



## PROGRAM E-38

**OM SRI SURYA VA NAMAH  
OM SRI CHANDRA VA NAMAH  
OM SRI BUDDHA VA NAMAH  
OM SRI SHUKRA VA NAMAH  
OM SRI MANGALA VA NAMAH  
OM SRI BRI-HAS-PATHI VA NAMAH  
OM SRI SHANI VA NAMAH  
OM SRI RAHU VA NAMAH  
OM SRI KETU VA NAMAH**

### THE AWAKENING

#### **DIS-IDENTIFICATION FROM THE EGO-SELF Part Two**

Somewhere in the middle of the Path, the seeker needs to become aware of two basic potentials:

First, there needs to be a realization that to take immediate action because of a strong emotion most often results in unwanted influences.

Second, one needs to use the technique of the repeated effort to 'insert' a period of reflection and critical analysis between the emotional impulse and a

re-action, so one can consider the outcome of taking such action. This only takes a few seconds to a minute.

Even more vital, however, is that this short delay gives the seeker time to realize the hidden cause of that impulse.

When the seeker realizes that the action will bring detrimental results, s/he needs to progress with a clear concept of the possible effects.

The goal is to consciously control that emotional impulse, *and to do so without any suppression*. Control without suppression is the core goal of this method, because any type or degree of suppression pushes the energy back into the subconscious. Here it will again unconsciously control ones everyday mind and life with greater force, which will limit the seeker even further.

The key purpose of this technique is to release trapped energy in a harmless way, or store it until it can be released in a creative and more useful way -- by which the released energy can be transformed into higher energy.

The conscious utilization of self dis-identification from the ego personality is fundamental **to finding**, or **to creating** your Center of Unifying Consciousness. This will take the psychological multiplicity of your personality and bring it into an organic, harmonious whole unit.

All of this is based upon the mystical and psychological principle that: *Each soul is controlled by everything with which that soul identifies itself.*

All this begins with the realization that each and every soul has established some kind of self-identification. However, because of the rush of life, few souls today stop to ask, 'What does this really mean, and what does it imply?'

Through this method of self dis-identification from the ego self, the seeker can more consciously experience psychological freedom.

The seeker generally identifies with the value which gives the greatest 'sense of value' to the ego-self. In short, the greatest sense of value is that value which the seeker's ego gives the greatest importance.

Most often, if not always, this self-identification is the pre-dominant focus of the functioning ego consciousness.

Examples are women who enter beauty contests, and thus identify themselves with their body and its beauty. Here lies their key focus and their self-identification. All their conscious efforts are directed toward the improvement and the maintenance of their beautiful physical body.

It is the same with men who enter 'fitness' contests. Their focus is on their physical body, and its muscular strength and control.

Some souls find their focus in husband-hood or wife-hood, or even more so in motherhood.

But what happens to these souls, in their subconscious, when their physical body becomes old and it loses its beauty or muscular strength?

This sense of 'I-hood', of personal identity, is tightly linked to the focus of the *valuation* of one's self-appointed role, and has harsh and cruel consequences when it can no longer be met.

The key problem here is that there is identification with only one part of one's personality. This clearly excludes or markedly diminishes one's ability to adjust to any new self-identification with another part of their personality that has any value for them. This can result in a major trauma, when one tries to live with no sense of self-value.

This loss of self-identification value can occur by aging, by the loss of athletic strength, or by the interruption of the mother's role because of the maturing of her children, or due to their death. It can make the continuance of their life difficult, if not impossible. This crucial change can produce a serious crisis in their life if they feel their self-identity is lost.

Now, between the self-identity of the normal every day functioning self, and full spiritual self-revelation, there are many intermediate stages.

The first experience of the personal self as a point of pure self-consciousness is extremely important, because the experience of self-awareness, on the personality level, is the first step toward the experience of the Higher Self.

*The technique for achieving self-identity with pure self-conscious awareness at the personal level must be an indirect approach, because of the nature of self-awareness.*

The technique consists of eliminating all the partial self-identifications by means of 'introspection'. This means directing your mind's eye, the observing function, to the psychological factors of your inner world.

It is through this introspection that the seeker gains a deeper focus, and a clearer awareness of the 'mind-stream', which is eternally flowing through their mind.

As the seeker turns inward, and holds his/her awareness there, it becomes quite clear that there is a whole inner world of phenomena that is more diverse, and more varied than that of the so-called outer world.

The **first** field of observation to be undertaken is that of the SENSATIONS produced by the physical body.

The **second** field of observation to be undertaken is that of the EMOTIONS. This field is much more difficult to observe *objectively*, because of the very strong force that emotions have on the mind.

After a short period of practice on these two areas, it becomes quiet clear that sensations and emotions are not part of the Higher Self.

The **third** field of observation undertaken is that of the mental activity. This field is easier to observe objectively, yet more difficult to grasp because the mental activity is much subtler.

There is a constant inter-play between sensation, emotions, and thought processes -- each gaining ascendancy for a short time, and then giving way to another field which momentarily gains ascendancy.

Only **the observer**, i.e. the seer of what is seen, the knower of what is known, has permanency.

With practice, the seeker becomes aware of being able to passively observe these fields, and being able to influence their flow.

Thus, the seeker feels different and is distinct from these three fields, because there has been a degree of dis-identifying from the content of these mind states.

The seeker needs to actively discriminate between the **contents** of the field of consciousness, and **the center** of consciousness, which IS the Self - THE ATMA.

Thus, the technique used is that of successive dis-identification from the content of the various layers of the physical, the emotional, and the thought content.

What remains is the Higher self, the Atma, which is now realized to be eternally free from the triple content, and from all karma.

OM

Shanti & Prem,

Goswami

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