

The Most Rapid and Direct Means to Eternal Bliss

Former title: THE IMPOSTOR

INTRODUCTION and HOW TO READ THIS BOOK

1. For thousands of years humans have been stuck in the same pool of inward unsolved problems.
2. Thousands of years ago humans had the problems of suffering, sorrow, anger, fear, violence, conning, cheating, lying, death, etc.
3. Today humans have the problems of suffering, sorrow, anger, fear, violence, conning, cheating, lying, death, etc.
4. All of those problems have a single cause.
5. In this book the cause of the lack of progress and the solution that actually works is revealed.
6. There is a secret, a missing link, a vicious circle, that is keeping humans stuck in the same pool of unsolved problems.
7. That secret, that missing link, that vicious circle is revealed in this book.
8. How to break free of that ancient human trap is also revealed in this book.
9. The solutions taught in the past have failed.
10. Not even one in a million humans have been freed from all suffering and been established in absolutely perfect infinite-eternal-awareness-love-bliss by the solutions that have been taught to humanity in the past.
11. It is possible to be free of all sorrow and suffering and to experience absolutely perfect infinite eternal joy here and now in this lifetime.

12. It is possible for all humans, not just a few humans.
13. There is a rapid means to infinite bliss.
14. That rapid means is taught in this book.
15. The strategies the ego uses to avoid liberation and how to end those strategies are also revealed in this book.
16. Whatever spiritual path you are on, this book will be a great help.
17. The problem of the ego distorting, distracting and keeping the attention directed outward, is a problem shared by all humans, whatever path they are on.
18. The ego's tricks have seldom been looked at in spiritual literature.
19. The ego's tricks are revealed in this book.
20. How to put an end to the ego's tricks is also taught in this book, making this book a unique and immensely valuable contribution.
21. This book will be a great help to all humans, including those who are not on a spiritual path, because the most rapid means to end suffering and sorrow and to live in awareness love bliss, is of benefit to all.

HOW TO READ THIS BOOK

22. When humans are taught to read in school, they are taught to accumulate information and store it in memory in order to be able to pass a test or exam.
23. If this same approach to reading is used when reading an authentic spiritual teaching, the human will miss what is being conveyed.
24. A completely different approach to reading is needed for spiritual reading.

25. The purpose of an authentic spiritual teaching is to awaken an experience.
26. The purpose of an authentic spiritual teaching is to awaken insight.
27. To awaken insight, read very slowly.
28. Stay with one sentence for a very long time before proceeding to the next sentence.
29. Do not think about what is being read.
30. Thinking is the tool of the ego.
31. Thinking will lead away from insight.
32. Do not let the ego's arguments prevent you from seeing what is being taught.
33. Do not allow the ego to distort what is being taught.
34. Do not allow the ego to add to what is being taught, for that too is a method the ego uses to distort.
35. This book is a step-by-step instruction manual.
36. This book is not for the purpose of intellectual entertainment.
37. For human consciousness to be transformed, something new must be introduced.
38. This book introduces something new into human consciousness.
39. Infinite Love-Bliss is available in this lifetime.
40. Read each chapter very slowly three times before proceeding to the next chapter.

Read this introduction slowly three times before reading Chapter One.

Chapter 1 - THE IMPOSTOR

1. These are the definitions of the words "thought", "ego" and "Self" that will be used in this book:
2. THOUGHT: thoughts are the words of your language in your mind.
3. If your native language is English and you write in English and speak English, those same English words in your mind are thoughts.
4. Some people may speak, write and think in more than one language.
5. EGO: ego is the thought I.
6. The ego is the I-thought.
7. "I am happy", "I am sad", "I did this", "I did that". There are so many sentences that are thought of with the word I in them. That thought "I" in each of those sentences is the ego.
8. The ego is the idea of a separate, individual identity.
9. The ego identifies with the body and with thought, and calls the body and thought "I".
10. The ego is thought.
11. The ego is thinking.
12. SELF: the Self is infinite-eternal-awareness-love-bliss. Those are five words pointing towards one awareness. Awareness-love-bliss are not three, they are one.
13. The Self is the background of awareness.
14. Because almost all humans are in the habit of looking outward towards thoughts, the body, the world, people, places, things, etc., it appears as though the

background of awareness (the Self) wakes up in the morning and goes to sleep at night.

15. If one turns the attention towards the background of awareness, eventually it will be discovered that the background of awareness is continuous and unbroken.
16. Because almost all humans are in the habit of looking outward towards thoughts, the body, the world, people, places, things, etc., it appears as though the background of awareness is limited.
17. If the attention is turned towards that awareness that wakes up in the morning, instead of towards people, places, things, thoughts, etc., eventually it will be discovered that that awareness is infinite-eternal-awareness-love-bliss.
18. The background of awareness that wakes up in the morning is there during all the waking hours until one goes to sleep at night.
19. Thoughts come and go, but the background of awareness that is aware of the thoughts is there during all the waking hours and does not come and go.
20. The background of awareness is the true Self.
21. Before you learned the language that you now think in, the background of awareness was there.
22. Then you learned the word "I" in your language.
23. Your body was given a name, and when people saw that body they said "There goes John, (or Mike, or Jane, or Julie, or Kumar or Radha) or whatever name that they gave your body.
24. Thus the idea "I am John, I am this body" arose.
25. You existed as the background of awareness before that I thought arose.
26. The thought calling its "self" "I" is an imposter "self".
27. The background of awareness is the true Self.
28. The fact that you existed before you learned the words

that later became your thoughts helps to reveal the difference between your true Self and the imposter.

29. Because you existed as the background of awareness before you learned the language that produced the thoughts you now think in, you can easily see that the I thought is an imposter.
30. All thoughts are opposed to your real nature.
31. You know that thoughts are not part of your true nature because you had to learn them.
32. That is why you cannot speak, write and think fluently in languages, because you have not learned, or brought in those languages from the outside.
33. You can observe that same process in an infant.
34. You can see that an infant is aware before it learns any language.
35. You can observe the child growing older and learning a language.
36. You can observe when the child learns the word I and when the child begins to say the word "I".
37. Being able to see how the imposter arose in you and how the imposter arises in every human infant and child are very important tools.
38. The reason they are very important tools is because you do not have to rely totally upon those who have ended the imposter and who have awakened from the human dream to tell you that the ego is something acquired and not natural and is an imposter.
39. You can observe this for yourself.
40. Thought is something foreign, alien to the true Self.
41. Thought pretends to be the Self.
42. Thought is not the Self.
43. Thought is an imposter.

44. Thought believes that it is a real entity and that it is a real self.
45. Thought is not a real entity and thought is not a self.
46. Living from thought instead of living from Awareness is the cause of all human suffering.
47. The imposter is the cause of all human problems, sorrow and suffering.
48. The background of awareness is the true Self.
49. The awareness that wakes up in the morning is the true Self.
50. The awareness that is looking through your eyes now is the true Self.
51. As an example for clarification, you could view thinking and memory as something like a computer program.
52. Within that computer program is a virus.
53. The virus is called the "I thought".
54. The virus controls the program. The I thought controls all thinking.
55. The virus pretends to be your self. The I thought pretends to be your self.
56. The virus creates tremendous sorrow and suffering. The I thought creates tremendous sorrow and suffering.
57. None of the sorrow or suffering is needed.
58. What is needed is to delete the virus that pretends to be "I". What is needed is to delete the imposter self.
59. When one attempts to delete the virus, the virus sends out many thoughts stating that deleting the virus is not a good idea.
60. The virus has many strategies to preserve the illusion that it is real and to continue the delusion that it is the real self.

61. In humans the program that came from the outside and took control of their awareness is called thought, language, thinking.
62. In humans the virus is called the ego or the I thought.
63. The I thought (ego) is an imposter pretending to be the Self.
64. The ego is the cause of all human sorrow and suffering.
65. The ego is the cause of all disease, death, war, fear, anger and violence.
66. Human beings have made almost no inward progress for thousands of years toward ending suffering, sorrow, war, fear, anger, violence and lying.
67. Thousands of years ago humans had suffering, sorrow, war, fear, anger, violence and lying.
68. Today humans have suffering, sorrow, war, fear, anger, violence and lying.
69. What has kept humans in the same pool of inward unsolved problems?
70. The ego (the imposter) has kept humans in the same pool of inward unsolved problems.
71. Inward problems cannot be solved by looking outward.
72. Inward problems can only be solved by looking inward.
73. The ego knows that if the attention is turned inward, the ego will be found to be a myth, an imposter, an illusion.
74. Therefore, due to the ego's fear of ending, the ego keeps the attention directed outward.
75. Even when there is an attempt to turn the attention inward, usually due to not understanding the meaning of looking inward, people are still looking outward.
76. Humans are slaves to an imposter "self".
77. Exposing the strategies of that imposter "self", how to

put an end to those strategies, how to bring the imposter "self" to an end, thus ending all suffering and sorrow and remaining in the true Self whose nature is infinite-eternal-awareness-love-bliss are the primary purposes of this book.

78. Ending the ego does not end the body.
79. After the ego ends, the body will live out the natural course of its life.
80. One should never attempt to harm the body.
81. The ego is the I-thought.
82. Ending the ego is ending the I thought.
83. Ending the bodily life will not end the ego.
84. The ego will just create the dream of a new body when the old body ends.
85. Thus ending the body does not help to solve the problems.
86. Humans almost always have their attention directed outward towards thoughts, people, places, things, etc.
87. The background of awareness is the true Self, and it is almost always ignored.
88. Your true Self deserves to be paid attention to.
89. When a human turns their attention away from thoughts, the body, the world, people, places, things, experiences, etc. and towards their awareness, eventually they will directly experience their true Self.
90. The imposter (thought) pretending to be your self and calling its pretend self "I" should not be tolerated even for one moment.
91. Especially an imposter that has created so much suffering and sorrow should not be tolerated even for one moment.
92. The imposter (thought) is like a parasite.

93. Because the ego believes it is a real entity, the ego is afraid of ending.
94. The ego controls all thinking.
95. Because the ego is afraid of ending and controls all thinking, the ego directs thought in ways that will preserve its imaginary self so that its imaginary self is not brought to an end.
96. The purpose of the teachings in this book is to bring the imposter to an end so that what remains is only the true Self whose nature is:
infinite-eternal-awareness-bliss-love.
97. When the imposter ends, all suffering and sorrow also end.
98. Thinking that thinking or thought is your self is a delusion, a dream-like illusion.
99. Thinking that you are a body living in a world is a delusion, a dream-like illusion.
100. Thought has created those delusions.
101. All sorrow, suffering and delusions have one single root.
102. The single root is thought.
103. The root of thought is the I thought.
104. The root of thought is the thought I.
105. Thought is not part of your true nature. Thought is something you learned.
106. Do not let something you acquired pretend to be your self.
107. Chapter One contains a description of the secret that has enslaved humanity for as long as there have been humans.

Read Chapter One very slowly three times before reading Chapter Two.

Chapter 2 - THE IMPOSTOR'S TRICKS

1. The ego controls all thinking.
2. The ego can create an argument against anything.
3. Therefore, reserve all arguments against what is being presented here until you have read the book at least three times.
4. Otherwise, the ego will generate arguments against any anti-ego presentation, thus blocking what is being presented.
5. See the vicious circle:
6. The ego in its attempts to block the ego from being exposed for the imposter that it is, and to block the realization that the ego is the cause of all human sorrow and suffering, creates arguments against what is being revealed in this book.
7. Because the ego sets the standards for the debate, the ego always wins the debate.
8. The way to break that vicious circle is to delay all arguments against what is being presented here until you have read the book very slowly at least three times.
9. When the ego forms an argument against what is being presented in this book, see the argument as an ego preservation strategy and ignore it, delaying all argument until the presentation is complete.
10. Having the motivation to understand, instead of to argue, will help to produce an insight into what is being presented here.
11. Put the arguments on hold until you have read the book at least three times.

12. By that time you may be so skilled at recognizing the ego's preservation strategies, you may decide to delay the arguments forever.
13. At least give what is being presented here a fair chance by being aware of the arguments that the ego creates and disregarding those arguments until an insight into what is being presented here is awakened.
14. Plenty of time to argue later, after you have read the entire book.
15. The ego has been deceiving humans for as long as there have been humans.
16. Be aware of when the ego is trying to deceive you.
17. The ego controls all thinking, therefore, various combinations of thoughts, ideas, beliefs, and opinions are the ego's primary tools to preserve the ego's imaginary "self" and to prevent you from discovering your true Self.
18. Most humans live their entire lives without ever having observed the background of awareness.
19. Therefore, whatever opinions most people have about what the background of awareness is, what are its qualities, what is the true Self, etc., have no basis.
20. If you observe the background of awareness for many hours everyday for a number of years, then you will eventually know that your awareness is:
infinite-eternal-awareness-love-bliss.
21. Because most humans spend their entire lifetime looking outward at thoughts, the body, the world, people, places, things, etc., most humans have never even once observed their own awareness, not even for one second, in their entire lifetime.
22. What is important are not concepts, beliefs or conclusions. What is important is Direct Experience.
23. Be aware of your thoughts, ideas, beliefs and opinions and see how they are serving the ego.

