



Creating the Bridges Between the Inward Person and Pure  
Me  
of Consciousness and Lightening the Spark of Awakening  
through Pure Attention

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I will return to the subject of Primary Subjectivity or rather Supreme Subjectivity in this retreat, because it is fascinating. But it is time that I address pure subjectivity, as I have planned. Because this is what most of my students need to complete your evolution in pure subjectivity and, ideally, to make it perfect. It is the foundation from which your deeper evolution can begin, begin. If that foundation is shaky, things will just not work as they should. And the main subject I would like to address, as I did in the last retreat, the realization of pure consciousness and deeper realization of universal subjectivity,

realization of the absolute and deeper absolute state, and deeper realization of the absolute subjectivity, reaching absolute from pure me of consciousness.

I'm not sure if I will go into the essential channel. There's enough time. But first things first. Our evolution begins with the inward person coming into existence. In primary subjectivity, the inward person becomes the inner person, because he is experiencing our existence from within. But at that point, he is experiencing himself from being located as a center attached to the external person. So inward person is the one who is looking within through his inward attention. The inward attention in itself is quite limited. But it is still important for the initiating of the process of awakening. I have noticed that not many students are in touch with the inward person. It is not that the inward person is absent, but they are not recognizing it. In some cases, the inward person is extremely undeveloped. It is not that the inward person is absent, but they are not recognizing it. Or in some cases, the inward person is extremely undeveloped. Evolution begins with internalization first in the development in intelligence generally and in spiritual intelligence in the external person and the external person becomes internalized. He creates actually the spiritual intention and then based on that intention the inward person comes into existence. I will not go into details how he comes into existence, he just does. He is also a center from which a personal intelligence emanates into our pure subjectivity. That transference of intelligence is of the essence in all the centers of the soul, otherwise everything is objectified and you are disempowered in your ability to go deeper because you cannot properly embody yourself through any center unless it is first personalized which is based on the transference of intelligence. Next inward person, its presence is extremely important for the transformation of the external person because that is also a tendency among some students that their external person is out of control, is basically unconscious and they don't even realize when they jump into that external person and it is usually being triggered through personal interactions. Not only because external person is using external attention, he has to pay attention, but because he is also connected to the human personality. So all these personal tendencies, insecurity, wanting to please and so forth, it amplifies these unconscious tendencies of the external person and that has to change radically, that must change because it is time for change. But can the external person really change without the inward person? I doubt it, impossible. Okay, but can the external person change if the inward person is there but he is not aware of himself, meaning you are not in touch with him? Well, maybe or maybe not. Or maybe you have like 50% chance for the transformation of the external person, but the external person has to be aligned with your pure subjectivity or else he will be what I have jokingly called enemy number one of your soul, of you. He is like the friend that is protecting you, taking care of you so much, that by that excessive and unconscious protectiveness he actually disconnects you from yourself. And if you really

understand that inward person, even though initially his presence is not that impressive, that he is actually your soul, the center of your soul, well, not just the center of your soul, he is your soul. And he is the one who is supposed to at last merge with God.

You may want to appreciate that presence a bit more, giving it more attention. Let's start, he is not doing much. He just is there, allowing the alignment or transformation of the external person and also directing spiritual intention towards awakening of our pure subjectivity. But then everything, his presence, how he actually assists you in your evolution is He is assisting you through transference of intelligence. So in that sense you don't have to really feel him all the time because he is not the doer in the sense of his identity directly participating in your awakening process. He is a subtle doer, subtle helper. As I said, his main role at that point is the transference of intelligence. And because his identity, his bare attention, is not directly involved, so it's not necessary that you pay attention to him all the time.

In fact, in the process of awakening of pure consciousness, absolute and so forth, you should forget the inward person. Because otherwise you will have a conflict of identity between pure me and the inward person. So you need to forget it. It's a stage in evolution where you, not all the time, but a majority of the time, we don't pay attention to him. You can forget him, but he is not supposed to forget you. Because he is involved with intelligence. Because his intelligence, your pure subjectivity will be a corpse.

