



## Bringing the New Light of Understanding into the Process of Awakening, Stabilization and Embodiment of Pure Me

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I will not go into elaborate description of how Pure Me of Conspicuousness is awakened because I would hope that it is already awakened in you, you are just either not stabilized or not surrendered. Still, in the last retreat, certain clarity was brought into the matter.

Pure attention is a living thing, a living being; it is a self in motion that is about to define itself in connection to the personal intelligence and in connection to transcendent I am. In order to create first the vast territory of the soul, the body of the soul as a whole, and in order to enter the transcendent, it has a sense of self but it has to be embodied through intelligence of the person so that you actually feel it as pure subjectivity.

When pure me moves to the back of the headspace, it stops, it stops where it should, and it creates a center, a center to which I refer as the nucleus of pure me, heart of pure me. And as it stops, an energy state is being formed about it. You can see it as one center, which is that nucleus, surrounded by a bigger center, a wider center, which is that energy state. That energy state is also linked to subjectivity, but the heart of pure me is that nucleus. Pure attention is the living heart of pure me, that pure attention that has stopped.

Now, that pure me has to be met and recognized as our own self. Sometimes we refer to it as a shift of identity into a new center, which was not there before. So you need to recognize it is me that I have just now become; you were not that me before, and that recognition is an activity of intelligence of the inward person that has been transferred via that pure attention into that center. If that intelligence was not transferred enough, there will be still objectivization of pure me, of consciousness, meaning it will not be true pure me.

Pure me of consciousness, and it is very important to understand, any pure me is a proxy of the inward person. He is using all these proxies because he himself cannot go there; he is limited, so he is so far evolving through proxies. But in order for them to be his proxies, his intelligence has to enter there.

How many times I met students who were initiated into pure me of consciousness and they have not met themselves. They say, "Oh, I feel something, yes, I feel something," but I could see in their eyes how they were objectifying the experience. They are basically focusing on the energetic dimension of the experience, not on the soul of the experience, which is pure subjectivity.

So, if the intelligence inside pure me, and remember the heart of this intelligence is in the nucleus of pure me, if it fails to recognize, yes, it is me, whose fault is it? It is an important question. You can say, "Oh, it is the fault of a student, not my child," and so forth, which is all true, but you need to see the answer to the question deeper. It is the fault of the inward person. He managed to transfer that intelligence via pure attention towards the portal, the universal I am, where pure me has been created. But he failed to recognize, through that very intelligence, that it is me.

So, as much as the inward person is evolving through all these proxies, his intelligence has to evolve, his spiritual capacity. The capacity of his spiritual intelligence has to evolve on

par with the actual awakening of all these centers. Otherwise, things are not running smooth and you will be struggling. There is no need to struggle; the spiritual path may be challenging and difficult at times. But if one is struggling too much, it means something is not working.

And I would

say that, in essence, what is not working is the intelligence of the inward person is immature, undeveloped. And it has to catch up, it has to grow faster. You know, there is a saying, which I feel very appropriate here, a Zen saying: "If the cart, you know, the cart the horse is pulling, is not moving forward, you don't hit the cart, you hit the horse." Pure me, let's say you are struggling with pure me or with something in your evolution, and you think you are not skillful enough, which may be the case, which is also, by the way, the fault of the inward person. And you are trying to find the reasons for your difficulties, trying to pinpoint what causes them. Something is wrong with my pure me, for instance. It's like hitting a cart, you need to hit the horse, which is your intelligence, the intelligence of the inward person.

If you are able to recognize yourself as me, in pure me of consciousness, things become easy, no struggle. You still need to practice self-remembrance because the next step, that which follows, is making it constant. But you will minimize the degrees of your difficulties. So you need to meet yourself. And only when you have met yourself as pure me, then the practice of self-remembrance is real. Because you are remembering self and not some kind of energetic state that you feel at the back of your head.

