

# **The Mahamudra: Part I**

*Letters to Students*

**by Swami Anand Nisarg**



## Table of Contents

0 The Mahamudra.....	3
1 On Patience.....	3
2 On Silence.....	3
3 On clearing imperfections.....	4
4 On leaving the school.....	4
5 On the Mahamudra.....	5
6 On the Nature of Mind.....	5
7 On the Union of Opposites.....	6
8 On Truthfulness.....	7
9 On the Nature of Thoughts.....	8
10 On the divine sound.....	9
11 On the Guru and the Student.....	10
12 On the Purpose of the Miraculous.....	11
13 On the Levels of Reality I.....	12
14 On the disciplines of the Mahamudra work.....	13
15 On the Levels of Reality II.....	14
16 On the Yoga of Dreams I.....	15
17 On the Importance of doing the Mahamudra work in proper order.....	16
18 On the Nature of Dreams II.....	17
19 On the Imporance of being in the world, and imitating the Guru.....	18
20 On the nature of dreams III.....	19
21 On Transforming Despair.....	19
22 On the Primacy of the Guru.....	20
23 On the Primacy of the Dharma.....	20
24 On the nature of dreams IV.....	21
25 On the Levels of Awareness I.....	21
26 On meditations on the physical and emotional world.....	22
27 On the Intellectual and Emotional Realms.....	23
28 On the big surprise .....	24
29 On the pure Mind.....	24
30 On the Cliffside.....	25
31 On the Levels of Awareness II.....	26

32	On the Levels of Awareness III.....	27
33	On the Levels of Awareness IV.....	28
34	On the Levels of Awareness V.....	29
35	On the Desire to Know.....	30
36	On the Levels of Awareness VI.....	31
37	On the Levels of Awareness VII.....	32
38	On the Mixing of Sources.....	32
39	On Music.....	33
40	On Sammasati.....	34
41	On Caring.....	35
42	On Quietening the Heart.....	36
43	On the Nature of Attachments.....	37
44	On how to love the Guru.....	37
45	On Addictions I.....	38
46	On Addictions II.....	38
47	On Reading and Writing.....	39
48	On Material versus Materialism.....	40
49	On the possession of knowledge.....	41
50	On creating changes in human civilization.....	42
51	On the Futility of Conditions.....	42
52	On the desire for initiation.....	44
53	On the Energy of Emotion.....	45
54	On Blind Devotion, "Role Models", and other Spiritual Errors.....	46

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## **0 The Mahamudra**

Beloveds,

When the Heart opens,  
Light fills all of space and time,  
Then comes gratitude.

Love,  
Swami

## **1 On Patience**

Beloveds,

Love.  
Do not be too impatient about your techniques.  
Don't go looking for other things to do.  
The Buddha spent six years practicing one single breathing technique.

Love  
Swami

## **2 On Silence**

Beloveds,

Love.  
In all the empty spaces around you,  
In all your meditation,  
There is silence.

That silence is thundering.  
Focus on the silence, and you will find bliss.  
Focus on the silence, and you will find the miraculous.

Love  
Swami

### **3 On clearing imperfections**

Beloveds,

Love.

First it is necessary to study the basics of the teaching.

Then initiation gives you the smaller transmission.

After that, the teacher shows you how to clear away imperfections.

The imperfections are found in keeping the mind too close, keeping the mind too far, keeping the mind too simple, and keeping the mind too complicated.

When you find the center, then you can receive the great transmission.

Love

Swami

### **4 On leaving the school**

Beloveds,

Love.

It is no great tragedy when a student leaves a mystery school.

If he leaves because he no longer wishes to be there, it is clear there is nothing more a master can teach.

If he leaves because the master tells him, that is best.

In the former case, he may return, once certain obstacles have been cleared and he is ready to renew the study.

In the latter case, he may return when what the master wanted him to learn has been learnt.

It is only tragic if a student leaves out of fear, and then it is the fear which is the tragedy.

If the master tells you to go, do not think it a failure.

If the master does not tell you to go, then you may go but do not need to.

Love

Swami

## **5 On the Mahamudra**

Beloveds,

Love.

The Mahamudra is the great attainment.

You will not get it from going out your door, or looking out your window.

It will come in an instance of grace, in the moment in between when you are meditating on the Guru and when you cease to meditate.

The Mahamudra is the gift that no one can give, and no one can receive.

The Mahamudra is the giver and the one receiving, and neither.

Love

Swami

## **6 On the Nature of Mind**

Beloved Dharia,

Love.

The mind of someone who is enlightened is exactly like any other human being's.

It is just as useful, and just as flawed.

It is just as brilliant, and just as noisy.

Thoughts process in exactly the same way.

What is different is that an awakened person does not mistake his mind for his awareness.

He does not keep the mind too close, or too far.

He does not keep the mind too complicated, or too simple.

He uses it as it should be used.

He feeds it exactly enough. He does not starve or fatten it.

He enjoys and appreciates it, but it does not bully him.

Love

Swami

## **7 On the Union of Opposites**

Beloveds,

Love.

The Mahamudra is found in uniting what is divided.

Know that in whatever state you find yourself, seek its complement.

When you feel filled with anger, marry your anger to silence.

When you find yourself filled with joy, marry your joy to the knowledge of death.

When you find yourself filled with pain, marry that pain to the bliss of being alive.

When you find yourself happy, marry that happiness to the sense that all is passing.

When you find yourself frightened, marry that fear to the strength of your will.

When you find yourself suffering, marry that suffering to the bliss of the divine.

This is a technique.

When you unite what is divided, you will find the secret center.

Love

Swami

## **8 On Truthfulness**

Beloveds,

Love.

To attain the Mahamudra absolute truthfulness is required.

Why is this?

When you lie, even in a small way, you separate yourself from who you really are.

You have to pretend you are something you are not.

Often, you must later repeat the same lie you started, out of fear of being shown to be a liar.

Each time you defend your falsehood, it becomes harder and harder for you to admit the truth.

If you convince others of this falsehood, they share your lie with you.

If they come to realize they were wrong, they may end up willingly continuing the lie rather than look like fools.

In this way, you are responsible for the spread of falsehood in the world.

Some very great falsehoods have been spread this way for generations.

In order to free yourself of all these falsehoods, you must begin by having the courage to accept looking like a fool or a liar.

You must decapitate the falsehoods you carry, and take care not to spread new ones.

Love

Swami

## **9 On the Nature of Thoughts**

Beloveds,

Love.

