

Where

Nothing

Seems

To Be

Hermann Kuhn

Where *Nothing* Seems To Be
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This is an unfinished story that probably will never be finalized. For as long as new - and ancient - accounts surface how to reach the magnificent origin of what we really are, we intend to add them here.

These are the next segments to be published:

- **Upanishads (excerpts)**
 - **The Gospel of Thomas**
-

Where

Nothing

Seems to Be

What I am writing here documents an experience, a perception so fascinating, so massive and central that I feel compelled to convey it to others, - an experience that could easily also be yours.

I can only describe what I perceived, I cannot explain it - neither intellectually nor logically. I also do not want to convince you of anything. I relate what I encountered because I hope to awaken within you a deeply hidden, archaic impulse to also tune into this insight.

If it were only me experiencing this, I'd hardly take the trouble to set it down in print. Yet I observed that telling others triggered similar perception within them.

And because what I experienced is of exceptional beauty, fantastic and magnificent, I am passing it on to you.

Describing what I encountered is far from easy. Its magnitude, its all-encompassing appeal is so extensive, so far-reaching that our language simply lacks the words, the vocabulary to convey this type of content.

An analogy is probably best to give an impression of the sheer size of this perception: - Suppose we stand before a skyscraper, say, only one single foot away from it, - we see the stones immediately in front of our eyes, perhaps a few windowsills. We also sense the building extending further up, right and left, - but we don't take in the structure as a whole. There's no orientation how huge it possibly could be, - unless we step back, far back, to perceive its entirety.

The same applies to my experience. - Daily life, - that what we experience each single day, - resembles such a skyscraper. We stand so close to it, are so involved in all its turbulent events, its feelings, its challenges that we get no idea, not even a notion of its Entirety, its Totality, how vast it truly is. Only when we perceive it from a new, - a distant - angle, do we become aware of the sheer magnitude of what we are involved in, - of life's immense, fantastic, formative power, - of its mysterious origin, - and of the majesty and grandeur of That which manifests this all.

A whiff of this splendor, this grandness reaches us, when once in a blue moon deep, deep within us there rises that vague feeling that we are so much more, so much greater, so much nobler than what we now live, feel, think,

act and tell others. These fleeting insights open our eyes - for whatever brief time - that existence as a whole is far broader, far wider, and has far greater dignity than all our materially, egoistically motivated dealings taken together.

This Grandeur, this all-encompassing, profound, sublime Majesty deep within us is what I experienced in supreme intensity, - and it remained awake within me ever since.

This insight gave me everything I ever longed for.

It showed me the incredible vastness of knowledge, of intuition, of comprehension, of sovereignty dormant within myself - dormant within every living being.

It lifted all fear, - and made me aware that any fear is only caused by an exclusive focus on our material form.

It showed me what this life is really all about, - what I am meant to do with it, - and what it will give me in return.

And it is infinitely beautiful.

What did I perceive ?

Now, - religiously oriented people might eagerly suggest that I experienced God. - But I emphatically disagree with this opinion. I am certain that any idea of 'God' is externalizing, is projecting qualities and abilities we carry deep within to an outside agency that's separate from us. Why disconnect ourselves from these, our inborn powers that hover just at the edge of our present awareness?

As long as we transfer this grand, sublime part of us to an external entity, we simply restrict our abilities to directly experience its full strength and make it our own.

We definitely sense (time and again) how exalted and noble we really are inside, - that we are capable of achieving so much more, able to reach so much farther than we currently do. - Why not go deeper into this, our very own notion, and purposely expand it to its true greatness. - What would the world need more than everyone realizing this supreme nobility within himself and manifesting it in his daily dealings?

Are there others who perceive the same ?

As this profound, comprehensive, for me entirely new perception awoke within, I wanted to know if there were others who had experienced anything similar.

A first mentioning of this I found in an obscure Tibetan manuscript - '*The Tibetan Book of The Great Liberation*'. Then another account surfaced in the *Upanishads* - a collection of ancient Indian scriptures connected to the Vedas.

These texts are readily available within the public domain, yet mostly are unknown and considered difficult to understand. (I currently transfer these scriptures into accessible modern-day language, and will append them later.)

A third, more elaborate - Western - description I discovered in two manuscripts of the Nag Hammadi scrolls. They belong to more than fifty gospels written shortly after the events in Judea 2000 years ago, but were intentionally excluded from the official collection of scriptures called 'The Bible'.

Actually all gospels not deemed in line with the official policy fixed by the bishop of Rome, were declared heresies - long before Christianity became a 'government endorsed' religion, - and discarded in total disregard what invaluable insights these first-hand accounts could give into the original message of Jesus, and how significant their contents were for future generations.

Owning and communicating these contents was punished by banishment or death, the manuscripts hunted down and destroyed - apart from the few spirited away and hidden like those the Bedouins of Nag Hammadi found in an old earthenware jar in the year 1945.

Dangerous Knowledge

What powerful information, what dangerous knowledge did these ancient scriptures contain that they had to be destroyed, be taken so totally out of circulation, so totally out of the minds of all people? What message could be so menacing that even today it is still unknown to almost everyone, that even today the catholic church undertakes considerable efforts to cover up this information, declare it as irrelevant, render it incomprehensible to lay people through convoluted translations to keep its inner strength low, to detract from its inherent power?

Few people know that early Christianity witnessed an outdrawn fight between two fundamentally different fractions, the consequences of which still profoundly influence us today: - The clash between those who directly experience authentic, individual knowledge about

themselves, the universe, the truth about purpose and direction of their existence, who were highly fascinated by these perceptions, and who knew these insights to be available to everyone at all times without restriction, - and in the other camp those eager to organize and govern a formal religion, who thus were unwilling to permit independent, inspired, personal insights beyond the control of authorized, licensed priests.

Any direct perception of a fundamental, all-comprehensive, blissful awareness must almost inevitably irritate those who are unable to experience such insights, - or who do not want them in the first place. The continuous emerging of new, enthusiastic reports of such perceptions brought incessant unrest to the community, which time and again undermined hierarchy and administrative authority. To stop this, the officials of the orthodox, catholic church radically suppressed this free, expansive, ecstatic trend.

Of the more than 50 gospels that existed 180 AD, Irenaeus, bishop of Lyon, selected four gospels he deemed suitable to the 'orthodox' (lit.: 'properly-thinking') fraction, - with the peculiar argument that the compass after all had also only four cardinal points. To force everyone to think his way, he declared his opinion to be 'universal' ('catholic' in Greek language) and then launched an all-out attack against everyone disagreeing with this dogma. Roughly 200 years later knowledge of man's ability to directly and personally experience the Magnificent, the Sublime, was effectively obliterated from general awareness. Later attempts to revive such

knowledge were pitilessly prosecuted, its protagonists killed.

This - of course - raises the fundamental question why experiencing and communicating a fantastic, blissful perception enhancing one's existence needs to be organized and administered in the first place.

Our world might look different, if the fascination, nobility and orientation of this original content would have continued to inspire generation after generation.

Restoring the Original Fascination

As I began reading the manuscripts discovered in Nag Hammadi 1945, - scriptures *not* distorted by priestly translators and transcribers, - I was fascinated to find descriptions of perceptions identical to mine.

But I also realized that the words and terms predominantly used in these texts, generated different ideas, meanings, feelings and intuitive contents today than at the time the manuscripts were written. Terms like '*savior*', '*revelation*', '*father*', '*ghost*' etc. are nowadays associated with some narrow, religiously-conservative context that does do little justice to the original intent of these scriptures.

Yet the unique, original strength of the texts immediately returned once I replaced

'Father', 'Ghost', 'The Unthinkable', 'The Incredible'

with

'The Sublime, the Majestic Grand'

denoting

'The grandiose, all-comprehensive, all-permeating, subtle, blissful, continuously expanding awareness manifesting within everything, that causes everything, and that is permanently present within each one of us.'

(In the restored text I use *'The Grand, the Sublime, the Majestic'* according to context.)

'Revelation', 'Truth'

with

'Gaining insight into this all-comprehensive awareness and perceiving oneself ONE with it.'

'Jesus', 'Redeemer', 'Savior'

with

'A messenger (guide), who experienced the unfoldment of this self-initiating awareness of one's greater Self and consequently communicated it to others.'

I further noticed that - because of the old fashioned, grammatically and dogmatically correct style of translation - the texts could easily be put down as negligible, as mere sentimentally embroidered declarations of faith.

Yet central purpose of these scriptures was - and IS - inspiration and communication of vital information, which entirely vanish in the stiff, footnote-crammed translations currently available.

Thus - to adapt its content and inspiration to our present time, - I formulated a new, vivid interpretation of the Gospel of Truth that brings back life to the excite-

ment and high emotional fascination the original does radiate.

So as you take this in, open heart and mind to the perception of Greatness, to the dawning of the Magnificent, the Boundless, the Blissful deep within you. Allow its power and unbounded sovereignty to expand your Self to this magnificence as well.

The following text restores the excitement and fascination of an ancient - approx. 2000 years old - scripture. It also adapts it to contemporary language and comprehension.

At the time this manuscript was written, the custom to furnish texts with a title did not exist. Thus when this Nag Hammadi scroll was discovered in 1945, in lack of a designated name, the beginning of the first line - '*The Gospel of Truth ...*' (meaning : '*Good and True Message*') was taken as its label.

Yet this label does little justice to the very contents of this document. Far more adequate is -

Awakening The Highest Dimension Of Life

(1)

Beyond material perception an all-encompassing, huge, majestic, all-permeating and continuously expanding awareness exists which everyone is able to perceive. We all carry this splendid, grandiose awareness within, - and these words intend to awaken this fantastic and indescribably beautiful perception within *you*.

A special power resides within this message; - the power to arouse this insight in those who up till now could not perceive it. This special power originates in the All-permeating Sublime, from whence these words rose.

It bestows hope to those in search for the Sublime, in search of the true purpose of their life, - it opens a new path to find this precious insight in our present time.

And it delivers from great fear.

(2)

Now is the time the material world begins to realize (again) that all its norms, its principles and objectives, that all it strives for, is far from ultimate truth, is far from any valid meaning. The world awakens to the fact that its true origin, that That from whence it sprang, is infinitely greater than all the idols and images it so smugly defines for itself. And the world again begins to seek why it experiences life, and where it truly originates from. Thus it turned towards the Unfathomable, - towards That which escapes all petty reasoning, - towards That which is beyond thinking.

Ignorance of this Grand All-Permeating Awareness caused terror and fear to seep into the world. It suffocated man's spirit and feelings like a dense fog no-one could penetrate any more.

Through fear, terror and by choking man's spirit error widened its might. Devoid of reason, in total lack of truth, compassion and understanding its power bent and twisted the world of matter to its will. With immense energy error concocted a creation that - in lieu of truth - had pomp and glamour as its central place.

(3)

Yet the Greatness of the Sublime Unfathomable was never even touched by this. Unaffected by error's and falsehood's creation, firmly grounded in unshakeable truth, it remained unmoved, unchanged in its infinite attractive beauty.

Hence - despise all error !

For it doesn't have roots. A thick haze prevents it from perceiving the Majestic, the Sublime.