24. See Chapter One for a clarification of the difference between the ego and the true Self.
25. What is being presented here in this book is a practical guide to Direct Experience, not some theory for intellectual entertainment.
26. Because the ego is afraid of ending, the ego directs and creates thoughts, ideas, concepts, beliefs and opinions that will help the ego to continue its illusion of being real and to prevent it from being brought to an end.
27. Those concepts are ego preservation strategies. Those concepts are the ego's tricks.
28. Because thoughts can be combined in trillions of combinations, the ego can create trillions of preservation strategies.
29. The ego has the ability to hide what it is doing from itself.
30. The ego can be creating preservation strategies throughout the day and you may not be aware that the ego has been creating preservation strategies throughout the entire day.
31. If you are not aware of how the ego preserves its imaginary self, then the ego succeeds in preserving its imaginary self.
32. One of the purposes of this book is to look in detail at how the ego preserves its imaginary self.
33. If one million people study a spiritual teaching and only one of those people ends the ego illusion, why did the other nine hundred ninety-nine thousand, nine hundred and ninety-nine miss the opportunity?
34. The reason the other nine hundred ninety-nine thousand nine hundred and ninety-nine missed the opportunity is because of the ego's fear of ending.
35. Due to the ego's fear of ending, the ego creates strategies to preserve its imaginary self.

36. Distorting the teachings is one of the many strategies the ego has to preserve its imaginary self.
37. That applies to the teachings in the book you are now reading and to other spiritual teachings.
38. Right from the beginning, the ego's preservation strategies have to be dealt with, otherwise the ego would block out what is being presented here in this book.
39. Then, instead of being an extraordinary journey, this would be just one more failed attempt.
40. The ego's preservation strategies can be brought to an end and we will look at how to do that in this book.
41. Usually any mention of exposing the ego's preservation strategies makes the ego run the other way.
42. To be willing to look at the ego's preservation strategies is a sign of spiritual maturity.
43. Most people are not willing to look at the ego's preservation strategies.
44. Reading a book that reveals some of the ego's preservation strategies does not make one immune to them.
45. One of the ego's preservation strategies is the thought "This does not apply to me".
46. The ego is very tricky and deceptive in all humans. The ego is a liar in all humans. The ego lies to its imaginary self.
47. Therefore, when something is pointed out in this book and you think "This does not apply to me", take a second look.
48. Maybe it does apply to you and the ego is blocking that fact out, as a preservation strategy.
49. Challenge the thought "This does not apply to me".
50. The thought "This does not apply to me" may be an ego preservation strategy.

51. One of the differences between the one out of a million who awakens and the nine hundred ninety-nine thousand nine hundred ninety-nine who do not, is the ability to stay focused on an essential point until it becomes an insight and a tool that you can use.
52. The fact that the intellect understands what is written here is not enough.
53. The book you are now reading is filled with the insights that lay the foundation to be the one who awakens and not one of the nine hundred ninety nine thousand nine hundred ninety-nine who miss.
54. Dwell on what is written in every sentence in every chapter until an insight is awakened that becomes a tool you can use.
55. To awaken insight, don't read what is written like you were reading a newspaper or a book of trivia, and don't read for the purpose of gathering information.
56. To awaken insight, read as though you were reading instructions about how to fly that are vital so that you do not crash.
57. Slowly reflect on each line.
58. That is why the sentences are often separated with a space between them, to encourage you to slowly reflect on them and not to be in a hurry to get to the next sentence.
59. Continue to read and re-read long after the intellect has understood the meaning of the words.
60. Reading very, very slowly is insight reading.
61. Read very, very slowly.
62. The ego is like an inchworm that lets go of one thought only when it has grabbed hold of the next thought.
63. Therefore, when re-reading every chapter over and over, don't be in a hurry to proceed to the next sentence.
64. It is important to understand the difference between

insight and intellectual understanding.

65. Never confuse intellectual understanding with insight.
66. Intellectual understanding, which is to understand the words, is good as a first step.
67. However, after one has understood the words, if one then goes on to another concept before the insight has been awakened, the words will become obstacles and hindrances to ending the ego instead of tools that end the ego.
68. Intellectual "understanding", an intellectual appetite and an intellectual approach to "spirituality" are what characterize the nine hundred ninety-nine thousand nine hundred ninety-nine who miss.
69. Insight is what characterizes the one in a million who brings the ego to its final end.
70. Most people study "spiritual" teachings because they enjoy the concepts.
71. The ego is fundamentally dishonest in humans and has the ability to hide what it is doing from its imaginary "self".
72. Therefore, most people may not allow themselves to see that they are studying "spiritual" teachings because they enjoy the concepts.
73. The desire to go quickly to the next concept and to gather more and more information and to read more and more spiritual books and to think about what has been read and to discuss what has been read and thought about are symptoms of the intellectual appetite and are symptoms of intellectual "spirituality".
74. Approaching the study of spiritual teachings intellectually, as just described (73) is an approach that the nine hundred ninety-nine thousand nine hundred ninety-nine who miss use.
75. There are no opinions, philosophies or beliefs being presented in this book.

76. The report of Direct Experience and a practical guide to Direct Experience is what is being presented in this book.
77. What is being pointed towards in this book are not ideas.
78. What is being pointed towards in this book is the awareness that is prior to thought and how to directly experience that awareness.
79. The ego likes to scatter attention.
80. Scattering attention is one of the ego's preservation strategies.
81. Thinking is scattering the attention.
82. To bring the attention to a single point and to dwell on that single point for a very long time is the way to awaken insight.
83. Insight is not thinking and insight is not belief.
84. Insight is: **a permanent new perspective.**
85. To find one powerful quote, not a quote that the ego that wishes to preserve itself selects, and to stay with that quote until insight awakens is the kind of approach the one in a million who brings the ego to its final end uses.
86. One might stay with a single quote for one day or one week or much longer than one week. Those who use this approach are rare.
87. Keeping the attention directed outward is one of the ego's fundamental tricks.
88. Creating unnecessary activities is one way the ego keeps attention directed outward and is another of the ego's tricks.
89. Dropping all unnecessary activities, to create the maximum amount of time for spiritual practice, is an essential key to bringing the ego to its final end.
90. Pretending a journey through thought is an authentic

spiritual journey is also one of the ego's tricks.

91. The ego has as many tricks to draw upon as there are concepts, ideas, beliefs and opinions.
92. Choosing belief instead of Direct Experience is one of the ego's tricks.
93. Wasting time is one of the ego's tricks.
94. Spending time in entertainment that could have been spent in spiritual practice is one of the ego's tricks.
95. Almost all thoughts are just the ego's tricks.
96. Reflect on one sentence for a very long time before reading the next sentence.
97. Reflecting means looking.
98. Reflecting does not mean thinking and reflecting does not mean arguing.
99. Stay with each sentence until you have an insight into it.
100. The previous sentence (99) describes a key approach that the one in a million who succeeds in living in infinite-eternal-awareness-love-bliss uses.
101. There are a few key principles to be understood and a little reading may be required for that.
102. However, to go on and on reading spiritual books is an ego preservation strategy, another of the ego's tricks.
103. Most reading, discussing and thinking about spiritual teachings is an ego trick.
104. The ego keeps thoughts about spiritual concepts going to avoid the practice that leads to the ego's final end.
105. The ego keeps people lost in an endless maze of concepts.
106. Spiritual concepts do not lead to freedom.
107. Only practice leads to freedom.

108. However, it must be the most rapid and direct practice and not a practice created by or distorted by the ego.

Read Chapter Two very slowly three times before reading Chapter Three.

Chapter 3 - THE IMPOSTOR'S TOOLS: THOUGHT, THINKING, AND BELIEFS

1. Thought is the primary tool the ego uses to preserve its imaginary self.
2. Therefore, it is important to see how the ego uses thought to create ego preservation strategies.
3. First one must understand the nature of thinking, thought, concepts and beliefs and the myths the ego has created about thinking, thought, concepts and beliefs.
4. Thought is not a means to discover the absolute Truth.
5. The ego has convinced almost all humans and almost all spiritual aspirants that thought is a means to know the absolute Truth.
6. There are those people who think they already know that thought is not a means to know the absolute Truth.
7. Almost all of those people are still trying to use thought as a means to know the absolute Truth.
8. That means that they do not really know that thought is not a means to know the absolute Truth.
9. They have confused knowing-insight-awareness with conceptual "knowing".
10. People tend to believe their own thinking.
11. Thinking is controlled by the ego and the ego uses thought to preserve its imaginary self.
12. Therefore, to believe one's own thinking is an error that results in failure to end the ego.

13. #11 and #12 above are very powerful keys.
14. For those few individuals who are seriously intent on liberation, it is essential to stop using thought as a means to know the absolute Truth.
15. It is also essential to stop believing your own thoughts.
16. Understanding the nature of beliefs can help one to see that thought is not a means to know the absolute Truth.
17. Seeing that thought is not a means to know the absolute Truth is the way to stop using thought as a means to know the absolute Truth.
18. There is a method you can try that reveals that thought is not a means to know the absolute Truth.
19. We can call it the "How Do You Know Method".
20. Here are the instructions for the How Do You Know Method:
21. Look at any belief you have.
22. Ask of that belief "How do I know absolutely for sure that is true?".
23. The mind will give an answer.
24. To the answer the mind gives ask "How do I know absolutely for sure that is true?".
25. Every time the mind gives an answer, question the answer, by repeating the question "How do I know absolutely for sure that is true?".
26. You must be willing to question every answer the mind gives for the process to work.
27. If you are willing to question every answer the mind gives to the question "How do I know absolutely for sure that is true?", the inquiry will always end in "I don't know absolutely for sure that is true".
28. The How Do You Know Method is an excellent way to see the difference between believing and knowing.

29. The How Do You Know Method is also an excellent way to see that thought is not a means to know the absolute Truth.
30. After questioning a few hundred beliefs, it should be quite clear that thought is not a means to know the absolute Truth.
31. Thought is like a great pretense or house of cards.
32. One idea is supported by another idea.
33. The How Do You Know Method is a way to see that when you trace each idea back, you find that there is actually no real foundation at all.
34. There is another way to see that thought is not a way to know the absolute Truth, understand the nature of belief and concepts, see how belief is formed and how the ego creates ideas that will serve to preserve its imaginary self.
35. We can call this the "Arguing Both Sides Method".
36. The Arguing Both Sides Method is to look at some belief you have, maybe one of the current issues of the day.
37. Write an argument for the side of the belief you are on.
38. In other words, take a belief you have and write up all the proofs, arguments, evidence and reasons you have for that belief.
39. Next, pretend that you have the opposite belief and write up all the proofs, arguments, evidence and reasons you have for that opposite belief.
40. The purpose of the Arguing Both Sides Method is to demonstrate that thought can create reasons, evidence and support for any belief.
41. Seeing that thought can create evidence and reasons to support any belief is a very powerful key.
42. The Arguing Both Sides Method is another way of showing that thought is really baseless.

43. The Arguing Both Sides Method also demonstrates that thought forms conclusions based on motive.
44. Evidence is not the primary factor that determines what conclusions and beliefs will be formed.
45. Motivation is the primary factor in the forming of beliefs.
46. Evidence will be gathered to support the motive.
47. Whatever the ego wants to believe, the ego will gather all the so-called evidence and reasons to support what the ego wants to believe.
48. The ego's primary motive is to preserve its imaginary self.
49. Therefore, the ego directs thought to create concepts that will help to preserve the ego's imaginary self.
50. In almost all humans, including almost all spiritual aspirants and students, the desire of the ego to preserve its imaginary self is very strong.
51. In almost all humans and almost all spiritual aspirants and students, the ego is directing thought to create concepts that will preserve the ego's imaginary self.
52. One way the ego does this is to select spiritual paths that are not direct.
53. Even if one manages to find the Direct Path, the ego will distort the Direct Path by interpreting what is written or said in a way that supports the ego or by focusing on that which is not essential.
54. One of the tricks that the ego uses most commonly with spiritual aspirants is to confuse intellectual "spirituality" with authentic spirituality.
55. Most people only have an intellectual interest in spiritual concepts and do not wish to end the ego.
56. Most people are just enjoying learning about the concepts.
57. There are some people who realize that their interest is

only intellectual.

58. There are other people who believe that they have an interest in ending the ego, who do not really have an interest in ending the ego.
59. Almost all of the people who are on a spiritual path that claims to have as its aim the ending of the ego illusion, have very little desire to actually end the ego.
60. The way to end all of the ego's preservation strategies is to increase the desire for liberation.
61. There are a few very condensed Direct Path teachings that can be a great help on the Direct Path.
62. You will find those Direct Path teachings in the book you are now reading.
63. However, to go on and on reading books and discussing spiritual teachings is an ego preservation strategy to keep you in the realm of thought instead of practice.
64. All of the time you spend reading and discussing could be better spent in practice.
65. Practice leads to liberation.
66. Endless reading and discussing leads to illusion.
67. The ego creates arguments against the Direct Path as a preservation strategy.
68. The ego calls indirect paths direct paths as an ego preservation strategy.
69. Instead of spending all one's spare time in spiritual practice, the ego finds endless ways to spend one's spare time such as television, entertainment, reading, discussing, thinking, etc. and that is one of the ego's primary preservation strategies.
70. If you were to drop all of your unnecessary activities, you would have much more time for spiritual practice.
71. One ego preservation strategy (imposter trick) is creating arguments against what is written here

instead of open mindedly considering the possibility that what is being revealed in this book is pointing towards the truth that the ego usually never allows people to see.