Just as a virus can be caught from one person to another, so can thoughts and ideas.

These ideas, memes, have a subtle effect on the psyche, and lead to changes in the personality, which are not consciously undertaken.

These subtle changes will often have negative effects, creating conditionings, unless one becomes aware of the power of thoughts.

If you do become aware of the power of thoughts, you will then be able to choose to be exposed to the transmission of ideas or not, to choose whether they effect you or not.

You can choose to implant positive memes on your psyche, and how the slightest suggestions on others can have an effect for good or ill on their being.

In the search for the Mahamudra, it is important to crystalize the individuality to the point that you can be liberated of the forced influence of memes.

Love

Swami

## **10 On the divine sound**

Beloveds,

Love.

The OM is the divine sound.

It is the voice of the universe.

The OM is the supreme vibration, to which one must be synchronized.

When you are commencing the work of meditation, the OM can be repeated as a mantra.

But you can recite "om, om" for an eternity without benefit.

It is better to recite the OM just once with real vibration and real awareness than a hundred thousand times with blind repetition.

By vibrating the OM you are opening the gates to awareness.

After vibrating the OM, you must now listen, to find the harmony and response of existence.

First you will hear the lesser silence, created by your vibration of the OM.

Then you will hear the sacred mantra that emanates from within you, the ham-sa; this is the sound of breathing in and out.

Then you will hear the awesome silence, the deeper silence of the emptiness of space that exists between all things.

Finally, you will hear the vibration of the OM, in all things, and in all spaces between things.

Love

Swami

## **11 On the Guru and the Student**

Beloveds,

Love.

Know that the Guru transmits the key to reaching the Mahamudra.

By showing you the nature of yourself, by showing you your own reflection, the Guru gives you the means to centre your being.

The student in turn must show discipline and effort, as well as devotion and gratitude.

Of these, the first two are essential if any progress can be made, and the lack of the last two is a sign of a barrier in the student's own consciousness.

One who is a student should not be overly proud, but also should not be overly humble; the Guru has chosen you because he saw in you the means to be taught.

Remember this when your work becomes difficult.

But the responsibility for using the gifts given by the Guru is entirely the student's.

Remember this to avoid becoming lazy.

Love

Swami

## **12 On the Purpose of the Miraculous**

Beloveds,

Love.

When the miraculous starts to occur around you, do not get caught up in it.

Understand why it is there.

If you are trying to find your way out of a darkened room, and a friend turns on the lightbulb, don't waste your time staring at the lightbulb or looking at the switch, or talking to your friend, just get out of the room!

When the miraculous occurs, do not get stuck on obsessing about the miraculous.

Do not try to keep it there for longer than its needed.

Do not think it is the goal.

When Bliss occurs, do not get stuck on the feeling of it.

Know that the Bliss is an effect, it serves a purpose.

When Siddhis, energy effects, happen do not get stuck on doing them or not doing them, do not wish for more, or keep coming back to them.

Just do your job.

When these phenomena happen, they are happening not for their own sake, but for the sake of your Sadhana, your path.

If they are distracting you from your path, you have failed to use them properly.

When they occur, keep your attention on the path!

Love

Swami

## **13 On the Levels of Reality I**

Beloveds,

Love.

Most people are trapped in the perception of the purely material realm of existence.

They also experience the intellectual realms of dreams and imagination, but believe them to be unreal, whereas they believe the material to be real.

They experience the realms of emotion only rarely, for fleeting instants, and fail to understand what they are experiencing at all; thinking this experience to be tied to the physical, or the mental, or to be a part of their "selves" in a way the material or intellectual universe is not. In other words, this realm is usually only experienced in total confusion.

Most people fail to experience the spiritual realms with any awareness at all.

The first step to understanding how to correctly observe the various realms of reality is therefore to know that there is no difference between the reality of the material realms, and the reality of the intellectual realms, both of which most normal people will be capable of regularly experiencing.

You must understand there to be no difference in the reality of your dreams and imagination, and the reality of the physical world.

They are simply operating on different levels.

You could say that the material world is just as false, just as illusory as the intellectual world.

Or otherwise you could say that the world of dreams and imagination is just as real as the material world.

It doesn't matter which point of view you take to begin with, only that for most people it is very difficult to truly comprehend the idea of the material world being an illusion, as most people misunderstand the concept of the word "illusion" in the first place.

If you have any doubt, you might find it easier to simply consider that your dreams are just as real as your waking life, that your daydreams just as real as your physical activities.

Once you take that attitude, you will take where you go and what you do in daydreams far more seriously.

This is the first step in correcting your perception of the various realms.

This is also vital to the attainment of the Mahamudra.

Love

Swami

## **14 On the disciplines of the Mahamudra work**

Beloveds,

Love.

In the effort to be able to operate on all the realms of reality, with full perception and understanding, there are certain disciplines that must be mastered.

These disciplines are possible by channeling the energy, the Shaktipat, you received from your guru upon initiation.

This work toward attaining the Mahamudra must be sanctioned by the guru, as otherwise it is very easy to slip into self-deception.

The guru can see if you are ready to have these higher doors open to you.

The disciplines that must be developed are:

- the balance of the body, so as to be able to accept differing physical states without reaction
- the balance of the mind, so as to achieve the state of pure mind, where the mind will not serve as a barrier to progress
- the yoga of dreams, a necessary step in achieving pure heart, where you are no longer a slave to a cycle of repressed and reactive emotions
- the yoga of death, allowing one to incorporate this purity in all points, to achieve the crystalized state where death and liberation are perfected.

Love

Swami

## **15 On the Levels of Reality II**

Beloveds,

Love.

After establishing control of the mind, and imagination, the awareness of the emotional level of reality can begin to be established.

First, it is imperative to realize that your emotional states are no more a part of you than physical states, like being hot or cold.

Just as you must be aware that being cold is not a product of your own nature as it is a product of the environment around you; so you must be aware that being angry, or sad, or happy, are not a product of your own nature.

Once you have established that, you must realize that the key to centring yourself is by not letting these external conditions dominate your awareness.

Just as if you obsess about being cold, you will be colder, if you obsess about being angry, or upset, or sad, you will increase these conditions.

On the other hand, just as you can reduce your condition of being cold or hot by not resisting the external state, but simply letting it pass through you with awareness, you can also do the same with emotions.

Whether you are angry, happy, sad, or upset, just watch it, and let it flow through you rather than get stuck in it.

