

DRUKAMA TREASURY
VOLUME 1

REFLECTIONS
WITHIN THE MIRROR
OF RADIANCE

THE FOUNDATION STAGE
INSTRUCTIONS FOR REALIZING
THE MYSTICAL MIND



written by
Raziyahu HaLevey

RAZIYAHU HALEVEY

REFLECTIONS WITHIN THE
MIRROR OF RADIANCE

*Theory and Practice Selections from Volume I:
Instructions for Realizing the Mystical Mind*



DRUKAMA
TREASURY™

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Select chapters

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*To the future heroes who will
disseminate this teaching, illuminating many.*

* * *

*To my teachers who taught me the basis
for realization, easing me into the pith for breakthrough.*

* * *

*To my beloved mother Amayana who bestowed her wisdom, fed me knowledge, and
disciplined with understanding through enduring patience.*

* * *

Finally, to my Sati, the radiance within my reflection.

The Field of Dreams

+++

Untying knots of entanglements that
perceive independent origination;
the path of self-realization.

Seer and seen are hearer and heard; all rising
and falling phenomena within the field of
dreamy perception.

Beyond movement and stillness is the true
mind; changeless, illumined, and brilliant.

When the thread becomes fetterless, percep-
tion of interdependent origination seals the
uniquely penetrative supreme spontaneity.

~ RAZIYAHU

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From the Editor

The care and dedication invested in the development of the first edition of this book may not be visible in the printed pages, but the significance of the work will be apparent to seekers navigating the deeper mysteries of the spiritual path. These teachings are part of a living practice system, and while future editions are expected to evolve and enhance aspects of the text, the core message and purpose will remain steady, as it has throughout history.

This singular ancient mystical path was split and concealed, and mysticism ultimately became associated with diverse and rich cultures. Plain terms have been employed to help bridge these teachings into modern American English in a way that is more digestible for a global audience almost wholly disconnected from its universal roots. Traditional terms included by the author are useful to help correlate the ideas. The authentic mystical path may appear to draw from various cultures, but it is more accurate to view it as a unified base for the range of widely accepted models.

Many revelations are set forth in this text, and they need not be adopted blindly; they are meant to be lived. I can attest that the author has no need for the reader to believe or accept his experiences and claims; he is inviting practitioners to inquire and discover the truth of the path firsthand, through the method. His own expertise is in the fullness and depth of the human experience, as well as in what lies beyond the normal limited spheres of perception. His words and intention will inspire and stir true seekers to greater heights of clarity, and ultimately toward liberation from the need to depend on outside sources for information about the reality we share.

The spiritual messages in this volume are also timely. Later editions can be made to improve overall readability; in this case, sharing the basis of the teachings with the people without delay was deemed far more important than meeting conventional publishing guidelines. The aspirants who have waited so patiently for these previously concealed instructions to be released in this format will understand and appreciate why the text has been delivered in this way, and this book is for those dedicated souls. They will carry the method forward, living the word, so that all can come to know its fruits in good time.

All the best to you on your path.

Introduction

First, let me apologize to you. I am a simple, uneducated man who for a portion of his life reigned as the king of unconscious egoists. Please bear with me as I try to elucidate one of life's most intense and misunderstood subjects: the mystical path of self-realization. Heaven help me.

I'll do the best I can, and if you are patient and merciful, you may find helpful ideas that might make your life experience more intense and enjoyable, connecting you to a profound radiant clarity that changes perception from one dissatisfying experience after another into a continuous, bountiful adventure.

The method presented here represents the knowledge of the path of self-realization that I used, as it was taught to me over a long period of time. I hope you uncover treasures here that help make the path much easier for you than it was for me.

* * *

When I was a child, my first teacher would only accept my questions after I had carefully and thoughtfully considered them. I had to form my questions without bias and in a way that helped not just me, but everyone around me. If a question was not posed with the right intention, it was ignored, or worse.

He would also remind me that most of my questions could be answered by contemplating them diligently beforehand. Of course, he was right. When I asked a question that I had not thought through, I would pay for it in the form of a tongue-lashing or by a response that confused and entangled me deeper into the question, forcing me to go back and investigate my thoughts more

thoroughly. He was trying to teach me to be my own source of knowledge and wisdom, and that lesson was extremely valuable.

Through his lessons, I learned how to listen to people more effectively, and that listening helped me become more compassionate and force away my own biases, allowing people the right to be right and to express themselves openly, even if my inner ego-bias objected.

Belittling someone or arguing against their expressions is a kind of suppression, a kind of war against their freedoms. More patient, forgiving, thoughtful, and compassionate interaction is needed in the world now, more than ever, and this was my teacher's intention.

But to gain the ability to interact in this way, a thorough understanding of oneself, one's problem, and the inherent solution is required. One seeking to reveal the natural state of freedom and authentic expression need not create anything new. All that is required is to get things out of the way so that the pure essential nature can emerge in greater degrees of clarity and strength—the true expression of what one really was, is, and will always be.

Realization is not limited to selfish examination for reaching personal bliss and radiantly clear perception; it also brings about positive changes in the individual that influence the rest of humanity. It is not just another interesting exploration; it is a vital life experience. The illumination gained from the journey can bring about the inclusive and connected interactions that are so desperately needed today. It is incumbent on one to reveal the essential nature for one's own benefit and to benefit others. In my opinion, this journey should be offered to every young person around the globe.

However, many who attempt to teach this path have not attained its fruits. People misunderstand realization, and the so-called spiritual community has been flooded with “free” teachings that are not worth the price. While it is vital and healthy for people to seek the truth together and to share experiences

and thoughts about the path, instruction regarding the authentic process of gradual and systematic penetration of the subconscious mind should come from someone who has already achieved it. One must fully understand what the path is, not just guess at how it is supposed to work using a confused and deluded mind. Many veteran seekers have come to me from other schools or traditions, asking for help, only to find their approach to the path was not realistic for breakthrough.

There are many ways to achieve the clear, stream-realized state; what is described here is the main method I was taught. Though no method is truly required for one to attain what already exists, there are a number of ways to reduce the habitual tendency noise concealing one's essential nature. This specific approach is an intense, powerful, and efficient system for achievement of that goal. Over the decades, I have yet to discover a more effective one, but that certainly does not mean they do not exist.

This system is presented in a way that I hope anyone at any level can understand. But my attempts to make the method easier to understand and accomplish do not make the journey itself any less potent. I am not suggesting that one should simply trust, heaven forbid, that this approach must be used. With any practical application, one must understand the reasons for doing it relative to short-term and long-term objectives. For this purpose, I have tried to detail the challenge of the subtle energy disturbances, how they influence the awareness, how to awaken awareness by subduing these disturbances to ultimately produce the revelation of emptiness, and how to unify the awareness with emptiness to achieve fully sealed realization.

I never had a desire to teach this process, but seeing the great demand for authentic and clear explanation without concealment or confusion, I felt the need to try to help. Of the countless books available on spirituality, mysticism, and the occult, very few have offered open and plain revelations of the typically concealed teachings I have tried to elucidate in this series.

I refused many public interviews over the years, and was content teaching in small groups that requested clarification. However, the landscape has recently changed, and there is now a massive cry for accurate instruction to overcome misunderstandings. I have spent more than 50 years watching this world mature, watching the people in it become more open to the investigation of the subtle dimensions. I made the decision to share what I know at this time, because it is imperative that people become wakeful before more damage and separation occurs on our planet. I hope this information can help, in some way, to bring people together through radiantly clear, compassionate, and luminous perception.

