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Samadhi and a few other conditions for enlightenment

Can you become enlightened without being in Samadhi?

Theoretically, yes, but in practice it will be extremely difficult and rare – not talking about *moments* of enlightenment lacking the sound, profound underground. Without the deep concentration, focus on reality, truth, that is provided by Samadhi, without its provided regular and deeper breath, without the imperturbability or lack of distraction it provides, without the provided space in which Consciousness has the best condition to ruthlessly and correctly observe, in which truth becomes (almost visibly) accessible beyond the usual distortion and veiling of it, in which Clarity of Seeing stands out (almost as an Impersonal Person, not you) and the ‘I’ and the mind have a very hard time intervening – it’s like the ‘I’ doesn’t exist any more when you’re taken in and by Samadhi – it is close to impossible to get to the necessary close attentive look at the various consecutive forms presented by reality that need to be Seen, Distinguished, on the way to enlightenment.

One must understand the conditions in which it becomes easier or possible for enlightenment to appear. Being in Samadhi, that is let’s say dwelling in a borderless ball of energized enhanced awareness, strongly enhanced presence, in a highly enlivened space where Consciousness and Energy Meet and work together – compare this to the superficiality and thinness of mind’s thoughts – is a (or even the) main one. Having the eyebrows down (Consciousness resting on the earth), having the neck connecting head and trunk (Consciousness and Energy connected), allowing no energetic disconnection at this crucial place, and having the lower part of the spine at the rotation point connected and freely movable, are three of the physical-energetic facilitators of Samadhi. In the best case the Amrita Nadi is present too, the energetic circular flow in the upper part of the body including the head. This is directly related to the practice I sometimes offer of ‘pulling the chest inwards’, by which the neck should reconnect head and trunk. Then again, I wouldn’t put a disproportional effort into focusing on such physical-energetic facilitators, which would distract too much from Consciousness Itself. They are worthwhile reminders. They may settle rightly by itself when concentration on and as Consciousness is getting strong.

Samatha meditation – focusing on an object, material or otherwise – may help to increase concentration ability. But continued practicing vipassana – insight meditation – will also enhance the concentration. Being with a master may also take you to a place or space where it is easier to go into the depth of meditation and find Samadhi, all the more when he is in (contact with) Samadhi himself.

Exceptionally, Samadhi may appear under certain life circumstances not related to meditation. My own first Samadhi happened when I was simply sitting on the sofa with my beloved of that time (named Tiara in my autobiography) and, both of us stopping doing anything but residing in being together, man and woman being one, in a totally relaxed way looking in each other’s eyes for quite a while, I was ‘catapulted’ into Samadhi suddenly,

despite traffic and people moving outside of the window not far from us. The normal, usually hidden, resistance of woman to man or the other way round, the resistance to (completely) surrendering into the Opposite Sex, was surpassed, the Male and Female Force had merged and this spontaneous Samadhi was the result. Although Tiara also went into a deeper state, she was not simultaneously blown into Samadhi too. There is no simple recipe for that. One can never wipe out spontaneity, unmanageable, uncontrollable, unpredictable forces, as a factor in both life and in meditation regarding the creation or appearance of certain phenomena, like Samadhi for instance. For (a) Woman it is anyway (even) more difficult and rare to get into Samadhi than for (a) Man.

In the Sphere of Enlightenment, Living the Truth of Duality, Samadhi is, just like the enlightened state itself, not something that stays untouched, that is perpetual no matter what. It is, thus, not something that needs to be maintained at all costs because otherwise enlightenment would disappear. Yet, my own experience is that a more or less subtle form of what one may still call Samadhi does stay, even though usually its manifestation is certainly not as strong as in the intense moments needed for enlightenment to come, the moments in which the various and consecutive Dualities of Existence exploded in ‘my’ (sphere of) Consciousness. It is not wiped out completely, but sent more to the background, since other things are apparently more important in the moment, things that do not need this deep obvious Samadhi or that function better without it, in fact. Absorbed in a strong Samadhi the impulse to perform daily duties is not much present, to say the least. In fact, there isn’t an impulse once you are well settled in it. It’s rather that at a certain point a thought arises that there is something to be done that may get you out – although, it is true, sooner or later it will cease anyway.

Once you get used to the benevolence of being in Samadhi – for your meditation, that is, not for day-to-day life – it may be frustrating that you find that it doesn’t come on command, or because you want it, or because you shape the best conditions for it to be there again. Being humbled, also in this respect, knows no end. The former guru Muktananda, for instance, wrote about this kind of frustration when Samadhi left and it didn’t come back at will, and thus he could no longer focus on his beloved guru Nityananda, which was a main part of his spiritual process.

As mentioned, similar to the instability of Samadhi’s presence, the force of Enlightenment is not stable too, at least on earthly day-to-day level of manifestation. Yet, once the structure of Reality is Seen through, pierced through by Consciousness to the roots – which is, again, about (painstakingly) Seeing the Dualities Alternating on all the various levels of Consciousness – Enlightenment stays Present on a deeper level. It is somehow not bothered by the manifestation level, by how strong or not the enlightenment is energetically shaped. It shows up more noticeably, more palpably, more visibly, more ‘formed’, when the situation, the context is appropriate for it to appear more obviously, when the drive to manifest is activated, and its fire applied. For example, when people appear who are ready for a next step in the direction of Enlightenment, the (re-)activation of it is but natural. Or the opposite: when resistance to it is strong, the tendency for it to hide awaiting ‘better times’, will have its effect.