Love

Swami

## **16 On the Yoga of Dreams I**

Beloveds,

Love.

After, and only after you have been authorized by the Guru to do the Mahamudra work, and only after you have spent time meditating on physical conditions, and then emotional conditions, all to the Guru's satisfaction, you may then receive the Guru's authorization to begin the work of mastering experiences in the realm of dreams.

The first step in this discipline is to dedicate yourself to trying to remember your dreams before falling asleep.

At night, spend some time just before going to bed, and after doing anything else that needs doing, dedicating your self to remembering your dream states.

You must make this dedication each night, until you find that you are regularly waking with memory of your previous night's dreams.

It can be helpful to record your dreams, first thing in the morning. You will find that without making great effort to remember the dreams in the morning, you will quickly forget your dreams, even if you awaken remembering them.

Love  
Swami

## **17 On the Importance of doing the Mahamudra work in proper order**

Beloved Shya,

Love.

The Mahamudra is one way to describe the state of enlightenment.

The work which I am talking about in this series is a particular layered form of meditation practices.

It is not that any one of the meditation techniques described in this series can't necessarily be helpful by itself, but to work the technique of Mahamudra it is important to take each step at a time.

In particular, the warning I gave in that instalment is in regards to the fact that some of these meditations, especially the ones on dreams, could lead into delusional ideas of effectiveness when done outside of the process of the Mahamudra work.

These techniques I am describing are highly esoteric, and thus the potential to slip into esoteric bullshit is likewise high.

There is no problem for you to try to be aware of your dreams, at your current position.

The warning was for other people.

There is a habit that people will want to try whatever I am talking about at a given time, whatever they currently read, because it is new or different than what they are currently doing, without considering whether it is what they need to be doing right now.

There is also a risk for some people that they may think that they can jump to a further step on the Mahamudra work, before successfully establishing themselves in the earlier steps.

They may even believe that they have already established themselves on those earlier steps, when the reality is they simply don't find those earlier steps as "exciting" or interesting as some of the later steps.

For some people, these meditations are going to be risky; for some people other techniques would be better right now.

Consider yourself "authorized".

Love

Swami

## **18 On the Nature of Dreams II**

Beloveds,

Love.

After the initial work of dedicating yourself to remembering your dreams, and recording your dreams, you will be ready for the second step.

This next step should not be undertaken until the first step has brought definite results. The results of the first step should be that you are regularly remembering the night's dreams. Do not progress to the further step until that time.

Once you have reached those results, then the next step is to spend some time each morning, not just to record your dreams, but to actually relive them. Close your eyes, and carefully and thoroughly review your entire dream, in your mind, in the imaginative realms (over which you should already have capacity and centeredness before even beginning the dream work). Walk through your whole dream again, this time experiencing it with an awakened lucidity. Try to reproduce it as carefully as possible.

You must continue in this practice for some time, until you are fully and perfectly able to reproduce the dream, and profoundly experience the events of the dreams.

Remember, it is not just a remembering, now it is a reliving.

Love  
Swami

## **19 On the Imporance of being in the world, and imitating the Guru**

Beloved Dharia,

Love.

In the process of your spiritual work, you should not avoid your daily social life, or being with people.

That is something important for you.

Having time alone is good, but if you are alone all the time, or avoiding interaction with the world, you will not make progress.

And if you have to choose, choose to have a little less time for formal meditation, and maintain time in being with people.

Only, make sure that you try to be meditative when you are with other people.

And try to be truly open and communicative with them, being able to serve them in whatever their necessity might be.

Don't worry about how much time I spent doing "formal meditation" ort any other things when I was an initiate; it won't help you.

You aren't me, you aren't a clone.

The mystery is personal, and each person has their own process.

Don't try to imitate who I am or what I do, just listen to what I teach, that's harder than imitation because I am teaching for you to be original.

Love

Swami

## **20 On the nature of dreams III**

Beloveds,

Love.

After you reach the stage of being able to re-enact your dreams with extreme detail, the next step in the process of the yoga of dreams is to achieve lucidity.

You will notice, after a prolonged period of re-enacting your dreams that you will begin to feel a greater level of control of your dreams while you are asleep.

When this begins to happen, you must practice being aware in the dream-state, practice waking in dreams. Let yourself begin to make choices, explore these capabilities.

At first it will not always occur, but each time you are going to sleep you should commit yourself internally to being able to act with awareness in the dream state.

Love

Swami

## **21 On Transforming Despair**

Beloved Tara,

Love.

Feel gratitude.

Relax.

Give your despair over to the Dharma.

Your bliss too.

Lingering in stuckness over your despair gets you nowhere, but surrendering your despair to the Dharma would lead you to advance quickly.

Love

Swami

## **22 On the Primacy of the Guru**

Beloveds,

Love.

The importance of the Guru is absolute.

It is his being that permits transformation.

His teaching is really only just a catalyst by which to reach him.

One can fail at all the work, but if one has genuine devotion to the guru, it will transform you.

Being with the guru, meditating on his image, his name, or his energy will serve to transform you.

It is the act of Satsang, of being with him, that is more important than trying to analyze his teachings.

The guru is a vast openness, inviting you to open as well.

Love

Swami

## **23 On the Primacy of the Dharma**

Beloveds,

Love.

The vital essence for spiritual project is the Dharma, the teaching.

The guru is only a vehicle for the Dharma.

Do not be concerned with the guru, what he has to say is more important.

It won't help you at all to blindly worship or blindly imitate the guru, instead actually listen to his teaching, and do it.

If your discipline is true, if your willingness to follow the Dharma is true, you can make progress even if the guru is absent.

The guru is there to open the door, do not get stuck at that door.

Love

Swami

## **24 On the nature of dreams IV**

Beloveds,

Love.

There is one final step in the work achieving awareness in dreams.

This last step is a secret key.

If you master it, you will find that your capacity for awareness in the waking-world will be much deeper.

To realize it is to be very close to the Mahamudra.

Love

Swami

## **25 On the Levels of Awareness I**

Beloveds,

Love.

The Buddha talks about various different levels of awareness.

Foolish people have misinterpreted these as real places on the physical world; i.e. heavens or hells.

This is tied into the concept of reincarnation.

Many buddhists believe in reincarnation, and they believe that your good or evil deeds will lead you to reincarnate in one of these lower or higher "planes", as if this was the goal.

In reality, reincarnation is something that is happening to all of you right now.

It is a constant state, because you are constantly changing.