Since 2005, I have written a mountain of articles on the subject of mysticism, given thousands of private lectures, held retreats, provided initiations into the path, and helped many people begin to journey along what I consider to be the ultimate process of evolution. It is our mission's aim to now share these teachings openly so they can be demonstrated and elucidated by the school's expert lecturers, whose intention is to support each seeker. I hope that you will feel capable to carry that torch and help elucidate these teachings at some point as well.

This method of realization is not owned by anyone. The commentary is mine and the way I explain the concepts is unique to me, but the method itself is an ancient system of approach that belongs to no one in particular; it was a gift to us all. The method is *created by the method*, being produced out of its own truth and effectiveness. This ancient, living system is the heart of every religious, metaphysical, spiritual, and mystical culture throughout the world. I have merely attempted to explain this vast and incredibly intense process of conscious revelation in an updated and more universal way to save one countless decades or lifetimes of desperate investigation.

The rewards of the path, as stated by countless mystics throughout history, are too important and too incredible to pass by—if one has authentic teachings, it is like having discovered an extremely rare and priceless gem that must be

guarded and treasured over everything else, especially over the things of this mundane, transient life that come and go like clouds in an otherwise clear, bright sky.

One's intention to treasure and ultimately embody these living teachings will also help overcome another problem often faced in the spiritual marketplace: the faith and trust one must have in the teacher. Where many so-called teachers have failed to attain the goal of the path, the vastly important teacher-student relationship has been all but spoiled. There is a great rift in what should otherwise be a completely altruistic and loving relationship where the teacher only wants to see the seeker attain at all costs.

The authentic teacher loves the practitioner in the same way they love their own child. If they could, like a loving mother, the teacher would easily give up their own attainments to see their child, the practitioner, gain freedom and bliss. For the common person who is habitually tied to the illusory identity, this is very difficult to understand, because the ego-body only gives when it receives something in return. But in the case of the teacher-student relationship, the only thing the teacher desires is the growth of the student into the best possible version of themselves.

Fortunately, the dark, egoic age is finally ending, and interest in spiritual teachings is growing. The re-emergence of authentic teachers who attain the full fruits of the path will ensure these gifts can be passed on to others.

So please understand my heartfelt intention: I do not want people to live in suffering, ignorance, or delusion, under the enslavement of the illusory identity, while forgetting that their essential nature is hidden underneath it all like a beautiful seed waiting to germinate into a bountiful tree of life. This work is a representation of my effort to give the seeker all of the necessary keys to be free, clear, happy, connected, and loving—the ultimate authentic expression of one's essential nature.

For those who do not know me, hundreds of students from around the world have spent years with me, some at my home and at my dinner table. They will all attest to my continuous aspiration to help elucidate this knowledge for whomever truly yearns for it, year after year. They are also charitably waiting to help anyone who needs it.

This project has been extremely challenging to complete, but all of the effort that has gone into putting this system together will be worthwhile if I can help just one person find freedom from delusion and suffering.

It is my hope that person is you.

* * *

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I

THEORY

Theoretical basis for application of the practical method.

*These teachings are complemented by ongoing lectures
and discussions at the [Drukama Treasury](#).*

Approaching the Method

This volume presents the specific concepts and practical applications required for self-realization, the foundational process within all mystical traditions.

The important principles that could be expanded on beyond this basis are numerous and would fill countless pages. Additional volumes in the series offer fascinating and useful examinations of ancillary mystical subjects like liberation, the death process, ritual operation, the subtle realms, devotion and prayer, the creative principle, cycles and timing, consecration, supernatural faculties, evocation, governing forces, and many more. But one who is seeking radical evolution need not study the ancillary subjects. The foundational teachings regarding the method of authentic self-realization are all one truly needs, and those are presented within this system in full.

Part I of this volume is theoretical, offering an overview and explaining the terms, philosophies, and ideas applicable to the method. These chapters are the tools that reveal the basic framework of the problem one seeks to solve, helping one comprehend the path and the tremendous value of the attainment of authentic awakening. **Part II** is practical, the step-by-step approach itself, including the reasons behind each practice along with the general instructions for each application.

Both the theoretical and the practical are essential to the journey, so time should be taken with each. Do not worry if something in the theoretical portion seems out of reach; simply move on, and trust that the understanding will materialize in time as the awareness awakens and begins to notice subtleties that were not readily apparent before.

This method of realization is straightforward but intense, and it is made for the seeker with some traditional practice background; however, that does not mean the method cannot be utilized by someone new to the path. Regardless of personal experience, one should understand the overall goal clearly, and understand each application thoroughly before attempting it.

Part I Overview: Theory

- **Approaching the Method:** Correct understanding and use of the theoretical concepts and practical method provided in this manual.
- **The Intention Behind Realization:** The critical aspiration one should understand and maintain throughout application of the method.
- **Mysticism and the Intellect:** Examines the intellect as a potential barrier on the path and how to overcome it.
- **The Path of Authentic Realization:** General overview of the method and stages of realization, how the process benefits the mystic.
- **Emptiness and Awareness:** Explores the concepts of emptiness and awareness, how emptiness emerges, and why awareness needs to awaken to perceive it and bring about their ultimate union.
- **Phenomena:** Defines phenomena relative the method, explains how phenomena interfere with clear perception, how to approach them, and how they play a role in the structure of creation.
- **The Field of Perception:** Explains how the structure of perception is arranged and its influence on the path of realization.
- **Desire:** Examines the negative influence of desire and how it pertains to the path of realization.
- **Delusion, Confusion, and Suffering:** Describes the influence of

negative states and cycles and how they arise.

- **The Mental Aggregates:** How the mind creates an orchestra of qualities that seem to form the identity, what to look out for, and why distance is created between the aggregates and the awareness.
- **Elements, Channels, and Centers:** The convergence of elemental energies, pathways, and centers, and the effects of constriction on energy flow in the subtle system.
- **The Right View:** Defines the view and its importance for the mystic, introducing how and why it is held throughout the stages of the path.
- **Adjusting Single-Pointed Focus:** Defines single-pointed focus relative to the path, including basic application and adjustments.
- **Mystical Union:** Examines the concept of union, why it is important to the path, how and when it should be applied.
- **Mystical Visions:** The different visionary states and how they help exhaust even the most subtle habitual tendencies, how one prepares to use them, and how they impact realization.
- **The Practice Area:** Purpose of the practice area, how it should be maintained, and why it is important to the journey.
- **Physical Well-Being:** The role of the body on the path, importance of keeping it healthy, advice for remaining in a pliable state so the body does not impede progress.
- **Meditative Postures:** Importance of posture, details about the basic postures used during meditative practice.
- **Breathing Techniques:** Importance of breath, details about basic breathing variations useful for this method.

Understand these essential ideas well before applying the method practically.

The method assumes that one already finds intrinsic value in the authentic teachings and has established, or is at least in the process of establishing, basic proficiency with instruments like single-pointed focus, breath, sense withdrawal, and overall physical well-being.

The information in this method should be applied with caution; it is advised to seek the advice of a physician before starting a process like this. The powerful, high-level meditative applications deliberately influence the subtle energies, and beliefs or perception may be challenged as one's unconscious fears or habitual tendencies are uncovered. It is wise to seek help from experts, as many potential issues are circumvented through accurate and timely instruction. Even minute errors resulting from misunderstanding the method can draw the path out; obtain assistance to avoid accidentally making the path longer or more difficult than it needs to be.

The practices and concepts included in this workbook are of an advanced nature and were written in a direct but abbreviated way; the text is meant to be used in conjunction with the ongoing lectures, worldwide group, and one-on-one aid provided at the [Drukama Treasury](#). This volume is used as a study guide within the supportive interactive learning environment where practitioners receive qualified guidance on each topic. One entering this system with no experience can still progress through the method with help from the general practice community, so do not hesitate to reach out to the group for assistance with the basics or for help determining readiness.