What does stabilization mean, or what forgetfulness means? That center, that nucleus of pure me of consciousness has to hold onto itself. He has to remember himself. You see, because that's the question, who is remembering pure me of consciousness? What do you think, who is remembering? Pure me is remembering itself, there's no one else. Who is forgetting? Pure me is forgetting itself, or that nucleus of pure me is forgetting itself. And then the person, hopefully not the external, but the inward, from his center, remote center realizes, "Oh, it has been forgotten, and needs to reactivate again." Pure me through pure attention, and it moves on and on.

For some people it takes ages before they stabilize. So, the mindfulness of pure me, or the ability to recognize that I have lost it from the inward person, is like the last result. Pure me

has to remember that it has lost itself. Because, remember, intelligence of the inward person is already there, it has to remember. When in forgetfulness, there are two scenarios.

One is that nucleus of pure me, that has stopped the portal to universal I am, does not remember itself and moves back to internal nowhere, back to nowhere, it disappears. And it moves, it forgets itself before the body of pure me, the energetic state surrounding it has been formed. It forgets itself too quickly. And then you have to go again through this process.

But, the second scenario is that the body of pure me has been formed. But, pure attention, that nucleus, forgets itself. And there are two scenarios here as well. He can forget himself inside, being of that body of pure me. Or he can completely disappear, meaning he is gone. But, at least you have that energy state, which hopefully is stable. So when you activate again your pure attention, it moves inside the body of pure me. It already has a home, and that home gives stability. So it has more an anchor in order to develop its continuance.

And the other scenario, second scenario, I think I spoke about the first one, is that the nucleus of pure me remains inside the body of pure me. It is in the right place. But, the intelligence of the inward person, which

is creating recognition, has forgotten that nucleus. Nucleus is there, but intelligence left. So this is why you need to, in this scenario, you need to actually activate. Through remembrance, you are not really activating pure me, you are activating intelligence. And that intelligence, the moment it is activated, is supposed to be transferred instantaneously into the nucleus of pure me. The nucleus of pure me, creating complete recognition.

Now, one more subject here. Is embodiment. What does it actually mean? Now I can see it in a new light as well. Things are becoming simpler and more clear. I should hope so. In the past, the concept of embodiment was basically there is a pure me. At the bare attention, the center. And pure attention, the dynamic pure attention. Sometimes I call it second pure attention. And what not is recognizing it from a certain distance. It is coming closer and closer. And then it is supposed to merge with that bare attention in order to create embodiment. No need.

Embodiment is itself an act of intelligence. It is the intelligence that has to embody that nucleus. Assuming it is not embodied. Because you see, if you are mature, you properly awaken pure me. It is already embodied. What is there to embody? Intelligence is not only

recognizing, not only creating the recognition of pure me, understanding that it is truly me and so forth. It is not only remembering pure me, but it is empowering it.

So here is another important matter. How to empower that intelligence? One is the capacity to understand, the capacity to recognize. But what about the empowerment? Empowerment is what it actually means. It is complete transference of intelligence into pure me, into the nucleus of pure me. And it is a complete transference of intelligence into the nucleus of pure me. That represents both embodiment and empowerment.

Can you see how simpler things become when you bring more understanding into what is actually happening? The fact that I struggled so many years of teaching, defining that understanding, bringing the clarity. In a way it is my own fault. But it is such a difficult area to understand. I needed time to understand, to bring more clarity, and that clarity was growing gradually. Because it is completely uncharted territory we are speaking about. We are in dark. We are slowly bringing light into the dark. Sort of like... Dawn emerging from the deep dark of the night until the sun fully shines and illuminates everything with light.

So... So, awakening of pure me. First, the nucleus has to be formed. The body of pure me has to be formed. The body of pure me has to be stabilized. I repeat, because these are actually important informations.