You exist in heaven and hell right now; one moment you might be in one of these heavens, the other in one of these hells.

This is not about something that happens after you are dead, it is happening all the time.

Love

Swami

## **26 On meditations on the physical and emotional world**

Beloved Shya,

Love.

To clarify, when I speak of meditations on the physical world, I am talking of nothing other than being in the world without illusion.

Normally, people walk around projecting elements from their creative world into the physical world. In other words, "wishful thinking".

This is also called "mind too complicated".

Situating your meditation in the physical realm means leaving your imagination, as a very real thing, in the imaginative realm.

It is this very denial of the reality of imagination, in its proper realm that leads people to project these imaginations into the physical world, where of course they are false.

Once you are situated in meditation on the physical realm, and not pushing your imaginations into the way, you can focus on the two important elements of the physical meditation.

The first is the ability to accept all physical states without differentiation.

Accept hot, cold, hungry, full.

This does not mean to not do anything about them, but it does mean that you should not get upset when these conditions arise.

The second important element is the awareness of the miraculous.

As long as you are projecting your imaginations onto the physical world, you will be unable to notice the truly miraculous as it occurs around you.

As soon as you free yourself of these fantasies in this realm, you will be able to notice how everything around you has miraculous qualities.

Meditations on the emotional realm will not have much success until you've centered yourself in the physical and imaginative realms.

When you are able to be meditative and accepting of conditions in the realms of the physical world, and the mind, then you can begin to work on the emotions.

Like the physical and intellectual, in the emotional world you must come to accept emotional states as they arrive, and realize they are not rooted in your essential self.

However, many people are incapable of accepting their emotional states without either being wildly controlled by them, or repressing them.

Hence, the need for the practice of the yoga of dreams.

When you repress emotions, they end up being expressed in your dreams.

For most people, most dreams are just attempts at releasing the emotional energy they seal up inside themselves when they repress.

Working on the dream states is most important, for achieving a gradual centering of the emotional realm.

Love

Swami

## **27 On the Intellectual and Emotional Realms**

Beloved Amber,

Love.

The imaginative reality exists on its own level.

It must be accepted as being just as true or just as false as the physical reality before you, but operating on a different plane of existence.

As soon as you mingle those planes, as soon as you are expecting things in the physical world to match your desires on the world of your imagination, you are allowing yourself to be in that state of "mind too close".

To be liberated from this, you must first accept the reality of your imaginations, in their own proper place. Do not ignore your imagination, but know that it has no connection to the physical realm.

Then you can begin to approach physical events for what they really are, and imagination for what it really is.

Emotional states also exist in their own plane.

They do not "stem" from either the imaginative or the physical realm, when they are being approached with pure mind.

However, when you confuse the planes, you will begin to put emotional expectations on your physical or imaginative realities.

Then you will begin to lust for emotional experiences, becoming an emotional junkie.

Emotions in their pure form come and go, just like thoughts come and go, or physical conditions come and go.

When you achieve the ability to accept them coming, and accept them going, without clinging, you are approaching the Mahamudra.

That which is called "ego" is a product of false conditionings, that create the state of blindness, the blocking of the Kundalini as the Tantrists called it, where you cannot see clearly the nature of the various realms and where you cling to physical, emotional, and intellectual attachments (as well as spiritual attachments), desiring some to remain, and others to go.

If you cannot be meditative, you cannot enjoy life, in the sense that you cannot enjoy the pure states that come and go in every moment.

You will be trapped in desire and comparison.

Love

Swami

## **28 On the big surprise**

Beloved Sundra,

Love.

I think I like what you call the Mahalooloo a lot more than the Mahamudra.

But this is necessary.

It is taking them somewhere.

And if they follow it, and they just might manage to do so and not get stuck, they might end up on the other side.

The thing about it is: first there is a Mountain,

then in the middle there is no mountain;

then in the end there is.

So you could say that first, it is the Mahamudra

then it is the Mahalooloo,

then it is the mahamudra.

Are you still climbing?

It can be pretty disappointing when you find out it is not the mountain you thought it was.

But that's when you climb anyways, no longer for a reason.

Love

Swami

## **29 On the pure Mind**

Beloveds,

Love.

Pure Mind is mind that is not entangled in desires.

It is vast, not complex.

It is a moving, not an absolute.

Pure Mind is free of the need to be attended to.

Love

Swami

### **30 On the Cliffside**

Beloveds,

Love.

Most people are not even aware that there is a cliff, or of the need to jump it.

A meditator has heard there is a cliff, but does not yet know where it is to be found.  
They are looking for it.

An initiate has been shown the cliff.

Sometimes they will back away from it, other times they will stand around at the cliff's edge and talk about it.

An adept is someone who has actually jumped the cliff.

And the Guru is one who knows where the cliff is not.

Love

Swami

## **31 On the Levels of Awareness II**

Beloveds,

Love.

The lowest realm is the hell realm.

This is the realm of beings that are filled with rage, hatred, fear.

They are totally lost to meditation.

When people are in this condition, there is no good to be gained out of interacting with them, not even if you are a meditator.

That is why this is called the demoniacal state.

Those in this state will have the desire to harm, to destroy.

To stop people in this condition so that they may not harm others is natural.

People fall to this realm from the realm of the animal when they have lost all potential for even positive instinct, or even self-preservation.

People can only rise from this realm after they are first put in a situation where they can harm no one, and even then it is unlikely, as they will have no desire at this point to move past this level.

Everyday people and even meditators who are not situated in this realm will touch on it at times, with explosions of rage and a total loss of mental or emotional connection.

One need not feel guilty for this, but should also not feed or linger on it.

When this kind of rage is transformed with awareness it can become a great engine for creating change.

Love

Swami

## **32 On the Levels of Awareness III**

Beloveds,

Love.

The second realm is the realm of animals.

This realm belongs to beings who operate wholly on instinct.

They are apart from the mind, unable to reason.

They are apart from all but the most basic of emotions: the desire to survive and to procreate.

People trapped on this level of being are completely the victims of the material circumstances that surround them.

People in this state will be brutish, incapable of meditation, interested only in their immediate lusts.

They cannot be expected to demonstrate awareness, or communication at higher levels.

They will be most easily manipulated by generating fear or sexual lust in them.

People can only rise from this realm when they encounter some kind of massive transformative event.

It is possible that after many repeated "lifetimes" of bestial behaviour they may come, through repeated exposure to meditators, to be able to advance some human traits.