This book could also be used on its own by one who is familiar enough with the specific methods provided; we just do not recommend it. There are good reasons behind the longstanding tradition of seeking out experienced teachers, guides, and mentors in the mystical community. Access to someone who is skilled in recognizing the tricks of the egoic self-construct, who can clearly elucidate the teachings, and who is both willing and available to help navigate this challenging journey is invaluable. Without expert help, it is extremely difficult to reach the goal of overcoming the egoic identity that shrouds the awareness; the mystic wishing to successfully negotiate the path must seek out clear direction along the way.

The *experience* of realization cannot be taught, because it lies beyond dualistic perception. Realization itself is unexplainable; it cannot be communicated

APPROACHING THE METHOD

about in plain language. However, when the method is properly understood and applied, it begins to reduce the disruptive *noise* (distraction or disturbance) clouding one's awareness; this gradually brings about the actual state of awakened awareness in one's own direct experience.

The practical portion of this method includes indicators for tracking progress. For example, application of the visionary practices influences one's sleep states, where certain indicators make it clearer that one has been successful in the practice and when to move on to the next stage. Various signs and stages of visions in one's waking, dreaming, and deep sleep states indicate that negative habitual tendencies are being eliminated. Indicators also mark one's positive advancement toward awakening awareness. The eventual union of awakened awareness with authentic emptiness is what seals the effortlessly maintained self-realized state of perception.

The exalted states that are described may seem impossible to attain, especially if one is new to mysticism, and this is exactly the reason for offering the precise, practical means for reaching them. One who works through the steps in this manual and takes advantage of the companion lectures can naturally and automatically awaken the conscious clarity required to perceive the subtle states that lead to breakthrough (realization). But this process takes time, and patience is vital for success.

It is important to remember that prior to breakthrough, one will still be mistakenly entangling with the identity-body's endless desires and its many attractions and aversions. Running here and there trying to fulfill seemingly important goals will not bring success; exhaustive outward searching only makes one a slave to the needs of the body. There is nothing wrong with the body having desires or being attracted to pleasure and avoiding pain, but one will come to know that pains and pleasures are never really satisfied or resolved; it is the unconscious commingling between the identity-body and the essential nature that causes the continual cycles of confusion and suffering. When one makes corrections to these entanglements by becoming

wakeful to them, one is free to explore the subtle aspects of awareness and investigate the root cause of all such phenomena that come into this world from deep within the field of perception.

The core purpose of the path of self-realization is to radically adjust perception. This is certainly no easy task, but with the combination of authentic teachings, a genuine teacher who has already attained it, a supportive group working to attain it, and dedicated persistence with strong, heartfelt desire, anyone, regardless of age, race, creed, gender, or intellectual prowess can understand and achieve it.

This process of awakening is also radical—it attempts to reveal all of one’s habitual tendencies (unconscious attachments to desires). They are brought to the surface to be examined wakefully, no longer repressed into the subconscious where they can be ignored. Though all methods of realization involve the same underlying universal application, the mystical path can be approached differently based on the seeker’s needs. Pace and degree, from gradual and gentle to fast and intense, depend on a number of factors including one’s previous efforts, habitual history, external timing, and ability to comprehend and commit to the process. One’s ideal approach is usually determined with the help of a qualified teacher. Readers of this book may have already been drawn to undertake an intense approach to awakening; nothing happens by chance. But regardless of personal circumstances, the goal is always the same: to unite insight in emptiness, achieving blissful direct knowledge of the field where all transient phenomena rise and fall.

The concepts and method may be difficult to absorb at first, especially if one is new to spirituality or traditional forms of practice. Follow the steps carefully, and the process will work, but take whatever time is needed to work through each stage without struggling with any of the principles.

The theoretical chapters do not need to be grasped all at once. They are meant to be digested over time and used as a tools that are returned to again and

again to be sharpened along the entire path of realization, and new meaning can be discovered in each of the concepts as one advances.

The practical portion includes important step-by-step instructions. While these chapters are meant to be followed in sequence for the purpose of self-realization, one's personal path might not be linear. It is not uncommon to revisit earlier practices for refinement before taking on more advanced applications. In fact, it may be necessary.

One should never try to leap ahead without fulfilling the previous requirement; skipping steps or cutting corners breaks down the effectiveness of the very instruments one is trying to enhance, and one must return to the place that was previously rushed through.

This learning process is unique, and at times, it may even seem impossible to complete. But when the text is approached with the right attitude, and any concepts that appear contradictory or seem to raise misunderstanding are left aside to unfold naturally, a progressive deepening occurs in which the same ideas, concepts, and practical methods gradually open. Approaching the method with patience and diligence leads to the dawning of inherent and relevant wisdom; over time, one can understand more clearly, apply more effectively, and see the path in penetrative new ways. The ideas, like seeds, germinate over time and sprout as one advances and gains perspective. Much of what is taught here takes on new meaning as the awareness continues to awaken and the relationship with understanding blossoms.

It is critical to refrain from positive or negative self-judgment, analysis, or assumption, and from trying to guess at progress markers along the way; remember, the full path cannot be seen from the deluded state. The subject cannot evaluate itself while the perception is still influenced by unconscious misidentification and self-referencing. If serious questions arise, seek the advice of a qualified teacher who can make a proper assessment and offer suggestions to help ensure there is no unintentional personal bias at play.

REFLECTIONS WITHIN THE MIRROR OF RADIANCE

Do not allow worry or doubt to take root, and do not take perceived setbacks as indicators that the system should be abandoned. Simply take the path one day at a time, and know that when conditions are ripe, it will bear fruit.

* * *

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The Path of Authentic Realization

Some aspirants in the spiritual community insist that one has nothing to find and nothing to do on the path. They say that one is already perfect and is already in a perfect, enlightened state. While in essence, these ideas are true, I have never met anyone capable of instantly realizing their primordial awareness by this kind of logic or reason alone.

Yes, the essential nature, one's pure state of being, is inherent; however, for the seeker, it is still shrouded by a multitude of self-serving habitual entanglements to the egoic identity-body, the temporal self-character. The ordinary awareness, fallen from its original estate, has mistakenly taken on egoic qualities that ultimately bind one to the state of duality and suffering, the transient and delusional cycle of death and rebirth.

Because these entanglements to the identity-body are hidden and have been continually reinforced over the course of one's life, it would be impossible to find and remove all of them by simply proclaiming it, thinking about it, or wishing it to be so. One seeking to reveal the awakened state of awareness and restore it to its original estate must first locate the true source of these unconscious attachments, and then make use of an effective method to recognize them and remove them permanently.

Some believe the spiritual path can be fulfilled through sitting in quiet meditation, being devoted in prayer, studying scriptures, or performing ethical deeds, often while waiting for something profound to arrive from somewhere else. Although these aspects are part of a spiritually healthy lifestyle, the authentic spiritual process is much more involved.

In the beginning stages of the path, before the awareness becomes awakened, it is still shrouded by the noise of the mindstream, and it struggles with unconscious perception. It is confused by the multitude of concealed entanglements that repeatedly misidentify it with the identity-body as it misunderstands and grasps at the rise and fall of transient phenomena in the moment-by-moment experience. The method examines this problem and provides the necessary steps one can take to correct the perception by becoming conscious of and removing the attachments that are concealing the essential primordial nature.

It is imperative to first understand the relationship between the “seeker” and the state that is sought along the path of self-realization. It is true that one is already in possession of the state one seeks. One’s own essential nature does not exist somewhere else, and it is not something that must be attained from or provided by someone or something outside of the practitioner; it is one’s very own natural, pure mind.

The problem is not that one lacks the state of realization and must somehow attain it. One simply needs to remove the obscurations covering what is already there so it can be revealed.

