

FREE Enlightenment

WAYNE WIRS

Free Enlightenment

by

Wayne Wirs

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- ◆ on a computer monitor with the two-page view enabled

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FREE ENLIGHTENMENT

This is a free book. *Please share it.* Copies can be found at <http://waynewirs.com/free-enlightenment>.

I use the term *free* in the title of this book in two ways. The first, *free* as in *no charge*. There's no charge for this book, not even an email address. *No charge* as in the entire section on enlightenment from my opus, [*Mystical Oneness and the Nine Aspects of Being*](#), is provided below, absolutely free. Not a watered-down version. Not a teaser. Not a cliff-hanger. What follows is the entire section on the Witness Aspect—the Aspect of enlightenment.

For free.

I also use the term *free* as in *removing the bindings and letting something loose in the world*. As you will soon discover, enlightenment is a skill that anyone can learn. There is no longer a reason for it to be restricted to the few and the lucky and the elite. In this case, when I say *free enlightenment*, I mean to free it up for the masses.

Sure, I'd like you to buy [*Mystical Oneness*](#), but the *primary* purpose of this work is to bring enlightenment—and the love and happiness and peace that goes with it—down off the stage and into the hands of the general public. Into *your* hands. It's time to set it free.

The times they are a-changin'.

In early 2016, a group of neuroscientist inadvertently stumbled upon [the cause of enlightenment](#). As it turns out, enlightenment—the dissolution of the ego—occurs when two normally disparate parts of the brain operate together and in harmony.

I'm sharing this information—how to awaken to enlightenment—freely because the world is in trouble. *Too many people are taking themselves seriously and it is pissing everyone off.* People are angry. People are being mean to each other. People are arguing and fighting and stressed out and scared and just miserable.

But there's no reason for all this unhappiness. Now that we know what enlightenment is—now that *anyone* can awaken to enlightenment—we can start to reap the benefits of it.

When the *me* and the *not-me* are experienced as one—when everything you see feels like it is at once *in here* and *out there* at the same time—nothing needs to be taken *personally* anymore.

Seriously. Nothing. Not even your me-me-me thing.

And when you don't take your me-me-me thing personally—when you don't take it seriously—you're filled with love and peace and bliss.

That's my vision.

Love, peace, and bliss for everyone! More kindness! More compassion! Less bullies and more people getting along and happy!

Whoop! Whoop! Free enlightenment for *everyone!*

Okay. I'll get off my soapbox now. It's time for you to wake up to a whole

new world...

FIRST, SOME BACKGROUND

From [*Mystical Oneness and the Nine Aspects of Being*](#), *Some Background*:

Throughout this book, you will find excerpts from my blogs and other books. To understand the context of these excerpts, it helps to know a little about my life.

Nomadic: At the time of this writing, I have been homeless for about eight years. Not homeless in the normal sense of the word, but homeless in the sense I have no fixed physical address. During that time, I've been wandering around America in various RVs. Lately I've been living in *Serenity*, a custom-built, high-top van.

In the summer of 2008, I gave away anything that wouldn't fit in my rig and hit the road. Around that time, I re-activated my blog, wayewirs.com—a blog I'd dallied with since 2001. The blog served three functions. Its primary purpose was to keep friends and family informed of my wanderings. It also served as a place where I could pursue my passion for photography and display my travel photos. Finally, it acted as an online diary, recording my spiritual insights and development. As a result, I was blogging before, during, and after my spiritual enlightenment.

Transparent: Obviously I didn't *know* I was going to wake up before it happened. That's the beauty of an online journal. It records your life *as it*

occurs. As far as I know, this was a first: A public diary of life before, of life during, and of life after awakening.

Since I was already blogging before I woke up, I felt I should continue to do so afterwards. Not to stroke my ego, but to share this new perspective of life. I had always yearned to get inside the head of Jesus, or Buddha, or Maharshi. I would have given anything to read their personal diaries. So I continued to share what I was learning.

Because of my transparency, I didn't have a public persona to maintain. Since I wasn't trying to *sell* enlightenment, there was no conflict of interest. I had seen through the illusion of the ego, so there was nothing to protect. Since I wasn't making a living off my awakening, there was no motivation to *hide* anything. So I shared *everything*. I shared this wonderful new perspective, and I shared my doubts and struggles implementing it. As it turns out, enlightenment doesn't play very well with the real world.

Beyond Enlightenment: Facing my troubles head-on and publicly, forced me to confront them. I couldn't sweep them under the rug. Making excuses felt inauthentic (*It's conditioning; That's only relative truth, not Absolute truth; ...*). I *knew* something was missing. As a result, my spiritual development didn't stop at the Witness Aspect (enlightenment). I continued to grow. I continued to progress... and I continued to blog. Eventually I was able to integrate the higher Aspects. Spirituality's central paradoxes (Divine vs Individual, Unity vs Separation) resolved themselves. I found true and lasting peace. Peace without compromise.

The blog though—being an online diary—isn't easy to follow. One post might be about the Witness Aspect. Another post about the Mystic Aspect. Another about dealing with armed men trying to get me to move camp. This book is my solution to the blog's real-time and chaotic nature.

...AND SOME KEY CONCEPTS

From [*Mystical Oneness and the Nine Aspects of Being*](#), *Key Concepts*:

ENLIGHTENMENT: MY DEFINITION

The subtitle of this book is, *A step-by-step guide to enlightenment and beyond*. But what is enlightenment? Few can agree. In ten minutes of online research, I found the following “definitions.” Enlightenment is...

- A sudden insight into a transcendental truth
- Self realization
- Pure awareness
- Nondual consciousness
- Witness consciousness
- The collapse of perceived boundaries
- Separation from thoughts

- A state of perfect knowledge or wisdom, combined with infinite compassion
- The loss of all sensual desire, ill will, conceit and ignorance

These definitions are too vague for my taste. They are too open to interpretation. The last two are fundamentalist ideology. The remainder are the *results* of enlightenment—*symptoms* of it—not what enlightenment *is*.

I like clear definitions. I like things I can work with. I like definitions I can test and use to track my progress.

My definition of enlightenment has changed over the years. At first, I was just as guilty of confusing the symptoms with the cause. One of my first definitions was: *Enlightenment is when you no longer identify with your thoughts*. But that is a *result* of awaking, not what awakening *is*.

Over the years, as my understanding grew, my definition became more clear and practical. It has boiled down to this simple, easy-to-test definition:

Enlightenment is the skill of being able to unite the personal and the impersonal on demand.

Probably not what you were expecting, but bear with me.

Personal: That which feels like *me*.

Impersonal: That which feels like *other*.

Practically all the *results* listed above occur when you are able to unite the personal with the impersonal. They are experienced when the felt sense of *me* and the felt sense of *other* feel the same. They are not the *cause* of this unity, they are the *result* of it. They are what we experience when the *me*

and the *not me* merge.

When the personal and the impersonal unite, the boundaries between *self* and *other* collapse. Everything becomes *one thing*. Everything feels like it is *you* while at the same time, everything feels like it is *not you*. Everything feels like it is *in here*, while at the same time it feels like it is *out there*. Everything—thoughts, trees, mountains, emotions—all feel the same. They are out-there-in-here-personal-impersonal-me-other. All at the same time.

This sounds like a paradox, but it's not. When there is no *separation* between the personal (you) and the impersonal (other), then there is only one thing: YouOther. There is no longer a separate *you*, nor is there any *otherly* stuff. It is all the same thing.

Skill: Uniting the personal with the impersonal can be taught. It can be learned.

The ability to unite the *me* with the *not me* is a skill. It is what I call *the Witness Aspect*. It's not easy—sort of like learning how to wiggle your ears or play a musical instrument at the professional level—but it is a skill that you can learn.

Witness *consciousness* is what happens when the personal and impersonal are united. Witness consciousness is the *experience* of the Witness Aspect. Witness consciousness is the result of enlightenment, not the cause.

On demand: At will. When one so chooses.

The *on demand* clause of my definition may surprise you. It may even anger you if you are a *believer* of enlightenment mythology. If this is you, just ask yourself a simple question. “Do I know of any living person who is *aware* of pure awareness 24/7?” Not someone who is dead. Not someone who claims they have it. Someone you *know* for a fact who is always conscious

of their own awareness.

