

Narratives of a Repeated Process

Introduction

I have no idea if this writing will be of use or even be understandable to anyone else?

It occurred to me to write it after I realized that I had written another narrative of my work with the process of the Mental Discipline.

What I intend to do is copy these various narratives to create a kind of monograph that includes various versions of the same process, as it developed in my experience.

You may need to be patient with the retelling of each process, as there will be a certain amount of repetition, and certain errors that will occur and hopefully correct themselves, as the process develops.

The Narratives

From a text:

"In the essence of the Mental Discipline is the search for that freedom which allows the operator to remove themselves from the conditionings and determinations of their consciousness, transcending towards universal structures."

12/9/10

Step One

How does the center of gravity move?

It seems to move with the awareness of not attending, not as an incompetence, but as a co-presence without censorship. This is the first step toward comprehending the underlying mechanics and structure of the consciousness. Of course there are moments of clarity, attending to one's perceptions, but this in itself does not break the enchainment of the consciousness or its identification with the world and the sex, and it doesn't change the illusive relationship with the "I".

Now in Step One I can clearly observe that most of my waking hours are spent in

reverie. This fact, as frustrating as it seems does not make me wrong, bad, or a complete failure. My register is that I am aware of how my day dreams dominate my vigil, no matter how hard I try to change that fact. I can be fooled by changing my reveries to reveries about my discipline, but the fact remains that failure is part of the register of this process.

Step Two

I observe that the directionality of the sounds around me can not be separated from the sounds themselves. I see this is the structure of my auditory perceptions. This space given this directionality is my space of representation.

I can not separate from my space of representation, so my register for step two is the observation that my senses or the perceptions I have through my senses are connected to the world structurally, and as such can not be separated. I am identified with the world and that is part of my enchainment.

As I move in the world I am constantly reminded of the identification and I am pulled out of myself by a look or a word.

Step Three

I can separate the perceptions of my different senses from each other, but I find the consciousness present in each of these separate sensorial perceptions. If I examine the structuring of the consciousness I find that the illusions of the consciousness remain in place despite my efforts of separation. Here I become aware of the pervasive role of the consciousness in structuring all my perceptions.

The frustration augments if my expectation is to manage this separation since my experience is that the consciousness is trapped in this process and it could not be any other way. I observe the consciousnesses manipulation of my perceptions as the register of step three, separating me from the world.

Step Four

Here we are told to make the perceptions disappear in order to be left with only the consciousness and its images, that is only representations plus the attention paid to them. As we work in daily life and not in a chamber of silence, we find we can not make our perceptions disappear and see only representations.

Nevertheless the presence of the memory is everywhere in our perceptions, allowing recognition of stimuli and the comprehension of language and customs.

I register the absolute dependence of the consciousness on the memory and how that dependence determines our structuring of reality. The memory is alive and we live inside it.

What we are asked to do in this first quatern, or rather, what we learn from this quatern is the impossibility of bringing these steps into daily life because each of them shows us a different inflexible character of our consciousness through the experience of trying to do each of these steps.

Step Five

For 37 years I have had the act-object structure in my co-presence, with or without the label of the Mental Form, and it remains there on the edge of my awareness.

What I know is given to me by my memory. It is the first to respond. By using images to move charges within my psychism, the memory meets every external and internal stimulus, responding and imposing the known, in order to create satisfaction and repose in my consciousness, which immediately reduces the anxiety of the unknown. We are upsetting the apple cart with our challenge to the status quo.

The move from step four to step five is the realization of the memories omnipresence, and its speed and power to, at once, answer and cover the unknown or to dismiss it.

Step Six

In steps 6 and 7 I see the memory reaching into the future and approaching it with its fixed images. (I know what he/she is going to say! This is going to be fun! I've waited a long time for this moment!) We project our expectations onto our daily lives with such regularity that we do not see them operating. We not see the imposition of the memory as it anticipates responses and situations, creating a closed future. All my attempts to modify the structure of my consciousness in the first quatern and the humility that this frustration creates, continues in the second quatern with failure after failure at all attempts to open this closed system.