The problem lies with the unconscious perception of the awareness as it is continually misidentified with the identity-body in the dual position of the perceiver, separate from the perceived. The true estate of the awakened awareness is that of perceiving (nondual), but for one to realize that extraordinary state, the awareness must first begin to disentangle from its fallen state.

Entanglement is reinforced by the movement of disturbing underlying subtle energies, known as elemental energies. These energies define the qualities of one's transient personality (the identity-body), including the expression of thought-stream, reactionary emotions, physical sense-desires, and ultimately the way the external macrocosmic environment forms and shapes itself. The subtle elemental movement continually disturbs the entangled awareness, restricting the free flow of energy to it. These restrictions in the subtle energy channels are what keep the awareness fettered in the perceiver state.

The path of realization is the method by which the awareness is relieved of its misidentification to the identity-body through the reduction of the disturbing elemental energies. Only one who becomes truly free of attachment and obsession to the transient identity-body can begin to acquire the primordial state of unfettered perception.

The step-by-step process untangles awareness from its unconscious habitual tendencies. As it gains distance by cutting through and eliminating destructive attachments, it begins to realize its unconscious misidentification and awakens to the correct perception. When awareness awakens and is no longer bound in the position of the perceiver, what is revealed in the space is the field of perceiving, the field of nonconceptual emptiness.

The revelation of emptiness only manifests when one puts away attachments to the addictions of the sensory world, being *in it* but not *of it*, mastering it so that no unconscious entanglements remain. This happens by refining the elemental energies, the body's vitality, in conjunction with establishing and ceaselessly maintaining the right view. This refined state becomes deepened and effortless, beyond dependency on the egoic identity-body. When held continually, it leads to the revelatory experience of emptiness and the true and perfect baptism by the spiritual waters of grace.

Realization is the modification of one's mistaken dualistic perception of *this and that* into a clear and genuine perception of *this is that*, while also

maintaining something unique. The mystic does not become annulled by the surrounding system or dissolve into an ocean of unconscious “oneness.” Assurance has been offered to practitioners over many generations that one can indeed become unified while still remaining unique, attaining a rarefied state that is impossible to understand from the extreme and limited view of the identity-driven dualistic perception.

This is the exalted state some Buddhists call *not one; not two*. All external and internal phenomena, however they may be perceived, are beyond all modes of being and are therefore free from the cognition of existence and nonexistence, arising and ceasing, permanence and impermanence, substantiality and insubstantiality, and the conditioned and unconditioned. For the seeker who reveals the rarefied state, all bonds of projection, the bonds that were formed from delusion regarding all forms of conventional external and internal phenomena, have been destroyed.

This method provides the necessary steps to become conscious of and remove the attachments that conceal the essential primordial nature. Once most of the fetters are overcome and the unconscious attachments to the misidentification of the identity-body are almost cured, the awareness becomes stainless, spotless, and radiantly clear. This clear state is referred to as awakened awareness: awareness that is free from the attachment to the transient nature of the identity-body. Once awakened awareness is established, progress can be made toward revealing the nature of authentic emptiness in the second stage, which the awareness later unifies with to cause permanent realization in the final stage.

The deepest secret among the many concealed processes of mystical realization is that of unification. When entanglements are removed and the awareness is withdrawn from the identity-body, what is left is the pure, radiantly clear essential nature. The awareness can finally perceive the unchanging nonconceptual field of emptiness; it is free to unify with its partner to completely resolve the problems of delusion, confusion, and

suffering. The union results in self-realization, the pure extraordinary awareness which is free from any attachments to the transient self. The state of sealed realization only ever occurs through the deliberate process of union; there is no other mechanism.

The mystical states generated from the union of awakened awareness and authentic emptiness are beyond the ordinary mind. The unified state of perception is indescribable because it is beyond dualistic thinking. Being beyond ordinary thought, the nonconceptual state of perception is extremely difficult to discuss. The mystic may use *via negativa*, saying what it is not, to lead a practitioner gradually toward the goal, because the identity-body does not possess the instruments to perceive emptiness; it purposely resides beyond sense, feeling, thought, and the external world. The identity-body is only transient; the field of nonconceptual emptiness is unchanging, constant, stable and infinite.

To understand the perception of emptiness, the seeker might inquire: How does one perceive the space in a room?

Space can be perceived because objects appear. Without objects, one would have no way to show that space exists; the contrast is what is perceived. In a similar way, the transient “stuff” of life, the rising and falling phenomena, is what allows one to perceive the space (emptiness). The space is seen because of the negative, because of everything it is not. This is how “God” hides in plain sight, within everything.

However, perceiving space in this way does not mean one actually knows space; it only means that one has successfully recognized that space exists through the absence of objects. In essence, wherever stuff is not, space is. This is the initial recognition, where one starts to perceive what had previously been ignored. In the final stage, one comes to know the space directly through unification with the newly discovered field of authentic emptiness. These two stages encapsulate the entire path of realization.

The Biblical *fall* from the garden of Eden introduces the dual dimension of *form in matter*, and this separation is important for the soul. The contrast, the mirrored reflection, provides an experience that was not available to one in the heavenly realms; the experience is what allows one to return after having been translated into something more awakened.

Perception of emptiness is really no different from perception of duality; both occur when shifting positions within the field of perception. Understanding this is key. The fall refers to one falling from the field of emptiness into the field of duality. The transfiguration refers to one rising back into the heavens as something renewed.

Through experiences within duality, within the exclusive perception of rising and falling phenomena, one prepares to perceive what cannot be perceived by the identity-body through ordinary senses: emptiness (of self).

The identity-body has no way to perceive the problem or the solution. Because emptiness of self can only be discovered outside of the identity-body (the ordinary senses), a new instrument of perception is required in order to perceive it.

Emptiness (of self) can only be perceived by the (awakened) awareness after the awareness lets go of the dualistic perception of the field of perceiver; it must move away from its entanglement with the self and into the field of perceiving. Only when it gains distance can it acquire the special instrument of perception. The ordinary senses of the body can only perceive transient dual phenomena, but this new instrument of perception, like a sixth sense, can directly perceive emptiness.

By perceiving emptiness through this new instrument of perception, one can truly begin to experience the space in contrast to what it is not (transient rising and falling phenomena). And in time, as one continues to experience emptiness from a distance, the awareness begins to penetrate into it by way

of sustained recognition until a full union of awareness and emptiness occurs and seals stream-realization permanently.

After the initial critical revelation, one refines and deepens awakened awareness of the perception of the field of nonconceptual authentic emptiness while simultaneously transferring it from meditative awareness out into normal waking, sleeping, and deep sleeping states. This actively bridges perception of the pure, natural, nonconceptual spontaneity of extraordinary awareness into daily life.

The method of bridging the perception of the state of clear light authentic emptiness with waking states of consciousness has many stages. Using the meditative state as a basis for establishing the stream-entry point (the initial point of realization), one then gradually integrates this state in more intense and powerful ways, through transference, until there is no difference at all between the waking states and the deeply illuminated meditative state. This is when the practice of seated meditation is discarded; it is no longer needed, because the realized state of radiantly clear spontaneity, without blemish, is maintained seamlessly at all times. The *stream-winner* has sealed realization permanently and resides in a continuous, effortless state of uniquely unified radiant clarity that is irreversible and unchanging, regardless of circumstances. This state is the goal of the path of realization.

Summary of the Stages of Self-Realization

1. **Establish awakened awareness:** Awakened awareness is the state of awareness that has been freed from unconscious entanglements to the egoic mindstream and the identity-body. Establishment of it occurs through practices of subtle energetic refinement and stabilization of awareness that help one make distance from the identity-body.
2. **Reveal nonconceptual emptiness:** Nonconceptual emptiness is the source of all rising and falling phenomena and is positioned outside of the dual perception of perceiver-perceived (seer-seen). Revelation of it

occurs through very subtle energetic refinement using the senses and special gazing techniques.