He is the one who actually makes pure subjectivity pure subjectivity. So it is fine that you sort of forget him, different stages of evolution, but you still need to know him. Because he is the beginning and he is the end. And to know him is not right. As you follow this teaching, many things are being transmitted, they are being initiated into different states.

So in a sense, you could say that my inner person is doing the job of your inward person. However, without him being able to transfer his intelligence into all these centers of pure subjectivity, none of these transmissions or initiations or guidance would work. Meaning, at some point, you have to become responsible for your own awakening. Become the creator of yourself. So let's make it quick. Do you feel the external person? You can activate him through thinking about something, or having a single thought, or having an intention to think, or what I called in the past, thinking what to think about.

He is pondering, what should I think about? Anyway, it should be pretty obvious, external person. Now, look back towards pure consciousness. External person cannot look back, but

someone can. So can you feel that presence behind the external person that is bonded with the external person, but at the same time, in itself, it is actually a separate center? Can you? Can you feel him? He is your soul. He is the ultimate, the result of the ultimate internalization of the person, where from within the external person, the soul comes into existence. You need to feel him intimately. And what helps here is additionally illuminating him with pure attention. Because without pure attention, his presence initially is rather dry, not that attractive. But when you bring pure attention, something of the sacred enters him, and this will allow you to know him better, to transform your relationship with him. And guess what? Who is having relationship with the inward person? Who is this you that is supposed to transform relationship with the inward person? It is the inward person.

He is actually transforming relationship with himself. Then I would like to briefly refer to the development in the horizontal channel between inward person and pure me of consciousness, which most of you, of course, experience, but imagine you don't experience. So you need to create all these bridges into what is to become pure me of consciousness.

He is very far. Pure me is very remote. Not only it is far, but it doesn't exist yet. If it was already there, perhaps some connection could be made, let's say he is already to some extent present there, could be made, but he is not there at all. How you are supposed to reach there, to awaken pure me? Speaking of horizontal channels, don't forget there are actually two channels that converge. One runs from the external person to pure me, back of your head, and second from your eyes through the seer to the same location. So there is like a triangle, in fact, being formed. In reality, you don't have to worry about that, because you just experience these two channels in a unified way, but I thought it's interesting to know, to understand that there are actually two channels. One starts in the upper part of the head, runs to the back, second starts from the eyes and runs to the back to the same place.

The next step in creating this bridge towards pure me of consciousness is awakening of the internal person. And I refer to the internal person as the awakened and reformed watcher. Awakened watcher, many people have a watcher, some have tendencies to be in the watcher.

I found this tendency among a number of my students, but their watcher is unconscious. So the awakened watcher means that he becomes aware of himself. He basically develops their attention and identity. But a reformed watcher is a watcher which is looking back, not just forward, as he does back. And when he looks back, he becomes the internal person. In

order to become an internal person, already here, intelligence has to be transferred from the inward person to that center, so that he becomes a center of intelligence himself. Internal person is a proxy center of intelligence of the inward person, his extension. So when you move to the internal person, you forget the inward person, because you cannot be in these two centers simultaneously. And if you could have, it would be not pleasant or comfortable. Internal person is using internal attention, because he needs to have the information from the inward person that there is such a thing as pure consciousness.

So he is looking back, and he is deeper in the headspace, still far. The next center to come into existence is the internal knower. Internal knower is not of the person. He is the bringer of the knowledge of self. He comes into our existence already with pure subjectivity. You can imagine him as a bigger center, which is not a person, and it's not pure me. In fact, it's not me. It is a space containing the knowledge of pure subjectivity. And I will not go into details here how actually he enters, just it enters as a response to our spiritual longing and our readiness to realize our pure subjectivity. So in a way, him entering our existence could be seen as grace, but at the same time, it is just a law, he just enters. But for him, in order to serve his purpose, the internal person has to merge with him. These two centers have to become one.