An awake individual may *rationaly know* they are pure awareness, but they are not *aware* of this fact 24/7. They don't *experience it* 24/7. To say someone has "abiding nondual awareness" would be like saying someone has "abiding atomic nature of physical reality awareness"—that they are always aware that stuff is made of atoms. Physical reality *is* made of atoms, sure, but no one is *aware* of it all the time. No one has *abiding* awareness of it.

I'm not trying to anger you if you are a believer. Believe away if that floats your boat, but personally, I need evidence. There is no evidence—zero—that anyone maintains a single *experienced* state of consciousness 24/7, let alone "abiding nondual awareness." Lots of people have *claimed* it, but there is zero evidence to support their claims.

On demand witness consciousness though, is a wonderful thing. It is far more wonderful and enjoyable than the fabled 24/7 enlightened state. By being able to turn off witness consciousness, you can *lose* yourself in a good book or movie. You can *swim* in the depths of sensual, separation-required, lust and love. You can choose between Thai or Italian for dinner. The world of separation is beautiful, and filled with sensual delights.

The *on demand* clause means you don't have to live within the constraints of 24/7 oneness. When you want to slip into witness consciousness, you can. It's like flipping a switch. Say your feeling fat. *Click!* Oneness. No more feeling fat. Then an attractive person comes up and starts to flirt. *Click!* Separation. Lust, love, and excitement. It's wonderful. On demand witness consciousness opens up an entire realm of new experiences.

Enlightenment though, the Witness Aspect, is but a single tool in our repertoire. It is only one color of the nine in our pallet. There is an entire

tier—the Tier of Peace—above it.

Always remember though, that you are the Artist, not the paint. You express yourself through the Nine Aspects—but you are not the Aspects.

And Mystical Oneness? Mystical Oneness is when it all comes together. When you-the-Artist become so proficient with the Aspects-the-paints that you in essence, become one with them. All paradoxes collapse. Life lives through you. You live separate from the All and one with it at the same time. Your experience of “you” is that of an individual *and* the Divine operating concurrently and in harmony. There is no separation, yet there is. There is no you, yet there is. There is no God, yet there is. All true. All One. All paradoxes are transcended. Mystical Oneness is when it all comes together.

Enlightenment—the Witness Aspect—is not the end. It is a doorway, not a destination. It is just one Aspect of nine.

IDENTITY: ME-WHATEVER-THAT-IS

One of the ways to measure your spiritual progress is to examine your identity. Who, or what, are you?

The further along the spiritual path you travel, the harder it is to define yourself. I don't mean in a rational, logical manner as in “I am pure awareness,” but in a *felt* sense. Who am I? What am I? What is my *experience* of me?

Because you are not the Aspects—you are the Artist who paints with the Aspects—it is very difficult to pinpoint exactly what you are.

I've gotten to the point that I don't have an identity. I don't experience one. I may say, *I'm a rational mystic*, but I don't *identify* with being a mystic anymore than I identify with being my big toe. A "rational mystic" is just something I carry around. It helps describe a trait I wear, not the wearer himself.

I think of myself as, *me-whatever-that-is*. Any other definition feels contrived and too rational. It doesn't *feel* like me. Pure Awareness? No, I've got a location and an intelligence and am filled with Love. Love? No, location and intelligence don't fit in there.

But if you aren't comfortable with you-whatever-that-is, if someone puts a gun to your head and demands that you write down who or what you are, then consider writing this:

I am Intelligent Love currently manifested as a Self (individual, essential consciousness), which is currently manifested as a Soul (personal, eternal consciousness), which is currently manifested as a Human (mortal consciousness).

Personally, this description is too clunky for me. Too limiting. But if the gun toting identity terrorist demanded something more than *me-whatever-that-is*, that's how I'd respond.

Intelligent Love: The Divine/Source undifferentiated.

Self: The essential, most basic layer of individual consciousness.

Soul: The personal, eternal consciousness. (In *all* accounts of reincarnation and near-death experiences, the subject's *personality* remains stable and unaltered.)

Human: The physical manifestation of consciousness.

You are not any *one* of these, you are *all* of these. You are not *ultimately* Intelligent Love, that's just being silly. That's just a mental concept. That's like saying your heart is "really" you and your lungs aren't.

You are not a mental concept. If you can define it (as I just did), then it is not you. You, whatever that is, are beyond all definitions and concepts.

Getting comfortable with not knowing who you are is essential to spiritual growth. You could even say it is the key.

Examine your felt sense of "me" as you work your way through this book. The less there is of you—the less there is of your *identity*—the more progress you are making.

NETI NETI NETI

Neti neti neti. "Not this, not this, not this."

If you can see it, it isn't you.

Neti neti neti.

Why? Because there are two things: The *seen* and *you-the-one-seeing*.

If you experience it, it isn't you. Two things: You and that which is experienced.

Neti neti neti.

Your thoughts are not you. You experience your thoughts. Two things: Your thoughts... and you.

Neti neti neti.

Not this, not this, not this.

You, whatever you are, are not this, or this, or this, or anything you can experience.

Every time you realize you are not this (or this, or this), then you become *less*.

Neti neti neti.

Not this, not this, not this.

THE WISE HAVE THEIR SCARS

I have a saying,

The smart have their theories, but the wise have their scars.

To integrate an Aspect you must both understand it *and* put it into practice.

You shouldn't just read this book and say, "Okay, I get it." Why? Because you'll soon *forget it*. Sad but true. Today's interconnected world is filled with memes and short pithy sayings. Little pearls of wisdom that slide in one ear and right out the other. Spiritual knowledge is useless unless we make it a part of our being.

The smart have their theories. This is a critical ingredient of spiritual growth. We must understand the theory so that we can follow the map. We must grasp everything from the big picture down to the details. By

understanding the *theory*, we know which route to take in our spiritual travels.

The wise have their scars. Application is just as important as understanding. We have to step outside of our safe and comfortable home. We have to shoulder our packs and *walk* the route we've marked on our map. If we never leave the comfort of the mind, we'll never arrive at our destination.

Anyone can be an armchair traveler—online forums are *filled* with book-smart nondualists. For true spiritual growth, we must shiver in the freezing rain. We must sweat in the relentless sun. We must experience—as the cars roar by—the dry, earthy dust in our lungs. We must *feel it*, we must *experience it*, we must be *injured by it*.

Our egos *must* take the hits for us to progress. We can't just *think* about what it's like to be hit. Our egos *have to be hit*. We have to take the punches and feel the bruises long afterwards. We must feel the Truth of our being *personally*. In feeling it, in acquiring the scars, we learn the Truth in ways no armchair traveler ever has nor ever will. We learn the Truth to our core. We become *wise*.

Read about an Aspect... then *practice* it. Apply it to your life. Over and over and over again. Read, practice, read, practice, Soon your scars will grow deep—and your wisdom profound.

Theories fade, but scars *last*.

THE WITNESS

Inside us there is something that has no name, that something is what we are.

— *José Saramago*

SNAPSHOTS FROM LIFE

[Blog excerpts](#) from the days before and during my awakening.

August 12, 2009, *Sitting Frog*:

MT. HOOD, OR—I sat on a rock, by a brook, next to a field, on the slopes of Mt. Hood – meditating. In the brook, on a rock sat this little frog. While both of us sat there for nearly two hours, I was the one who tired first. How is it that a frog can sit for two hours with nothing to do while it drives most humans crazy?

August 29, 2009, *In Contemplation*:

JOHN DAY DAM, WA—I'm back at my desert/river/gorge boondock site. It didn't make any sense to me why I would come back here, but I went because... I was drawn. I understand now why I am here.

Contemplating, meditating, growing. More later – when things have settled.

September 1, 2009, *Waking Up*:

JOHN DAY DAM, WA—For the last week or so I have been waking up – experiencing first-hand what is often called enlightenment. It is tenuous though, so I have been hesitant to update this blog as much as normal because the act of writing and relating re-activates the ego (the conditioned Wayne), which,

though weak, is waiting for his chance to jump back in and grab the reins.

Still, I want you all to know that I am all right. When the ego, writer, photographer, Wayne-illusion gets too strong, I seem, for now, to be able to do a short meditation that brings me back to recognizing myself as Source (the still, radiant, oneness within all of us).