Yet it is this humility that can carry us into the third quatern with a deep resolution.

1/21/12

Step 5

Seeing expectation as the memories attempt to predict what will happen next and to determine the present. This is an act of the memory to put the consciousness at rest by knowing the future. Can my attention be ludic? My attention asks for a gentle playfulness as it looks to see itself as an act in process, seeing through the mechanics of the memory in order to leave the memory behind, and to go forward with what's left when nothing is known.

5/27/12

Step 1

When I look at what I see and look through reveries, associations, and objects of perception, what I see as an act of seeing is that I'm looking from my "I". When

all the disturbances are quieted, I observe from a base that is my I.

5/28/12

"I am left with only the act of seeing."

From this act of seeing I see how the senses are stuck to the world of objects. My senses are out there in the world. My consciousness is in the senses out there putting together narratives of what is experienced. Narratives colored by my insecurities that degrade others and the world in order to reinforce my sense of myself.

5/29/12

I feel there was a register of Step 1. I was working on maintaining my vision as open, as peripheral as possible, listening to the fly in the room, and rejecting thoughts, when my breathing suddenly quieted down to a whisper and there was just attention, light, quiet, and an energetic register that I was there. My body told me this is it, you have Step 1.

Thoughts about step 2.

I know I am completely identified with others and things. Normally when I am in the world, my senses are out there in the things, but how do I be there at the same time, especially with Maureen, where there is more noise from my emotions around her, more considerations, more identification. Perhaps this could be a good place to start observing the senses in the things?

8/26/12

Here is what I understand and remember of the Mental Discipline:

Passing through simple meditation by seeing past the surface of things, I, one begins the process of learning to see. The quality of one's attention needs to be both purified of extraneous mental material while at the same time, remaining playful and light, free of all tension and forcing, like giving in to it rather than managing it in any way. This is much harder to do than to describe.

Next we see that the external senses are just that, external. They are linked to and merged with their objects of focus. In seeing this complete identification of the senses with the objects, we begin to separate them by staying with the sense and it's sensation and leaving the object behind. In Buddhism they call it attachment and they work to become free of it through meditation. This is somewhat different in the process of the Mental Discipline which is trying to work with the acts of the consciousness themselves, through a kind of disciplined but

airy, delicate to the touch way of being inside. These are mental mechanisms, so as to know them from the inside out.

Next we are trying to see the way in which the consciousness is present in every act of perception and remembrance. We see that there are no isolated sensations, but rather all perceptions are organized by this master of ceremonies. It is as if the acts we are seeing open up to reveal the one behind the scenes, organizing our perceptions. And without whom these perceptions would lack a structure. The structure that gives them recognizability, the structure that unites the different senses and creates an image to which we can respond.

Next we see that which, based on previous perception and experience, recognizes that structured impulse that comes from the consciousness, that complex act, as something that it's seen before or is similar to something from before. With this data and it's comparisons, the memory is able to respond to the original stimulus, organized into a perception, with a representation that is capable of creating a response to the world by the whole structure, consciousness/memory. Here it is observed that the memory is alive, active in every moment of perception, and more than that it is the central reference and from which all action in the world is possible. It is the memory that allows us to construct an image of the world and our beliefs about that world, all of which determine who we are and how we think, feel, and act.

Although this ends the first quatern, all of the ingredients for going on in the process of the discipline are already present and as it were, looming over the next quatern.

As we continue to investigate the nature of the memory and how it functions in the over all structure of stimulus/response, we enter a seeming bottomless space that goes back to the foundation on which we were constructed, which is called the Mental Form. We could begin by asking how much of our future is in our past? Or if we now see that every response that we make in the world or inside our own heads and hearts is passing through and coming from our memory, then what lies outside that circuit? What then becomes increasingly apparent as we look into the functioning of the memory is how much we live inside it and how we are determined by it.

The memory is the medium through which we negotiate our future.

