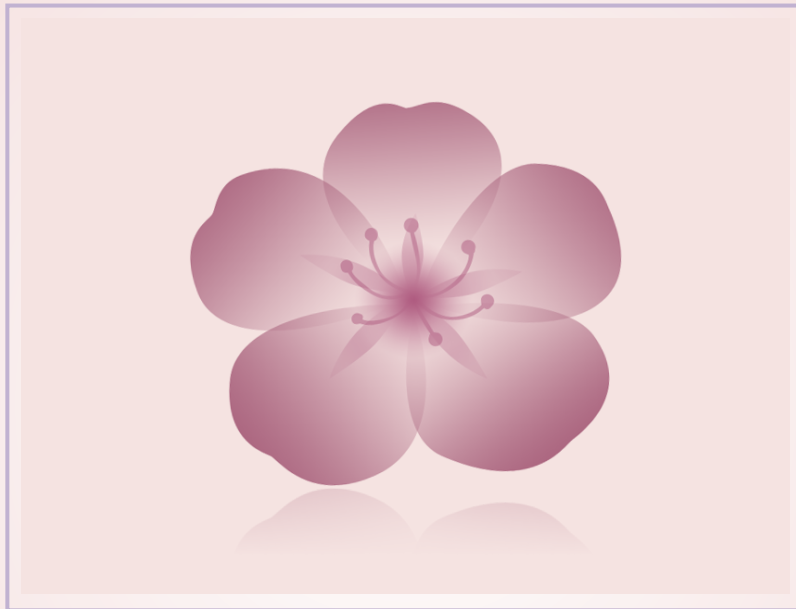


TRACY CORRIGAN | UNDOING



UNDOING



TRACY CORRIGAN

Be the wind, blowing in beauty, through the trees.
Bring movement, to that which does not move on its own,
so that it may experience that which it is not;
so it, too, can remember its own magnificence.

Introduction

To experience that which cannot be described, freedom from the bondage of self occurs.

Over the course of a lifetime, now at 52 years, it is observed that the only place this freedom from the bondage of self can be found is in Not Knowing. In the space of Not Knowing, “I” do not exist, and consequently, *any* notion of purpose is meaningless.

Purpose is not about gain—success—but rather, in losing all sense or wanting of purpose.

Truth is unknowable *by me*. It is unknowable by any identity, in any form. It is precisely in that unknowableness that *what I think I am...* isn’t. Freedom from the bondage of self.

The minute Truth is knowable (or rather, *defined*) by me, to me, with me, or in spite of me, the egoic identity (that which perceives, senses, thinks, and then thinks and considers about perceiving, sensing and thinking) has taken control in ‘making up the world, including God (understood here as Truth.)

In abandoning ‘seeking, having no answers at all, “I” (egoic identity) ceases. To claim or speak about anything different is NOT Truth (God) and is, simply, an ego talking, or rather, listening to itself; and thereby, establishing *itself* as a truth. (If I perceive myself, “I” must exist).

For this paper, instead, observations on the Undoing will be offered.

I remember thinking at one point in life that I'd like to become a mystic, for it seemed to me they had something I lacked; some state I could achieve myself if I pursued my path and performed my work diligently. To me, there was no loftier goal, for reaching enlightenment was the most evolved state, closest to God that a person could achieve in human form.

I was wrong—or rather—incredibly uninformed.

*After getting home from work one day in November 2014, I sat down on my bed, facing my open closet. I just sat there, staring, letting the day drain away from me. All of a sudden, the world before me ceased to exist in any form "I" knew, and for a few brief moments, I wasn't alarmed by that fact. I wasn't anything. ** I ** wasn't there at all. Nothing was there. Not even my perception of God.*

Then I was filled with a panic I can't describe (terror is more like it), and I shook my head, looked back at my closet, and began listing in my mind what it was I was seeing. My egoic identity came rushing back in.

*Yet... I was also witnessing exactly what it was "I" was doing, without any sense of alarm whatsoever. But the pronoun ** I ** in 'I was witnessing' is invalid. There was no ** I ** but witnessing was occurring. I just don't know how else to discuss it.*

When the immediate experience of terror passed, a rather elongated sense of what I can best describe as unconcerned perplexity settled over me. Some sort of expansion had occurred, and the following was accepted/seen:

No body (or part thereof), no feeling, no action, no emotion, in any way, shape, or form, defines a separate FORM of being-ness named TRACY, who is unique to anything or anyone else. Investment in this identity, that has its own unique story, is the state of hell, which has been created by a 'conditioned' mind. The complete surrender of all such attachment(s) to any identity whatsoever is the state of atonement. It can then be absorbed there is no such thing as these two separate 'states.' All just... is. There is no place to go, there is nothing to do, there is nothing to be, other than what is, as it is, from moment to moment. Period. Ever.

Again—bewildered-perplexed-flummoxed—is the closest approximation I can muster to describe how I could possibly *know* that. Flummoxed because "I" *don't know* that. The above, italicized paragraph were words presented in the mind that "Tracy" heard, and then transcribed, but The Truth (or, IT) to which those words point are *completely accepted*.

IT has been referred to as an experience of No Self, or as a Disappearance of the Universe, or touching The Void. I have called IT by all three, and many more, in my attempt to describe IT—until it was realized that any attempt to do so is invalid.