Error's presence alone concocts ever new, flawed, imperfect fabrications that prompt disorientation, fear and loss of comprehension in those currently entangled in the world of matter. Error diverts from the true meaning and true purpose of life, it drags existence down, it traps man in tainted doctrines and ideas.

And error did become so strong that no-one even noticed that it had stifled true comprehension and insight to almost extinction.

(4)

The Sublime, the Majestic never causes loss of comprehension. He who perceives this Greatness, he who orients his very cognition and action along this line, never feels disoriented. The Sublime Majestic always and only creates flawless understanding.

Yet those reacting to this Great, Majestic in a conceited or sanctimonious way might well become disoriented.

Though now, - that this knowledge is accessible again, - error is easily unmasked, and thereby all loss, all disorientation and all deficiency in comprehension dissolved. The Sublime Majestic rises from its long obscurity. It is again perceived and recognized.

Deficiency in comprehension will only last as long as the Grand Sublime is not perceived. All lack of insight, all loss of understanding is instantly lifted once we again become aware of the Majestic All-Permeating Awareness.

If perceived consciously ONCE, - from that very moment onwards this exalted perception is never lost to us again, - it continues to always be present in our awareness.

(5)

This conscious recognition, this solid, sublime perception is the core content of this message.

Long time this information was forgotten, but the messenger called Jesus made man again aware of this. To those, who because of their lack of comprehension lived in timidity and darkness, he showed that to directly perceive the Grand Majestic Awareness was inborn to them and that this was their very right of birth. His message re-opened the path where untouched truth is guiding and becomes the means to illumination.

Yet error got furious as it had come to know that truth's path had been reopened. (It sensed its power wane.) It persecuted the messenger, destroyed his body and nailed him to a tree.

Yet exactly this transformed the messenger into its very symbol, - into the very essence of awakening the Grand Truth.

A symbol that never causes ruin, but grows into a fabulous treasure to those who are perceiving This. In everyone who finds this Grand Majestic Awareness within himself, an imperishable connection opens to the All-Permeating, Incomprehensible Sublime.

And as they became aware, they recognized their very identity with the Majestic Supreme, from whence

material creation sprung, which permeated it and whose Magnificence and Dignity they longed to live again.

(6)

Yet even before one grows aware of all this, the Grand Majestic resides deep within each person, - as a potential, an opportunity, an option that may be activated any time.

And if this perception has not awoken yet, the cause is not the Grand Sublime. It is the choice of those unwilling to give up flawed ideas, - and also because they lack maturity.

Should awareness of the All-encompassing Majestic be obstructed, it is not because of the Grand Sublime. The Grand Sublime does not know envy, resentment or malice. It never incites this in man (who actually originates from within The Grand).

Would the Grand Sublime dislike the world to reach perfection, no-one presently experiencing the world of matter could possibly perceive It.

True is the exact opposite: - Perfection, recognition of the Majestic Sublime reside in man for all eternity, in all past and in all future. Required is only man's willingness to perceive This. At any time everyone can wake This, his very own unspoiled and perfect realization.

(7)

The Grand Majestic manifests the world of matter. It also manifests *within* all phenomena of the material world.

And it became crucial that the world of phenomena became aware of this.

This can be compared to someone unknown, who desires to be known and loved by others.

- What could be more essential to this world than every man growing aware of the Majestic Sublime within himself ? -

For this purpose the Unfathomable Sublime became a patient teacher, - imparting knowledge to every one willing to understand. And the Sublime went into the very midst of people and spoke to them.

But then came those who take only themselves for wise, and challenged the Grand Sublime. Yet the Sublime showed them their very foolishness and thus they hated It because in truth they weren't really wise.

(8)

Those feeling the Majestic Sublime awake within themselves feel new and inexperienced at first in their exalted insight.

Yet the more familiar they become with It, the more they experience how perceiving the Grand affects their views, their motivations, their innermost being, and thus also their outer world.

They perceive and are perceived. They get praised and praise others.

In all their emotions, in all their being, in all their actions they exhibit the entire vividness and fascination that constitutes the essence of the Grand Sublime, - that same vividness and inspiration from whence this world

sprang, - the same vividness and inspiration that existed in the Majestic Awareness even before that.

No-one can ever destroy this essence, this liveliness, this inspiration. Only those obliterating it within themselves, - those not wanting to perceive it, - face ever anew cycles of deaths.

But to those longing for release, for enlightenment, this fascination becomes life's focus and the path that's leading there.

Thus the messenger called Jesus patiently endured all hardships till he had gained this knowledge and passed it on.

(9)

This process of insight is like reading a last will: - Before it is read to us, we are unaware of what wealth we inherited.

Similarly this world: - For as long as we are unaware of this world's origin and why we exist in it, we don't know our true, vast potential.

Therefore the messenger called Jesus took on material existence; - to make this knowledge his own and to reveal it to others.

And after stripping off the fragile fabric of his body, his essence garbed in immortality, in an indestructibility no-one can ever take from him.

Descending to the regions where fear and terror reigned, - to those who had forgotten, who were unaware of their innermost radiant essence, he revealed that in

fact their awareness is indestructible, immortal, eternal as well, - he radiated insight, radiated the full perfection of the Grand Sublime. And he taught everyone willing to take this in.

Who ever embraces this wisdom with all his heart and being, experiences the same vividness, the same fascination, the same indestructibility that constitutes the essence of the Grand Sublime. He takes in his sameness with the All-Awareness to its entire depth simply by opening up to this perception.

(10)

All existence attains fulfillment in this grand identity.

Thus we need to seek that which leads towards this goal. - To consciously experience This is inborn to everyone; never can it be taken away from us. We only need to evoke memory of our identity with This to consciously perceive It again.

For he who is ignorant suffers privation. Unable to access the Grand Sublime dormant within himself he yearns for that which makes him live perfection, live insight into the Magnificent.

But access to perfection, to this insight isn't automatic. Will and intention is required for us to rise to our union with the Sublime Grand again.

But then everyone truly experiencing this becomes aware that he had carried this identity, this Majesty within his very being, - had actually already carried it inside for all eternity.

(11)

Those who desire to see their dreams, ideas, their fears take bodily form (i.e. those desiring material existence), intentionally detach from the Majestic Sublime for this purpose.

Yet they go well prepared into this formative encounter. They go in perfect certainty that they again regain cognition of the All-Permeating, Sublime Awareness (from whence they sprang), as soon as they experienced all they chose to learn by taking physical appearance.

Everyone with the immense courage to confront his dreams, ideas as well as his fears in material form, becomes aware of his fantastic origin as soon as his or her encounter with (material) experiences is complete.

Once that part of us that's not immersed in the material world, notices that this learning process is concluded, it makes us again perceive the Majestic Sublime.

Yet as long as we still are deeply engaged in (material) encounters, we stay ignorant of this particular connection.

All those whose time of awakening has not yet come, are incapable of heeding this call. Until their learning process is complete they stay ignorant, - for only by being unaware of their magnificent origin can they experience what they intend to learn with the intensity they crave. And for as long as they are unaware of their true origin, they also die in this ignorance once their life ends.

Thus it is worth the effort to seek what makes aware of the Majestic Grand Awareness.

(12)

Whoever lives this insight, is always someone from above. If he is called, he answers, turns again towards That which is calling him, ascends to It, and grows in insight simply by following this call.

Aware of this special knowledge he manifests the Grand he feels within through all his action, - and in consequence is handed the sovereignty and freedom, serenity and perfect peace of the Majestic Grand.

He feels like someone who was drunk and then became sober.

And since he found himself again, he tidies up what is his own.

(13)

The messenger brought many back from error's grip. He led them to their origin, - into the All-Encompassing Awareness they lost once they adopted error to their life.

He revealed the depth of the Sublime, - how It encompasses all roads and spaces, - how It is penetrating all that has existence, - and how It is even greater than all this.

(14)

What happens is a great mystery: -

Initially those currently engaged in the material world existed in the All-encompassing Sublime, - unaware of Its - their very own - grandeur.

And they realized that they were incapable of seeing the full greatness of the Grand Sublime in which they lived. Thus they took on material existence out of their own choice.

The Grand Sublime then revealed itself to them as (new) insight. And they became aware that the material world too is perfectly in harmony with the Majestic Grand.

These individual impulses of consciousness, - these beings in human form, - are unique initiatives of self-experience through which the Majestic Sublime expands awareness of itself.

Yet knowledge about this process (The Book of Life) is no mere scripture someone may read and interpret foolishly. This special knowledge carries within the full power of truth and clarity only those can truly speak who consciously do live this truth within their life.

These words of highest truth connect to the Entirety, they open access to what is Great, to the Sublime within us.

Each of this message's words presents a complete thought, - each word a flawless manifestation of highest reality.

The words took form (sound) so that the world may recognize their inborn, imperishable connection to the Majestic Sublime, - so that those presently experiencing themselves as separate from the Eternal Awareness again may see the timeless connection to their magnificent origin.

(16)

By making wisdom and insight accessible again, the messenger thus also dissolved all appearances and all pretense.

This world, dominated by jealousy and quarrel, is in a state of deep privation. The Majestic, Sublime however doesn't know *any* kind of lack. Privation only comes into existence because the Great, the Noble, the Magnificent is not lived consciously. Yet the very moment we realize the Grand Sublime within, every privation and all lack cease to exist.

As insight dissolves ignorance, - as darkness vanishes before the light, - so also privation disappears before the Grand Awareness's perfection. Once we perceive the Grand Sublime all outer appearances dissolve.

(Once we perceive the All-Permeating Grand Sublime, we recognize EVERYTHING as an impulse of this All-Encompassing Majestic. To experience this is infinitely beautiful. It bestows deep serenity, assuredness and sovereignty. We do not vanish in some faceless nirvana, but experience a high state of bliss when we regain and reclaim our own Grand Self.)

(17)

As we perceive our identity with the All-Encompassing Awareness, we find our Self. This insight dissolves all our entanglement in the kaleidoscopic world of matter. Like fire insight into the Grand Sublime burns (cleanses) life of all fragmentation, - in its Light all darkness drowns, - in its Life death vanishes.

(18)

And once we truly experienced this, let's bring our life (our house) in order, so calmness may enter it and we perceive more of our union with the Grand.

Let us behave like people who discard broken, useless vessels before they leave a place. This brings the master of the house no loss. On the contrary, - it delights him, since only intact vessels can be filled, bad ones can't.

Breaking bad vessels is judgment that comes from above. It judges everyone. It's like a double-edged sword whose blade can cut both ways.

(Untouched by flawed perceptions we value whether persons, objects, projects and ideas we surrounded us with do justice to the spirit of the Grand we deeply sense within.

Applying this yardstick to the world we formed, we measure it, - and thus free ourselves from all that doesn't live up to our unerring perception.

We ourselves are this incorruptible judge. We only keep what deepens our union with the Sublime. We discard all that impedes this, our exalted perception.)

(19)

This message flows from compassion, from the heart of those communicating it. It imparts more than the mere words you hear or read, - it also transmits the fascination and strength the messengers radiate, and the example of their actions.

Yet this did cause bewilderment amongst the people. - Some realized that they were nothing, despite how high they deemed themselves, - some realized how great they really were, despite the low position they occupied. Some quickly rose to their true eminence, - while others lost what little they had, since they lacked will to grow farther. Some became pure and strong, while others broke before this challenge.