72. Another ego preservation strategy (trick the imposter uses) is deciding in advance that one of the methods will not work, without ever giving the method a sincere try.
73. See how the ego is directing every thought you think to create a way to preserve its imaginary self.
74. In other words, ask of every thought, idea, concept, belief, etc. "Does this thought, idea, concept or belief help the ego illusion to continue?".
75. When you form a belief, you are no closer to discovering the absolute Truth than before you formed the belief.
76. When you form a belief, you have created an obstacle to discovering the absolute Truth.
77. If you were honest, your view would be "I don't know".
78. If you really wanted Truth you would insist on Direct Experience.
79. If you really wanted Truth, you would never accept a belief. A belief is only a group of symbols. All words are symbols.
80. The extremely intense desire for liberation is the key to ending the ego's tricks and the book you are now reading contains step-by-step instructions in how to awaken the extremely intense desire for liberation.
81. This book is also for the purpose of exposing the strategies the ego uses to preserve its imaginary self.
82. Reading this book is a good first step.
83. Repeated reading, over and over, reflecting on each sentence is very important.
84. The motivation while reading is very important also.

85. The correct motivations are (86 - 89):
86. Extremely intense Self-honesty.
87. An extremely intense desire to know the Truth.
88. A willingness to let go of all the ideas you have accumulated in the past.
89. An extremely intense longing to be free of sorrow and to live in joy.
90. If the extremely intense desire for liberation is awakened in you, the Clarity, Honesty, Insight, Integrity and Earnestness that the extremely intense desire for liberation brings, will not allow the desire for liberation to become weak again.
91. If the desire for liberation becomes weak, it means that the extremely intense desire for liberation has not yet been awakened in you.
92. When the extremely intense desire for Freedom is awakened, Clarity, Sincerity, Earnestness, Insight and Discernment are also awakened and then you can see what is essential and what is not essential.
93. The end of the ego is the end of all suffering and all sorrow for all eternity.
94. The end of the ego is infinite-eternal-awareness-love-bliss.
95. Realize that ending the ego is the only truly worthwhile event that can happen in a human life.
96. Take a look at your actions moment by moment to see if they conform to the realization that ending the ego is the only truly valuable thing that can happen in a human life.
97. The ego projects thoughts and fantasies and the ego interprets.
98. One way to stop this distortion is to ask "Is this thought I am having about what I am reading, really in the words I am reading, or have I added a thought that is not there in the words I am reading?".

99. Another way to stop the distortion is to ask "Have I added a concept or interpretation to what I am reading?".
100. Most people project much thinking unto the teachings that they read.
101. Their thinking has very little to do with the teachings they have read.
102. Most people are in a state of chaotic confusion.
103. Most people do not realize they are in a state of chaotic confusion.
104. Thinking about and interpreting what is written is an expression of that chaotic confusion.
105. Actually practicing #98 and #99 above can help greatly to end that distortion.
106. Awakening the extremely intense desire for liberation will stop the ego from creating preservation strategies.
107. Chapter Four is about the importance of awakening the extremely intense desire for liberation.

Reach Chapter Three very slowly three times before reading Chapter Four.

Chapter 4 - THE DESIRE FOR LIBERATION

1. Awakening the extremely intense desire for Liberation is the most important first step that can be taken towards being liberated here and now in this lifetime.
2. The extremely intense desire for liberation is (3 - 7):
3. The extremely intense desire for the realization of the absolute Truth.
4. The extremely intense longing for the ending of sorrow and the experience of Eternal-Love-Joy.
5. The extremely intense desire to experience who or what you really are at your core and to live eternally as your true Self.
6. The extremely intense desire for freedom from all illusion and delusion and freedom from the ego that is the source of all illusion and delusion.
7. The extremely intense desire to awaken from the human nightmare.
8. The extremely intense desire for liberation is the foundation of all true spirituality.
9. Of all of the factors that determine whether you will or will not be free, the intensity or lack of intensity of your desire for liberation is the most essential factor.
10. Therefore, whatever you can do to most effectively increase your desire for liberation should be done.
11. Spiritual teachings are not all equal.
12. Some teachings are essential powerful keys.
13. The knowledge that increasing your desire for liberation is the most effective first step you can take,

is an essential powerful key.

14. All obstacles that appear in your journey to freedom are caused by too little desire for freedom.
15. Even a little increase in your desire for freedom is helpful.
16. As your desire for freedom grows in intensity the ego creates fewer obstacles.
17. When your desire for freedom becomes very intense, your desire for freedom demands that you take no detours.
18. When your desire for freedom becomes very intense, for the first time you can see what is essential for freedom and what is not essential.
19. When the desire for freedom is weak, the ego will not allow you to see the ego's preservation strategies.
20. When the desire for freedom is stronger, you can begin to see the ego's preservation strategies.
21. When the desire for freedom becomes even stronger, the desire for freedom itself will bring you everything you need to succeed in your quest for liberation including the answer to all your questions, finding the Direct Path teachings, the solution to all obstacles, etc.
22. You will also be able to see how, before the awakening of the extremely intense desire for liberation, the ego was selecting spiritual teachings that would help to preserve it.
23. When the desire for freedom becomes even more intense, you can see all of the ego's preservation strategies.
24. When the extremely intense desire for liberation is awakened, you will marvel at how it was possible that you did not see the ego's preservation strategies before.
25. When the extremely intense desire for liberation is awakened, you will be able to see how the ego

distorted even the Direct Path teachings.

26. When the extremely intense desire for liberation is awakened, you will be able to see that every spiritual teaching from the past has been distorted by the ego and that some of the spiritual teachings from the past were created by the ego for the purpose of preserving the ego.
27. When the extremely intense desire for liberation is awakened, you will be able to see that almost all of the spiritual and religious teachings of the past are distractions and detours that serve the ego.
28. When the extremely intense desire for liberation is awakened, you will marvel at how the ego did not let you see before.
29. When the extremely intense desire for liberation is awakened, you will see the endless maze of concepts the ego has created to trap your attention.
30. When the desire for freedom becomes even more intense, the ego will no longer create preservation strategies.
31. The extremely intense desire for the Direct Experience of the absolute Truth will guide you to your inner Teacher.
32. The extremely intense desire for Truth will guide you to the practice that gives the Direct Experience of eternal life.
33. The intensity of the desire for the realization of the Truth is the key.
34. Increasing your desire for the absolute Truth is the most important step.
35. Increasing the desire for freedom must be the first step.
36. Without an increase in your desire for freedom, all of your attempts at awakening will fail to produce eternal experience.

37. Without an increase in your desire for freedom, the ego will distort all your spiritual studies, including what you read in the book you are now reading.
38. Without an increase in your desire for freedom, the ego will never allow you to see the Truth.
39. Another great key is self-honesty.
40. Self-honesty will help in all aspects of the quest for liberation.
41. Self-honesty will help you to increase your desire for liberation.
42. Self-honesty means to be as honest as you can be.
43. Self-honesty means to be 100% honest with your self, all of the time.
44. Catch your ego using preservation strategies.
45. See your ego creating arguments that lead you away from the Direct Path.
46. What if your desire for liberation were to double from its present level?
47. If your desire for liberation were to double from its present level, that would be a huge help.
48. If your desire for liberation were to double from its present level, immediately you would begin to see what you have never been able to see before.
49. What if your desire for liberation were a million times greater and more intense than it is now?
50. Really, even if your desire for liberation doubles or triples, great changes will occur in what the ego allows you to see.
51. When your desire for liberation increases greatly, every moment of your life will be dedicated to your liberation.
52. That great intense desire for liberation itself will demand that you do not waste even one moment of time, and it will demand that you stop the ego lies, and

that you drop that which is not essential.

53. The wonderful thing is, it is that same extreme desire for liberation that brings you the knowledge of what is essential and what is not essential and allows you to see for the first time in your life.
54. Before the extremely intense desire for freedom arises, you think you can see, but you are really blind.
55. After the extremely intense desire for freedom arises, all is made clear and you have no doubts!
56. After the extremely intense desire for freedom arises, for the first time you can see!
57. If the extremely intense desire for liberation does not arise in you (58 - 62):
58. None of the words in this book will be of any benefit to you.
59. The ego will interpret what is written here in the book you are now reading.
60. The ego will create arguments against what is written here.
61. Instead of seeing what you read literally, without any interpretation, the ego will begin to interpret.
62. The ego will change the teachings into something that preserves the ego instead of something that brings the ego to its final end.
63. Therefore, the key to everything is to awaken the extremely intense desire for liberation and to make that desire for freedom grow everyday.
64. One of the most powerful tools or keys you can have is to change the way you read.
65. Read extremely slowly, reflecting on a single phrase or a single sentence.
66. Make sure you see the meaning of the sentence before proceeding to the next sentence.

67. In other words: when reading pause, stop and look.
68. Read the same quote three times before proceeding to the next quote.
69. If the desire for freedom is not great enough in you, the ego will always find a way to occupy your time with something other than spiritual practice.
70. Thus the key to bringing the ego to an end is the intensity of the desire for freedom.
71. Eagerness for liberation must be equal to the eagerness someone who is being held underwater has for trying to rise to the surface.
72. Reflect on #71 above.
73. Eagerness is another word for the desire for freedom.
74. How great, how intense is the desire of someone being held underwater trying to rise to the surface.
75. He would like to rise to the surface, but he is being held underwater.
76. See how intense his desire is to rise to the surface.
77. Every second his desire to rise to the surface is becoming more and more intense.
78. After one minute, how the intensity of his desire has increased.
79. After two minutes underwater, the desire for oxygen and therefore his desire to rise to the surface, is ten times greater.
80. After three minutes underwater, his desire to rise to the surface is one hundred times greater.
81. After four minutes underwater, his desire to rise to the surface is one thousand times greater.
82. How great, how intense is his desire?
83. That is how intense your desire for liberation must become.

84. If the extremely intense desire for freedom is not there, you can always find a way to avoid spiritual practice.
85. There is almost no limit to the ego's capacity to distort.
86. If there was a book written by an awakened sage that was one thousand pages long and on every page the only words that were written were the following exact same words repeated on every page (87 - 93):
87. The only effective means to end the ego illusion is to (88 - 93):
88. Turn your attention away from thought, the body, the world, people, places, things, experiences, etc. and towards awareness watching awareness.
89. If through other means you attempt to bring the ego to an end, the ego will appear to have ended, but will re-appear again later.
90. There are therefore, no other effective means to end the ego, to end all suffering and all sorrow and to live eternally as infinite-awareness-love-bliss.
91. Start by setting aside at least two hours per day with no other activities for your practice of awareness watching awareness.
92. If you can create more than two hours for practice by dropping unnecessary activities, do so.
93. Set aside as many hours per day as you can spare to practice awareness watching awareness, with no other activities happening during your practice time.
94. If the above brief passages (87 - 93) were written on every page, almost no aspirant would ever follow the advice given.
95. Why? Because their desire for liberation from the ego is not great enough.
96. The desire to preserve the ego is much greater than the desire to end the ego, and this is true for almost all humans and this is true for almost all spiritual

aspirants.

97. Thus the ego has trillions of tricks to preserve its imaginary self.
98. To the above quoted passages (87 - 93), the aspirant would say (99 - 103):
99. "He does not really mean the only effective means".
100. "He does not really mean we need to set aside time with no other activities".
101. "He does not really mean we need to practice".
102. "The book is actually written in code".
103. "There are deeper meanings that are more important".
104. If this (99 - 103) seems insane to you, you are correct, it is insane.
105. The word "insane" describes well almost all humans.
106. They may not use those exact words (99 - 103) to distort and complicate.
107. They will find their own words and thoughts to distort and complicate.
108. The only cure for all this is the awakening of the extremely intense desire for freedom.
109. What if your present desire for freedom were to become a million times more intense than it is now? (110 - 114):
110. Then there would not be time for all these games, detours and distractions.
111. Then you would stop listening to teachers who are supposedly liberated but who are not liberated.
112. Then you would not pretend thinking about spirituality is Spirituality.
113. Then you would not pretend an intellectual journey is a spiritual journey.

114. Then the only means you would accept would be the most direct means.
115. Then you would be just like the man who is being kept underwater trying to rise up for air (116 - 127):
116. He does not have time for discussion.
117. He does not have time for games.
118. He does not have time for false teachers.
119. He does not have time for methods that are not the most rapid and direct means.
120. He does not have time for endless reading.
121. He does not have time for television.
122. He does not have time for projecting an imagined meaning unto the teachings.
123. He does not have time for entertainment.
124. He does not have time for pretending to want to be free.
125. He does not have time for any dishonesty with himself.
126. He does not have time for pretending he has risen to the surface.
127. He does not have time for any debate or argument.
128. What he has time for is only to focus all of his attention on rising to the surface.
129. That is why the entire key lies in the intensity of the desire for freedom.
130. The only problem an aspirant ever has is too weak a desire for liberation.
131. An extremely intense desire for liberation will solve all the other problems.

Read Chapter Four very slowly three times before reading Chapter Five.

Chapter 5 - HOW TO AWAKEN THE EXTREMELY INTENSE DESIRE FOR LIBERATION

1. The primary means to awaken the extremely intense desire for liberation is to carefully examine two choices everyday until the extremely intense desire for liberation awakens.
2. Choice A is to choose to end the ego by dropping all unnecessary activities, to create the maximum amount of time everyday to practice the most direct and rapid means to eternal bliss.
3. The most direct and rapid means to eternal bliss, here and now in this lifetime, is the Awareness Watching Awareness Method described in Chapter Seven.
4. Choice A is Infinite-Eternal-Awareness-Love-Bliss with no sorrow and no suffering.
5. Choice A is Eternal Life.
6. Choice A is to live as your true Self for all eternity.
7. Choice A is absolutely perfect joy.
8. The above (2 - 7) is a summary of Choice A.
9. Some people may find it helpful to read more descriptions of Choice A written by the Awakened Ones who have taught in the past and such quotes or a list of books will be provided in future volumes of this book or on The Freedom Religion, inc. web site:
<http://www.thefreedomreligion.com> (some of this material can be seen on pages that are linked on the Awareness Watching Awareness index page).
10. Choice B is being identified with a body subject to suffering, sorrow, disease, death, violence, fear, anger,

etc.