*Funny thing is... it has been there all the time. Source is what is seeing these words that your mind is reading (Source(You) is **perceiving** what your mind is translating).*

September 3, 2009, *Transitions Part I:*

*JOHN DAY DAM, WA—I think recording these thoughts might be useful for others seeking enlightenment. You don't hear of people going through this process often, probably even less often do you find them documenting it as they do. It's a delicate balance though: as I learned from the frog master: **Thinking** is exactly what keeps each of us from seeing this state.*

September 7, 2009, *Transitions Part II:*

*JOHN DAY DAM, WA—It was the frog who started this. He made it clear that **thoughts** were what were blocking me from truly "seeing."*

THE WITNESS ASPECT: THE PERSONAL AND IMPERSONAL UNITED

When I woke up, I believed *thoughts* blocked the realization of enlightenment. This is true, but only *partially* true.

Imagine you are sitting in your living room, watching a movie. Suddenly the hero is faced with an insurmountable problem. You think, “Oh no! What will he do?” Because you are so immersed in the movie, the me-me-me you is—at the time—non-existent. Even the internal voice which shouts, “Oh no!” doesn’t manifest the me-me-me you.

Thoughts aren’t what block our realization of enlightenment. Me-me-me thoughts—thoughts we *own*—block it. When we take our thoughts *personally*, we separate from the All. We become *two*: The personal (me-me-me) and the impersonal (the movie).

For example: One moment you were immersed in the movie—you were *one* with it—and the next moment your phone is ringing. As the phone startles you, your consciousness *contracts* out of the movie. You “harden” and become a me-me-me *you* sitting on the sofa. The TV is blaring and the phone is ringing and your mind is wondering, “Who’s calling? What do they want from me? How is this going to affect me?” The Universe has become *two*: The me-me-me you... and everything else.

Don’t try to understand this *rationally*. Instead, try to recall your actual

experiences. When you are watching a movie—when you are immersed in it—there is no you, nor a movie. There is just pure experience. The movie is *experienced* as if you are a part of it. As if you had *merged* with it. You're not *connected* to the movie, you *are* the movie. You are the *experience*. Even to say that you are *one with it* is too rational. In this conjoined state of consciousness, there is only one thing: the you-movie experience.

That's *sort of* what the Witness Aspect is. Witness consciousness is more intense and complete though. It's based on reality. Witness consciousness is when everything *out there* (the impersonal) and everything *in here* (the personal) merge. Movies, books, et al., are *impersonal only*.

It is easy, even effortless, to get a taste of the Witness with a good book or movie. Fiction is easy. The full blown Witness is much harder—but it is well within your grasp. Witness consciousness is a *skill* you can learn.

NO BOUNDARIES. NO IDENTITY. NO CONCEPTS.

As I type this, on July 20, 2016, camped on the slopes of Mt. Hood in Oregon, the entire mountain is inside of me. I look up at the mountain, and the entire mountain is *subsumed* in to me. The whole mountain. The snow covered peak. The exposed granite cliffs. The entire forest below. Everything perceived... ingested in an instant.

The cloudless blue sky is inside of me. The plane flying overhead, the entire plane, is inside of me.

Every pebble on the ground, every yellow flower, every white flower, every wasp and bee... inside of me. Every pine to my left, to my right—the

entire forest in my field of view—inside of me.

All of it *is* me.

Not the *entire* world. The “world” is an abstraction—something I have to *imagine*. The conceptual world has vanished, but everything I *perceive*... I perceive *as* me.

And yet, there is no Wayne Wirs. Wayne Wirs is a concept, a mental thing. Wayne Wirs is completely made up. Wayne Wirs is a story.

Everything that I see or hear or smell or taste or feel... is inside of me. Inside me, outside of me... and *is* me. All at the same time.

No identity. No Wayne Wirs. No boundaries. No separation between the perceived and me, the perceiver.

Everything perceived feels *intimate*. Everything feels *sensual*. The bee landing on a flower is an *experienced* (and pleasant) sensation. The “feel” of the bee as it dabbles on the pollen of the flower is almost like a new type of *sense*. Like a new sense organ has awoken. A sense organ that was dormant in my pre-awakened days.

The sound of the yellow jacket hovering near my van... it feels like a lover whispering in my ear. The swaying of the tall grass? Like a caress.

No past is remembered. No future imagined. No thought owned or possessed. No concept or separation is experienced. I must “contract” to type these words. I must become a little bit of “me” to share them. But it is no bother. To return, I just sit back and expand and witness and become One.

No filters. Nothing stands *between*. Nothing to separate the One into the many. I don't feel a *connection* to everything. I *am* everything. Everything is

inside of me, outside of me, and is me.

How wonderful the Witness! How beautiful everything is! How *close* everything feels. How *intimate*.

Everything is beautiful. Everything is perfect. Everything is sensual.

It is so intimate... that it almost hurts.

THE GREAT MISUNDERSTANDING OF AWAKENING

Many nondual spiritual teachers says that one must drop the ego for one to awaken. I can understand this, and when I woke up, I *believed* it also because that was what it felt like. Like I had dropped my ego.

But knowing what I know now, I realize that this is a backward understanding. You don't *try* to drop the ego. Upon awakening, your ego (me-me-me) automatically dissolves into the impersonal. It does this all on its own. When you watch a good movie, you don't try to drop your ego. You sit down, "dissolve" into the movie and your ego vanishes.

With awakening—when the personal and the impersonal merge—you experience the ego as "other." Just like you don't take the movie seriously, you stop taking me-me-me thoughts seriously. It feels like the ego drops away because me-me-me thoughts no longer feel personal. An ego without a person behind it doesn't feel like an ego at all. *Poof!* The ego vanishes.

You will still have me-me-me thoughts (see the Self Aspect), but you will stop taking them so personally.

Why, after over 30 years of spiritual seeking, did a simple meditation contest with a cold-blooded amphibian wake me up? What was different about this meditation session than the thousands I had done before?

The difference was that I took the meditation session *personally*. I challenged the frog to a contest which I was certain to win... *and I lost*.

Notice what happened. I had been sitting for two hours and my thoughts were driving me crazy. At that point, I had given up looking at the fields or the brook or Mt. Hood. My entire focus was on that damn frog. He wouldn't move! *Please move! Please, please, please, please, I'm so tired of sitting here! These thoughts are driving me crazy! Please move, Mr. Frog, please, I'm begging you! I can't take this anymore.*

When he wouldn't move, I went back to pushing away thoughts. Then pleading with the frog to move. Then pushing away thoughts. Then frog. Then thoughts. Then frog. Then thoughts.... Personal. Impersonal. Personal. Impersonal. Over and over. Faster and Faster.

My interior world was active—very active. *Me, me, me. I'm going crazy! These thoughts won't shut up! Argh!*

At the same time my perception of the exterior world was also very active: *Mr. Frog, you've got to move. Please move! Hop! Get the hell off that rock so I can leave!*

The interior world (me-me-me) and the exterior world (my Frog Master) were active at the same time. The personal (me-me-me) and the impersonal (my Frog Master) were united.

INSIGHTS FROM AN LSD STUDY

A common experience with LSD is the feeling of ego dissolution—of becoming *one* with the world. This experience is often compared to the experience of enlightenment. Having experienced both pre-awakening LSD and post-awakening Witness consciousness, I agree with this comparison. Until recently, no one knew why LSD had this affect.

A 2016 study, led by neuroscientist Enzo Tagliazucchi, provides some insight. Together with his team, Tagliazucchi used an fMRI brain scanner to track the effects of LSD on the brains of 15 volunteers. For spiritual seekers, the implications of what they found are astonishing.

The volunteers who experienced ego dissolution—Witness consciousness—all exhibited a unique brain pattern. Two areas of the brain were communicating with each other at abnormally high levels. The brain’s “me-me” network and the “exterior world” network had linked up. From the perspective of the volunteers, they had become one with the world. Their personal (“me”) and their impersonal (“not me”) had temporarily united.

In Tagliazucchi’s words, “When we measured the brains of subjects who were really blown away by LSD, who had a really strong feeling of ego dissolution, they were also the ones who had the strongest increase in communication between the network of regions in charge of introspection and the network of regions in charge of perceiving the external world.”

For simplicity sake, let’s call “the network of regions in charge of introspection” the *personal* part of the brain. Let’s call “the network of regions in charge of perceiving the external world” the *impersonal* part of the brain.

The findings of this study make perfect sense when you think about it.

When the interior (personal) and the exterior (impersonal) unite, what do you have? What happens when “me” and “the world” merge? You experience being *one* with the world. In other words, Witness consciousness. Also known as *enlightenment*.

Does this study mean that enlightenment is nothing more than a neurobiological function?