Without going too deeply into it here, but from my own experience I can say that in the background this Something is very stable ever since my enlightening retreat in 1999 and it never disappeared, but indeed the force of the manifestation of it depends a lot on the reception of it in this world of Energy – by Woman, basically – everything happens in Relation in the end. In the beginning, in the first years after the Realization, I even ‘had to’ hide it for the greater part – until some recognition appeared here and there, especially around 2003 and 2004, after which gradually resistance to it had to be meditated deeper and deeper, which should not be considered something of a personal issue, nor something bad in itself. This is part of naturally meditating humanity’s resistance against the Truth – its karma, if you will. This development has an advantage over being killed at the age of 33 for example because the Light is shining too obvious, too much triggering the dangerous Dark Force that cannot bear its radiance and is too jealous, envious. Be aware of hidden jealousy and envy, for that matter... they have a strong destructive power.

Important is the notion that the 7th Stage or Sphere of Consciousness, the Stage of Oneness, is Beyond the 6th Stage in which the Duality of enlightenment and loss or dimming of enlightenment is alternating, like a pulse. This Sphere of Oneness is what I refer to when I talk about the Something that is always stably Present in at least the background. It has a Divine Indifference to the appearance and disappearance of enlightenment, and in general. In the 8th Stage, the One of the Union of Man and Woman in which individualism finally finds its End and Master, there is Divine Indifference and ‘Difference’ (or Care) at the same time, representing Man and Woman respectively.

Let’s mention, next to Samadhi but more briefly, a few other conditions of or facilitation for enlightenment in the context of meditation. For most (but not necessarily all) people it is easier to get seriously on the way in a group of meditating people, instead of meditating merely alone. ‘The group’ – people with the same aim, direction and focus – may not only help raising the field of concentration and the consciousness level, it also functions as a barrier against being distracted too easily, or as a safeguard for coming back to meditation easier when one is getting distracted too much. It may be so, however, that in latter stages of meditation more solitude is required for some individuals – unlike for me, by the way.

It can be so, however, that ‘meditation sends you back to life’. It may be that first certain life experience is required before meditation starts making sense. It’s not only that meditation is about meditating life and there must be content to process, also life’s ‘itching’ may be too strong still before one can be devoted to and sit in the space in which meditation (observing life) takes over from life for the moment or for longer. In my case, and I’m sure for many or most people this holds true, I first needed some serious frustration in what life seemed to have to offer, especially in the realm of man and woman with its strongest drives, before meditation could take place seriously or even at all.

If there is too much ego involved in wanting to become enlightened, chances are, despite that also in that case you may see things and gain insights, not big that you nevertheless make serious deeper progress – unless at a certain point during meditation the

ego is challenged and humbleness suddenly wins over it. Things are possible. The egoic drive should be distinguished from the natural drive towards enlightenment, towards sensing and understanding directly from within the nature of reality. Theoretically, this distinction may be easier made than in practice. But it is true, egoic motives can be taken into the meditation, can be and sooner or later should or will be a meditation object anyway, basically not different from other objects, although they may be more stubborn in not letting themselves be revealed, Seen (easily). Again, in my case, wanting to be enlightened or not was not the issue, I felt it was on its way anyway. There was such a strong drive and force operative through me that I couldn't stop – the force of which was related to the dissolution of the 'I' which makes Space for Something Greater to come. You can actually feel when and that the 'I' has no grip on you any more in its usually perpetual attempt to keep you small, to keep you 'in tact', to not let you Dissolve in the Sea of Consciousness, to want to understand instead of becoming the Understanding Itself.

Anyhow, Ego and Enlightenment are mutually exclusive, in principle – or at least in my own strict definition of Enlightenment (Residing Beyond the Dual alternation of enlightenment and loss of enlightenment), for there have been quite some masters who had obvious signs of enlightenment (in the sense of how enlightenment is usually perceived) while at the same time the ego was quite in tact, or could have even grown from suddenly being a famous, adored master, with a lot of people listening to him. In Living Truth, the Ego Force is again and again Seen if and when it shows up, and this Seeing is, in itself, in the True case, enough to put the Ego back in its place, not allowed to take over, to be lived sneakily in the dark.

Beyond the limited, one-sided form of enlightenment, the Light inherent in the Deeper form of Enlightenment is Sacrificed in Meditating the Dark instead of Meditating Itself. The tower of enlightenment is left and one resonates with all the non-enlightened souls, letting oneself purposefully be dimmed. This is not the only way. There are beings who, in their way, perhaps more obviously shine Light, who should not sacrifice it again and again, so that other people may easier recognize it, get a glimpse of it, a touch, and feel uplifted from this, inspiring them to start or continue the path – even though many will be deluded that way, seduced by and stuck in the Light that seems not bothered or affected by darkness, through which a natural balance will be gone.

The more advanced, however, will not buy the temptation after tasting it, even when it tastes very well. Their intuition better recognizes wholeness, and they know that enlightenment that doesn't include the Dark Side of life – which could be called the egoic version of enlightenment – is whatever it is worth but not the final Truth. Including the Dark Integrally, Understanding No-Escape from Duality, the Light gets another quality. Even if it shines less strong in energetic terms, its subtler quality touches on a deeper place.

As for 'me', when it is about the state (or Process, since there is no fixed state, in fact) beyond the Duality of enlightenment and non-enlightenment, I prefer to speak of the Realization of No-self. For in the enlightened state there may be still a (not fully noticed) identification with and clinging to enlightenment. In the state (or Process) of Oneness, however, there may still be a subtle identification with being One, and not with the Two.

Beyond that Stage or Sphere or Process State, everything the 'I' can cling to is gone, and therefore the 'I' itself has no meaning any more. Forces are left, Process, energy, Consciousness, forms of Unconsciousness, feelings, sensory perception, bodily sensations, electro-magnetic impulses and fields, which are experienced through the organism you live.