There is a humorous story that goes as follows: One day, God and Satan were sitting together watching Man wander through the desert, when he came upon a beautiful flower. Smiling at Man's discovery, God said to Satan, "ah, now that Man has discovered truth in the midst of your arid desert, you will have nothing to do." And smiling, Satan turned to God and said, "On the contrary, I will help him organize it."

There is a Process of Undoing—finding the flower within the desert—what seems to be called, once organized, religion. Describing The Undoing Process skirts the razor's edge between the ineffable, and risking the formation of a religion, or dogma, or teacher, or guru, which kills the efficacy of liberation. But skate the edge I will, and to my own Process of Undoing I will turn the attention.

I feel safe in saying that if Truth had an Entry Way, the doormat would read: Freedom from Knowing Lies Within. Jiddu Krishnamurti, an Indian mystic (1885 – 1986) describes religion as a method of inquiry in order to expose the sacredness of 'seeing' in the undoing process.

There's a sacredness that is not of thought, nor of a feeling resuscitated by thought. It is not recognizable by thought nor can it be utilized by thought. Thought cannot formulate it. But there's a sacredness untouched by any symbol or word. It is not communicable. It is a fact. A fact is to be seen and the seeing is not through the word. When a fact is interpreted it ceases to be a fact; it becomes something entirely different. The seeing is of the highest importance. The seeing is out of time-space; it's immediate, instantaneous. And what's seen is never the same again.

The sacredness has no worshipper, the observer who meditates upon it. It's not in the market to be bought or sold. Like beauty, it cannot be seen through its opposite, for it has no opposite.

*We mean by religion the gathering together of all energy to investigate—if there is anything sacred. One has to investigate without any motive, without any purpose, the facts of time and if there is a timeless state. To enquire into that means to have no belief whatsoever, not to be committed to any religion, to any so-called spiritual organization, not to follow any guru, and therefore, to have no authority whatsoever. (Krishnamurti, *Religious Belief Vs Open Enquiry*)*

In *What Is Self?: A Study of the Spiritual Journey in Terms of Consciousness*, Bernadette Roberts, a modern day Christian Mystic, details her experiences of this Undoing Process from the Christian perspective. Though hers seems far more elaborate than my own, the account of her journey contained descriptions that matched my experience exactly. In the forward of her book, a man by the name of Ric Williams wrote of his account, similar to what I now refer to as The Closet Experience:

One day, however, I had an experience before which I could not give myself. I had been gazing in captivated fascination at the beauty around me when the question came to mind, "What is the source of this joy?" And as though in answer to my question, everything disappeared. It was as though creation vanished and I was on the verge of vanishing with it. The experience was both wonderful (Truth!) and terrible (Truth is Void!). As I beheld this void I sensed that I was on the verge of disappearing into inert blankness and backed away in terror. I could not fathom why, but it seemed to me that God wanted my complete annihilation— not just my small, personal death, but the cessation of all possible being— and I became aware of the limits of my giving. God did not want just my will, actions, or love— he wanted my existence. Suddenly, I could no longer pray. Now that I sensed the possibility of complete annihilation I could not let God work on me any further until I verified whether annihilation was actually required. (Roberts, Introduction, Kindle Edition)

The only word "I" can use to describe the feeling *that followed* The Closet Experience is terror, which won't sound fun or desirable to anyone, and may, in fact, encourage someone to try and avoid it all costs. Yet, there was something *else* entirely neutral and all encompassing, and it was accepted that the '*feeling that followed*' was not the *truth* amid the experience. It was only a description, a label, which camouflages the overwhelming simplicity of eternal beingness. But what a camouflage!

I don't know what happened, but *acceptance of IT is eternally present*, not because "I" want *to be accepting*, but because there is no other way *to be*.

Acceptance reveals certainty. To be eternally accepting is to be eternally certain.

The most significant and self-altering expansion that emerged was that instantaneous moment of seeing that when "I" wasn't there, *my* perception and *my* experience of God wasn't there, either. *My* ability to limit God/Truth in any way was gone, and it was understood "I" know *nothing*. Absolute was revealed, for there was nothing to get in the way of IT.

The disturbing part for me, which kicked off the terror, I'm sure, was absorbing that in *accepting* the Absolute – "*I cannot know anything*", which, in turn means, what *I think I am...* isn't; the annihilation of my existence to which Ric Williams referred. There is nothing else.

We call it death, but it is liberty. It does not come in forms that seem to be thrust down in pain upon unwilling flesh, but as a gentle welcome to release. If there has been true healing, this can be the form in which death comes when it is time to rest a while from labor gladly done and gladly ended. Now we go in peace to freer air and gentler climate, where it is not hard to see the gifts we gave were saved for us. For Christ is clearer now; His vision more sustained in us; His Voice, the Word of God, more certainly our own. (A Course in Miracles, S-2.II.3)

* * *

This transformation process began for me on December 30, 2010 – my last drunk. During the early years of my recovery, I experienced what has been referred to as a Pink Cloud – a liberation from the bonds of ego, and The Donut Experience, a feeling of an internal center so blissfully empty and serene, an endless connection with *my* Higher Power was established, at a level of certainty I cannot convey.