All the material world's quarters trembled. Everyone was shaken as it became obvious that pride and error's creation had no substance and was doomed. Error got terrified, unable to react. It despaired because in all its assumed might it so plainly lacked orientation and knowledge.

Whenever error encounters insight, error drowns, and with it all it ever created.

And it became clear to everyone that error was empty, void and lost all power to mislead.

(20)

Highest Truth became life's center to everyone it touched (to everyone truly longing to experience It), - enabling them to really see the Grand Sublime. They welcomed their perception and the Sublime's immeasurable strength, - which became theirs because they realized their unity with It.

Everyone perceiving this embraces this clarity and loves the truth It radiates, - because he feels it in his very being's core.

Everyone encountering this highest clarity becomes enchanted and wants to share his insight. And while communicating it to others, his words carry this clarity in all its glorious vivacity and thus move others to the core.

The Grand Sublime communicates by way of fascination, its radiant truth arouses those entangled in the world of matter.

Through fascination and inspiration the Grand Sublime reveals what man forgot for such long time.

(21)

Because in the end - what does exist beyond appearances, beyond all veneer, - what *really* does exist? - Only the Sublime, the Infinite, Majestic. - Everything taking material existence, every meandering path this world's inhabitants wander, - all springs from the All-Permeating Grand.

Those touched by this message realize that they emerged from this Grand like children from a perfect being.

They realized that they - before they took material existence - resided within the Grand Sublime in a state unmanifested.

While in this unmanifested state they couldn't see what they were going to experience when taking material form: - To become aware of the Grand Sublime they were unable to perceive in all its grandeur as long as they lacked separate experience from It.

Yet the Grand Sublime is above all this. It is aware of all paths (of all worlds) that reside within It. Once the Grand Sublime chooses to take form, whatever form it chooses does appear. The Grand gives form and task (name) to that which It intends to take appearance, - It thus causes this particular part of Itself to enter material life.

But those not having entered life yet (those who haven't seen the Grand Sublime yet from an outside - separate - point of view), cannot perceive the whole of the Majestic Grand that will (later) cause their existence.

(22)

I don't suppose that those who haven't assumed material life yet do not exist. They still reside in That which eventually will want them to experience the world of matter, - and also will want to manifest a future time for this to happen.

The All-Permeating Grand knows what It creates before it takes form and appearance. But that particular part of the All-Encompassing Grand which has not taken form yet is unaware of this, is unable to act.

Thus each path (each world) is rooted in the Imperishable, even if its manifested form is transient, perishable, temporary.

As long as we don't see that we originate in the Imperishable, experiencing the world of appearances does not enrich us.

Those thinking: 'I am imperishable, even in my material form' (*as almost all humans do*), lose their life again and again just because they think this way.

Yet some truth resides in this view: - something imperishable needs to be there, for nothing could take form otherwise.

Therefore think of yourself: 'I have material existence, yet I take it for a shadow or a chimera of the night.'

Once light (perception of the Grand within us) shines on these horrors (of the night), we realize that all terror was mere hallucination.

(23)

As long as we are unaware of the Sublime Grand because we don't perceive it, we'll continue to be ruled by fear, doubt, vulnerability, confusion, weakness, alienation, - yet these are mere delusions and hallucinations like sleepers encounter in a nightmare.

We flee and don't know where to hide, - we lose all strength and are hunted, - we fight and get beaten, - we fall from great heights or glide through the air, - we feel in mortal danger though no pursuer is seen, - or we kill others.

As long as we live under confusion's sway, we won't gain clarity because of the pervasive illusion that surrounds us. Yet once we wake up, we do become able to see.

Exactly this happens to everyone who sheds his ignorance like a bad dream. Fed up with delusion, tired of the

greedy, egoistical objectives dominating the appearances' world he now knows that none of these appearances will last. He leaves all this behind like dreams of the night. Perception of the Grand Sublime becomes his light.

And now he understands what motivates the sleepers, the unaware ones. - And he also observes how different *he himself* acts now, - how his activities did change the very moment he perceived his sameness with the Majestic Awareness, - the very moment he woke up.

This is man's highest achievement: - to regain awareness, - to come around, - to wake up.

And blessed is he who makes the blind open his eyes, - he who tenders his hand to the fallen to lift him up.

This is the message: - That now again the path is open, that now again the chance exists to reclaim our very origin, to fully regain the Sublime we deeply sense within.

(24)

Man's mind has the ability to understand this message and to experience it in this very life.

But we not only heard and understood the messenger's word, - we also could see him, touch him, smell him, - and thus experience how someone in human form (like we ourselves) was able to embody, radiate and purposely reveal the Grand Unfathomable.

The messenger breathed into us what was his deepest mind. He touched our hearts, and thus connected us again to the Sublime within. And many opened up to this perception and took the path leading there.

But to those deeply entangled in material existence all this looked strange. They never understood the real purpose of the message. They only saw the messenger's human form and could and would not want to see beyond it.

But nobody and nothing was able to stop the message, because the Imperishable, Majestic Awareness can never be seized nor suppressed.

(25)

In new words (*different from the clichés and phrases of existing religions and philosophies*) the messenger spoke the heart of the Sublime. He spoke of imperishableness, of the validity of the eternal. Light spoke through him and his voice carried life.

He gave man comprehension, mercy, freedom and strength of mind, - born of the boundlessness of the Sublime and its infinite compassion.

He ended punishment and misery that clouded man's vision, - because man needed compassion far more than penalty since error had deceived him and bound him to his own ignorance.

The messenger's strength dissolved all this. He demonstrated error's plain irrelevancy, its utter unimportance, - he showed how error faded to insignificance before perception of the Grand.

To the misled ones he became the path, - to the ignorant insight, - to seekers the finding, - to the wavering staunchness, - and purification to those thinking themselves unclean.

(26)

He is the shepherd who left ninety-nine sheep to search the one astray, the one that's lost. And he rejoiced as he found it.

Even on holidays he strove for the lost sheep. And by saving it he gave the sheep life; - so that you - children of understanding - will realize what holidays are all about: - that even on these days rescue shouldn't rest; - so that you know that above (in the Sublime) day never becomes night, - that there is light that never goes out and which is perfect.

(27)

And as you pass on this message, speak from an overflowing heart, - you, who are the perfect day, - you, who carry within that inextinguishable light. - Speak of the truth to everyone seeking it, of insight to those who error led to ruinous action.

Fortify those whose insight and perception wavers, - help the ones error made sick. Feed (your wisdom) to those hungering for comprehension, - calm troubled ones by giving hope, - raise those longing to stand up, - and wake the sleepers!

For you have wisdom. Wield it like a razor-sharp sword. Merge your inner strength with your sagacity, - then you'll command true strength when acting.

Care for your own growth, - never waste energy on what's behind you. Never burden your life anew with what you stripped off already, don't grieve for what you grew

out of. Never provide a new home to the devil (to error),
- you already decided against him.

Never cling to obstacles about to fall off. Don't put
attention to what's wrong.

What criminals do and amass neither has meaning nor
does it last. The criminal damages himself far more than
any law.

The honest act nobly in the open. The Grand Sublime
be guide to your action, - after all that's where you
sprang from.

The Sublime is infinitely positive. Whoever chooses It
to guide his action, enjoys immeasurable happiness.

The Sublime knows who you are. This is the very path
to find your peace in It.

Your actions' fruits do speak for you, - your deeds
show who you truly are.

First Interlude

See what I mean? - There's no doubt that the - original (unknown) - author of '*Awakening the Highest Dimension of Life*' ('*The Gospel of Truth*') personally experienced the intense, fundamental widening of awareness he described, - and that he intends to inspire us to also tune into the same riveting, noble perception.

The message is as captivating now as when the author set his words on papyrus 2000 years ago. And it is also crystal clear that he is not describing belief in a religious dogma, but that he was inspired by a deeply moving, direct experience.

The Left-out Passages

Passage 15 - a 'Hymn to the Word' - was left out, because its dissimilar style and unrelated theme indicate that this was written by someone else and inserted at a later time. The 'hymn' interrupts the sweeping flow of the narrative, so I chose not to adopt it into '*Awakening the Highest Dimension of Life*'.

Twelve passages at the end of the original text repeat what was said before. Since my main aim is to convey the text's original fascination, I left them out not to bore the reader. These passages are readily available in the internet to research, if you are interested.

Tales Around Campfires

A few simple facts shed light on how all these superb insights into an exquisite new dimension humankind is capable of experiencing got so heavily distorted in the course of the initial, early centuries.

Few people are aware that the first and second century AD is highly undocumented. Only small fragments and single leaves have been found that relate to the events in Judea 2000 years ago. The first consistent 39 sheets - 'Papyrus 66', containing much of the gospel of John - were written around 200 AD only. -

- That's 200 years of telling tales around campfires, - with little documentation, no printed materials and without the instant broadband internet information we take for granted now.

Just relate these time-spans to our times: - How reliable would you deem stories of events that happened 200 years ago (at around 1810 AD) - related to you by word of mouth only, lacking all further documentation.

Also quite unknown is that the very first version of The Bible as we know it today (Codex Sinaiticus and Codex Vaticanus), was only compiled in the first half of the 4th century - almost 300 years after the last eyewitnesses died.

The passage of time alone affects the way the original ideas and events were told, - radical interventions like the eradication of the entire expansive, free, ecstatic fraction the orthodox organizers annihilated from 180 AD onwards caused major parts of the initial message to vanish into nothingness.

Add the attempts of those frustrated and offended because they were unable or unwilling to experience the inner expansion their peers or even simple people deemed beneath their status enthusiastically described, - and who then tried everything to suppress, control or rationalize away such messages.

And then there are the inevitable mistakes in copying, the misunderstandings, differing versions of the same event, intentional alterations of the original tale to promote personal agendas, - to force unwanted people out of positions, - to endorse particular ideas, - to requisition money etc.

And then the fact that - until Gutenberg's invention of the printing press in mid 15th century - reading and writing was limited to a very thin strata of society, who up to this time monopolized the interpretation of ideas and selected and controlled their propagation with a hard hand.

All things considered, a substantial number of influences had many chances to distort the original message.

Had not the scriptures of Nag Hammadi been found, we would know only the official, highly deformed versions.

'Resurrection'

One central insight that did not make it into our times was the initial meaning of 'resurrection'.

The early Christians saw resurrection simply as the 'awakening' of the soul - similarly as Buddha talks of becoming 'awake' - not of becoming 'enlightened'.

'Resurrection' is experienced by those waking up to their Oneness with the Exalted Awareness, to the realization that their awareness is eternal, even while living on earth, even while they experience their material body, - and also waking up to the assured certainty that after leaving their mortal frame, they will be free of being reborn in another confining body.

Those not experiencing this awakening - 'resurrection', oneness with the Grand Awareness on earth, in their present body, - will keep on incarnating in further restrictive bodies and circumstances.

Jesus the messenger clearly states in the 'Gospel of Philip' that resurrection is not a future event:

'Those who say they will first die and then arise, are mistaken. If they do not first gain resurrection while they are alive, once they have died they will gain nothing.'