Many terms present themselves out of this understanding of the mechanics of how the memory in the operations of the human consciousness. We have already spoken of the Mental Form and around it, sort of holding the mental Form, or is it being held by it, perhaps by the Landscape of Formation? The L. of F. Is a term used to describe the ancient memory, those experiences that form the foundation of the memory from prenatal to an early level of self awareness. Experiences that happened to us without our participation or understanding, and out of which we're formed the structures of belief that such an important role in our lives.

As we continue our investigation of the memory, the term "Space of Representation" appears to try to explain more clearly how the consciousness processes information that arrives to it from the senses and memory. This term helps us understand how what we think we see of the world is a reality that we create within our memory by reflecting our version of that reality in an internal construct that organizes. This reality based on previous experiences, going all the way back into our lives, and filtering that reality through this kind of duplicate world of representation in order to construct responses.

All of these terms and explanations help to describe this Mental Form, which as we continue to investigate its amplitude, we find ourselves inside a closed system, a closed structure that offers no exit.

So this world we think we know is not outside of us but inside of us, and what we see is what we put there to see.

I'm not sure that introducing terms in order to explain what the memory is doing, helps or hinders my understanding?

The second quatern is a slippery slope that slides us into a box with no way out. We end up understanding that this apparatus we call consciousness is locked up in itself, and only our illusions appear to offer freedom. At this level of this process we find ourselves closed inside ourselves, only dreaming we can see beyond ourselves. The end of retrospection is solipsism, and what we are living is repetition, around and around again, confronting the same problems and finding the same accidents.

This dark picture of life is important in order to bring us here, face to the wall with no options, no possibilities, no exit from the way we have lived our lives up until this very moment.

Then what can happen?

Perhaps we can recognize someone out there, outside our vicious circle, outside our closed loop, someone who is also inside a different but similar closed circle, who by their very presence opens up an invisible door to a greater reality. A reality in which these closed systems can move as systems inside a greater structure that we can call consciousness/world.

Your presence bring me the liberty that I didn't know I had. It allows me a way of stepping back from myself and seeing how this closed system exists inside a larger system that can give it mobility. Through this kind of essential interchange a road of liberation opens out into a world that simply wasn't there a moment ago. We are pulled into it. We are pushed into it. We can only bring ourselves to the wall and there, at that dark place, we set the stage for being saved. We are saved by mechanisms I can not explain, and even if I could explain them they

would seem meaningless because there is a process required in order to put oneself in the situation of coming to an absolute end. In front of this new moment of a greater structure which includes the consciousness as an integral part of the world it at once manifests and co-inhabits, creating and giving meaning to itself and to the world at the same time.

This liberty that has presented itself in movement, offers the suspicion of something more. Something that is not everything and is not nothing. Something that is intangible, invisible, unimaginable and outside description, but it is something that offers support and sort of compliments and completes itself outside of time and space.

It is all an unknown landscape. It is outside everything that has brought us here. Outside of the known and outside of that which can be represented, which can be described, or imagined, since we already know that all of this is based on the memory, and the memory brought us to a dead end, and left us there.

Each new moment has been offered by a new structure of compliments. As we began we developed the act/object structure as a Mental Form. This was pushed by this process of the Discipline until it transformed into the greater structure of consciousness/ world, a structure with a similar nature of codependency, of mutual completion and of complementation. Then this dead ended in a process of introspection that found liberty in the recognition of itself in the existence of other human beings, going outside of its own system in order to recognize that system for what it was. In this way, a larger system was adopted, assumed and a transformation to yet another structure was complete. Yet once again this new form demanded a compliment just as the previous structures had required.

Now this new form demanded that which it was not. This is a new moment in which consciousness/ world became form in movement that demanded something that was outside all that had come before it. Something that was outside somethingness, yet it somehow completed it in order to create that which was a non-dualism, to create a One. This One that shows us that we are not separate. There is a connection to all that exists and this connection is that it is all One.