Yes and no.

“Yes,” in the sense that this is what the Witness Aspect is. It is when the personal and impersonal, in essence, unite. When the personal and impersonal parts of the brain link up and function as one.

“No,” in the sense that it doesn’t explain the *siddhis*. The common, paranormal events which increase as one evolves spiritually. For example, re-wiring the brain doesn’t explain life constantly and consistently “lining up” (synchronicity). We’ll cover the *siddhis* and their implications in the Mystic Aspect.

The study is good news for anyone seeking enlightenment. Great news in fact. No more hit-or-miss meditation practices. No more hoping for a miracle or act of grace. No more lucky breaks for the few. The study makes enlightenment practical. It gives us direction and focus. It tells us exactly what we need: *We need to get the personal and impersonal parts of our brains talking to each other.*

This study suggests that Witness consciousness is a *skill*. Like learning to play the piano, it is a skill that anyone can learn. At least anyone willing to put in the time and practice.

This study *unlocks* Witness consciousness. It removes the specialness of enlightenment—making it available to everyone. Seen in this new light, we just need to learn how to activate the personal and impersonal parts of our

brain simultaneously. We just need to get them talking.

THE FROG MASTER REVISITED

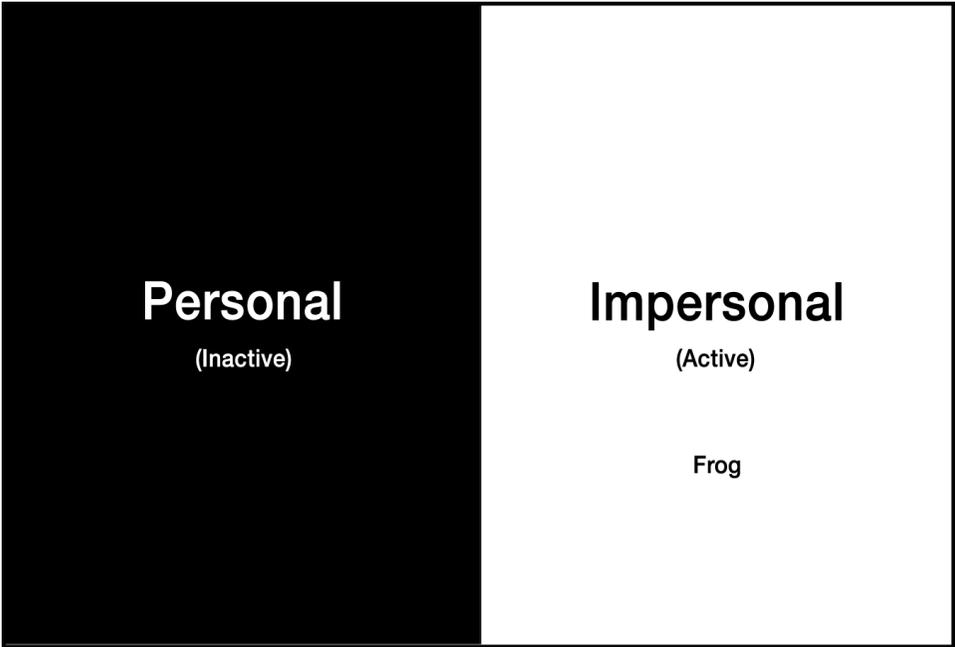
The experience of *oneness* occurs when the personal and the impersonal, in essence, unite. Let's reexamine my Frog Master experience—the event which awoke Witnessing consciousness—in this new light.

Below is a simple image of my brain thinking me-me-me (introspective) thoughts. These thoughts of discomfort and distraction filled my mind as I sat on a rock overlooking Mt. Hood. Because I was so distracted with personal thoughts, I wasn't even *aware* of the majestic view in front of me.

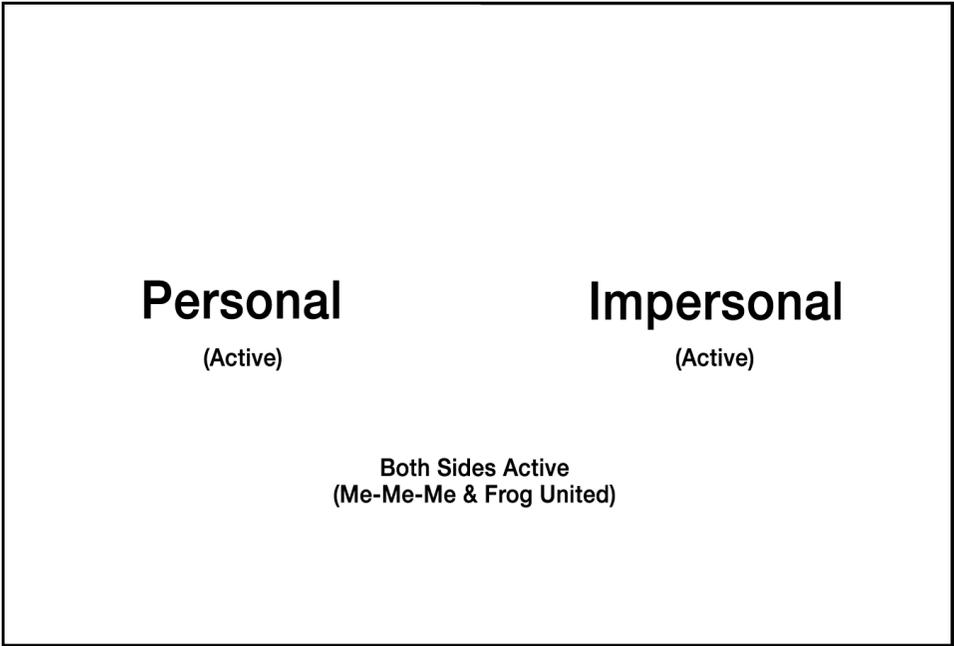
The *personal* part of my brain was active (represented by the light side). The *impersonal* part was *inactive* (represented by the dark side):



Next is an image of my brain when I'd look to see if my Frog Master had hopped off his rock. Instead of focusing on interior me-me-me thoughts, my mind focused on "not-me" stuff. In this case, the frog:



As the meditation contest wore on, my mind started to oscillate between the two sides. Back and forth between the personal (*me-me-me*) and the impersonal (the frog). This fluctuation happened so fast that sometimes they *overlapped*. Sometimes—for a brief moment—*both* sides were active at the same time:



In those moments when both parts of my brain were active, I experienced “tastes” of oneness. The *frog* felt both inside of me and outside of me. My *thoughts* felt both inside of me and outside of me. Frog and thoughts felt personal and impersonal at the same time.

But my experience of oneness during the meditation contest wasn’t stable. It went something like this:

Me. Frog. (Oneness). Me. Frog. (Oneness). Me. Frog. (Oneness)....

At the time, I made the mistaken assumption that personal thoughts blocked enlightenment. My logic: Frogs can sit for hours. Sitting for hours drives me nuts. What’s different between us? I have thoughts and frogs don’t. I’d get a *taste* of oneness, then I’d lose it. Why? I’d lose oneness as soon as I thought of *me*. Thus personal thoughts stand in the way of enlightenment.

During my first years of awakening, I was saying the same thing as every

other spiritual teacher. “See your thoughts. Push away the thoughts. Drop your ego. The ego is just a collection of thoughts.”

But as we’ve seen, the conscious action of dropping the ego isn’t what happens. What happens is the personal and the impersonal—in essence—*unite*. They link up. They act as *one*.

During Witness consciousness, we can view thoughts as *impersonal*. We can see them as *other*. They arise as *your* thoughts—they come from the personal side—but then they become *other*. They *morph*. Thoughts become *impersonal*.

The Me-Story, the ego, is just a collection of thoughts. When the Witness first awakens, the ego arises as *me* (personal), then *poof!* It morphs into *other* (impersonal). It *feels* like you dropped the ego, but you didn’t drop anything. The ego simply dissolved into the impersonal.

In *Fading Toward Enlightenment*, I describe my first glimpse of enlightenment nearly two decades ago:

At dawn on the beach on a late autumn morning, as I sat in silent meditation, I felt a tingle cover my skin and my ego shot straight out my head.

Right out the crown I felt it go, and what remained surprised me. For what is left when you drop Yourself? What is left when you are empty?

I looked at the sea and at the sky. I looked at the clouds and seagulls and sand. I saw the same thing everywhere: Stillness within everything – and Stillness is Stillness is Stillness.