Everyday people, and even meditators, will end up touching this realm at moments when they allow the basest of emotions to dominate them; when they are overly afraid, and as a way to ignore the reality of death.

It is important when this situation occurs to be able to meditate, to overcome fear, and realize that in reality both the instincts for self-preservation and procreation are false, a product of the fear of death, and therefore can be overcome without difficulty.

Love

Swami

### **33 On the Levels of Awareness IV**

Beloveds,

Love.

The third realm is the realm of phantoms.

This is also called the "realm of hungry ghosts".

The majority of humanity operates day to day in this realm.

First of all, they are not in the present.

Like ghosts, they operate with the mind but not based on what is really in front of them, they only repeat patterns, and are trapped in their own minds.

They do not have centeredness.

They cannot see their individuality.

They are called "hungry" ghosts because they do not know how to fulfill themselves.

They know they are suffering, but they do not know why.

They seek reasons, and they seek solutions, but wander blindly.

Like a spirit whose descendants do not offer food for, the "hungry ghosts" cannot find nourishment in anything they do, so they wander about in desperation.

People in this condition know they are missing something, know deep down that they are not being human, but cannot figure out what they need.

They are also trapped in the ghost-world of their own conditionings and patterns.

They are incapable of original action, only reaction.

People can move up easily from this realm, if they meet two circumstances: they must find someone who can show them meditation, and they must be in a critical moment where they can be lifted out of their conditioning and patterns long enough to realize that this meditation is what can fill them, is what they have been looking for.

Then they will become meditators, and begin to be human.

However, it is easy too for people on the human realm of meditation to slip back into this state of "ghosthood", to forget their work, when they forget meditation and make the ritual of meditation into just another programmed pattern.

Then what they are doing is just going through motions, and it ceases to satisfy.

For this reason it is important to remember to keep meditation fresh, to realize what you do meditation for, and to realize that it is the state of meditation, and not the ritual, that is most important.

Love

Swami

## **34 On the Levels of Awareness V**

Beloveds,

Love.

The fifth realm is the realm of jealous or wrathful deities.

They are called "jealous or wrathful deities" because these are people who have power, and misuse it.

They are the few who are heartless about the many.

They are the ones who seek to harm others for their own material gain.

They are the ones who begin wars.

They are the ones who have positions of authority and misuse it.

They are the ones who try to break the happiness of others.

They are jealous and wrathful, even when they appear to have everything that society says one should have.

Unlike hungry ghosts, who keep seeking for money, fame, power, love, the jealous deities have these things, and know that they are not fulfilling.

But instead of being able to move into meditation, they are stuck where they are, and lash out at others, out of jealousy, out of rage.

They will have a tendency to get caught up in the worst kinds of religious or political fanaticism.

This is because they will want to be able to run the affairs of others, ostensibly to create a better society, but in reality because they have created certain "enemies" in their minds, that they wish to punish.

Those who are not their chosen "enemies" they wish to have as worshippers.

They want to be seen as great, and be in constant control.

Some of those who are in the realm of wrathful deities have merely lost their way.

Even meditators can be trapped in this realm, when they are given some kind of power or responsibility, and lose sight of meditation.

Or when they have advanced to a level where they manifest certain spiritual powers (adeptness), and they get stuck in their own sense of power, or cannot move forward because they fear letting go of their spiritual control.

In these cases, a reminder of meditation can be enough, for the person to transform themselves.

In many other cases, where their position is due to a lifetime of experiences, those in the realms of the jealous deities will have a difficult time being able to move back down to the realm of humanity.

One must consistently and patiently expose them to meditation, if one hopes to reach a breakthrough for these people.

Love

Swami

## **35 On the Desire to Know**

Beloved Dharia,

Love.

The "need" to know is not a real need, it is a very strong desire.

There is, however, a need to experience, a need to be in the moment, and this often gets confused with the desire to know.

The need to experience is very strong, and if one is in the moment, and aware that each moment is different from the next, then this need is satisfied by the state of awareness.

However, as soon as you forget that each moment, and each experience, is unique, you will develop the disease of unawareness, whose principle symptom is the false state called "boredom".

If one doesn't satisfy one's need to eat, then the body will react by the process of starvation, slowly digesting itself from the inside, only making things worse since the body is only eating itself.

Likewise, if one doesn't satisfy one's need to experience, if one is unaware, then the consciousness degenerates into trying to satisfy itself through the mind's system of processing data into facts. This also only makes things worse, as the mind is only chasing itself.

Finally, just as some anorexics begin actively desiring the state of starvation, some people begin actively desiring this state of being stuck in the mind instead of the moment.

This leads to the "anorexia of the spirit" which is called the "need to know".

Regarding the need to control: the desire to be in control of oneself is only a delusion born of the belief that one is spiralling out of control.

In reality, it is only when you accept no control, that you can the centred peace within yourself.

What I call responsibility is the acceptance of this peace; it is not the desire to be in control over the world or over yourself, but a willingness to accept that you can be at peace despite not being in control over life.

That is why I say that "everyone chooses where they are".

Love

Swami

## **36 On the Levels of Awareness VI**

Beloveds,

Love.

The sixth level of awareness is what is called the realm of "gods".

In China it was called the heavens of the false immortals.

It is the realm of those who are caught up in their fleeting joys.

It is the realm of people who think they are happy, who live an easy material life, or have found sentimental love with a partner, or have family.

These people believe themselves to be fulfilled, and so fall to a deep sleep of their own delusions.

When things are good in the present, people will tend to lose their sense of time.

This is not the same as the state of timelessness that emerges in real awareness.

In real awareness, you are clearly aware that time exists, but you also realize that you are not trapped within time, but exist in the eternal present.

In the state of "false immortality", you lose the fundamental awareness that all things are always changing. You come to believe that everything is perfect, and become surprised when things stop being perfect, when things begin to change and you fall away from your state of perfection.

People who live solely for their own fleeting pleasures or joys are lost in the realm of godhood.

It is a perception of immortality.

For these people, so long as things are going well for them, it is very difficult to cultivate genuine spirituality.

But when things begin to change, and they must confront the shocks of change and loss, it is very opportune for them to enter meditation.

Even meditators sometimes slip into this realm, especially adepts who come to believe that they have obtained enlightenment.

They view enlightenment as a state of perfection or infallibility.

Or they believe they are now beyond emotions or pain.

It is a most difficult moment for these adepts when they are confronted with their mistake, and some become hopelessly trapped in this state, incapable of returning to meditation because to do so would be to admit your error and return to the very first step.

