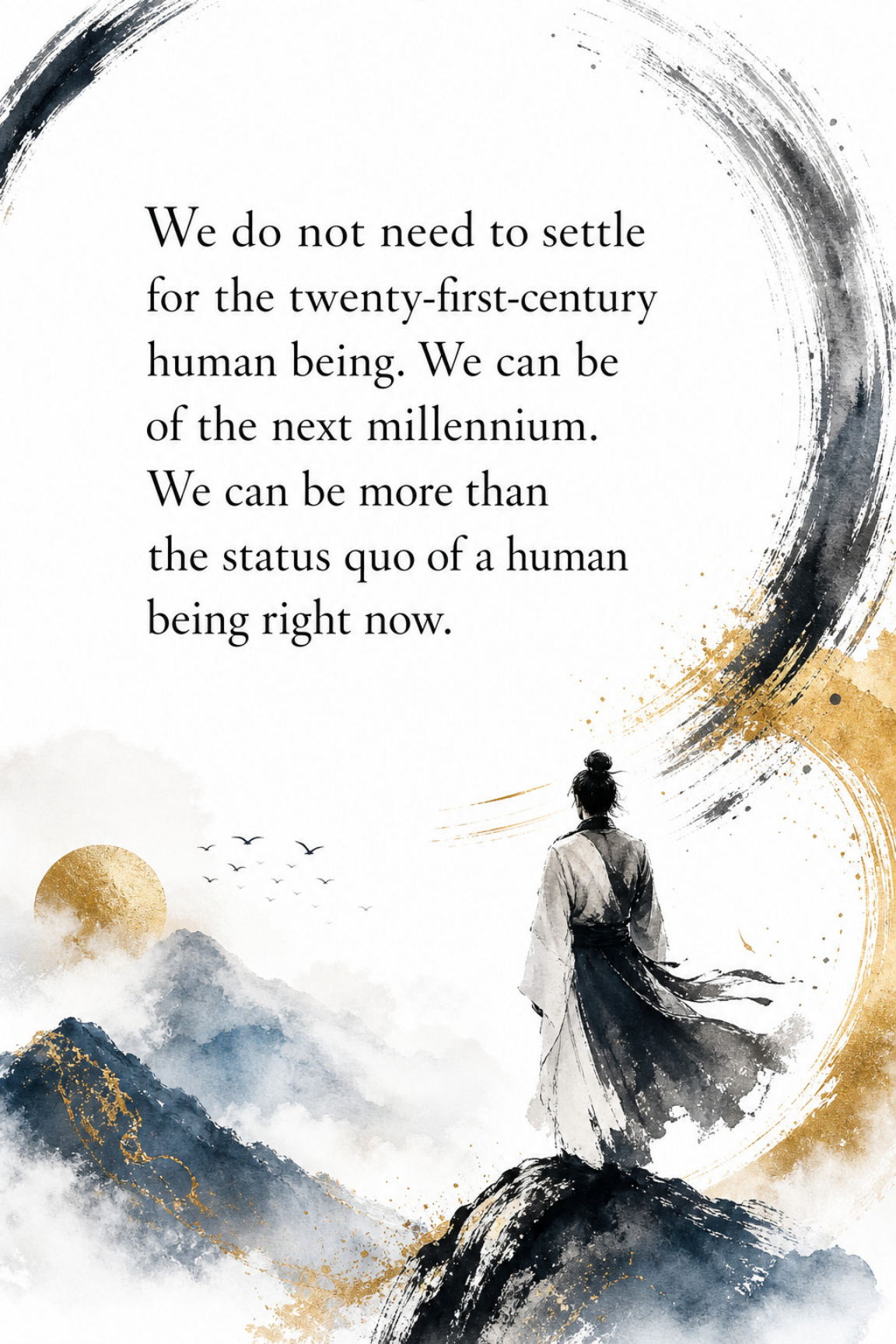
We do not need to settle for the twenty-first-century human being. We can be of the next millennium. We can be more than the status quo of a human being right now.

A lot of times, when we have challenges in this world, it means there is something in us that is a little older, a more evolved spirit that does not like the download of the human condition right now. We do not like to live that way. Our soul is rejecting it to some degree.

If you face challenges, you have to upgrade your system. The hardware of your computer needs a better operating system. Otherwise, it overheats.

This is what we are doing: the three pillars of transformation.

We do not need to settle for the twenty-first-century human being. We can be of the next millennium. We can be more than the status quo of a human being right now.



PRINCIPLES

APRIL 28, 2026



MEDITATION AND CONSISTENCY

The whole idea of meditation is that it gives you clarity, so you are leveraged in the way you manage your life. If there is a lot going on, this is a leveraged way to deal with life circumstances because it brings within you an abundance of detached love and an abundance of stillness. That gives you clarity, so your decisions are correct.

Do you have five minutes a day? Of course you have five minutes. Five minutes a day would be enough to say, I did not do a lot, but I did five minutes every day. Consistency is what matters here. Five minutes a day means it is a part of your life. Zero means it is not even a second thought. This is one of the challenges for most people. They do not know how to get into meditating consistently.

If I do not meditate, I do not feel good. I do not feel magical, and I do not like that. I start to feel mundane when I do not meditate. Maybe you need to find the discomfort in not attending to your spirit, especially for very spiritual people.

PRINCIPLES AND PERSONAL INTEGRITY

Principles are an essential aspect of being true to yourself and happiness. A principle, in the way that I am using it here semantically, is a way that you engage with things in your life, a way that you relate to circumstances.

One person may have a principle of being very considerate whenever they do something. Somebody might have a principle of being very efficient. Maybe somebody has both of those. Usually one may be prioritized over the other. They are slightly in conflict. Cool could be a principle. There are various forms of principles that inform the way people relate to life and circumstances. Principles are a constant of response amidst change.

Most people unconsciously have a set of principles that they usually inherit. In *West Side Story*, their principle is cool. Everything is about

being cool. Each of us has a set of principles that we may consciously be applying, or we may have, more importantly, a set of principles that is much deeper and subtler. They are the principles that we would want to live by.

Principles are a dimension. They are an ineffable dimension of awareness that we inhabit. When we live to be cool, when we live to be efficient, when we live to be considerate, we experience a subjective, ineffable state of mind. This is all involved in spirituality. What are your principles? It is involved in being true to yourself.

A lot of people do not consciously know what their principles are, and therefore they do not have the clarity to maintain integrity. They do not have the clarity to be the truest expression of their spirit. Part of enlightenment is being conscious about who you are and who you are choosing to be. Principles are involved in that.

It is important to become aware of your five top principles. Every individual might be able to delineate five top principles that are most endemic to their spirit, their personality, and who they want to be in life.

Principles give us a very special gift. From moment to moment, we get to be who we want to be. There is a gift in the integrity of showing up in any situation as who you really are. We cannot always control circumstances, but we can control the way we show up. When we have that as a constant, it creates peace of mind, and it creates a sort of joy of integrity. It is a feeling that I am still getting to be me.

It can be difficult to maintain the principles that you really want. You may be considerate until you lose your temper, or you may be considerate until it is just too inconvenient to be considerate. But then we always feel that discord: I am a considerate person, but I just was not being considerate, and I value that so much. There is this feeling of discord within. Part of knowing one's principles is being true to them in all circumstances. This is a measure of integrity.

Our collection of principles is ineffable. It is beyond words. Just because one person has the principle of being efficient and another person has that same word as their principle, it will not be the same thing. For

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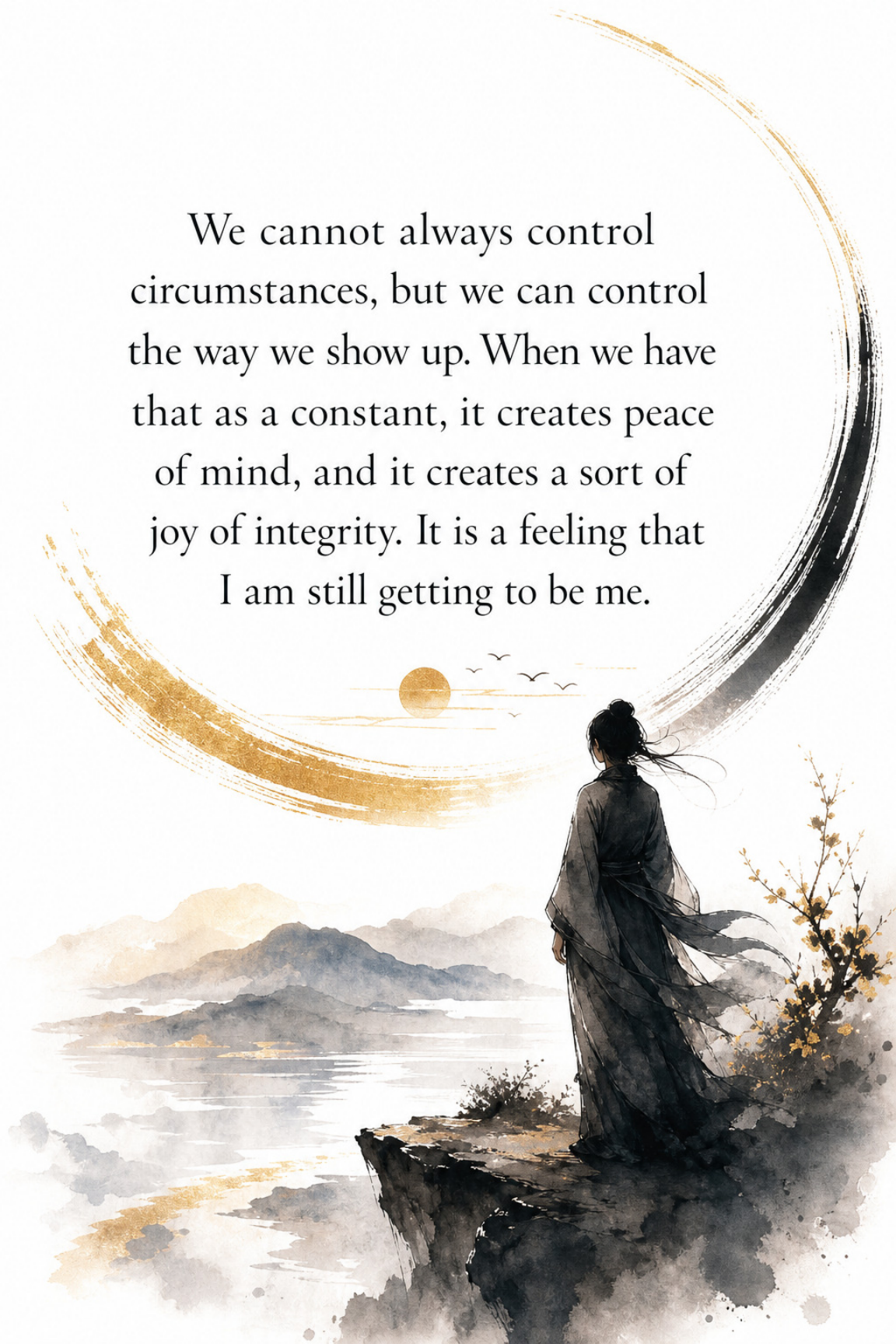

every individual, there is a subtle difference. They may be very closely related, or they may be very different because they have very different semantic definitions of it.

We need to use the word to find the principle that is the truest expression of what we are. A lot of times, you can just feel your heart and ask: Does that feel right? Is that who I want to be? Is that the principle I want to live by?

Contemplation is a very important practice regarding your principles. You can contemplate your principles and ask: What are my principles? Who am I? You can play a little isolation game with it. If you were in a situation, would you prioritize this principle or that principle? Ask what your aspiration is. It is not about your capacity to do it. A capacity can develop and evolve toward that aspiration.

One of my principles is gentleness. I love to be gentle. I do not like to be not gentle. When I am not gentle, that is not who I want to be. Gentleness applies to everything we do. When you pour a glass of tea, be gentle. When you do math, be gentle. When you drive your car, be gentle. That means no crazy screeching, no honking, no jolting.

There may be somebody who has a principle of speed, somebody who loves motorcycles and race cars. They would not want to be gentle when they drive. They might say speed and safety, somehow, together. What are the principles that you live by? Understand that a principle is the law of response to circumstantial conditions.

If you really become attuned to your own principles, you can often see them in another person. That is a very important quality, first, if you want to help another person, and second, if you want to deal with another person, especially if they are problematic.

Kindness is another one of my principles. With a principle, you get to be the person you want to be. You get to be that person, and then your actions unfold in certain situations. This is very much associated with karma. When you know the karmic repercussions, how your attention field changes as a result of your actions, you will be very selective about your principles.

I love heart and light. Gentleness and kindness are very, very good for the karma of heart and light. If you are the opposite of those two things, it is harder to access heart and light. This is part of the reason those are two of my favorite principles.

INDIVIDUAL PRINCIPLES AND SHARED VALUES

When you are embodying your principles, there is no trying, unless you are rebuilding your karma. Then you are evolving. In fact, the one that is probably easiest for you, if you are in alignment with yourself, is a very top principle.

Positivity is another one of my principles. The people who are in your life tend to be similar. Kira and I both love positivity. That is one of the things that we experience together when we get together. We reinforce each other's positivity, and we get along that well because that is the way we do things. Some people are very different. They will get together and be very negative, and they want that. That is not what we tend to do.

Some people have five principles, but some people have one. You may have one principle. Somebody who is very focused may only care about one thing. Some sages do this. Think of the sage who is just truth, or just honesty. They do not care about anything else. They are going to do truth, truth, truth.

It is a little more difficult when you start mixing principles together, although perhaps there is an underlying principle that they are all really pointing to. Kindness, positivity, and gentleness may all be the principle of heart.

One can make a distinction between a principle and a value. A value is something that I find valuable in the world, in life. A principle is the way that you are. Your principles are closely connected to your values. If you value heart and love, you are going to act in certain ways. This needs to be subjectively defined for each individual.

Is loving the principle? It is both. Is there a distinction? Maybe when you look at being loving, they are different in that space of loving.

Sometimes gentleness and positivity are very different things. Gentleness might be very quiet. Positive might be really bright. Positive might be very quiet as well.

Delineate your principles. Maybe do your top three, your top one, or your top five. I have six. Those six are the way I maintain an assessment of my alignment.

Gratitude is my fourth principle. I used to pair that with positivity because gratitude is a very positive thing. But for me, I think they are pretty separate. Positivity and gratitude should be considered separately.

Mindfulness is my fifth principle. Mindfulness is very, very important. Mindfulness and silence go together. I think it says a lot about how intense one is about their principles. I really take these things seriously. If I am pulled from mindfulness or kindness by the expectations of others, I will say no. I am going to be mindful whether you like it or not.

The other one is independence. Independence is very much related to freedom and peace. When you have independence, you have a lot of peace because you are not constantly pulled by dependency. I do not mean circumstantially as much, although that too. I want circumstantial independence as well, but it is more the inner independence, the independence from needing to escape into entertainment.

Integrity could be a principle. I usually think of integrity as more of a meta-principle, although it might be a principle for somebody. They might say that no matter what the situation is, all that matters is being true to themselves and following their principles. That could be something they emphasize.

Your principles and values will be related to each other because if your principles do not enforce your values, you probably need to adjust them. Otherwise, you will not be getting what you really want. Principles can change, but ultimately we want to find the principles most central to who we are.

It is interesting to think about what you emphasize. If you go for a walk, you can walk with all your principles. What is your swagger? What is your gait? Do you walk to be cool? Do you walk to be humble? Do you walk to be efficient? Do you walk to be kind? They are all different energies. You can embody the energy with the most minimal actions.

Try to embody all five principles on your walk at the same time. There is a level of mastery involved in this. It is the mastery of yourself. It is to be a connoisseur of consciousness, of your own consciousness.

Revise, refine, and bring forth the fullest expression of those principles within yourself. Contemplate them. Perhaps once a week you contemplate them, or maybe you contemplate them for a whole week and get really clear on them. I have spent years and years contemplating these and getting clear on what it means for me to be who I want to be.

When you meditate, you can meditate on your principles. You meditate on the light, but you can also say, I am humility right now. It is a beautiful thing to be extreme in your principles. Take your principles to an extreme and enjoy that.

This is not about having to do your principles. It is fun to do your principles. It is fun to show up and be humble to the extreme, tolerant to the extreme, integrity to the extreme, kindness to the extreme. It helps us progress to enlightenment because we are consciously choosing something that is good karma.

Cool could be a principle of yours. Think of that as being playfully true to yourself. Everything I do is cool. Sometimes I meet a guy or a girl who is just all about being cool, and you can tell by the way they dress and the way they walk. As long as it is not about ego, but about full self-expression, that is fine.

Think about the jazz musician who is just so cool. I used to play music with a guy who was the coolest guy, and we all wanted him to be cool because that was who he was. He used to do a burlesque show where he

was singing. He would wear these 1920s overalls. He was a big Black guy, and he would be smoking a cigar on the stage, singing spoken word in a dive bar. Smoke would be drifting, the spotlight would be shining through it, there would be burlesque dancers, and he would be singing in a very chill way. He was just being himself.

Finding out what your principles are is very much an artistic mentality. Principles can be playful. Playfulness might be your principle. Some people are constantly playful. Coolness might be your principle.

If you are an entrepreneur, one of the principles I used to live by was absolute efficiency. That was a big thing for me. Total efficiency. I used to live by that, or diligence. Just get as much work done as possible, period. I did not care if it was kind. That was not very good for my karma. I thought I needed to make the business happen, and I pushed through everything. I was not necessarily kind.

Kindness can sometimes take more work, but now I understand that kindness is ultimately quite efficient. In kindness, we collaborate, we do not create problems for ourselves, and we use gravity to make things happen.

Could you go on a walk and embody all your principles? Could you make dinner or breakfast and embody all your principles? Could you close your car door with that principle? Can I close my car door with kindness? Yes.

I always personify my things. I say hi to all the things in my apartment. Hi, Crystal. Hi, Cup. It is so nice to see you today. It allows me to practice kindness with everything.

Take a moment and write down twenty principles. Write down all your principles, and then contemplate them, refine them, and get clear. Do I have five? Do I have one? When you are looking at other people, consider their principles. Is this person my best friend because we share eighty percent of the same principles, or all the same principles?

A principle could be simplicity or silence. To me, that is all involved in mindfulness and independence. When you find the word, it points to an ineffable reality beyond the principle. Think of it as a portal for you.

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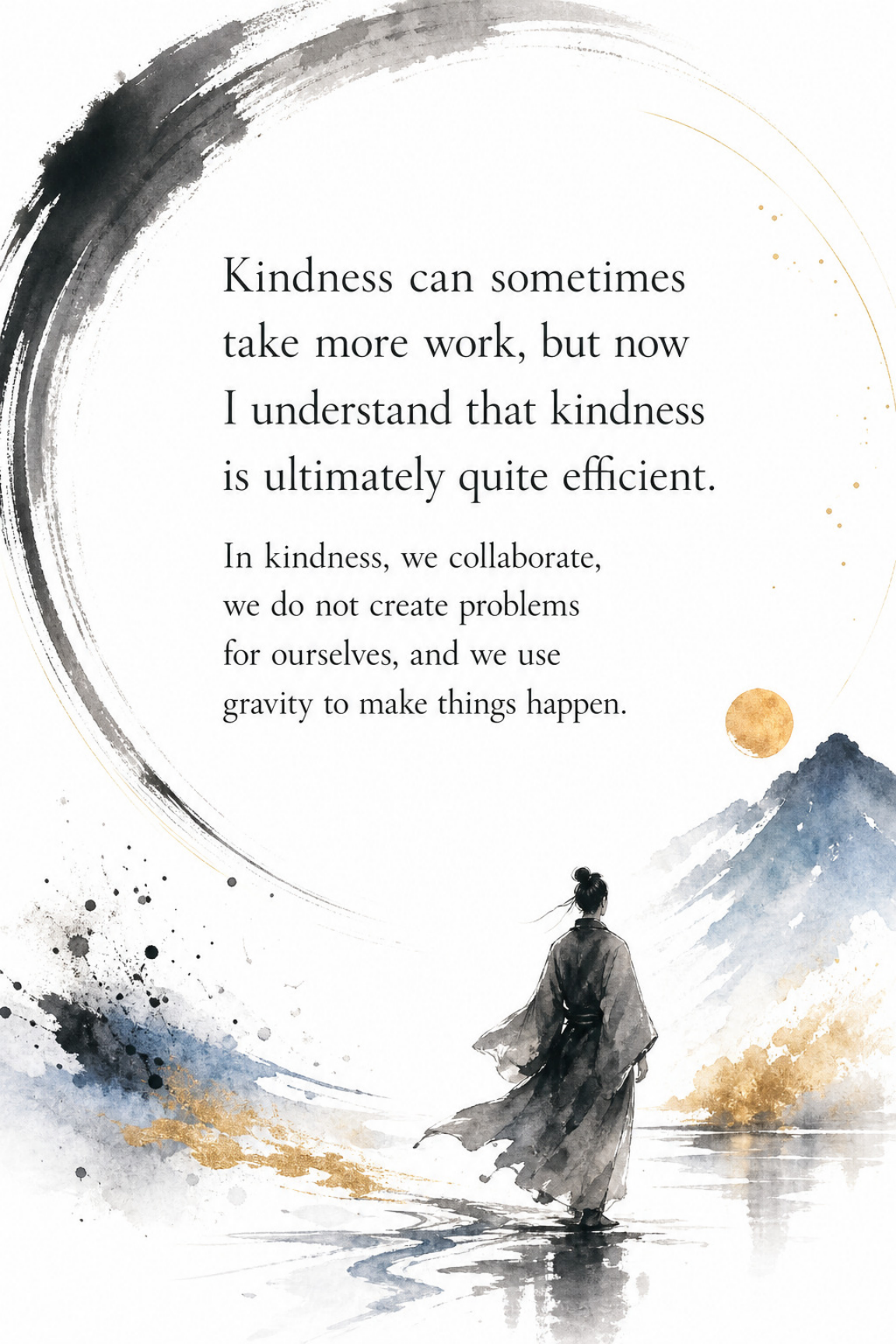

Whenever I say kindness, I feel it. It means something to me. It helps me step into this thing that is beyond words. It is personal to me.

Think about your principles. Try to find out who you really want to be. When you choose your principles consciously, it helps generate the right kind of karma. Make sure your principles are true to yourself and aligned with enlightenment. They should be principles that help you move into states of disillusion and freedom and greater consciousness.


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ENLIGHTENED
BEINGS
MAY 5, 2026

THE SERIOUSNESS OF SPIRITUAL PRACTICE

This is serious work that we are doing here. It is important, but it is also very serious.

We are not learning a skill. We are not learning to be better architects or anything like that. We are learning something somewhat native to the world. We are learning something that goes to the heart of the universe and existence. This is about immortality. This is about the ultimate source of life, in a very real way.

Most religions are originally founded upon this sentiment, and they tend to veer away and become lacking in sincerity unless an individual really reaches into that religion's offering.

The way the world changes, we are a society, and one's capacity to be self-transcendent is more than wishful thinking. There has to be an ontological shift in our energetic consciousness, in the makeup of our sentience. When that happens, one can love their neighbor as themselves. One can act with the intelligence of love, with the wisdom of enlightenment.

Nobody but ourselves will bring the light into society. The light does not get here. It is here. But for it to be a part of society, part of the collective psychology of humanity, each one of us has to tend the garden of self. We have to spend time in the light.

I am in pain when I am not in light, because I am in a normal, mundane condition of humanity, which is dense, solid. But there is an etheric side to us that is beyond manifestation, that brings through real, palpable love. It is palpable in the sense that it is made of an energy. It is not an energy in space. It is the energy that creates space and can destroy space.

In nirvana, we destroy space. We open a portal into the timeless.

Because this is so serious, we should be playful about it, because otherwise we are missing its point. But it is serious in the sense that it should touch the heart profoundly. It is serious, but it is playful, and we can laugh and we can dance.

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psychology of humanity, each one
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We have to spend time in the light.



Meditate for fifteen minutes a day. If you think you do not have time for that, I would question how much time you have for your own soul, for eternity, for God, for something beyond your own individual story of life, to go beyond the form.

Enlightenment has truth in it, and it feels good for the truth to push all the nonsense out of the way, so we can have a little wake, a little bubble of divinity, of sacredness.

ENLIGHTENMENT AND HUMAN POTENTIAL

I want to share a few examples of enlightened beings and what makes them enlightened. These are people who were serious and did this work, and opened a doorway for humanity to heaven on Earth. People who devoted their lives to this.

These are profound individuals, saints in the most real sense of the word. But they would all probably very openly claim that they are ordinary people.

These are seven twentieth-century Indian saints. This has nothing to do with India other than that India tends to be more focused on spirituality, and there is a nice cultural pocket there that opens the doorway to the universal consciousness, the universal potency. I could very well talk about Native American or Mexican saints who have exactly the same type of consciousness, or some Americans who are alive today.

These individuals achieved moksha. They were able to go into the deepest layers of light and purify themselves in such a way that they yoked their awareness with the Supersoul of the universe.

There is an entire robust language in Sanskrit that outlines qualities and aspects of this process. You may take a step along the journey, but all beings are on this journey in some way or another because it is endemic to our nature.

We are consciousness. What is consciousness? We are alive. What does it mean to be alive? What is this?

I want to consider people who do not seem completely unreachable. We are not going to talk about Jesus, although he is an example of it. We are not going to talk about Buddha or Lao Tzu. These people are just so high that they seem like they are of a different kind, and I am not sure that is the case. Maybe it is.

But the whole idea is that, as ordinary people, we can become enlightened. If we have not been enlightened before in previous incarnations, we could be enlightened in this incarnation. It is a possibility, and I think that is a really important realization to have.

Jesus has a lot of followers. I am not sure how many of them feel that they can be like Jesus. They do not really talk that way about it. But if you read his words, he is actually instructing them to be just like he is.

SEVEN INDIAN SAINTS

Jiddu Krishnamurti is one of my favorites. I have probably read more of him than anybody else.

"Relationship is the mirror in which the self is revealed."

"Meditation is emptying the mind of the known."

"In the flame of attention, all conflict ends."

His big thing was to never allow yourself to experience conflict inwardly. Never worry about anything. Do not experience conflict. Just act completely and directly.

Krishnamurti was a really incredible man. He spent a lot of time in Ojai, California, and then he traveled the world. He was anticipated to be an enlightened being, and they built a whole spiritual community around him when he was a child. He told them it was nonsense, took all the money and gave it away, dissolved the entire organization, and claimed, "Truth is a pathless land," because he did not want it to be a religion.

He died in the 1980s at the age of eighty-nine or ninety. He was an absolutely wonderful man.

The great Ramana Maharshi was pure jnana yoga enlightenment, although quite bhakti too, I would say. My teacher considers him the most

beautiful enlightened being.

Ramana Maharshi became enlightened when he was sixteen. He had a really intense experience. He said he felt like he died, inwardly, not physically. He became enlightened, and he spent years in a cave in meditation.

He is considered one of the great sages who understands ultimate truth.

"Who am I?"

That is his instruction. You want to become enlightened? Ask, "Who am I?" Really ask, who are you really? To whom, to what, is this appearance occurring?

"Your own self-realization is the greatest service you can render the world."

"Silence is also conversation."

Rabindranath Tagore had a very obvious dharma. His dharma was poetry. He became enlightened, and you can just see it. He is so powerful.

"Love is an endless mystery, for it has nothing else to explain it."

"Beauty is simply reality seen with the eyes of love."

"We come nearest to the great when we are great in humility."

Paramahansa Yogananda also spent a lot of time in California.

"Live quietly in the moment and see the beauty of all before you."

"The season of failure is the best time for sowing the seeds of success."

"Change yourself, and you have done your part in changing the world."

Anandamayi Ma was crazy devoted. She was just dripping in ecstasy and devotion.

"The purpose of human life is the realization of God."

"Every being is searching for that infinite joy."

"Only the name of God can purify the mind."

Osho is a controversial figure. You may have heard lots of negative things about him, but I assure you, this man is a divine being. I would encourage you to look deeper into the actual words that he speaks and not what others say about him.

"Be. Do not try to become."

"Creativity is the greatest rebellion in existence."

"Courage is a love affair with the unknown."

Just be with that one for a moment: "Courage is a love affair with the unknown." Who are these people?

Osho became enlightened when he was twenty-three. Apparently, he was raised around many enlightened beings, so he was able to do that.

Sri Aurobindo was really, really intelligent. You try to read his books, and it is insane. They are very difficult to read.

"The first principle of true teaching is that nothing can be taught."

"The mind has to be silent to know God."

"The sign of the divine worker is equality."

"All life is yoga."

THE HEART CENTER PRACTICE

Bring attention to the heart center. It is paramount to feel the heart, to get the heart energy radiant. Sometimes we do not give the heart enough attention.

It is the most wonderful thing, having the heart be full and radiant, pure and clear.

When Krishnamurti talks about being without conflict, in conflict the heart recoils and becomes smaller. When there is no conflict, the heart can expand. You become everything in the field of existence.

Now that we have felt the heart, let us learn to open the heart and expand it. This is actually an epistemological process, which means it pertains to knowing. We know by becoming the other. We become the other by expanding the heart field.

Practice physically reaching out. Your sense of attention and awareness can reach beyond the body from the heart center. You can do it from any chakra, but we are doing it from the heart.

Feel that your heart is enormous, perhaps just the size of the room. Another colloquialism for this is an open heart, a big heart. It does feel open.

It is almost as if you are holding a heart as a giant sphere in front of you, using your hands to hold it open, and your heart, of course.

Expanding the heart.

You may want to add an element of heat to the heart. Energy, heat. Intend warmth and expansion simultaneously. Try to maintain a posture that keeps your sushumna straight.