When the words are dropped and meanings forgotten, the core of everything is the same. Boundaries fade, the illusion revealed,

and the One becomes radiantly apparent.

I didn't *drop* anything. The ego "shot straight out my head." The ego vanished into the Stillness. All boundaries collapsed as the personal united with the impersonal.

SOME EXAMPLE AWAKENINGS

Uniting the personal with the impersonal and "activating" enlightenment is not without precedent.

Just prior to his awakening, Ramana Maharshi visualized his own death. Contemplating his demise, "I am dying," activated the personal part of his brain. At the same time, he visualized his deceased body being cremated. He saw his body as *other*, which activated the impersonal part.

Eckhart Tolle hated himself so much (*personal* activated) that he was contemplating suicide. While hating himself, he realized that what he hated was his ego story. He saw his ego story as *other* (*impersonal* activated). "If I cannot live with myself, there must be two of me—the I and the self that I cannot live with."

Byron Katie was depressed, angry, and suicidal. Living in a halfway house, she woke up one morning to a cockroach crawling across her ankle. Suicidal, depressed, angry... *personal*. Cockroach... *impersonal*.

This is not to say that traditional meditation practices don't work. They are just not as *focused* on the issue. They tend to be more focused on the *result* (unified awareness) rather than the *cause* (unifying separate networks in the

brain).

Adyashanti's initial awakening at 25 is a good example of traditional practices (Zen) leading to the activation of both parts of the brain. One day his intense meditation practices released powerful energy waves through his body (kundalini). Zen activated the kundalini, but it was Adyashanti's *interpretation* of the experience which activated the personal and impersonal:

The whole body was completely out of control and again these internal energies and lights and just this incredible happening that intensified to the point that I was quite certain, absolutely sure that I wouldn't survive it, because I knew what the body could take, and it couldn't take this very long. At that moment, I knew I was going to die.

"I knew I was going to die." *Personal*. Seeing the body as other ("The whole body was completely out of control"). *Impersonal*. Both parts of the brain active simultaneously.

The personal and impersonal unite. It doesn't matter what led up to it (a cockroach, years of Zen training, suicidal thoughts, a frog, ...). What matters is getting the two parts of the brain to talk to each other. What matters is getting them to *unite*.

THE GATELESS GATE

In Zen, the gateless gate is as an illusionary barrier standing in the way of enlightenment. It's a barrier that doesn't really exist. The image of stepping through a *gateless* gate though, is an almost perfect description of the

awakening experience.

The moment one awakens to enlightenment, it feels *exactly* as if one has “stepped through” a barrier. The “gate” felt impenetrable moments before, then the next moment... it was gone. One moment you felt separate from all that was *out there*, then the next, you felt *one* with it. In an instant, you realized that the thing you *thought* had been separating you from the rest of the world *never* existed in the first place. The *gateless* gate.

Let's look at our diagrams again. Normally we are either “in here” thinking about ourselves, or “out there” perceiving something that is “not me.” Only one part of our brain is active, either the personal or the impersonal. For example, here is an illustration of my brain during the meditation contest. I was sitting on the rock by a stream on Mt. Hood, focused on my discomfort: *God, these thoughts are driving me crazy. I should just leave. I should just quit. You suck at meditation. Thirty years at this and you still suck. You're a loser. You're no good. Quit kidding yourself. ...*

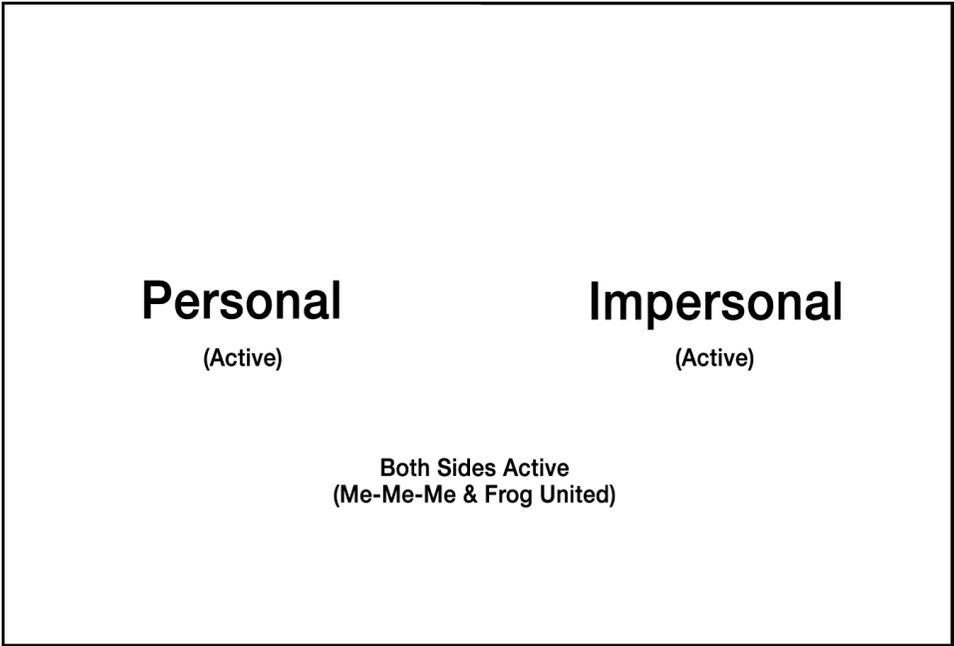


Notice something: The outside world is completely blocked out. There *appears* to be a barrier—a gate—between the personal and impersonal. There *appears* to be a barrier between “in here” (*I suck*) and “out there” (*frog*).

Look again at the diagram above. See that line separating the two “rooms?” That line is the barrier. That line is the gateless gate.

When we are thinking about ourselves, there is almost no communication between the personal and impersonal parts of the brain. There has to be *some*—otherwise we couldn’t daydream while driving—but for the most part, one side is “lit” while the other side is “dark.” There is a *perceived* barrier between *me* and *not-me*.

Now let’s look at what happens when the personal and impersonal are *both* active. Let’s look at your brain on Witness consciousness:



What happened to the barrier? Where is the gate? As it turns out, there *never was one*. There is no gate. It was just an illusion. Thus the term, “the *gateless gate*.”

Side note: During Witness consciousness, all “I suck” thoughts become *impersonal* and self-judgement vanishes. The “I” which sucked, is now seen as “other”—as impersonal. The frog doesn’t suck. The rock doesn’t suck. Mt. Hood doesn’t suck. The me-me-me doesn’t suck. Me-thoughts are just more things experienced as *other*. They’ve become *impersonal*.

THE ADJUSTMENT PERIOD

Remember when you were learning how to ride a bicycle? You started with training wheels to get the feel of it. Then, when the training wheels came

off, someone held you steady. Until they didn't. Surprised, you wobbled for a few minutes and then... you "got it." You *rode*.

You rode. Not very well, and you may have even crashed, but for a few minutes... you rode.

And later, you got *good* at riding a bicycle.

Riding a bicycle is a skill. Enlightenment is a skill. Witness consciousness is when the personal and the impersonal parts of our brain are active at the same time. Once we recognize this, we can learn to to *make* it happen.

When we first wake to Witness consciousness, it is as if the training wheels *fell off* and we found ourselves riding the bike. We may be wobbly, but we are riding.

If we don't immediately crash, our awakening has a chance of stabilizing. We may not be good at it, but at least we are riding. We are learning how to *handle* the awakening. We are wobbling... but we are *riding*.

This wobbling phase—where the two parts of the brain are learning to communicate—is an adjustment period. Eckhart Tolle spent his days sitting on a park bench for the first two years of his awaking. Adyashanti waited almost a decade before he started teaching. Ramana Maharshi spent 17 years in a cave stabilizing his enlightenment.

The initial days of one's awakening are particularly wobbly. The experience is too new. You don't know what you're doing. You're concerned you are going to lose it—lose the awakening. Let's look again at my post, *Waking Up*:

JOHN DAY DAM, WA—For the last week or so I have been waking up – experiencing first-hand what is often called enlightenment. It is tenuous though, so I have been hesitant to

update this blog as much as normal because the act of writing and relating re-activates the ego (the conditioned Wayne), which, though weak, is waiting for his chance to jump back in and grab the reins.