Love

Swami

### **37 On the Levels of Awareness VII**

Beloveds,

Love.

The third realm of awareness is the realm of humanity.

I speak of this one last, because it is the most important of all.

Everyone belongs to this realm, yet very few actually choose to be in it.

They are all plunging to one of the lower realms, or running after one of the higher.

Yet this is the realm that all beings, even gods, would strive to achieve.

For only man can achieve enlightenment.

Only man's birthright is the Buddha.

Try to be a human being, not more, not less.

Love

Swami

### **38 On the Mixing of Sources**

Beloved Natalia,

Love.

Thank you for asking about whether students should read and write, or just listen to the teacher (as Meher Baba liked).

Meher Baba's methods were different, to suit a different place and time.

I would like my students to read and write, quite a bit if they can.

However, it would be good if they didn't read just any old garbage, especially about spiritual topics.

Too often, it can happen that they get to reading something about "spirituality" which is either wrong or has nothing to do with what we're doing here, and they will try to either consciously or unconsciously transplant that teaching into their understanding of the Mystery School.

It is better not to do this.

Anything you read, you should keep separate from what we are doing here.

Finally, it would probably be good for some people if they were to consult more with me about what they are reading, or if they cared to ask for advice about what they ought to read at this time.

Love

Swami

## **39 On Music**

You will have as much sleep as your body needs, as long as you are honestly not forcing yourself.

As for the CD: my preference in eastern music is toward traditional artists: Ravi Shankar, Ali Akbar Khan, Hariprasad Chaurasia, S. Subramuniam, Hamza El Din.

Actual Indian "raga" music or Egyptian folk.

Not westerners trying to make a new-age or dance music interpretation thereof.

In fact, the only western new age musicians whose music I find correct are Miten and Premal's.

You might like them, they are Osho sannyasins; they do some CDs together and some apart.

But they are very good because they will either sing very traditional mantra bhajans (premal) or sing devotional music in the western folk style without trying to synthesis eastern and western forms.

Otherwise, from westerners I like their own music (rock, jazz, folk, some classical; anything that doesn't have too much structure or electronic influence).

Music serves a purpose.

And it can be done correctly or incorrectly.

Both in the sense of technique, and in the sense of capturing the essence of the divine.

By technique, I do not mean any particular style, but about whether a given type of music serves to create a meditative atmosphere or to prevent one (or inflame emotion); and whether the music is affirming of the human or not.

Both fast and slow music can create meditative conditions; it is neither a question of pacing or style of music.

It is possible for either rock or raga to be meditative.

Music operates by affecting certain centres.

It is easier to appeal to the lower senses, to generate cheap emotion in a listener.

In other words it is easier to write good depressing music than it is to write good uplifting music; and easiest of all to write drivel that appeals only to lust or pride.

In general, music that uses a great deal of electronic or artificial instruments will be less affirming of the human.

Natural and acoustic instruments are better.

Music that retains a simpler or looser structure will also tend to be more affirming of the human.

Though some Western Classical music can end up being highly affirming and uplifting, most of it is too rigid and formal.

The question of whether or not music captures the essence of the divine depends entirely on the ability of the writer and the performer to let go into the divine when they are doing their work.

Eastern music was created, with a particular purpose in mind.

It was made to be meditative.

Raga music in particular.

Thus most hybrids of this style of music (ie. almost all so-called new age "world music" by western artists) will end up destroying the integral combinations necessary to have this truly uplifting effect. Though some will retain elements that will create a reaction in you, that reaction will not reach to all levels of your being the way the original form would.

Love  
Swami

## **40 On Sammasati**

Beloved Dharia,

Love.

Sammasati means "remember that you are a Buddha".

The ideal situation is to realize that you are a Buddha within you.

But in many circumstances it is very difficult to focus clearly on this outside of all of the illusions and conditionings that you have built around your "self".

That is the purpose of remembering the guru.

You should remember the guru as the Buddha in order to create a path to remembering your own being as the Buddha.

In other words, it can be easier to see the Buddha in the teacher than in your being; but if you can recognize the Buddha in your teacher, and you have absolute trust in your teacher, then you must come to accept that he tells you that you are also the Buddha.

It is clearer sometimes to find the potential in yourself if someone you trust sees that same potential in you.

You may not see who you are, but you see who the guru is, and he says that you are no different from him. That way, you can come to see it too.

Ok, Dharia?

Love  
Swami

## **41 On Caring**

Beloved Tara,

Love.

You say caring is hurting.

There is another way to see caring.

You can see it as a basic human condition.

When you do not care, you are no longer human.

Thus caring is something you do for your benefit, and not for the benefit of others.

But when you care, you can care in a way that is selfish, or you can care in a way that is mutually beneficial.

The former will satisfy your lower, ego-based need to "feel caring", but it will not satisfy your higher needs for union.

The higher way, caring from the point of view of truly addressing the need of the other, and not your mere perception of what is right, is something that will lead to a spiritual union between yourself and the other person.

This is called compassion.

It is where your caring is not something where your charity lets you put yourself up and the other person down.

It is not something that forces them to take what you give.

Instead, real compassion is a kind of sharing, not of charity but of friendship.

It puts people on an equal level.

And it is a recognition that helping the other is helping yourself.

Love

Swami

## **42 On Quieting the Heart**

Beloved Roberta,

Love.

What you can tell your husband, and must understand for yourself, is that emotions are not a result of actions.

Emotions are functions of environment.

You are no more responsible for your emotions than you are for feeling sleepy, or having to go to the bathroom.

In other words, you could repress emotions, but you cannot create emotions.

However, you are responsible for you react to emotions!

It is funny how many people feel responsible for their emotions, but claim to be completely helpless for their reactions to emotions.

They think its their fault they feel mad or depressed, but once they are they think that there's nothing they can do about letting anger or depression control them.

They allow emotions to overwhelm them.

You must take responsibility for how you react to your emotions.

You must take responsibility for when you choose to allow emotion to overwhelm you.

And you must admit to what makes you react to emotional energies, to be overcome, to slip out of the moment and into behaviours that are not based on awareness.

Emotions just come to exist.

Taking responsibility for them would be like taking responsibility for your circulatory system.

Or for the sun.

But you can decide how to respond to these emotions.

Love

Swami

### **43 On the Nature of Attachments**

Beloveds,

Love.

Conditioning is like trying to tie a thread around your wrist with only one hand.

It is not simple to do.