Make sure to use the light. The astral energetic intention is important, but when we use the potency of the light, we are doing a deeper level of astral work. In fact, the astral is intended to be a doorway into the deeper planes of the causal light.

Let that light work to purify the astral form. Allow its luminosity and brilliance to energetically, physically transmute subtle biology.

MEDITATIVE LIGHT AND SAMADHI

When you can experience light, you are actually progressing along a path to ultimate enlightenment. There are different levels, indicative of the qualities of light you experience. You are experiencing a partial form of enlightenment by experiencing that light.

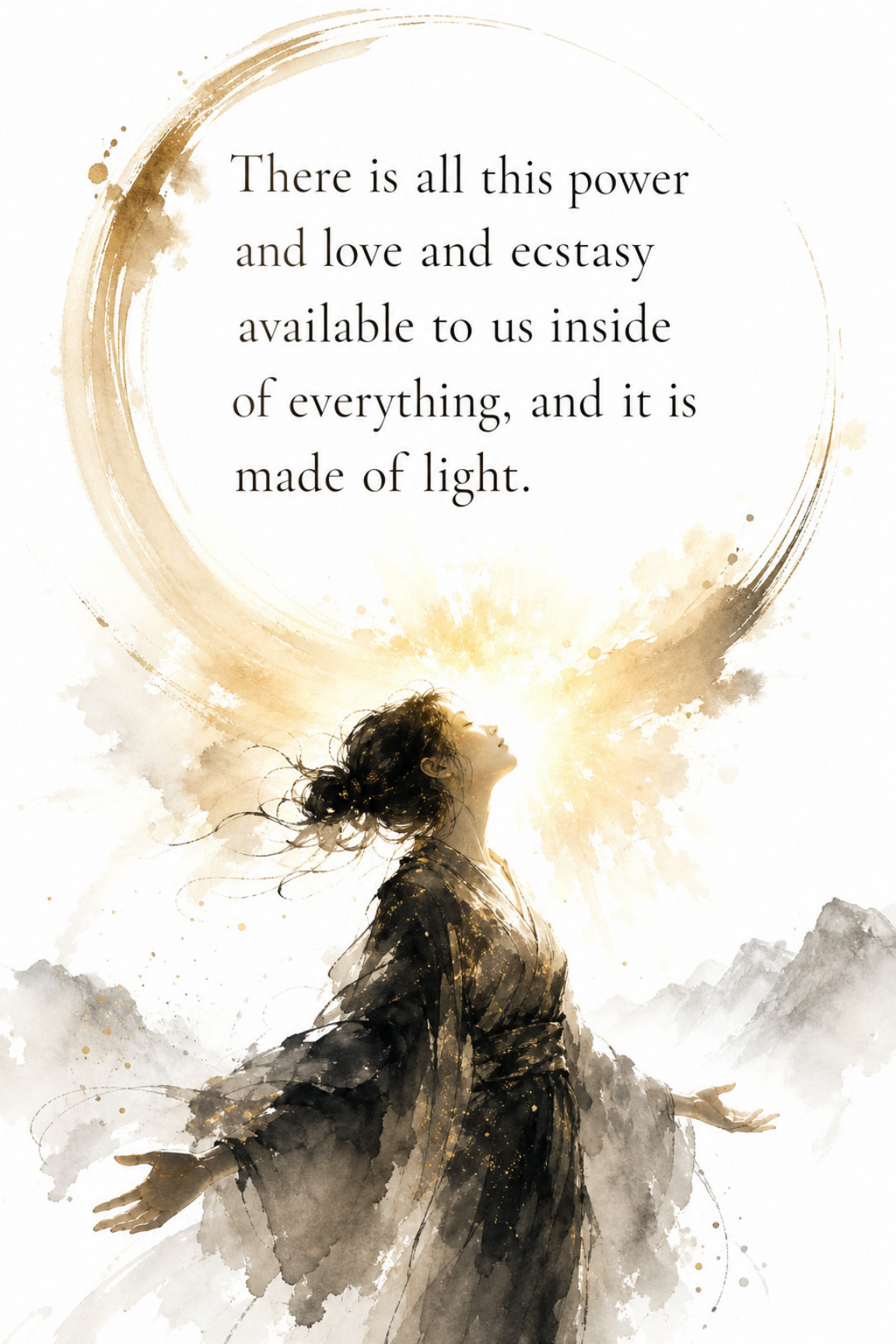
It is what my teacher would call manasamadhi. There are five levels of samadhi in my teacher's personal system. Sometimes they make it just two, but you can divide it into any that you like. The level of colors is one of the samadhis.

You are experiencing self-transcendence and a return to the substratum of manifestation when you go into this light. What makes it so pleasant is that you are entering into the eternal layers of self.

There is all this power and love and ecstasy available to us inside of everything, and it is made of light.

Sometimes the only words we have are “spaced out,” but when somebody is bored and listening to something they are not interested in, that is called spacing out. I do not think that is what we are doing. We go to a different plane. The sense of self is dissolved in the energy of existence. There is nobody there.

There is all this power and love and ecstasy available to us inside of everything, and it is made of light.



One of the reasons we sit in half-lotus position is that physical yoga was apparently intended to help people sit in a posture, meditating without falling over for many hours. When people first start meditating, their legs are too tight, and then their back hurts. You want to get past all that to the point where you can sit for hours, and it is easy because your body is accustomed to it. That is a lot of what yoga is about.

WORK, THOUGHT, AND NATURAL ENLIGHTENMENT

You can meditate throughout the day. Take five minutes in the middle of the day. Recenter and keep yourself from going too far into the momentum of the thinker.

The more we create peace of mind through streamlining, a very nice, organized calendar, and a nice task list, the more we can let go. Have a really excellent calendar, really beautiful, structured systems that you sit down and design once and then let go of. You revise and refine them once a season, that type of thing.

Create a condition where you can stay in a flow state, where your work becomes more of a spontaneous flow state than constantly having to be thinking.

This is one of the big challenges for an entrepreneurial mystic: learning to run your life without it draining your energy.

Ultimately, and this is very much Krishnamurti's philosophy, we want to be without conflict. Sometimes when we are posed with decision and choice, that is a state of conflict. Can we be in spontaneity?

It is not easy because you have to reform your mind. Then you take on a bigger project and you have to adapt to that, and then a bigger project. It is this constant thing.

As an aspiration, imagine being somebody who can run a Fortune 500 company with thousands or tens of thousands of employees, never leaving enlightenment.

What does sahaja mean in sahaja nirvikalpa samadhi? It means the natural state. I would actually say it kind of means the normal state. There is this idea that normality is before that, and then that societal norm, which we might call the common state, is abnormal.

Sahaja is a state where one is in enlightenment, and no matter what they do, they do not leave it. You are in the deepest state of nirvana and meditation, and you could be totally engaged in anything in the world.

Perhaps research what enlightenment is. That is what makes it enlightened. Sahaja nirvikalpa samadhi is the name of that, and we are learning to become like that.

It does not mean we necessarily renounce the world, go to a cave, and do not engage with the world. But we do renounce something that allows us to stay in the world and act, perhaps with voracious intensity, while maintaining a connection with the eternality of enlightenment and the divine.

This is a kind of mastery that most people are not even considering as a possibility. Let it be your dharma. Let it be your karmic practice, your mindfulness practice, trying to be that person, because people will feel it in your project when you are in that.

This is a big part of my life, trying to stay in that. Sometimes I get so far off that I am in pain at the end of the day. My energy is saying, "I did not use my karma correctly." I sit for an hour and clear it, and then I am grateful. If I do not do that, I do not sleep well.

What does a day look like when you use your karma correctly versus incorrectly? I keep returning to Krishnamurti. There should be no sense of resistance in any moment, no dissipation of energy.

I would envision a glowing, divine leader in a business, or in whatever it is that you do, who never leaves it. That synchronicity occurs in life, where you just figure things out. With everybody who comes to you, always be positive, be gentle, be spontaneous, all of those things together.

You can still do all that you need to do, but there is a mindfulness factor. You have to make that your natural karma.

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VALUES
MAY 12, 2026

Principles are the way in which we do things. Values are the things that we find valuable and important in life.

Each person has a set of principles, and this is a way for you to be true to yourself, to discover the way you really want to be. It is about knowing yourself. When you know your principles, you know how to engage in a certain situation. You can be cognizant of not being in integrity, of being pulled off your center. You can stay closer to your center.

It is the same with values, when you know what you care about. A value is something you find valuable in life. It might be love. It might be money. It might be fitness. It might be social connection. It could be a number of things, and it is important to find out what your top value is. What are you really seeking? What is the impetus for your actions, or the focus and the way in which you see and evaluate life and situations?

Everybody is different. You can look at somebody and see that their values are like this. If somebody works at a business, a lot of the employees and people at that business may have a shared set of values. Families tend to have a shared set of values. What might bring two friends together and create that friendship is a shared set of values.

The order of values matters as well. If one person prioritizes love and then fitness second, versus fitness first and love second, that might be a very different profile of evaluation in life.

When we meditate, we can become clearer on what our values are because we can feel the subtlety of what matters to us. One way to find your values is to ask, if I were presented with a choice, which one would I choose first? You can compare two at a time. Of course, it may be more complex than this, but we are seeking to describe something that is perhaps infinitely complex with a list of five words.

For me, a top value is love. I would rather not make money at the cost of love. Everything centers around love. My principles are very much connected with my values, too.

What does love mean? Each value is semantically defined. One person might say love means a whole bunch of romantic relationships, but a Buddha might say love means a deep kind of compassion.

Another value of mine is truth. I find that value in mathematics. Mathematics is the study of truth in one of its expressions. An equation is an incontrovertible truth. It is so clean and clear, and it is devoid of opinions. Opinions really obscure truth.

When you watch two people argue their opinions, you recognize that they are not interested in the truth. They are interested in being right. In mathematics, we are interested in uncovering something that is beyond ourselves, something that is true. That is something I love about mathematics. Somebody else might love mathematics for a different reason.

I also love meditation because it is about truth. To me, math and meditation are both centered on that value. They are a way for me to engage with it.

When we know our values, it empowers us. This is all about progressing along the path to enlightenment, becoming clear in mind, becoming powerful. The reason we come together is perhaps that we have a shared set of values. Some people leave because they are not fulfilling the value that is inside of them, aligned with them. Perhaps they are not interested in truth. Maybe they are interested in being right, and that conflicts with what they want. Or maybe truth is further down on the list for them, or not on the list at all.

A lot of times, principles and values are interchanged in the English language. We are using them here with very clear definitions, semantically. A value is something you find valuable. A principle is a way that you do something. You do everything, in fact. It applies to all actions, independent of the action.

You may not always apply all your principles, but if you were in total integrity, you probably would. Maybe your principles apply in certain situations and not in others. Maybe you move between a more diverse or

more manifold form of principles. It is perhaps not as simple as one all the time.

There are a lot of subtleties. How do you want to be? In enlightenment, we are learning to express ourselves honestly, properly, and correctly, as a full expression of who we are. Each one of us is different. The soul has a complex and unique profile of predilection and expression. Perhaps each incarnation also has a subtly shifted profile within the deeper context of the soul. If we are perceiving incarnation directly, that is worthy. Otherwise, it is just an abstraction we are considering as a possibility.

Take a moment and see if you can come up with five things you find valuable in life. These are things that have always drawn you. You want more of them. You live for them. They are not always as idealistic as you might think. Your value might be athletic ability. Some people have athletic ability as a top value, and they play all the sports. Your value might be something super idealistic as well. Love is probably one of those. Peace of mind can be a value. Efficiency can be a value. It can also be a principle. Sometimes you have to be able to differentiate between value and principle.

APPLIED VALUE DISCERNMENT

It is a challenge to find your values. Sometimes what appears to be a value is actually what gets you to the value. Being heard may mean being understood, and being understood means, perhaps, love. In order for there to be love both ways, not just to love another but to be loved, one needs to know you.

This was Erich Fromm's philosophy: When you love somebody, you know them, you accept them, you hold them in freedom, and you do not exploit them. You love them for who they are, and you know them as they are. You cannot love if you do not know the other. You cannot be responsible and attend to the needs of another if you do not know them, either.

Perhaps the value is to be free. Maybe you want to be more of who you are, so it is the freedom to be who you are, or to be loved back. Maybe it is just a deeper expression of that first value. Love and to be loved, love all around. You should have love. You should give love.

Maybe connection is the value, a deeper level of connection with the people you love and who love you. They could see and understand you. What would you get from being seen and understood? Deeper connection.

Think of a treasure chest. The red ruby is love. The diamond is clarity, and you want to hold a bunch of rubies. More rubies means more love. The blue sapphire is spirituality. You want more sapphires. By being heard, more sapphires are created.

Is there a jewel in there for being heard? Maybe. Ask, is that a thing I want? Some people may just want to be heard. They want everybody to hear what they have to say. But I am not sure that is actually the most loving orientation on its own, isolated.

It is complicated. A lot of times, when there is a lot of love, you feel full and you do not need to be heard as much. But maybe that would mean that, in your closest relationships, there is a lack of connection, a lack of shared experience, and a lack of other values, like spirituality. Maybe you were really into business and you wanted to be heard about business and share about business, but if nobody cares about business, you cannot talk about it. So there is less business, less of your value.

Why go into this depth? Because I am trying to help you see the subtlety. Part of the practice is to ask, what is a principle? What is the difference between a virtue and a principle? What makes a principle a principle? It is the same with values. The challenge is to refine it more completely so that it is more powerful for you. That is where the clarity comes from.

Values are meant to be expressed. When we have an expectation of them, we can dissipate energy and get into conflict, and then it becomes a desire. But the soul incarnates with a dream of existence. That dream is not desire as much as it is destiny, as much as it is fulfillment of integrity, of these values.

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There is the freedom of a flower to be itself. But a flower must be itself. A flower wants water. That is not a desire, per se, in an unhealthy way. It is living according to its nature.

To know that your destiny is to have a romantic experience with a particular kind of person who is beautiful in a particular way is not as much a desire. It is just true to who you are. That would actually be something of value. There is nothing in enlightenment that goes against that. Tantra, Tibetan Tantra, White Tantra, is all about the flow of life and recognizing that anything can bring us into higher states of consciousness.

We want freedom from desire and to be true to ourselves, but we also want to fulfill the subtle intimations of our heart and our dreams, because there is a form of love there, a form of truth there, and a form of freedom there.

A value is something that makes you say, yes, more of that in my life. It is not a way as much as it is a true expression, an aligned expression of why you are here and what your life is about. You do not incorporate a value into your life. It is something you care about always, whether it is there in abundance or not. You love gold, but there might be an empty chest of gold. You still love gold.

There is value in following our principles because we get to be who we are in a principled action. It is a challenge to make the differentiation. It took me a couple of years. When my teacher asked about my values and principles, I wondered, what is the difference? For a long time, I kept asking, what is the difference?

Some things can be values for one person and principles for another person. One person may say, my life, I just love efficiency. Another person may not really care as much. They care about efficiency, but they see it as a means to something else.

Humility can be a value, but it can be a principle. You could say, all I care about is humility. I want to be nothing. I want to be what I am without self-reflection. I love that. It means so much to me. I just want more of that. I want more of that around me.

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Another person might say, humility is the way I do things. It is the way that feels right to do things. But really, love is what I care about. Humility is just a way to love. There is a little bit of a difference there. It is the same with honesty and flexibility.

I like the imagery of a treasure chest with jewels in it. Would you have a lot of humility jewels in there and feel, yes, nice? Or would you have a lot of love jewels in there? Perhaps humility gets you more love jewels.

SYMBOLIC FRAMEWORK OF THE NINE JEWELS

There are nine jewels: love, light, truth, freedom, peace, energy, understanding, health, and wealth. In a way, these are shared values. There is a jewel for each one.

Love is spiritual wholeness, the completeness of being that asks nothing of the world. Light is communion with Source through dissolution and cosmic power. Truth is stillness, mental abeyance, and revelation without perspective. Freedom is spiritual independence, liberation from compulsion through inner sufficiency.

Understanding is direct perception, the self-evident seeing of structure unoccluded by symbolism. Health is honoring the bodily temple as our connection to love and life. Wealth is integrated service, when the part acts on behalf of the whole as a true expression of its intrinsic nature.

> *To live in truth, one must value stillness.*
>
> *To be absorbed in light, one must long for dissolution.*
>
> *To live in freedom, one must treasure spiritual independence.*
>
> *To reverberate in peace, one must abide in the constants of existence.*
>
> *To awaken understanding, one must revere direct perception.*
>
> *To be charged with energy, one must enjoy the purification and the transmutation of density into light.*
>
> *To embody wealth, one must value deeply a life of integrated service.*

> *To abide in love, one must treasure spiritual wholeness.*
>
> *To be gifted health, one must value first the pleasure and joy of vitality.*
>
> *The jewel and its origin are one. Cause and effect are one.*

When you value stillness, you value truth. They are connected. If there is no stillness, you cannot see through the cloud of self, which is a lack of stillness.

One of the values is light. Light comes from dissolution and absorption in spirit.

HEART CENTER MEDITATION PRACTICE

Bring attention to the heart center. The heart center is in the center of the chest. It is an energetic vortex that can be purified, cleared, and activated. It is our center, so it is very important. All you need to do is consciously direct your life force, chi, your kundalini, to that center. It is a worthwhile endeavor. Prioritize a clear and purified heart.

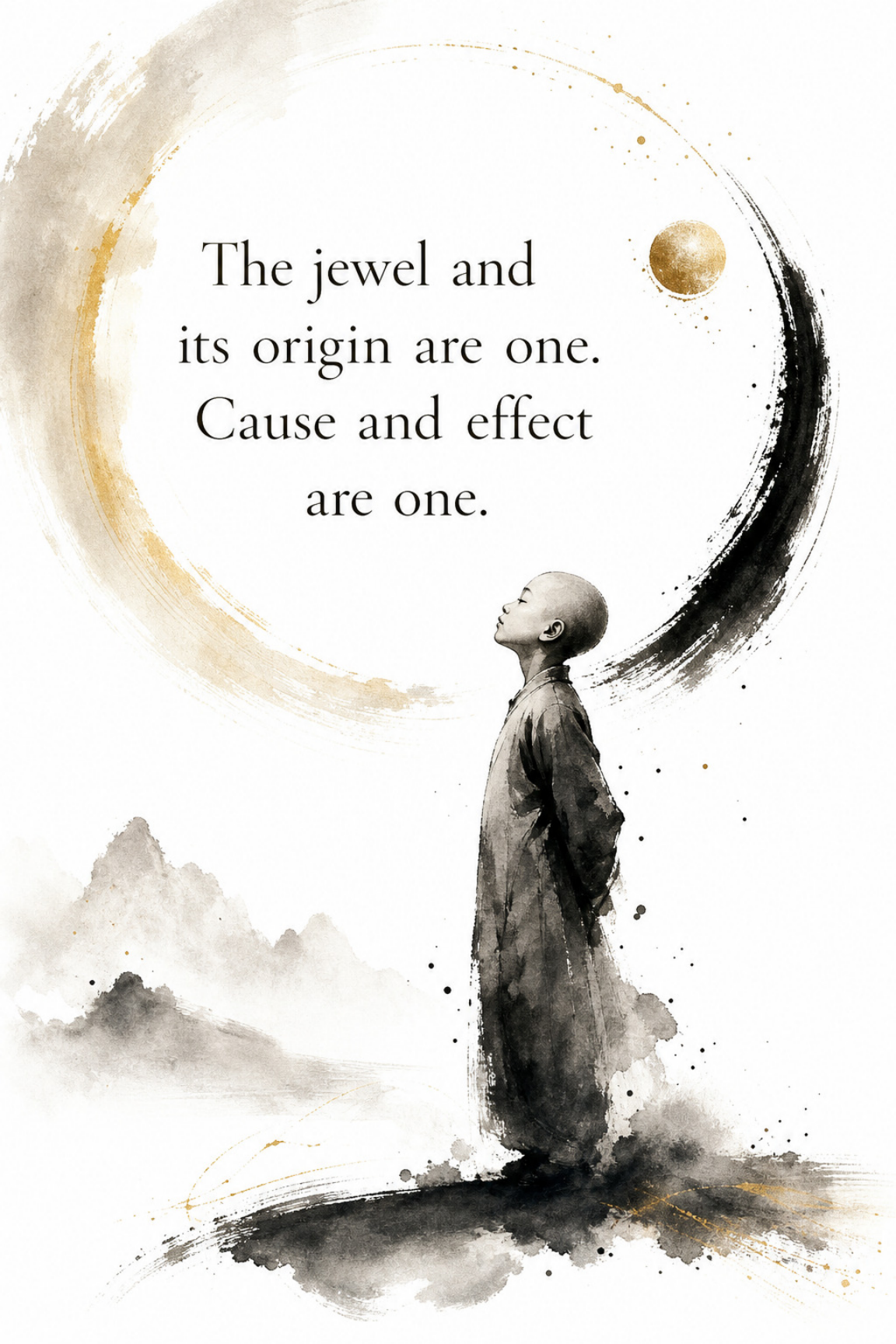
In yoga, it is called Anahata, the heart center, fourth of the seven chakras. Taoists call it the middle dantian.

As a vortex of bioelectromagnetic energy, it is not only confined to the physical body, but it has an aura of influence, an aura of awakened power and vitality outside your body, too. You can reach out with it and expand it. It can stay right at the point on the chest. Simply feel that spot.

When we do this, it produces a transformation of consciousness that awakens love, not as an idea, but as an actuality of energetic flow. We generate love by meditating on the heart center. A substance accumulates, and we gain that spiritual sufficiency, detachment, and wholeness.

Connect with that love. You can put your finger there. You can put your palms there, or you can just sit up straight. Reach out with the heart center. It can generate, through intention alone, warmth in the heart.

If you have access to the light, use the light to awaken the heart center. Use the awakening of the center to bask in the light, the visual luminosity


The jewel and
its origin are one.
Cause and effect
are one.

of the spirit within. Focus into the light and feel the heart.

Sometimes just ten minutes of meditation can really shift things. That is why you should do your meditation practice every day, even if it is just ten minutes.

MEDITATION, HEALING, AND SPIRITUAL LINEAGE

When you start to meditate, you process thoughts and occurrences intellectually, and this is one of the things that maintains clarity. Initially, if you are having some thoughts, it is okay. They will settle down, and they will work themselves out if you are doing it right. You may gain clarity on your values because you thought from silence and stillness.

It is better to keep the attention on the thing because it is elusive. It is like when you wake up and write your dream down. If you first explain a bunch of things, you forget the dream.

Meditation is really all about an actual experience and direct encounter with mystical states of awareness and energetic flow, kundalini and chakras. You can feel them. There is this mystical ability to experience energy and awaken healing profoundly through energy. Perhaps that is the most powerful way to heal, through the purification of the energy body. It has a manifestation in the physical as well, of course.

You should exercise, eat healthily, and do things like that. But neglecting the energy body or not having access to it definitely prevents a very deep quality of healing that is complementary to those.

Our lineage comes from Tibet, but it is also nondenominational. My teacher, our Param Guru, and I see all of them as one. Buddhism is yoga. Ultimately, the heart of all of them is meditation and mindfulness, and the three pillars: meditation, mindfulness, and contemplation. That is the heart of all of them, even Christianity and Judaism. They are all really talking about the same awakening and the same enlightenment.

There are different descriptions, techniques, books, and histories, but ultimately there is one ontological reality of awakening.

A lot of times when I contemplate, it is like meditation, but it is not dissolution. It is stillness and the revelation that occurs within that stillness, so you can see the truth.

MINIMIZING EXPOSURE

MAY 19, 2026



ATTENTION AND THE CONDITIONS FOR MEDITATION

Minimizing exposure and solitude is essential for curating our state of mind. It is difficult to sit down and have an ecstatic meditation when we are so tethered to the conditions of humanity.

Thousands of years ago, there were so few people on the planet compared to now. There were no telecommunications, and you could feel the ocean. You could feel the sky. You could feel the stars. It was cosmic romance.

One of the absolutely indispensable techniques in meditation is to create a buffer around yourself that allows you to drop in without having to process and unhook yourself from so many ideas and thought patterns, the momentum of human concern that we can get pulled into, and very much pulled into in this day and age with technology.

The leaders of technology are not really particularly interested in enlightenment. They are interested in your attention, so they are manipulating your attention and using it. More users times more time that they use equals value to them. They are not saying that you can enjoy their service for just a little bit of time and then go back to nature. They do not want that.

Creating a buffer around us allows us to sit and go into a deep cosmic state of meditation. You have to try it. You have to explore these things.

Each of us has to work out the equation of liberation in ourselves. There is a different equation for everybody, and you are the only person who can solve it. These are all little tools and ideas. If you create a large buffer around yourself, what would that be like?

You can do it in various ways. You might be living in a city or in the Amazon rainforest. It could be either, but you can still create a buffer around yourself, even in the biggest cities in the world.

SELECTIVE EXPOSURE AND INNER STILLNESS

Selective exposure helps us attune to the sentiments of enlightenment. Something beyond gross material personal achievement is of value to us. That all of a sudden really flips the equation in our experience as to what we are doing with our time and with our effort.

Selective exposure is important, but minimizing exposure is also important. If you have very little exposure, and then 80 percent of what you are exposed to is Krishnamurti or Ramana Maharshi, or some wonderful classical composer who was enlightened, then you are being exposed in a large percentage to it, but there is also the stillness.

We want to create a wake of stillness.

Between meditations, you are still setting yourself up for a good meditation or a wanting meditation. If, between meditations, you expose yourself to tons of information and you get your mind going, you watch the news, you are so concerned, and you are thinking other people's thoughts, you are essentially imbuing yourself with thoughts and evaluation patterns that are ambient in humanity at this moment.

Do we really want to inherit all the ambient thought patterns of what is important at this moment? Probably not. What is in our hearts? What is our Dharma? What matters to us?

Not very many people are obsessing over the Goldberg polyhedra today, but I was. It is not on the news. The news does not really talk about what we love. We need a wake of space to even hear the subtle intimations of our own hearts, our own reason for being here, and what we bring to the universe.

Create a buffer very strategically and intelligently, because everything we are exposed to, we have to process. It is running in our dreams. If you do this well, your dreams will change substantially. They will become much more spacious. Busy dreaming all night is not necessarily good. That is your mind trying to catch up, to process everything you have been

exposed to. It is one thing after another. It is a busy dream. It is like ten *Mission: Impossible* movies in a row.

This is a suggestion so that you can work out your equation of liberation from your own selfhood, your own unique selfhood. Then you will notice it in your meditations. You will sit down, and meditation will not be as much of a struggle. It will be more enjoyable. It will be a natural continuation of how you have been living your life. You have been doing things, but you have been still. Then you sit down, and now you are really reveling in that stillness for its own sake.

Minimize exposure. Be very selective about what you expose yourself to. You should not just go out to the candy store and eat all the candy. If you are going to go to the candy store, buy one piece. That is the same thing with information.

Expose yourself to few things, and expose yourself to nature as much as you want, because it is pure. Nature is pure. More nature, more silence, which I would say is not exposure. That is the antithesis of exposure.

Minimizing exposure leaves silence. It leaves nature. It leaves a spaciousness that allows you to sit and have a deep meditation. If you say that when you meditate, you cannot meditate so well, and it is not really that blissful, explore these things.

You cannot hear my words and really connect with them. Even if I had an experience, it is not going to be exactly the same experience as yours. We have to find out what we can do with this condition of consciousness.

Play with it. Explore it. Tinker around. Be a little mad scientist with yourself, and work out your liberation into the freedom of ecstatic bliss of being that is there.

When you can sit down for two hours and you do not want to stop meditating because it just feels so great, you are flowing, and it is getting better. Even your muscles are not getting tired anymore because you are used to that. That is the mundane part. Your muscles are strong enough to sit up straight and do that for three hours, four hours, whatever, and you are fine. So explore.

If you have been having trouble meditating deeply, if you have not wanted to meditate, I would say it probably has to do with the fact that you are in too much momentum. Spaciousness will make you want to sit down and connect with the ecstasy of the cosmic state.

There is a beautiful bliss of being. Just being is blissful. If you value love, this is where love comes from, because love is an expression of wholeness. Being in the bliss of your own being is a wholeness state. It is the wholeness state, I would say. To be content with what you are. To know what you are.

All of this is talked about in various religions and by spiritual teachers throughout the ages, with different words, in different ways.

Solitude is an archetypal spiritual principle. Not complete solitude, but ample solitude to renew the spirit. If you do not have enough solitude, if you have constantly got your kids, your spouse, or your work all around you all of the time, maybe you need some more efficiency so that you can take that time to yourself. You will be a better spouse, worker, and parent when you have the clarity that comes from being in stillness. We are more powerful that way. We can get more done.

SOLITUDE IN DAILY PRACTICE

Most people are quite addicted to the noise. One thing to do is to confront whether you can be without the movie, without the show, without checking social media, without getting an update about everybody's day, without all of those things. Confront silence. Anything that is ideas.

Limit exposure to too much information, too much noise. It comes from so many sources. A neighbor on their phone walking by is a kind of noise.

When we minimize exposure, we can listen more. What does it mean to listen?

To be empty is to listen, to look at the leaf. If you are looking at the leaf or the droplets on the water and really observing it with your whole being, not comparing it, not contrasting it, not judging it, just being with it, observing the what, the suchness, the what is, you are empty of ideas.

There is a beautiful bliss of being. Just being is blissful. If you value love, this is where love comes from, because love is an expression of wholeness. Being in the bliss of your own being is a wholeness state.



Listening means that there is no contrasting self. There is only the other. Listening is a very powerful thing to do. In fact, it is very much what we do when we meditate. We erase ourselves, and then there is just listening.

MEDITATION IN SILENCE AND LIGHT

Allow the inertia, the momentum of thoughts, to slow down so we can hear the silence. Do not try to stop your thoughts. Instead, feel yourself slowing down as a result of ceasing to put effort in.

