



# The Dynamic Dimension and Free Will of Pure Intelligence in Supreme Subjectivity; and Attaining Freedom from the Eyes

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There are a few clarifications I would like to make in regards to supreme subjectivity. We have been contemplating it, I have been speaking about that last meditation yesterday. Just to remind you, supreme subjectivity manifests in the following manner.

When in the primary subjectivity, the inner person passes through the primary subjectivity. When in the primary subjectivity, the inner person passes through primary pioneer. It enters celestial consciousness, primary pioneer disappears. And then through his deepest surrender and his disappearance, because the inner person disappears. Primordial I am, primordial subjectivity enters through the gateway of primordial me, which by the way also

disappears. It enters into the seer and it replaces the seer. So there is no more seer. And due to the fact that the inner person disappeared, celestial subjectivity and primordial subjectivity I experience as one body of God. And the intelligence of the inner person expands into the space of that supreme subjectivity, experiencing it as its own subjectivity. By the way, the name for that intelligence is pure intelligence. To make the differentiation between intelligence being used by the inner person from his own center, where he is a thinker of sorts. To make the distinction between that intelligence and that intelligence which is not thinking intelligence, it is just intelligence. It has the ability to act and to behave in different ways, but it is not thinking.

And in this state of supreme subjectivity, it simply expands into this whole space and becomes absorbed. What is the meaning of revelation? Quite recently I had many revelations in this regard. By the way, the term revelation is being used either to refer to some kind of concept, reaching a higher level of conceptual clarity, deeper insight. Or it can refer to experiential revelation. In this case, it refers to both. Interestingly enough, all these revelations came to me when I was meditating, lying in bed at the sleep threshold. Just staying in the sleep threshold and contemplating fundamental consciousness and deeper surrender and so forth. And suddenly there was like this flood of revelations.

From that point, I started to make an interesting experiment of not sleeping. What is the difference between sleeping and not sleeping? You know, we do it sometimes in retreats, waking up in the middle of the night and we used to do all-night sittings. But in this case, not sleeping for days, in my case it was like 5 days or so. And I have actually an extravagant idea to actually stop sleeping. Not sure how it will work out but I am willing to try. It's really a beautiful experience not to sleep. But it's not something that I would recommend because if you are not in the right state of consciousness, in the deeper consciousness, it can be quite harmful. But one night, OK, not more.

Now, I would like to clarify about the nature of that pure intelligence in supreme subjectivity. And supreme subjectivity, I also call it the state of God. Because there are two most fundamental dimensions of God. Primordial, who is the Godhead. And the deepest dimension of God and celestial subjectivity. Which is the deepest subjectivity of the waking state. Primordial exists prior to the waking state. Now they meet in the enter. Well, at least primordial I am enters the head, our own head, which is quite extraordinary. It is God within us, primordial and celestial, and yet he is being. Our intelligence is permeating through him, through that space. So is it the beyond or is it the personal? Here the lines become really blurry. And perhaps we should just transcend this kind of thinking. These

preconceived notions. Because there is an area in reality where these notions, individual, God, personal, impersonal,

they no longer apply.

That pure intelligence is not just filling the space of supreme subjectivity. In a way resembling a bit how that intelligence fills up the space of universal consciousness. Making it universal subjectivity. But that intelligence in universal subjectivity is not doing anything. It is just present within that space. But here pure intelligence is different. It is dynamic, it is living intelligence. It can choose to be in the state of absorption and non-activity. Or it can prioritize, for instance, surrender into primordial subjectivity. For instance, something quite important in the act of falling asleep. One can fall asleep in supreme subjectivity as a whole. But it is preferable that one falls asleep through absorption in the primordial subjectivity. Which only makes sense considering that it is a subjectivity where the waking state is transcended.

So, what it tells us is that that intelligence which has no center whatsoever can act as a person. It resembles also the intelligence of the outer mind, which also has no center. But it can obviously function in the world, in fact, much better than the external person, much more efficiently. But, of course, pure intelligence in the supreme subjectivity exists on a much deeper plane. Absorption in the Primordial Subjectivity. We know absorption in the primordial I am. When the inner person enters there through primordial me and arrives at the primordial samadhi or state of singularity. But here it is quite different because primordial is actually inside you. And it is not just inside you, it is actually you. Because pure intelligence recognizes the primordial as its own subjectivity. And the primordial subjectivity is just so very close, immediate. It is no longer beyond, it is within.

I spoke about primordial subjectivity, the dimension of God and Godhead that is prior to the waking state. While angelic, celestial subjectivity is the deepest foundation of the waking state. Sometimes I call it the celestial waking state. And there is a certain paradox here, considering that primordial I am has actually become the seer. He replaced the seer. Of course, he is not just the seer, he is God himself within us. But he is also the seer, he is looking through our eyes into the world. So the paradox here is how can he look into the world? Since the world is, as we experience it, is in the waking state. He can, it is possible. But only in supreme subjectivity, meaning that celestial subjectivity has to be simultaneously present. So only when these two are present, primordial subjectivity can experience the waking state. If the pure intelligence fully absorbs in primordial

subjectivity. And somehow moves out from the celestial consciousness. Then there is no more waking state. There is just the state of the primordial.