“It is tenuous.” This was a new experience for me. My enlightenment was wobbly. I was riding, but not well. I wasn’t *skilled* at it yet. If I wasn’t careful—if I pursued old habits too soon—I was afraid I’d crash.

I knew nothing of the “lit rooms” metaphor—of the two parts of the brain communicating at high levels—but because of the awakening, I knew the *feel* of oneness. I didn’t know *how* it was happening—the lit rooms—but I knew the *feel*. So when the lights in the “rooms” would start to dim, I did a simple meditation practice to bring them back up to *high*. I was learning to get the *feeling* back.

Everyone who achieves a mature Witness Aspect goes through this adjustment period. Every awake person learns how to adjust the *brightness* of their consciousness. They learn how to work the controls.

In the same way that you get the hang of riding a bicycle, you get the hang of enlightenment. Soon you are able to enter Witness consciousness whenever you desire. You can light up both sides of the room anytime you wish. Feeling stressed? Light up the impersonal and become one with the all. The more comfortable we get with the controls, the more stable our enlightenment becomes.

The *more* you ride, the *better* you ride.

THE COLLAPSE OF BOUNDARIES

A wonderful feature of Witness consciousness is the collapsing of all boundaries. Everything appears to be *one thing*. A useful analogy is that every object perceived is like an ocean current. Objects only *appear* separate, but ultimately are ocean. Trees? Ocean. A *current* in the ocean, but still ocean. People? Ocean. Thoughts? Ocean. Emotions? Ocean. Different properties, different ocean currents, but they are all ocean. Not just *known* to be ocean, but *experienced* as ocean.

It's all One Thing. Separation is *seen* as an illusion—not just understood—but experienced as illusion. This illusion is caused by taking the properties (ocean currents) too seriously. For the Witness, this is not a theory. It is a perceived fact. Trees are to Reality what ocean currents are to the ocean.

When the gateless gate vanishes, boundaries *naturally* collapse. This isn't something you have to try to do. It is not a practice. You (the personal) *feel* one with everything perceived (the impersonal). You feel one with *everything*. Everything has the same felt sense of *One Thing*. Individual objects are seen as ethereal manifestations of this One Thing.

Some nondual traditions try to help you see through boundaries. The student sits in nature and tries to see the source of everything—see through the mental concepts which create separation. While this is a wonderful and refreshing practice, you should not expect it to awaken the Witness. Why? Because you aren't activating the *personal* part of your brain, only the impersonal.

The practice of “no boundaries” is another example of a backwards belief. The belief that if you can see through boundaries it will help you awaken. There is nothing wrong with this practice. It just won't wake you up.

The collapse of boundaries is a *result* of Witness consciousness—not the

cause of it.

THE DIFFERENT FLAVORS OF ENLIGHTENMENT

There is a subtle and tricky paradox inherent in the Witness Aspect. While you feel one with everything, you (whatever that is) are separate. Two things: You and the All.

How is this possible? How can you be *one* with everything and still *detached and witnessing* this oneness? We'll resolve this paradox in the I AM Aspect, but for now just recognize that you (whatever that is) *can control and focus your attention*. You can choose *what* to witness.

One of the key concepts mentioned earlier was, *What you focus on, you become*. Take a moment and look out the window. Look at an object, say a tree. Go ahead. Do this now.

—

Notice how this book and the chair you are sitting in sort of disappeared as you focused your attention on the tree? The tree became your lived experience and everything else faded away.

When you access Witness consciousness—when you “light up” both sides of the personal/impersonal room—you can focus your attention on any part of the room. You can focus on the personal. You can focus on the impersonal. You can even focus on the entire room.

Have you ever wondered why some spiritual teachers are dry and rational while others are glowing and loving? It's not that one is awake and one

isn't, it's just that they tend to focus on one side of the room or the other.

Because of the current lack of transparency with many spiritual teachers, it is hard to say what goes on inside their heads, so let me relate my own experiences:

- When I focus on the *personal* side of the “room,” everything feels like it is *inside* of me (personal). I feel this intense, capital-L love flowing out from my body and into anything that my eyes fall upon. I love everything... and everything is me. I originally called this “flavor” of enlightenment, *The Enlightenment of Passion*.
- When I focus on the *impersonal* side of the room, everything feels like it is *outside* of me (impersonal). Everything is one. Everything is still. Everything is perfect. Everything is This Moment. Trees, houseflies, sounds, breezes, thoughts... all are One Thing. All right here, right now. All with zero interpretation. There is no “me.” Just *this*. I originally called this flavor of enlightenment, *The Enlightenment of Emptiness*.
- When I focus on *the whole room*—on the personal and the impersonal united—everything feels like it is *both* inside of me and outside of me at the same time. Everything is One Thing and that One Thing is Love and that Love is both me *and* not-me. I originally called this flavor of enlightenment, *The Enlightenment of Oneness*.

Most teachers tend to focus on whichever path led to their awakening. If they followed the Path of the Heart, they will focus their teachings on the personal side of the room (Love/Now). If they followed the Path of the Mind, they will focus their teachings on the impersonal side of the room (Stillness/Emptiness). Neither teaching is wrong. Neither is “more correct” than the other. This would be like saying that the left side of the room is

“more correct” than the right. That’s just silly.

Some teachers are more comfortable on the left side of the room. Some are more comfortable on the right. I’m comfortable anywhere in the room. I hope that soon, you’ll be comfortable anywhere in the room also. That you’ll be able to speak either language—the personal or impersonal—fluently.

DOESN'T PLAY WELL WITH OTHERS

Can you abide in Witness consciousness 24/7? No.

Most spiritual teachers avoid discussing their personal lives. I don’t know why. Because of this, it’s often assumed that they are always *on*, always *glowing*. This is a myth. A big one.

To understand why it is a myth, let’s look at what 24/7 Witness would look like:

- You couldn’t lose yourself in a good book or movie because you can’t forget you are *reading* or *watching*. You would always be standing apart from the book.
- You would completely suck at video games. You couldn’t *become* the game character. You would always be aware you were outside the game, watching.
- Since there is no “you,” you’d allow anyone who wanted to sleep with your body to do so. Why not? Your body is no more important to you than a tree or a rock. All is one. Same goes for someone who wants your jewelry or your car or your clothes. There

is no “you,” so there is no you to own or possess stuff. The whole concept of *ownership* flies out the window and the act of “owning” something—*anything*, even your body— becomes hypocritical.

- Since everything is perfect, there would be no reason to leave the dining room chair to go to the bathroom. Wetting your pants is just as perfect as going to the toilet. Everything is One Thing. Everything is the same. So why go—pun intended—out of your way?
- Since there is no “you,” there is no personal motivation—no reason to do anything. Many people, upon their initial awakening, have a very difficult time making personal decisions.
- There is no reason to interact with others, since they are all one thing/you. Think Ramana Maharshi in a cave for 17 years.

These are extreme and somewhat silly examples, but they are each legitimate. To interact with others and the relative world, we must “dim the room lights” of the Witness a bit.

I feel this “dimming” as a sort of contraction—a hardening of this me-thing out of the Vastness and Love. At first I use to resist it. When I couldn’t resist the contraction, I’d call it *conditioning*. Now, years later, I realize it is a necessary part of life—the part called *interaction*.

If we want to *interact* with others, we have to contract out of Witness consciousness a bit. We have to “leave” the unified all-is-one state—and *become separate*.

Remember, the purpose of the Outer Ego is to help us *communicate effectively* with others. If we only speak *Spiritually Enlightened*, then we’ve created a problem for ourselves. If we refuse to speak *Coworker* or *Friend* or *Lover* as appropriate, we’ve lost our way. We’ve fallen into an identity

trap: “I am an enlightened one.” When we only speak *Spiritually Enlightened*, we haven’t *lost* our identity, we’ve just taken on a new one (*I’m special. I’m important. I’m enlightened*).

To interact with others, we have to contract out of the Witness. We have to temporarily rejoin the world of separation. If we want to communicate with someone, we need to speak *their* language.

When spiritual teachers are on stage, their *job* is to speak *Spiritually Enlightened*. The audience is there to learn about *Spiritually Enlightened*. Later, when the teacher gets home and their spouse asks about dinner ideas, there is no *reason* to speak *Spiritually Enlightened*. To speak *Spiritually Enlightened* about dinner plans is just being stubborn. If you don’t want to eat your dinners alone, then you better learn how to speak *Loving Spouse*.