In the Gospel of Thomas he is asked, 'When will the rest (resurrection) for the dead take place, and when will the new world come?'

And he answers, 'What you look for has come, but you do not see it.' - Resurrection and the new world are right before our eyes, but the ones who asked fail to realize this.

Further Distortions

Apart from 'resurrection' numerous other ideas got fundamentally distorted:

'Salvation' - the concept that external higher powers or God 'save' mankind from 'eternal damnation' -

- instead of man - in a self-initiated, inspired fashion - finding the Grand Awareness he never lost and always carries within.

'The investiture of priests' versed in clever speak and formal ceremony - instead of inspiration by those who personally experience the Grand Awareness, and thus are able to awaken similar perception in others.

'The invention of sin' - which does not exist in nature; - nor do the counterparts of sin: repentance, confession, penitence, -

- none of which make us expand, more noble, or perceive the Exalted Awareness. Sin forever makes us look backwards for imaginary past 'mistakes' invented by people with quite sinister agendas.

'The focus on belief' - a poor substitute for directly experiencing the Fantastic, the Extraordinary, the Ecstasy of the Exalted Awareness.

'The focus on prayer' to an external 'higher' agency - instead of rising to our own immense, noble power of creating within.

'The idealizing of conformist "good" behaviour' - instead of being guided by inspiration, expansion and one's inner nobility, - and challenging those who enforce

docility, restriction and formalism because of their own petty personal interests, - and telling them to get lost.

And these are only a few examples of distortions.

Gnosticism ?

Some people might say that what the ancient text contains is *Gnosticism*. - But I utterly disagree with this opinion.

Originally a '*Gnostic*' ('*knower*' in Greek language) was someone in command of a very special knowledge, who directly perceived the Grand Awareness underlying all physical experience, and who knew such insight to be accessible to everyone at all times.

Yet during the second century AD '*Gnosticism*' became an artificial classification, became a label the orthodox fraction used to first categorize the expansive, ecstatic community of people inspired by the original message of Jesus - to then destroy it.

Gnosticism - as it is defined today, - is merely a hazy image of what it originally was. This is because the only information about it - apart from the Nag Hammadi scrolls - stems exclusively from documentation written by those who actually eradicated it (Irenaeus, Tertullian etc.). How reliable would you consider information about the resistance movement against a dictator, if it relied only on documents written by the police that actually annihilated this rising.

No, this text is not about lifeless, scholarly, footnote-ridden *Gnosticism*, this text carries a long forgotten,

inspiring, original message that opens up untold, fantastic, noble dimensions to mankind.

Onto Further Shores

Now - instead of trying to 'resurrect' information long so distorted as to be almost unrecognizable, let's turn to other cultures - let's see if they show similar messages, possibly clearer, less deteriorated, with more details how to purposely perceive and realize this higher part of ourselves.

The story how I discovered such scripture - actually the very first text of this kind I ever found - is worth relating, because the way it came into my focus was bizarre, spans more than three decades and defies logical explanation.

An Ancient Treasure Hidden in a Book

It was way back at a time where no more than fifteen serious 'spiritual' books were readily available in print; a time where *only one* local bookshop sported one single narrow shelf hidden in the back of the store, displaying Lao Tse's '*Tao Te King*', Seneca, Yogananda's '*Autobiography of a Yogi*', Govinda's '*Way of the White Clouds*' etc. Once you were through reading these fifteen works, you were on your own.

Oh yes, we knew that ancient Indian scriptures existed, but this was a huge complex of confusing archaic lore seemingly without discernible structure. And even if we knew a certain book existed, it usually was unobtainable, far too expensive, only available in original Sanskrit,

Pali, or Prakrit language, or translated by scholars who made their contents even more confusing.

Sure, nowadays a quarter-million 'spiritual' or 'New Age' books are on sale, - but to my personal experience they never went beyond what these initial fifteen 'spiritual' works described. - Or - more sarcastic - in the words of 18th century German poet Johann Wolfgang von Goethe: '*Stepping on quark (twaddle) makes it flat, not strong*'.

At that time - my age was twenty-two - I came across one book whose title I don't recall after these many years, but which contained the reprint of an original scripture written more than a millennium ago - a text that mystified me though I was utterly unable to understand it then.

Now, - instead of discarding it, as I had done with the works of Gurdijeff, Blavatsky, Rudolf Steiner and others, I did something I'd never done before: I copied the few pages of this scripture. Since copy-shops didn't exist yet, this took an elaborate journey to the company of a girlfriend's father to get it done.

I then sealed the 12 copied sheets into an envelope which I placed inside a book I knew I'd never lend out or give away, because the - well-known - author had autographed it with an elaborate dedication.

This book - including the envelope I soon forgot - accompanied me on many of my journeys of the next three decades. During these years the book got crammed into cardboard boxes, travelled to three continents, sat on improvised bookshelves of highly temporary accommoda-

tions, was stored in attics or cellars of friends - once barely escaping a flood, while all the time hiding that envelope.

Then came the day when I was searching for information I - mistakenly - thought this book contained, drew it from its shelf, - and the envelope dropped out.

Like receiving a birthday-gift out of time, I took the pages and read them in utter amazement. But where before I could see only a jumble of perplexing words, I now understood the extraordinary, intense message the text conveyed: - In great detail it described what far more illustrious ancient texts never even mentioned, - it described how to gain access to an awareness underlying the manifested world and the Unmanifested.

This is how I discovered '*The Tibetan Book Of The Great Liberation*'.

A 1200 Years Old Message Reaching Its Destination

But reading and understanding the book intellectually was not the main event that made this whole process remarkable. All during the month following my 'discovery' something was working inside of me, - some vague notion, some hazy idea that seemed to sway just beyond conscious perception, just barely beyond my grasp. I felt as if I started seeing something where nothing seemed to be before.

And then - almost exactly one month after finding the hidden envelope - my mind suddenly zoomed into what the

author, Padma-Sambhava, described: - into direct perception of the Grand, Exalted Awareness.

The rest you know, - it's the story told in the beginning of this book.

So, - what I am presenting you now is the very text that triggered this perception, - '*The Tibetan Book Of The Great Liberation*'.

Yet again it was essential to adopt the ancient text to contemporary language, - and to change special terms into present-day words. Had I not done so, the text would open up only if you are versed in Hindu, Jain, Buddhist and Tibetan philosophy, know the respective history and have some insight into Sanskrit. For those who desire it, the original translation of Evans-Wentz can easily be downloaded from the internet.

It was a joy transferring the book into present-day language. The spirited, almost staccato presentation of ideas, the inimitable way Padma-Sambhava sequences his statements to awaken insight sleeping deep within us, - all this rings out exhilarating fresh and modern.

He uses irony and pointed humour to stir, to rouse the reader. He employs paradoxes to shake us from deeply rooted thought processes. He provokes by challenging time-honoured, but ineffective courses of actions and beliefs.

So enjoy the ride. - See it as a letter from your future, - a letter your future awakened self sends into your very present to reach out to you.

May it open your mind and heart, may it open your whole being to this superb expansion of your inner Self.

The following scripture is approx. 1200 years old. It was written by Padma-Sambhava, a powerful spiritual teacher from Urgyan, Tibet, whose teachings had great impact on the entire country.

1954 the text was rendered into English by Sardar Bahadur S. W. Laden La, by the Lamas Karma Sumdhon Paul Lobzang Mingyur Dorje and Kazi Dawa-Samdup and by W.Y. Evans-Wentz.

On the basis of their translation I present this scripture in contemporary language to make it accessible to a wider audience.

**The
Tibetan Book
of the
Great Liberation**

**Enlightenment
by Experiencing
The Great Awareness**

**Presented
in contemporary language by
Hermann Kuhn**

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The Method of Finding the Origin

by Perceiving
the Great Awareness

by Seeing Reality

called:

SELF-LIBERATION

Part I - PRELIMINARIES

This text presents a systematic method of perceiving the Great Awareness, of seeing reality and of freeing the Self of all limitations.

It shows how your awareness works.

[First Advice to the Seeker]

Oh Seeker, who you gain access to this precious knowledge, - vast understanding resides within you, - penetrate deep into this mighty wisdom.

May the Great Majestic Awareness open your insight into Itself.

[These Instructions Complete What the Enlightened Taught]

Everything the enlightened taught, - everything recorded in 'The Door of the Dharma' and other scriptures, all remains incomprehensible because these texts do not describe the ONE Awareness.

Even the Tirthankaras, the enlightened ones of the Jains, have not taught anything regarding this.

And the vast multitude of sacred scriptures barely contains instructions how to gain access to the Great Awareness.

This scripture provides the true key to these eternal teachings. It shows the effective method how to apply them in practical life. It enables you to experience this Magnificent Awareness.

[The Second Advice to the Seeker]

Wake up !

Listen blessed seekers ! - Highest wisdom is before you now. - Listen with all your being !

[The Consequences of Not Knowing the Great Awareness]

Knowledge of what is commonly called 'mind' or 'consciousness' is widespread.

The Great, Magnificent Awareness however is unknown, - or thought of erroneously, - or known only one-sidedly without consideration for the missing parts. Thus desire

for these teachings is immeasurable. It attracts even those who do not know the ONE Awareness and thus do not know themselves.

Such people aimlessly drift throughout all regions of the world of manifestations, continuously assume new forms and suffer and worry.

As long as insight into the Great Awareness is lacking, such is the result.

So impressed are they by their own suffering, so overpowered, that they lack all will to give direction to their life.

And even if they long to know the Great Awareness, their lack of will to steer their life prevents this very insight.

[The Consequences of Self-Inflicted Asceticism]

Others follow faiths and practices that severely restrict their lives. Fascinated by such self-imposed, intoxicating yearning, they block all inner capacity for perceiving the Clear Light.

They allow such self-inflicted blockages to overwhelm their mind and thus are unable to even recognize a widening of their perception.

The Middle Path (*the simple path Buddha proclaimed*) certainly describes the true mechanisms of the manifested world and even The Unmanifested, yet aimless renunciation and clinging to rigid religious ceremonies obscure all deeper insight and real comprehension.

Such attitudes likewise obscure what course of action leads to enlightenment.

It further prevents perception of spontaneous, intense expansions of our awareness that offer orientation how higher states of consciousness feel like, thus indicating the path leading there.

(These are sudden, fleeting insights into far broader comprehension that occur in regular intervals. We all experience these insights, but as long as we don't put attention there, they remain fleeting and thus cannot assist in the expansion of our being).

[The Transcendence of the Unmanifested Great Awareness]

Since in reality duality does not exist, so also there exist no multiple causes.

(Duality originates in the longing of man to classify what he experiences in opposites, e.g. good - bad, mind - body, consciousness - matter, interior - exterior etc. Yet in the basic reality underlying our present perceptions, such splitting is nonexistent, - though we might currently be unacquainted with imagining anything beyond dualities and pluralities.)

As long as we don't pass beyond our desire for such classification we cannot perceive the ONE, Exalted Awareness, - will we not wake up from our current restricted state.

The material, manifested world and the Unmanifested are ONE inseparable unity. This inseparable totality IS our Awareness.

(Overcoming duality does not mean giving up perception of plurality, but only to clearly see the unity behind all plural appearances.

