



## The Absolute – the Mystery of Non-Being

As with any spiritual term, before we begin to speak about reaching the absolute state, we need to understand what the absolute really is. Unlike other terms, like 'consciousness', the word 'absolute' is less defined and can be given a wider variety of interpretations. The general tendency is to use it as an equivalent to the supreme reality, the source of existence, the uncreated, the substratum of manifestation. Every word that we use, based on how it has been used by humanity for centuries, has developed a specific frequency of understanding. That's why we can communicate to share our experiences and perceptions of things. For instance, one can believe that the absolute and the divine mean the same, but in truth we feel them very differently; they carry a different flavor of meaning. The word 'divine' resonates more with our heart, while the word 'absolute' feels very impersonal, similar to words like 'emptiness' or 'universal void'.

In our teaching, the absolute state points to a very particular dimension of self-realization. The absolute is one of the aspects of the ultimate reality. In a similar way as we can realize our soul on several levels, we can also realize the universal self on several levels. There is a big difference between realizing universal consciousness, the divine or the absolute. They are different realms within the inner reality that are unified as a whole but very distinct in themselves. We can enter the beyond through the three main portals of consciousness, heart and being, and each of these portals takes us to a different realm of the beyond. But to realize the universal self fully, we need to enter the beyond through all three portals.

Reaching the absolute is not about awakening to our true self; it is about transcendence. The absolute is not who we are – it is our source. Of course, in non-duality this difference is ignored in the attempt to identify with the absolute reality, but this is just a misunderstanding based on a confusion of identity. Not knowing who we are and yet trying to identify with impersonal existence is simply taking our lack of self-knowledge to the next level of ignorance.

To realize the absolute is to realize the source of our existence. This realization is a function of surrendering vertically and entering the realm of absence. Not all traditions are geared towards this particular realization. For instance, it is very uncommon in the Hindu path to evolve in this direction. Indian spirituality is generally rather ungrounded; it is not a path of being. They do not have the concept of tan t'ien, the energy center in the lower belly; it is not in their chakra system. The tradition that was the closest to this direction of evolution was Taoism and then Zen, which was a mixture of Buddhism and Taoism. Basically, only the paths that consciously work on the level of tan t'ien are drawn to evolution into being. This is because tan t'ien is the portal to the absolute. Being is not the absolute but rather an energy state directed towards the

absolute. The absolute state refers in fact to enlightenment on the level of being – being entering non-being.

Many teachers propagate a simplistic vision of human evolution. But in order to be complete, we need to awaken on many levels. Realization of our unity with the source is one of the fundamental steps in our journey into transcendence. One can awaken consciousness and happily stop there, not even grasping the basic limitations of this realization. However, even for our consciousness to ever embody its pure nature fully, it must be unified with the ground of existence, the absolute. The absolute is our inner earth, the center of gravity of all life, the foundation of all, the beginning and the end of all things. To know oneself on a higher level, we must not only know our true self but also our source, our origin, because we are who we are only in the universal context.

The absolute is reached only through surrender. That surrender is purely vertical, meaning that the flow of energy is downwards toward the portal in our lower belly. Being is a stage in between consciousness and the absolute, the intermediary space. It is experienced as a condition of rest in the area of the belly. One can also feel an energetic expansion around the belly even though in pure verticality there is more a sense of disappearance than expansion. The experience of rest on the level of being alone is never pure. It is a relative rest because there is an inherent fluctuation of energy. Pure rest can be realized only when we move beyond our vital force to the other side of the now, into the source. The source is not here. Any expansion that one may feel is here.

One can experience being relatively easily when sitting in meditation; energy may naturally drop into being. But in order to begin surrendering into the absolute, one must cultivate conscious surrender from being downwards. Many have difficulty surrendering because they do not know from which place to surrender, which aspect of their identity is surrendering nor what they are surrendering into. So we need to embody the pure me of being in order to solidify the identity of the surrendering subject. The pure me of being is realized in the belly as well. To surrender we need to have a force or else our energy leaks and is dissipated. Based on the strength of our identity, we can bring into our surrender a clear direction and purpose. And then we must create a proper relationship with that dimension into which we surrender. Even before entering the absolute, we need to intuitively create a connection with this inner reality, sensing from the depth of being the bottomless source of our existence.

The energy of surrender needs to be directed through tan t'ien into the beyond. This should not be confused with various concentration practices developed to strengthen the center of the vital force. It is good to have a strong tan t'ien, but concentrating too much on it will block our surrender. Tan t'ien is both a center and a portal. As a center it fuels energetically our individual existence; as a portal it serves our transcendence – two very different functions. For our surrender to yield the desired result, it has to be very precise, very focused in pure verticality. Since the absolute is the center of gravity of this universe, it naturally pulls us into itself – as long as we are available to its pull. The function of surrender is to open the space of this availability. When we are not in surrender, our vital force is drawing energy up towards creation and away from the source. The inability to fully settle in being is caused by fluctuation and resistance of our life energy; it has a will of its own which is externally oriented. Letting go with exhalation while embodying the pure me of being is the most efficient way to redirect and align the energy flow with the movement of the soul into the unmanifested. Here we need to



mention that, in most cases, those who do this practice without making progress in surrender have not awakened their pure me; hence they lack the identity of the surrendering subject.