24/7 Witness consciousness is a myth. It’s a *stubborn* myth, exacerbated by the lack of transparency of many spiritual teachers, but it’s a myth nonetheless.

CONCLUSION

Witness consciousness occurs when two parts of the brain which normally don’t interact... do. You experience *oneness* when the personal and the impersonal neural networks—in essence—unite.

Witness consciousness is a skill. You can *learn* how to get the personal and impersonal talking to each other. Once you’ve become proficient with this skill, you can access the state of *oneness* on demand. You’ve rewired your brain with a new Witness consciousness *feature*. You can switch this

feature on or off whenever you choose.

Once you've become skilled at the Witness Aspect, you'll notice you feel more *peaceful*. More peaceful than you probably have ever felt. While thoughts used to feel personal and important, you can now *detach* from them. During Witness consciousness, thoughts stop being *your* thoughts. You stop owning them and they become less personal. Less serious.

When thoughts aren't taken so seriously, your mind naturally quiets. Thoughts won't *end*, but they will stop being so *loud*. With less noise in your mind, there's more peace and quiet.

Less mental noise, more inner peace.

Less "you" (Me-Story), more happiness.

Witness consciousness doesn't play well with others, but it's certainly a happy and peaceful state of mind.

THE PRACTICES

Witness consciousness—enlightenment—is a skill. A skill developed with practice—*diligent* practice. In many ways, it is like learning how to play a musical instrument. It's not easy, and at first it may seem hopeless, but I can assure you, it is well within your capabilities.

A prerequisite to learning a musical instrument though, is we must first learn how to read music.

A prerequisite to learning “oneness” is we must first learn how to *imbue*.

IMBUING (YIN)

Imbuing is a mild form of *samyama*—of psychological absorption with an object. By imbuing our essence into an object, we are activating both the personal and impersonal parts of the brain. We are becoming one with the object we focus on.

Imbuing Through Touch: Lay the palm of your hand flat on the surface of a table (or any other large object). Notice that where your hand touches the table there is a felt sense of joining, or merging, with the table. Notice how your hand feels as if it almost *blends into* the table.

This felt sense of “blending into” is what I call *imbuing*.

Focus on the blending. Feel yourself *imbuing* the table with your essence. With your *being*.

Try to increase both the depth and width of this felt sense of “you” merging with the table. How deep into the table and how wide of an area can you imbue? How deep and wide can you fill the table with your being?

Try different techniques until you find the one that feels the most natural. Try imbuing with your *essence*, or with your *being*, or with your *light*, or with your *love*, or with your *breath*. Find one that works for *you*. In experimenting with techniques, *always make it personal*. Try sending *your* light into the table. Try sending *your* life force into the table. Try sending *your* love, *your* essence, *your* breath.

Find what works for *you*. Love, light, breath, essence, being. You may not even be able to name it, but use whatever experience feels the most natural. Always make it personal though. Always fill the table with *you*. You are imbuing the table with *yourself*.

Your goal is to imbue the table to a width and depth of at least two inches. Two inches around your hand. Two inches below it.

This is a subjective experience of course. No need to pull out a ruler. Just imbue the table as much as possible. The more your felt sense of imbuing is, the more “brightly lit” the two rooms of your brain have become.

Repeat with other objects: Practice imbuing other objects. Vary your practice with both large and small objects, both living and inanimate. Hold them, touch them and imbue them with your being.

Touch Afterglow: This one’s easy. Touch an object with your hand. Now remove your hand. Notice how your hand still has a “touch afterglow?” A sort of tingling in your hand as the nerves “remember” the touch? That’s all

I mean by *touch afterglow*. You'll need this for the next step.

Imbuing Through Touch and Sight: Lay your hand on an object. Imbue it. Now remove your hand and focus on two things: The touch afterglow, and the object you touched. Remain aware of the afterglow while imbuing the object through sight alone. It may help to experience this as guiding the afterglow *from* your hand, into your body, then out of your eyes and *into* the object.

Repeat with other objects—living and inanimate, large and small. Touch, imbue, remove, afterglow plus imbuing-by-sight.

Imbuing Through Sight Alone: Practice “touching” and imbuing through sight alone. Look at a object, one you can't reach from where you're sitting. Imbue it with your being through sight alone. Connect and fill it. Not with *impersonal* love or light or energy, but *your* love or light or energy. Look at an object and “touch” it with your eyes. Imbue it with “you.” Fill it completely.

IMBUING (YANG)

Once you've grown comfortable with imbuing through sight alone, go for a walk. As you walk about, imbue objects and people with your being. Infuse them with your essence. Notice how it feels. Notice how it connects you. Don't be freaky or creepy about this (particularly with people), just glance at them, imbue them, and move on.

When you have visual imbuings down—when imbuings an object is as easy as raising your hand—then you are ready for the next set of Witness practices: *Uniting the Personal and Impersonal*.

UNITING THE PERSONAL AND IMPERSONAL (YIN)

In a quiet location, sit in front of a small, target object. A flower or a houseplant is preferable. In these examples, we'll use a flower, but any small, pleasant object will do.

Through sight alone, imbue the flower with your being. This should feel no more difficult than reaching out and touching it. If it *is not* that easy, please go back to the *Imbuing Practices* above. Fill the entire flower with your being.

Now close your eyes. Think of something you take very personally. The more personal it is, the better. Something that bothers you. Something you take seriously. Something that contracts you into this hard, quivering lump of mortal flesh.

See that “bothersome something” as a mental concept—as a distinct, mental *image*. Visualize lifting your arm up, reaching into your head and *grasping hold of it*. Visualize pulling it up and out of your head and dropping it to the ground.

Now open your eyes and imbue the flower with your being.

As you are imbuings the flower, monitor your *self boundaries*. Feel them

expand. Feel your “self” and the flower become *one*. Try to maintain this sense of expansion. Try to maintain this sense of *oneness*.

Repeat the above. Use the same personal issue or a different one. Whichever feels appropriate. The more personal and bothersome the issue, the better.

What you are doing is using the emotional issue to activate the personal side of your brain. As you “pull it out and drop it,” the emotional component creates an “afterglow.” This keeps the personal side “lit.” By quickly imbuing the flower, you are simultaneously activating the impersonal part of the brain. Both parts active equals Witness consciousness. This is why being able to imbue is so important, if it takes effort, the delay will be too long between the afterglow and the imbuing. Only one side of the brain will be active at a time.

A word of caution: If the issue is *too* personal, you may not be able to pull it away (at least, not yet). Try to find the most personal, yet still “discardable” issue you can. If you are *not* able to grasp and discard the issue, *do not imbue the flower with it*. You don’t want to fill the flower with your *issue*, you want to fill the flower with you-whatever-that-is. You want to fill the flower with your *essence*, not the issue. It won’t hurt the flower, it just defeats the purpose of the exercise: becoming one with the flower.

So the practice goes like this: Sight imbue. Close eyes. Personal issue. Grasp and discard issue. Sight imbue. Monitor self boundaries. Feel the Oneness. Repeat.

UNITING THE PERSONAL AND

IMPERSONAL (YANG)

The Yang practice builds on the Yin practice but in a much more *reactive and spontaneous* manner. It is more dynamic and real-world than the controlled environment of the Yin/flower practice.

Take a walk among people. As you feel self conscious (*I'm too fat. I'm too thin. I'm not dressed right. ...*), visualize the thought as a mental *object*, reach in, pull it out and drop it to the ground. If you don't feel self conscious, use whatever thought is currently "contracting" you out of the feeling of oneness. Alternatively, intentionally dress weird or inappropriately to *make* yourself feel self-conscious.

As you drop the me-contraction to the ground, immediately *imbue your being into everything you see*. In one broad stroke, fill all the people with "you." Imbue all the buildings, all the trees, all the clouds and the entire sky. Fill everything with "you."

Make it personal. Don't fill everything with some idealistic concept: "I'm filling everything with Love." That is too impersonal. Fill it with your felt sense of self. Fill it with your essence. Fill everything with *you*.

Feel the self contraction. Pull it out and discard it. Imbue everything with you.

Feel yourself expanding. Feel yourself opening. Feel everything you perceive as *inside* of you. As *one* with you. *As you*.

If it slips away, as you feel yourself contract back into the little me-me-me thing, just do it again.

Repeat and repeat and repeat.

The more often you do this practice—*all* of these Witness practices—the easier they become. You are rewiring your brain, and that takes time. You are training the personal and the impersonal parts to *communicate*. You are becoming more *skilled* at Witness consciousness.