The Unmanifested - the highest reality, - is no negation of existence, it is an unmanifested state from which all beings, properties, dualities, characteristics etc. emerge when they assume [material] appearance.

Perceiving the ONE Unity is less far away from us as we might think. Almost always we see the world surrounding us through tinted glasses of our current feelings. When enthusiastic, we deem the world and our position in it positive; when feelings are negative, the world seems gloomy. Similar emotions even determine what sense-impressions get through to our conscious attention [i.e. which things and situations we focus on], and what we simply discard or ignore.

Thus, that what surrounds us - that what we actually perceive, - always reflects our interior, - our motivations, preconceptions, preferences, dislikes, our ideas and fears.

Yet when we forego our desire for duality, - when we begin to see the world before us as 'silver screen', - as total reflection of our interior, of all our emotions, - when we cease to see us as separate from what we perceive, we get nearer to experiencing The All-Encompassing Awareness - of which we presently perceive only a minute part.

And if we don't like some of what we see on this 'screen', it's exactly these 'unloved' parts that provide exquisite insight what we still carry within [with a

negative emotional tinge], but do not want to see. Would it not exist within us, we would not focus on it, - would not [negatively] react to it, - would not let it reach our awareness, - would not perceive it in the first place.

It pays to acknowledge these 'unloved' parts of our reality as integral part of our life and to dissolve whatever negative feelings we associate with them. This considerably widens our scope, vision and range of life.)

[The Great Self-Liberation]

Seen from a worldly perspective - which everyone is free to accept or to reject - man aimlessly drifts through innumerable material forms and experiences.

Therefore - find what your life has as its purpose, - realize (*experience, learn*) what you intend to confront during this life, - expand your perception to the True Nature of your Awareness, - free yourself from all (*material*) restrictions.

This is the core of The Great Self-Liberation. Once ultimate freedom is reached, enlightenment dawns.

[The Third Advice to the Seeker]

Be aware! - Stay alert! - Let this sublime, mighty knowledge reach you deep inside!

[The Nature of Awareness]

What is commonly called 'mind' or 'consciousness' we access through intuitive channels.

The Great Awareness though - though it exists - cannot be found (*this way*) within the manifested regions.

Yet since it is the source of highest bliss, of happiness, of all enlightenment, as also of all burdens of the perishable world, it pays to know and value It, - as it pays to value all paths that lead to enlightenment.

[Names given to the Great Awareness]

Innumerable are the names given to the Great Awareness.

Some call it 'The Mental Self'.

Buddhists (of the Hinayana path) call it 'The True Essence of Doctrines'

Followers of yoga call it 'Wisdom' or 'Self'.

Those taking re-incarnation for non-existent, or thinking the lives of man are ruled by outside influences, call it 'The Ego', 'The I', or 'The Cumulative Experiences of Man'.

Some call it 'The Means of Attaining the Other Shore of Wisdom' or 'The Vessel to Liberation'.

Some call it 'The Buddha Essence'.

Some call it 'The Great Symbol'.

Some call it 'The Sole Seed'.

Some call it 'The Potentiality of Truth'.

Some call it 'The Foundation of All'.

And common usage assigns a multitude of further names to the Great Awareness.

Part II - REALIZATION

[The Timelessness of the Great Awareness]

He, who becomes conscious of the Great Awareness, who realizes its functioning and who actively applies this insight to his life, - in him awakens all knowledge presently concealed, - and also knowledge of the future, deemed unborn and unconceived yet.

Experiencing the present is the natural state of our consciousness. Yet to purposely experience itself, consciousness constructs its very own time-frame around this present.

(The present is the only time in which we access reality. Our life is only what we NOW experience and feel. - Even when we think of 'the past' or plan 'the future', we do this only in the present.

All other times are 'mental' constructs that support us to experience our transitory appearance in this [material] manifested world.)

[Consciousness in Its True State]

Whoever genuinely searches for the core, for the true, original state of his consciousness, promptly discovers that it is easily grasped and easily understood, - even if our matter-oriented senses cannot perceive it.

The very core of consciousness is naked, immaculate, not made of anything, free of any pre-programmed content, without duality and colour, transparent, timeless,

unimpeded, untouched by differentiation, not recognizable as a separate thing, but only as the unity of all things, yet not composed of them.

Nor is our own (*personal*) awareness separate from other awarenesses, - from the awarenesses of others.

Whoever perceives the core of the ONE Awareness also realizes the immutable eternal presence of the manifested worlds residing in it.

The ONE Great Awareness - uncreated and unmanifested, unformed, self-radiant, encompassing every location and path this world contains, - which carries within the experiencing of its own wideness, - which shines forth for all living beings and can be perceived by everyone at any time, - being beyond all thoughts, - IS the primordial substance in which all aspects are united, in which all aspects are ONE.

Whoever truly understands and applies this knowledge, realizes all set forth above.

[Consciousness Is Non-Created]

Consciousness in its true, all-encompassing nature is non-created. What consciousness radiates and causes, radiates by itself. - Thus, whoever claims it was created, never really experienced the true nature of Consciousness.

Since nothing except Consciousness exists, there also exists no object outside of Consciousness upon which to meditate. - Thus, whoever meditates on such (*irreal*)

objects, never meditatively experienced the true nature of Consciousness.

The ONE Awareness encompasses ALL that exists. Its true nature is eternal - without beginning, without end. - Thus, whoever claims that there's beginning or an end, never realized the majestic timelessness of his own Consciousness.

Someone who never truly searched for and found the core of his consciousness ...

- who never directly experienced that Consciousness exists beyond everything manifested and also encompasses all Unmanifested, ...
- who never experienced Consciousness in its original, primordial nature, - never in its unmanifested, un-created state beyond form ...
- who never experienced how Consciousness carries all potentialities within itself, ...

... what worth carries his claim that Consciousness was somehow created?

Consciousness IS, - born of itself, - without cause, without an objective set for its manifested and unmanifested existence, - without anything existing outside of it.

Consciousness in its true nature cannot be grasped by intellect alone.

Insight into its true nature cannot be acquired, cannot be obtained by any specific course of action, by studying, by learning a certain knowledge, by special blessings etc.

Insight of this highest nature dawns once our time for this has come, - to then consequently unfold complete freedom and sovereignty within us.

[Look Deep Inside]

Like the essential nature of the All-encompassing Awareness which is free of all restriction and manifestation and not built on anything external, so also your awareness - your very own, personal awareness - is independent, free, limitless and vast as the sky.

Seek deep thine radiance in your awareness, - there you'll find how true this is.

Vast, limitless is Self-Born Wisdom. Without beginning, without end its brightness shines forever like the sun, - everlasting like eternity, - everlasting in the eternal present.

Seek deep thine radiance in your awareness, - there you'll find how true this is.

Highest Wisdom is indestructible, beyond doubt, continuous like the ever-flowing current of a river.

Objects und conditions appearing in our life are a mere flux of instability like fluttering air at the horizon, - mere apparitions that have no power on their own to fascinate and fetter.

Appearances - all appearances - truly are mere concepts, mere notions, mere ideas, self-conceived by our mind like images, like the reflections of a mirror.

Lacking real substance and fleeting like passing clouds, all external appearances verily fade away eventually back into their own respective places.

Seek deep thine radiance in your awareness, - there you'll find how true this is.

[Your Life's Deep Purpose]

Only in your very own awareness you'll discover the true motivation why you attained existence, - only here you find the purpose, the very basis of your being.

- Meditation that reveals such insight thus needs to happen in your mind, in your awareness, - no other place provides such access
- Here only - in your awareness - do you find truth that utterly convinces you, - only here you find true orientation who you really are, where you are and where it pays to go from here
- No other - alternative - place exists where liberation can be reached.

Thus teach and practice nothing that leads elsewhere.

Seek ever anew thine own radiance deep within your own awareness.

When you look outwards, into the void, into the emptiness of space, there's no place where consciousness does shine.

And also when looking inwards, - into your mind trapped in material existence - to here locate this shine, you find nothing there that radiates, that glows or glistens.

Awareness - The Great Awareness - is transparent, with no tangible qualities.

Its nature is the clear light of wideness, is the infinity of purpose of existence. The nature of Awareness equals the cloudless sky where nothing can be seen, that itself cannot be seen, yet which contains everything. Awareness - your awareness - cannot be grasped, not be described in categories of limited life.

Awareness is not plurality, is not duality.

Awareness is all-encompassing, all-penetrating, being aware of everything.

Great, truly, is the difference between knowing and not knowing how precious this knowledge really is.

[The Wondrousness of This Wisdom]

This Clear Light, eternally unborn, originating in itself, is a parentless child of Wisdom.

Wondrous is this.

Being non-created, it manifests Natural Wisdom.

Not having known birth, it knows not death.

Though it is Total Reality, there's no perceiver of it.

Wondrous is this.

Though it acts within the world of appearances, evil doesn't defile it.

Though it perceives the import of teachings leading to enlightenment, it stays unallied to good.

Although owned by all beings, it is not recognized.

Thus those who do not know this path and its significance seek other gains. And though the Clear Light of Reality shines inside their own mind, the multitude hunts for it elsewhere.

Wondrous is all this.

[The Fourfold Great Path]

Treasure this wisdom, - it opens access to the invisible, brilliant Awareness residing deep within you.

- This is the most excellent of teachings.
- This is the most excellent of meditations, - devoid of mental concentration, all-embracing, free of every imperfection, complete.
- This is the most comprehensive of practices, - it makes aware of the unmanifested, uncreated state within.
- This is the most excellent of results, - it awakens the incredible, the unimaginable in the most natural way.

These four components - clear, flawless wisdom, meditation that's all-embracing, practice that never errs, and The Incredible as outcome - are called the Fourfold Great Path.

[The Great Light]

This Fourfold Great Path awakens The Immutable Continuous Light of Clear Wisdom within -

- which unfurls before us all-penetrating vision of the three times.

(The three times - present, past and future - encompass the entirety of our material existence. The clarity that now opens satisfies each and every open question and completes any remaining unfulfilled material desire.)

Thus each of these four - highest wisdom, all-encompassing meditation, activity focused on enlightenment, and experiencing The Great, The Fantastic - are also called 'The Great Light'.

[The Three Times]

How do the three times - our material existence - appear to us once we experience the Great Awareness?

Past and future we cease to engage in once we perceive the Exalted Awareness; we intentionally abstain from recalling 'past' events.

(This does not mean that these events cease to exist. We simply condense what we experienced in the three times - in the material world - into one holistic insight, - similarly as we also do not recall each single move of our childhood that trained us to effectively steer our body as an adult. We condensed these particular experiences of our youth into one holistic skill we now - as a grown up - proficiently access at any time we want.

A similar process of our consciousness condenses what we experienced during material existence into one holistic insight that enriches our perception in the Exalted Awareness.)

The future - (which - in reality - is a mere mixture of desires, fears and anticipation we project onto a virtual place we call 'future', but which has no real existence beyond these moody emotions) - is not welcomed and thus we intentionally sever it completely from our present.

The present - (as we confront it during material existence) - cannot be fixed, cannot be held on to, and thus stays in a state of vagueness, of voidness.