I thought contemplating this could be an important subject. Because it allows you to understand what really intelligence is. And that intelligence does not need a center in order to exist, in order to function, in order to feel. Because it also feels. It can be experienced just as a state. Or it can be experienced, let's say, as a person without a center. A living being that has no center. Who has free will? Pure intelligence has free will, it can choose. We could even say that it has the highest kind of free will. Because that is the will of God. Or will infused with the subjectivity of God.

In the talk yesterday, I spoke about the seer being a problem. That it is not a problem for unconscious people so much. It is actually a problem for those who are conscious and for those who meditate. Because when you are too conscious. You develop too much presence. Perhaps

not too conscious, when you are more conscious you have more presence. The seer has more presence. And becomes intensified. And in meditation, when your eyes are closed, or any time your eyes are closed. The seer is drawn into the eyes, creating tensions. And everybody has these tensions.

This is why the seer has to go. He has to disappear. It doesn't matter when, the sooner the better, but eventually he has to disappear. And the beauty here in the supreme subjectivity is that he disappears as the inner person disappears. Because the only way the seer can exist is if there is a person. External or inner person. First external, after inner person. As long as the person is there, so is the seer. So the seer has to disappear first. And then the inner person has to disappear first. And then the seer cannot continue to exist. And in that very instant, instant as the inner person disappears. Primordial I Am enters. Automatically, and that is something unexplainable, but that is a fact. That is a fact, simply enters into the seer. Replacing into that place where the seer was located.

Not only here we become free from the seer. Of course, the presence of primordial I Am within us is breathtaking. But other than that, not only we are free from the seer. But we are free from our eyes. Literally. There is something about eyes that is puzzling. One of the disturbances to our consciousness is tiredness, fatigue. Of course, we all experience it now and then. If your body is tired, it's okay. But when you are tired in the head, it affects your consciousness. It's just not feeling good.

I was asking a few students, when you are tired, you are fatigued. Where do you experience it in your head? Usually, people do not think about these matters. The first thing you need to identify is that you experience it in the front of the head. For instance, universal subjectivity and pure consciousness never get tired. So you experience it in the front of the head. But then if you look more carefully, you experience it in your eyes. Your eyes are tired. There is this very unpleasant discomfort in the eyes caused by fatigue. And because we live in this relative reality that we get tired now and then. So it is inevitable.

But what it also means is that the imperfect is haunting us. Remember, we are actually in search of perfection. We are in search of the unconditional. But the relative is haunting us. In one way or another, and we keep transcending it. But how to transcend the tiredness? And the effect it has on your consciousness? When you think of it, you realize it's actually a problem. Maybe you think it's normal and you just keep living with this. Well, it is normal in the reality of imperfection. It is not normal, imperfection. It's actually quite interesting.

Why we feel this tiredness, fatigue in the eyes. Of course, a person can get tired. I don't know, I don't think a conscious me can get tired. Maybe you can feel some kind of tiredness in the front of your head. But the epicenter of the tiredness, of this fatigue, is actually in the eyes. Why? Frankly speaking, I don't really know. But I know that that is a fact. That's why, in order to transcend that imperfection, that flaw. That disturbing influence. We need to reach freedom from the eyes. Not like, you know, in a negative way that we don't like our eyes. It's more like the freedom

. Freedom from being identified with these energies. That are experienced in the eyes in an uncomfortable way.

I like the term freedom from the eyes. It's a little bit funny, but it's also true. And when primordial I am, primordial subjectivity replaces the seer. This is what you attain finally. Freedom from the eyes. Basically, freedom from the relative. Tiredness, fatigue, and what not. Has zero effect on how you experience yourself. Does not touch you. Quite interesting, frankly speaking. It's all interesting.

This thing about tiredness or fatigue was actually bothering me for a long time. Something was quite not right about it. And I did not have any other choice, not just to live with that. But there is a way. To transcend it. To transcend the relative, the imperfect. In God,

primordial I am, celestial consciousness. There is no imperfection. Because imperfection is fundamentally flawed. Imperfection exists in order to motivate our evolution. To motivate our search for freedom. But at the end, it has to go.

So, the main thing I wanted to address in this talk is the nature of pure intelligence. That can be simply absorbed in supreme subjectivity. Can be in a state of non-doing. Or it can express more of its dynamic qualities. It can actually behave as a person. It can choose, it has free will. And because it is one on the most profound level with the will of God. It cannot stop evolving. Because that is the will of God. That is the very reason for his creation. And for his own existence. Because he is evolving too. He also cannot stop.

And you too should not stop. Never. Because the moment you stop. You stop living. And you will have no future. You will be blocked. The only thing you will have is the past. And that little of the present. That you still experience with the past. So if you stop evolving. If you stop having a passion to grow, to understand. To transform, to deepen. You are committing spiritual suicide. And you are hurting the very cause. The deepest cause of your very existence. And therefore, you are hurting the one who created you. Because you are him. He knows this, you don't. But one day you will. But it will happen soon.

Because everything, the way I see it. Is in a state of acceleration. Everything is moving faster. Things are changing rapidly. If you are not able to follow these changes. If you are not able to align yourself with this acceleration. You will be left behind. So you need to live. Fast. Intensely. Totally. That is the only life. That is worth living.