Become absorbed. Every time you feel yourself following a train of thought inadvertently, once you become conscious, just let it go. Be absorption, and let your thoughts fall, distilling.

When we are meditating like this, always keep a chakra activation on the heart, generating love, purifying the heart center simultaneously. Bring your head into light. Bring your heart into light. This is key.

The velocity of energy renews silence.

You are a glowing being. Feel the eternality of sacredness. Become absorbed in timelessness. Use the light or the chakras.

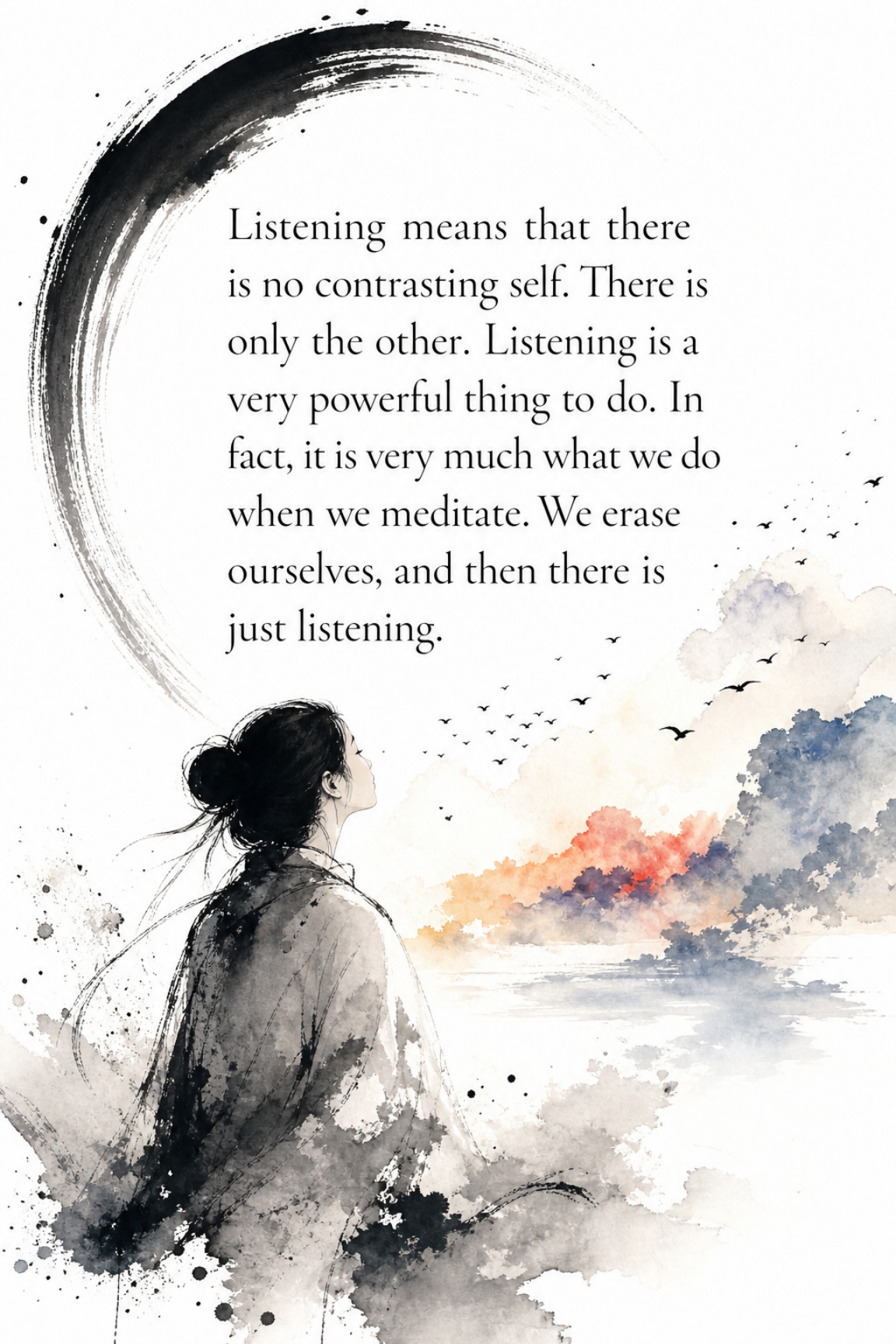
If you ever sit down and you do not feel still, face the discomfort. Be with it. Be with the inertia. That very presence with it can transmute it. Cessation of escaping, of responding. Observation without response, without reaction.

There is immense power in stillness. Once we can clear our space, we can allow that ambient power of the universe to channel through us. You are a powerful oneness with the universe.

My power is love.

Make sure to check in with your three centers: the heart center, the third eye, the navel center one inch below the belly button. They are all connected through a central astral tube called the sushumna.

Go into the light as you activate the chakras. It is almost as if the light purifies and clarifies the chakras in the entire astral system. All of this is related to silence, steadiness.


Listening means that there is no contrasting self. There is only the other. Listening is a very powerful thing to do. In fact, it is very much what we do when we meditate. We erase ourselves, and then there is just listening.

You listened to the light.
It was there all along,
because it is ambient light
within all.
Everything is a part of
everything. That is why
it happens when you melt.
The source is revealed.



One way to get the light to manifest is to melt. We assert our physicality, but when we become holographic, melt, the light emerges. It is the source.

With your eyes open, that mistiness is the beginning of the light. It starts to permeate all of space, to wash through the aura. Gaze very broadly at everything at once. We are free. We open our energy field by doing that.

It is always nice at the end of the meditation to bring the attention to the heart center, to what matters most.


ENERGY PRACTICE
MAY 26, 2026

ENERGY PRACTICE AND CONSCIOUS TRANSFORMATION

Energy is the chakra system, the aura, particularly the astral aspect of the subtle bioelectromagnetic body. This is a very powerful way to get control of your mind, your feelings, your clarity, and your love. This is kind of the big secret. I think a lot of people do not realize this possibility, that you can shift your state of mind through astral energy practice.

If you want to get your power up, deepen your lucidity, transmute your state of mind into something more than it has perhaps been since you were a child, and really become somebody different, the same person, but with a different energetic flow and energetic structure, then energy practice is the way.

In other words, it is energy work. That is a word that I have used for many years, but I think practice is a more correct word. I would rather use that. It is a practice.

Once you experience the effects of energy and your practice in energy, you will likely want to do it every day because it is a very powerful thing. It is like somebody who does not eat healthy, and then they eat healthy and feel so much better. Then they just do it. There are so many things in life like that.

Energy is a way to affect the mind. I think there is a really profound realization here. Consider this: the mind is an energy flow. Usually, we think the mind is only in the brain. But there is a whole energy flow. The energy flows in the brain, but how do you feel everywhere? There is a feeling. The aura feels a certain way.

When you cultivate your energy, when you transmute your energy, you enter a different state. Some days you feel magical, and some days you feel heavy and dull. What is the difference? Energy. Energy flow is the difference, or one of the differences.

You might say that a day was bad because you had certain issues. Those issues may have shifted your flow. We have a subtle physical

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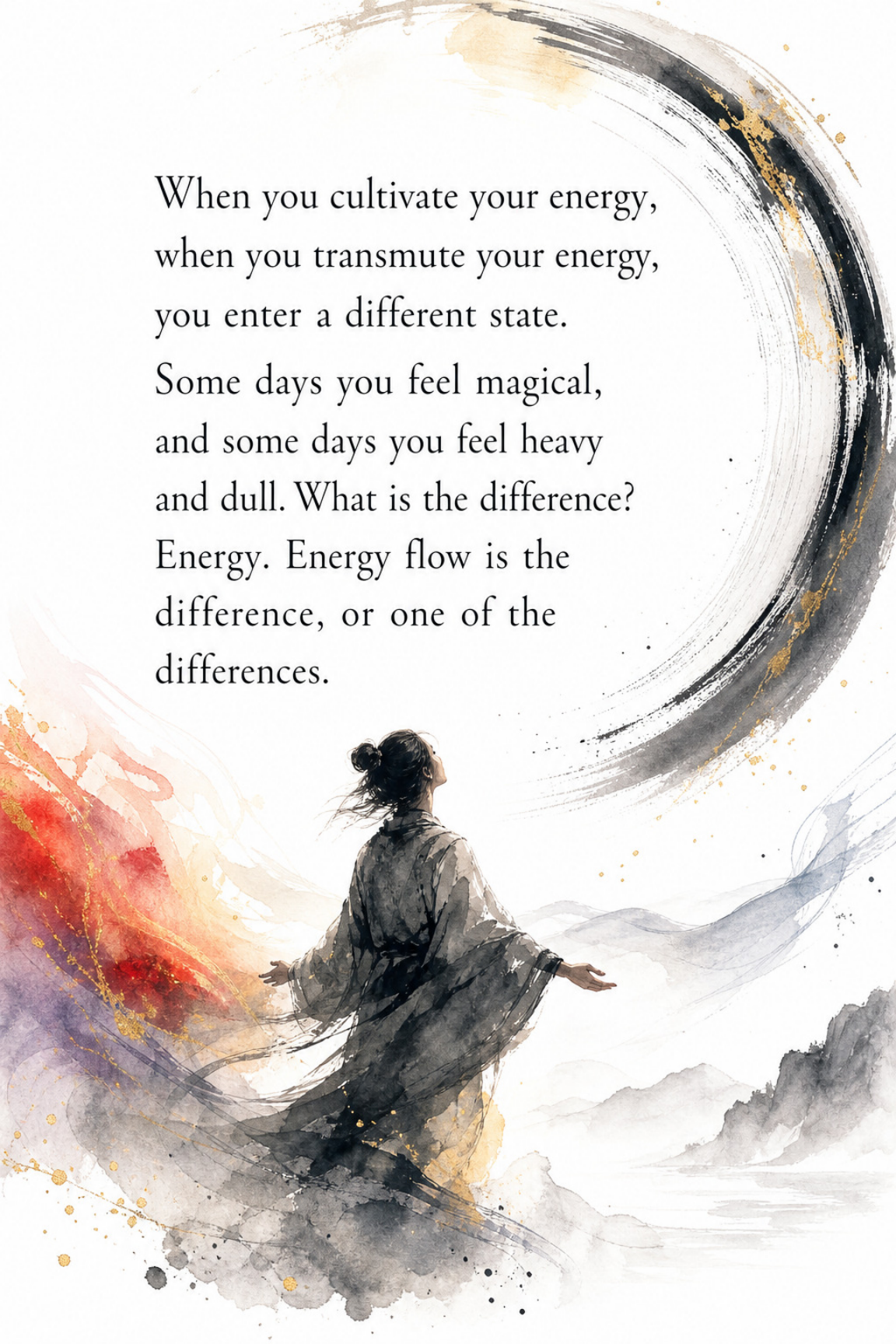

bioelectromagnetic system that is a part of our consciousness. It is what creates our consciousness.

In Chinese medicine, they know this very well. They say that if you have liver qi stagnation, it causes anger. If the spleen is overly active, there is too much thinking. Your stomach is this, your large intestine is this, and you can actually feel the qi moving through these different organs. So it is not just the chakras. It is the whole thing.

You have to be very intuitive about this. You will become aware that something does not feel right, that you need to pamper your energy and attend to it. Most people do not attend to their energy. They think it is just an itch or that it feels funny there. You can do something about it.

If you have a formal practice where you sit down for fifteen minutes, an hour, or two hours a day, and you actually work on it, it is like stretching every day. You have to keep up with it, and you get further along. When you first start stretching, you might be kind of tight. But if you have been doing it regularly, your baseline, your tight version of yourself, is not that tight compared to how you might have been previously. Then you stretch, you get very limber, and you enjoy that for the rest of the day. Then you stretch again, and you get progressively more flexible.

Energy practice is a profound thing. I am not sure how much of society recognizes that you can change how you feel by meditating on your heart chakra, feeling your chakra on one part of the head, another part of the head, or in the middle of the head. There are so many of them.

SUBTLE ANATOMY AND ENERGETIC TRADITIONS

The organs have a physical job, but they also have an energetic job. If you become very sensitive, you will notice that your kidneys, for example, or your adrenals, will become tight or sore if you are experiencing fear. These organs have channels that go throughout the legs, hands, and head. They move throughout the body. There is a whole channel for the kidney.

There are different points in the ears that connect to the stomach and different things. Each of these, in traditional Chinese medicine, is

associated with a certain dimension. Think of it as a dimension of emotion.

The emotions are in your body. This is what I think is really profound. You can realize that you feel fear, anxiety, or anger, and you can actually move it out and change yourself. So many people are very identified with that. They are angry, they are supposed to be angry, and their whole style is angry style. Their car is angry, and everything is angry.

But we know that we can try on different personalities. We can shift ourselves. That is what this practice is about. We transmute our consciousness until we become enlightened. That is such an enormous transmutation for most people, from the societal norm to an enlightened being.

There are vortices. Think of them as little centers. All the chakras are vortices. They have a location, but the chakras are also connected. If you want to think about it mathematically, it is like vertices and edges of a polyhedron. There is a large tube down through the center in front, and there is a tube in the back. From the side, it makes a little loop. You loop down, back, around, up through the head, and around this loop. There are a whole bunch of points all along that loop, and it is good to attend to them.

Sushumna feels almost like the spine, perhaps a little bit in front of the spine. There is a back part that goes down to the tailbone. It wraps around, and then you come up through the lower abdomen. That is the Sushumna in front. It goes through the neck, but there is also a spot in the back of the neck. These connect. There is a kind of arcing between the Sushumna and the spine. You can connect them, and you want to move through that too.

There are a whole bunch of points. You get to know your own body. A lot of this I know just through my own exploration of my own energy field, and that is really the best thing.

There is qi. We have the energetic vortices, which are the seven chakras or the three dantian, but there are also a lot of little ones that I highly recommend, like secondary ones. Then there are hundreds of other ones

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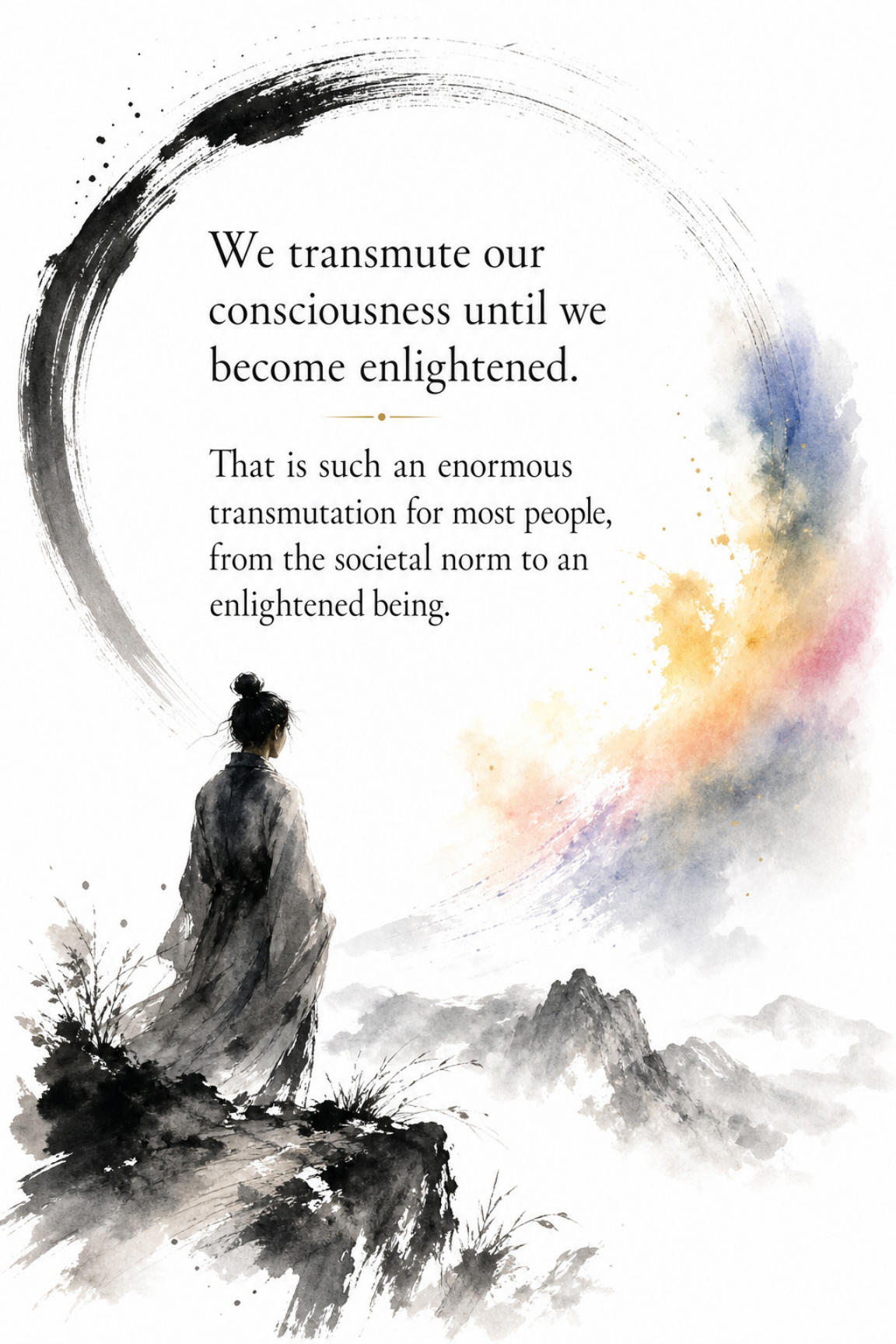
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too. They are all over your foot, all over your ear, and in all different places.

Qi and kundalini are words that refer to something from different paradigms. One is Taoist, and one is Indian yogic. Each of them describes different qualities. There are different qualities of qi. You might even say that light is sometimes described as a kind of qi, the deepest qi, in a way.

All of this is better when you go into light. But if you cannot go into light, this helps you get into light. Sometimes the chakras are referred to as doorways into the causal planes.

There are all kinds of qi. There is a qi called amrita, which means nectar. It literally feels like very thick molasses that you pull down your spine. Then it gets stuck, and you cannot move it. You wait, move it a little bit, and it moves. It is so much better.

This awakens power, clarity, love, and all kinds of things. A lot of people need a lot of work on their energy body, and it is very important that you keep up with it. Your body and your mind can degrade if you do not keep a buoyant, subtle, luminous body. It is very important.

This is the difference between when you look at someone and recognize that one person is heavy, another is bouncy, and another is bright. There is a different energy flow.

Sometimes they say a child has a perfect subtle physical body. Some children have, when you look at them, a perfect subtle physical body. Everything is flowing. Just boom, wonderful, beautiful. But then somebody in middle school is mean to them, and something gets a little stagnated. A girlfriend does something, and something gets stagnated. Then they just keep carrying around these impressions from the past.

But you can be eighty, forty, ninety, or whatever age and go and clear and renew yourself. It is just so important. On a tough day, when you are not sure what else to do, just start doing it.

The Sefirot are also related to this. In the Jewish paradigm, they have a bunch of chakras, and you can meditate on these as well. They overlap, but they are a little bit different. There is the Chinese paradigm, the yogic

paradigm, and the Jewish paradigm. Christianity talks about it too. Really, they are just describing the subtle biological body.

Nadi are astral tubes. Yoga and Ayurveda are both Indian energy practices. Yoga is the four paths of yoga, but in a way, this is an aspect of kundalini yoga, Raja Yoga, and Kriya Yoga. They are energy practices.

GUIDED ENERGY PRACTICE

The first thing to do is feel your whole body and soften your whole energy. Feel the heart center right in the center of the chest. Just a gentle feeling. Once we soften our field, we are setting ourselves up for the energy practice.

It is good to invoke gentleness, which is the antithesis of resistance and opens the energy to flow. Take a deep breath.

Start with the third eye. Do ten pulses. This is just one approach to it. It is a little bit more structured than perhaps it needs to be, but maybe that is really helpful. Give the third eye ten little pulses. What you are doing is flexing your third eye. On the tenth one, hold it for a moment. Release and let go. Then feel the momentum of those pulses. Enjoy the residual effects.

Move to the chakra right on top of the head, the very top and the middle. You can just focus there and see if you can feel it. Give it your attention with pulses of intensity. If you can flex it and magnify it, even better. Do ten. On the last one, release. Just enjoy it. Feel the momentum.

Go a little bit behind the top of the head, literally an inch or an inch and a half, on the baby's soft spot area. There is a point, and you will feel it, a tender point. This is a secondary point. You will recognize it as significant. Try to feel that there is a vortex up there. It has its own location. Do ten pulses and hold the last one. Take note of the third eye and the Bindu.

In the back of the head, right below the bump of the skull, is what is usually called the Shiva Granthi. Pulse that point ten times.

There is a spot right in the middle of the brain. You can feel that it is between the third eye and the spot we just did. Try to find the point, right in the front of the brain, underneath the crown chakra. You can feel that

the spot connects to the third eye, crown, and Shiva Granthi. Pulse that point ten times.

Go to the back of the neck. Find a point that feels significant on the back of the neck, perhaps right in the middle. There may be a couple. Choose one of them. Pulse the point ten times, hold, and release.

Now try to pull the energy down from the back of the head, almost like a little waterfall, nectar, or perhaps something more etheric, just light moving down. Try to get the spot in the spine to move. Move it down to the back of the heart. Take ten little pulls.

Move from the back of the head all the way down through the back of the neck to the back of the heart. It might be a slow movement. You might get stuck in one spot. Give it more attention. There should be a sense of connection between the back of the head and the back of the heart.

Focus on the back of the heart. This is where a warm, loving back rub feels good from a friend if you need a little love. That is the spot. Give it ten pulses.

Right at the bottom of the ribs, directly behind that, there is another spot, the back of the solar plexus. It is maybe three inches lower. Push the energy from the spot you just felt down into that part of the spine, connecting with the amrita. It should feel like honey, nectar, or molasses.

You also might be connecting with something more etheric, just the light. That is fine too. Keep pulsing it down. Release any stagnation energetically.

Try to feel an inch or two behind the back. The energy exists in the body, but also outside of it. Take that energy behind the heart and let it not be so confined to the physical spine. Reach back a bit. You can reach back a foot or two, opening up the aura in the reverse direction.

Do ten pulses on the back of the solar plexus point. Hold it. Release.

Push the energy from the back of the solar plexus all the way down to the small of the back, the lower lumbar area. Not the tailbone, but that sensitive area. Pulse the energy down. It is one of the most pleasant ones, in my sense. It is quite a big movement for the amrita, from the middle back to the lower back.

Pulse the lower back ten times. Behind the heart is called the Vishnu Granthi. This is called the Brahma Granthi. Hold the final pulse. Release.

Go all the way down to the tailbone. Do not pulse this. Just feel it for a moment, and let the energy drop down from the granthi into the tailbone. Make sure there is a connection in the channel.

Move to the point right in the middle, underneath your pelvis. Give it ten pulses. Hold. Release.

Move through the channel from the perineum up to the base of the genitals. Make sure there is a connection. Then begin pulsing on the second chakra, at the base of the genitals. Notice the connection between this spot and the lower back. There is a connection moving through the body. Get that connection moving and active.

Move up from the second chakra to an inch or so below the belly button, in the lower abdominals. This is the third chakra, Manipura, willpower. Give it ten pulses.

Move to the belly button, right on the belly button. You do not have to pulse this. Just feel it.

Move up about two inches to that spot in the middle abdomen where you could get the wind knocked out of you if you hit yourself there too hard. There is a sensitive spot there. Feel that spot. A lot of stress can be stored here.

Move up to a spot about one or two inches below the ribs. It is a similar spot. Feel the spot. Clear the spot.

Move up to the spot right below the ribs. This is called the Hrit chakra. With these, you kind of push the energy out, forward. It comes out of the body. Try to feel it in that way.

Move up to the heart chakra. There are multiple spots in the heart chakra you can meditate on. Pulse the heart chakra ten times and hold.

Focus into the light. The doors are open. Keep holding. Just focus into the light. See the gold. Feel the heart chakra.

Staying centered in the light, in the heart, move the energy up the throat, through the back of the throat, the roof of the mouth, out the nose, and into the two front teeth.

Take a moment and feel the third eye, crown, Bindu, Shiva Granthi, the back of the neck, Vishnu Granthi, the back of the solar plexus, the lower back, Brahma Granthi, tailbone, perineum, second chakra, navel, all of them.

Glow like a statue made of gold. Just center in your heart. Come out of the meditation when you are ready.

REFLECTIONS ON THE MEDITATION

There is a lot in the spine. It is a great thing to practice. I am being extremely intuitive, so this is what feels right to me, even going in this direction. Explore it and see what feels right for you.

Sometimes they say to do it another way. I like the energy to rise. Sometimes I go down on both sides, and sometimes I go up on both sides, so it really depends. Oftentimes, to clear, it feels like you have to go down, for me.

Get to know your energy body and refine it. It changes over the years, so you might recognize that now you have changed, and now you need something else.


WU WEI
JUNE 2, 2026

FOUNDATIONS OF EFFORTLESS ACTION

There is a term in Chinese. It comes from Lao Tzu and Taoism. It is called Wu Wei. Wu means without; Wei means action. Wu Wei means without action, and it is an esoteric topic in spirituality that is somewhat elusive to grasp because it does not simply mean to do nothing.

We cannot do nothing. There is no such thing as doing nothing. The universe is constantly happening. The movements of the universe are one cause of this transmutation. Everything is a cause of everything else. Even when we are doing nothing, biological mechanisms are still moving. The heat from our body is still interacting with the environment.

Wu Wei is effortlessness. There is another word for it: spontaneity. Implicit in Wu Wei is the spontaneity of choicelessness, to act without crossroads, without a division between this and that. Spontaneity means that the actions are taken without premeditation. There is a choicelessness.

Implicit in Wu Wei is also nonresistance. We move around the obstacles, like a river moves around a piece of land or a tree. Wu Wei is powerful because, in Wu Wei, we do not dissipate energy in resistance. Every moment is an opportunity, and in its uniqueness, it is complemented by a perfectly aligned response. Therefore, destiny becomes an unfolding that is revealed before us as we watch ourselves act without action, without resistance, from silence.

Mathematics can be done this way. One can give a sermon this way.

Wu Wei has an implicit positivity. Everything is an opportunity. A large class has its benefits. A small class has its benefits. One sees the best in things and uses it to their advantage.

There is an element of trust and faith that one is dealt a hand of cards, and in that hand, they may be prompted to bluff in poker because the hand does not have very good cards, or they may use the good cards in the hand.

The spontaneity of this effortless action requires listening. One must get out of the way and act without self-consciousness, without decision.

Decisions are revealed from moment to moment, and one is both rich and poor. Poor in the sense that they carry very little; rich in the sense that they have everything they need. It comes through them in the moment, and this allows them to respond precisely to the needs of the moment, which can never be a conformity to a pattern established in the past.

When we act with spontaneity, it is essential that we feel that it is not us acting. It is not even the universe acting through us, but that we are the cosmic body in its totality, acting as one with all, on behalf of all. Therefore, we are love.

We are both the silence and eternality behind transmutation, and we are the unity within the multifarious myriad of forms expressed as transient manifestation.

ENERGY, POWER, AND PRACTICE

It is important to recognize that resistance is the dissipation of energy, and effort is a form of resistance. In Wu Wei, we have patience. There is the patience to wait and act when the timing is right.

Because of this acceptance and lack of resistance, the heart expands energetically. There is a kundalini transformation, the qi. The qi will literally expand. To become the universe, the heart has to accept the universe. This is the energetic mechanism. When I stop resisting, my heart dantian, the central dantian, expands.

The individual who possesses Wu Wei is perceived by the subtle observer as powerful. They may be gentle and quiet, graceful, soft-spoken, but one who sees recognizes the power of poise, the power of self-command. Or perhaps a better way to say it is freedom from selfhood.

One can practice Wu Wei as a way of life. In fact, that is exactly what Lao Tzu calls his book, *The Way of Life*. It is an ancient manuscript, thousands of years old. We can practice this as a way of life, and when we live by this, we become masters of it. Every action, every moment can be an exercise in our commitment to Wu Wei.

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One will practice Wu Wei when they understand its benefits. Without it, we are dissipating energy. We are resisting destiny.

A prerequisite to Wu Wei is the bliss of being. In order to really embrace it, one must fall in love with silence. Fall in love with love, the energy, being blissful in the moment.

One is no longer completing themselves. There is some imposed sense of insufficiency. Therefore, they have the freedom to act as the moment necessitates, not on behalf of their own limitation, but on behalf of their freedom, as a movement within the concurrence of the whole.

Wu Wei can be a way of life, and we can practice it in our challenges, in our daily activities, in our interrelationships with others. We can make sure to keep it with us as our guide as we pursue our goals. We most definitely can use it in mathematics.

A good example and formal practice of Wu Wei, if one would be willing to practice mathematics, is to recognize that it is not up to us to see the answer to an equation. Silence reveals it when we stop dissipating the energy and accept our state of unknowingness until it unfolds into higher degrees of knowingness.

Mathematically speaking, we can take this mathematical inquiry into a more generalized contemplation. Whatever it is that we may be contemplating, we can apply Wu Wei, the effortless nondoing of spontaneity, spontaneity in thought. You could be contemplating mathematics, Wu Wei, or your business.

It is paramount that we see the correct course of action, and Wu Wei is a state of seeing in the moment what must be done. There is a great deal of intelligence associated with it.

Energetically, we increase our power. The river is perhaps deep and swift, but it adapts to the terrain, and it has a great deal of power, immense power, like the ocean. Thousands upon thousands of gallons of water flowing, unstoppable by any tree, animal, or landmass. It will flow to the ocean.