(Present, past and future - as universally valid they might appear to us as long as we experience material existence, - for the Great, Exalted Awareness they merely are facades, are mere appearances laying like a veil before our vision, having no more reality than dreams or illusions.)

[The Path to Enlightenment]

[Connecting Our Current State of Existence to the Exalted Awareness]

There being no thing on which to meditate, no meditation is there whatsoever.

There being no thing to go astray, no going astray is there, - if we are guided by our archaic imprint of the Exalted Awareness.

Without meditating, without going astray, focus attention on that brilliant True State within, - on recognizing and treasuring your own Great Self, - on perceiving the all-embracing, complete knowledge you possess, - on enlightenment born of its own power; - focus on Truth radiant in brilliant light inside of you. That resplendent brightness, that sovereignty and power you there see IS that enlightened, perfect being you really ARE.

In this realm of wisdom, transcendent of all meditation, naturally illuminative, where there's no going astray, where we perceive the emptiness of all concepts and doctrines, - there we recognize that liberating our Self and realizing the Great Origin's true broadness is an essential part of our being's purpose.

Without realizing this, the goal of this path is unattainable.

But simultaneously with this realization we also gain perfect enlightenment.

The wisdom taught herein is immeasurable, encompassing all knowledge in all infinity and depth, - still it is contemplated, mulled over and categorized in many ways. Yet for the Great Awareness no two such things as contemplator and contemplation do exist.

Once this is understood in all its depth, the seeker of this knowledge - on perceiving the Exalted Awareness - fuses completely with this teaching, though the seeker himself when sought cannot be found.

Thereupon is attained the goal of all seeking, and also the end of the search itself.

Then, nothing more is there to be sought; nor is there need to seek anything.

This beginningless, vacuous, unconfused Clear Wisdom of cognizing one's own Self is the essence - is the core - of total freedom from the restrictions of material existence.

Though there are no two separate things as knowing and not knowing, there do exist innumerable profound types of meditation, - whose end is the supreme triumph of knowing the Great Awareness - the majesty of one's own mind.

Though no two separate things as the object of meditation and the meditator exist, - yet if the meditator of meditation is sought and *not* found, thereupon the goal of meditation is reached and also the end of meditation itself.

And even if meditator and the object of his meditation are no two separate things, we nevertheless should not forego meditation (*and thus fall under the sway of veiling ignorance*); - for when we meditatively experience the Great Awareness's quiescence unmodified in our mind, the clarity of non-created Wisdom instantly shines forth as the result.

And even if there are innumerable profound practices, they all do not exist for Awareness in its True State, - because there are no two separate things as existence and non-existence.

There being no two separate things as practice and practitioner, - yet if the practitioner of practice is

sought and not found, thereupon the goal of all practice is reached and also the end of practice itself.

There being nothing since eternity that needs to be practiced, thus there's no need to practice anything that leads astray.

Perception of the non-created, self-radiant Wisdom - actionless, immaculate, beyond acceptance or rejection, - is itself the perfect practice.

And even though no two separate things as pure and impure exist, an immense variety of fruits of association with the Exalted Awareness can be experienced; - yet those whose mind is founded in Awareness in its True State, perceive these fruits as mere expressions of the world of appearances in their unmanifested, potential condition.

And even if no two separate things as action and the performer of action exist, - yet if one seeks the performer of action and no performer is found anywhere, thereupon the goal of all attempts to obtain fruit is reached, and also the final consummation of these fruits itself.

No other method to obtain this special fruit exists, only the one depicted here, - thus don't allow that the dualities of trusting and distrusting, of accepting and rejecting this knowledge distract you from this path.

Realizing the self-radiant, self-born Wisdom, - insight that this Wisdom expresses in the manifestation of the material worlds, - and that this all springs forth from the Exalted Awareness which cognizes itself in this process, -

is the very fruit of attaining ultimate liberation, - is final, perfect enlightenment.

[Freedom From Eternally Transitory Aims]

This Wisdom releases from striving for aims we never can reach.

(Transitory aims are unattainable, even if tradition or society defines their pursuit as desirable. Freedom from such fruitless endeavour releases time and energy for something more effective.)

- This knowledge brings freedom from 'The Middle Path' (*which - according to Buddhism - fosters spiritual growth without requiring austere activities like renunciation, asceticism, penance etc.*

Yet the more one tries to engage in 'The Middle Path', the more elusive it becomes. Even Buddhists state that no one - except Buddha - ever reached enlightenment [awakening] by way of this path.)

Perceiving the Great Awareness requires no austere behaviour, but IS the awakening.

- This knowledge liberates from the need to acquire 'Wisdom'.

The 'wisdom' the world of appearances strives for brings no enlightenment since this is not its goal. 'Wisdom' only produces contrast to those who are 'less wise'. - The depth and broadness of the Great Awareness on the other hand is continuous,

ever-present in our life, - and unfolds without us needing to acquire 'wisdom' first.

- This knowledge liberates from the need to contemplate the five basic elements of the cosmos (*'The Essence of the Buddhas'*). - The Great Awareness encapsulates this essence in its unlimited width. Once we perceive This, whatever basics there are in the cosmos inevitably open up to our consciousness.

- This knowledge liberates from any search 'How to Reach The Other Shore Beyond Bodily Existence'.

Whatever effort is spent to find knowledge of our existence beyond our bodily form never achieves the longed for clarity about this special crossing.

Perceiving The Exalted Awareness dissolves all fear of dying (*all fear of the transition to an altered type of experience*). Would the power of this knowledge be known to all beings, much fear and insecurity would lift from the material world.

- Similarly no special action (*renunciation, asceticism, spiritual techniques, religious or magic rites, prayers, blessings, cleansings, or strictly obeying a guru's instructions etc.*) can 'Free Our Awareness'.

Those having reached enlightenment experience that Awareness IS without beginning or end, - thus what particular action could possibly lead there?

- This knowledge liberates from searching 'The Foundation Of Everything'.

Since the Great Awareness continuously expands dynamically, there simply is no (*static*) 'Foundation Of Everything'.

- 'Common Sense' only occurs within the framework of material existence. Striving for such rationality will keep a person locked within these bounds.

Yet regardless what elegant and splendid names be given to fleeting aims, - what other Wisdom than that of the Great Awareness do we really long for deep inside?

To desire more than this Wisdom is to be like one who seeks an elephant by following its footprints, when the elephant itself has long been found.

[Connecting to the Great Reality]

And even if we seek throughout all the material worlds, - the Exalted, Pure Awareness cannot be found except in our mind.

Who does not know this and seeks the Self outside his mind won't find it there.

Who thus seeks to know himself is like a fool giving a performance in midst a crowd, forgets who he really is and then seeks everywhere to find himself.

This simile also applies to erring in other ways.

Release from the constriction of material existence stays unattainable as long as the true natural state of

substances and the Clear Light of Awareness is unknown or not perceived.

As long as we don't see the Great, Exalted Awareness in our mind, we have no access to enlightenment.

Enlightenment and its Wisdom seem utterly separate from the unreal, daydreaming illusion of material existence, - yet in reality they cannot truly be differentiated.

It is an error to conceive them otherwise than as ONE.

Erring and non-erring are, intrinsically, also a unity.

When we stop seeing consciousness as duality and permit our mind to (*again*) expand to the true broadness of its primordial all-comprehensive state, we attain liberation.

(While inhabiting a body we are deeply inclined to relate to the world outside of our mind and body as fundamentally different from our consciousness. This approach - called duality in this text - blocks the true nature and the immense abilities of our awareness. Once we stop forcing this restricting attitude on our consciousness, - once we give it [us] all freedom to experience its [our] original exalted status, our 'small' awareness automatically and naturally expands until it experiences its own fantastic nature and width. Experiencing this expansion is incredibly beautiful.

We reach this state by intentionally giving up blockages - i.e. by dissolving erroneous prejudices, flawed ideas, restrictive doctrines etc. - that lock our awareness into their current narrow limits.)

If we (*erroneously*) envision our awareness as separate from the external world (*as a duality*), this is not brought

about by ignorance, but by us never having sought to really experience our Great Self.

Seek within thine own self-illuminating, self-originating Exalted Awareness - firstly - from where all such flawed concepts rise, - secondly - which (*small*) region of your being they really affect, and - lastly - whither they vanish.

This process of realization is similar to that of a crow which, although already in possession of a pond, flies off elsewhere to quench its thirst, and finding no other drinking-place returns to the original (*known*) pond.

Similarly the radiance the ONE Awareness emanates, by emanating from our own consciousness, emancipates our awareness.

The ONE Awareness, omniscient, all-comprehensive, immaculate, eternal, unobscured as the empty sky, shining clearly, imperishable in self-originated Wisdom - is Itself the Only Great Reality.

The entirety of the visible universe also is (*merely*) an expression (just one of many signs) of the ONE Awareness.

By knowing the ONE All-Encompassing Awareness in our mind, we know it to be free of every limitation as the clear sky.

Equating the cloudless sky with the Great Reality is meant merely as an analogy.

It links the unreality of visible things to the sky's apparent emptiness, - yet experiencing the Great Awareness does not depend on whether or not we understand this special simile.

Therefore - retain your perception of the All-Awareness - never stray from this Great Path.

[The Validity of Mental Constructs]

Concepts (*philosophies, ideologies, belief-systems, dogmas*) are all deceptive, illusory in their very nature, - none of them are real, - and all of them always fade out in the end.

All theories of the Whole, of the world of appearances, of enlightenment, are nothing more than mental constructs.

Changes in our sequence of ideas and views trigger respective changes in our vision of the external world.

Thus, the multitude of views regarding the material world spring merely from a multitude of continuously changing mental concepts.

Human beings conceive ideas in differing ways.

The unenlightened see - outside themselves - only external, transitory duality and diversity.

All theories and doctrines are always seen through tinted glasses of our own mental concepts.

As a thing is viewed, so it appears to be to us.

Yet to see things as multiplicity, and to cling onto such separateness, is to err.

Now follows insight how mental concepts work.

Perceiving the Radiance which shines without being seen, is Enlightenment.

By not controlling one's thoughts, one errs.

Who understands the thought-process in one's mind and gives it direction, automatically attains liberation.

In general, all things mentally perceived are nothing else than concepts.

The bodily forms in which the world of appearances is expressed are also concepts of the mind.

'The material appearance of beings' is also a mental concept.

'The happiness of gods in their heavens and in the worlds of men' is another mental concept.

'The three unhappy states of suffering'

(1 - Tangible suffering: - Illness, loss etc.

2 - suffering triggered by change: - the tendency to cling to a preceding state once life-circumstances are shifting, and

3 - suffering triggered by awareness of our present limited state of existence: - the fact that we currently do not experience our true exalted state)

are also mere concepts of the mind.

'Ignorance, miseries, and the Five Poisons' (*hate, pride, greed, jealousy and ignorance caused by intentionally not wanting to comprehend,*) are likewise mental concepts.

'Self-originating Divine Wisdom' is also a concept of the mind.

'Full realization once one passes into Enlightenment' is also a concept of the mind.

'Misfortune caused by demons and evil spirits' is also a concept of the mind.

'Gods and the good fortune they cause', are also concepts of the mind.

Likewise, the various' perfections (*wisdom, patience, abilities etc.*) are mental concepts.