The only difference between then and now is, before I wanted to know *my part* in the purpose of being a human. Now, it just seems to be a matter of expanding, which IS the Process of Undoing ME. “He must increase, but I must decrease” (John 3: 30, English Standard Version).

There’s an inward observation which is not the outward observation turned inward. The brain and the eye which observe only partially do not comprehend the total seeing. They must be alive completely, but still; they must cease to choose and judge, but be passively aware. Then the inward seeing is without the border of time-space. In this flash, a new perception is born. (Krishnamurti’s Notebook, Kindle Locations 227-229).

Whatever was born/revealed that day in November felt, and continues to feel, utterly neutral. Although ‘feeling’ is not an appropriate description, for there was nothing present to identify it and call it ‘my feeling.’ Yes, ego came rushing back in, and then “I” experienced a terror I cannot convey. But the living, aware, passive neutrality *did not vacate* upon the ego/brain’s return to functioning.

The terror *was* the recognition of no ego, or, Not Knowing. Self does not identify with thought without an ego – nor would the want to do so happen. What remains when Self disappears is ineffable.

This, I think, is why Jesus taught in parable and left himself out of what we call his entire ministry. Whatever was written about Jesus never involved an opinion or a thought or a belief OF Jesus, for He was absent of egoic identity. He made statements and conveyed points in parable. The egoic form of Jesus simply never appeared in His ministry.

As stated before, it is *acceptance* that reveals certainty. That, in turn, *reveals* a calm and a trust so unalterable, fear is *neutralized* in the face of it, *including* the terror experienced.

In reflecting on The Closet Experience, it is seen clearly the *ego* made the identification of feeling, and it is through previously trusting that *identification without question* (belief), “I” emerged and made it *my* version of reality/self. *My* reality has always been that fear, most especially terror,

was a thing to be avoided at all costs. Yet somehow the working of the ego was exposed by catching it in the act, so now, everything is viewed differently, including the Pink Cloud and Donut Experience. Though profound and divinely unitive, these experiences were still constructs of an illusory self. Viewed differently by whom or by what, *I don't know*, but knowing of this as truth is accepted. And that seems to be all that is needed at this time.

Why should all this happen to us? No explanation is good enough, though one can invent a dozen. But certain things are fairly clear.

1. *One must be wholly "indifferent" to it coming and going.*
2. *There must be no desire to continue the experience or to store it away in memory.*
3. *There must be a certain physical sensitivity, a certain indifference to comfort.*
4. *There must be self-critical humorous approach.*

But even if one had all these, by chance, not through deliberate cultivation and humility, even then, they are not enough. Something totally different is necessary or nothing is necessary. It must come and you can never go after it, do what you will. You can also add love to the list but it is beyond love. One thing is certain, the brain can never comprehend it nor can it contain it. Blessed is he to whom it is given. And you can add also a still, quiet brain. (Krishnamurti's Notebook, Kindle Location: 277-282).

Am I without ego? No. It isn't A Process of Curing. It's been called 'waking,' but 'expanding' seems more accurate somehow. And though God is unknowable *to me*, it is precisely this understanding that creates a joy and bliss so absolute that "I" am quite literally undone.

Creation is never in the hands of the individual. It ceases entirely when individuality, with its capacities, gifts, techniques and so on, becomes dominant. Creation is the movement of the unknowable essence of the whole; it is never the expression of the part. (Krishnamurti's Notebook, Kindle Locations 71-72).

* * *

Unknowable isn't the happiest news I've ever come to find; least of which is losing all sense of purpose, and having that realization set off a resistance with my ego that was, well, incredibly painful. I do not understand IT. I cannot describe IT. IT is *beyond* happiness and freedom, as we understand those terms in day-to-day living. This *knowing* terrified "me" beyond what "I" can describe. Let me make note that terror is nothing but a word on a page until experienced.

As "I" emerged from The Closest Experience, I knew that IT was not a choice to be made. IT has A Process, and my *willing* surrender of the only 'me' *I believe I've ever known*, without having any understanding whatsoever (NOT KNOWING) to what (God isn't a Who) IT IS I am surrendering,

and what, if anything, may or may not come next, on paper, sounds like the most insane undertaking that could possibly exist. Who would DO that?

The Process of Undoing happens, and IT does not happen through ‘my’ conscious choice. My ego would *never* choose this. There is pain and fear as the illusion of ego disintegrates, but there is also the smashing destruction of pain and fear. Not for a pay-off or any type of reward, but because the uncontainable cannot be contained. IT expands, regardless. Or, to maybe put it in a metaphorical way, whether “I” understand the aging process or not, it happens. *My* understanding or agreement has nothing to do with it.

NOT KNOWING cannot BE described to or understood by an *egoic mind that thinks it operates in a relative world*. The Closet Experience was a momentary eradication of my existence. Completely and utterly free of bonds, “I” knew nothing, not even a self.

It has been of great temptation to ponder endlessly The Closet Experience. But when “I” attempt to do anything with or about *my* thoughts of the experience, however, I find it impossible. Revelations come of their own volition, not as a memory recalled in order to relive it, but as a nudge, to *expand*. Alteration occurs from this expanding, though again, IT is beyond ability to convey. Attempt to relive an experience through memory is a useless endeavor anyway, another function of ego control. My life felt split between an ethereal IT and everything else NOT IT, which is exactly why I was feeling crazy. Though it is entirely possible to become busy with daily activity, there is a distinct contrast between busyness, and when “what I think I am” ... isn’t.