When we do not give away our power and adapt like that river, like water, we build, in a very real metaphysical sense, power within us. We

stop giving it away, sacrificing it in exchange for some little desire, and we let the great desire of the universe become our own.

PRESENCE, COMMUNITY, AND FREEDOM

Wu Wei is probably not that popular because when you look at the outer packaging, it says you are not going to get what you want. But when you read the fine print, it says you do not know what you want. You are going to get what you actually want.

Most people are so ensnared in their idea of what they must become or what they are that they do not get the blessing of what they want to become and what they want to be in the moment. They do not know what is possible.

Dispassion and detachment come from a great deal of richness, when one no longer cares because they are so rich. Cosmic absorption. Bliss. Beauty. Love.

Whatever we receive is always through the moment. It has the stamp of reality. The future and the past are just mere imagination projections stored in brain cells, or some other form of cognition and its mechanisms. But the now is where substance and joy really occur, the substance of joy.

It helps to have sangha, to be still together. In a world of people who are caught in becoming, it is hard to step out as a solitary practitioner. As we sit together, we consecrate ourselves to the silence, and we make it more accessible to each other.

A river does not flow as a single drop. It flows when one mountain stream meets another mountain stream, and another, until its mass is so much that it must flow through any obstacle. We are mountain streams, and we can become a river ourselves. But we must break free from the momentum and inertia of humanity to do so.

Lao Tzu, as far as I understand, lived in nature, and he stepped away from humanity, where it was easier to practice these principles. We must create the correct conditions, whether through sangha, seclusion and solitude, nature, or any other form that works for us, to do something

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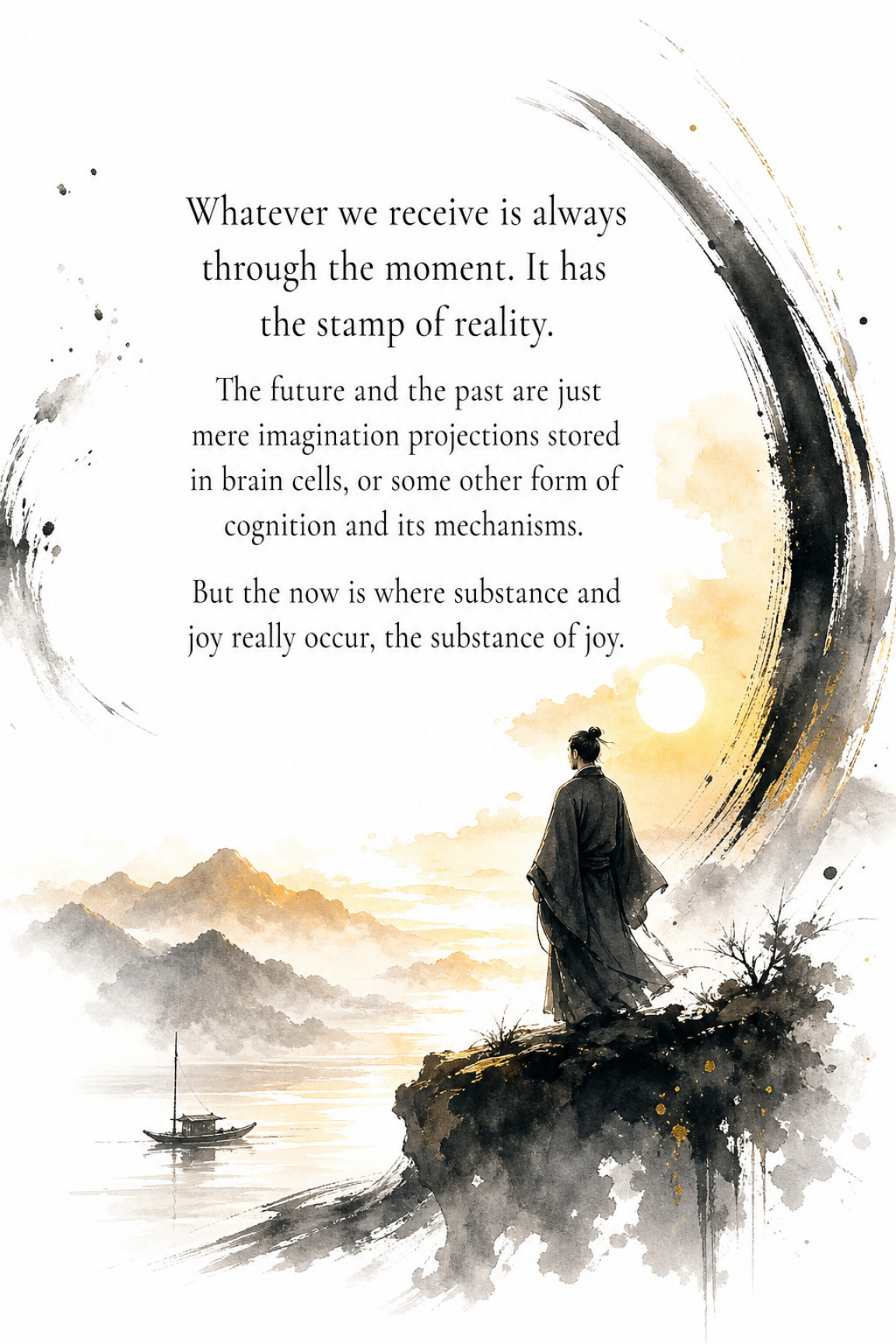

paramount: to retain our power, which we need to maintain our freedom, so we can stay liberated from form and connected to formlessness.

MEDITATION AND INNER TRANSFORMATION

In Wu Wei, there is an art to doing less. Less explanation. Less is more. We just begin.

Meditate on Wu Wei. Meditation is not a doing. Let it dawn upon you. Give away becoming.

You are poise and power, beauty and silence. As you meditate, continue to move through the planes of light, shedding layer by layer of density until you bask in luminosity.

The fluidity. The energy.

Wu Wei opens the doors, the planes of light, power. Purify yourself of the residual impressions. To become that mountain stream, you must melt the solidity of form. Flow.

A central part of Wu Wei is heart. There is an ambient power everywhere.

How valuable is this practice, to have an uncaused happiness and unobscured perception?


SELF
TRANSCENDENCE
JUNE 9, 2026

ETHICS BEYOND THE ISOLATED SELF

Self-transcendence is a very important topic that helps us progress along the path to enlightenment and live with greater happiness, peace, and love. Self-transcendence is the balance between selfishness and selflessness.

When we are selfish, it prevents us from experiencing the richness of love. It is detrimental to our happiness and our state. Some people feel selfishness will help them get what they want. They may find themselves with more material possessions, perhaps, perhaps not. When you align your will with the will of the world, you actually find it easier to become successful. One who is purely selfish will not actually succeed materially either. But in a more obvious sense, inwardly, we sacrifice a great deal when we are selfish.

When we are selfless, we also leave somebody out: ourselves. The whole idea is to be self-transcendent.

Self-transcendence means that we act on behalf of the totality. We are very considerate and conscientious, and our decisions are informed by what is beneficial and consistent with the whole. Instead of saying me first and everybody else later, I ask what I can do to act on behalf of the entire field.

There are extreme energetic repercussions, positive ones, when we do this, because we are signaling to our subtle body that we are not limited to this little form, but that our field is all. When we love another person, our heart expands because we say that other person is myself, and therefore our energy field will actually adapt to that orientation.

This is very much in alignment with enlightenment. Enlightenment is an actual state of consciousness in which one feels that the entire manifestation of the universe, the galaxies and the planets, is their cosmic body. In the opposite direction, the most fundamental, quintessential substrate of all existence, Brahman, the Super Soul, is also their true self.

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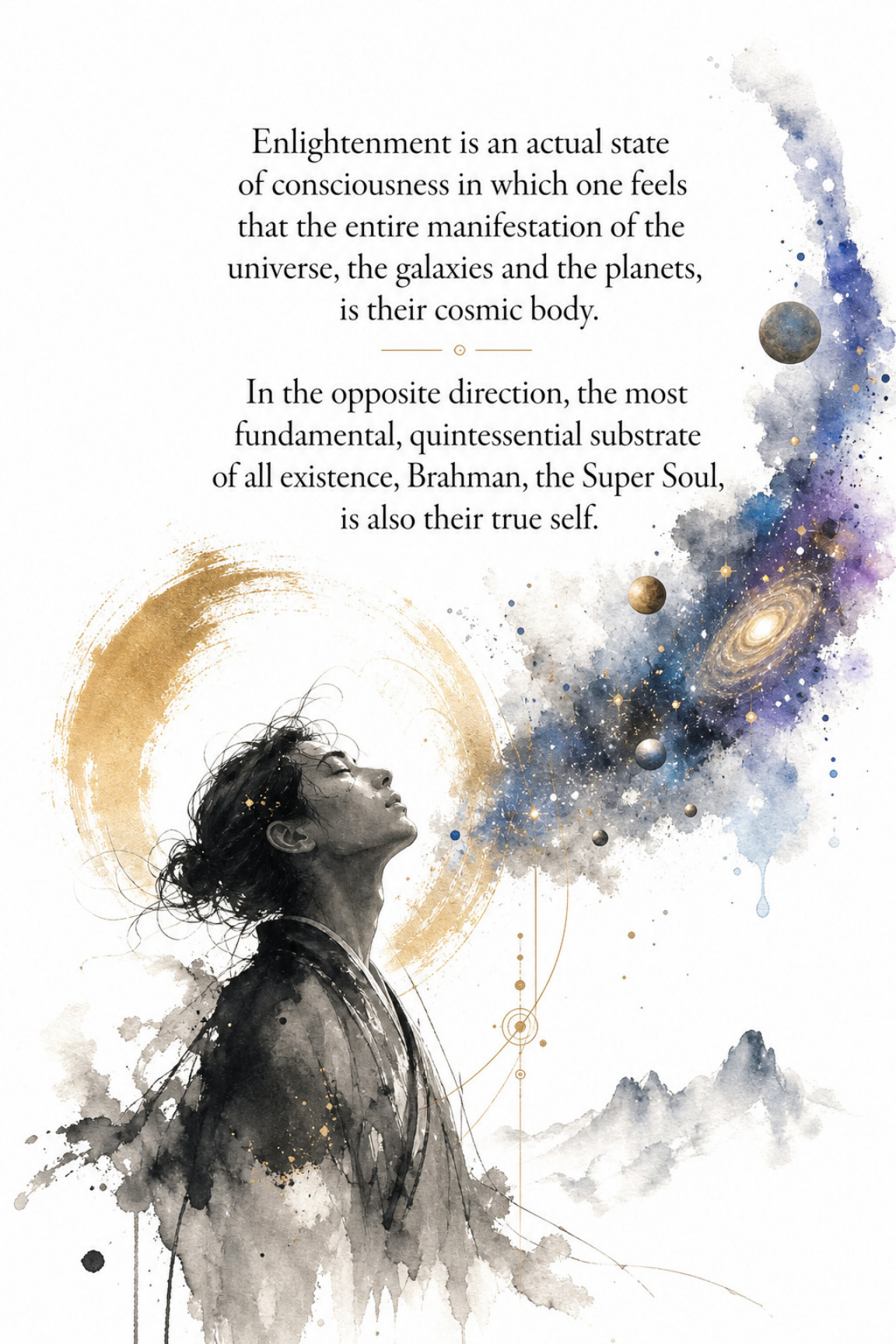

Their true self is the self within all of us, refracted into each of our personalities and streams of existence. Their body, their manifest self, is the whole universe. When we live this way, we consider what we can do that is beneficial to everybody. One aspect of it is acting on behalf of all. You are a steward of the field.

A lot of people think, well, here is my family, or my apartment, or my circle of friends, and that is just an extended ego. To make any division between my country and that country is patriotism. Be patriotic for the universe. We are galactic patriots. Even when we say my planet, it is too small. My country is too small and creates division. Whatever you behold is your very self.

When you act from that orientation, you generate karma. The inner energy, the state of your consciousness, the manifold consciousness that is our experience, transforms in a very pleasurable, wonderful way.

Sometimes people say they have to sacrifice too much. No, you will have to work a little harder or a little more gracefully to find the solution that actually is better for everybody. When you ignore the suffering of your neighbor, you bring suffering to your door. A selfish neighbor means that you have an unhappy neighbor. If you have happy neighbors, it is in everybody's best interest, including your own.

It is important to always be true to yourself within this context, because this does not mean you abandon your own predilections or your own integrity. Our service is an expression of our own predilections, our own svadharma. But our consideration is everything, everyone, all that we behold.

A long time ago, my teacher said, "If somebody is before you, you're meant to love them." We do not choose who we love. We love whomever shows up, because who are we to decide? What informs a decision to love somebody and not somebody else? That is obviously a product of one's own bias.

If something is before you, if there is a rock in the road, if a plant needs watering, if a neighbor is in an emergency and needs help, do not turn a blind eye because that is not my problem. This really opens the heart.

Groundhog Day is all about this. He lives the same day over and over again as a selfish jerk. He knows he is a jerk, and he even talks about it. Initially, he wonders what is going on and thinks it is horrible. Then he decides to use it to get his way. He makes all this money, tricks people, and gets a woman to be with him by tricking her. He is not happy.

Then one day, it clicks, and he makes it about others. At the very end of the movie, he says, "What can I do for you today?" That is the epiphany he has. He is locked in this loop until he learns his lesson.

Life is very much like that. Even though we still go into the next day, it is the same monotony until we learn the meaning of life, which is others. To be there for others, to love others, but to do it while loving ourselves, while being true to ourselves, while having integrity.

FREEDOM AND RELATIONAL RESPONSIBILITY

This is a vastly complex topic, and you can contemplate it for years and years. There are a lot of nuances and considerations to make. What does it mean to be self-transcendent? How does one act? How does one make a decision in these situations?

It is important to recognize freedom. Look upon another with freedom. The other must be living as an expression of their own sovereignty. If one is exploited, then you have not honored their freedom.

Freedom means that we see everybody expressing their loyalty as an expression of their freedom. We hold people in freedom as a part of that self-transcendent state. We are in service to others. We want them to become more free, more happy, and more true to themselves.

We are an agent of the universe, but our actions are informed by the intrinsic nature of things. Spontaneity happens when we do not plan. Agency happens, and we watch ourselves acting. That element very much applies here too.

Self-transcendence is a powerful reorientation that you can really stand up for. Our world is largely selfish, and there are some people who are selfless, which in a way seems like a higher level. Perhaps it is higher in a

Life is very much like that. Even though we still go into the next day, it is the same monotony until we learn the meaning of life, which is others. To be there for others, to love others, but to do it while loving ourselves, while being true to ourselves, while having integrity.



way. But if you do not take care of yourself, it does not make sense, because you cannot really continue to be in service. If you are truly selfless, you need to make sure to feed yourself. Otherwise, you will run out of energy. Metaphorically speaking, that applies in a number of ways.

We really are acting as stewards of the universe, and we are loving everything and doing what is right. It is righteousness. It is love. It is stewardship.

It is helpful to have sangha practicing this because, together, we can normalize the principle. A lot of people are very me-first, and the natural reaction is that, in order to survive in this world, I need to be me-first too. But we actually lose something very special when we do that. It is important to protect this orientation and inspire the world to live this way.

It is not that hard to do. One just has to see the value in it and believe that it is possible. You will find the serendipitous solution. In most situations, there is something that works for everybody. It is fun finding out what that is. Everybody is smiling and happy when we find it.

If we live this way, meditation is much more powerful. You sit down and meditate after a self-transcendent day, and you are going to be more expansive. There is light and energy there because you are not living in resistance. You are living in unity. You are not living in the agency of self. You are living in the spontaneity of love.

This is a paramount bhakti principle. We do not need so much conflict in our world. Sometimes we think of these great leaders around us as obviously above us. Yet they do not even get this. Let that shift your hierarchy a little bit. There are famous people and politicians, and maybe you really like them, or maybe you are on the opposite end of the spectrum. Either way, recognize that this simple teaching, which perhaps some five-year-olds know, is something beyond even them. If we were from a futuristic humanity, a futuristic Earth, this would be Humanity 101.

CONTEMPLATIVE PRACTICE AND INNER ILLUMINATION

This principle is obviously a very heart-centered principle, so meditate on the heart. Focus into the light. There is a light within. It is the substance of the spirit. In some spiritual traditions, it is referred to as Shakti. In yoga, it is sometimes called the causal planes of light. You can see it.

If you see the light, it will melt you down and renew you. When Jesus said you have to be reborn in the spirit, not in the flesh, it seems to me this is exactly what he was talking about.

When we go into the light, we go into the source, and we melt down. It literally feels like that, very physically. Your nervous system feels it very strongly. But more than that, your most subtle, paradigmatic depths get melted. Your sense of self and your sense of reality get melted, and you reemerge. You are reborn, and when you are reborn, you are reborn more correctly.

All the sediments of impurity get washed away, and the pure metal alloy of the gold soul comes back. It just so happens that the light is gold in its deepest quality. In its deepest personal quality, it is gold. It turns clear when it becomes impersonal light.

This is a strange thing to say. It is very esoteric. But before the gold, there is a whole spectrum of light as well, which consists of different depths of essence that you can match.

One way you can go into the light is through gazing. Gazing is a very powerful thing. Look at everything at once, hold your vision and your field large, and just melt. Soften your grip on reality.

It almost seems quantum mechanical. In quantum mechanics, when we look at something, we collapse the wave function, and it no longer exists in a potential state. It exists in a specific state. So we want to hold the wave function open. I do not know if that is exactly what it is. That might actually be what it is. I think it is electromagnetic as well, but it feels that

way. Hold possibility open. Do not let your idea or consciousness collapse something into a specific state.

When the light starts coming, focus on the light. It has beautiful qualities. In yoga, it is called soma. It is like waves of light, and it washes through you. Sometimes these colors wash through almost like watercolor.

Center on the heart chakra, anahata, so you can feel your heart. If you are not seeing the light while gazing, you can just feel your heart. If you want to close your eyes, you can see the light with your eyes closed as well.

The whole idea here is to live with self-transcendence and with wu wei, knowing our principles. Through that orientation, we can access the light. If you live in selfishness, it is hard to go into light. If you live in selflessness and you are in pain, it is very distracting. It is hard to go into light. You go into light when things are good, man. They just have to be good. Love, peacefulness, and all of that.

Soften any resistance to reality. Let everything melt. Be absorbed. Slightly blur your vision if you are gazing with your eyes open. Try to look at the periphery.

Reach out. One of the key things in going into light is to reach out with your energy. Feel that you are expansive. You have to intuitively expand your attention. Feel that you are transparent, holographic, in an energetic sense.

You give your attention to the light. When you focus on it, it magnifies. Notice its texture. Notice the palpable feeling associated with it. Allow its brightness to wash you away.

There is a luminosity that wants to shine if we allow it. Feel it touch your chakras and the astral channels, the nadis. Feel the ambient power. It is power, destructive and creative. It is the power of the universe channeling through us, as us. It is us, the quintessential, the essential within.

If you are not seeing the light, just feel your heart. Or even simply observe what is without judgment, and light comes of its own accord when we become available to it.

How does one erase oneself? Absorption in light.

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that wants to shine if we allow it.

Feel it touch your chakras and the astral channels, the nadis. Feel the ambient power. It is power, destructive and creative. It is the power of the universe channeling through us, as us.

It is us, the quintessential, the essential within.



Bring your attention to your heart's center. Put your hands there. Still. Self-transcendence. You are the cosmos. Absorbed in this.


FASTING
JUNE 16, 2026

FOUNDATIONS AND FORMS OF FASTING

I grew up thinking fasting meant that when we fast on the Jewish holiday, we do not eat anything, and it is painful. It is almost like a penance. We are suffering out of guilt or something. We are so bad, so now we are going to suffer. That is totally not what I am talking about.

I am not sure that was the original intention of the Jewish holiday, because fasting is a very spiritual thing across many traditions, religions, and spiritual paths. Essentially, fasting means something similar to what Sabbath means, or Shabbat: cessation. When we fast, we refrain from certain things. I was going to say unhealthy things, but it is really less about that. It is more about being empty.

You can do many different types of fasts. You can have the classic fast, where you just drink water. A water fast is the most extreme one. There is dietary fasting with juice, vegetable juice, and only liquids. For me, that is the primary form of fasting: a juice fast.

You could do a fruitarian fast, where you are eating fruit but not eating anything else. Fruit is extremely light, right next to a pure liquid diet. You could even do a vegetarian fast. For some people, being vegetarian is a fast. There is a health benefit because the food we consume is very light.

Then we have a whole other approach to fasting, which is perhaps to leave your diet as it is and have a whole bunch of juice throughout the day. It is positively focused. Instead of saying what not to do, you say, I am going to add this.

SEASONAL PRACTICE AND PHYSICAL RENEWAL

Summer solstice is a very powerful time to get your spiritual energy in a beautiful place. Fasting awakens the qi. It awakens the kundalini. It is a little trick in the spiritual playbook. We fast, and all of a sudden we can meditate powerfully. That is part of the reason fasting and meditation are related.

This is how I would interpret fasting in the Jewish religion. How do you clear all the bad karma from a year of sins? You go into a deep fast, and you have a deep meditation. Without looking at the tradition too closely, I would ask what the intention is. I think that seems like the original intention. Perhaps it is, perhaps it is not, because fasting is very universal.

If once a year we do a good fast, we clear out the karma. When should we do that? It is good to align it with the cosmic power. Summer solstice is a very powerful time spiritually, so we can have a great meditation. It is a good time to meditate.

A five-day or seven-day juice fast can be very powerful. The first couple of days are a little difficult, but you are getting a lot of nutrients, and it can be powerful for your health. It is not just a spiritual benefit. It is also a bodily benefit. It allows your body to start deeply healing.

I have done weeklong and two-week fasts. It gets quite easy. All this powerful energy comes from your body when you are not weighing it down with the burden of digestion. A whole new kind of energy arises, but you have to get through the challenging part, which usually lasts three days.

After three days, you realize that this is your new normal. Your body changes. This is why I do not recommend a three-day fast. You are missing the good stuff. You have to have at least a five-day fast so that you get two days to enjoy it. You could do a one-day fast, but it is not as enjoyable. With a two-day fast, you are just going through the hard part. If you make it a little longer, you get to enjoy the fast.

The main thing I have felt that I miss is chewing on something. You start thinking, I want to chew some broccoli, please. You start craving broccoli because it is some fiber. It is a good thing if you are so healthy that you just want a piece of broccoli. That is a very healthy craving to have.

It is important to fast on organic juice and vegetables. You do not want to be flooding your body with a whole bunch of pesticides. You can build fasting into your cycle annually, quarterly, or monthly. A great thing to do is to fast every solstice and equinox. That might be optimal. You could do a

more minor lunar fast, perhaps eating fruit for the day before and after the full and new moon.

You do not want to have a whole bunch of pizza and heavy food. You are not really honoring the moment spiritually. Think about that. You are going to go and indulge.

AUSTERITY, VITALITY, AND PRANA

Fasting is not just dietary. You are getting away from indulgence in the senses. That is a big part of it. You do not indulge in the senses in all the many ways that one can. That austerity is a clearing. Through austerity, you are clearing your space. You are clearing the momentum of selfhood.

The self gets all these habits: I have to eat. I have to watch television. I have to have sex. I have to do this or that. There are all these indulgences, and you want to nip them in the bud, to clear them from perpetuating their momentum. That austerity makes us free. It is very much a spiritual practice.

Dietary fasting is a very big part of this, but you also probably should not binge on five movies. You live in a monastic, austere way for a couple of days. Why do we do this? It is not penance. It is like cleaning your house once a quarter. It is spring cleaning.

You do not want to gain a great deal of momentum in indulgence, because if you eat a giant pie every single day, it just becomes a habit. It is no longer something you enjoy. When we say no pie for a week, absence makes the heart grow fonder. You are clearing all that momentum, and you do not take it for granted anymore.

It is not just some lofty idea. Your physiology changes. Your energy flow changes. It is easier to be grateful for warm food, whole food that you chew. Especially in our society, we do not need this much food. It is very much a habit and a lifestyle of a very abundant society.

It takes a kind of strength to fast. Maybe you just do it, and that brings the strength. You can start to reintroduce it with a very positive focus. Have a juice. I highly recommend fresh juice. Pasteurized juice is not the

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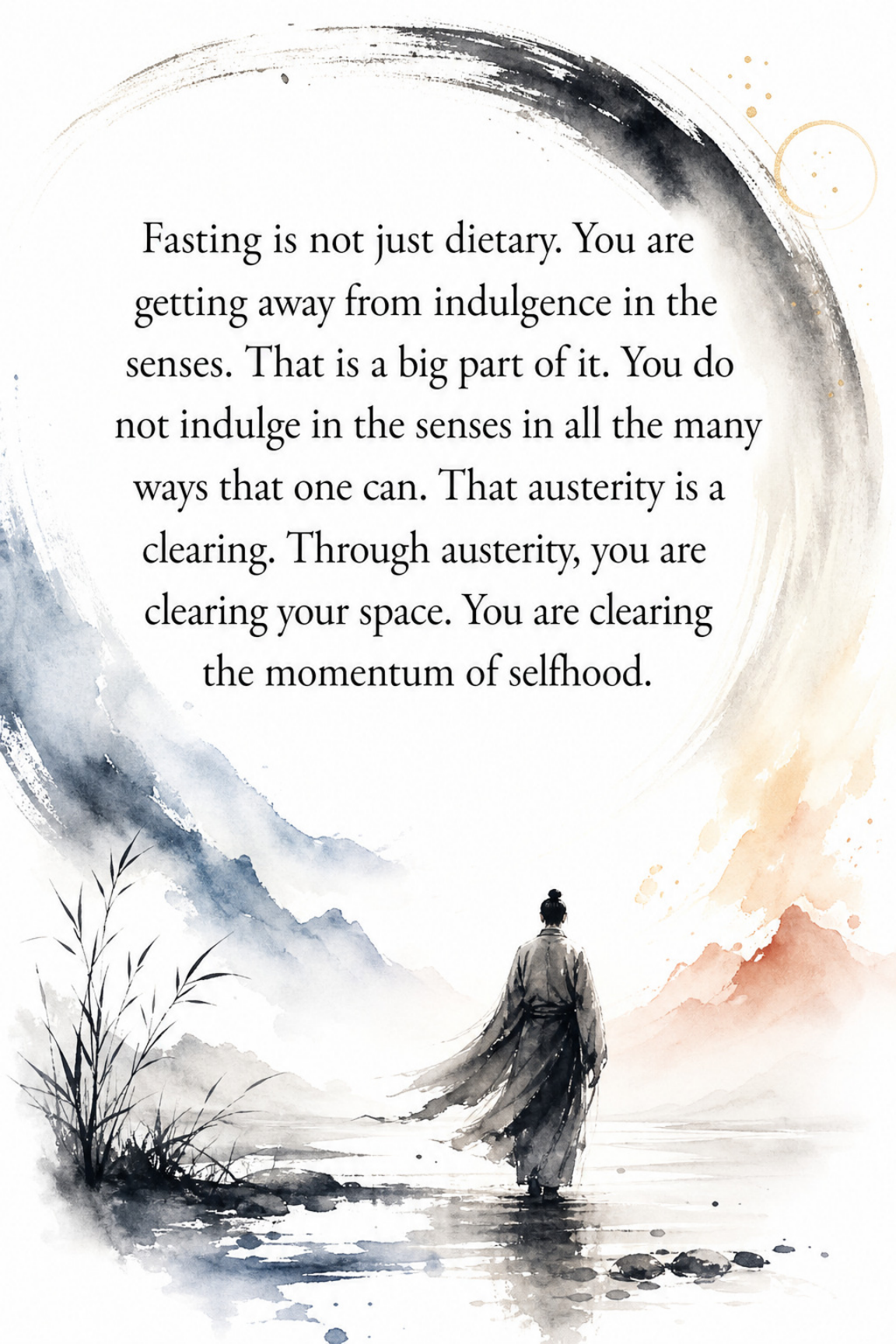

same. If the juice can sit on the shelf for a week, two weeks, or a month, it is not the same as a juice that will go bad. You cannot juice something fresh and leave it for three or five days. It is going to go bad.

Drink something that will go bad if you do not consume it right away, because it has vitality and life in it. You are filling your energy with life.

In yoga, there is a word called prana. Prana means the ambient energy, the life-force energy all around us. Prana is in food. When you go to the grocery store and all the vegetables are cut up and packaged, there is less prana in that. If you buy carrots without the tops, I would probably think there is less prana in them. You want food as close as possible to walking up to the tree and taking it off. It has life because a tree was just part of it.

You can tell. Does the fruit look good, or does it look dull? That vitality or dullness is something you will notice. When you eat, it is very important to pay attention to these things. Something that has just been cooked is very different from leftovers the next day. It does not have the same energy. You do not have to be rigid about this, but consider it.

Science could probably look at this and perhaps measure it in some manner, but we have an intuitive feeling. Eat a really vibrant piece of fruit, then eat something else that is not so vibrant. You can tell how you feel. The heaviness prevents the qi from moving.

My approach is to have a positive focus. If you are not going to do a fast, you can make orange juice once a day. I can make a whole glass of orange juice in two minutes. I drink it, and it is like drinking sunshine. You feel the sunshine inside of you.

When you give your body a break and a chance to heal, everything changes. People say, you look radiant. Of course you do. You gave your body a break, a chance to heal.

PERSONAL EXPLORATION AND DIETARY EXPERIENCE

It is great to eat fruit. But when your body is not being burdened by digestion, something happens. There is a great relief in lifting the burden

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of digestion. When you do that, something special happens in the body.

Fruit is great, and you can have that, but juice is more fast-like. We are getting the essence of the fruit without the fiber. A smoothie is not a juice. A smoothie has all the same material in it as if you were to eat it. It is just really well chewed by the blender. That is still wonderful, and smoothies have their own place. You could have a smoothie fast. It is a little heavier because it has all the fiber. A juice fast is a little lighter.