11. Choice B is to allow an imposter called the ego to pretend to be yourself and to control you.
12. Choice B is to allow an imposter called the ego, that has created all the wars, diseases, death, sorrow, suffering and evil that every human has ever experienced, to continue.
13. Choice B is to have a temporary and therefore futile life that leads only to death.
14. In order to better examine Choice B, you can make a list of all the forms that human sorrow and suffering take.
15. You can write on that list thousands of wars, thousands of diseases, thousands of forms of violence and every other form human sorrow and suffering takes that you can think of. Usually humans look only at a small part of the ocean of human sorrow and suffering. The purpose of the list is to look at the entire ocean of human sorrow and suffering all at once. The purpose of the list is to look at the entire negative side of human life all at one time. (In the future there will be a sample list on The Freedom Religion website.)
16. You need only read the suffering list once.
17. After that, the summary found in Chapter Five should be enough.
18. Read Chapter Five everyday, comparing the summary of Choice A and the summary of Choice B, until the extremely intense desire for liberation awakens in you.
19. Read Chapter Five everyday comparing the summary of Choice A and the summary of Choice B until you have made Choice A.
20. How will you know that the extremely intense desire for liberation has been awakened?
21. When you drop all unnecessary activities everyday, and use all of that free time created to actually practice everyday the most rapid and direct means to eternal

bliss, you will know that the extremely intense desire for liberation has been awakened.

22. How will you know that you have made Choice A?
23. When you drop all unnecessary activities everyday, and use all of the free time thus created to actually practice everyday the most rapid and direct means to eternal bliss, you will know you have made Choice A.
24. The Awakening of the extremely intense desire for liberation, which can also be called "really making Choice A" is (25 - 55):
25. It is like a sign stating "NO MORE" that is a million miles high.
26. NO MORE to all of the human evils of the past.
27. NO MORE to all of the horrors the ego has created.
28. It is like a silent shout saying NO MORE so loud, that if it were given a voice it would shatter the eardrums of every human on earth.
29. It is a demand for Truth.
30. It is the absolute demand for absolute Truth.
31. It is the absolute demand for the final end of all human opinions.
32. It is the absolute demand for absolute goodness.
33. It is the absolute demand for the final end of the imposter who is called the ego.
34. It is the absolute demand for the Direct Experience of the true Self.
35. It is like an infinitely strong grip that grabs hold of Truth with a grip so strong, no power can weaken that grip.
36. It is like an infinitely strong grip that grabs hold of the true Self with a grip so strong, nothing is powerful enough to weaken that grip.

37. The extremely intense desire for liberation is like an infinitely strong grip that grabs hold of the absolute goodness that has never known falsehood with a grip so strong nothing can weaken that grip.
38. It is like an absolutely immovable "NO" saying no to the trillions of human lies spoken in the past and the billions of human lies being thought of each day.
39. It is an absolute "NO" to the trillions of horrors humans have created in the past and the billions of horrors humans are creating everyday.
40. It is an absolute demand for the end of all sorrow and suffering.
41. It is an absolute demand for perfect infinite-eternal-love-joy.
42. It is an absolute demand that the source of all suffering, violence and evil, which is the imposter called ego, come to a final end.
43. It is an absolute devotion to the true Self that is the background of awareness.
44. That absolute devotion takes the form of turning the attention away from the world, the body, thought, etc. and towards awareness watching awareness.
45. The extremely intense desire for liberation is a demand for Truth that never compromises.
46. It is a demand for the end of thought.
47. It is a demand for the Direct Experience of the absolute Truth.
48. When the extremely intense desire for freedom arises, these demands are directed inwards, not towards others.
49. When the extremely intense desire for freedom arises, one never again bows before any egotistical human.
50. When the extremely intense desire for freedom arises, all obstacles are swept away.

51. It is absolute dedication and devotion to absolute Truth.
52. It is absolute dedication and devotion to knowing the true Self in Direct Experience.
53. After the extremely intense desire for liberation is awakened, every moment of one's life is dedicated to awakening from the human dream.
54. When the extremely intense desire for liberation is awakened, all of the ego's lies and games are seen for what they are and all of the ego's lies and games come to an end.
55. When the extremely intense desire for liberation is awakened, the nightmare the ego has created is no longer tolerated.
56. The ego is the source of all evil.
57. The ego is insane. This is true for all humans.
58. To produce so many trillions of horrors, the ego has to be evil and insane.
59. Something in you longs for an end to the imposter's dream.
60. Something in you longs for infinite Love.
61. Something in you longs for the end of all suffering and sorrow.
62. Something in you longs for eternal-joy-love.
63. It is possible to end the ego's dream and to discover the true Self which is free of all suffering and sorrow and whose nature is infinite-eternal-love-joy.
64. It is possible now in this lifetime, while this body is living.
65. Co-operate with your Heart.
66. Stop listening to your ego.
67. If you turn your attention away from thought and

towards awareness watching awareness and sustain that look for many hours everyday, eventually the ego dream will end and the true Self will be known.

68. Then all suffering and sorrow ends and what remains is the eternal perfection of awareness-love-bliss.
69. Make Choice A.
70. Make your choice absolute and absolutely immovable.
71. Make your choice absolutely solid and final.
72. Your true Self, the background of awareness that is looking through your eyes now, deserves your attention.
73. For your entire life, you have been ignoring your true Self.
74. Your true Self, the background of awareness, deserves your love & attention.
75. Demand sanity.
76. The human dream is insane.
77. Demand sanity by waking up from the human dream into the reality of your own awareness.
78. Make Choice A by dropping all unnecessary activities to create more time for spiritual practice.
79. Make Choice A by dropping all distractions, detours and entertainment to create more time everyday for spiritual practice.
80. Make Choice A by making sure your spiritual practice is the most rapid and direct means to eternal bliss.
81. The suffering and sorrow that life brings is also a means to awaken the extremely intense desire for liberation.
82. Reading Chapter Five everyday is a much easier and more rapid means to awaken the extremely intense desire for liberation.

Read Chapter Five very slowly at least three times before reading Chapter Six.

Chapter 6 THE AWARENESS WATCHING AWARENESS - DISCOVERY

1. By the year 2001 the author had been studying the teachings of almost all the various religions and spiritual paths for 27 years, from the bodily age of 15 to 42.
2. He had read more than two thousand spiritual books.
3. He had spent time with many spiritual teachers in America and India.
4. It was clear that the essence of most of the spiritual teachings was focusing the attention on the "I AM".
5. The place where Judaism, Christianity, Islam and "Hinduism" meet is turning inward and focusing the attention on the "I AM".
6. The most direct and rapid means to eternal bliss, finding the kingdom within, "Self-realization" etc., is turning the attention within to focus on the "I AM".
7. One modern example of this in "Hinduism" is Nisargadatta Maharaj.
8. Nisargadatta's Guru told him to pay attention to the "I AM" to the exclusion of all else.
9. Nisargadatta followed his Guru's instruction for three years.
10. After three years of practicing in his spare time, Nisargadatta realized his true Self.
11. Nisargadatta had to work to support his family, therefore, he could only practice in his spare time.
12. Nisargadatta used to spend hours each day looking at

the true Self.

13. Focusing the attention on the I AM, while excluding all else from one's attention, is an ancient practice in "Hinduism".
14. The importance of looking inward and knowing the "I AM" is found in the Judeo-Christian teachings also (15 - 19):
15. And God said to Moses, "I AM THAT I AM". And He said "Thus you shall say to the children of Israel, I AM has sent me to you". (Exodus 3:14)
16. "Be still and know I AM God". (Psalms 46:10)
17. The entire book "The Impersonal Life", a book of Christian Mysticism, is written around the single sentence "Be still and know I AM God".
18. Jesus said "Before Abraham was, I AM". (John 8:58)
19. Jesus said "The Kingdom of God is within you". (Luke 17:21)
20. Jesus did not say the Kingdom of God will be within you after your body dies.
21. Jesus said "is". "Is" is present tense. "Is" means now.
22. The Prophet Mohammad said: "He who knows his Self knows his Lord".
23. There are many other spiritual traditions and teachings that have pointed out that focusing the attention on the I AM is the most direct and rapid means to freedom.
24. Another modern example from "Hinduism" is Ramana Maharshi.
25. Ramana Maharshi taught for more than 50 years that the only effective means to end the ego and sorrow and to remain as eternal joy is to focus on the Self, the I, the I AM.
26. By the year 2001 the author had attempted to practice the method of focusing the attention on the I AM for 27

- years.
27. The author had made very little progress with that or any other method.
 28. In December of the author was in Tiruvannamalai India for the purpose of attending the talks of a teacher in the Ramana Maharshi tradition.
 29. The author was in his room at the Sesa Bhavan guest house.
 30. The author was thinking about all the possible meanings of I and I AM and all the possible approaches to I and I AM that he had read over the years.
 31. The I thought, the thought I AM.
 32. The I feeling, the feeling I AM.
 33. The I consciousness, the I AM consciousness.
 34. To think I or I AM.
 35. To feel I or I AM.
 36. To focus the attention on I or I AM.
 37. The number of different combinations of the approaches and the different views of what I or I AM means.
 38. After 27 years, the author still was not sure what I AM means in Direct Experience.
 39. The author was wondering if there was some way to solve these questions and to have clarity both in the meaning of I or I AM and what to do with it, focus the attention, feel, think, or?
 40. The author wanted an understanding that was so clear that there would be nothing vague left, no more choices left.
 41. The author really wanted to know the answer.
 42. The author was not going to confine the answer to any previous understanding.

43. The author was willing to have his previous understanding shattered, if need be.
44. There was a willingness to consider, maybe for the last two and a half decades, the author had not at all understood what the I AM is and how to focus on it.
45. It was a willingness to allow all the old views to be swept away, if need be.
46. Ramana Maharshi had said that Self-inquiry is more like feeling than like thought.
47. Asking "Who am I?" or asking "To whom do these thoughts arise?" are easy instructions to follow as long as one stays in the realm of thought.
48. However, when it comes to feeling "Who am I?" or feeling "I AM", that had always been a bit vague, because what exactly is the feeling I AM?
49. How do I know I AM?
50. Nisargadatta Maharaj and many others had said the I AM is consciousness.
51. The author wondered is the "I AM" the I-thought or is the "I AM" just my present awareness?
52. The author thought:
53. If the "I AM" is this present awareness, just the awareness that is now looking at this room, then paying attention to the I AM is just:

My awareness watching my awareness!

54. This was a revelation!
55. Instead of having some vague practice where one is told to pay attention to the feeling I AM, without ever being sure exactly what the "I AM" is and feels like, here was an absolutely clear instruction:

My present awareness watching my present awareness.

Awareness watching awareness.

56. Not some unknown seemingly far away awareness labeled the Infinite Self, or labeled God.
57. This awareness, my awareness, here and now watching itself, while ignoring thought, the body, and the world, etc.
58. Immediately the author tried this practice (59 - 65):
59. Awareness watching awareness while ignoring thought.
60. The author shut his eyes, because the point was also to ignore the world.
61. To turn the attention that normally goes out to the world around 180 degrees and to look inward.
62. To turn the attention away from thought and towards awareness watching awareness.
63. If the author noticed a thought, he ignored the thought and brought the attention back to awareness watching awareness.
64. Awareness paying attention to awareness to the exclusion of all else.
65. Awareness paying attention only to itself.
66. The results were instant!
67. From the very first moment one tries this practice, one is abiding as awareness!
68. There is no waiting!
69. It is so easy.
70. One does not mean to imply that from the beginning the ego ends.
71. It takes years of continuous practice before the ego meets its final end.
72. However, from the moment one tries this simple, easy to understand practice, one is abiding as awareness!
73. The author practiced the Awareness Watching Awareness Method for two years, from December 2001

of to January of 2004.

74. There were more days with twelve hours of practice than there were days with two hours of practice.
75. In January of 2004 the author's ego, sorrow and suffering came to its final end and what remained is:

Infinite-Eternal-Awareness-Love-Bliss.

76. Thus the Awareness Watching Awareness Method once again lived up to its reputation as being the most rapid and direct means to eternal bliss here and now in this lifetime.
77. Ramana Maharshi and Nisargadatta Maharaj had both specifically described the Awareness Watching Awareness Method, however, the author's ego did not allow him to see it.
78. The Awareness Watching Awareness Method was like a buried treasure, hidden amongst so many other quotes on so many different subjects.
79. Future volumes of this book or the Freedom Religion, inc. website, will present some quotes where the Awareness Watching Awareness Method has been described by Awakened Sages of the past and other quotes that are helpful to spiritual aspirants or that support the teachings in this book.
80. All of the spiritual teachings of the past have been distorted and contaminated by the ego, therefore the present volume has very few quotes.
81. Another reason the author did not previously realize the true meaning of the "I AM" is because he had read that the I AM, the true Self, is Infinite Continuous Awareness.
82. That made it seem like it must be something different from the awareness that wakes up in the morning.
83. However, it is due to the habit of always looking outward that the assumption is made that the awareness that wakes up in the morning is limited.