How was this realized?

* * *

A revelation from The Closet Experience, mentioned earlier, has been in seeing that any thought, decision, conclusion or experience I think I have about God is NOT God. They are merely conjurings and thoughts of my ego, projecting its own perceived greatness.

It cannot be emphasized enough the degree to which egoic illusion goes. It is why Truth cannot be directly communicated. An ego cannot communicate Truth.

The extent to which the ego goes in conjuring deception began percolating in the deepest parts of my mind. How would I ever know if The Closet Experience was a revelation, or merely the ego posing as revelation? How does one ever know the Will of God?

Answer emerged from *ACIM Workbook Lesson 135: A healed mind does not plan*.

This statement reveals what the ego *does* by stating what the ego *doesn’t do*. The *acceptance* of how the ego works is not a decision about, or judgment of the ego, but merely a ‘seeing’ of what it isn’t. The sense of fear this ‘seeing’ created for my ego prompts an *impulsive need to distort* this

revelation into an elaborate, philosophical understanding, rather than the simple, literal statement that it is. If one follows the impulse to control the fear, “I” diminish the ‘seeing’ of the ego operation. I go back to sleep.

Okay. But, who could actually function in this world without *some* level of planning? How in the world can **** I **** leave me out what I do each day?

A healed mind does not plan.

Knowing God (Truth) is not a function **I, Tracy**, (my brain, my ego) can perform in this world. Knowing God (Truth) is not a function of an ego or of self. A healed mind is *independent* of the ego *and* self, and this is why Tracy needs do nothing. Tracy *can do nothing* in regards to this.

Tracy does NOT KNOW the Will of God. And thank God Tracy doesn’t. The only thing ever needed is *acceptance* of this fact—to accept that *a thinking mind does nothing but think*.

A healed mind does not plan.

One *accepts* this eternal truth. The thinking mind that regards itself as Tracy wants to *do* something else with that. *yet truth continues to be itself, as it is, regardless of the mechanisms of the mind.*

There is an apparent ‘operating on two levels’ simultaneously, and “I” (Tracy) cannot figure out how this will ever resolve itself. Abandoning need or want of resolution (purpose) is the only possible course.

In Chapter 10 of *What is Mysticism?* by Dr. Jon Mundy, there is a noted difference in writing styles of mystics who attempt to discuss this process (the No Self Experience – The Process of Undoing which builds trust in Not Knowing), most notably with Jiddu Krishnamurti, Anadamayi Ma, and Dr. David Hawkins. There is a lack of pronouns in the writings. (No “I” or “me” or “mine.” But rather, “this body,” or “one” or “it.”)

In my recent writings, including what is being written here, a similar switch in style occurs when making reference to certain processes or revelations. It is important to make note this is happening because an internal, discernable level of accuracy requires it to be so. For example, “One ~~understands~~ *accepts*. It would not be accurate to write “I understand/accept,” for that is indicative of a thinking process. Thinking can do nothing other than think. It cannot *knowing*.

‘One accepts.’ ‘*My understanding*’ or even ‘*my acceptance*’ is not necessary. Awareness of *acceptance* is present, however. By what or by whom, *I don’t know*. Hence the observance of ‘operating on two-levels.’

Truth emerges of its own accord, and when accepted/seen for what IT is, joy and laughter bubble up through this body. (← there it is again. It would not be accurate to say ‘through *me*’ or ‘in *me*’ or ‘*my* body.’)

Truth cannot be defined or understood. It can only be accepted or not. Again, accepted by what or by whom, I am answerless. Yet, awareness of this acceptance is recognized. But whether truth is accepted *by me* or not does nothing to alter *IT*.

As for the two discernable ‘levels’ happening: unconcerned perplexity amid this awareness is not ecstatic, but it is not unpleasant. Perplexity dims only with acceptance. It is the same with any perceived pain or discomfort in the body, or with any occurrence ‘out there’ in the world.

“I” do not know what to make of this. It is clear that any ‘action I (Tracy) take’ (egoic plan) *in response* to IT only produces a repetitive cycle of pain and suffering, which can be exponentially increased through greater and greater degrees of resistance, or just merely thinking about it, over and over again. However, it is noted that these statements, in and of themselves, point to the truth contained within the earlier statement: *A healed mind does not plan.*

Acceptance/certainty isn’t anything that can be prompted or ignored, and therefore, IT cannot be planned for, or planned against. Therefore, The Closet Experience was not a product of the ego, but any attempt by me to distort it is.

The hush of Heaven holds my heart today. Father, how still today! How quietly do all things fall in place! This is the day that has been chosen as the time in which I come to understand the lesson that there is no need that I do anything. In You is every choice already made. In You has every conflict been resolved. In You is everything I hope to find already given me. Your peace is mine. My heart is quiet, and my mind at rest. Your Love is Heaven, and Your Love is mine. The stillness of today will give us hope that we have found the way, and travelled far along it to a wholly certain goal. Today we will not doubt the end which God Himself has promised us. We trust in Him, and in our Self, Who still is One with Him. (ACIM Workbook Lesson 286)

It was not long after experiencing the operating on two levels, I read Chapter 7, Burnout, in *How Can I Help?* by Ram Dass and Paul Gorman. In a journal, I wrote the following:

“If we persevere, our identification with the Witness grows while our attachment to being ‘the doer’ seems to fall away.” (Dass and Gorman, pg. 195) What a timely affirmation for me, and read with much gratitude.