Ultimately, this is a personal exploration. You have to prove these things for your own body. You have to try things. If somebody says something, you can try it and see if it is true for you. You have to give it a chance, though. If you have never done a seven-day juice fast, how could you know what it does for you? You just cannot know. You might have been missing out massively.

I think it is great to start this when you are young, but it is probably more important when you are getting a little older because you need to pull out all the magic tricks of longevity. Other things are Chinese herbs, meditation, positivity, love, and peacefulness. All of those things are great for you. In terms of diet, fasting is great.

You can also be intuitive about which fruit you eat. If you eat a cherry, it has a deep red. Spiritually, that does something for you. If you eat a kiwi, it has that tart, bright green. That does something else for your energy. If you have blueberries, they are very cooling. If you have a banana, it is very warming. If you have an orange, it is very bright. An apple is very cleansing, especially a green apple.

Notice what you eat. When I first started fasting, one of the things I did was eat quite a few apples for a few days beforehand because apples clear your digestive tract. There are all kinds of things you can do to clear it.

EVIDENCE, EXPERIENCE, AND INTERPRETATION

Whether or not there is scientific evidence has a lot to do with whether some scientist was able to measure something. Some people may not be able to give me scientific evidence of enlightenment states. They could

look at the brain waves, but that does not mean they know what the state is. They can measure some things, but they cannot prove these things. That is why you have to explore them.

This is also ancient wisdom and my own experience. When I fast, I can see and feel changes in my body. When I ate only fruit for four months, I was gorging on fruit every day. I had giant bowls of fruit salad three times a day, and I lost twenty-five pounds. I was the lowest weight I had ever been as an adult, with 9 percent body fat. It was very powerful for my qi.

When I first did a juice fast, I had lots of beets and kale, tons of vegetables. It was a mixture. If you have a giant glass of dark red and green vegetable juice, you are flooding yourself with minerals, micronutrients, and vitamins. Beets, kale, carrots, and half an apple can give it a little sweetness. Or you can be really austere about it and just have the vegetables.

You have to explore. You have to notice what happens in your own body. You have to prove these things for yourself.

MEDITATION AND RENEWAL

Fasting and meditation are forms of clearing. Generate some love, some heart, and some light. Use the light to clear your space, to renew your nervous system, your mind, your body, and your spirit. The light is very high frequency. If you are feeling heavy or tethered to something, it can liberate us.

A lot of times when we meditate, the first part is a clearing. There is all this cacophony of movement, and it slows down because we stop feeding it. You can expect that initial part unless you are very good at maintaining stillness. But usually that means every day, multiple times a day, you clear, clear, clear, so you can always go right into stillness. You keep yourself very close to it.

It is like keeping your gas tank topped up. It goes down a little bit, and you go to the gas station. It goes down a little bit, and you keep it topped up with energy, light, and clarification.

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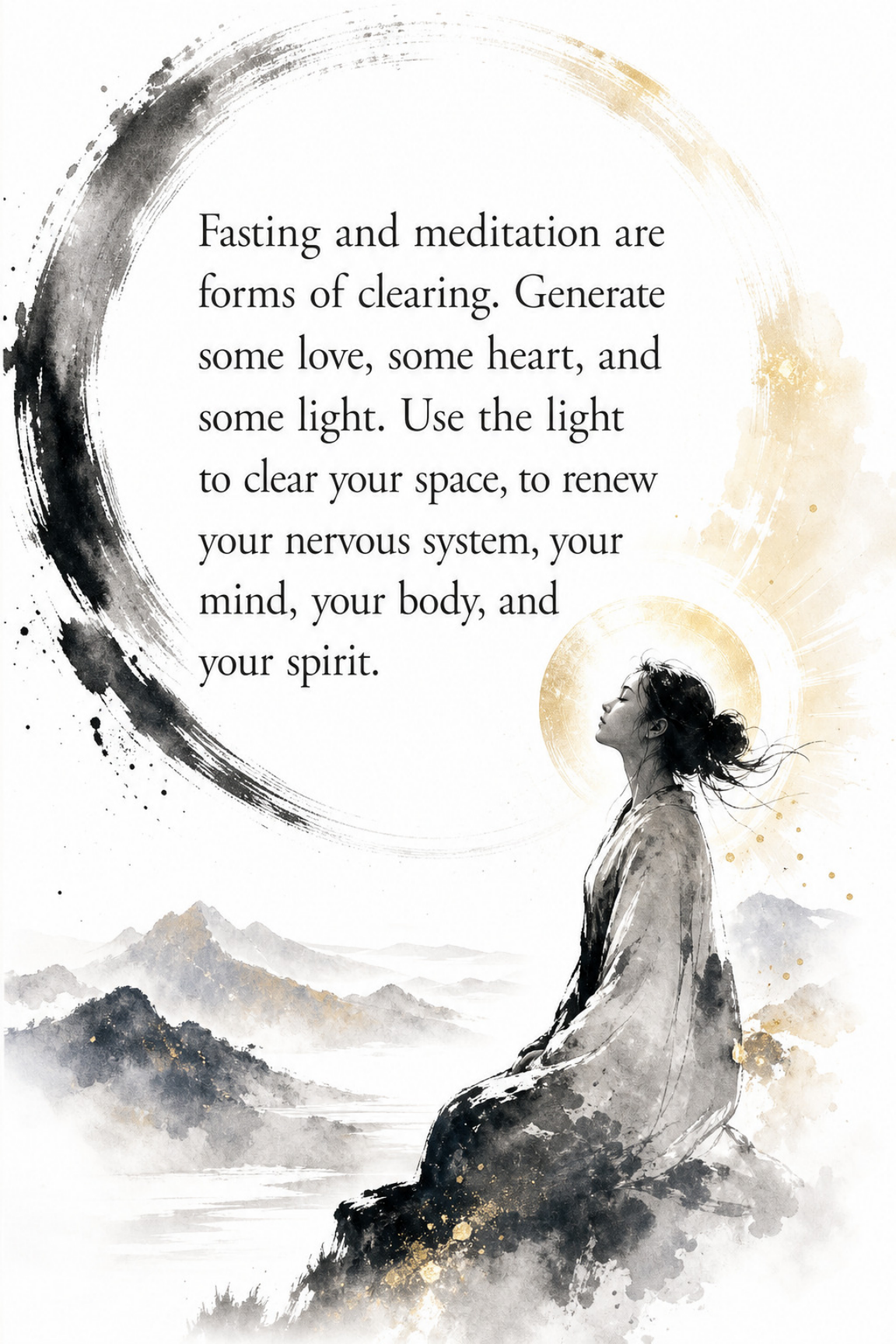



WHAT WE ARE REALLY SEEKING

JUNE 23, 2026

MOTIVATION AND UNCAUSED HAPPINESS

I have been contemplating what makes somebody do something. Why do ten thousand people show up to see Tony Robbins? Why does somebody practice something? Why does somebody study something?

I think that is a necessary factor, not only to promote the teaching, but as a part of the teaching. Why do we spend the time we spend on the things that we do? Ultimately, there is something we want that we think we will get through the way that we engage our time. We need to find within ourselves what the thing is that we want, and whether the things we are doing are getting us the things we want.

Love and light bring a happiness, an uncaused happiness, that is hard to understand or relate to unless you are actually doing it. There is no more direct path that I can think of than heart, light, and love to true happiness and a fulfilling life. Everybody is trying to find their way. They try this and that. They try all kinds of things. But this is the direct cultivation, or even the final reason for happiness, anyway.

When we are happy, there is that quality of inner, subjective vibrancy that seems to be related to a particular instance or circumstance. And yet, we are also happy sometimes without those circumstances. Sometimes, with the circumstances, we are not happy anyway. So this inner dimension of happiness is the primary movement.

Most people are dealing with more rudimentary issues: I do not know what to do with my time. I feel confused. I feel lonely. I feel anxious. I feel depressed. I feel all kinds of things.

I do not think it is correct, the whole idea that we should just focus on the result. I think that prevents people from connecting with it. If you do not meditate every day, I would argue that you probably have not experienced the benefits of meditation in a deep enough capacity to choose it.

Ironically, this is a big part of sales. I tend to think sales is manipulation, but it is not, actually. It is helping people get what they

really want, if it is done with a love of persuasion, to help guide people. We have to be salesmen to ourselves sometimes.

Happiness is uncaused. It comes from our essence. Maybe that is a profound thing to say. Happiness comes from us. We are happiness, like an absolute, reverberating, eternal ecstasy. We come to know that in meditation.

I do not care. I do not want anything. I do not care if anybody respects me. I do not care if I understand anything. I just want to be feeling like this.

There is nothing that matters, really. Humility comes from that, love comes from that, and freedom comes from that. Then what will you do if you feel that way? You will probably do a lot of very productive, beautiful things. You will have enough money. You will have friends. You will have food. You will have meaning in your life, because that fundamental thing is taken care of.

I think this is the heart of every spiritual practice and religion, because it is the cosmology of self. It does not belong to any religion. It belongs to existence. I do not even think it belongs to human beings. I think this is the nature of consciousness and sentience, and the universe as a manifestation and as a non-manifestation of the beyond source of the universe. This is just what is.

It is almost like physics, but it is a physics that goes beyond the limitations of the empirical scientific method. It is the physics. It is the ontology. That is why I like that word. It is the study of existence. It is a little bit broader than physics.

CONSECRATION AND SPIRITUAL RENEWAL

There is this word I wanted to share: consecration. Perhaps you have heard this word. It means to commit yourself to something, and it usually has a spiritual, devotional connotation to it.

A lot of times people are not consecrated to anything until we perhaps gain a degree of clarity and say, that is everything to me. I live for that.

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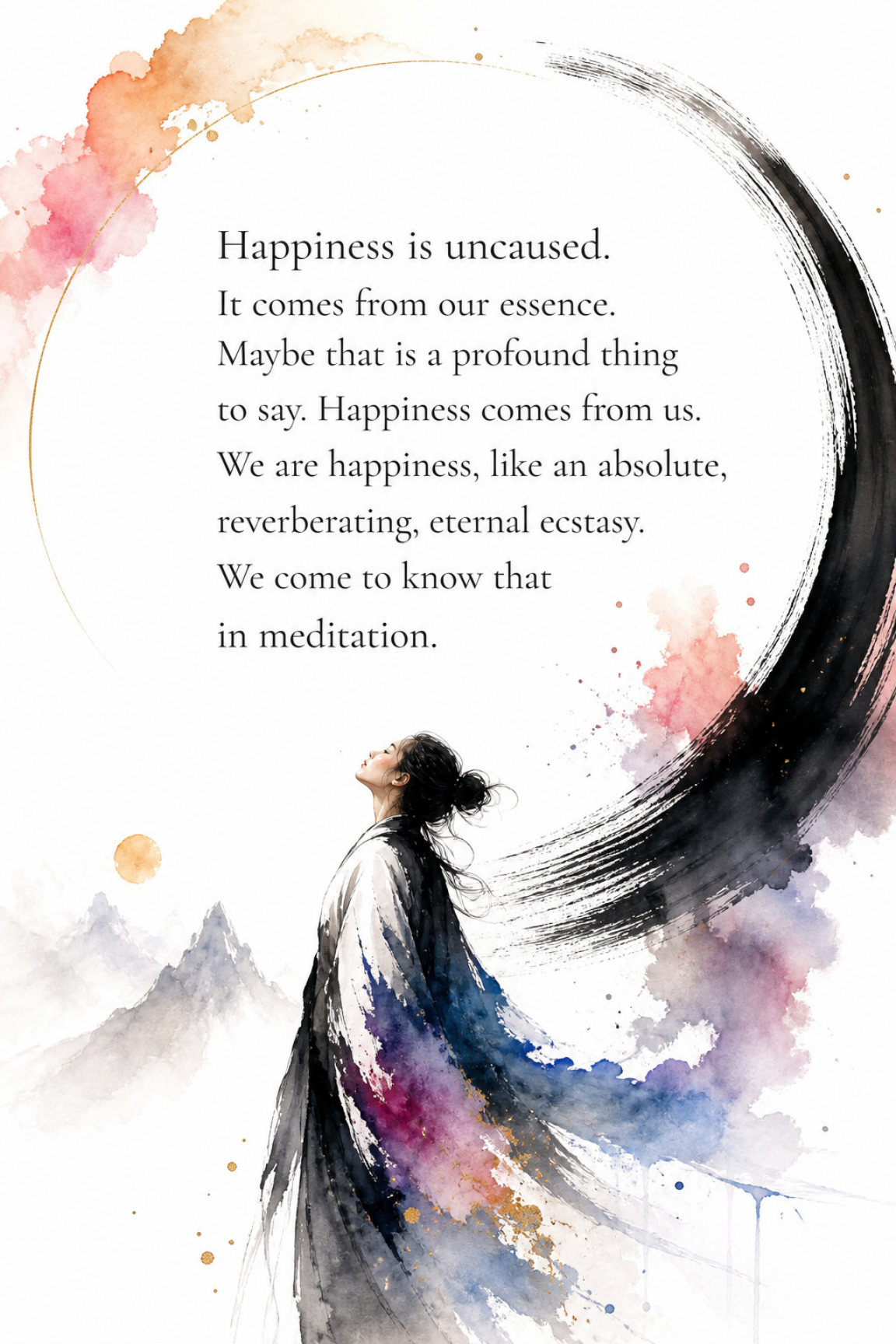

I have been doing a lot of meditation, and there is a sense that there is nowhere to go. There is nothing to become. I feel very consecrated to the light and the love.

Responsibilities say, you just got up. You need to get things done. What happens when we push that all out? Renounce it all. There is an interesting feeling of pushing out the entanglement with the world.

This is actually a part of spirituality because we want to push out the forms of influence. Ultimately, when we are meditating, we forget ourselves and become beyond influence. There is a quality of aloofness where you do not care at all, and you are not holding anything in your mind.

In terms of responsibility, can we have a moment of freedom from responsibility? How can we choose that if we are saying, I am meditating now, and I am doing it because I have time? There is still the I. There is still the manager of one's responsibilities operating.

How can we become completely absorbed in that precarious vulnerability of irresponsibility? It feels precarious. Is it irresponsible, or is it the most responsible thing we can do? Become nothing for a time.

It is a challenging thing for our culture to embrace and wrap our minds around. I am going to become completely irresponsible. But that is a very responsible thing because I am erasing the fundamental cause of conflict. If everybody was washed of selfhood, it would be difficult for there to be conflict.

It is a feeling of acceptance and aloofness and integrity, but they arise from that renewal.

Jesus said, "You have to be reborn in the spirit to enter the kingdom of heaven." I think he is speaking directly to this particular aspect of spirituality. What does it mean to be reborn? That is a pretty big undertaking. I am going to erase everything and start over. And not in your body, but in your spirit. In a way, that is deeper than a reincarnation kind of rebirth. That is a renewal of the spirit until you are clean of all personal impressions and agenda and responsibility. All those tethers fall away. They have nothing to hook onto anymore.

That is a renewal of the spirit until you are clean of all personal impressions and agenda and responsibility. All those tethers fall away. They have nothing to hook onto anymore.



Then you enter the kingdom of heaven, which is within us. That is the other part of it.

When I say the uncaused happiness, the essence, our actual nature, our Buddha nature, the Buddha nature within us, Buddha was saying a lot of the same things. They all were really saying the same things in their own words. They gained different names. Some of them emphasize certain metaphorical aspects. One may be more discipline-based versus more love-based. There are different subtleties there, but ultimately, we are pointing to this one aspect of happiness.

What makes one cast off all their moorings and travel into the desert of silence and solitude? The desert is always the metaphor: forty days in the desert. The desert is vast and empty. What makes one renounce all of that? Sometimes people experience a kind of pain from not following that subtle call. But sometimes it is not so subtle.

I would argue that many of those conditions that people feel, depression, anxiety, confusion, a sense of loneliness, are remedied by the light and the heart and the love. It is hard to feel anxiety when you feel such full-on blissfulness. You just do not feel it.

But it is easy for society to pull us in directions away from a spiritual life. It is very rare to see somebody living a spiritual life. Why is somebody not doing the next thing on the list of things that are never-ending?

The beautiful thing is, when we get free, we do not stop doing things. What we do just becomes really loving and really blissful and, in a way, loses a sense of agency.

It is just like digestion. We do not have to say, now I have to move that into my small intestines, and now I have to move it down there. We do not have to make all those decisions, and life can become a little bit like that.

There is a guy I love to read. He makes a digestion metaphor. He says, "I've eaten the world up, and now I don't have to pay much attention to it." He says, "For you, the world is everything. For me, it's just a thin layer on this eternal substance of eternity," of what he calls the Supreme.


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GUIDED MEDITATION IN LIGHT

Everything we have discussed, we can do now.

You are seeing the light. Make sure to bring the light. Bring yourself into light. Use the light to clear your space, to renew the spirit and energetic flow.

You should look like a glowing statue of light. See yourself as that through your own perception of the light.

Let the whole body become an effulgence of light, and in particular the spine and the sushumna, the astral spine, the brain and the chakras, but also your arms and legs and full body.

Invite the luminosity. Will the intensity of the light, simultaneously allowing its intensity.

MEDITATION, MINDFULNESS, AND CONTEMPLATION

You can lie down when you meditate if you feel tired. You do not have to meditate sitting up, but lying down, it is easier to fall asleep. You can lie down on your back and meditate. If you are well-rested, you are less likely to fall asleep.

I generally sit up in a half-lotus position on the floor or ground, but I do lie down as well. Especially if I have already been sitting for an hour or two, I sometimes will do a lying-down meditation.

It is good to contemplate enlightenment and meditation. Then, when you start meditating, you are thinking about the higher thoughts. When they dissipate away, you are in your meditation. The higher thoughts are a good kind of thinking: contemplation. Remember the three pillars: meditation, mindfulness, and contemplation.

MYSTICISM

JULY 7, 2026



THE NATURE AND TRANSFORMATIVE POWER OF LIGHT

Mysticism essentially means going into light. This is a very esoteric concept. It is not a concept at all, actually, but when we speak of it in language, it becomes a concept, and there is a semantic reference required for understanding what that actually means.

In a very simple sense, light is a luminosity that you experience in meditation that is profoundly powerful. It is beautiful, peaceful, healing, and transformative. Real transformation into knowledge, into power, spiritual power, into intelligence, into love, comes from immersion in light.

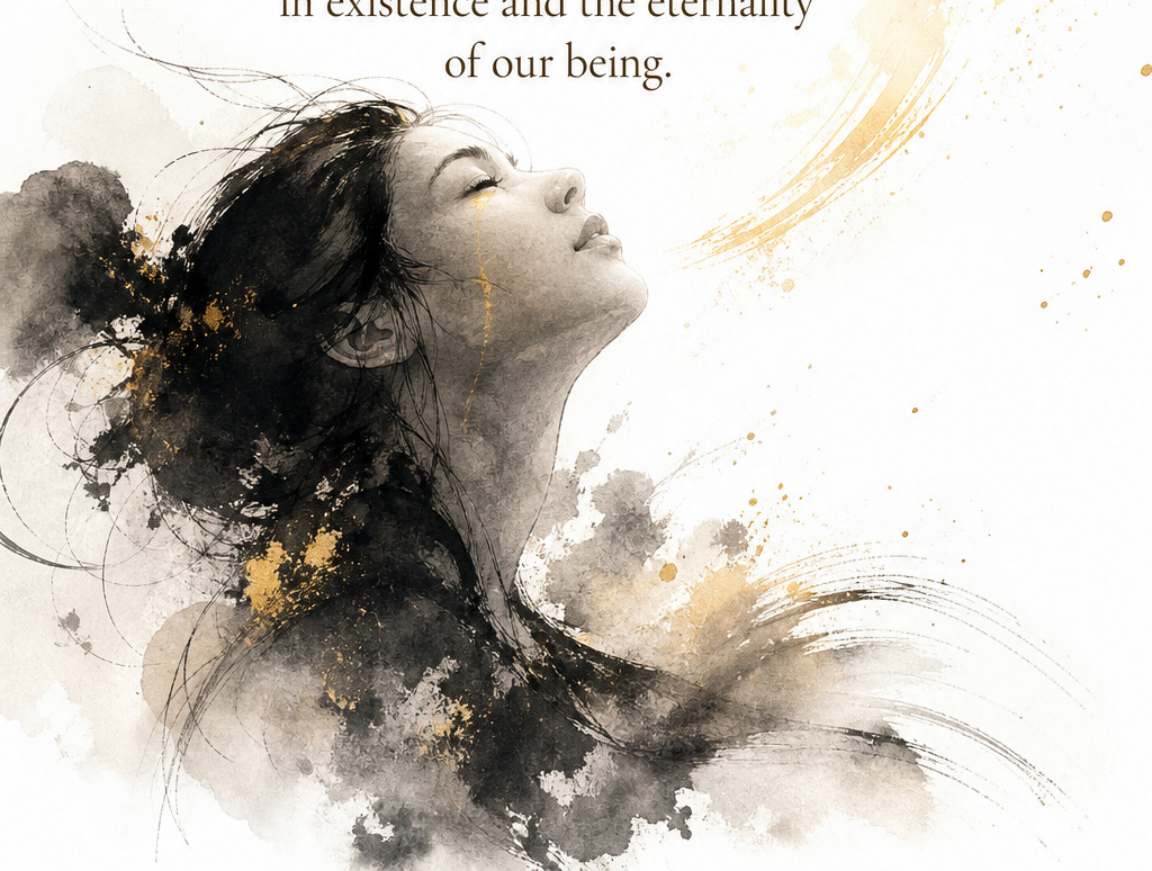
Light is like an agent of transmutation. It causes us to change in ways that we would not change through mere intellectual conditioning. You can go to school for twenty years and study, study, study, but you are the same person. Or you can sit down in light, perhaps even one time, and become somebody different. The way we become different is that the very substrate of consciousness that informs our paradigm, our subjective quality of the universe, is transformed. Light does that.

Perhaps a way to think about it is that we are light, and when we focus into the light, we become our source. We become the essence. Becoming the essence causes us to distill ourselves of any orientations that obscure ultimate truth.

We go into the light, and we are like a gold statue melting into its pure source gold. When we do that, all those formations, which are obscurations to reality, obscurations to health, and obscurations to the self-evident nature of love, melt away. Love is a very natural thing when we experience the unity of everything in existence and the eternality of our being.

So the practice is light. To go into light, to stay in the light, to focus on the light, to make light your primary consideration, is a very powerful way to live one's life. It is the mystic way.

We go into the light, and we are like a gold statue melting into its pure source gold. When we do that, all those formations, which are obscurations to reality, obscurations to health, and obscurations to the self-evident nature of love, melt away. Love is a very natural thing when we experience the unity of everything in existence and the eternality of our being.



Pythagoras was a mathematician and a mystic. His school included mathematics, but it also included a fruitarian diet, virtuous living, and many things that were conducive to greater consciousness. If you just do math, you are still the same person. But if you do math and light, the math empowers one to go deeper into light, and the light makes the math a more potent, profound experience.

Usually, going into light is hard because it is hard to find it. A lot of people like to imagine light. This is not imagining light. The light is as physical as the periodic table. It is not in this physical realm, per se. It is more as if this physical realm is within it. This is why science has a little bit of trouble with it.

The light is absolute magic. I have a degree in physics, so I am a very scientific-minded person. I have been that way my whole life. When I encountered the light for the first time as an adult, consciously, I was absolutely astonished because it was magic. One of the first things I wondered was what kind of technologies we could make with this. It is that real.

But really, it is much more important than technology because it is the meaning of life. I know that sounds like a crazy thing to say, but I am just going to go with it.

There is a beautiful saint, Ramana Maharshi. One of his teachings is that you have to ask, "Who am I?" The light is consistent with that. In the light, we discover who we are beyond a verbal sentence and verbal answer. In a way, it connects with Jnana Yoga, which is the "Who am I?" approach. Light would also be called Raja Yoga, the Royal Yoga, or mysticism.

The light itself is an actual visible luminosity. You may not be able to see what is in front of you anymore, or you will see it behind waves of luminosity. These waves of luminosity, or permeated luminosity, sparkling luminosity, have different qualities, different colors, different textures. Those qualities are indicative of navigating different depths and locations within our consciousness.

One that I personally like very much is the black gold light. There is a black gold light that looks like molten, luminous black gold, and it has this

rolling quality. You can almost hear it. It is very close to Nirvana. All of this is the journey to Nirvana. When we go into the light, we undergo this transmutation.

Doing mathematics in light is a great way to do math. You have to be very gentle because any resistance pushes the light away. If you are a dancer, do dance in light, music in light, walking in light. One of the most important reasons for mindfulness is to maintain contact with light while you are engaging in the world.

It takes a degree of focus, then it becomes more natural. One day you will find yourself going to sleep, and there is light everywhere, every night. It washes your soul, and it keeps you free.

The light is the secret. It is the way to intelligence. If you are seeking healing, healing comes with the light. Love comes from the light. Virtue comes from the light. We can say we wish we were kinder. It is hard to just choose to be kinder, but to deeply feel kindness comes from being in the light.

TRANSMISSION AND SPIRITUAL COMMUNITY

One way that we can access the light is through empathy. There is a sort of empathic attunement that occurs in a community of people. Another word for this is darshan, where we point and we listen. One person says this is what it feels like, and another person feels through empathy, through the empathic sense, and goes there.

This is a whispered teaching, in the sense that you can read it in a book, but generally, it takes direct contact with a teacher or a student. Then you go off after the experience, and you maintain it as much as you can. You integrate it as much as you can. Perhaps it will become less and less, and then you will yourself into the light. You make it a priority.

This light is the essence of all religions. It is an ontological reality, an actuality that each religion points to and each spiritual practice points to in its various ways. It is the highest. It is paramount. The reason is that it is the one thing that is eternal and universal.

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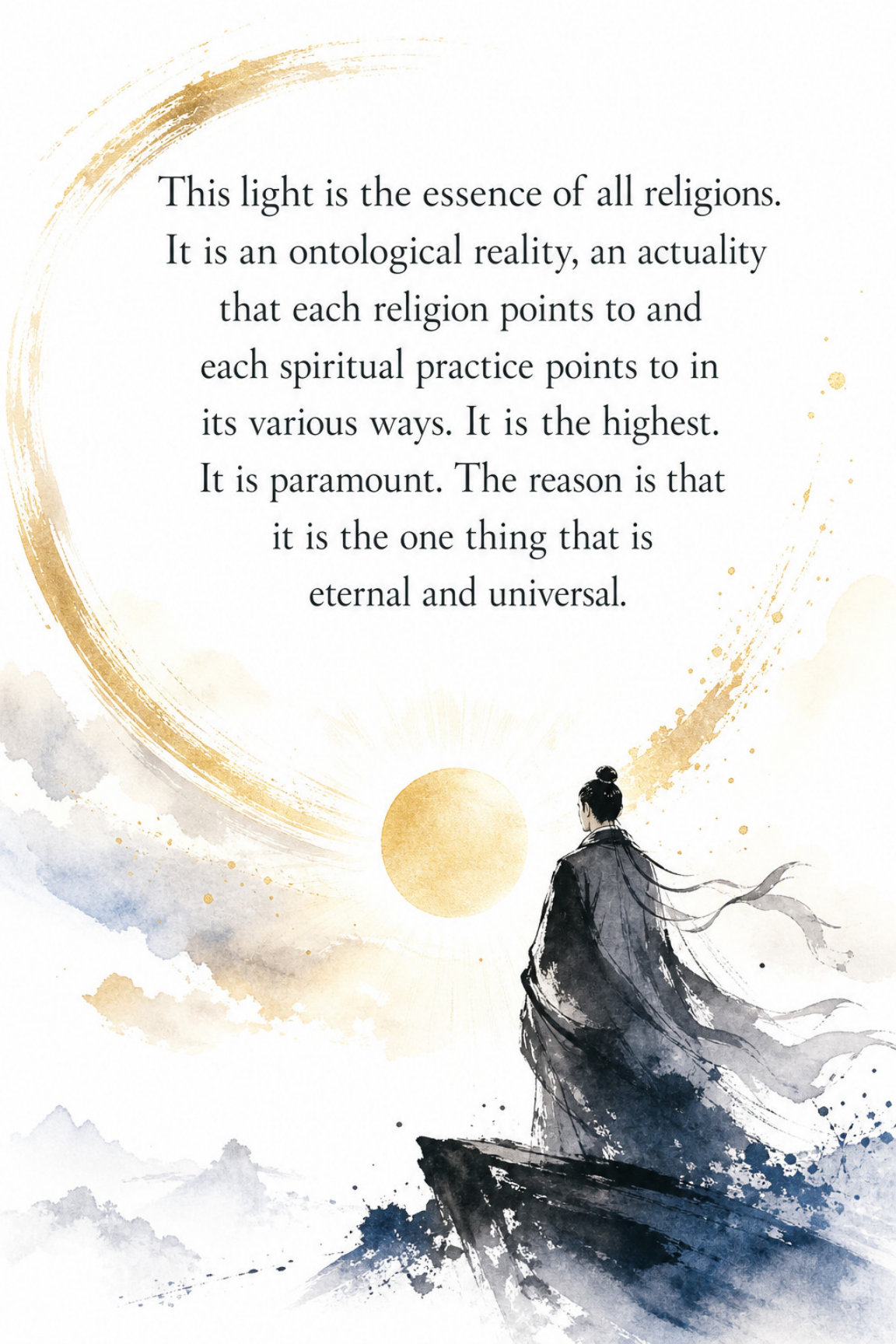

Soccer may be the highest. Well, it cannot be the highest. It could be the highest right now, but it is not, because it is not eternal and universal. Math is quite eternal and universal. That is one of the reasons why I personally like both of them. I like math and I like meditation. When you reach for that quality, there is something paramount there because it touches everything.