So... There is only one pure attention. There is no second pure attention recognizing that pure attention that has become bare attention. No, there is only one. There is a dynamic part of pure me. It is bare attention, a center. But a center which has the fluidity of pure attention. And it is recognized for what it is, for the intelligence of the inward person. Not from the inward person. It is not like the inward person, from behind of the external person, is recognizing, "Oh yeah, it is me." No, that would be a bad idea. It is a direct transference of intelligence, meaning the inward person is recognizing himself as pure me of consciousness from within pure me of consciousness. Which is his proxy. And he has to remember himself as pure me of consciousness from within pure me of consciousness until it becomes constant and permanent. And his intelligence has to be there totally.

And only then, because you can recognize yourself indeed as pure me, you can feel being that pure me, you can feel a sense of empowerment

. But it is still not total. Your pure me is still weak. It is weak on the level of recognition. It is weak on the level of embodiment. It is energetically weak because the energetic

experience of pure me is directly related to your relationship with pure me from within pure me.

So, stabilization of it is also a function of intelligence. And the process of stabilization is the fact that it takes time. In most cases, 99%. Unless one already stabilized, perhaps in a past life, and now is just remembering the stabilization. Or challenges involved are actually very important in order to help you grow in continuity, in recognition, strength in consciousness. Because your consciousness will develop. You are suddenly entering this inner reality. You don't know anything. You don't know how to be there. You have no stability, you have no strength. You are disempowered. The power that you have developed was in the outer world, in the external person. And now everything shifts within. You need time to develop.

So it is all the challenges are blessings in disguise. But if there are too many challenges, if there is too much struggle, something is off and needs to be connected. And essentially, what is wrong is something is not developed in the intelligence of the inward person. Plus, he has not become one with pure attention prior. His intelligence has not become one with pure attention prior to the pure attention becoming the nucleus of pure me. So then he is objectifying and there is so much duality, so much separation between intelligence of the inward person that is supposed to be transferred and the identity of pure me. There are too many conflicts, too much friction.

Not only the intelligence of the inward person has to recognize pure me as me, as himself. It has to fall in love with pure me. The inward person falls in love with himself from within pure me as pure me. Without that love, without that profound appreciation, without that gratitude that suddenly I have entered that sacred portal to Universal Consciousness. Maybe he has still not entered Universal Consciousness, but he can feel he is. The door is about to open. Without that gratitude, again, things will not work.

This is what I spoke in the last retreat about a very important thing. It's not just about reaching awakening pure me, reaching deep absorption, deeper absorption, pure consciousness, beyond pure consciousness. It is about transformation. You cannot go deeper unless you transform. So it's a challenge to go deeper. It's an opportunity for you to transform. And existence demands from you to transform. Otherwise, perhaps one door is open, another will be closed. Not because you are unworthy, I mean insincere. Insincerity can be a problem. Many things can be a problem. But because you are not transformed.

Insincerity also is an expression of dwelling in insincerity. Being hooked up in one's insincere tendencies is an expression of inability to transform. It's all about transformation of you, which is the inward person. But he is transforming himself, not directly yet. He is transforming himself through his proxy from within pure me of consciousness. That is the first great opportunity for him to mature. He has to actually not only awaken pure me of consciousness, the center of subjectivity. He is actually awakening himself from the center. He is the one who is maturing. Because pure me without him is nothing, is non-existent. It's an empty shell.

So these are things to keep in mind. I know that some of you want me to speak more about horizontal surrender, reaching, arriving at universal subjectivity. But unless you start from the right place, things will not work. If you understand who you are, what has awakened, who has awakened in

that pure me, what is actually happening there in that very, very critical point of your evolution, you will not understand pure consciousness, you will not understand other levels of absorption, you will not understand universal subjectivity. Because you are not ready.

That's why I am putting emphasis on this first step, that very birth of pure me of consciousness. Know thyself, know who you are. Perhaps you have met yourself. Well, try to meet yourself again as if for the first time. Perhaps you have embodied yourself. Well, try to embody yourself again as if for the first time. And see what happens, and you will see it is all new. Don't dwell on the past. Don't translate your present through your memories of the past or how you have been experiencing yourself in the past. It's all new. Let your pure me be of the true now, which is always new, always surprising, and always transforming.