Otherwise, he will not be personalized, he will be too impersonal, and he, as I spoke in some meditations, he will become eventually corrupted into a state of impersonal awareness. Instead of being a bridge to pure consciousness, somehow in his arrogance, metaphorically speaking, he will become a goal unto himself. He will think he is the destination, rather than him being a mediator, center, towards our pure subjectivity. So the person has to enter there, in this case it is the internal person. So we have inward person and internal knower, inside which is the internal person. So they, we could say that they merge into one unit. And for the sake of simplicity, I will call him a higher level of the internal person, not just simply keep referring to him as an internal person, he relies on a deeper level. In the past, I spoke about the internal person as the one who is activating pure attention. The internal knower activating pure attention, and so he does.

But what makes it happen is the intention which is created in the internal person, the intention that is being itself transferred from the inward person. Now, the internal person is now more or less towards the middle of the headspace in that horizontal channel, still pure me of consciousness is far, and internal attention is pretty useless here in order to reach, to help that awakening. So this is the time to activate pure attention. Pure attention that flows from the primordial I am. That attention itself is transcendent, and it's miraculous, it's pure light of recognition. Nothing to do with all these attentions that we are used to, including

inward or internal attention, it's the attention of God, how he pays attention to us, how he pays attention in this case, to the possibility of awakening of, for instance, pure me of consciousness, which is the bridge between person and universal consciousness. However, for that pure attention to work, it has to be personalized. It already has intrinsic sense of self, but that sense of self cannot be met unless it is personalized.

And who is personalizing it? Intelligence of the inward person. So that intelligence has to become one with pure attention for it to work. Unless you are one with pure attention, it doesn't work. It's not real pure attention, you experience that attention as something in front of you, that you are directing to different areas of yourself, you are objectifying it, instead of being it.

So in this very beginning, you see, how you are using pure attention, this very beginning determines how you will keep evolving. Of course, you can rectify your errors later on, but losing a lot of time, going through a lot of hardship, well, things can be so much easier if you do it from the right place and in the right way. That initial movement of pure attention actually happens, well, it happens from primordial I am, as I said, but it actually passes through that unity of the internal person and the internal knower, basically from the internal knower. Passes through it towards the back of your headspace.

And it's replacing, deactivating in fact, by its presence, internal attention. And here, you have to surrender to pure attention, because the attentions which you have been using, starting from external one, were allowing you to control your reality, to be in control. And suddenly, there is this new attention that you don't really know how to control, it appears that you have no control whatsoever over it, but you do have control.

But it's a different kind of control. Basically, a person is controlling his attention by being the center from which that pure attention is being used. He is reinforcing it and directing it.

Now, it is impossible. The internal person and the internal knower, they cannot control that pure attention.

So what is controlling that pure attention? What is directing it? Intelligence plus the intention of the inward person. Very important. You need to learn how to master pure attention.

That mastery is not... part of it is of course being skillful, but most of it is surrendering to it, becoming it, awakening to it, as a dynamic dimension of your own very true self. Unless you meet pure attention as yourself, it will not work.

And that's the truth. Now that pure attention needs to have a direction, direction given by the inward person. But the inward person maybe himself does not know, because the inward person himself has to evolve, has to grow in understanding.

But in this case, my inward person is giving the guidance to your inward person, or my inner person is giving guidance to your inward person, so he knows, oh yeah, I need to direct that attention towards the back of the head. You may ask, where at the back of the head? You don't have to worry about it. The pure attention knows where it is going, as long as it is given an approximate direction. Because that portal to the Universal Consciousness itself is drawing pure attention into itself.

But for it to work, pure attention has to simultaneously go into that portal. So here pure attention leaves the seat of the internal knower, and immediately touches that sacred place at the back of your head. That is the first true spark of spiritual awakening, true spiritual awakening within yourself. That's the spark. And it is from that spark that the fire of awakening can begin.