



Supreme Subjectivity - God State - the Final Surrender - the Disappearance of the Inner Person

9th June 2023 - 14:00

<https://divineconvergence.love/>

**** Please notice that the recording was transcribed using automatic transcription software and might contain errors and discrepancies*

So, just referring back to the subject of the seer, seer is a problem. Everyone who meditates has tensions in their eyes, assuming they are conscious enough to recognize it, sensitive enough to recognize it. I think even blind people have tensions in their eyes, perhaps even more. No wonder that in Zen they meditate with eyes open, even though I don't think that was their main reason to do so.

The problem with meditating with eyes open is that it is not very supportive to our evolution in the essential channel. Meditation with eyes closed is much more suitable for that purpose. I will speak about different solutions how to deal with the seer. I just wanted you to be a bit conscious that there is this issue. But the ultimate solution is he has to

disappear. But how can he disappear? As long as there is a person, so there is the seer, external person. After he disappears, inner person. Even if the inner person is able to relinquish his self-awareness, still his very presence will result in the presence of the seer.

So, the only way to make the seer disappear, not dissolve but disappear, is to disappear the inner person. Just to remind you, we are now in this state of fundamental consciousness. Inner person is absorbed in celestial consciousness and is able to move out of the way through a combination, as I said, relinquishing his self-awareness on a certain type of self-absorption. He is able to experience unity of celestial consciousness and primordial me. That is basically the fundamental consciousness and his intelligence is pervading that space. And there is the seer.

The next step is the most extraordinary event in our spiritual journey, groundbreaking event, breathtaking event, something that if one really truly grasps the meaning of it, makes one speechless. And that is the disappearance of the inner person. You already know the concept of disappearance of pure me, of consciousness, pure me of being, which are proxies of the inner person. So all these proxies disappear. But how can the inner person himself disappear? Everything is disappearing basically. But at the end, the center of it all, the architect and creator of it all has to disappear. So he created all that journey, so complex, so rich and so difficult, torturous at times, challenging, beautiful but challenging, and hard at times. He created all that journey, all that in order to make himself disappear. And just going to the very beginning, he had to appear. That's the paradoxical thing here, that he actually did not exist. I spoke about this in the last retreat, that in spirituality they have this concept of liberation. Who exactly is supposed to be liberated? Because you see, it's not the external person, the one who is supposed to be liberated actually has to come into existence first. So someone who is unconscious and is looking, entering some kind of a Buddhist path, looking for liberation, whom he actually wants to liberate? There's no one to liberate. So first, the one who is meant to be liberated has to appear, has to come into existence. And he is born from within the external person. And he himself is manifest, the inward person is the manifestation of the primordial I Am. He is actually the proxy of the primordial I Am. He comes into existence. You could say he is an individualized primordial I Am that comes into existence in order to be eventually liberated, meaning primordial I Am is actually liberating himself from within his individual manifestation or the journey to disappear. That's something.

So the inner person at that point is able to exist beyond self-awareness, but he still has identity. Having identity means that on a very, very subtle level in his existence, he knows that he is. He knows that he is an identity. He has that extremely subtle sense of I. And it is

that sense of I that he has to relinquish at the end. In simple terms, and that concept you already know about, in regards to reaching, for instance, universal subjectivity, he has to forget himself. And he has to un-remember himself. Remembering, self-remembrance is initially something that appears difficult. After it becomes easy. But forgetting is more difficult, un-remembering is more difficult. Not even more difficult, more unknown. You have to actually know how to forget. Forgetting, and that's interesting, is actually the highest level of surrender and the highest level of self-sacrifice. Spiritual self-sacrifice, not sacrifice for some higher idea, but sacrifice for oneself, self-sacrifice to oneself, highest surrender. But actually, it is ultimately surrender to oneself.

Disappearance is not something negative. Disappearance is transformation. You see, nothing really disappears, things just change. Nothing in the universe disappears, everything becomes. When things die, they just become transformed into food, into molecules, into different particles of matter. They disintegrate, become something else. Not the best comparison because the disappearance of the inner person is not a disintegration, it is a positive transformation into a higher reality. Considering that the inner person is supposed to be at that stage deeply self-absorbed, forgetting is easy as long as he is able to transcend the conditioning to remember himself, the addiction to remember himself, and as long as he understands that it is time to forget, it is time to go.

I will just make it simple for now. He forgets himself, his identity. But that allows his intelligence to expand because his intelligence remains. His identity is just gone. And because his identity is gone, his intelligence is free. Remember, I spoke about that before. Intelligence needs initially an identity as an axis of its activity. Thinking needs a thinker and so forth. But it is a compromise because the thinker is limiting the thinking. I mean on a higher level, intelligence is restricted by identity and identity is confined to be that center of intelligence. So there is a certain friction between these two. Identity is important because it is a vehicle for intelligence, but at a certain point of evolution, intelligence can be freed from that identity. Basically, intelligence transcends identity. Intelligence becomes its own identity without a center, its own subjectivity. This is what happens now. The moment the inner person disappears, the seer disappears. But it is not that straightforward. He is not just disappearing. He is being replaced by the primordial subjectivity, primordial I am. Remember, primordial me is the doorway to primordial I am. So the inner person could go there and become absorbed in the primordial I am, experiencing that primordial samadhi. But now, the situation is in reverse. The inner person disappears and universal I am, universal subjectivity, I am sorry, primordial I am, primordial subjectivity, through that doorway of the primordial me which, by the way, is already gone. There is no primordial me, disappeared naturally. Through that doorway, it enters, replaces the seer, enters that

exact location where the seer was. There is no more seer. However, it is not that there is nothing there, there is primordial subjectivity.

So here we have celestial subjectivity and primordial subjectivity experienced as one field, and intelligence of the person creating all that field. There is no center, there is just that profound subjectivity which is permeated by intelligence of the inner person. So it is personal, it's not like you should not confuse it with the concept of no self and so forth. It is personal, it is you. In fact, it is much more you than you have ever been. But there is no center, that highest subjectivity or supreme subjectivity or God state, it is God, and it is you. So we have these two subjectivities of God or the body of God experienced as one, but they are not the same. Angelic subjectivity has its own quality and primordial subjectivity has its own quality, quite distinct. Not that one is making the distinction because it is being, one is feeling a division, but one can certainly recognize the different qualities. It's like when you look at the ocean, you can see from above, you can see part of the ocean is light blue, other part is dark blue, same ocean, slightly different colors, shades. Because there are two different dimensions of God.

What is the most extraordinary and puzzling is why primordial I am chooses to enter the location of the seer. I've been thinking of it for a while. Recently, very recently, I was asking myself why the seer? Why choosing the location of the seer? And perhaps the answer is quite literally hidden in plain sight, sight as seeing. Primordial I am wants to look at this world through our eyes and experience this world through our intelligence, which is his own. When you realize at that point, it is primordial I am just looking through your eyes, it puts you in a state of awe and wonder and makes you speechless. But then, you just open your eyes and see this wonderful world for the first time in your life. Because for the first time, it is he who is looking, and for the first time, it is you who is looking.

So I hope that today you understand more, and from a deeper place, what the purpose of your evolution is really. And also, that it is not just your evolution, he is evolving through you, because he is you, and he wants to become himself through you. He wants to create you through you, and he wants to dissolve you into him, so that he can become the true you. And there will come a time when you will have to disappear. But you will disappear into yourself, into the unknown within you that you truly are. And this is when you will be truly born. I just hope that this time will come soon, and so it will.