84. If one observes the awareness for many years eventually one discovers that the awareness is not limited and is continuous.
85. The significance of the Awareness Watching Awareness Method discovery is one of communication.
86. A human could be told to focus on the I AM and even after one hundred million lifetimes still not know what the I AM is.
87. However, if told the I AM is the awareness that wakes up in the morning, the background of awareness that is there during all the waking hours, and given specific instructions in how to turn the attention away from thought, etc. and towards awareness watching awareness, one can end the ego, sorrow and suffering in this lifetime and remain eternally in bliss.
88. Those specific instructions are found in Chapter Seven.
89. You might think that the majority of humans would rejoice at the discovery of the most rapid and direct means to eternal bliss.
90. Due to the tricks of the ego, the majority of humans will not rejoice at the discovery.
91. That is why this book begins by identifying the imposter, exposing the motivations and tricks of the imposter, showing the importance of, and how to awaken, the extremely intense desire for liberation.
92. Historically, not even one in a million humans has been dedicated to the Direct Experience of the Eternal Truth that lives within them and is their true Self.
93. The Awareness Watching Awareness Method is the most rapid and direct means for a human to end suffering and to remain in Infinite-Eternal-Awareness-Love-Bliss.
94. The Awareness Watching Awareness Method is the most rapid and direct means for a person of the Jewish faith to directly experience the I AM that revealed its Self to Moses.

95. The Awareness Watching Awareness Method is the most rapid and direct means for a Christian to discover and live in the Kingdom of God within them in Direct Experience in this lifetime.
96. The Awareness Watching Awareness Method is the most rapid and direct means for a "Hindu" to attain liberation while living (jivanmukti) and to live in Being-Awareness-Bliss (sat-chit-ananda).
97. The Awareness Watching Awareness Method is the most rapid and direct means for a Muslim to know their true Self. The Prophet Mohammad said: "He who knows his Self knows his Lord".
98. The Awareness Watching Awareness Method is the most rapid and direct means for a Buddhist to attain Nirvana and to bring the ego, suffering, desire and craving to its final end.
99. The ego has distorted all of the religious and spiritual teachings of the past to serve its purpose and to hide the most rapid and direct means to liberation.
100. What happens in all of the religious and spiritual teachings of the past is the ego in the reader or listener co-operates with the ego in the so-called spiritual teacher to produce a teaching that will serve the ego. Then both the teacher and the student call the false teaching a true teaching.
101. Some of the spiritual teachings of the past were authentic spiritual teachings given by awakened sages.
102. However, the moment an awakened sage speaks the ego in the listener begins to distort the teachings.
103. Therefore, the distortion does not take time to begin. The distortion begins instantly, immediately.
104. Once the teaching has been distorted by the ego, the teaching serves the ego.
105. The ego distortion becomes even greater as time passes.
106. It is possible to extract helpful quotes from the

teachings of the past, however, the quotes must be extracted by an awakened sage.

107. If one in whom the extremely intense desire for liberation has not been awakened attempts to extract quotes, the quotes extracted will usually be those that serve the ego.
108. Because it is the most rapid and direct means to end human misery and to live in Peace-joy, the Awareness Watching Awareness Method is of great benefit even to those who are not spiritually inclined.
109. What might seem like only a slight difference in the way one practices, makes a huge, profound, extraordinary, quantum leap of a difference in the speed of the results.
110. What might seem like only a slight difference in the way one practices, can save years or even lifetimes of practice.
111. Therefore, the precision with which the practice instructions are described is crucial.
112. A slight change in the wording of the practice instructions will produce a slight change in the practice, thereby making the practice indirect and losing the rapid results.
113. There are other methods that appear similar to the Awareness Watching Awareness Method, however, seemingly similar methods will not produce the rapid results and they will not save the years or lifetimes of practice.
114. Those other seemingly similar methods have slight differences that destroy the efficiency.
115. In the Awareness Watching Awareness Method, no external teacher is needed.
116. All that is required is that one has the precise practice instructions and follows them by practicing.
117. First the written instructions are the teacher, then the practice itself is the teacher.

118. The written instructions are only the teacher for the few minutes it takes you to read them or listen to them if you decide to record them on a tape recorder or CD.
119. Therefore, it is the Awareness Watching Awareness practice itself that is the teacher.
120. You never need to physically see a teacher on this Direct Path.
121. Physically seeing a teacher would draw your attention outward and would be counter productive.
122. The Awareness Watching Awareness Method practice instructions are offered free and are found in Chapter Seven.
123. The only way to find out if the Awareness Watching Awareness Method works for you is to practice it.
124. If without trying it, you come to the conclusion that it will not work, then you have allowed the imposter (thinking) to rob you of a great opportunity.
125. With thinking you have a conclusion, an opinion, an assumption that may be correct or may not be correct.
126. However, with practice, you will know for sure if it works for you or not.
127. Therefore, consider giving it a sincere, fair try.
128. A few months is not long enough to be a sincere, fair try.

Read Chapter Six very slowly three times before reading Chapter Seven.

Chapter 7 - THE AWARENESS WATCHING AWARENESS METHOD PRACTICE INSTRUCTIONS

PRELIMINARY INSTRUCTIONS:

1. Set aside as much time everyday to practice the Awareness Watching Awareness Method as you are willing to set aside.
2. Everyday, drop as many unnecessary activities as you are willing to drop to create more time for the Awareness Watching Awareness Method practice.
3. If you are not willing to drop all unnecessary activities in order to create the maximum amount of time everyday for practice, then you can read Chapter Five and Chapter Thirteen everyday until the extremely intense desire for liberation awakens in you.
4. Eating food and taking a shower are examples of necessary activities.
5. For some people working to earn a living is an example of a necessary activity.
6. For some people taking care of their children is an example of a necessary activity.
7. Examples of unnecessary activities are entertainment, hobbies, etc.
8. Practice for at least two hours everyday.
9. If you are retired and can practice for twelve hours everyday, that would be much more effective.
10. It is better if you can be undisturbed during your practice.
11. If you practice at home you can ask the people you live

- with not to disturb you when you are practicing unless there is an emergency.
12. Or you can find some other place to practice where you will be not be disturbed.
 13. Bodily posture is not important in the Awareness Watching Awareness Method.
 14. However, since one wishes to turn the attention away from the body, it is important that the body is comfortable and relaxed and not causing any pain or strain.
 15. You can do the practice sitting crossed legged or sitting on a chair or sitting on a sofa or couch or even laying down on your bed if you are able to do so without falling asleep.
 16. Make sure the posture is comfortable and does not cause any pain, strain or discomfort.
 17. Make sure the posture helps you to ignore the body and turn your attention away from the body.
 18. For the purposes of this practice the following definitions for the words awareness and thought must be used:
 19. Thought (19 - 21): Thoughts are the words of your native language in your mind.
 20. If your native language is English and the language you think in is English, thoughts are those English words in your mind.
 21. If you think in two languages, then thoughts are the words of those two languages in your mind.
 22. Awareness (22 - 46): When you wake up in the morning awareness is that consciousness that woke up in the morning.
 23. Thoughts come and thoughts go, but the background of awareness remains continuous during all the waking hours until you go to sleep at night.
 24. Awareness is you, your awareness, just your

awareness that is looking through your eyes right now.

25. The words awareness, consciousness, attention, observation, watching, looking, seeing and concentrating all have the same meaning in the practice instructions.
26. Awareness is not thought.
27. Awareness is that which is aware of thought.
28. Both when there are thoughts and when there are no thoughts, the awareness that woke up in the morning is aware, because the awareness that woke up in the morning is continuous during all of the waking hours until you go to sleep.
29. Awareness is not emotions.
30. Awareness is that which is aware of emotions.
31. Both when there are emotions and when there are no emotions, the awareness that woke up in the morning is there, because the awareness that woke up in the morning is continuous during all of the waking hours until you go to sleep again.
32. Awareness is not the objects seen by the eyes.
33. Awareness is that which is aware of the objects seen by the eyes.
34. The awareness that woke up in the morning is there when the eyes are open seeing objects and when the eyes are closed not seeing objects, because the background of awareness is continuous during all the waking hours until you go to sleep again.
35. Awareness is not the thought 'I'.
36. Awareness is that which is aware of the thought 'I'.
37. Both when one thinks 'I' and when one does not think 'I', the awareness that woke up in the morning is there, because the background of awareness is continuous during all the waking hours until you go to sleep again.

38. Awareness is not desire.
39. Awareness is that which is aware of desire.
40. Both when there is desire and when there is no desire, the awareness that woke up in the morning is there, because the background of awareness is continuous until you go to sleep again.
41. Awareness is not something far off, lofty or mysterious.
42. Awareness is that which is looking through your eyes reading this.
43. Just your ordinary, everyday awareness.
44. Not some special awareness.
45. Awareness is that which wakes up in the morning and remains aware until you go to sleep at night
46. Awareness is not any of the things or experiences perceived.
47. Try an experiment (48 - 52):
48. Look at an object in the room.
49. Notice the awareness that is looking through your eyes.
50. Now shut your eyes and notice that you are still aware.
51. It is the same awareness that a moment ago was looking at the room.
52. Now, with your eyes still closed observe your awareness.
53. The following practice instructions are the Awareness Watching Awareness Method described using carefully chosen slightly different wording.
54. It is important to use as few words as possible to describe the practice.
55. Use only one description per practice session.
56. If you are going to be practicing for one or two or three

hours today, then for that entire time you should be using only one description.

57. Try Description A first.
58. Try a different description each day until you have tried all of them.
59. Then choose the description that was easiest for you to understand and to practice, and from then on use only that description.
60. Some descriptions might for a moment have you start with your eyes open, but once you are instructed to close your eyes, then keep your eyes closed.
61. In other words, the Awareness Watching Awareness Method is always practiced with the eyes closed.
62. When you are observing your awareness, just remain with that.
63. There is no need to do anything else.
64. Awareness is empty, there is no object you are trying to observe.
65. It is just awareness being aware of itself.
66. It is not a special kind of awareness.
67. It is just your ordinary everyday awareness that you normally go through the day with, looking at itself.
68. You can record the descriptions below on an audiocassette or CD for personal use.
69. Record only one description per recording.
70. It is important to listen to only one description during a practice session.
71. It is better not to interrupt your practice session by having to turn your recording off.
72. That is why it is best to record only one description per recording.
73. Repeat the same description on the recording every 30

minutes.

THE AWARENESS WATCHING AWARENESS METHOD

PRACTICE INSTRUCTIONS:

74. Description A: Shut your eyes. Notice your awareness. Observe that awareness. Turn your attention away from the world, body and thought and towards awareness watching awareness. If you notice you are thinking, turn your attention away from thought and back towards awareness watching awareness.
75. Description B: Look out at the room and notice your awareness looking out through your eyes. Now shut your eyes and notice that same awareness is still there that a moment ago was looking outward at the room. Observe that awareness. If you seem to be having a lot of thoughts, ignore them and turn your attention away from the thoughts and towards awareness observing awareness.
76. Description C: Shut your eyes. Notice that you are conscious. Watch that consciousness. Every time you notice a thought, turn your attention away from the thought and continue watching your consciousness. Do not watch your thoughts. Watch your consciousness. Consciousness watching consciousness. Consciousness conscious of consciousness.
77. Description D: Shut your eyes. Turn your attention away from thought and watch the watcher.
78. Description E: Shut your eyes. Notice your awareness. Be aware of your awareness. If you notice you are thinking, turn your attention away from thought and towards awareness of awareness.
79. Description F: Shut your eyes. Just remain in awareness aware of itself. If there are thoughts, bring your attention back to awareness aware of itself.
80. Description G: Shut your eyes. You observe your awareness. If there are thoughts, turn your attention away from the thoughts and continue to observe your

awareness.

81. Description H: Shut your eyes. Turn your attention towards awareness and concentrate on awareness. Concentrate in a relaxed manner without effort. If thoughts are noticed, turn your attention away from the thoughts and back towards concentrating on awareness.
82. Description I: Shut your eyes. Be aware of being aware. Now remain in that awareness of awareness. If there are thoughts, turn your attention away from the thoughts and continue being aware of being aware.
83. Description J: Shut your eyes. Notice you are aware. Look at that awareness. Remain in awareness looking at awareness. If thoughts arise, look away from the thoughts and go back to looking at awareness. Remain in that awareness looking at awareness.
84. Description K: Shut your eyes. Your present awareness watching your present awareness, while ignoring all else.
85. Description L: Look at the room. Notice your awareness looking through your eyes. Shut your eyes and turn your attention around to look at itself. Attention attending to attention. Remain with that. Don't move from that. Don't attend to anything else. Don't attend to thought. Attend only to attention.
86. Description M: Look at the room. Notice your awareness looking through your eyes. Now shut your eyes. Notice that same awareness that was looking through your eyes a moment ago. Now turn that awareness around degrees away from the world, the body and thought and towards itself, towards awareness watching awareness.
87. Description N: Look at the room. You are the seer. Your awareness is that which sees. Shut your eyes. See the seer. Remain with that. Turn your attention away from thought and towards the seer.
88. Description O: Shut your eyes. Turn your attention away from the known and know the knower.