When we have a sangha, many people who are gravities of light, we build a collective aggregate of light together that makes it stronger and easier to go into. To create a futuristic society of people who are conscious at this level requires us to do the work. We each tend to our own garden of self and make the light a reality on Earth.

It is paramount to me. Now you know me. You know my big secret. That is very personal, and it does not need to be personal because it has to be known. That is what I care about. I invite you to prioritize the light, go into it, and learn about it.

GAZING AND THE PERCEPTION OF LIGHT

A key method for going into light is gazing. You might call it a type of meditation, or in a way it is different from meditation, but it is meditation.

One thing you can do is grab a mirror and look at yourself. When you look at yourself, you are not looking at your form. You are resting your eyes, perhaps in your own eyes. You become very present with yourself, but you are looking with the periphery.

When you do this, you allow the physicality, the density of physicality, to melt. Everything is holographic. You let go of the denseness. You will notice there is a very habitual tendency to feel like everything is solid, to use your mind in this kind of dense way. You let things become etheric.

You can also gaze at a crystal, a candle, a painting, or a yantra, something to look at that is not reflecting you. Or you can gaze at a teacher or a friend. Invite a friend to sit down two or three feet in front of you, and gaze at each other. This is a really wonderful exercise. It is not as much an intimacy exercise, although you can add that, as it is opening a portal into

the divine together. Gazing with others is probably one of the most beautiful things you can do.

The truth is, I learned this by looking at my teacher, paying him a lot of money to let me look at him, and doing whatever it took to get a chance to do so. He showed me some amazing things. That is the most powerful way to do it.

Gazing is one of the ways that we invoke the light. We go into it, or we dissolve and become it. Whatever light you see, it might be a visual perturbation of any kind. There may be misty stuff in the air, but that counts as light. What is that misty stuff?

It might be gray, white, rainbow-spectrum light, or sparkling. It might be everywhere, or it might be waves of light washing through you, outward or inward, through your third eye or through your heart. There are many forms of it.

You do not have to open your eyes. It is possible to go into the light very well with your eyes closed. But gazing is a practice, and it is good to do both.

GUIDED MEDITATION IN LIGHT

Hold your awareness very wide. Where we put our attention changes the shape of our energetic body. Bring attention to your heart center. Feel your heart while you are doing this as well. Put your hand there, or just keep it activated.

Allow the light. Really, this is a process of letting go. It is not as much up to us as it is up to the light. As you start to become aware of it, subtly direct it. Allow it. Notice the light.

Allow the luminosity to become brighter. Usually, there is a subconscious resistance to that brilliance. Allow yourself to be washed away by that luminosity.

Expand your field of attention beyond the confines of physical proximity. It should be a broad field. When you do this, it helps the light

manifest, or reveal itself. Let your heart expand to a wide consciousness, a wide attention. The light and the love.

You may begin to see a dark, clear, spacelike light. That is actually a very deep quality. If you see that, invite it. It is almost like it is so bright it becomes black.

If you would like to take this a little further, place a secondary focus on your third eye. You are in the light, your heart is radiant. Bring a little attention to the third eye. It should feel like a magnetic pull, pressure in the forehead. It is very malleable.

This is a reformatting of the bioelectromagnetic system. Get your attention very strong. Challenge yourself to become more yin, more open to dissolution, to dissolving into what you actually are made of, the light.

This is an exercise in becoming what we are by becoming nothing. But we are. We need not assert space and time and individuality. We can simply be the love of being, luminous.

The light is very happy. Enjoy. Let it be that. Feel how powerful light is. There is a power that is not the individual. It runs through us.

We are harnessing the power of a tsunami, and it is everywhere. It is creating everything and destroying. Stars and planets. Feel that with the light.

Take a moment to feel aware and present with your energetic state and transformation. Perhaps feel gratitude. There is only here and now. The world is a dream, I think.

SAMADHI AND INTEGRATION

Samadhi is a very important aspect of this. There are different levels of samadhi. When we are in this black gold light, it is generally called savikalpa samadhi. When you move into nirvikalpa samadhi, there is nobody to know that they are not even thinking. You are completely in a void. That is Nirvana.

Then there is another samadhi, which is sahaja samadhi. It means that one is bridging the world of form with the world of the beyond, the

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supreme source, at the same time. That is very advanced. Usually, that happens when you go back and forth so many times that they merge into one.

BE HERE NOW

JULY 14, 2026



PRESENCE AND MINDFULNESS

In mindfulness, we want to bring our attention to the moment. That means we are not planning. We are not thinking about what we can gain from the moment. We are liberated from the past. We are not tethered to the past, and we bring our attention to what we are doing.

There is an element of sweetness and gratitude in that, almost a romantic quality, in having dinner together and being totally immersed in the moment. There is nothing but now. There is nothing but the flavor. There is nothing but the eye contact. There is nothing but the candles and the music. Everything can be like that.

This is an abnegation of habitual thinking. In Zen, mindfulness is part of the practice. We give our full attention to what we are doing, and we do one thing at a time. In Japan, they have a tea ceremony where they spend hours drinking tea in a very inefficient way. But it is so efficient inwardly because it is cultivating spaciousness in the mind, romance in the space, and the magic of existence.

We want to fall in love with existence. When we fall in love with existence, we are apprehending the beauty of the moment. Everything we do, we do through the lens, the pinhole focus, of our own mind and our own capacity to feel beauty and presence: eye contact, tasting food, being in the moment in all the myriad ways that one can be.

One thing you can do is focus on the five senses. Pay attention to colors. Pay attention to sensations of various kinds: touch, texture, tastes, mathematical structures. Notice everything. There is an observing quality that is required to be here now.

I think the most important part, though, is the inspiration to be here now. One has to long for the beauty of the moment, the beauty of connecting in the moment.

All of this is very much related to meditation. In meditation, we are so good at being in the moment that everything falls away and we enter a timeless state. It is a state that is not only timeless, but impersonal. There

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is nobody to imagine is experiencing it. You become that thing that is incontrovertible and unassailable, that essence of yourself that cannot go away even if you do not think of yourself.

If we are to cultivate energy and light between meditations, we need to have a strong attention field. To maintain the light and maintain the heart chakra while we are eating dinner, driving, making music, dancing, doing mathematics, or whatever it might be, we need to be extremely mindful.

CULTIVATING PRESENCE IN DAILY LIFE

What happens when we just do not feel present? That is a very real experience. Even if you have done the practice, you can fall back into a little bit of a lack of presence. If you are getting in your head about how you are not being here now, you are really not being here now.

Love is very powerful. If we bring gentleness and love into our being, it is almost as if presence will come to us instead of us trying to create it.

It is a practice. It is something I would recommend really practicing, because when we are dividing our attention, we are interfering with our karma. The inner state that is conducive to meditation is not possible when we are constantly dividing our attention. You can always start from where you are and say, I am going to be present with what I am doing.

I think a big part of the difference between mindfulness and being here now is that a lot of times, it is with others. We share a moment together and give each other eye contact. It is the deepest level of respect to listen to another person without judging or interpreting them, but just to listen with full acceptance of what they are in the moment.

Listen to the moment without trying to use it for some sort of future moment. When we are constantly bombarded with becoming, with needing to be something or needing to achieve something, it is difficult to be loving and respectful of the moment itself.

There is a lot of love in trusting that the future will take care of itself, enjoying the moment now, and curating it into a beautiful experience. It

could be taking a shower, making dinner, going for a walk, or setting up your meditation corner. Whatever it might be, really be with that.

Look at the two words. It is a space-time definition. Here is the spatial factor, and now is the temporal, the time factor. We are not creating images or ideas that are not present directly in the moment. This is a way to connect with the suchness of the universe and deny those thoughts that are constantly occluding the divinity and beauty in the moment.

What does it mean to live a consecrated life dedicated to the divine, to Christ consciousness, to light? Being here now is essential to that. If you are constantly dividing your attention and being erratic, you are not creating the conditions for greater consciousness.

It is hard to meditate if you do not live a certain way. This is one of the elements that helps us maintain access to light. You need to do light meditation. By itself, mindfulness is a beautiful thing too, but when you bring them together, it is very powerful. Meditation and mindfulness, as being here and now, are an important pair. They go together.

A great way to practice this is while you are eating. Pick up the food, look at the food, taste the food, notice how your body changes when you experience the food, and notice its flavors and textures. While you are chewing, put the spoon or fork down so that your hands are free. Otherwise, you are doing two things at once, and you do not want to do two things at once. Those things interfere with our ability to experience.

Otherwise, you end up having dinner in your stomach, and you do not even know what happened. You missed the whole thing. You missed the show. That is very much what happens in life. Life just goes by, and we miss it if we do not finally make the moment sacred to us and give it our full attention.

This is also a way to cultivate attention in any sort of intellectual endeavor. If we are doing mathematics and our mind is divided, it is hard to see all the moving pieces and what is going on mathematically. Imagine somebody who is really in command of themselves and super present. That person obviously has more potential to be an outstanding mathematician, or to excel in any intellectual endeavor.


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PREPARATION FOR LIGHT MEDITATION

How do we go into light? There are a few ways. I recommend gazing, but you do not have to gaze. You can easily do it with your eyes closed.

Gazing holds the mind very steady. It is a visual method of keeping the mind steady. We look broadly, using peripheral vision. We rest our eyes in some central location, but we are not looking at or concentrating on that location. We are just being aware of everything.

Reach out with your energy and feel the whole space. Really soften the energy. Be very gentle. Let physicality melt. Do not lock onto it so much, especially your body and your nervous system. The spine can become very fluid and almost holographic.

Think of it as meditating in a very etheric way: ether, space, emptiness. When we do that, everything can emerge into light, or the light emerges itself.

Light is this luminosity. It is not imagining light. It is a phenomenal experience, as real as if smoke or mist were moving through the room. It is a very real thing. You may or may not experience the light. If you do, it washes through. It can actually feel physical. You can feel it in your nervous system and in your aura. Maybe you will start to feel your aura as a mode of sensing space.

Part of a mystical teaching process is to feel the embodiment that the teacher is cultivating, focus there, and empathically attune to learn that subtlety. Then you can go on, try to bring it back, maintain it, and make it part of your own consciousness repertoire.

GUIDED MEDITATION AND ATTUNEMENT

Bring attention to the heart. Pull the energy very broad. We are waiting for the light. There is not much to do other than be very receptive.

Let everything get a little bit misty. Soften. As we meditate longer and longer, we are shedding layers of density until we are in more etheric

states.

Notice any visual perturbations, brightness, or mistiness. This is the light I am talking about, and it changes its quality. As we go deeper, it might turn from misty white to colorful, gold, black, and all those other qualities.

If you have a nice awareness of your chakras, you can focus on your third eye. The heart and third eye are a great combination. They help us navigate the planes of light. Always generate love from the heart center while doing this.

The body is just part of our mind. The attention field is expansive.

A few phrases might help: focus into the light. Use the light. Use the light to clear your space, your chakras, your brain, and your nervous system. Surrender to the light. Let it carry you away.

There is a strong interplay between the way the chakras are activating and the way we navigate. Really softly. So gentle. Let it all go. Bring attention into the chest. Try to listen with your empathy.

We are not looking as much as we are looking broadly. There is an awareness in the periphery, and it is blurring the vision. Reach out with your attention and allow any density to become fluid-like. We are becoming etheric. Keep your attention on the heart center, especially.

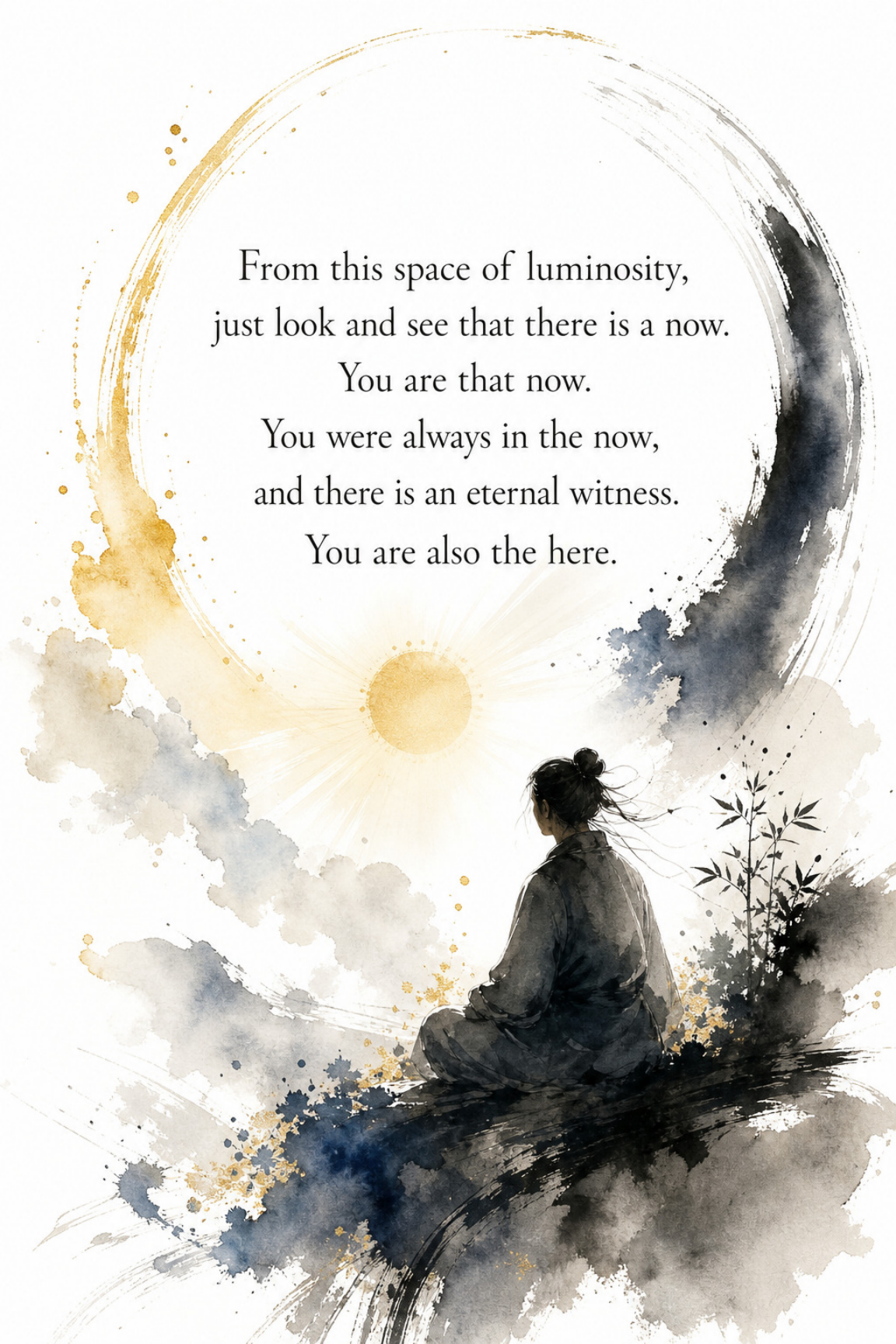
Let go. Let the light carry you. Let your heart break open and shine. Release all its tensions. Soften.

From this space of luminosity, just look and see that there is a now. You are that now. You were always in the now, and there is an eternal witness. You are also the here.

The light gives us the freedom to see correctly, here and now.

MOVING THROUGH FEAR

The light can bring up a lot of fear. It is such self-honesty, and it can be very intimidating initially. There is nothing about it intrinsically that is like that. It is just pure love and pure vitality. But there is that obstacle of moving through those initial things.


From this space of luminosity,
just look and see that there is a now.
You are that now.
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You are also the here.

I would encourage you to confront that. Move through it. It is like washing a greasy plate. Initially, the grease is meeting the detergent, but eventually it goes away and you have a nice, shiny plate.

It is okay if thoughts are occurring. Those thoughts will slow down naturally. Just focus into the light. Keep focusing back into the luminosity.

If you do not see light, that is okay. Not everybody sees it the first time. Once you develop it as something you can access, it is a very powerful thing to do because it will make you feel peaceful, once you move through all the fears.

Really interesting things happen when you go into the light. You will see astral things. Astral is the subtle physical energy plane.

SHARED PRACTICE AND SPIRITUAL COMMUNITY

There is an impersonal Brahman. That is Brahman, the Supersoul. When we go there, it is this golden black-gold, or white-gold, love. Every religion has a different pointer to that ontological reality.

It is like physics. We do not do one physics in Japan and another physics in America. Physics is physics. These states are part of the cosmology of subjectivity, of the sub-self, and we can go through them.

It would be great if people partnered up and did one or two meditations a week together. That is really part of sangha. Sangha is not just coming together, sharing, and meditating with a teacher. It is also about connecting with one another.

SAMADHI

JULY 21, 2026



Spirituality has to become a love affair with existence.

Samadhi is indicative of different types of meditation states. In meditation, we can enter into varying degrees of meditation, and these states can be divided into five different strata of samadhi. We may start from a more gross quality of meditation, where everything is physical, and move to greater degrees of essence, culminating in complete impersonal existence, in the quintessential essence of everything.

The qualities of light that we experience are indicative of those varying degrees. This light is not an imagination. It is a phenomenal light, a direct perception of the essence of our own mind. Our own spirit is luminous light.

When we go into meditation, we can begin to see that light, bask in it, and navigate through that inner cosmology of self into varying degrees. If we are looking to achieve enlightenment, it is a very deep level of samadhi, and we can use our understanding of this inner luminous cosmology to progress and assess our progress.

The first is manas samadhi. Manas samadhi is a samadhi where you experience white light and the rainbow spectrum. It could be any of the various colors, like all the chakra colors, each of which has a certain quality, a certain facet of essence in experience. You may experience green light, which has a sort of heart quality, or red light, which also has a heart quality, or yellow light, which may have a little bit of a willpower, navel-center quality.

All of these levels are wonderful. It is good to be able to experience them all. One is not better than another, but some are more essential.

What do I mean by essential? Let us use a scientific metaphor. You may have different fruits. Fruits are not that essential. They have certain molecules in them, sugar and fibers. Those are more essential because they are common to all fruits. A blueberry may be very different from a

banana, but both have sugar in them. Both have carbohydrates, and both have water.

You may go further down and see that fruits are made up of different atoms: hydrogen, oxygen, carbon, and so on. There are a whole bunch of atoms, but you can go even more essential and say everything is made of electrons, protons, and neutrons. That is even more essential because it is common to everything.

You can go even further and say electrons, protons, and neutrons are all actually just energy, and everything is energy. E equals MC squared. That is what that is referring to. When we move to essence, we are moving to the thing that is common to all manifestations.

Manas means mind, so it means you are experiencing a degree of essence with the presence of mind. Next is laya samadhi. Laya samadhi means dissolution. In this state, we experience a beautiful sapphire blue. It is like a dark blue, and it is indicative of experiencing the essence of your incarnation. We are experiencing something more essential than the varying aspects of experience, the essence of the experience of being incarnate itself.

Next is savikalpa samadhi. Savikalpa means with distinctions, so there are differences. You start to experience the quintessential, but we are still doing it as an individual. This is right at the border of manifestation as individuality.

This is where you experience the light of the soul, the essence of the soul, which is gold light. That gold light comes in varying qualities. It can be a white gold, a molten black gold, or a sparkling gold. There are different types of gold, but the gold itself is indicative of experiencing the soul. It is quite essential.

Next is nirvikalpa samadhi, or kevala nirvikalpa samadhi. Kevala means alone, and nirvikalpa means without distinctions or differentiation. In this, we experience the quintessential aspect of existence. It is impersonal. While savikalpa is personal, nirvikalpa is impersonal, and this is the same as nirvana. There is a luminous darkness, a black light, with nirvikalpa samadhi. When we enter this state, we are in a very deep state of samadhi.

The next is sahaja samadhi, which means the natural state. Once we go into nirvikalpa samadhi so many times, there is a merging between that meditative absorption state and walking around in the world. Somebody who is experiencing full enlightenment has not just the capacity to let go of individuality, but the capacity to retain that freedom in worldly experiences. That is sahaja samadhi.

I would call sahaja samadhi enlightenment. Nirvikalpa I would call liberation, and savikalpa I would call self-realization.

LIGHT, LOVE, AND ESSENTIAL BEING

Light is isomorphic to love. Isomorphic means that there is a one-to-one relationship. We can turn one thing into another. Implicit in that statement is that when light becomes more essential, love becomes more complete.

In love, we recognize the unity of all things. When we go to our essence, we find that we are no different than the other. The strawberry is just made out of energy. The blueberry is just made out of energy. They are all of the same substance.

Love is a state where we connect with our deepest essence. There is this absolute, sufficient wholeness that one experiences in meditation in the deeper strata of light, which is love.

When we get in touch with our essence, our substance, what we really are, the true nature of the self, we are moving into a state of love. This is not just some cold, metaphysical roadmap. This is love. This is the warmth and wholeness that I would emphasize.

What makes people more loving? To be loving means to have this great abundance and benevolence within you. Why would one give away? They would see that the other is themselves. They would feel that they have nothing to give away because they are everything they could ever be, not as an idea, but as a direct experience.

In these samadhic states, we feel this ecstasy and wholeness, this eternal quality, that we are unassailable and complete. That gives rise to

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freedom, intelligence, love, and all the beautiful virtues that one could seek.

Samadhi is a part of the path to enlightenment, and you do not have to know this word. It goes by many words in many different religions. There are various ways of dividing and describing the structure, but they are essentially pointing to the same continuum to essence.

It is very much not about the philosophy. You might meet somebody who knows all the different samadhi levels and probably knows the etymologies perfectly, but it is not about whether you can talk about dancing and know all the different moves. It is about getting on the dance floor and actually doing it.

SPIRITUAL EXPERIENCE AND TRANSMISSION

There is a darshan element, the teacher-devotee transmission. Darshan, transmission, empathic attunement, all of those things are Sangha, satsang.

This light is endemic to everything. That is what the nature of quintessence is. It is only obscured. Just because it is a cloudy day does not mean there is no sun. Just because there is an eclipse does not mean there is no sun. The sun is eternal, shining, and bright. We have to attune ourselves, direct our attention, or direct our energetic structure in such a way that we feel it.

The more you are surrounded by people who do it, the more it helps you remain in that state. This is the purpose of Sangha, association with truth or with true embodiments of light.

When we go into light, we get our power up. There is this residual effect of light and energy that is reverberating with us between meditations, that goes with us throughout the day. We emanate it.

Light does not really end at the end of a meditation. You can fill your light tank up, and it can be dissipated in resistance. You become more dense in various vikarmic patterns. Vikarma means bad actions,

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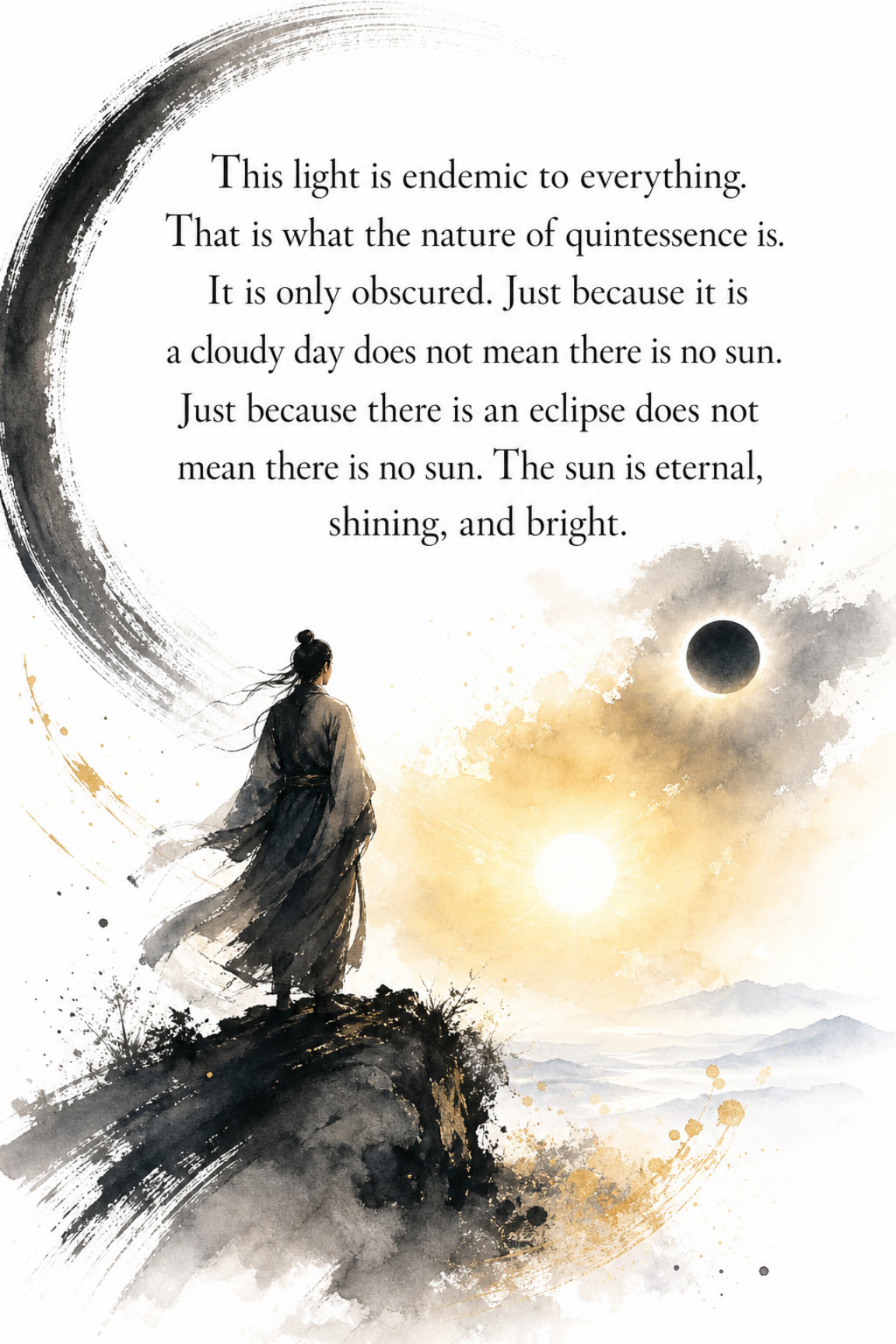

essentially, that cause the light to dissipate. Ideally, you meditate twice a day, go into light, and then you have that throughout the day and share it.

This is not something that any guru owns. It is not about building a giant building that you do not have. It is a part of all of us. The part that people do not have, however, is an awareness of their divine endowment.

Jesus used the word gospel, which actually means the good news. The good news is that we are all kings and queens in this divine space because we are, by our very nature, ecstatic, blissful essence.

Some people choose to go away from it, and some people choose to go toward it. If everybody is listening to rock music around you, it is a little harder to get on the classical music wavelength. You could switch those around, but classical is a little bit more essence, so I said it that way.

GUIDED MEDITATION IN LIGHT

The first thing we can do is let all of the philosophy fall away and bring attention to our heart center. Take a moment and bring attention to the body, to the mind, to our condition, allowing ourselves to let go and dissolve into a more gentle space.

One of the techniques that one can use to go into light is gazing. Hold your vision very broadly. Look forward, but look at the periphery, gently making your focus more gentle, perhaps even a little blurry. We are not really using our eyes as much.

In some ways, we are looking behind us. We are becoming aware with our mind of the whole space, and we let the light build. It comes to us. We are not seeking. We are revealing, and that usually happens when we allow it to build up of its own volition.

Sometimes the light can be very intimidating because it is truth and real love. One thing you can do is bring your attention to your heart center if you feel overwhelmed. Let it fill your heart. There is a quality of safety that arises when we do that.

Any visual perturbation, any mistiness or visual obscuration, give your attention to that. Sometimes people think that was just their eyes. But if

you go deeper, you will see so much more.

Give your attention to that luminosity in the visual field. Feel it. Give it permission to be brilliant. It is a part of ourselves.

Be patient with yourself, too. The light works on us, chipping away at the calcifications of density. Let it work. Stay with it. It begins to fill the room with a substance. It is truly, truly a blissful experience, so keep your attention on it.

When you begin to see the light, notice that you can work with it, move with it, and allow it to wash through your body and your spirit. It is deeply purifying and cleansing because it is the essence, melting out the dross, the impurities. We return to pure essence, whence we rose.

It is emanating from us, too. All of it. Washing through us, it is us.

Another thing you can do to access the light is feel your third eye, just a little above the spot between the eyebrows. It feels like a magnetic pole. If you subtly activate that, the subtle perceptual faculties that allow us to see the light activate.

There is love, power, energy, and vitality in the light.

Gratitude.

EXPERIENCES AND REFLECTIONS

Do not judge the experience. Sometimes it takes time to move through. It is like cleaning a house. If you have not cleaned it for a while, you make progress, but it is still not clean. You may not experience the light, or you might have just opened yourself more to it, but it is a step in the direction.

The waves are transmutive. There is a transmutive property in the waves. It is actually working. The essence is between the astral and the causal. It is between the subtle physical planes and the light planes. There is this interplay of soma, which is waves. It will wash through and purify your chakras, so it is very healing.

This light reaches beyond life and death because it is eternal. Laya samadhi is incarnate light. Savikalpa samadhi is the light that is common,

essential to all incarnations. There is a consoling quality in knowing that we are eternal in that.