1/10/14

Learning to See

My eyes deceive me
because what they see
is not real, is only
the surface of things

Buildings made for movie sets,
a fancy front with nothing inside.

How can we learn to see
without the eyes?
With what do we see?
Could it be that we see
With the heart?

In this way my intuition shows
me a different world
I see the intentions of others
I see human intention in
the things around me.

I see myself connected to
a long history of human
effort to make this earth
a better place to live on.

But mostly I see myself
as a reflection of that history
reaching past the known
with a gentleness that honors
those who have made the roads.

So that I may see myself
as a pilgrim who searches
for himself by touching
that sacred part of others,
those others at my side
in my family and next door

I can feel their lives
through my body as
I feel in which direction
to walk, as I know how
long to cook my food.
This is seeing through my body
using love to guide me, using
love to show me the way.

Somehow I move through devotion
to a humble search for that which
Is beyond opposition and encloses
all things including me.

1/26/14

After working on the house here in New Mexico and doing my exercises,
I thought about my life here and in New York, and decided I needed to review the
step of the Mental Discipline.

I played with my memory, trying to remember the sequence of the steps.

First Quatern:

In one I listened to the stove kicking inside from the fire and the wind howling
outside. I began to write a poem in my head about the wind, the crows in the air
around the house, and the crow that sits on the chimney. I was pleased with the
poem but I wanted more, which was when I began looking for the steps of the
discipline. Those sounds filled my being. The wind was very strong here, howling
and shaking the house. While the fire was playing an irregular rhythm with its
bangs and clangs. Sound is my way into the world and through sound I can be in
it without being taken by day dreams.

Then I placed the senses in the sounds.

I went right to the memory before I realized I had forgotten a step. I laughed as I
remembered the consciousness, and watched how it was the one creating the
poetry with the help of the memory's bringing in the crows.

This is how I finished the first quatern.

Second Quatern:

My memory of the steps was quite uneven. I needed to go back and forth,
counting the steps and reciting the sequence, again and again. My life in New

York is the second quatern. The loops of my days go on repeating and repeating. I live there in an escape from myself. I spend my days looking for movies and watching movies that will take away the existential pain and angst of not knowing how to do anything else in order to survive myself. There is the enchainment of the memory. It is permanent. I was inside that loop. I thought about working with others to find some relief, as did playing with the grandchildren.

But these were occasional breaks of the endless loops that ended this second quatern. As I review I prepare to leave death behind me with the leap of Step 9 and into the Third Quatern.

Third Quatern:

The words Movement/Form appeared and with them I began to see how elemental and profound this step was as it united consciousness with the world as a structure that incorporated my beliefs, my fears, and my culture. It remains as the overall structure to everything there is and I was up until now.

Movement/Form was all I knew. It was the limit of my understanding, and also beyond that limit in the depth of its completeness. It was another way of being and I was being it. I was in that all inclusive structure, overwhelmed by its circumference. I knew the next step and it was unfathomable.

I was a very long time with Movement/Form and there was nothing that it was not. For a long time I stayed there, focused on that and not being able to see that which it was not. Then somehow the body occurred to me. The body as a system of support for Mov/Form. The inception of my mother's egg was the beginning and my death is the natural ending, and all of this is life.

Life as this beating heart of mine speaks as the force that allows Mov/Form's existence, while it is not it, these two are at play. Mov/Form and the reproduction of the cells, the splitting of the DNA in the chromosomes of the nucleus of every cell within me, and the ATP energy that is liberated from that process. A life process so basic and autonomous of my consciousness completes it and takes me to the next step of seeing this as one, One structure. They are the same, they breathe together. They are the One and the All.

I sit now in the dark. The wood stove continues it's clicking and clapping. No moon yet tonight allows a night sky full of stars to open me up in appreciation.

Life is light. I see it in the stars. I see it when I work with the Force that is not mine. It all remains unfathomable but it feels more essential, like operating on a more profound level. One that incorporates the known and the unknown.

"As above, so below."