But for other reasons, this chapter set off such feelings of elation, I swear I felt like clapping my hands and squealing with delight. As Dass spoke about this Witness, and how we can rely on it to see us through such periods, something else that he said snapped me to attention instantly.

“We can enjoy the Witness’s revelations about the law and order of action even as we participate in the acting. It is as if we are functioning [happily] on two planes of consciousness at once.”

That is exactly how I have been feeling ever since The Closet Experience! As I continued to read, this chapter on Burnout began to reveal the same exact observations that were revealed from The Closet Experience. Though Dass is talking about Burnout in terms of helping, the points made in this chapter can be applied to lessons learned from the Burnout of Ego. I will elucidate below, primarily for my own sake. (NOTE: the words contained in the brackets below are my additions—parallel understandings).

“Sometimes the compulsive need to know leads us to doubt because we have a hard time coming to terms with the essential ambiguity in helping [accepting].” (Dass and Gorman, pg. 202)

“Paradoxical and elusive, service [accepting] is ultimately a journey into the unknown.”

“At some level, the challenge is very plain. We can either be frustrated and worn out by uncertainty and doubt [thinking], or we can try to find a way to open to the ambiguity [accepting], embrace it, work with it, be moved and inspired by it... and thereby come closer to the very heart of service [accepting] where true freedom is found. (Dass and Gorman, pg. 202)

“In helping [accepting] others, we’ll always find ambiguity and paradox [no thinking/concluding].”

“How else might we deal with this need to know [think myself into existence]? Perhaps, once more, by remembering that the process of witnessing is focused essentially on what is, not what might be or could be. The Witness does not reach, grasp, or desire. Because it is an instrument of observation, not of need, it merely attends to things.

When we apply this to moments when our need to know [think] is being frustrated, we experience another liberating change of perspective. We begin to allow [accept], and embrace, the full beauty of the helping act [accepting] because of, not in spite of, its ambiguity and paradox. ITS mystery [eternal truth] now only testifies to ITS [eternal truth] ability to find ITS way into places we might never have imagined, to heal in ways we might not have intended.

In mystery, we experience revelation (eternity).” (Dass and Gorman, pg. 206)

On page 207, Dass used the exact terminology and capitalization I’ve used in trying to write about Not Knowing:

“With perspective born of The Witness, the need to know [ego] begins to fall away – and not simply because we’ve given up or resigned ourselves to ignorance. Quite the contrary: we’ve come into a deeper wisdom, which knows its place and accepts Not Knowing. (YES!)

Here, after all, is where so much helping *[accepting]* takes place anyway—in the land of Not Knowing. We do our work. *[Accept]* We look to see what’s happened, measuring it against past experience, the criteria of our training, the opinions of others, the still, small voice of intuition. We consult all these responsibly. Then we sit, and listen, and let *[accept]* it all fall into place. Sometimes it does, and sometimes it doesn’t. Sometimes we hear how it all is; very often we don’t. Don’t Know. As frequently as this occurs, as much time as we spend Not Knowing, we might as well make ourselves at home there. We’ll be that much less likely to burn ourselves out looking for what’s beyond us. At best we may find pathways into a clearer practice of service *[accepting]*.”

If we can accept Not Knowing (not thinking/concluding), we’ll be less likely to get caught in models or theories, or attached to seeing things work out the way we’d like. More trusting of experience itself, we’re more able to find new insights in new situations. The moments in which we come to the edge of the unfamiliar are less threatening. Our willingness to accept the unknown gives (us) courage. We can trip, fall, get lost ... and still get up again and look around and start out once more. **Confusion is now not an enemy; it’s part of our regained innocence.** [Yay!]

If we accept that the results of our actions *[more accepting]* often prove unknowable, we’re also freer to be focused on the process of our work *[accepting]* as it’s happening. We can be attentive to situations as they occur. What lies before us is IT. Helping *[Heaven]* is right here. Not having to know so badly, not wandering off looking, we’re more able to be present, freer simply to be (accepting).

We needn’t be troubled or worn down, then, by paradox and ambiguity *[Not Knowing/Thinking]*. The mystery of helping *[accepting]* can be our ally, our teacher, an environment for wonder and discovery [atoning-accepting, over and over]. If we enter into IT *[eternal accepting]* openly, our actions fall into perspective, a larger pattern we can trust. At rest in the Witness, meanwhile, we greet the outcome of our action *[accepting]* with equanimity.” (Dass and Gorman, pgs. 206-208).

The Undoing Process IS accepting.

I will accept the way You choose for me to come to You, my Father. For in that will I succeed, because it is Your Will (there is literally no other way to be, unless thinking is mistaken as truth). And I would recognize that what You will is what I will as well, and only that. And so I choose to love (accept) Your Son. Amen. (ACIM Workbook Lesson 246)

Accepted as truth, there is freedom from having to *think/plan* anything.

“I” do not know the will of God. In *accepting* the Will of God as IT is eternally revealing, “I” do not *have to think/plan*. And “I” is no more. Freedom from the bondage of self.