You are learning to *ride*.

Soon—just like hopping on a bicycle and gliding off—you'll be able to access Witness consciousness *whenever you want*.

THE MOMENT

JOHN DAY DAM, WA—Written while camped just downstream of the John Day dam on the Columbia River in Washington state...

I sit in the doorway of my van, expand and find myself immersed in the Vastness. Boundaries vanish. All becomes One. All is both inside me and outside me.

“Me.” What am I when all separation is seen through? Every time I access the Witness, I feel this dissolution of “me” and I revel in the feeling. It feels like coming Home.

I don't feel *connected* to Everything... I feel as if I *am* Everything. And Everything is me. Inside. And outside. At once.

All the noise of the me-me-me thoughts fall silent. I feel only this moment. I *experience* only this moment.

Appreciation. Appreciation for this gift. Appreciation for the Beauty seen in all things. Appreciation for just being here, seeing what is *always* here, yet usually hidden.

How wonderful! Why is this not seen constantly? It is here, always here, yet it takes a conscious decision to look for it. To find it. To see it.

Some never do.

As my hand lifts the coffee to my lips, it seems oddly “other.” Both the

coffee cup and the hand are joined. I see them, yet I am them. And it is beautiful.

Harmony. Peace. How can one understand these words while living as *other*? The white pelican floats on the river. The breeze blows to the east and the current runs to the west, yet the pelican remains motionless. Harmony. Peace. Balance. It is so beautiful. Inside and outside concurrently. It is me and I am it. No connection. Just One.

The sun is bright in my eyes, yet this does not bother me. I am the sun and the bright and the eyes. The facial muscles contract in response. This is felt, but not personally. Just another movement, another event, another form of Life inside/outside of me.

The field of river stones in front of me. Such perfection! Perfection in the field, perfection in each stone. The green buoy on the river, the yellow flowers at my feet, the Canadian geese in the air, the sand, the dirt, the ants! God how beautiful! How intimate! Personal... yet not.

I am so happy.

Such beauty. Such bliss. Such happiness. Why don't I come here more often—to this Moment without boundaries? I don't know. When I'm not here it feels like an *escape*. When I am here it feels like *reality*. What strange creatures we are. What a strange creature I find myself in. What a strange creature I find inside of me.

Oneness. Inside, outside, personal and not. How do you describe it? How do you describe the Universe when seen through all the eyes within it?

Across the river, cars and trucks drive along the highway. Their sounds—distant and soft—blending and merging with the sounds of the river and the gulls and the fan in my new refrigerator. There is a harmony to the sounds, a music, a *perfection* to them. Inside and outside of me as Life lives

as the Whole.

Four gulls fly low along the river. Suddenly one arches up and drops to the rear of the formation. How beautiful this simple act is, this simple sight! This *movement*. The river and the gulls and the breeze. All me. All not-me. All inside. All outside. All at once.

To the left, the water falls over the dam. The sun illuminates the mist from behind.

The mist *glows*... and tears of happiness roll down my cheeks.

WHERE TO GO FROM HERE

The Witness Aspect—enlightenment—is only one Aspect of nine in the map of Mystical Oneness. There are four Aspects prior to Witness consciousness, and four after it.

You will find it *much easier* to become skilled at enlightenment if you first weaken your ego. The primary "ego weakening" Aspects are the Mortal Aspect, the Inner Ego Aspect, the Outer Ego Aspect, and the Soul Aspect.

Something else you should be aware of: Siddhis—paranormal powers and experiences—will almost certainly increase in both power and quantity as your ego becomes "less." While siddhis should never be owned (which strengthens the ego), they should not be ignored either. Siddhis open the door to the mystical side of awakening: to Cosmic consciousness, unconditional Love, and Divine union. There's a reason I call it *Mystical Oneness*.

Finally, I'd like to remind you not to become attached to enlightenment—not to add it to your ego ("I'm enlightened! Whoo hoo! Look at me!"), but instead use it as a tool in your larger repertoire for interacting with the manifest world. Enlightenment doesn't play well with society, and only a fool "speaks" enlightenment 24/7.

All these topics—and many more—are covered in [*Mystical Oneness and the Nine Aspects of Being*](#)... the culmination of my life's work on practically everything I know about enlightenment and the mysterious realms beyond.

REVIEWS OF "MYSTICAL ONENESS AND THE NINE ASPECTS OF BEING"

This level of transparency is simply not available anywhere. —RLC

This is a book to be read, re-read, and kept. —C. Larson

Wayne is vulnerable and transparent, with no self-image to project or protect. —Joseph J. Gabriel

A finely crafted, subtly organized road map for serious spiritual seekers. —Wendy N.

It opened my mind and heart in way that I could not have foreseen. —Vivek

This is the first time in the history of spiritual teachings that a seeker and enlightened being has opened up his whole life, transparently in front of all. —Siddhant

I felt my own perceptual framework shift, adjust, and change. —Holman Meyerhoffer

I intend to read this book several times a year. —amyann

An algorithm for daily life, for happiness, fulfillment, and experiencing the

love of the Divine. —Kevin Van Kuren

A must read for any genuine spiritual aspirant. —Tejendra

FROM AMAZON:

[Mystical Oneness and the Nine Aspects of Being](#) presents an entirely new approach to spiritual enlightenment. Rational, down-to-earth yet heart-centric and loving, Wayne Wirs takes you straight through the Gateless Gate of enlightenment... and into the mysterious realms beyond. Each of the Nine Aspects of Being provides a unique opportunity for spiritual growth and lasting happiness. Soon you will:

1. Revel in a new appreciation of your body (*the Mortal Aspect*)
2. See through the illusion of the Me-Story (*the Inner Ego Aspect*)
3. Converse from love rather than the ego (*the Outer Ego Aspect*)
4. Lose the fear of death (*the Soul Aspect*)
5. Transcend your self-boundaries and experience oneness with the world (*the Witness Aspect*)
6. Awaken to Cosmic Consciousness (*the Mystic Aspect*)
7. Live both *in* the world AND *of* it (*the Self Aspect*)
8. Transcend the paradox of unity and separation without conflict or excuse (*the I AM Aspect*)
9. Live in a state of Divine union while still maintaining your

individuality (*the TaoGod(I) Aspect*)

The smart have their theories, but the wise have their scars. Most books on enlightenment are like diet books: They promise fantastic results... but they rarely deliver. Why? Because simple solutions (*all you have to do is drop your self!*) seldom work with complex problems (*what exactly is this 'self' anyway?*).

What if, instead of the typical all-or-nothing approach (*you're either enlightened or you're not*), we break the sense of self into smaller, easier to work with *aspects*? **Instead of struggling to drop a stubborn and tenacious ego all at once, we allow it to fade away one step at a time.**

As the ego gently fades—as we become *less*—self boundaries collapse and enlightenment is realized.

But enlightenment is probably not what you think it is. It isn't the feeling of oneness with the world—that is a *result* of enlightenment. It isn't the feeling of bliss—that too is a *result*. It isn't the loss of the Me-story—that's another *result* of it. Wonderful results for sure, but focusing on results instead of the *cause* is why most nondual teachings fail.

Once we understand what enlightenment is—two normally disparate parts of the brain working in harmony—then we can learn to develop it. **As it turns out, enlightenment—like playing a musical instrument—is a *skill* anyone can acquire.**

But it doesn't stop there. The Witness Aspect—enlightenment—is only one of the nine aspects revealed in this all new approach to spiritual awakening.

Rarely discussed in spiritual texts is what life is like on the other side of enlightenment. When the ego dissolves as enlightenment is realized, vast new realms open up before the spiritual seeker. Realms filled with Love

and Unity. Of the Self and the Divine. Of the Absolute and the Relative. Realms where Cosmic Consciousness awakens while individual consciousness continues. These are realms filled with paradoxes and profound truths. Realms which, until now, few have ever reached and even fewer have learned to navigate.

Mystical Oneness and the Nine Aspects of Being provides **over three dozen practices** specifically tailored to open both your mind and your heart. Practices which will help unify your many disparate parts (the personal and the impersonal; the rational and the mystical; the individual and the Divine...) into a whole and integrated You. **Simply put, *Mystical Oneness and the Nine Aspects of Being* is a step-by-step guide to enlightenment and beyond.**

ALSO BY WAYNE WIRS

Seeing Clearly

Fading Toward Enlightenment

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