89. Description P: Shut your eyes. Awareness aware only of awareness. Remain there. Dwell there. Be there. Live there.
90. Description Q: Shut your eyes. One awareness observing one awareness. Not two, one observing the other. Only one. Observe your awareness. If you notice you are thinking, do not attempt to complete the thought. Drop the thought and continue observing your awareness.
91. Description R: Shut your eyes. Observe your awareness. Relax into your awareness. Remain there, aware only of your awareness.
92. Description S: Shut your eyes. Turn your awareness away from what it is aware of and towards awareness aware only of itself.
93. Description T: Shut your eyes. Directly experience your own awareness by observing your awareness and relaxing into your awareness. Rest in your awareness of awareness. Rest in awareness aware only of itself. Remain in awareness. Do not remain in thought.
94. Description U: There are the things you are aware of. There is the awareness that is aware of the things. Instead of observing the things, observe the awareness. Shut your eyes. There are thoughts and feelings. There is the awareness that is aware of thoughts and feelings. Instead of observing thoughts and feelings, observe the awareness.
95. Description V: Shut your eyes. Do not observe thought. Observe awareness. Awareness observing awareness is empty. There is no thing to observe there. Don't complicate it by thinking there is more to it. Awareness is subtle. In awareness observing awareness there is only awareness. It is simple. Remain in awareness observing itself.
96. Description W: Shut your eyes. Focus on the awareness that thoughts are arising in. Do not focus on the thoughts. Thoughts come and thoughts go. The awareness that thoughts are arising in does not come and go. Be aware of the awareness that does not come

and go. When there are thoughts, watch the awareness, not the thoughts. When there are no thoughts, watch the awareness. Thoughts or no thoughts, continue to observe the awareness, not the thoughts. Continue to relax in and be aware of your awareness. Remain there. Be there.

97. Description X: Shut your eyes. If you see light, turn your attention away from the light and towards awareness of awareness. If you see darkness, turn your attention away from the darkness and towards awareness aware only of awareness. If you notice your breathing, turn your attention away from the breathing and towards awareness aware only of awareness. Whatever you become aware of, turn your attention away from it and towards awareness of awareness.
98. Description Y: Shut your eyes. Awareness not aware of thoughts. Awareness not aware of emotions. Awareness not aware of anything except awareness. Awareness aware of nothing except awareness. The background of awareness aware only of the background of awareness. Awareness aware only of awareness. Awareness only. Awareness alone.

Read Chapter Seven three times very slowly before reading Chapter Eight.

Chapter 8 - FURTHER CLARIFICATION OF THE AWARENESS WATCHING AWARENESS METHOD

1. These further clarifications appear in a separate chapter because the practice instructions for the Awareness Watching Awareness Method are simple and they should remain simple.
2. It is not helpful to bring concepts with you into the practice.
3. It is best just to focus on the simple practice instructions.
4. One of the things you might wonder is what to do after you start watching your awareness.
5. There is nothing else to be done.
6. You just continue with awareness watching awareness.
7. There are no objects to see.
8. Awareness is empty, there is no thing to observe there.
9. Just continue for the entire practice session watching your awareness. Only awareness watching awareness and nothing else.
10. Don't expect any type of experience.
11. If you are wondering if you will have some kind of spiritual experience, then that very wondering means you have added something to awareness watching awareness.
12. Never add anything to awareness watching awareness.
13. The key is to be content just watching your awareness

and not to move from that and not to add anything to that.

14. You may or may not have some kind of spiritual experience. However, you should never be expecting any kind of spiritual experience.
15. If you wonder if the state is going to deepen, that very wondering means you have added something to the Awareness Watching Awareness practice.
16. Never add anything to the Awareness Watching Awareness Method.
17. Just be content with awareness watching awareness.
18. You should look at it like awareness watching awareness is all there is, there is nothing more.
19. In the Awareness Watching Awareness Method practice, you are not seeking anything.
20. You are observing, not seeking.
21. If you were seeking something, then there would be seeking and awareness watching awareness.
22. That would mean you would have added seeking to the awareness watching awareness practice.
23. Never add anything to the awareness watching awareness practice. Just be content to continue with awareness watching awareness without adding anything to it.
24. The best practice session is when there are no thoughts.
25. If there are thoughts, turn your attention away from the thoughts and towards awareness watching awareness.
26. Do not encourage thoughts.
27. Do not try to complete a thought.
28. Do not turn your attention towards thoughts.

29. Do not think about thinking.
30. If thoughts are happening, do not make a problem out of it. Just turn your attention away from thoughts and towards awareness watching awareness.
31. Just remain with awareness watching awareness.
32. When awareness is watching awareness something extraordinary is happening.
33. You are for the first time turning inward.
34. Your true nature is awareness.
35. What you really are at your core is awareness.
36. Therefore, in awareness watching awareness, you are for the first time observing yourself and knowing yourself.
37. However, you should not think about that or anything else written in this chapter while practicing awareness watching awareness, because then you would be adding those thoughts to the practice.
38. It is being pointed out that you are doing something extraordinary when awareness is watching awareness because at first you might think: "what else?" or "so what?".
39. Just continue to practice and forget about "what else?" or "so what?".
40. Just by turning your attention away from thought and towards awareness watching awareness, you are doing something that will change your life completely if you are sincere and continue to practice.
41. Most humans live their entire lives always looking outward at people, places and things.
42. By turning your attention away from the world, body and thought, and towards awareness watching awareness, you are doing something extraordinary.
43. For some people it might take a few days, others a few weeks and others a few months to start to feel

something.

44. At first it is subtle and you won't know what it is, but you will know that you like it.
45. It is pleasant.
46. A new subtle feeling.
47. You are beginning to feel: eternal life-love-peace.
48. However, you should not have any expectations about that, because if you expect that, then you are adding that expectation to your awareness watching awareness practice.
49. Never add anything to your awareness watching awareness practice.
50. Just remain in awareness watching awareness while ignoring all else.
51. Just stay there.
52. Just remain in that.
53. Don't look for something else.
54. While you are practicing the Awareness Watching Awareness Method (55 - 89):
55. Just stay there.
56. Relax with that.
57. Don't seek something other than awareness watching awareness.
58. Don't seek any other state.
59. Don't seek deeper awareness.
60. Don't seek anything.
61. Just remain in awareness watching awareness.
62. Be happy that it is simple.
63. Don't seek more than that.

64. It is just a simple state.
65. Don't seek peace.
66. Let peace come on its own if it is going to come, without your expecting or seeking it.
67. Just remain with awareness watching awareness, and every time a thought arises, turn your awareness away from the thought and towards awareness watching awareness.
68. Just continue to practice everyday.
69. Look at it as though all you were seeking was the awareness watching awareness itself and not something else. Therefore, be content with just staying in awareness watching awareness without moving from it.
70. Some days the mind may be noisy, but if you keep on practicing, a good day will appear when your practice will go very deep without your trying to make it go deep.
71. Never think about deep or not deep.
72. If you think about deep or not deep you would be adding something to the awareness watching awareness practice.
73. Just be content to remain with awareness watching awareness regardless of whether it seems like a good practice session or not.
74. Some days your emotions may be turbulent.
75. Just ignore the turbulent feelings and turn your attention away from the turbulent emotions and towards awareness watching awareness.
76. If you continue practicing the Awareness Watching Awareness Method everyday, eventually you will start to enjoy awareness watching awareness.
77. How long it will take to begin enjoying awareness watching awareness is different for different people.

78. For some people it may take days, others weeks and others months.
79. The point is, if you find it difficult to remain with awareness watching awareness in the beginning, don't give up, practice everyday on the good days and on the noisy mind or turbulent feeling days also.
80. Just continue turning your attention away from thoughts and towards awareness watching awareness.
81. You should not be expecting the day when you will start to enjoy awareness watching awareness, because then you would be adding something to the awareness watching awareness practice in the form of an expectation.
82. The best kind of awareness watching awareness practice is one that is empty.
83. Just awareness watching awareness and nothing else.
84. Just stay there.
85. Just be there.
86. Just dwell there.
87. Just remain there.
88. Don't seek anything different, just be content with awareness watching awareness.
89. Just relax and continue watching your awareness.
90. Here is a way to look at it:
91. Awareness watching awareness is a little like falling in love.
92. You spend time with someone.
93. You watch them. You observe them.
94. But you do not yet know them.
95. You continue to observe them.
96. You don't have expectations, because you don't know

them well enough yet to have expectations.

97. You just keep on observing.
98. Some days you have pleasant feelings while you observe them.
99. Some days you have unpleasant feelings while you observe them.
100. You continue to observe them.
101. Everyday you are coming to know them better, even though you may not be aware that you are coming to know them better.
102. Then one day suddenly and unexpectedly, you have fallen in Love.
103. Awareness watching awareness is a little like that.
104. Just don't expect anything, and continue watching your awareness.
105. The fact that nothing is happening is great!
106. If it seems like day after day it is just the same, only awareness watching awareness, that is great!
107. Just remain content with that.
108. If you think it is going to change, then you are adding something to awareness watching awareness, in the form of an expectation that it is going to change.
109. Just look at awareness watching awareness as enough, just as it is.
110. Continue your practice everyday.
111. When will you fall in love with awareness watching awareness?
112. It may be after one month or after many months of practice.
113. You will have plenty of confirmation along the way.
114. Once you have started to experience even a little joy

or peace from awareness watching awareness, the practice progresses very rapidly after that.

115. It does not take long to reach the point where just closing your eyes brings awareness-joy to you even before you have started the practice.
116. You should not expect it, because then you have added something to the Awareness Watching Awareness Method.
117. Some people might not like the practice for the first week or two.
118. Just persevere and keep practicing.
119. You can look upon your awareness as something that wants you to watch it without expecting anything from it, like someone who wants to be loved just for what they are and not for what they can give you.
120. Just continue to watch awareness, and don't be expecting peace-love-joy.
121. Let peace-love-joy come on its own, without your expecting it.
122. What you truly are is:
Infinite-Eternal-Awareness-Bliss-Love.
123. However, by having your attention turned towards the world, the body and thought all the time, you imagine you are a body subject to disease, death and suffering.
124. By turning your attention towards awareness, you are for the first time observing what you are.
125. When you practice, do not think about what you are.
126. Just watch your awareness without expecting anything.
127. Don't watch your thoughts.
128. Turn your attention away from your thoughts and watch your empty awareness.
129. Observe the observing.

130. Observe the awareness.
131. If you remain content with just awareness watching awareness, eventually your problems will start to disappear.
132. Your misery will start to disappear.
133. Peace will come unexpectedly.
134. Joy will come unexpectedly.
135. Infinite Love will come unexpectedly.
136. Awareness watching awareness is awareness being awareness.
137. Because of the long ancient habit of looking outward towards people, places and things, the word "watching" is used in some of the practice instructions.
138. One takes that same habit of watching people, places, and things and shuts the eyes and turns it inwards towards awareness watching awareness.
139. That is why the word watching is used in some of the practice instructions.
140. What is real is awareness watching awareness, looking inward.
141. What is unreal is looking outward towards the world of people, places and things.
142. Looking outward brings suffering, death and futility.
143. Watching thoughts is not looking inward.
144. Watching feelings is not looking inward.
145. Watching breathing is not looking inward.
146. Only turning the attention away from the observed and towards the observer is looking inward.
147. Only awareness watching awareness is looking inward.
148. Looking inward is liberation.

149. Looking inward is eternal life.
150. Looking inward is eternal awareness.
151. Looking inward is eternal peace.
152. Looking inward is eternal joy.
153. Looking inward is eternal Love that is absolutely perfect and free of all forms of sorrow and misery.
154. That joy, that perfection is your awareness.
155. Because you always looked outward, you never experienced it.
156. To change this long habit of looking outward you need to practice everyday.
157. Spend as many hours everyday practicing as you can.
158. If you only practice awareness watching awareness for 30 minutes per day and spend the other 23 and a half hours looking outward, you will not progress very quickly.
159. If you want rapid results, drop all your unnecessary activities to create the maximum amount of time you can spare to practice for many hours per day, everyday.
160. Maybe once per week on one of your days off from work you can devote the whole day (8 to 12 hours) to practicing the Awareness Watching Awareness Method.
161. To come to know, experience and live in Infinite-Eternal-Awareness-Love-Bliss is definitely worth the time spent practicing.
162. You will discover you are not a body living in a world.
163. You are eternal awareness, perfect love-joy.
164. Remember to be content with just awareness watching awareness.
165. Don't expect any of the experiences described in this chapter. Expectation will destroy the effectiveness of

the practice.

166. If it seems boring the first few times you try the awareness watching awareness practice, that is OK. Continue to practice.

Read Chapter Eight very slowly three times before reading Chapter Nine.

Chapter 9 - THE ABANDON RELEASE METHOD

1. If your ego will not allow you to practice the Awareness Watching Awareness Method, the Abandon Release Method is the second best choice.
2. The Awareness Watching Awareness Method is more effective than the Abandon Release Method.
3. Therefore, if your ego will allow you to practice it, the Awareness Watching Awareness Method should be your first choice.
4. If one looks at the thousands of spiritual practices that have been taught to humans in the past, the Awareness Watching Awareness Method is the most rapid and direct means to bringing sorrow, suffering and the ego to its final end, here and now in this lifetime.
5. The Awareness Watching Awareness Method is the most rapid and direct means to living in infinite-eternal-awareness-love-bliss here and now in this lifetime.
6. If one looks at the thousands of spiritual practices that have been taught to humans in the past, the Abandon Release Method is the second most rapid means to bringing sorrow, suffering and the ego to its final end here and now in this lifetime.
7. If one looks at the thousands of spiritual practices that have been taught to humans in the past, the Abandon Release Method is the second most rapid means to living in infinite-eternal-awareness-love-bliss, here and now in this lifetime.
8. The Abandon Release Method is easier to practice than the Awareness Watching Awareness Method, even when you are tired or sleepy.