Unconditional acceptance is certainty. Eternal Truth. Love.

Simply do this: Be still, and lay aside all thoughts of what you are and what God is; all concepts you have learned about the world; all images you hold about yourself (thinking). Empty your mind of everything it thinks is either true or false, or good or bad, of every thought it judges worthy, and all the ideas of which it is ashamed. Hold onto nothing. Do not bring with you one thought the past has taught, nor one belief you ever learned before from anything. Forget this world, forget this course, and come with wholly empty hands unto your God. Is it not He Who knows the way to you? You need not know the way to Him. Your part is simply to allow all obstacles that you have interposed between the Son and God the Father to be quietly removed forever (acceptance. Atonement). God will do His part in joyful and immediate response. Ask and receive. But do not make demands, nor point the road to God by which He should appear to you. The way to reach Him is merely to let Him be (accept). For in that way is your reality proclaimed as well.

(ACIM Workbook Lesson 189).

Innocence is Not Knowing (accepting). The simple request above: hold onto nothing, is literal instruction. It is a request for relinquishment of belief, a function of a rational brain that records, sorts, analyzes and concludes. *Innocence is an unending state of acceptance.* There is no need for *decision*, for there is no one to decide anything. Innocence is creation, for whatever arises is wholly new.

* * *

What is this innocence, and how does one find it?

There is no end to depth; the essence of it is without time and space. It's not to be experienced; experience is such a tawdry thing, so easily got and so easily gone.

*It was not meditation that brought reality into being, nothing can bring it into being; it was there in spite of meditation but what was necessary was a very sensitive, alert brain which had stopped entirely, willingly and easily, its chatter of reason and non-reason. (Krishnamurti, *Kindle Locations 610-611 and 634-636*).*

The feel of essence is not through the brain nor through some fancy; it's not experienceable as a shock; above all it's not the word. You cannot experience it; to experience there must be an experiencer, the observer. Experiencing, without the experiencer, is quite another matter. It is in this "state", in which there is no experiencer, no observer, that there is that "feeling". It is not intuition, which the observer interprets or follows, blindly or with reason; it is not the desire, longing, transformed into intuition or the "voice of God" evoked by politicians and religio-social reformers. It's necessary to get away from all this, far away to understand this feeling, this seeing, this listening. To

"feel" demands the austerity of clarity, in which there is no confusion and conflict. The "feeling" of essence comes when there is simplicity to pursue to the very end, without any deviation, sorrow, envy, fear, ambition and so on. This simplicity is beyond the capacity of the intellect; intellect is fragmentary. (Krishnamurti's Notebook, Kindle Locations 647-651).

To touch what it is that cannot be described requires willingness to release everything one *thinks* one knows as true. If terror does not emerge, the magnitude of facing one's own inexistence has not fully formed.

*To fulfill the Will of God perfectly is the only joy and peace that can be fully known, because it is the only function that can be fully experienced. When this is accomplished, then, there is no other experience. Yet the wish for other experience will block its accomplishment, because God's Will cannot be forced upon you, **being an experience of total willingness.** (A Course in Miracles, T-8.III.2.)*

Perhaps, if nothing else, it can be seen why the journey within is the only journey that ever need be taken. That A Process is needed to reach willingness. It is perhaps why the crash and burn, or burnout, experience is so common a gateway for transformation.

To reach a state of physical, mental, emotional and spiritual bankruptcy is the rich and fertile ground of complete surrender (acceptance). It does not have to be done this way, but consider for a moment the magnitude of the voluntary experience of terror and perhaps it makes a bit more sense. Ego is quite cunning in its self-preservation.

So in the quest for innocence, ask not "how do "I" achieve freedom," but rather, "what obstructs freedom?" What are the obstructions that prevent clarity of freedom?" And for my own part, the act of thinking itself was the answer.

Thinking, feeling, perceiving, sensing is merely *being* within the field of **ISness**. Any thinking, feeling, perceiving, sensing about thinking, feeling, perceiving, sensing is the IS NOT state of *being, yet still* within the field of **ISness**.

One cannot *become* enlightened, for one already *is* that which *an ego thinks* one IS NOT and as a result (still more thinking) one must learn, or cultivate, or find somewhere else. The 'thinking-of-what-I am-not' *is* the projection that creates limit, the IS NOT state, which distorts the truth. But though truth may be distorted, there is actually no way to be without IT.

The IS NOT state (thinking about thoughts) ***is expressing/being*** (*ISness, or Now*) *this or that or not this or not that*. Limiting is the illusory form of creating. Making. Destroying. Perhaps.

The IS (accepting) ***is expressing/being*** (*ISness, or, Now*) that *and that and that and that and that*. *limitlessing*.

All of what is described above, IS EXPRESSING/BEING the ISness, or, the NOW.

Expressing/being, IT IS *and* IT ISN'T. AND anything else AND nothing else. The container *and* the contained and the not seen container *or* contained.

The All. IS.

Why are we (me *and* not me, ONE) here AND not here?

Because I AM eternaling

ISness.

Expressing.

IS as it IS.

Neutrality/the field of be-INGness *is expressing* the is/is not (both) *and* contained *and* uncontained (all). Ineffable is *be-yond*. (Yond, meaning origin) here, a conveyance of meaning implying *outside all understanding (thinking)*. ← that which is indescribable cannot be described. IT can only be accepting, or not accepting (thinking). But either or both ways, IT IS.