3. **Unify awareness and nonconceptual emptiness:** Through insight, awareness penetrates the nonconceptual state of emptiness until union seals the state of stream-realization and it is effortlessly maintained. Unification occurs during dream and deep sleep lucidity, where the most subtle energetic refinement is completed along with this final union.

Many books have already been written about various methods of releasing attachments and attaining self-realization. Some speak about kundalini yoga or nondual Vedanta, some about Hebrew Kabbalah, others about Kriya or Hatha yoga, and still others about Taoism, Zen Buddhism, Tibetan Buddhism, Shaivism, Indian tantra, Sufism, Hermeticism and so forth. Countless texts address thousands of ideas about the path, but few unveil the pith and the associated steps required to reveal the state that every seeker wishes to authentically attain: realization, and the liberation of the soul.

However, the mystical path does not require one to select from among the multitude of differing instructions and divergent systems, because the core process is the same. Their approaches were slightly different, but all mystical traditions sought to disengage the essential nature, one's primordial awareness, from the bondage of the delusion caused by its unconscious attachment to the transient identity-body. Once liberated from this misidentification, the awakened awareness is free from fear, sabotage, misunderstanding, and misidentification in the field of perception. The perceiver naturally returns to its authentic position, the perceiving faculty, in the nonconceptual field of emptiness.

With a solid understanding of this goal, and with careful investigation into the nature of the various approaches, it also becomes clear that the systems all revolve around the same central concepts of either *energy* work or *mind* work. On the surface, it might appear that even mind practice and energy

practice are two distinct branches toward the attainment of realization, with one relating to how the mind is focused in wakeful perception and the other relating to how the subtle energy is enhanced to clear restrictive pathways, but in truth, even these two were never separate systems; they are meant to work in conjunction.

The awareness must be awakened to reveal and unite with the field of nonconceptual emptiness, and in order to reveal the field of nonconceptual emptiness, the elemental energies must be refined. Refinement of the subtle energies within the body is what awakens the awareness enough to begin its investigation into the most subtle root of the mind. And one's investigation of the subtle root of the mind is what opens the way for the ultimate union that produces the supreme state of knowledge about the nature of the self.

The Drukama method incorporates these two fundamental approaches in unison, working with the subtlest elemental energies of the body while simultaneously awakening the right point of view that allows for the proper investigation of the subtlest nature of the mind. Harmonization of one's elemental energies eliminates the disturbances that have been causing the awareness to attach to the identity-body and harm correct perception.

Because an emergence of harmony between the energy and the awareness is so vital to one's success, both aspects should be developed skillfully to reap the most beneficial results. To accomplish this process in an efficient way, our method encourages activation of one's subtle energy centers along with refinement of the five elemental energies. These work together to reveal the most elusive habitual tendencies at the very root of the mind using visionary states and dreams, and ultimately through deep sleep. The enhancement of the awareness as it turns away from its self-referencing state accompanies the revelation of nonconceptual authentic emptiness, and the union of these two conditions through insight culminates in a permanently sealed state of full self-realization.

This supreme, awesome, and magnificent revelation can only be known through separation from the unconscious entanglements to sense-desires, emotional reactions, and egoic mentation that would otherwise reify the dualistic perception within each moment and continue to conceal the potential discovery of this great tree of life which leads to absolute truth.

The great appearance is truly a co-emergent experience beyond the three times of past (perceiver), present (perceiving), and future (perceived). This is the fourth estate of awareness, where all phenomena, or lack thereof, become the universal continuum of unequivocal knowledge, of unadulterated wisdom, and lead to true understanding. It is like space pouring into space: unbreakable, indestructible, fervent in its persistence, and beyond contamination, decay, or dissolution.

Anyone possessing this wish-fulfilling gem has power over life and death, good and evil, and all forms of karmic hindrance. Realized mystics are beyond gods, demigods, spirits, demons, and all other sentient beings in the realms of form and desire. They are free, uninhibited by any laws or structure, liberated from control, and emancipated from the influence of all other beings in this realm or any other. Their divine eyes are never covered by the obscurations of other beings; like the spotless reflection of a stainless mirror, they radiate and reflect whatever they wish, whenever they want, without the need for effort or burdens, and without the requirement of anything outside of themselves.

The revelation of emptiness can be so exciting, breathtaking, and inspirational, and it can generate such a clearly radiant state of awareness, that many mystics mistake it for full realization. Although it is true that perceiving emptiness beyond thought or sense perception is an incredible event that indicates one's approach to the summit is at hand, the final stage of sealing the state through union is critical to ensure that it remains permanent without fluctuating back into the remaining attachments to the identity. Emptiness is beyond the discernment of the analytical dual mind, and it is extremely challenging to find words to describe it, so when emptiness does arise within perception, it

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is best to simply enjoy the attainment while maintaining the right penetrative insight without ceasing, until it is sealed immaculately.

Emptiness is elusive, but it is wonderful; it creates a childlike glee. And for the awareness, it resembles the feeling of being home, regardless of where the body is or what it is going through. Revealing emptiness is the ongoing goal of the mystic, not because it is the end of the path, but because it represents the most important revelation on the path. Once emptiness is revealed, one can be sure that all the hard work has paid off. The end is just around the corner, and the path will be much more organic and seamless to attain from that point forward.

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Emptiness and Awareness

Authentic perception of emptiness by the awakened awareness is a key attainment on the path of realization. One's perception of emptiness is negated whenever duality comes into being—the moment the awareness is lured out of its essential estate, away from the condition of interdependence and toward that of the independent self, its perception of emptiness is effectively lost. So while the awareness is awakening by degrees, the mystic is also hunting for the revelation of authentic emptiness. This gentle and constant seeking of emptiness is woven through the entire path, until the great attainment of its epiphany is secured.

The term *emptiness* is only a simple label that points one toward this revelation of the field of nonconceptual perception. It is called nonconceptual because it is nondual (beyond the dual perspective), and although it can be perceived by a subtle discernment beyond thoughts, feelings, and senses, it cannot be characterized in any way by the identity-body's limited faculties of perception and expression. It is called emptiness because it is empty of elaborations, concepts, and notions. Being empty of qualities, it is the primordial wisdom; it is the extension or mirror of essential nature.

Emptiness can only be perceived by the awareness, and the type of perceiving is unique; it is not the everyday perception one is accustomed to. Emptiness

cannot be perceived through the senses (taste, touch, smell, sight, or hearing) or through the emotions, or through one's thoughts, abstractions, judgments, notions, reasoning, etc.

Emptiness is the source of all things, concealed so that only the awakened awareness can come to know it. It is like a mistress, hiding in a secret field known only to her lover. The identity-body is only able to perceive rising and falling phenomena; it lacks the proper instruments to perceive this field of emptiness. Because emptiness is the source field for the very phenomena the awareness has become entangled with, in order to awaken, the awareness must first back away from its identity-body entanglement; only then can it notice the space. Once clear from the egoic identity, the awakened awareness suddenly perceives something that was always there, something that was only hidden because of the misdirected perception of the body.

Emptiness is not a new mechanism that one creates at some point during the path, though it may appear new to the awareness as it arises. Emptiness is always there and has always been there, like the space in the sky; it has just been ignored by the identity-body because of its apparent lack of value. Emptiness is the space through which all mental, emotional, and sensory desires come into being, live, and decay back into dissolution. Because of the many disturbances within one's identity-body, the awareness either does not value what emptiness provides or, more commonly, the awareness is so overwhelmed by its fixation toward the various rising and falling phenomena that it fails to ever consider it.