9. If your ego will not allow you to practice the Awareness Watching Awareness Method, you could practice the Abandon Release Method for one year and then try switching to the Awareness Watching Awareness Method and then remaining with the Awareness Watching Awareness Method.
10. Or you could continue practicing the Abandon Release Method for as many years as you wish to practice it.
11. You should practice one or the other, the Awareness Watching Awareness Method or the Abandon Release Method, for the rest of your life.
12. The reason practice should continue for as long as the body lives is (13 - 16):
13. There is a false state of liberation, where the ego has not come to its final end, but has only been temporarily submerged consciously in the infinite awareness.
14. This temporary state is very similar to liberation, there is no sorrow and no suffering and one only has the experience of infinite awareness love bliss.
15. One in this temporary state will usually have the perception that they have been liberated.
16. However, one in this temporary state has not been liberated.
17. That (13 - 16) is the reason that one should practice for as long as the body lives, even if one has the perception that one has been liberated.
18. The preliminary instructions for the Abandon Release Method are the same as the preliminary instructions for the Awareness Watching Awareness Method.
19. See Chapter Seven for the preliminary instructions.
20. In the beginning, the best position for practice of the Abandon Release Method is laying down on your bed.
21. After you have practiced the Abandon Release Method many times, then you could try the practice sitting up.

22. After you have practiced the Abandon Release Method many times in both positions, sitting up and laying down, you can choose the position you like best and continue to practice in that position.
23. The following is a suggested schedule for using the Descriptions (39 - 44 in the Practice Instructions below) :
24. Start by using the Description D practice instructions for the first month.
25. Use Description E for the second month.
26. Use Description A for the third month.
27. Use Description B for the fourth month.
28. Use Description A (again) for the fifth month.
29. Begin using Description C and continue with it for one to four years.
30. Once per month, as a reminder, for one practice session, use description A.
31. After one to four years of practice, you may be so familiar with the practice, that Description F is all you need.
32. Like any skill, the more you practice, the more skill you gain.
33. The longer you practice the more enjoyable the practice becomes, after you have gained some skill in letting go.
34. Some people will find the Abandon Release Method practice enjoyable from the beginning.
35. Other people will find the practice easy and enjoyable only after many weeks of practicing everyday.
36. You can make a recording of the practice instructions (Descriptions A, B, C, D, E or F) on an audio cassette or CD and then play them during your practice session, repeating the instructions on the recording after 30 minutes. Pause for one minute between each sentence

when making the recording.

37. Put the "do not disturb" sign on your bedroom door, turn out the lights, lay down on your bed.
38. If laying down flat on your back becomes tiresome at some point, you can turn over on your side.

THE ABANDON RELEASE METHOD PRACTICE INSTRUCTIONS

39. Description A: Shut your eyes. Relax your body. Now ignore your body. Let go of all effort. Let go of all sense of having to do something, as though there is nothing you have to do and nothing you have to think about. Letting go of all effort means letting go of all will and all desire as though there was nothing that needed to be accomplished or changed.

Let go. Relax. Let go more. Relax more. See how far it is possible to let go. Let go of all thoughts. Let go of all feelings. Let go of all effort. Let go of everything except your awareness.

Whatever thoughts, perceptions, images or feelings arise, let them go as soon as they arise or even before they arise. Do not follow thoughts, as though you had no interest in them. Let go of all your perceptions as though they have nothing to do with you.

Continue to relax more and more. Throughout the practice session let go more, then let go even more and as the practice session continues see how far it is possible to let go. Relax completely. Let go totally. Release everything except your awareness.

Letting go is giving up completely. Letting go is surrendering completely. Letting go is relaxing completely. Letting go is releasing completely. Letting go is letting go of all effort and all thought. Letting go is letting go of all feelings, desires and images. Letting go is letting go of everything except your awareness.

The difference between falling asleep and the Abandon Release Method is when you fall asleep you let go of everything including your awareness. In the Abandon Release Method, you let go of everything except your awareness.

40. Description B: Shut your eyes. Relax your body. Release your body. Relax all effort. Release all effort. Relax all your thoughts. Release all your thoughts. Continue throughout the practice session to see how much you can relax and release your thoughts, feelings and desires.

Relax and release everything except your awareness. Relax totally. Relax completely. Release totally. Release completely. Continue to release and relax more and more throughout the practice session.

41. Description C: Shut your eyes. Let go of all effort. Let go of all thought. Let go of everything except your awareness. Whatever arises, let it go. Relax, release, let go. Continue to relax, release and let go completely. See how far it is possible to let go of all effort and all thought. See how far it is possible to let go of everything except your awareness.

42. Description D: Shut your eyes. Let go of all effort. Continue to let go of all effort during the entire practice session. Let go of effort more and more and see how far it is possible to let go of effort.

Relax and continue to relax. Relax more and more throughout the entire practice session. Let go of all effort completely. Totally let go of all effort.

43. Description E: Shut your eyes. Let go of all thoughts. If a thought arises, let it go. If another thought arises, let it go. Continue to let go of thought. Relax thought completely. Continue to release thought throughout the practice session. See how far it is possible to let go of thought. Let go completely.

44. Description F: Shut your eyes. Let go completely. Totally let go. Let go of everything except your awareness.

Read Chapter Nine three times very slowly before reading Chapter Ten.

Chapter 10 - THE ETERNAL METHOD

1. The purpose of the Eternal Method is to provide a sense of the limitless nature of eternal life.
2. Any position is OK for this practice.
3. Laying down on your bed with the lights turned off is the best position.
4. If you record the instructions, pause for one minute between each sentence.
5. The Eternal Method is not an essential method and, therefore, the Eternal Method should not be practiced more often than once per month.

THE ETERNAL METHOD PRACTICE INSTRUCTIONS

6. Shut your eyes.
7. Imagine you are traveling back in time.
8. Go back in time one hundred billion years.
9. Now go back in time one hundred billion more years.
10. You are now so far back in time the earth does not exist.
11. Travel back in time one trillion years further into the past.
12. Go back in time one trillion more years.
13. Travel back in time eight hundred trillion years further into the past.
14. Now travel back eight hundred trillion years further into the past.

15. Imagine that you are traveling at the rate of eight hundred trillion years per second into the past and that you have now traveled for one hundred trillion years at that rate.
16. You are now in a time that is before anything that existed in the universe at the time you lived on earth came into being.
17. None of the stars or planets that existed at the time you lived on earth exist yet, because you are now in a time before they existed.
18. Travel eight hundred trillion years further back in time.
19. Realize now that no matter how long you continue to travel back in time you will not have come any closer to the eternal past because the eternal past goes on forever.
20. Now travel another eight hundred trillion years further into the past.
21. Now imagine you have traveled another eight hundred trillion years into the past.
22. Now travel another eight hundred trillion years further into the past.
23. Realize that no matter how long you continue to travel into the past, even if you travel at the rate of eight hundred trillion years per second for a hundred trillion years, you will not come closer to the eternal past because the eternal past means always was, on and on forever.
24. Now look into the eternal past and reflect on the meaning of "always was".
25. The objects in space come and go, however, the space is eternal.
26. Reflect on the meaning of "the eternal past".
27. Reflect on the meaning of "the eternal past goes on forever and ever".
28. Look into the eternal past that goes on forever and

- ever and reflect on the meaning of "always was".
29. Look into the eternal past and reflect on the meaning of "the eternal past has no beginning".
 30. Look into the eternal past and reflect on the meaning of "no end".
 31. Reflect on the meaning of "the eternal past has no end".
 32. Look into the eternal past and see the meaning of "the eternal past goes on forever and never ends".
 33. Now come back to the present time.
 34. Imagine you are traveling forward in time.
 35. Travel one hundred billion years into the future.
 36. Now travel one hundred billion years further into the future.
 37. You are now so far into the future the earth and the earth's sun no longer exist.
 38. Now travel one trillion years further into the future.
 39. Now imagine that you have traveled one trillion more years into the future.
 40. Now travel eight hundred trillion years further into the future.
 41. Now imagine that you have traveled another eight hundred trillion years further into the future.
 42. Imagine that you are traveling at the rate of eight hundred trillion years per second into the future and that you have traveled for one hundred trillion years at that rate.
 43. You are now in a time when everything that existed during the time when you lived on earth is now no longer existing.
 44. All of the stars and planets that existed at the time when you lived on earth, no longer exist.

45. Look at how all of the things that you thought were so important when you lived on earth have no importance now.
46. Look at how all of the problems you thought you had when living on earth have no significance now.
47. Look at how all those problems you had when you lived on earth really did not have any real significance when you lived on earth. You only imagined those problems had significance.
48. What has real value and significance is that which is eternal.
49. The eternal infinite space-awareness, that is eternal life, is what you are and what you always have been and that is where all real significance, truth, meaning, perfect safety, bliss and love are.
50. Now imagine you have traveled another eight hundred trillion years further into the future.
51. Now travel another eight hundred trillion years into the future.
52. Realize now that no matter how long you continue to travel into the future, you will not have come any closer to the eternal future, because the eternal future goes on forever.
53. Now travel another eight hundred trillion years further into the future.
54. Now imagine you have traveled another eight hundred trillion years into the future.
55. Realize that no matter how long you continue to travel into the future, even if you travel at the rate of eight hundred trillion years per second for one hundred trillion years, you will not come closer to the eternal future, because the eternal future means always will be, on and on forever.
56. Now look into the eternal future and reflect on the meaning of "always will be".

57. The objects in space come and go, however, the space is eternal.
58. Reflect on the meaning of: "the eternal future".
59. Reflect on the meaning of "the eternal future goes on and on forever".
60. Look into the eternal future that goes on forever and ever and reflect on the meaning of "always will be".
61. Look into the eternal future and reflect on the meaning of "no end".
62. Reflect on the meaning of: "the eternal future has no end".
63. Look into the eternal future and see the meaning of "the eternal future goes on forever and never ends".
64. You are that eternal infinite space-awareness that never ends.
65. See the beauty of eternal life.
66. Come back to the present time and dedicate every moment of your life to the realization of the Direct Experience of who you really are at your core.
67. In your daily life, don't let the imposter, the mistaken identity, take you through distractions, detours and activities that lead to the temporary and therefore, to that which is meaningless.
68. Drop all distractions, detours, entertainment and pointless useless activities, to create the maximum amount of time for the practice of the most rapid and direct means to eternal bliss.
69. Never waste time.
70. Never waste even one second.
71. Discover your eternal life in Direct Experience.
72. Discover who you really are at the core of your being.
73. Discover who you really are at the core of your

consciousness.

74. The core of your consciousness is infinite and eternal.
75. A wave on an ocean of consciousness imagines there is a bottom line.
76. One day the wave challenges that assumption by diving deep down.
77. The wave discovers there never was any bottom line.
78. The wave discovers there are no waves, there is only the ocean.
79. You are: infinite-eternal-awareness-love-bliss.
80. Realize who you are in Direct Experience.
81. Bring the imposter self to an end.
82. Discover your true Self in Direct Experience.

Read Chapter Ten three times very slowly before reading Chapter Eleven.

Chapter 11 - THE INFINITE SPACE METHOD

1. When people practice the Awareness Watching Awareness Method, they often tend to have the perception that awareness is something in their head.
2. Your awareness is not in your head.
3. Your awareness is infinite.
4. The Infinite Space Method helps to remove the perception that awareness is something in your head.
5. The Infinite Space Method helps to provide a sense of the limitless nature of infinite space.
6. The Infinite Space Method is not an essential method, therefore, the Infinite Space Method should not be practiced more often than once per month.
7. You can practice the Infinite Space Method in any position, however, for the first time, try practicing laying down on your bed with the lights turned off.
8. If you record the instructions, pause for one minute between each sentence.

THE INFINITE SPACE METHOD PRACTICE INSTRUCTIONS

9. Shut your eyes.
10. Imagine you are traveling into outer space in one direction in a straight line.
11. Imagine you have traveled into outer space eight hundred trillion miles.
12. Continue in the same direction, along the same line, and travel another eight hundred trillion miles into

outer space.

13. Now imagine that you have traveled another eight hundred trillion miles into space in the same direction.
14. Now imagine that you have traveled another eight hundred trillion miles further in the same direction.
15. Now imagine that you are traveling at the rate of speed of one hundred thousand miles per second, and that you have traveled for eight hundred trillion years at that rate of speed in the same direction.
16. Now travel for another eight hundred trillion years in the same direction at the rate of one hundred thousand miles per second.
17. Now see that no matter how fast you travel and no matter how long you travel, you have not come any closer to infinite space because infinite space never ends.
18. Now travel another eight hundred trillion miles in the same direction.
19. Now imagine that you have traveled another eight hundred trillion miles in the same direction.
20. Now travel another eight hundred trillion miles in the same direction.
21. Now look forward in the same direction and see that infinite space never ends.
22. Now look forward in the same direction and see the meaning of: "space never ends".
23. Now travel another eight hundred trillion miles in the same direction.
24. Now imagine you have traveled another eight hundred trillion miles in the same direction.
25. Now look forward in the same direction and see the meaning of: "space goes on forever and ever".
26. See that even if you travel in the same direction for all eternity, you will never come to the end because space

never ends.