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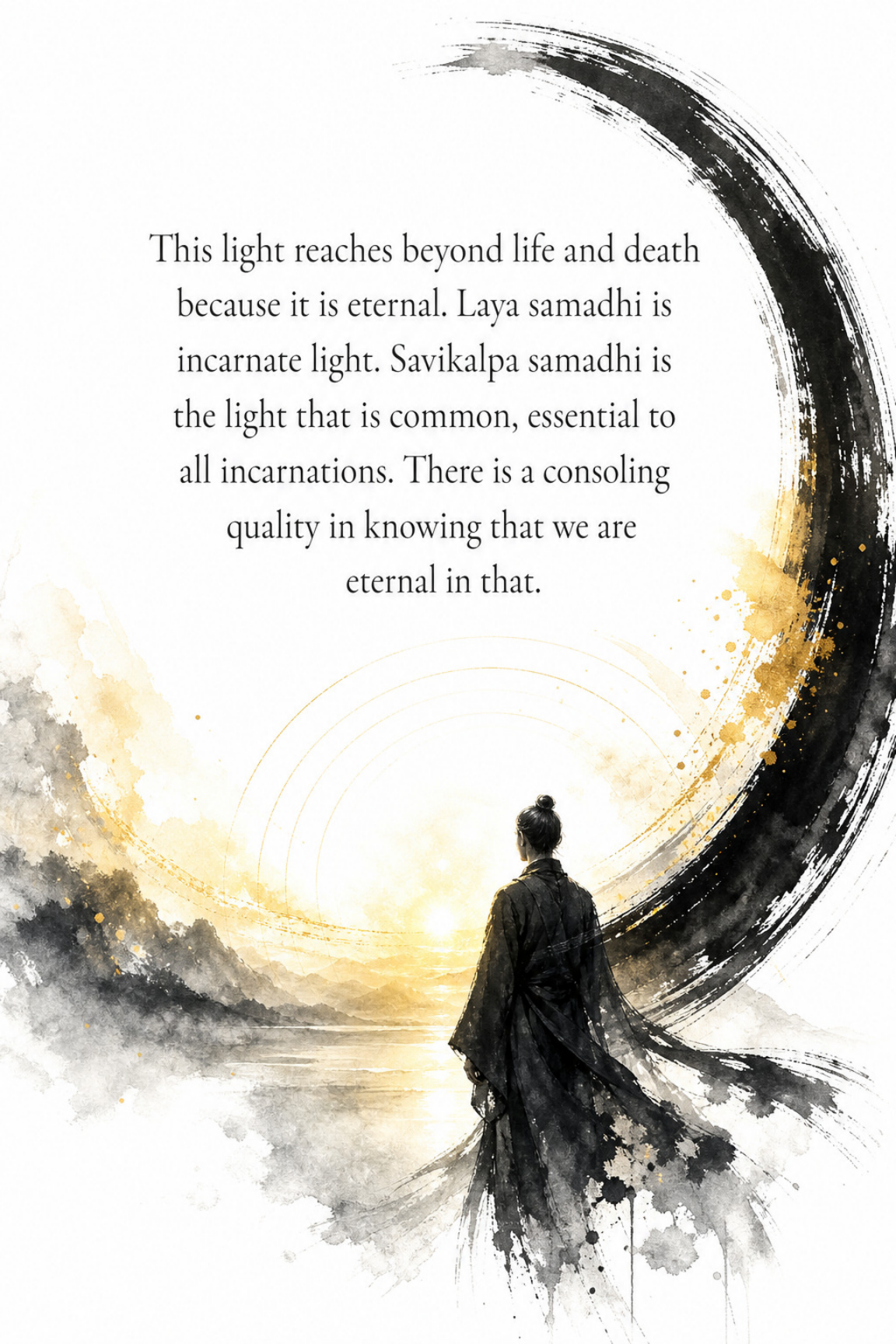



PRACTICE

JULY 28, 2026

PRACTICE AS IDENTITY AND MASTERY

Without practice, all of these teachings, all of the wisdom that we gain, remain in a state of potential. Practice is the means by which we bring the teaching into manifestation in our lives.

Practice is a lifestyle. It is a part of our identity. The Olympic gymnast wakes up every day and practices with a coach before school, perhaps while it is still dark out. But they always walk with that gait of practice. Something within them is reverberating with their form of mastery, whatever it is that they are practicing for the Olympics.

Practice can be a part of our identity, part of our life. It is a part of the way we feel, the way we live. If you go to a yoga class on a regular basis, you are already benefiting from this. That is a part of your life, versus somebody who does not have some form of practice that cultivates them, that directs their attention on a regular basis.

We have to fall in love with practice as a lifestyle. It becomes a part of who we feel we are, who we get to be. In spirituality, we walk around with a gait of spiritual quality. When you see somebody who has cultivated a very strong practice in spirituality, you can feel them. You can feel their refinement in mind, in spirit, their connection with the teachings. They are reverberating with it. They embody it. It is a direct reflection of practice.

This does not just happen. There is a rule called the 10,000-hour rule. To achieve a degree of true mastery, it takes 10,000 hours. It does not matter who you are or what aptitude you have. The people who become great at what they do actually did spend 10,000 hours doing it.

This is a very empowering sentiment because it says that I can be anything I want to be. Given time, consistency, and practice, I can evolve to a level of mastery that is perhaps the best in the world, or one of the best in the world. I like that rule. It is very empowering, and it is very true.

There is a great misconception that so-and-so is a natural. They never had to practice, and therefore that is why they are so great. I do not think that is the case, and I do not think there are very many exceptions to that

rule. There is a Mozart who is five years old every now and then. But even then, I wonder, is he just bringing in past-life memories?

Practice is the decisive factor in the way that we become expressed in form. We may have a dream. Practice is the means by which that dream takes shape in reality. You dream about becoming enlightened? Well, 10,000 hours of meditation.

When you read about great enlightened beings, you discover that they meditated a lot. They studied a lot. Practice was a significant element in their mastery. The individual who has spent 10,000 hours doing something, mathematics, yoga, writing, meditation, is embodying that identity in a very profound way. When you look at Bruce Lee, and he is walking with that swagger of martial arts, he just is martial arts. That is a result of practice.

Because we are here to become more conscious and progress along the path to enlightenment, practice is a key element. You have to fall in love with practice. It is not a chore. If it is a chore, you can shift your inner orientation and relationship to it and make it a joy. Sometimes practice is difficult initially, but once you get going, it becomes more enjoyable. There is that learning curve you have to get through.

Meditation, mindfulness, and contemplation are three pillars of transformation. There are many other things you can do, like exercise and reading. Reading is related to contemplation, or certainly helps prepare you for a more valuable form of contemplation, because you have opened your mind to ideas and can assimilate them because they have entered your awareness.

ROUTINE, CONSISTENCY, AND INTEGRITY

Practice, practice, practice. Practice requires routine. Routine means that you schedule it. You do it, and you have a way that you put that practice into your day. There are three key elements: space, time, and frequency.

When you practice, you could practice in a particular location, at a particular time, and with a particular frequency. A daily practice is the

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main form, but it could be a weekly practice, a monthly practice, a yearly practice, or a practice you do every five years. Every five years, you travel to Japan. Every day, you meditate. Every week, perhaps, you take a sabbatical for a day to yourself.

Frequency plays a role, but space and time are important as well. Your meditations may be on the beach at sunset, in front of your meditation table, or at the park. Consistency in space, time, and frequency develops the practice. If you do not have consistency, practice becomes this amorphous engagement that never crystallizes into being an integral part of who you are.

Say you are learning music software. Every day at five before dinner, you sit down for half an hour and practice that music software for composing music. You do it for thirty minutes, and you do it in this office. That builds a groove in your psyche.

What is most valuable about this is that every day, you do not have to decide everything. You build a practice. It grows like a plant. Over time, this practice grows into the way that you live your life. If you had to wake up and decide how to optimally do your day every day, it would take a lot of energy. Not only that, but you would not benefit from the time-tested design of your practice and routine.

When we develop a routine, we try something. Eventually, you realize you should be meditating there, not here, at this time, not that time, with this frequency, not that frequency, and you refine it. Your practice is like a beautiful sculpture that you chisel away at until it is a perfect masterpiece. And that is your life. It is paramount.

A practice is something for you to come home to. When life becomes messy, when you are pulled off your center, when people are not supporting your journey, the grooves of your practice are just like pathways in a forest that have been walked by people many times, and they get those little dirt pathways. They are there to bring you home to yourself.

Times are not always easy. With practice, we prepare for difficult times in life. At the same time, we lift ourselves up day after day when things are

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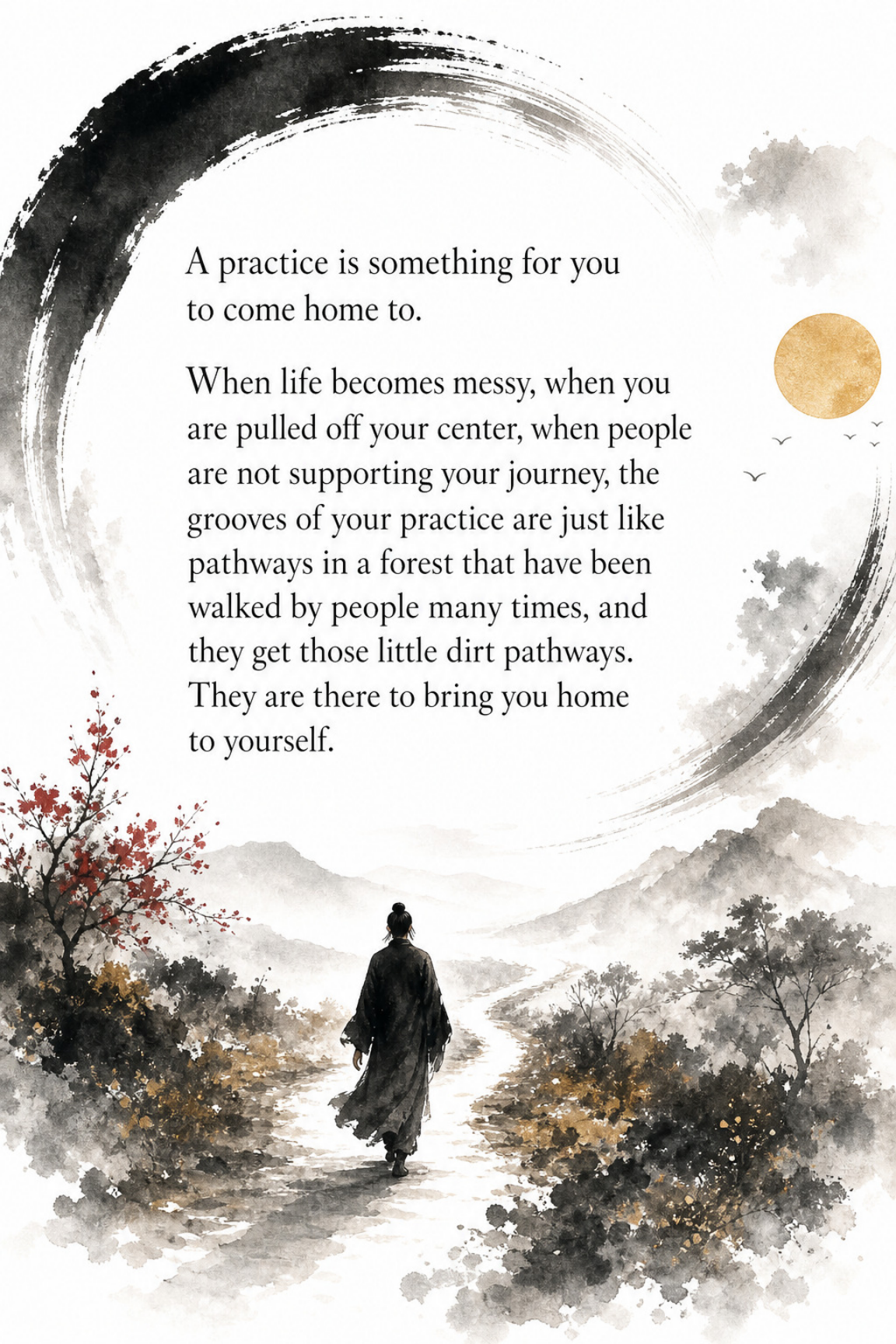

going well. It gives us a connection to our own integrity. It reminds us of who we are.

We can have a new friend, a new relationship, or a new situation come into our life. When it starts to push against our practice, we can say no. I have spent ten years building this practice, or ten months building this practice. This is who I am, and I have already figured that out. I know myself. I know what matters to me, and I know what I need to do on a daily basis to be me.

When you do your practice, you enter into a state of mind that is what you are. If you are a musician and you never play, you do not get to be yourself. You have to play. It is precious, and time is of the essence. We must engage in our practice now and not put it off.

When we know our dharma, when we know how to meditate, when we know how to contemplate and how we want to contemplate, we can build that into our lives. This is where integrity and strength come from, because we know who we are and we build an energy.

The karmic repercussions, the energetic results of the actions we take, are in our practice. Practice is action. Karma means action. Karma, as a principle, means the actions you take inform your state of mind. That implies that practice makes you a state of mind you want to be. Therefore, it is paramount.

CONTEMPLATION AND MINDFUL ATTENTION

If one does not know the cost of something, one does not do it. Somebody who does not exercise goes to the doctor, and the doctor says they are in danger if they do not exercise. They get a scare, go and exercise, completely change, and they are fine. We need to have an impetus for our reason to practice.

Why meditate? Why engage in mindfulness? Why engage in contemplation? It is important to connect with the reason and the cost.

Without contemplation, we have a degree of confusion. If we do not understand the way things are working in our lives and truly sit down and

take some space to ask what really happened here, then we just get pulled around in our own lack of understanding, our own confusion. What even happened? It disempowers one.

Somebody who is empowered has a high degree of lucidity that results from contemplation as a practice. They understand things. You could contemplate Schrödinger's equation for quantum mechanics. It is relevant because it changes your mind. You become the equation, and then you know what you are.

You can practice contemplating your relationships and how you really want them to be. Do we treat each other really well? Do I get what I want in this relationship? How can we make it better? What is actually happening in that relationship? All of these things can be contemplated.

What is enlightenment? What is existence? What is life? What is time? What is space? What is the self? What is the true self? What is the meaning of life? These are all things you can contemplate. If you sit down and contemplate these, you walk around with a degree of lucidity that most people do not have and therefore are not empowered.

Mindfulness means you give your full attention to doing something, and you do it with impeccability, refinement, and complete attention for that thing and that thing alone. If you are a yogi, you go and do yoga, everything in your life falls away, and you give it your full attention day after day after day. Or say you are a martial artist, a dancer, or a roller skater. It could be anything.

The point is that you are cultivating a strong attention field. Without this, we get lost in thought. We do not have mastery of our own capacity to direct our attention. That is a massive cost.

If you do not do fifteen minutes a day of something where you are being mindful, and not simply being mindful but cultivating greater mindfulness year after year, it is not truly mindfulness. You have to practice an autotelic quality. Autotelic means you do the thing for the sake of doing it, and you do it with a continual expansion of refinement. You never jump too far. You build gradually over time, like the plant that grows.

Let the practice be developed with autotelic quality. It evolves slowly over time. You first go for a walk, then you go for a faster walk, then a longer walk, then a small jog, then a long jog, and then you go for a run. Eventually, you can run a marathon, whereas you could not even walk very much in the beginning. But you do not try to run a marathon on day one. That is not autotelic.

What are the costs of not being mindful? You end up with a weak attention field. One of the greatest costs is that you miss beauty. Without a strong attention field, we cannot be present. We miss the clouds and their glorious splendor. We miss the sparkling water on the lake or the ocean. We miss the feelings in our beloved's heart when they are trying to tell us what matters to them. We miss the things that matter most.

If you do not do mindful things, you do not cultivate the karma of mindfulness, and you miss part of life. Your life is not at the fullest potential it can be as a subjective experience.

MEDITATION, LIGHT, AND FREEDOM

At the center is meditation. Meditation is not just about relaxing. That is a benefit that can happen initially. But in meditation, we come to know who we are. Who am I? Am I a body, or am I witnessing a body in my time and space? Who am I, ultimately? This is Jnana Yoga. This is the inquiry in Jnana Yoga: Who am I?

We come to know who we are and that we are light. Without the light, everything is lackluster. The light brings a divine vitality to the mundane, the worldly, the gross. Without it, we lack sacredness. Life is just material, and day after day passes. We miss the sacred element that is waiting there to be seen.

Without meditation, how can we cultivate the light? Without the light, how can we come to know who we truly are? How can we experience the divine in our embodiment? How can we experience sacredness when we are merely shopping at the grocery store? It is radiating off us, and people can feel it.

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Meditation makes magic happen.

In meditation, we learn to become free. We learn to go into nirvikalpa samadhi. This is to be completely free of the fundamental thought, I am an individual, and to immerse yourself in the unknown, in existence beyond ideation, in existence beyond an identity formation.

Can you do that? What would be the benefits of that? Does one feel truly free if they cannot do that? Are we truly free if we cannot eradicate aham vritti?

Aham vritti means the "I" modification. Aham means "I." Vritti means modification or perturbation in Sanskrit. In the universe, there is no "I," and when we modify it with the thought I am, then all of a sudden I arise as a being. Aham vritti is this seed thought that gives rise to all the different types of vritti modifications, which arise as illusion.

It is not necessarily a bad thing. It is good to be able to focus on that thought, but the question is, can you go beyond it? Can you connect with something beyond it?

Ultimately, when we meditate, we generate love. If you find yourself irritable, depressed, unhappy, or without a sense of meaning, and you sit down and meditate, feel your heart chakra, go into light, and generate an abundance of wonderful feeling that is there and uncaused, not caused by anything other than your meditation, then you can go into the world with that abundance. You can be benevolent, be kind, and be full of sacredness. People feel it, and you bring that into the world.

What could be more important than that?

PROTECTING THE PRACTICE

Once you develop a practice, it is important that you protect it. You can build a practice to be a six-hour practice, but it is good to have your minimum practice. No matter what, I am going to do this every day.

It is a precious jewel. You do not want to let it slip away. You can forget it. You can lose it. If you wait too long, you start to lose the practice, or it

takes time to build it back up. There is a momentum involved, so you have to maintain that momentum.

If things get difficult or busy, or wonderful and busy, these things cultivate a part of you that you want to bring into your life. Fifteen minutes a day of meditation, fifteen minutes a day of mindful activity, and fifteen minutes a day of contemplation is just forty-five minutes.

After a long day, you sit down and contemplate whatever is top of mind or whatever is inspiring. You do something mindful for fifteen minutes. You sit down and work on your art, whatever that is, and you give that to yourself. You sit down and go into the light, go into the stillest state you can in meditation, or simply observe and stop acting on behalf of an agenda. You renounce. You deny your becoming, your agenda.

Otherwise, you just go faster, faster, faster, faster, faster, faster. You are like a rat that is going to spiral out into space on a rat wheel. You have to stop it.

You might say you do not have time for that. These are the things that empower the rest of your life to be done with more efficiency, more presence, more freedom, and more love.

Practice, practice, practice. Meditation, mindfulness, contemplation. Do it with routine, space, time, frequency, and consistency. Build it with an autotelic form of refinement. Get started, because there is a beautiful state of mind waiting for you, a new, higher, more beautiful state of mind waiting for all of us, always, even when we are already enlightened completely.

It is just the beginning.



LISTENING

AUGUST 11, 2026

THE DISCIPLINE OF LISTENING

Listening is one of the most endemic qualities of higher states of consciousness and enlightened consciousness: our capacity to hear, to see, to know, to be aware. Listening has its own qualities when it is used in particular.

Listening is an art. There is a vast complexity to the topic, and it is not something we just do. We have to practice it, and we have to prioritize it. If we do not, we have an atrophied capacity for listening that is not particularly developed. If we do, our listening can become one of our greatest sources of joy, of capacity to love, of apprehension of information, a faculty of perceiving truth, the faculty of being able to care for another.

Let us start with the most obvious instance of listening: listening to another human being.

When one listens, it is essential that the mind is in a state of abeyance. That means the mind is not interpreting, comparing, judging. If one is comparing what one is seeing and hearing with the past, or with one's own interpretations of the world, goals, and concerns, then all of that acts as a filter of distortion, or causes one to completely miss the words, the feelings, and everything that is being shared.

If somebody is talking to me about something, and I am thinking about how I can use that for something else, or about some concern I have, even for them, then how am I supposed to apprehend that ever so subtle, ineffable quality of experience they are trying to convey?

The world cannot be put into words. Nothing we say can really encapsulate what we are trying to share. Words are pointers to something ineffable, something we are alluding to, trying to describe, like a poem describes a sunset, but it is not the sunset. We are trying to describe something beyond description.

When the words land on the ears of another, the other must look to where those words point. Otherwise, they just hear words.

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The faculty of the heart must be exercised in the entire process. You cannot just be in your head with it. You have to try to apprehend the gestalt, which means that the sum is greater than the parts, to feel the totality of the condition being alluded to. Words are an allusion to a condition that is more than a part, an entire ineffable state.

We have to get in touch with our hearts to really listen to another. When we are listening, we are trying to feel the condition of another. Perhaps we are trying to feel what it is that they need, or want, or are.

Sometimes we listen when they are speaking. Sometimes we listen when they are not speaking.

Imagine you are a great chef. What makes a great chef? You have to be a great listener, because you have to know the palate and the feelings of the people you are serving. If I make pie for somebody and they like the dried part more than the squishy part, and if I observe, I have this capacity to better care for and better be of service to the people with whom I am in contact, because I am paying attention. They may not have said anything when they left all the mushy part and ate the crusty part first, but I was listening to them.

Listening is often not of words, and it is not necessarily when somebody is trying to share something. When somebody wants to convey something, how do we hear what they mean?

You have to get out of your head. You have to get into your heart, and you have to practice this as an art.

Meditation is the direct cultivation of one's capacity to listen, because what we are doing is emptying ourselves of ourselves. When we empty ourselves, we have the ability to stop and be without exclusion. I can look at the whole because I am not constantly having a responsive mind. My intellect is not constantly interpreting, responding, creating images, creating ideas. How can I see another through all of that?

Most people would say that they have to interpret. You do not have to interpret to hear the whole. It comes through in a different way.

The assimilation of the gestalt, the apprehension of the whole, means that one is not focusing on the part, but is in this open state. It is a

vulnerable state, because there are no walls being put in place. There is no funnel being required for the information to go through. You are just there. It is an art. You have to discover the depths and the potential of this.

When we listen to another, it requires us not to be arrogant in our projection. I see the world this way. This is the way I do things, and therefore I project everything onto that. That person must have acted that way because that is what I would do. This is how the mind generally works, unless we are prepared to push that aside.

If I act a certain way and then project onto others the reasons they might do something, I could be completely wrong, and generally it is not at all correct. Everybody is so vastly different.

Listening requires us not to assume we understand anything about the other, anything about the world, or anything about why somebody would do something. I do things primarily because of my heart chakra. I would rather not pick up the hundred dollar bill on the floor if it took away from my heart chakra, because I am more interested in my heart energy. That is a little foreign to a lot of people. People might do things because of an esoteric, energetic quality that most people are not feeling. Chakras, they do not even believe they exist. People think it is a dogma. You can feel them.

We have to be beginners and not be arrogant in our projections. We have to say that we do not know why this person is what they are and why they feel what they feel. We come to them assuming, with every effort and every moment, that we have more to learn and hear.

That is a great attitude for actually listening.

To love another, one must care for another. But to care for another, one must know another, know their condition. I cannot love my plant if I do not know when it needs water or when it needs less water. I cannot love my mom unless I actually know her, and she shows me a little bit of who she is, what she cares about, and how she feels.

Listening allows us to know. We listen so we know, and we know so we can care for and love the people and everything within our field, our plants, our couch, whatever it might be.

Listening is also listening to ourselves. To love oneself, you have to ask what it is that you really want. But if you are so bombarded with insecurity and self judgment, with what other people will think and what you have to do, you ignore the subtle intimations of the heart, the longings, the real reason we are here, the Dharma singing inside of you.

We have to get really quiet to hear those subtle intimations. The quieter we are, the more we can hear, because the center of self is gone, and there is only that to which we listen.

Art is directly related to the capacity to listen to what is coming through oneself. Planning sometimes interferes with listening, because the moment begets the moment, begets the moment. What feels right in the moment, that serendipity, that spontaneous unfolding of beautiful experiences and synchronicities, comes when there is enough spaciousness to listen to the unfolding of time. We have a mixture of consistency and flow. Flow includes listening.

What am I supposed to say right now? I do not know. I listen. I do not choose the next word. The next word comes to me.

Unless we can become truly silent and without the response of thought, how can we truly listen? Unless we sit down and practice that on a regular basis, and clear the momentum of the machinations of thought, the machine of thinking that reacts automatically, how can we listen, and how can we love? It is all our past. It is all our conditioning. We have to clear that through the actual practice of subduing the mind.

Listening is also beauty. There could be the most grand, spectacular nature event in front of you, or your child or grandchild could be being born, and you could miss the whole thing because you are lost in thought.

Listening allows us to experience the beauty of life. It is paramount.

What is most important is that we listen first. It is nice to be listened to, but sometimes people do not know how to listen. The best thing we can do is listen to them and teach them through the feeling and experience of listening. Once somebody has been listened to, I think they feel inspired, and subconsciously they start to realize that they could listen better.

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EMPATHY AND RELATIONAL ATTENTION

Paying attention matters. You look and see where somebody is in their state of learning. Are they understanding this aspect or that aspect? How do they feel about it? Are they feeling frustrated because of an insecurity? There are all kinds of listening at play.

Listening is often very subtle. What is somebody dealing with? How can I care for this person in front of me who cannot necessarily articulate what it is they need help with?

Sometimes listening is just looking at somebody's heart. What is going on inside of them? We look without responding. Sometimes we might respond with our own worry. That obscures the listening.

There has to be a very selfless quality in the act of listening. It is almost an acceptance, objectivity in a way, and also a warmth, an affection.

The heart knows the other by becoming the other. It is literally the feeling, the empathic faculty. We are the other. Love thy neighbor as thyself, because I am my neighbor, because my empathy is active. Their happiness is my happiness. Their strife is my strife. I want the world to be happy, make others happy, and be happy.

If there is the capacity to listen, then there is a greater level of communication. You can be closer with the people you love most.

If you have a group of six people who really know how to listen to each other, then that is a very beautiful family unit, group of friends, or Sangha. People are not just in their own world, walking around as the star of their own show, completely missing everybody else.

There is so much joy in it, because when you listen, your heart swells with love. It is nice to be able to love the people you want to love, and everybody.

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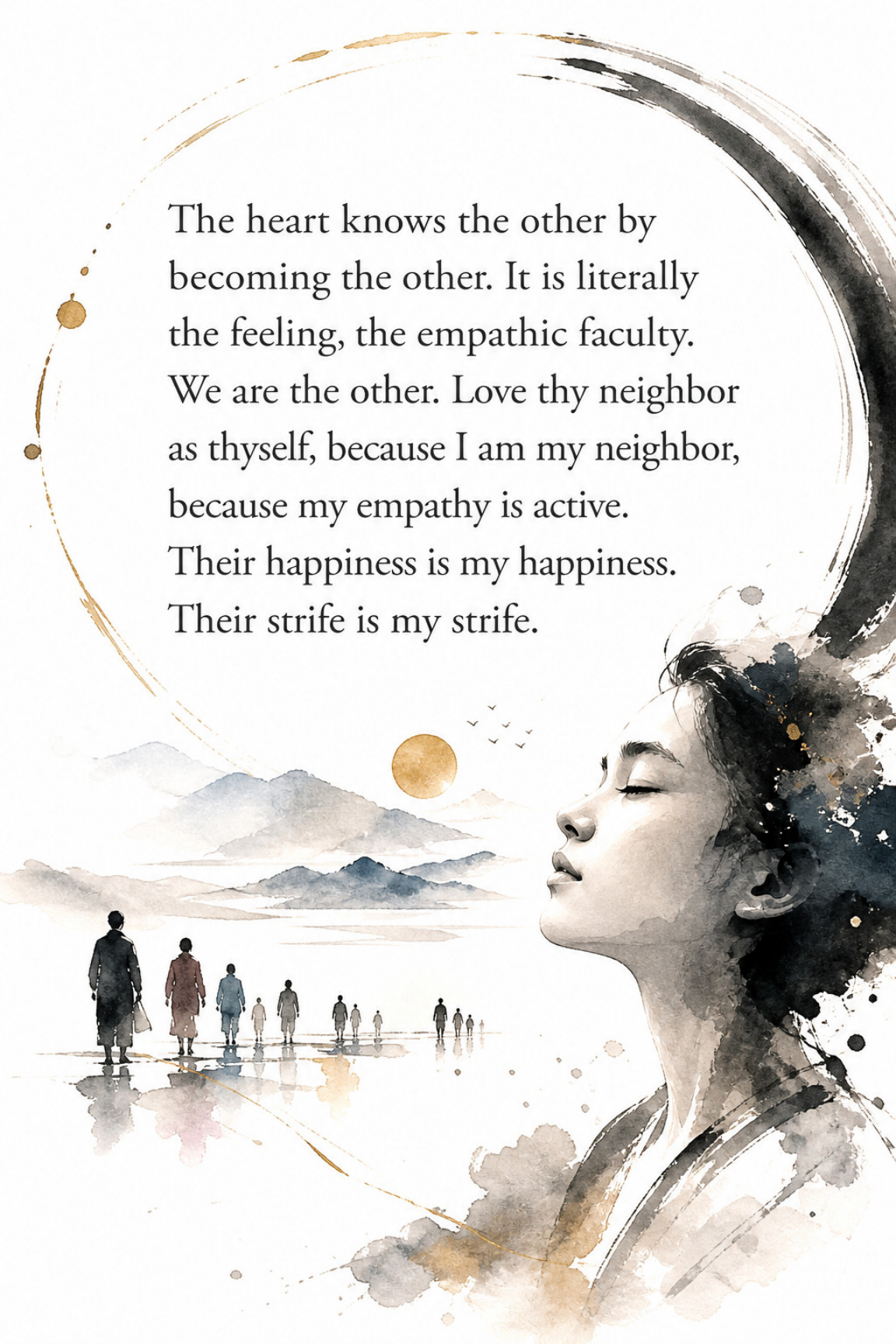

TRUTH AND COLLECTIVE AWARENESS

Listening has a lot to do with truth. If one is interested in the cosmos, in mathematical truths, in physics, in enlightened principles, one has to get very quiet and see the truth. The truth is seen without comparison.