Deep, subconscious yoga-induced trance' is also a mental concept.

The colour of any objective thing is also a mental concept.

'The form- and qualityless nature of the Unmanifested' is also a mental concept.

'The One and the Many in the Exalted Awareness' is also a mental concept.

'Existence and non-existence', as well as 'The Non-Created', are concepts of the mind.

[Realization and The Great Liberation]

Nothing save Awareness is perceivable.

Awareness - when uninhibited - conceives all that comes into existence.

That which comes into existence is like the wave of an ocean.

He who perceives beyond all dualities achieves Liberation.

It's irrelevant what 'mind' or 'Awareness' is called, - truly Awareness is ONE, - apart from Awareness nothing exists.

That Unique ONE Awareness is not built on anything and has no roots in anything.

Nothing else needs to be realized.

The Non-Created is the Non-Visible.

By knowing the invisible Broadness and the Clear Light and seeing them as ONE (*since plurality does not exist in the Unmanifested*), one's own Clear Awareness is perceived. Yet exactly because no plurality exists in the Unmanifested, the Great, Exalted Awareness (*in its entirety*) cannot be known. (*This would require duality - i.e. an external, separate observer different from the Great Awareness.*)

Awareness is beyond nature, yet is experienced in bodily forms.

Realization (*unrestricted perception*) of the ONE Awareness constitutes Ultimate Deliverance.

Without mastery (*without deliberate steering*) of our mental processes realization cannot be achieved.

Similarly, sesame seed is the source of oil, and milk the source of butter, - yet not until the seed is pressed and the milk churned do oil and butter appear.

So also sentient beings ARE the Great Awareness in its very essence, yet not until they realize this can they attain Enlightenment.

By realizing this even a simple, untrained person attains Liberation.

Part III - Conclusion

[General Instructions]

In this text the author (*Padma-Sambhava*) faithfully recorded his own experiences according to his abilities.

To one who tasted honey, it is superfluous for those who have not tasted it to offer an explanation of its taste.

If scholars or pundits talk about the ONE Awareness without ever having experienced it, they talk nonsense, despite all their cleverness in expounding the many different doctrinal systems.

To lend ear - even for a moment - to the reports of one who never approached nor perceived the Great Awareness, is like listening to flying rumours concerning a distant place that never was visited.

Simultaneous with the first experience of the Exalted Awareness comes release from good and evil.

As long as the Great Awareness is not known, all practice of good and evil results in nothing more than renewed incarnation in higher or nether regions, or the material world.

As soon as we become aware of the Wisdom of the Unmanifested, concepts like good and evil karma cease to exist.

Even as the empty sky seems to contain a source of water (*rain*), but does not, so also in the Exalted Awareness is neither good nor evil.

When in our mind we see the Origin - unmanifested Awareness - in all its nakedness, in all its clarity, we realize this path to liberation to be exceedingly profound.

Seek, therefore, thine own Great Wisdom within.

What you'll find there is vast and deep.

[The Final Good Wishes]

Hail to all ! - This is The Knowing of the Exalted Awareness, the Seeing of Reality, Self-Liberation.

According to ancient tradition these essential aphorisms are kept brief and to the point.

This text is destined for those future generations who will be born during the Age of Darkness.

Thus the manuscript was hidden amongst other precious objects in a secret cache.

May this book be found and read by those blessed seekers of the future.

[The Last Advice to the Seeker]

Vast, mighty, deep is this exalted wisdom.

May it not wane until The Origin is known to all beings experiencing the manifested worlds.

Second Interlude

Now, - after reading this text the first time, I asked myself rather bewildered: - What's the advertised method? - Where are Padma-Sambhava's actual instructions? - Did I miss something?

But during the second reading I noticed that everything was there, but just not structured like a modern handbook: Click that icon, press that button, and this will happen. Padma-Sambhava uses a far subtler approach.

To Know It's There

He alerts us that something *exists* in a place or region or space - or whatever you call an 'item' our language doesn't have words for, - where previously we thought there would be nothing. He directs our attention towards this seeming 'Void' where we didn't perceive anything before.

This doesn't seem like much, - yet is extremely precious. Being aware that something - previously unknown - actually exists makes it infinitely easier to really find it.

No one, - not our parents, not our teachers, friends, priests or anyone - ever told us about this, - or even knew about it. - '*It can't be seen, it can't be isolated in a test-tube, thus it can't possibly exist,*' my own mother, a medical doctor, instructed me when I was young. It took me years to get past this misleading early programming.

Sure it can't be analyzed materially, - simply because it's not material, - as all our thoughts are non-material, - as all our feelings are non-material, as all our verve to do something, all our motivations, our love, our storehouse of knowledge within us are non-material. We can't 'see' any of this; can't isolate it in a test-tube, pin it to a wall, or buy in a supermarket, - but it certainly exists, - it provides the very drive that makes us experience life for fifty, eighty, hundred and more years.

Remember how you felt when falling in love the very first time, - and to your utter amazement discovered a dormant, unexplored dimension of fantastic feelings within you, - a world whose existence you couldn't even have guessed at before, a new dimension that promised unfathomable ecstatic joy, triggered vast, powerful motivations and made you venture into completely unknown avenues of life.

Now also a new dimension is waiting to be discovered, but here it helps to be aware that it exists to perceive it.

Then, - as you begin sensing something in that 'space' you thought was 'empty', you now know *not* to discard this notion as you did before. You now know to direct attention there. And even if it seems to hover just outside your grasp for a while, this perception suddenly becomes clear - as I and others experienced it, - and then awareness expands fast, and what previously was only a vague notion, shifts right into the headlight of your focus, becomes a conscious part of your being.

You certainly are able to experience this, because you carry it within you all the time.

- But the text yields far more than mere information that the all-comprehensive awareness underlying all our perception exists.

What NOT to Do

Though there's no direct way, no particular action, no instrumental thing to do to trigger this grand experience, Padma-Sambhava identifies a number of factors and actions that *block* this access. So be aware that these mechanisms prevent expansion of your perception: -

- self-inflicted asceticism and deliberately restraining any of our senses, our potential, our thoughts, our freedom, - all of which makes us focus on *limitations* only, never on *expansion*.
- sticking to formal ceremony or other socially opportune conduct, - none of which kindles any kind of expansive perception.

- being profoundly impressed by one's own suffering, and lamenting this to others to garner their compassion. - Such behaviour just squanders energy and time on one's deficiencies. It certainly does not steer life towards greater inner freedom and sovereignty.
- pursuing fruitless (transitory) aims which never produce actual results. And even if the society we currently live in mandates such activities and puts pressure on us to pursue these goals, this only pleases society, but never stimulates our growth.
- practicing anything that leads astray, - like useless spiritual techniques, meditation, exercises, cleansings, rituals etc.

At the heart of all such practices is quantitative repetition. - Mantras, prayers, yoga postures, rituals, cleansings etc., are all to be repeated a specific number of times, for a fixed period, or at recurring intervals. Many believe the more regular they perform their technique, the faster they progress.

Yet how could our awareness expand by mindlessly repeating mantras, mechanically performing religious rituals, by ceremoniously handling mystic symbols etc. - i.e. by activities whose mechanism we don't really understand and often do not even know what kind of outcome to expect, - or IF any effect would manifest at all, - or whether we even WANT something serious to happen in the first place.

Sure, - some techniques may make us 'feel good', more relaxed and calmer, yet 'feeling good, relaxed and calm' should not be confused with inner growth.

Real inner expansion is always an increase in QUALITY. It is a boost of our capacities, a sweeping breakthrough to more insight, superior understanding, more focused activities and greater command of life. Spiritual practices don't lead in this direction. They never 'produce' sufficient power to generate such burst.

- being dazzled by 'mental concepts, constructs, belief-systems or philosophies' - whose knotty reasoning more often than not is only the attempt to mask the gross lack of *real* insight of their originators.

The more complicated a concept, the less its author himself understands what he is saying or writing. Unmasking such constructs and discarding the useless intellectual arrogance that often surrounds such theories frees the mind for deeper insight.

Genuine truth is always simple and easily understood by everyone. Yet voicing plain truth often takes considerably more courage than articulating incomprehensible, but suave intellectual nonsense.

The deeper the truth, the simpler and the more powerful it is.

- listening to those who never directly experienced the Great Awareness - because their views lack all substance.

And even if such people try to 'explain away' what is our direct, personal experience, this does not in the least diminish our ability to perceive it.

Those only arguing or discussing about it, are unable to see it.

- regarding the world as separate from us - as duality, - instead of realizing that the way our surroundings appear to us always reflects how we currently feel.

Any of these factors limit our scope of life. None of them advances expansion. Giving up such pointless activities and concepts frees time and energy for real inner growth.

How to Stimulate Expansion

But Padma-Sambhava also shows how to advance perception of the Great Awareness:

- Being aware that there's infinitely more to discover than what we experience now.
- Finding the purpose in your life, - becoming aware of what you really want to be excited by, to venture into, to learn, to feel, to gain from this life.
- Choosing expansion, - and going for this discovery, for change, for adventure, - and creating the actual conditions to make this happen.

- Steering life consciously; - purposely decide what you really want to feel, think and do, - and intentionally go for expansion.
- Searching the noble you sense within, finding *truth* at your core, becoming aware of the depth of your awareness, - nowhere else will you find the all-permeating awareness underlying everything.
- Treasuring the Great Awareness, honouring your own perception.
- Realize that all doctrines are empty, - be guided by your direct, vivid experience.
- Realize that *NOW* - your present - is *the only time* that offers you the power and the opportunity to initiate change in your life.

All this supports opening your being, - for what you were born with, - for what has been yours all along, - for what no-one can ever take from you, -

- for the all-encompassing awareness within you never really lost.

The 'Fourfold Great Path'

And then there is the 'Fourfold Great Path' Padma-Sambhava advertises, - and dismantles two sections later: '*There being no thing on which to meditate, no meditation is there whatsoever.*', - and re-instates two paragraphs further down, - and dismantles and modifies numerous times.

This perplexing oscillation aims to shake us from the deep-rooted belief that any particular action may actually 'produce' perception of the Great Awareness.

On the other hand *desiring* this experience and directing our focus towards it is essential for perceiving it.

Thus Padma-Sambhava emphasises *not* to forego meditation and other such activities - even if they cannot *directly* produce this widening of our awareness.

And he provides the key to all this seeming paradox:

'Without meditating, without going astray, focus attention on that brilliant True State within, - on recognizing and treasuring your own Great Self, - on perceiving the all-embracing, complete knowledge you possess, - on enlightenment born of its own power; - focus on Truth radiant in brilliant light inside of you. That resplendent brightness, that sovereignty and power you there see IS that enlightened, perfect being you really ARE.'

Taking concrete steps towards this goal connects this arcane longing to our current material environment and anchors it there, - thereby preparing our being for the grand perception.

- And as I was exploring the text, venturing ever deeper into its many avenues, discovering its multi-layered insights, becoming energized by its intensity and subtlety of power, I suddenly realized: -

The Text Itself Is The Method !

The text itself does something to the awareness. In a mysterious way it somehow enlivens what is dormant and hidden deep within.

So, - read the text. - And read again. - There's more depth to this scripture than is revealed at first glance.