Due to various energetic obstructions, surrender involves more elements than just becoming available to the gravity of the source. Letting go is more than just being or relaxing or allowing. Letting go is also a conscious act of entering into the beyond. On some level, we are pushing our pure me to enter the other side, pushing through the directed inertia of pure me. It is like putting pressure on the final limits of our surrender, as if using our whole weight to push through that space which is separating us from the inner void. We are letting go while embodying pure me of being, and then letting go of that pure me, and then letting go *as* pure me. And then we are using a very skilful concentration within the portal of tan t'ien, embodying it through pure me and diving with the weight of pure me into the void of non-being beneath exhalation. Of course, this has to be done from the place of complete gentleness and relaxation, or else we crystallize too much energy of will, which will block our further surrender.

Before one can begin surrendering into the absolute, one has to reach a relative depth of being. Being has to be settled. Being is our bridge to the source and constitutes a very important aspect of the energetic body of the soul. Having sufficient access to being is essential to awaken the pure me of being, I am of being, allowing our soul to integrate being into her identity.

The shift to the absolute is ultimately a function of grace. It is the absolute that has to open the inner door for the soul to enter. At some point, the absolute becomes conscious of the fact that we are knocking at its gate. The more we surrender and the closer we come to him, the more he is conscious of our presence. At some point, when he deems us worthy, he finally allows us to pass through from presence to absence. That shift is an implosion of energy, like falling into a black hole and arriving on the other side. For a soul that has been seeking it for a long time, there is no higher relief than dropping into the absolute, the womb of creation. Words cannot express it. It is an ecstasy of freedom. Yet when the absolute state becomes integrated, there is nothing more natural. Living in the state of pure rest, absorbed constantly in the void of the unmanifested, is something universally ordinary. It is like being in the right place at last. However, it is our responsibility not to degrade the universal ordinariness of the absolute state by losing the enlightened relationship with the source of our creation and then falling into the dull condition of getting used to it. We must constantly awaken the newness of this realization, the constant appreciation, amazement and gratitude for being allowed to enter our original home.

Reaching the absolute is not the end of our evolution into the source but rather the point of entry. From arriving at the absolute state, which is the unity of pure me and the absolute, we continue the process of surrender, penetrating increasingly more deeply the realm of absence. It is like journeying through the inner ocean of the infinite. For the soul who is in the state of surrender, each level of surrender is seen as the very place from which she lets go even more deeply. Each level of depth in surrender must be seen as a limitation, as another barrier to the ever deeper entry into the fathomless heart of the inner ocean of non-being.

The additional element to remember is that surrender into the absolute may have an adverse effect on our consciousness if it has not yet been fully integrated. Hence, it is important to cultivate the quality of clarity while arriving at deeper states of surrender. In the lower level of realization of the absolute state, when the pure me of being is weak and we lack the force to



pierce through the space of absence, the absolute state is experienced as a condition of deep calmness and neutral abidance in the beyond. In the higher level of realization, however, there is a razor-sharp depth and intense penetration of the inner void. We call the highest realization of the absolute state the diamond mountain, which is a condition of unity of absolute stillness with perfect clarity – the unity of absence and luminosity.

As with other states of awakening, after the shift into the absolute, the state has to be stabilized and integrated. Similar to the work with consciousness, the state has to be first established energetically, and then we must reach stabilization on the level of recognition and surrender. This is the threefold stabilization: of energy, of recognition and of continuity of surrender. Reaching unity with the source is not the end of surrender. Our soul is constantly surrendering; this is her natural state. This natural surrender constitutes the very dynamics between the two dimensions of our existence: individual and universal. By entering the realm of absence, we are not being dissolved but continue to exist. That's why, while being on the other side in the unmanifested, we can go increasingly deeper into the absolute, descending towards its mysterious depth, steeped in the unknown.

Reaching the absolute is emancipation from phenomenal existence. As long as we are locked in manifestation, our soul is in the state of existential claustrophobia; she cannot fully breathe. For her breath to be free, she must breathe the air of the absolute, the air of absence. Arriving at the absolute state is the first level of transcendence, as now, for the first time, we truly enter the beyond. However, it is just the first step because at this stage only the pure me of being, or the being aspect of our soul, enters the absolute. In the evolution that follows, all the other dimensions of the soul and me need to gradually surrender so that they can pass through the inner gate and be merged with the source. After we have entered the absolute from being, we need to enter from the heart and then from consciousness. To fully realize the absolute is to enter the other side with our whole soul, with our whole existence, including the essence of our human me.

Realization of the absolute marks a remarkable step in the evolution of each soul – it is an exalted state. What it means to live on earth and yet have one's roots in the unmanifested cannot even be imagined by the human mind; it is breathtaking. This achievement is very rare not simply because it is difficult to reach, but due to the general immaturity of most seekers and the inadequacy of most of the teachings on this planet. For those who are real, who have enough intelligence to intuit what they are meant to seek, who have enough discrimination to cut through low quality teachings, who are sincere to their soul and devoted to truth, and who are ready to make the necessary sacrifices and do the hard work – the absolute is waiting for them in the depth of the unseen. He is waiting patiently under the earth of manifestation to receive those who are ready to die, to let go. The absolute is not here, but neither is it far. It is in fact much closer than here, and it is closer than now.

Blessings,

Anadi