It is very important not to believe that to see something, we have to compare it to something else. The truth is known by becoming the truth. You cannot really know it as an idea. That is just another pointer. You become it through this immersive, empathic quality.

To think that one has to compare some previous experience to define the truth is to miss that the truth is complete in its own right. If you had to compare it, then ten different people would have ten different life experiences that they compare something to, and they would all see a different truth. But the truth is specifically singular. Otherwise, it would not be the truth.

Truth is suchness. It is the isness. It is what is happening in the most simple, obvious way. All kinds of truths happen within us, and we can see them as they are. How can one see things exactly as they are without distortive tendencies? You have to stop comparing these things.

Truth brings us together. If the news were centered on the truth, everybody would agree. But it is centered on all sorts of agendas, all sorts of wanting this instead of that, while others want that instead of this.

Ultimately, there is a truth that could really be loving to all human beings. They are for this because they feel this way, and they are against it because they feel that way. Neither is wrong, maybe. Maybe both need to be supported, and a self transcendent solution needs to be found.

There are usually no self transcendent solutions in politics. It is my way or your way, which is not really the most enlightened, loving perspective. Of course, criminals cannot be allowed to have their way. But as long as everybody's free will is honored, and there is space, and they are cared for, that is the self transcendent solution.

Our center, and every other center, is ultimately the center of the universe. To listen to a crowd, listening becomes an impetus for action. One way to do it is to become very silent and let your heart decide.

Let your heart decide means that I am listening, and in a way, I am just a cosmic puppet. I am just moving. There is no choice. That is also part of listening. I am responding correctly to everything because I am empty.

It does not mean that I know everything.

In each moment, we dump the hard drive and fill it up again. Dump the hard drive, fill it up again. Listening is this recursive emptying.

What is, is. What is not, is not now and not later. What was and what will be is not isness.

That oneness happens when we are completely absorbed in the moment, and our heart is moving us, because our heart is the whole, entire concurrence of one singular movement of the universe of which we are a part.

We have to be content with not knowing when we listen, or knowing what we know at that moment, which is a part of listening.

GUIDED MEDITATION

To be present with the moment is to listen.

We must enter the Sabbath.

Cessation.

Stop becoming and see what is.

Be what is.

Bring the heart into light. Luminosity. Soften the astral energy structures of the heart. See the luminosity radiating from that physical location in the center of the chest.

Bring the third eye into light. The luminosity purifies the energy. Forehead. Frontal lobe. Look directly at the luminosity. Notice its colors and qualities.

Listen to the light by seeing the light.

Potential.

Bring the light into the golden stove, the navel center in the lower abdominal area. Feel the fire. The light is on. Use the luminosity to activate the chakra.

Bring the light into the back of the head, the Shiva Granthi. The back of the heart, Vishnu Granthi. The lower back, the Brahma Granthi.

Try to bring that luminosity into the entire spine. Bring the spine into light.

Glow.

Points.

Who am I?

To whom has creation occurred?

To whom is the body within time and space?

Know thyself.

Who is that timeless, ancient entity and witness?

Give up the burden of selfhood, if just for a moment.

Be nothing.

No one but existence.

Bring your entire being into light, and then become only light.

INACCESSIBILITY AND INTENT

AUGUST 18, 2026



INACCESSIBILITY AND INTENT

There is the teaching of enlightenment, and there is a certain magic to it. We want to connect with that feeling and that intention, which is to progress along the path to enlightenment, and to really revel in the teachings.

These teachings are nondenominational, eternal, liberating, bliss-bringing, love-awakening, intelligence-begetting teachings. They are truly the joy of life. That is how I feel about it. I absolutely love enlightenment, and I love the teachings.

The various dimensions of enlightenment, the X, the Y, the Z, the W, the T, are many constituent frequencies that, in their aggregation, constitute the teaching as a whole. Each of these dimensions is the whole teaching refracted into its rainbow spectrum of components. Each is very relevant, but they all have a cohesive place in the whole.

Shakespeare said something beautiful. To say it without his old-fashioned language, essentially, do not wear your heart on your sleeve. The great thing about Shakespeare is, as far as I can tell, he was a mystic. He was on this path and quite far along the way, perhaps going into samadhi. That is why he was so absolutely incredible in his creations, connected with his dharma, writing in that particular way, but always transmitting the wisdom of life. In a way, he was a teacher.

In *Othello*, he writes, "But I will wear my heart upon my sleeve for daws to peck at." Daws are crows. If your heart is on your sleeve, they are going to peck at your heart.

Then there is intent, which is an absolutely indispensable part of spiritual practice, very closely related to karma and overtly discussed by the Buddha. Inaccessibility and intent are related.

Inaccessibility essentially means that you are personal, individual. This is a description not of an opinion, but an actuality that one must be aware of in interpersonal relationships. If I make myself super accessible to everybody indiscriminately, I have to deal with the repercussions of that.

There is an art to accessibility, intimacy, and inaccessibility. Everything is involved in that. This is about connection and protection.

CREATIVE PRIVACY AND SELECTIVE SHARING

If I have a piece of art that I am creating, and I am inspired, and I can see it, and it is coming from the depths of my heart, if I share that with somebody, I have polluted the waters of my own inspired purity. There is a purity to my inspiration. It is not necessarily that the mixing has been a bad pollution, but it is an interference.

If everybody was extraordinarily loving and had their mind in a state of absolute spaciousness and freedom, it would be less of a concern. But that is not the condition of humanity as a whole.

It is nice to keep these things to yourself because there is a personal relationship one has with a sort of creative inspiration. We want to give birth to it first so that it comes out the way it was going to come out, without interfering with its creation.

Inaccessibility also has a lot to do with helping to educate people on how to have a degree of etiquette, honor your freedom, and treat you in a certain way. We see this with Zen masters and sages, and I have encountered it with various people who very masterfully let you in to an appropriate degree. But they also have places where it would be inappropriate, and they draw that line very skillfully and harmoniously with you. They are, in a sense, educating one as to the degree to which they are allowed to get into their personal life and their personal process.

One form of inaccessibility is not to share everything. If somebody asks what you are doing this weekend, it is not necessary to tell them everything you are planning and excited about. When we do that, we open ourselves up completely to them. They might question why we are doing it or say we should be doing something else.

There are a lot of thoughts and conditioned responses that we have to process at that point. There is a great deal of dissipation of energy and

energetic output required to say, no, I know what I am doing, and I am going to do it. That is my plan.

A lot of times, when we share what we are planning to do, we change those plans. If I were to say that I was going to watch a great movie and was excited about it, and somebody said that they had watched the movie and did not like it, then all of a sudden the movie is different. You cannot ignore this. The movie will be different.

If you are in touch with your own inner state and have a degree of sensitivity and awareness of how one is thinking and pulled, then the movie will be different. Perhaps you will even want to prove that the movie is actually a good movie. Maybe you will see the worst in the movie instead of the best in the movie. There are all kinds of things that happen.

That is a very mundane example, but so many things are like this. Say you want to create a great business or start a spiritual community. We have to be careful as to how much we expose those plans.

A lot of people are good and well-intentioned, but they have certain feelings. One student gets a better score and tells everybody. Another student is well-intentioned, but deep down there is a strong feeling of jealousy. It is better not to deal with all that. Your score is your score. Nobody needs to know it.

There is a lot of maturity in being comfortable not sharing everything. A lot of times, when we share, we are leaning on others. That is an interesting thing to look at. Why did I share in the first place? Did I want some sort of justification or support?

There is a place to share, of course. My great value is to share magical moments in love with the people I love, in great, beautiful states of consciousness. That is what I care about. When we share with people who are complementary or resonant with us, it has a positive effect.

Sometimes you may want to maintain your privacy. It is just you and the thing in the universe, and there is a beauty in that. But when we do want to share, we can share with people who understand the paradigm. They have similar predilections. They can appreciate the things.

If I am so epically excited about some mathematical concept and share it with somebody who could not care less about mathematics, it is very deflating. But if I share it with somebody who thinks it is great and amazing, then together we are buoyed into this beautiful state of appreciation.

That is one of the reasons why I like to teach math to people who love math. It is painful to teach math to people who do not love math, because I am constantly being deflated by their misunderstanding of what math can be. I am not talking about being good at math. I am talking about being interested in math, seeing the beauty in it.

When we do share, we can share with the right people. There are aligned, complementary, or resonant people. Then there are also just spacious people. They are very loving. They have no inner agenda, no subconscious programs running that are constantly, egoically, creating forms of dissonance.

A very loving individual is very safe to share with, but very few people have the capacity inside themselves to be that empty. Love means we are very empty, very full of love, and very empty of self, of ego. Somebody shares, and they are just happy for you. Or they are interested in what sparks your inspiration around what you are sharing. They may not understand, but they certainly have a very open mind. It is a very loving orientation.

INTENT AND INTERPERSONAL BOUNDARIES

Intent is a precursor to action. If I give somebody a gift and my intent is to see them smile, that is different from my intent being to have them become more codependent with me, or to make them feel that they owe me. Or is it simply that I do not know what the future holds, I just want to see them smile, I feel that they are my very self, and I give the gift with that purity? There are different kinds of intent.

My intent in speaking a truth may be to empower another. I would love for them to know these things so they can protect themselves in their life,

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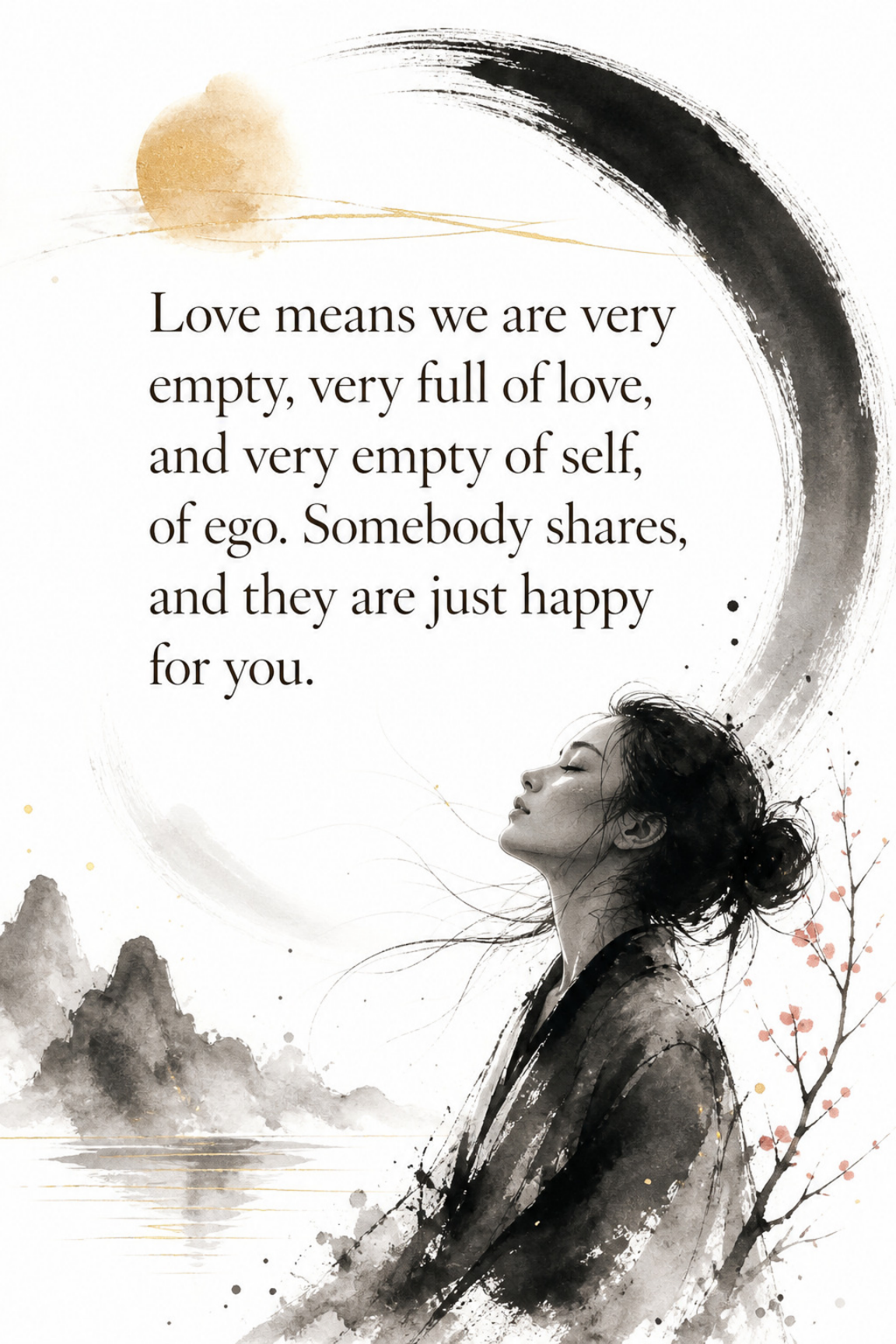

have the most beautiful inner state, not dissipate or give away any of their precious energy, or give it to the right people. If my intent is truly that, and I care about the teaching, that is a different state than if I am not connected with that.

Intent is something that one can walk around and ask about every action: what was my intent with that statement? When somebody says something, why did they say that?

Say somebody says something and it does not feel good. On the surface, it is relatively benign, but it does not feel good. That is because their intent was not particularly considerate. Or they say the exact same thing and it feels beautiful. Their intent was holistic. It was in consideration of the whole, of you. They were connected to the effects of what they were saying.

When we do something, it is important to look and ask what intent we have, because that intent is the actual energetic repercussion. It is the karma.

Sometimes I do something with lots of love, and somebody projects that I did something else. They missed my intent, but because I know my intent, it does not get to me. I knew why I did it, and that is what matters.

What matters is that one has honorable intent, loving intent, that one honors another, honors their freedom and sovereignty, and does something with consideration of their well-being. That is essentially honorable intent.

When we are accessible, the intent that another has matters. If you are very accessible to somebody and they do not have honorable intent, you are going to have to protect yourself. You are going to battle in a subtle way, in this energetic, paradigmatic, psychic space. If they have beautiful intent, it is totally fine.

You may prefer to be alone and solitary with something. When we do not share something, there is more space around it. It is like being in a forest by yourself and creating art. There are no minds, just yours, perhaps not even yours. There is a beautiful quality to that. Sometimes we do not share anyway.

It is very important for each of us to tend to our own garden of intent, to parse through why we said something. Maybe I am a jerk, at least when I say that. Or perhaps I like how I said that. That was really beautiful. I had beautiful intent right there.

Really go through and mold the intent, carve it, and transmute it into something more beautiful. This opens the heart. This brings the light.

Somebody with a lot of negative intent, selfish intent, is not going to be able to go into light very easily. People with love go into light more easily because their field has no center of self, so the radius has expanded to a circumference that is very large. There is no resistance against reality. That love is that, and therefore one dissolves into light and is moved by the universe, not by the ego.

It is good to be somewhat enigmatic. The mystery is beautiful. If you are on a first date and expose everything at once, you lose the magic. You lose the mystery, the unfolding, and the discovery process.

It is not just about a first date. It is about being somewhat anonymous. There is a quality of dignity in having a little bit of spaciousness around you, not being a completely open book indiscriminately. Of course, when you are very close and have a husband or wife, family, or friends, that is a different story.

This is not cold. It is just navigating the physics of psychology. This is a part that is there whether you like it or not. All of us have dealt with that. School is a perfect example. When you are in school and there are other kids, there are all kinds of psychic, psychological mechanisms and gears moving. Most people just weather it. You go through it and weather it.

But there is a wisdom to this. There is a reason why the Zen master holds himself or herself in a particular way. They have an understanding. There is a wisdom to not wearing your heart on your sleeve. There is a wisdom to knowing when to share and when not to share, whom to share with and whom not to share with.

This is an important part of the practice because, ultimately, we are trying to get our inner state in absolute, impeccable order. These

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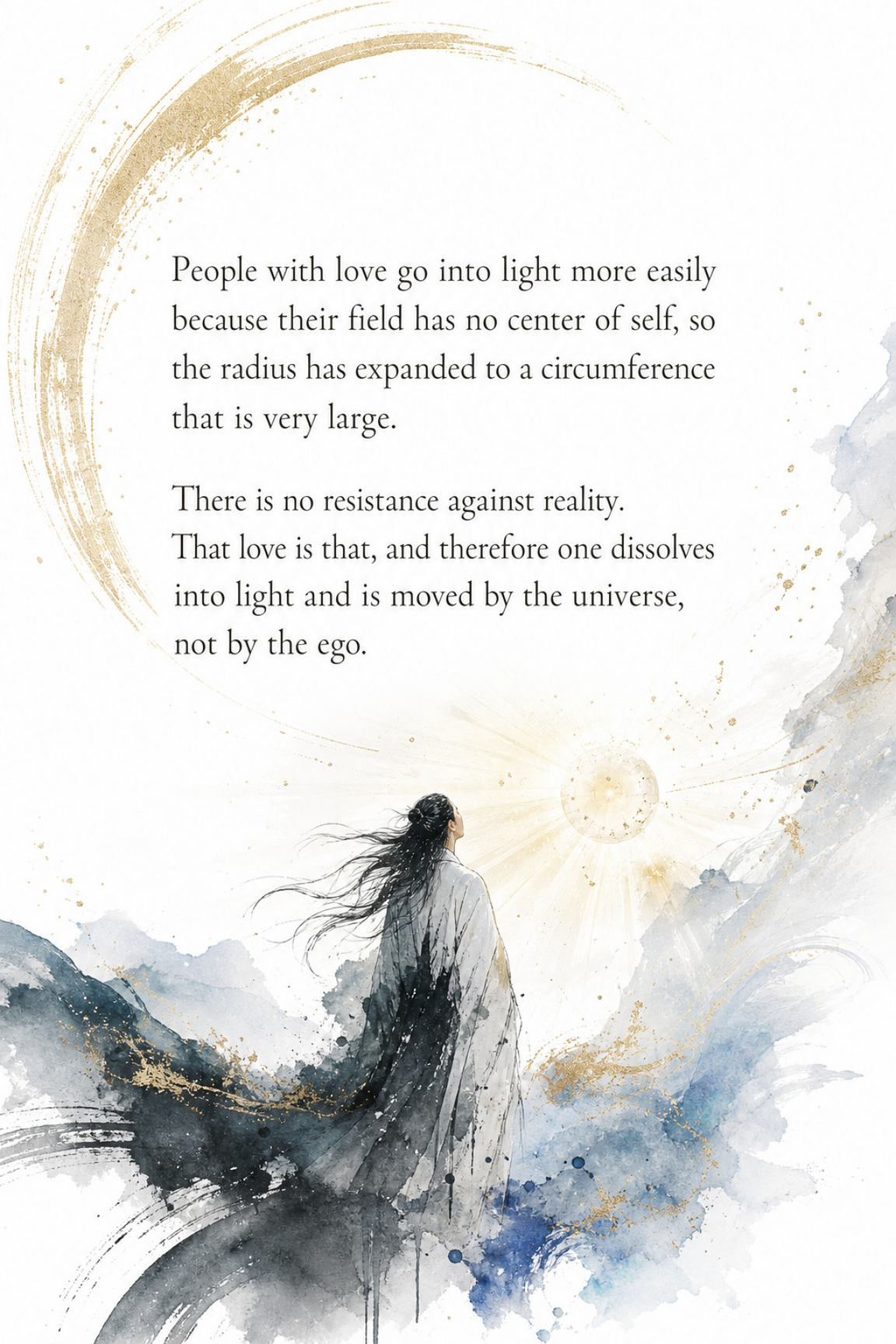

impressions are deeply impactful and are important to consider because we are trying to make the mind so pure that it becomes enlightened.

Over many years of learning and carefully tuning this, I learned that I could share something and feel how it hurt. When you walk around with a very open heart, you start to feel things more. One could say that these considerations are unnecessary, but how open is your heart? Are you fine-tuning the inner state of your mind, or are you just letting it become a mess?

Remember, what we focus on, we become. What we expose ourselves to informs our state of mind.

Sometimes, when we say too much, we kick ourselves. Sometimes it is better not to say so much, or to be very discriminating in what one says. When we say things, people project or attempt to assess what that thing actually is. I might say that I love math. Somebody might say some negative thing or some positive thing, or ask what that means. They have all kinds of projections and associations from their lives.

When we are very psychically sensitive, sometimes we can get a lot of negative energy thrown at us just because somebody has categorized us in a particular way. Somebody may decide that a person is spiritual and attach all kinds of associations to that. Obviously, those associations may be ridiculous to us, but to some people they are not ridiculous. They could mean a lot of things, and those people might send negative energy.

We are very psychic. We are very sensitive. If somebody sends a lot of beautiful energy to you, it affects you. If somebody sends a lot of negative energy to you, it affects you to the degree that you have allowed yourself to be exposed to it. There is a whole inner, energetic dimension at play here that is worthy of consideration.

If you go around telling everybody your political views, the things you love, and the things you are scared about, most people will form a very crystallized projection of you that you will have to push away so you are not an illusion. Or you may get actual negative energy from them that could be very much unintentional.

They might be very good, well-intentioned people. They just do not have the capacity to admit that they do not know much about spirituality and meditation, and that there may be something good to it. That takes a very mature, spacious inner state, so a lot of people are not in that kind of command of themselves.

All of us are trying to cultivate that command. That is part of the practice. I hope I do not project onto people and have judgments. It is all self-serving, egoic nonsense. All that hurts us. It is very hurtful to ourselves. Bad karma and bad intent hurt us.

DISCERNMENT IN CONVERSATION

A lot of times, people do not even know the intent with which they share. Are they looking for advice? Do they need support? Are they just trying to gain clarity? Do they just want to be seen and understood by you? Do they want you to accept them as they are? Do they want you to help them clarify some degree of confusion that they have?

What would be great is to see that this person shared for this reason. This was their intent. That takes a lot of perception. Therefore, I am going to respond in a way that, while considering me and my integrity, supports them or is neutral with them in a way that is appropriate.

Sometimes opinions are really invited and asked for. Sometimes they are not. How do you know? You can listen to the intent of others. It is an interesting way to live. Forget all the words. What is the intent below the words?

Everybody is walking around with kinds of intent. You can see that a person is not very nice, or that a person is so nice. They are very intent-based orientations.

Opinion and agreement can be divisive and difficult. The truth is singular. It is better to see just the truth. It is my opinion that chocolate is more delicious than vanilla, or that vanilla is more delicious than chocolate. That does not matter. What matters is that chocolate is chocolate and vanilla is vanilla, with their ineffable qualities. What matters

is that so-and-so likes chocolate more. Therefore, that is a relevant piece of information and a fact, but not an opinion. Their predilections can be part of the realm of fact.

Sometimes, when we have opinions, people will lean on us in a way that is not healthy. They might want us to agree with them because they want their opinions to be supported, and those opinions are not rooted in truth anyway. Truth does not need that. Truth has a strong bedrock of foundation. It does not require people to lean on.

One way to apprehend intent, both of oneself and of others, is through the heart. The heart is the faculty of knowing that ungraspable reality. Feel the heart. Ultimately, when we are in an interaction with another, if we are in our heart rather than in our head, thinking that we should respond a certain way, we oftentimes give them what they need. Not necessarily what they want, but what they need, because we are stewards.

We are being a steward to humanity, and whoever is before us, we love. We do not pick and choose. We love based on what is around us. We are stewards, and when we are in our heart, we have the capacity to be a steward.

Whatever you say, if you are clear, if you are in your heart, if you know the other and you know yourself, then you can do the right thing. You do not have to think about it.

People will not always like it, but they are bringing in a sort of discord from within themselves that needs to be processed. Or maybe there is a neutrality that you have. That might be the right thing. Generally, maybe they like it on some deeper level. That is why they came to you.

MEDITATION ON LIGHT AND PERCEPTION

When we begin meditating, start by bringing attention to your heart, bringing attention to what you need, what perhaps you have been neglecting within yourself, in your energy, in your mind.

Really, it is all about love. The heart is the source of the energetic, phenomenal reality.

One way to apprehend intent,
both of oneself and of others,
is through the heart.

The heart is the faculty
of knowing that ungraspable reality.



To activate the potency of the astral heart center, the energetic heart, anahata, or the middle dantian, it helps to bring the causal luminosity, the gold light, colored light, clear light, or sapphire-blue light, into the body. It is a very high-frequency energy that activates the energetic biology, the astral body.

Go into light. Bring your heart.

The light makes us inaccessible, purifying the mind. Tethers of influence drop away.

When we meditate on the heart, we can gain the faculty of perception. It allows us to manage intent.

Bring your attention to the third eye. When we bring light into the third eye, the frontal lobe in the head as a bulb, we cultivate the capacity to perceive truth without distortion. The mind becomes still in a state of nirodha, nonattachment.

You can look at your third eye. This holds the mind steady. Even with your eyes closed, you can maintain a steady visual orientation. This maintains the mind in a state of abeyance.

Feel that you are in command of your own thoughts, bringing the third eye into light.

Bring your attention to the center of the head, the pineal gland, or the crystal that is apparently at the center of the head. As an energetic center, it is like an energetic chakra. Fill that spot. It produces a different energetic purification and cultivation than the third eye.

For a moment, bring your attention to the navel center, just for balance, the lower abdominal area. Then return to the heart, always starting and ending on the heart.

Bring the whole body into light.

ABOUT THE AUTHOR



Adam Wes is an American spiritual teacher, mystic, mathematician, mathematics educator, writer, computer programmer, and artist. His mathematical animations, mathematical artwork, contemplative writings, and spiritual teachings have reached millions of people around the world, including well over 10 million views across social media.

Adam experiences Savikalpa Samadhi, a profound state of meditation in which the luminous gold light of the soul is perceived. It is from this light that his creative and contemplative work arises.

Born in South Africa, Adam immigrated with his family to Seattle, Washington, as a young child. The move was made both

for greater educational opportunities and to leave apartheid-era South Africa, where compulsory military service formed part of the political system of the time. His mother is a lifelong ballet teacher and photographer, and more recently a devoted yogi. His father joined Costco early on, later became a Costco executive, and is now retired.

From early childhood, Adam was deeply drawn to mathematics and philosophy. He often says that, even as a young child, he recognized mathematics as a mystical revelation of the universe, not something separate from consciousness, but something to be directly perceived. Upon entering the school system, however, he quickly became disenchanted with the way mathematics was presented. Throughout his school years, he immersed himself in mathematics clubs and competitions while contending with conventional mathematics instruction, which largely reduced mathematics to rote procedures, stripping away the deeper apprehension and awe he knew so naturally in his heart.

Adam initially entered university at the age of fifteen to study computer programming and became a high school intern at Microsoft at sixteen. After graduating from high school, he attended the University of Washington, where he earned a degree in physics with an emphasis on quantum mechanics.

Following university, Adam moved briefly to Hawaii before relocating to California. Within a few months he began tutoring mathematics, and over the following years founded a tutoring agency that expanded to fourteen cities, employing approximately 250 tutors and hundreds of contractors.

During the first five years of this work, Adam personally taught approximately 5,000 hours of one-on-one mathematics lessons. Through this intensive teaching, he refined mathematics into an approach centered on direct understanding rather than memorization, discovering that genuine comprehension comes

through perception rather than conditioning. He has since continued teaching Enlightened Mathematics while providing private mentorship, accumulating approximately 8,000 to 10,000 hours of direct instruction.

Adam's central ethos regarding mathematics is that it is meant to be directly perceived and known as self-evident. Mathematics should not be accepted through conditioning but realized through genuine understanding and comprehension. In this way, mathematics becomes a sadhana, a contemplative discipline through which the mind is structured, refined, and ultimately directed toward greater consciousness. Adam also credits mathematics with helping cultivate the highly ordered, attentive, and concentrated mind that prepared him for the deep states of meditation he would later discover through his spiritual teacher.

Adam's life changed when he met his spiritual teacher, who revealed the mystical states of awareness accompanied by Light. Having searched for a deeper esoteric wisdom since childhood, Adam recognized this as the path he had long been seeking. For more than fifteen years he has devoted himself to the study and practice of meditation and enlightenment, with a particular emphasis on Light, love, and Bhakti Yoga, the yoga of love. His teacher, a rare fully enlightened Jivanmukta established in Sahaja Samadhi, worked closely with him over many years in a close, intensive one-on-one relationship. His teacher also encouraged Adam to embrace and develop his own mathematical insight and pursue it with integrity and authenticity rather than conformity to conventional educational models.

For more than ten years, Adam has taught meditation online and in person through one-on-one instruction and group classes. Today he continues to teach meditation in both individual and group settings.

Adam has practiced Tai Chi for more than ten years and has studied under the care and mentorship of multiple renowned

practitioners of Chinese medicine, deepening his understanding of the energetic principles that underlie both disciplines through direct experience.

Adam's work now includes hundreds of mathematical animations, mathematical artworks, and spiritual writings centered on Bhakti Yoga, Raja Yoga, the yoga of Light, mysticism, and enlightenment. His work has reached millions of people around the world, and his Instagram community has grown to nearly a quarter of a million followers.

Adam is the founder of the LoveLight Sangha, a weekly spiritual community centered on Love, Light, meditation, and enlightenment. The sermons in this volume were originally delivered live within that community during its weekly Tuesday gatherings.

Adam lives in Santa Monica, California, while continuing to spend time in Seattle, Washington. His vision is of a more loving world and a more intelligent world: a humanity that grows into the futuristic human being through wisdom, love, and awakening.