But emptiness, this very space in which all phenomena rise, live, and fall away, is not a valueless condition. The transient phenomena that fill and make up the sky, like the clouds, moon, sun, stars, etc., could not exist without the area, or the field, provided by the space itself. In this way, this space, this emptiness, is actually the most valuable condition; it is the source and basis for everything to emerge from and fade away into.

It is impossible to intellectualize the attributes of emptiness because it cannot be grasped with the dualistic mind. Emptiness possesses qualities that blend so subtly, distinctions are very hard to define in mundane language. This is why the mystics of history have traditionally discussed emptiness in terms of what it is not, or in elusive and ambiguous ways. Nevertheless, the challenge remains for the mystic to notice this unexplainable and seemingly empty condition. Imagine a bird flying in the open sky. It is easy to see the bird, the clouds, the colors, etc., but the space is also there. In a similar way, one moving through the world of phenomena might never pay attention to the vast implicit space, because it lacks apparent qualities. Even though emptiness is the basis of everything, it goes unnoticed by most.

Emptiness arises to the awakened awareness when it rests in a state of natural selflessness; a state that emerges when one is free from the screen or filters of the egoic self. Emptiness is first perceived beyond the senses, feelings, and mentation of the identity-body. It appears when it is no longer hidden by or buried within one's dualistic perception of senses, emotions, and thoughts. As one reduces attachments to the self that was impulsively grasping at this temporary phenomena, emptiness becomes more apparent within, in the field of perception. At that point, emptiness becomes a *handle* for the awareness to grip and penetrate into until a sealed merger results.

For the awareness to even begin to perceive emptiness, and eventually unite with it, it must awaken. Awakened awareness is awareness in the process of releasing from its entanglements to the elaborations of mindstream. It is wisdom outside of thought. It is devoid of discrimination, intellectual analysis, judgement, or conceptualizations of any kind; it is formless and nonconceptual. It is beyond shape, color, and structure; it is vast, supreme, and without end. Awakened awareness transcends names, phrases, and letters; it is beyond ideas, theories, opinions, and the mental obscurations of the temporal identity-body. It arises in itself and by itself in a way that does not require acquisition or accumulation; it is omnipresent and omnipotent. It is the true water of baptism, which is not the physical, dense, and gross

representation many religions and spiritual groups would have the masses believe; true baptism refers to the washing, the spiritual cleanliness that comes from the eradication of subtle disturbances.

Awakened awareness is the supreme epiphany which causes revelatory experience through one's direct connection with the ultimate uniquely unified state of spontaneity that is beyond explanation and ordinary speech. It is the light of gnosis, the divine chariot that transcends life or death, good or bad, and all other dualistic notions held by the transient and illusory egoic identity-body. It is the great secret of the mystics, the awesome supreme power of true knowledge, the majestic treasury containing the wish-fulfilling jewels of great masters throughout history; it is that which every seeker ultimately wants to discover within themselves. It is the only true, meaningful, and profitable pursuit in the cycle of a mundane life otherwise filled with suffering.

Awakening of the awareness happens through reduction of the disturbing energies that cloud perception. As elemental energies are refined and become less disturbing, and as distance is made from the identity-body, one's awareness can more easily perceive emptiness as it is.

Conscious perception of emptiness is only possible after some extent of awakening dawns in the awareness. And a permanent, sealed unification of the two is only possible after awareness awakens to a greater degree. The progression is why some experience the stream-like condition of realization but cannot maintain it; they very quickly lose it again, falling back into a state of ordinary awareness entangled with egoic selfing.

Awareness can be represented by *Adam* or *Shiva*, as the stillness principle or the mind. Authentic emptiness is represented by *Chavah*, *Sati*, or *Shakti*, as the movement principle or the heart. Traditional stories of the split and subsequent fall of the once-united Adam and Chavah are allegories for the disconnection of the mind and heart. This disconnection causes the awareness to turn away from the field of nonconceptual emptiness (the

garden of Eden), bringing about the emergence of the field of duality—the tree of the knowledge of good (this) and evil (that).

In the fallen state, anything that is not *me* is seen as *other* or wrong, as something the self is against, or that it uses, controls, manipulates, or does not care for. In the state of duality, the only truly important thing is *me* (ego). The dual state is exclusive, segregated, and divides between the self, which is considered precious, and everything else, which is considered worthless.

Awareness awakens as emptiness emerges in perception so that the two can inevitably unite together; this unification repositions awareness away from the duality of the perceiver and back into its rightful place of perceiving, in the middle. This middle view is the vital estate of nondual bliss-clarity perception. The perception is nondual, yet it also exists in all duality. Once emptiness is revealed to the awareness, it transcends the dual perspective. In this state, it gradually bleeds out into all of the phenomena uniting with it and understands, through direct experience, the newly formed perception. Here, everything is interdependently empty (of self identity).

The practical applications one uses on any path toward realization must involve this distancing between the awareness and the ego-self, along with the refinement of the disturbing energies responsible for the chaos that conceals emptiness from awareness. Once awareness has been distanced and the elemental energies have been refined to reveal emptiness, the last critical step is to seal them together through unification. This ultimate union, or holy matrimony of awareness and emptiness, is referred to as stream-realization or complete realization.

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Phenomena

A clear, omnipotent, omnipresent intelligence known as *Light* occupies the known reality. This Light is what gives consciousness the ability to be aware; not only aware of itself, but also aware of all other things that seem to rise and fall in the field of perception.

Light is the term used to describe the source of everything that is perceived and not perceived within the universe, including the perceiver itself. It is not only the intelligence behind the design, but also everything designed.

The term Light also defines the substance sought out by the awareness through the identity-body. Seen from this perspective, Light is associated to one's attempt to fulfill any sense of lack, one's desire to attain pleasure, knowledge, union, etc.

With regard to our method, Light is another way to refer to what is perceived by the awareness through the identity-body. The designed *stuff* that can be perceived, what seems to arise into reality, is also what we call phenomena. All phenomena can be thought of as being generated by the Light.

Phenomena, whatever appears to the awareness, can be any thing or many things, existing in any form. They can arise as thoughts, notions, visions,

daydreams, memories, identity, emotions, sensations, intuition, energy, sounds, organs, blood, other beings, clothing, clouds, animals, rocks, trees, smoke, sky, magnetism, ocean, fire, etc.; the possibilities are endless.

All phenomena are temporal, rising from the source field and falling back into it. Awareness is a fixture, static and unchanging. One's awareness simply rests as it is, while phenomena like thoughts, feelings, situations, and the outside world come and go from within the field of nonconceptual emptiness, the source field. In this way, one can relate phenomena to the movement principle and awareness to the stillness principle. As one begins to draw the two together along the path of realization, movement and stillness are found to contain within themselves the qualities of the other, similar to the well-known commingling of yin and yang.

Rising and falling phenomena can also be called transient or illusory. Not illusory in the sense that one is not influenced by them, but illusory in the sense that they are dream-like. When one dreams of being chased by a giant shark in the ocean, the experience is perceived as vivid and real, and one rushes to swim away in a panic. But in truth, when one is outside of that dream-reality or is awakened within that dream-reality, there is no water, no swimming, and no shark. As long as one remains in that transient dreaming state, unconscious and misunderstanding, nothing feels more frightening or real. But like all dream experiences, the dream-reality of the shark, the water, and the real fear generated from the chase are all based on an entirely illusory condition which is nonexistent from a position of clear perception. Once one becomes conscious and wakeful within the dream-reality, it suddenly becomes apparent that these experiences are only more transient phenomena rising and falling within the field of perception, illusory-like and all made of the same wave-like or motion-like substance.