27. Look in the same direction and see infinite space.
28. Look in the same direction and see the meaning of:
"space goes on forever and there is no end"
29. Now realize that space is never ending in all directions.
30. That infinite space is your awareness.
31. That infinite space is infinite love.
32. That infinite space is eternal life.
33. See the infinite freedom of infinite space.
34. See how infinite space is open to allow everything.
35. Whatever wall or boundary you imagine, there is infinite space on the other side of that boundary.
36. If you imagine a circle, there is always a larger circle and there is always infinite space on the outside of the circle.
37. Now come back to earth.
38. Imagine you are sitting outside on a chair.
39. There is space in the atoms of your body.
40. There is space between the atoms of your body.
41. There is space in the molecules of your body.
42. There is space between the molecules of your body.
43. There is space in the cells of your body.
44. There is space between the cells of your body.
45. Your body is space.
46. The space in and between the atoms, molecules and cells of your body is touching the space in the atmosphere.
47. The space in the atmosphere is touching outer space.

48. The imagined boundaries are also space.
49. The earth and everything on the earth is space.
50. All of the planets and stars in the universe are also space.
51. There is only one space.
52. Space is the source of life.
53. Space is alive.
54. One infinite space.
55. One infinite Love.
56. You are that infinite Love.
57. One eternal-infinite-space-awareness-love-bliss.
58. You are that one eternal-infinite-space-awareness-love-bliss.
59. There is only that one eternal-infinite-space-awareness-love-bliss.
60. All the boundaries are imagined.
61. There are no real boundaries.
62. In Reality there is only the infinite freedom of infinite space.
63. From time to time in your daily life, focus on the space instead of on the objects.
64. Space inside the objects, space outside the objects, and space in the imagined boundary.
65. Never again imagine that space is just nothing.
66. Space is that which is truly valuable.
67. Space is eternal life-awareness.
68. Space is infinite Love.
69. One being, one space, one infinite Love.

70. Space projecting space into space.
71. To focus on space is to focus on infinite freedom.
72. To focus the attention on space is to focus on infinite Love.
73. Your awareness is space.
74. All limits are imagined.
75. All limits are a product of delusion.
76. All limits are a type of dream.
77. It is possible to wake up.
78. You can wake up to the Reality of infinite-eternal-space-awareness-love-bliss.
79. You can wake up to perfect peace.
80. You can wake up and discover that you have always been eternal-life-love-awareness-joy.
81. You can wake up and discover that you always will be eternal-life-love-awareness-joy.
82. Because of the long habit of imagining you are a thinker living in a body in a world, it takes much time in practice to wake up.
83. You are not a thinker living in a body in a world.
84. You are: infinite-eternal-space-awareness-love-joy.

Read Chapter Eleven three times very slowly before reading Chapter Twelve.

Chapter 12 - THE LOVING-ALL METHOD

1. All the methods that have been described in previous chapters are to be practiced when one is not engaged in any other activities.
2. The question may arise: "What is the most effective method that can be practiced while one is engaged in other activities?".
3. The Loving All Method is the most effective method that can be practiced while one is engaged in other activities.
4. The Loving All Method can be practiced everyday, during any and all types of activities.

PRACTICE INSTRUCTIONS FOR THE LOVING ALL METHOD

5. The Loving All Method can be summed up as follows:
Love everything that you perceive exactly the way it is.
Love everything you experience exactly the way it is.
6. Love every thought you have exactly the way it is.
7. Love those thoughts you think are good, exactly the way they are.
8. Love those thoughts you think are bad, exactly the way they are.
9. Love all your emotions exactly the way they are.
10. If you feel happy, love your happiness exactly the way it is.
11. If you feel sad, love your sadness exactly the way it is.
12. If you feel courage, love your courage exactly the way

it is.

13. If you feel fear, love your fear exactly the way it is.
14. If you feel love, love your feeling of love exactly the way it is.
15. If you feel anger, love your feeling of anger exactly the way it is.
16. Love your body exactly the way it is.
17. Love the objects you see exactly the way they are.
18. Love the people you see exactly the way they are.
19. Love your actions exactly the way they are.
20. Love everything you feel, think, say or do exactly the way it is.
21. Love everything you see, taste, touch smell or hear exactly the way it is.
22. Love everything other people do, feel, think or say exactly the way it is.
23. If someone says something nice to you, love what the person says exactly the way it is.
24. If someone says something mean to you, love what the person says exactly the way it is.
25. If someone says to you "you are the nicest person I have ever met" love what the person said exactly the way they said it.
26. If someone says to you "you are the most disgusting person I have ever met", love what the person said exactly the way they said it.
27. If something nice happens during your day, love it exactly the way it is.
28. If something horrible happens during your day, love it exactly the way it is.
29. Love everything that happens exactly the way it is.

30. Love every activity exactly the way it is.
31. Love every experience exactly the way it is.
32. Love everything exactly the way it is.

FURTHER CLARIFICATION OF THE LOVING ALL METHOD

33. If you don't understand how to practice the above instructions using the word "love", you can substitute the words "emotionally allow" for the word "love" in the above instructions.
34. After practicing everyday for one month using the words "emotionally allow", you can substitute the words "emotionally accept" for the word "love" in the above instructions.
35. After practicing everyday for one month using the words "emotionally accept", you can go back to the original wording of the instructions, just as they are, using the word "love", and then continue using the word love from then on.
36. The Loving All Method refers only to your emotions.
37. No changes in your external behavior are required.
38. For example: if a vase falls and you would normally try and catch it, you will also try and catch the vase while you are practicing the Loving All Method.
39. You do not allow the vase to fall because you are loving the falling.
40. If someone were to try to punch you in the face and if you would normally duck, you will also duck while practicing the Loving All Method.
41. The fact that you are loving the fact that someone is trying to punch you does not mean you will not duck.
42. You also love the fact that you are ducking to avoid being punched.

43. The Loving All Method is about emotional acceptance.
44. The Loving All Method is not about changing your actions.
45. Like any skill, the more you practice, the more skill you gain.
46. If someone says something mean to you and if you feel bad emotionally because of what they said, then love your negative emotion and love yourself for having the negative emotion.
47. In the beginning, even though you are attempting to love everything and every experience exactly the way it is, you probably will not succeed in loving everything and every experience exactly the way it is.
48. Changing the long time habit of emotionally rejecting experiences will require lots of practice.
49. Love as much as you can love.
50. Keep practicing everyday trying to love everything exactly the way it is.
51. As the months go by, you will gain more success at loving more and more experiences exactly the way they are.
52. It might take some years of practice for you to be able to love everything exactly the way it is.
53. Everyday, try to love everything and every experience that happens, exactly the way it is.
54. Loving everything the way it is includes emotional acceptance.
55. Emotional acceptance does not prevent you from trying to change whatever you wish to change.
56. What you wish to change, you will still change.
57. Whatever action you would normally take to change something, you will still take that same action.
58. In the beginning, even though you are trying to love

everything you experience, you might only be able to love a small part of what you experience.

59. Everyday that you practice the Loving All Method, you will gain more skill at being able to love everything you experience, exactly the way it is.
60. You should not try to look inward while engaged in daily activities.
61. You should look outward while engaged in daily activities.
62. In other words, it is important to pay attention to what you are doing while engaged in daily activities.
63. The Loving All Method is not a “looking inward” method.
64. It is important to pay close attention to what you are doing during your daily activities so that your activities flow smoothly.
65. If you were to try to look inward during your daily activities, your activities may not flow smoothly.
66. For example: if you try to look inward while putting toothpaste on your toothbrush, you might put shampoo or shaving cream on your toothbrush instead of toothpaste, because of having your attention divided between outward and inward.
67. Fortunately, the Loving All Method does not require inward attention.
68. The Loving All Method does not require thought either.
69. The Loving All Method is developing a new feeling habit.
70. The Loving All Method is developing the habit of feeling love towards everything you perceive.
71. In the beginning you could try practicing “no emotional resistance” during all of your daily activities.
72. In action you can resist all you want to resist.

73. If you would normally resist something in action, you will continue to resist something in action while practicing the Loving All Method.
74. Not resisting emotionally has nothing to do with what you do in your actions, activities and behavior.
75. You can continue to resist all you wish to resist in your actions, activities and behavior while practicing the Loving All Method.
76. While you may be resisting in action, you do not resist emotionally while practicing the Loving All Method.

Read Chapter Twelve three times very slowly before reading Chapter Thirteen.

Chapter 13 - THE REMINDERS

1. Read Chapter Five and Chapter Thirteen everyday until the extremely intense desire for liberation awakens.
2. You will know the extremely intense desire for liberation has awakened when you have dropped all unnecessary activities to create the maximum amount of time for spiritual practice.
3. If you do not do your spiritual practice everyday, eventually, sooner or later, your life will become full of suffering.
4. If you do not do your spiritual practice everyday, eventually, sooner or later, one or more of the thousands of different types of sorrow and suffering will enter your life.
5. If you do not do your spiritual practice everyday, you will continue to be caught in the cycle of birth and death, birth again, death again, birth again, death again and in that cycle, eventually, all of the thousands of forms that suffering takes will enter your life.
6. If you do not do your spiritual practice everyday, you will experience death, diseases, violence and thousands of other types of suffering, lifetime after lifetime.
7. If you **do** your spiritual practice everyday, for the maximum amount of time you can create by dropping all unnecessary activities, eventually all forms of suffering will end and you will live in:
Infinite-Eternal-Awareness-Love-Bliss.
8. The purpose of spiritual practice is to experience Infinite-Eternal-Awareness-Love-Bliss in this lifetime, not in the afterlife or some future lifetime.

9. All delays are tricks of the ego.
10. All detours are tricks of the imposter self.
11. All distractions are tricks of the false pretend self.
12. Every thought that leads you away from spiritual practice is a trick created by the imposter.
13. Look at your daily activities and drop all those activities that are not necessary, to create the most time you can create for spiritual practice everyday.
14. Taking a shower and eating food everyday is necessary.
15. For most people working to earn a living everyday is necessary.
16. Entertainment is not necessary.
17. Make sure that the spiritual practice you are doing IS the most rapid means to Infinite-Eternal-Awareness-Love-Bliss.
18. You have a choice between CHOICE A (19 - 21):
19. Infinite-Eternal-Awareness-Love-Bliss with zero suffering.
20. Absolutely perfect Love-Bliss for all eternity.
21. Living in and knowing your true Self.
22. Or CHOICE B (23 - 26):
23. Thousands of forms of suffering, sorrow, violence, disease and death, over and over again, death-rebirth-death-rebirth.
24. Living from and knowing an imposter self.
25. Living from an acquired false self in the form of thought.
26. Living from a parasite that pretends to be your self.
27. Make CHOICE A.

28. Every day that you do your spiritual practice, you are making CHOICE A.
29. Every day that you do not do your spiritual practice, you are making Choice B.
30. Read Chapter Thirteen everyday.
31. The pretend self is very tricky and tries to lead people away from spiritual practice.
32. Reading Chapter Thirteen everyday will help to combat the ego's tricks.
33. Everyday look at your activities and drop all activities that are not really necessary.
34. Everyday create as much time as possible for spiritual practice.
35. Do your spiritual practice everyday.
36. Everyday you have a CHOICE.
37. You cannot do anything about yesterday's choices, therefore, do not worry about yesterday's choices.
38. What you can do is: **Do your spiritual practice today.**
39. Before the extremely intense desire for liberation is awakened, the false self will lead you to a practice that will promote more egotism.
40. After the extremely intense desire for liberation is awakened, you will be lead to the spiritual practice that is the most rapid means to:
Infinite-Eternal-Awareness-Love-Bliss.
41. After the extremely intense desire for liberation is awakened, you will be able to see how the pretend self has contaminated all of the spiritual teachings of the past.
42. Reading Chapter Five and Chapter Thirteen everyday may be enough to awaken the extremely intense desire for liberation in you.

43. Self-honesty is a great help towards the awakening of the extremely intense desire for liberation.
44. Watch the ego when it tries to lead you away from spiritual practice into distractions, detours, diversions, delays, unnecessary activities and entertainment, **but do not let the ego win that battle.**
45. Time is precious.
46. Do not waste time in activities that lead only to that which is temporary and therefore futile.
47. Ask of each activity: "Where can this lead?"
48. Ask of each activity: "Can this lead to eternal bliss, or does this just lead to that which is temporary?"
49. There are thousands of quotes from the spiritual teachings of the past that support the teachings in the book you are now reading.
50. However, the time you spend in practice is a trillion times more beneficial than the time you spend reading.
51. Therefore, if you are willing to practice, practice.
52. If you are not willing to practice even after reading Chapter Five and Chapter Thirteen hundreds of times, then you could try reading some quotes or books by other authors. For recommendations on where to read the most powerful spiritual teachings, see future volumes of this book or thefreedomreligion.com website.
53. Choose the Direct Experience of infinite-eternal-**existence-being-life**, here and now in this lifetime, by making it the first priority in your life and by centering your entire life around your spiritual practice.
54. Choose the Direct Experience of infinite-eternal-**awareness**, here and now in this lifetime, by making it the first priority in your life and by centering your entire life around your spiritual practice.

55. Choose the Direct Experience of infinite-eternal-**bliss**, here and now in this lifetime, by making it the first priority in your life and by centering your entire life around your spiritual practice.
56. Choose the Direct Experience of infinite-eternal-**love**, here and now in this lifetime, by making it the first priority in your life and by centering your entire life around your spiritual practice.

Read Chapter Thirteen very carefully at least three times.