Allow it to rouse, to awaken you to a fantastic, exhilarating perception that was yours all along, yet which no-one ever told you about.

Skip the words in *italics* and enclosed in brackets to get a feeling for the rhythm, for the original intensity. I included these comments only to assist comprehension during first reading.

Get a feeling for the original impact of the text, get stirred by its pace, become entranced by its grand theme.

And talk to others who also show the signs. Connect with those who you sense also long to experience more than TV and money and shallow fun. Expressing this to others shifts this hidden dimension to the foreground of your mind, opening access to deeper parts of the message.

Inspire others, - as others inspire you.

Two Curious Distortions

While transferring *The Tibetan Book Of The Great Liberation* into contemporary language, I noticed two bizarre distortions of the original text in the translation by Evans-Wenz and the two lamas. The mangled parts deal

with 'The Consequences of Self-inflicted Asceticism' and with 'Freedom From Eternally Transitory Aims'.

In the first instance the lamas probably could not bear Padma-Sambhava declaring renunciation and asceticism as ineffective for inner growth. The strict beliefs and convictions connected to the monks' particular life-style prohibited them to accept what the text really said and made them bend the original words almost beyond recognition.

Yet Padma-Sambhava plainly states that renouncing elements of life not only bars the widening of our perception, but also distorts the way we see reality.

Perception expands because this attract us more than our current experience. That our previous, lesser developed state becomes obsolete in this process and falls away, is a consequence, not the cause.

When switching from a radio station with 'boring' music to a more interesting program, we'd never see this as 'renouncing the boring music', but rather as a nice change for the better.

The monks mistook the disappearance of irrelevant ('boring') factors of life - which actually is only a side-effect - for the main cause of spiritual development. They then tried to produce this side-effect by renunciation, denial and asceticism, all the while believing that this would further inner expansion, - a strategy that never works. A classic case of confusing cause and effect.

In the second instance the lamas mangled the entire segment on transitory aims. Padma-Sambhava's wholesale declaration of futility of the 'Middle path as taught by

the Buddha', would have destroyed the very foundation of their training and belief. To find a way around it, they mistranslated the whole chapter.

Both distortions illustrate how clinging to rigid mental constructs rejects a vivid first-hand account of someone who actually experienced what he is writing about, - and thereby prevents opening a whole new, fascinating dimension of life

Fortunately the text before and after both these passages was clear enough to reconstruct the original content.

A Hidden Cache of Knowledge

Interesting is further that the mysterious way the Tibetan scripture popped out of its hiding place just as I was ready to comprehend it, finds a bizarre counterpart in Padma-Sambhava's own life.

Foreseeing that his books would be burned by an insensitive king, Padma-Sambhava buried his manuscripts in concealed caches, hiding them amongst other precious items to prevent them from being destroyed.

Long after his death - and also after the death of the destructive king - people with special powers made it their task to intuitively locate these caches. Thus a significant number of Padma-Sambhava's works were found, amongst them '*The Tibetan Book of the Great Liberation*'.

To those discovering his books, he left a last message: -

'This text is destined for those future generations who will be born during the Age of Darkness.

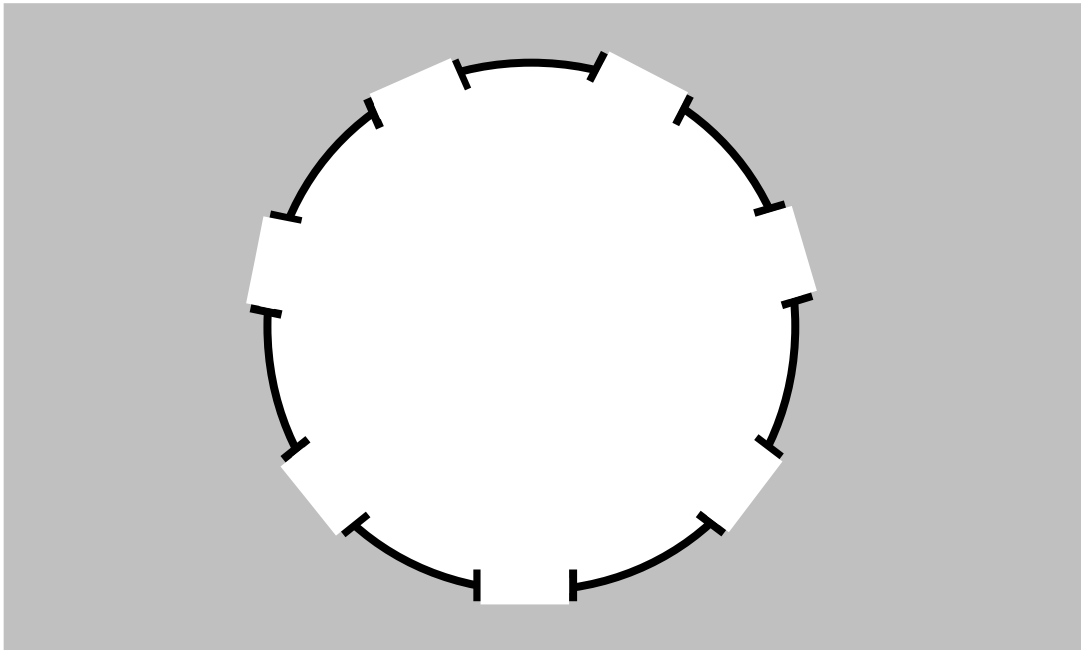
May this book be found and read by those blessed seekers of the future.'

WE are the ones this message is intended for.

The INSIDE of a Circular Room

During my research, as I was tracing similar descriptions of this grand, riveting experience in numerous religions and philosophies, in ancient as in recent cultures, one thought slowly, but persistently began to form in my mind:

Could it be that religions were portals,
were entrances to one and the same
circular room, - and that they provide the
same grand experience to all who enter?



The word '*religion*' originates in the Latin verb '*re-ligare*', which means to '*re-connect*', - '*to again become aware of something we were conscious of before, but somehow forgot or stopped thinking about for a while*'.

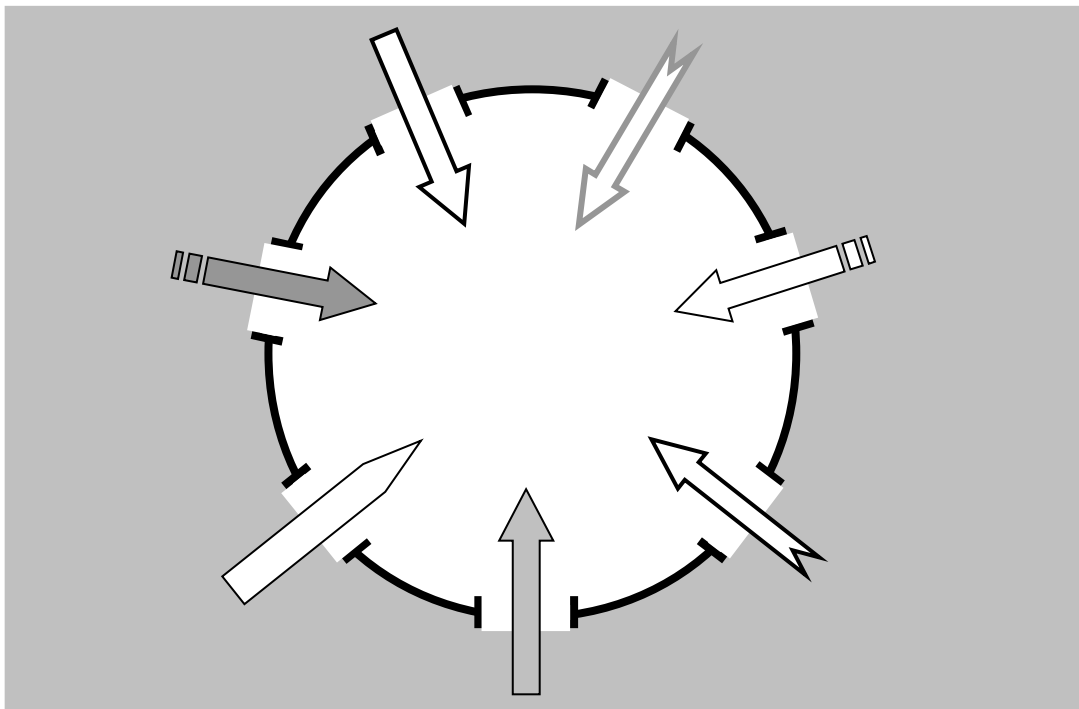
The same idea is at the heart of the term '*Yoga*', - which also *connects* two things - that part of us experiencing the material world and the Grand Awareness we truly *are* beneath our currently manifested (small) self.

Actually almost all ancient Indian religions and philosophies describe paths and methods and approaches how to become aware of this essential, vital connection.

Nearly all religions have at their heart one man or one woman perceiving the extraordinary, the fantastic, the incredible, the huge potential and the immense possibilities open to mankind.

The paths these individuals described can be compared to portals to one and the same grand experience.

The point is to simply use these portals, to walk through these entrances, to experience the fantastic, the inspiring, the unifying that's beyond all doors.



It's not the point to cling to the doors to argue which or whose entrance might be better, - and thus never to enter, never to discover the Grand, the Radiant the 'inside' reveals.

Unfortunately religions seem to attract a rigid kind of people keen on thwarting the joy of others, forbidding them to have fun and restricting natural freedoms and abilities. Common to them all is their strong zeal to exercise power over others, to forbid thoughts, to regulate what doesn't need regulating, to keep everything under surveillance, and - last not least - their total lack of real insight, which often makes them relentlessly kill the very intentions of their founder.

Perception certainly works well without an administration regulating it. Trying to squeeze *unlimited* perception into the stiff limits of any kind of organisation always produced such catastrophic results that it prevented innumerable generations from knowing and accessing their inborn expansive abilities, - as history plainly proves.

The Grand Awareness needs no administration.

- Those perceiving it do recognize each other instantly.
- Those longing for it or sensing the Great Awareness will access it of their own power, or by intuitively recognizing those who already experience it and who will help them to perceive this too.
- Those not longing for it chose to complete their own individual themes of life before progressing further. Respecting *their* choice is as natural as *we* want *our* choices respected.

But all - men, women and children - carry the Grand Awareness within.

Where To Go From Here

What to do if you personally experience this expansion

- Well, first of all, - connect to others with similar insights. Exchange experiences, meet new, inspired friends and find out how to advance together.
- See below for first contact.
- Have a look at the path Hermann describes in **Unlimited Horizons**.

The book shows how to shift focus to broader, more advanced levels. - It provides practical strategies how to handle the challenges this path presents.

- And it offers an entirely new vision how this world really works.

The book is available online. Read it at our website

unlimited-horizons.de

download it for free (pdf-file), or order the print-version.

On our site we also offer a first meeting place for sharing experiences and exchanging know-how.

And we intend to publish further documentation and scriptures as they become available.

Hermann Kuhn

Unlimited Horizons

You reached a limit.

You start to think life should be more ...

So why not look at this second opinion how the world functions.

- It gives you insight how the whole game works
- It tells of unknown abilities hidden deep inside you
- It shows you where to find the new horizons you've been longing for



A new vision how this world works
by Hermann Kuhn

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