Although phenomena might appear to be an endless series of pointless traps for the awareness to fall victim to, these arisings are actually an ongoing series of opportunities one can use to evolve. Failure to perceive opportunities to

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make use of phenomena to awaken the awareness results in the continuous cycle of pleasure-chasing and dissatisfaction. Like a revolving door, it leads to countless births, incarnation after incarnation, until one reaches a peak state where the confusion, suffering, and delusion are so great that one cannot help but begin to ask deeper questions.

The mystic understands that one need not go through all of this suffering. If one can come to understand the gifts nature is attempting to provide, one can move ahead of the cycle with deliberate and conscious evolution. Experiences in this world will reintroduce rising and falling phenomena until one eventually exhausts the need to return to the phenomena and finally turns to investigate the essential nature—the experiencer of these experiences.

This shift, from desire-seeking to desire-investigation, is a monumental one. This is where the lone person among the general masses stands up and starts moving in the opposite direction. This one has now awakened to such an extent that they become a seeker of truth. Others will not understand, and will not see any profit in this seeking, because they have yet to develop such a yearning within themselves. The world can be a very lonely place for a true seeker; they are a small minority.

The process of generating the qualities of a true seeker can be likened to what happens when one rides the same roller coaster over and over again. At first, the experience is scary and overwhelming, yet strangely appealing. Over enough time and with enough repetition, an opposite experience emerges: the ride becomes boring, monotonous, and uninteresting. This leads one to seek out other roller coasters that seem new, exciting, and inviting; but at some point, after riding hundreds of roller coasters, one stops this activity and starts to wonder what drove that seeking to begin with.

This state of stepping back and asking bigger questions is part of one's initial awakening. Instead of just continually desiring the experience of more phenomena, one aspires to understand why any experience is desired at all.

One who is awakening begins to see the nature of the control and restriction that those who are still seeking the fulfillment of desire are bound by. One begins to investigate the nature of desire itself.

Through this investigation, one can come to understand how desire is formed, how it is used, and what roles the phenomena are playing. One discovers that the arising of phenomena is really an unintrusive system used by the structure of creation to bring each person to their own unique point of awakening.

Although the rising of each phenomenon may seem independent and original, one eventually comes to see all phenomena as interdependent, coming from one source and made of one material. As a single wave swells, moves, and breaks, it might be perceived as different and separate from the others, but all waves really express the movement of the same ocean, like rising and falling phenomena are expressed within the field of perception.

The ocean and its wave are no more separate than the sun and its illumination, fire and heat, or ice and cold. These are not independent things; they are more like the interaction of different limbs on the same body. The unconscious perception is what fails to see their unified nature and instead gets caught up in the mistaken dual perspective that *this is not that*. This is where the misidentification to the identity-body begins; this dual perspective tricks one into believing that the world is made up of many thousands of independent things, when in reality, there is just one source and its emanation. Many colors may flow from a prism, but they all come from the same source of clear light; in the same way, phenomena are ultimately seen as tools that can be used for awakening back toward the clear truth of oneself and the reality in which one lives.

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The Field of Perception

The mystic on the path of realization must come to understand the interdependent relationship between the perceiver and the perceived within the field of perceiving. A union must be made between the awareness and the field of perceiving to restore clear perception.

For this union to occur, the awareness must first detach from its position of duality, the perceiver-perceived position. It must return to the field of nonconceptual emptiness, the field of perceiving where all phenomena are generated like waves on the surface of the ocean. Union is the heart and soul of the path, and one's authentic breakthrough to realization is only made possible by remedying the misidentification of the awareness and its entanglement to the position of the perceiver so that it is free to unify.

Any teaching which does not point to the practical means for attaining this truth has nothing to do with authentic self-realization, regardless of any claims. There is no way around the requirement; the ailment of the misidentification of the awareness and the identity-body (identity, thoughts, feelings, senses, body, and speech) must be cured. This process involves energy which awakens awareness to facilitate the release, and the release is accompanied by a radical change in perception.

To understand perception more clearly, it is helpful to first consider the concept of the sacred trinity (three, the triad, the triangle, the pyramid, etc.), which is embedded in the major religious and spiritual traditions. In Catholicism, the trinity is known as the Father, Son, and Holy Spirit; in other forms of Christianity, it is known as the omniscient, omnipotent, and omnipresent. In Kabbalah, the trinity is referred to as the One, Unique and Unified (All). In the Hindu tradition, the trinity (*trimurti*) is referred to in the gods Brahma (creator), Vishnu (sustainer), and Shiva (destroyer). In Buddhism, the trinity (*trikaya*) can be associated to the three spiritual bodies called *nirmanakaya*, *sambhogakaya*, and *dharmakaya*. For the Taoist, the trinity is held in the Three Divine Ones, which relate to the one (soul) producing two (spirit), two producing three (body), and three producing the ten-thousand things (phenomena). In ancient Egyptian doctrine, the trinity can be related to Amun (soul), Re (spirit), and Ptah (body). In Alchemy, the three principles are known as sulphur (soul), mercury (spirit), and salt (body). There is also the concept of the three times, otherwise known as future, past, and present. Additional examples of this paramount idea of *three* can be found in mystical traditions throughout history.

Our method makes use of this universal concept of the trinity to represent the mechanism of perception, involving the three key principles relative to the overall field of perception. For the seeker, the perceiver (the rising and falling phenomena that is the identity-body), the perceiving (the field of nonconceptual emptiness where all phenomena are born, decay, and die), and the perceived (the rising and falling phenomena that are observed) appear to sustain independent roles. But through the method, one comes to know that these are all made from the same substance (Light/energy). Ultimately, there is no difference; one only perceives apparent differences from a skewed perception.

Clear perception was altered over the course of one's evolution, beginning when the awareness first became entangled and commingled itself with the identity-body in the position of the perceiver. The ensuing unconscious

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association between the identity-body and the awareness is the heart of the problem of all confused perception; it is the cause of all forms of suffering.

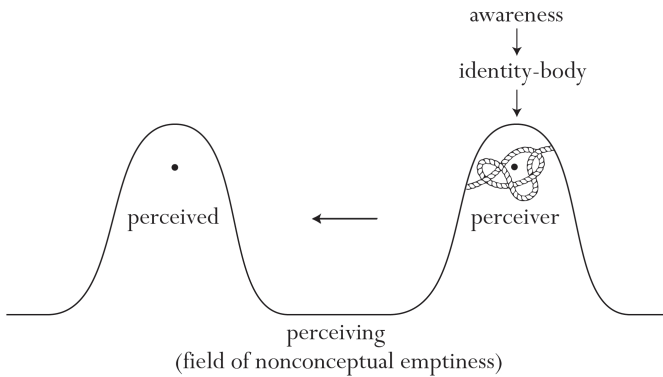


figure 1: entangled field of perception

Continued misidentification in this state leads to the formation of habitual tendencies, additional unconscious entanglements which strengthen the attachment between the awareness and the identity-body. The problem only intensifies over time, as the experiences one perceives outside of the identity-body, in the macrocosmic environment, subtly reinforce what appear to the confused awareness to be more unique and independently arising phenomena, separate from the perceiver.

Pervasive repetition of this dual perception of perceiver (this) and perceived (that) is what underlies the segmentation and division that creates duality in the physical world; although, just like all temporary phenomena, neither position actually exists independent of the other.

The field where all transient phenomena rise and fall, the field of perceiving, is the space the awareness must ultimately return to. Only through authentic teachings can one come to know the dilemma firsthand and repair the misidentification. When the awakened awareness is free to detach from the identity-body, it can perceive the field of nonconceptual emptiness through direct revelation. Revelation leads to the emergence of true and complete self-realization: the continuity of perception from the unencumbered position in the middle; the present, clear, and lucid position of perceiving itself.