There's no end to conflict, small or great, in the field of thought; the essence of conflict is non-conflict which is maturity. (Krishnamurti, Kindle Location 793-794).

This acute awareness of 'operating on two levels' was accepted. But, *how* did operating on two levels ever come into being?

* * *

I wrote the following in my journal after reading a passage for work in a ministerial program I was attending:

Mysticism, Monism—Heaven and Hell and Mysticism, Accidents, Coincidence and Synchronicity are the focus for Chapters 12 and 13. Chapter 12 focuses on the mystics who attempt to delineate between the states of heaven and hell. There is a quote on page 79 by R.H. Stewart which states: "The object of temptation is to induce us to substitute something else for God. To obscure God," which is followed by "Division (the work of Satan-thinking) has no place in God's kingdom. Temptation has only the power we give it; otherwise, the power isn't there. Letting go of an addiction, we see that whatever we were addicted to, we did not need."

In speaking of heaven and hell, it is often presented as a dualistic discussion, as these states seem to be "either/or" within the human experience. For my own part, early in my recovery I realized three things: 1) there is a part of me that feels like a 'separate entity' actively seeking to destroy me (and yes, there is a time I would have called that part 'Satan'); 2) I will never be free of this compulsion/voice, 3) Both of these realizations about myself are unalterable facts, but it's okay, I can

learn to peacefully LIVE with these facts about myself. Moving from an 'either/or' mind set to an 'and' mind set, this 'living with it' state is not good OR bad, but both good AND bad. And therefore, inconsequential.

The crux of my addictions had been in trying to bury or eradicate the recognized 'dark side' of my nature. In fearing it, denying it, wishing it were different, I unknowingly made it worse/real. In not being able to control or eradicate this side of myself, I thought I was weak or perverted, and therefore, I felt guilty and unworthy. The shame that came from that conclusion, again, unknowingly made it an unending cycle of hell – my thinking reality.

Suffering/guilt is just a failure to recognize what is there in truth: thinking about thinking itself is the state of hell. Endlessly thinking about thoughts is the root cause of conflict/suffering for me. Thinking creates the illusion of identity, judgment, pleasure, pain... and the greatest illusion of all: that "I" have an ability (power) to choose/do anything about it at all! (the very definition of conflict/suffering).

Let's re-write this sentence, "Temptation (thinking) has only the power we give it," to:

The only power thinking has is the illusory creation of I – one who thinks.

Which is exactly why the 'mystical experience' IS INEFFABLE. Illusion (limitation) cannot convey truth (unlimited).

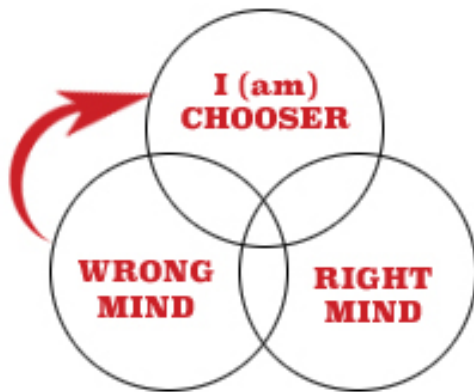
Power is misleading, for it requires thinking to create subject/object. Without it, truth is laid bare. This is done through the undoing of 'thinking' (power/movement/action/energy), the undoing of self (concept/thought), in a perceived time/space (concluding or deciding).

Or, consider it in another way. The statement, "I AM" requires no thinking whatsoever. It is synonymous with "all is as it is."

All is as it is. That's IT. Anything else is reactive, and quite literally, all hell breaks loose. (Here, reacting and thinking are the exact same thing).

Into eternity, where all is one, there crept a tiny, mad idea, at which the Son of God remembered not to laugh. In his forgetting did the thought become a serious idea, possible of both accomplishment and real effects. (thinking about thinking thoughts) (A Course In Miracles, T-27.VIII.6:2-3)

As Dr. Ken Wapnick has stated many times, in an endless amount of ways, it was not the tiny, mad idea itself that was the problem, but *the reaction* to the tiny, mad (thinking about) idea (thought). It is here, *thinking itself into being*, emerged.



Thinking about thought creates the illusory self -- one who thinks. Identity is born out of this reactive thinking, for it has nothing to think about, other than itself. The reaction to this *seeming accomplishment with real effect* **mis**-creates the separation – what I think I am/not.

The is/is not (laughing/not laughing) within this illusion of separation manifests as judgment (difference). *A seeming choice* in judgments creates a

perception, which *affirms* “I” as the chooser. Duality is born. I think/choose, therefore, I am thinker/chooser – *creator/reactor*.

A cycle of choosing emerges (thought to thought to thought or, moment to moment to moment...)



I *create* more *reactive* thoughts about what I *think* my separate self is and is not, the additional choices that I *think will be* made to give them significance—which again seem to have *accomplishment with real effect* (power). My creations (thoughts)/choices (thoughts) are precious to me.

Memory/projection emerges to systematize *my* creations (prior thoughts/future thoughts) I value (feel) as good, or I value (feel) as bad, all of which continue to affirm I am chooser. A system to catalog the thoughts/choices is needed so I *create* “a *body* of memories/projections” that I judge/label as pleasure or pain states (laughing/not laughing or Is/is not) into a unified “*experience*” (one’s life). The temporal plane of Time/Space within a body is born, which only affirms my greatness!