It takes great effort.

It is not natural.

You can get distracted by doing so, until you want nothing more but to accomplish this meaningless thing.

Then, once it is on, it is both uncomfortable and yet familiar.

It is more a bother than anything else, but you cannot bother to remove it.

It may appear to take great effort to try to remove it, like that is outside your nature.

But in reality, tying it on in the first place is what was unnatural.

And it is much simpler to cut off the thread than it was to tie it on in the first place, you are just forgetting the effort it took initially, and thinking it too bothersome to remove it.

I am saying: cut off all your threads, and be watchful that you are not tying on new ones.

Love

Swami

### **44 On how to love the Guru**

Beloved Dharia,

Love.

No, do not try to force yourself not to think about me.

Go deep into that love for me.

Go deep into the experience, of devotion.

When I say to be careful of dependence, I am saying do not be dependent on my physical presence, or my communication, or on some other kind of condition for love to arise.

Just let love arise unconditionally.

Love

Swami

## **45 On Addictions I**

Beloved Sundra,

Love.

Yes.

Addiction in any form is a sign that you are substituting an actual need for a false need that manifests itself in an unhealthy way. You have a need for something, that for some reason you cannot or will not recognize, so instead you manifest that need by doing something else that may not even seem similar on the surface, but bears a resemblance to your inner mind.

The real way to defeat addiction is not to focus on trying to stop what you're addicted to, but on trying to realize what it is that addiction has surged from, what the true need is.

Love

Swami

## **46 On Addictions II**

Beloved Shya,

Love.

Yes.

Tobacco is one possible manifestation of addiction, and most (but not all) cigarette smokers are addicted in the sense I am talking about.

Far more worrisome, however, are the addictions that do not come with a social stigma, but are positively embraced and reinforced by society.

Alcoholism or tobacco or drug addiction is not as potentially dangerous as addiction to health food, or to television, or to relationships.

Finally, it should be noted that it is not necessary either to go around analyzing what is or is not addictive behaviour.

Certainly, if you are certain that something you are doing is addictive, you can assume it to be so, and try to trace its source.

But since the real solution to these behaviours is in becoming more aware, and resolving the root problems, your time is better spent in finding the root issues than in trying to analyze all your habits to see which are addictive and which are not.

Love

Swami

## **47 On Reading and Writing**

Beloved Dharia,

Love.

It is important to read and write a good deal while a student.

However, that does not mean to read and write indiscriminately, just anything.

A man could read for hours every day, but if he is reading nothing but the "TV Guide", he won't be very educated.

If a man writes the word "baloney" a thousand times, it will not be anything productive.

So just as important as the act of reading and writing is the issue of what you are reading, and what you are writing.

Also important, is the question of when.

There are times in a student's progress where it is important that they spend much time reading, or much time writing out their thought processes.

At other times, it is important to specifically avoid this.

So the real issue is one of what is best for you, personally.

Read, but do not read just any nonsense and assume it to be true, or relevant to the work you are doing.

It is also just as important to read novels and stories of good quality as it is to read books you think are "spiritual", sometimes more so.

Love

Swami

## **48 On Material versus Materialism**

Beloveds,

Love.

Your suffering is itself evidence that what you have been taught is wrong.

You were taught that to be rich, to have things, will make you spiritually poor; and that poverty is a sign of spiritual richness.

On the other hand, you were taught that you must try to get rich, you must have "success"; you were told that you should become a doctor, or a lawyer, and earn a great deal of money, or marry someone who's "successful"!

So it is simple; I will teach you the opposite.

Having things is not the problem.

Being materially rich is not good or bad; it has no spiritual consequence at all.

Poor people are no better, spiritually, than rich people.

They are just as good or just as bad.

There are just as many poor people who are petty, who are wicked, who are vengeful or deceitful, as there are rich.

It is not material which causes you trouble, it is materialism.

And materialism is not about what you have, but about what you don't have.

There are a few cases where people express materialism toward something they already have, a "prized possession", but this is the minority.

In most cases, what people really express attachment to as materialism is in what they do not have.

It is in wanting to make a lot of money.

It is in wanting to own a big house, or own a car, or own a wide-screen TV.

Or worse: in wanting to own a husband, a wife, wanting to own a girlfriend, wanting to own someone who will love you.

You want to own something that will make you happy.

So just as I say that being rich is not spiritually inferior to being poor, I am also saying that you should not try to be rich!

That it is that trying that causes problems.

Do not try to get things.

Instead do what will make you happy in the first place.

Do not think that something you own will make you happy; do not make it about possessions.

It is about what you do, about who you are, not about what you have.

Love

Swami

## **49 On the possession of knowledge**

Beloved Shya,

Love.

If you seek to find experiences, with no particular end in mind; if you seek "to know" thanks to a natural insatiable curiosity, and you accept that this curiosity IS insatiable, it is ok!

On the other hand, if you wish to possess knowledge, the way someone else might possess a million dollars, or someone else might possess a gun, then you have become materialist.

The possession of knowledge is what a lot of people come to seek, rather than knowledge itself, for its own sake. They seek this to get some kind of answer, thinking it will bring them happiness, and so they fail to allow themselves to be happy already, in the mere looking.

They seek to possess knowledge to feel valid, to feel useful, to feel powerful, to feel superior, to show others, to use it against others, so others will respect them, so others will obey them, so others will love them.

This sort of knowledge is useless. It is like buying a car, and then bringing all your friends around to see it parked, and then making it into a shrine, and never turning it on and driving.

So no, possessing knowledge will not make you happy.

However, the experience of different things, especially of learning new things, without possessiveness, without materialism, can make you happy.

And you should let yourself be overjoyed with that happiness.

Love

Swami

## **50 On creating changes in human civilization**

Beloved Dmitry,

Love.

A mystery school can only change the world in the way that anyone can change the world: very very slowly and with great care.

Any real change, any lasting change, takes a great deal of time to bring into effect. It is the work of generations.

But slowly, over the millennia, humanity has been advancing, though there is great barbarity, great violence, the presence of mystery schools, and awakened masters leading them, is something that is slowly leading mankind as a whole to better states of consciousness. However, the reaction of those who do not wish to advance in such a way becomes more and more violent as they feel more and more pressure.

That is why in this past century mankind has had some of its greatest achievements of awareness, and also its darkest moments of brutality.

But slowly, inevitably, life leads to awareness.

Love

Swami

## **51 On the Futility of Conditions**

Beloved Mike,

Love.

Experiences lead to more experiences, doing to more doing.

These are neither positive nor negative things, they are natural.

There is no way to prevent experiences or to prevent doing, unless you are dead.

However, if you are lead by conditions you have put upon life, by desires of how you imagine life should be like for you, it will only lead to suffering.

Desire only leads to more desire, and desires are nothing but you trying to impose your will on life.

There is a story:

Alexander the great was conquering the known world.

He was a man of action, based on a desire: he wished to rule the world.

Most people have relatively smaller ambitions than that, but the root is the same whether you wish to conquer the world or only "conquer" a new job, a new car, a love affair, a degree, etc.

One day he came across a mystic, sitting naked at the shore of a river, totally relaxed, just meditating.

Alexander had been asked by his old teacher, Aristotle, to bring back such a yogi from India, because he had heard of these teachers and wished to study them.

So Alexander told the mystic that if the mystic came back to Greece he would be given great riches.

The mystic laughed, and said he already had everything he needed.

Then Alexander became angry, and said that if the mystic did not return with him, he would kill the mystic then and there.

The mystic told him that it was alright, Alexander could kill him if he wished, but he would not go back.

Alexander felt humiliated by this man; he was the greatest warrior the earth had ever known, the mightiest king, but he had no power over this single naked old man.

He realized then that if you are free of conditions in life, you are also free of fear, free of any restrictions.

His attitude changed, and then he said to the mystic, "someday, I wish to be like you, sir".

The mystic replied: "Why someday? You can do it right now! Take off your armour, and stay here with me!"

Alexander became sad then, he said: "I cannot do that yet. First, I must reach my goal."

"What is your goal?" the mystic asked him.

"I must conquer the earth... then I will rest."

Then the mystic laughed, "You young fool! Even if you should conquer the earth, it will never be enough. It will make no difference; you cannot escape death, and nothing you conquer will ever be enough to make you feel fulfilled, so you will never be able to rest in this lifetime!"

And the old man was right; a few years later, when Alexander died, he ordered that his body be sent back to Greece with his empty hands hanging out of his coffin... he wished to show the world that for all he had done, he died with nothing, that all his accomplishments didn't mean a thing.

Whereas by making no conditions on life, the old mystic had conquered himself, and thus the whole universe.

Love  
Swami

## **52 On the desire for initiation**

Beloved Peter,

Love.

Yes, it is cool to "desire" initiation.

Initiation is a first step in moving to awareness.

There is part of you that desires this because part of you is already aware, and knows it is what you need to achieve union.

However, there are also sometimes uncool reasons for desiring initiation; either as something to possess, to show off, or as a quick fix.

Remember that initiation is not the end, it is the beginning.

Love

Swami

## **53 On the Energy of Emotion**

Beloved Peter,

Love.

Yes.

Anger is an emotion, it is something that comes of its own power and is natural, and to try to resist or fight against anger is useless.

The more you fight it the more powerful it will eventually be; as all you will end up doing is repressing it, and letting it build up.

However, if you see anger with lightness, if you look at anger as something to laugh about, then the very quality of that anger changes.

Really, by not taking it seriously, what you are doing is actually being observant of your anger.

As soon as you can look at your anger, and say "there's no reason to take this seriously", then you are being observant.

The way to transform any emotion, be it anger, sorrow, fear, joy, lust, or any other, is to be observant of it. The second you become observant of your emotional state, you transform, it changes, into something different.

And then you cannot be lost in it.

If you let your awareness shut down, you let yourself be swept away, then you become an animal.

But if you choose instead to observe the emotion, be it rage, fear, joy, sorrow or lust, then this emotion becomes the best fuel you could have for meditation.

Emotion is Energy.

It is raw fuel, waiting to be used appropriately.

You can choose to harness it, to channel it to lead you forward, or you can let it run wild and be swept away by it.

And it is your choice.

No one is helpless in this.

Anyone who "loses control" and is "hopeless angry" or "hopelessly depressed" are only that way because they choose it.

Choose to be meditative instead, and you transform this weakness into strength.

Love

Swami

## **54 On Blind Devotion, "Role Models", and other Spiritual Errors**

Beloved Peter,

Love.

I believe you are confused.

There is no comparison between "role models" and "blind devotion", they have nothing to do with each other, aside from the fact that both are very dangerous things.

A "role model" is usually someone who you are seeking to imitate, because you believe they have certain qualities that are admirable.

This is encouraged by our culture, and certain "acceptable" role models are put forward to aid in cultural conditionings.

Looking at a teacher as a "role model" is of no use in spiritual work, yet it is a mistake commonly made by spiritual seekers.

People think that if they dress like a teacher, or talk like one, or have their hair the same way, or do the same things they do (drink tea because he drinks tea, or smoke a pipe because he smokes a pipe), it will make them more spiritual.

The fundamental error here is in believing the goal to become more like your teacher.

That is not the goal.

You are supposed to become you, not your teacher.

You should not play a role modelled on another human being, no matter who the human being is.

Blind devotion is an entirely other issue.

There is a difference, between real devotion and blind devotion.

Blind devotion can be called "worship".

It is where instead of allowing love with the teacher to propel you to transform yourself, you use a worship of the teacher's person as a substitute for having to transform.

People suffering from blind devotion are easily recognizable by how much they talk about or try to show off their love for their teacher, and yet don't actually do any of what he tells them to try.

It is one of various means by which seekers make themselves feel spiritual without actually doing any work.

Another is trapping yourself in absurdity; wierding out to the point that you are incomprehensible to anyone and can try to convince yourself or others that this is "zen", "masta", "not being trapped by society"; when in fact the only thing you are evading is reality.

Another is listening to the teacher speak, but lacking the will to carry through on acting on his words: instead you keep looking for some "revelation" or "explanation" that will just allow you to jump into "enlightenment".

This is a misunderstanding of teachings like Tao or Zen, which seem to say that there is no need to do any work, and that enlightenment is instant.

Enlightenment is instant, but it is not possible unless you have all the conditions created.

It is like thinking that because an explosion is instant, you do not have to do anything for an explosion to happen.

In reality, there are many things that must be done: the explosive must be gathered, a catalyst must be prepared, a fuse must be lit.  
If these things aren't done first, then no amount of waiting will lead to the explosion.

The moral of all this:

Do not imitate the teacher.

Do not worship the teacher.

Do not make assumptions about the teacher.

Do not try to find enlightenment in the teacher's words.

Just do the work.

Love

Swami