I create in likeness of myself, and ‘other’ is born. Other affirms for me *what I think I am/am not*. LANGUAGE (a by-product of this judging, valuing/significance, thought projected) is also misleading/illusory, for it requires thought-by-an-identity to create a concept/meaning of a word in relation to oneself in order to react or respond to it (the above illustrated cycle). However, in

bringing ‘other’ into the mix, I have lost control of memory/projection, valuing and significance, and I now experience powerlessness (fear) over what I have made. If other tells me what I want to hear, I love. If other tells me what I don’t want to hear, I despair.

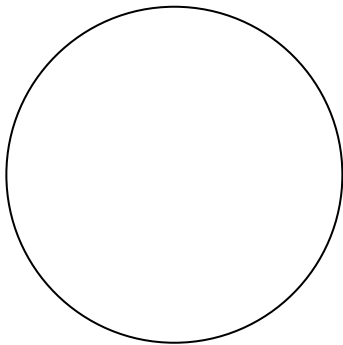
Working backwards (undoing, or, removing barriers), then, to clearly see/accept the original illusion – thinking about thought itself – it will be seen that even The Chooser (also referred to as a higher self) does not exist, for without a *thinking* self, there are no decisions to be made by anyone.

Willingness to undo this insane cycle leads/guides one’s thoughts to its original nature and, *truth* is laid bare.

However, *accepting* this truth and what it means to the existence of “I” introduces a terror so profound it hardly seems there is a choice to be made at all (*run away!*). One must face the terror, first, to see that no one (“I”) sees/feels anything at all. This alone is the block to the awareness of eternal truth. Everything else is an elaborate smoke screen to keep this simple truth hidden in *perceived* complexity—the very definition of Id/Ego/Super Ego.

The only purpose is freedom, and the only place IT is found is in Not Knowing – in other words, in not thinking/choosing. It is here that “I” do not exist, and consequently, the notion of purpose is meaningless. Or, in other words, *a healed mind does not plan (choose)*.

Working backwards from the above model to origin, or original nature, this, then remains:



If the circle itself represents thinking, which created itself “I”, etc., but freedom is found in Not Knowing – even the circle itself has no purpose; it isn’t there. I and my father are one.

Yet, if the boundary of the circle is the limit of consciousness, and whatever it contains *including* a conceptual or experiential understanding of God, is shown to not exist, then illusion is exposed.

For what is shown is NOT that God does not exist. It is simply showing that God is unknowable *to me* because *I* do not exist. It can also be clearly seen discussion beyond this cannot happen.

To claim anything else is false. If you are not terrorized and devastated by that, your ego has once again covered it up.

Religion (a process of knowing and defining God, who the ego has made as a final authority in human consciousness), angels, demons, spirit guides, messiahs – are the elaborate work of an ego

seeking to preserve itself. Even the relationship “I” create with God or Jesus or whomever, is the work of *my* ego.

What but Christ’s vision would I use today, when it can offer me a day in which I see a world so like to Heaven that an ancient memory returns to me? Today I can forget the world I made. Today I can go past all fear, and be restored to love and holiness and peace. Today I am redeemed, and born anew into a world of mercy and of care; of loving kindness and the peace of God. (ACIM Workbook Lesson 306).

This is not to say that religion, angels, demons, spirit guides, messiahs or a relationship with God, Jesus, Higher Power or whatever are meaningless while one remains in human form, if one uses such things as a means of investigation rather than a means of belief.

To ‘undo’ oneself, these things are of paramount importance, for they help to create a *willing* follower of the stranger in a strange land. What remains through the exposure of illusion is ineffable because there is no “I” to think, decide, or communicate anything. Any attempt to do so is *the indication* the ‘ego’ has resumed its illusory function. Eternity requires ***total willingness/acceptance.***

What is communicated here, then, is not a description of the ineffable, but merely an attempt to describe the undoing of illusion. The notion of “I do not belong here,” is the only correct thought planted within the human mind. It is the tether that guides us home. How we *decide* to get home, however, is governed by the rules of illusion until such time that the original illusion is exposed. One cannot be made to rid oneself of fear while one is deep within a dream for one will not be able to discern that which is false amid layers of falsity.

Within this metaphoric explanation of Self as a Dream, the undoing of self is presented as A Process, and there are as many processes for undoing as there are people on the planet. The one thing to which all the religions point: Truth is one, paths are many. Freedom from knowing lies within.

* * *

There is a type of minister, one who pursues a living ministry, rather than one who leads a congregation. To me, a living ministry is the everyday inner/outer practice and application of truth as it is revealed, regardless of what one does to earn money for practical purposes of this world.

Living ministry happens no matter what “I” do on a day-to-day basis, and whatever is needed to deepen spiritual sight and application, regardless of anything “I” do on a day-to-day basis,

happens if total willingness (acceptance) is present. Identifying and living a purpose to earn coin or not is not necessary to achieve personal/spiritual congruence. In short, I've surrendered the chase. Of anything.

But if I may be so bold as to offer a suggestion: the next time a smile blooms, unbidden, upon your face, allow it. With total willingness. Acceptance awaits.

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