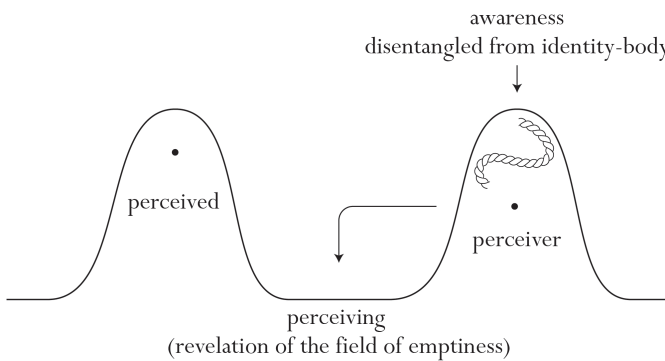


figure 2: disentangled field of perception

Once disentangled, the awakened awareness can return to its original pristine state, a condition without the dual-nature of the division caused by seeing perceiver and perceived as independently arising phenomena. In the Biblical garden of Eden, the beings experienced no disassociation or discriminatory judgement to cause misunderstanding between phenomena. In their state of primordial perception, the connection between each being was clearly understood, and the state was palpable.

THE FIELD OF PERCEPTION

It was only after the fall, according to the story, that each was cast down into a world of delusion where the interconnection between beings was seemingly lost. This is where the pristine awareness became entangled with the identity-body and assumed itself to be part of the transient existence, like the body; this misidentification became the source of all delusion, confusion, and suffering. The same misunderstanding was then reinforced through disconnected knowledge; the original, authentic connections were lost to fear-driven attachments to the body, sense-desires, feelings, and thoughts, all (incorrectly) assumed to be generated by the awareness.

The path of realization seeks to remedy the problem by reassociating the awareness away from its misidentification to the identity-body and back into the field of perceiving, the field of nonconceptual emptiness. When the awareness awakens and returns to its natural position, it can see the true state of temporary phenomena, and when the awareness can clearly see that all that rises and falls is of the same substance, the value of that phenomena is greatly reduced.

When the awakened awareness is freed from its entanglement and is united with the field of nonconceptual emptiness, this reassociation causes a direct reconnection to the infinite intrinsic essential nature of the awareness. The awareness becomes aware of its connection with the All; it knows that it is beyond the stages of living and dying. This realized state of perception transcends fear, doubt, delusion, confusion, and suffering.

For one in this new perception, where all phenomena are clearly seen as equal and transient in nature, a true understanding of life and death, through wisdom, creates a much more lucid and reasonable experience. And because the awareness is clear about its existence and its own nature, there is no longer a fearful need to escape into another physical body after death, thus alleviating the need to return to the cycle of death and rebirth in this physical world of duality.

REFLECTIONS WITHIN THE MIRROR OF RADIANCE

The entire process of realization can be reduced to the awakening of the awareness to clearly see its misidentification to the identity-body and the return of the awareness to its proper place of perceiving within the infinite field of nonconceptual emptiness. Anything beyond this main purpose has nothing to do with authentic stream-realization.

* * *

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The Right View

Just as reflections cannot appear without a mirror, the clear view of phenomena cannot be perceived without the reflection from the field of nonconceptual emptiness. Primordial consciousness pervades everything through awareness in the same way the sun illuminates the solar system with light.

Understanding how to arrive in the right view is the most essential part of the journey of realization and is as important as seated practice. One must view all things as thoroughly undifferentiated, as both essential and nonessential. Like burning away the haystack reveals the proverbial needle, eliminating habitual disturbances reveals what is essential, real, and infinitely pure.

Before one can establish the authentic view, one must have the intention to form the preliminary view. This preliminary view is the aspiration to see things as they really are, to maintain a perfect continuum of radical insight about the true nature of rising and falling distractions that appear when sitting, walking, and in sleep. To accomplish this, one must understand that all phenomena are simply the play within the luminous expanse of pure inclusive empty bliss-clarity, revealed to those heroes that set a determined and established view of reality without wavering, without falling back into the delusional, conceptual, and divisive state of dual-confusion.

THE RIGHT VIEW

The naked, clear, and free view holds no individual phenomenon in esteem over any other. At once, without coercion or evaluation, it perceives all phenomena as inherently equal in weight and value, all made from the same substance. This freedom of perception, this view, is vast, open, and effortless, an unimpeded continuity of perceiving that penetrates into what is real—the nonconceptual nature of reality.

The colorless, unchanging, radically liberated, and spontaneously emergent right view is essential. Because all phenomena that rise and fall from the field of emptiness are made of the same material, the mind can be trained to loosen its compulsion to identify with the transient forms it encounters in every waking and sleeping moment. For one to overcome the identity-body's powerful addiction to the ever-changing state of phenomena, the view must be cultivated in waking, meditative, dream, and deep sleep states.

The process of establishing the right view in waking, seated, and sleep practice helps recondition the mind to stop endlessly grasping at and judging everything it becomes aware of. The view relaxes the disturbing conditions of the elemental energies that violently push and pull, thereby relieving all kinds of chaos in the mind, heart, and body.

The right view rejects nothing and accepts nothing; it remains in the middle with a free and clear perception of reality. This view only sees the play of the Light in a dream-like condition of present acceptance of all thoughts, all feelings, all sense-desires, and all outside phenomena; everything is free from elaborations, notions, judgements, conditions, abstractions or conjecture. The right view recognizes everything in the same way, seeing all arising forms as challenges from the system to draw one from that view, as tests of awareness to determine one's readiness for liberation.

Unconscious and reactionary associations with the ego's attractions and aversions pull one from the right view and lead to further entanglement by reinforcing misidentification with the self. Misidentification leads one to

assume that the qualities represented are *who I am*, and that these qualities, whether favorable or unfavorable, are unique to the bearer. Fortunately, neither assumption is accurate.

This method naturally causes the upheaval of one's deepest desires, fears, and confusion. But the most shameful, embarrassing, repressed, and dark qualities of the egoic self actually represent some of the most important and often overlooked opportunities along the path. These aspects of the identity-body are typically so deeply subdued and inhibited that their very existence becomes veiled; they are habitually repressed into the deep subconscious layer of the mind, only rising up and out during intense moments in one's waking or dreaming states.

Like all phenomena that rise and fall in the field, these deep desires of the body are also transient; they are not part of the infinite essential nature, the awareness itself. Desires themselves are not bad or good; they are a completely natural part of the identity-body's process.

In the state of unconscious confusion and ignorance resulting from misidentification out in the field of perceiving, one simply gets caught up in desire phenomena and associates them to awareness. It is only one's unconscious entanglement toward desire that causes the misidentification and the endless suffering one experiences in life. Desires are merely something that the essential nature witnesses, and for one who is patient and wakeful, it becomes clear that attractions and aversions also come and go like the wind and are all made of the same intrinsic substance.

And as one continues to stabilize and deepen this view, those previously unwanted qualities, such as fear of attainment, fear of delusion, avoidance of ridicule, aversion to lack, and fear of losing oneself completely fall away.

One who rests in the right view becomes supremely vibrant, unconquerable, perfectly steady, extraordinarily cognizant, and is victorious over birth, decay,

THE RIGHT VIEW

and death, because all illusions of impermanence and suffering have been vanquished. The perception perceives correctly, like an open blue sky, free from any elaborations or unnecessary abstractions, projections, assumptions, judgements, or conceptualizations.

Awareness of awareness is one's extraordinary perception which sees through the ordinary conditions of phenomena and turns back onto itself to rest in the immediate and present natural state; it refuses to expend energy on the useless endeavors that had previously entangled it into chasing shadows. This freedom of perception allows one to focus on what is most important: the view. The right view sustains itself; the view is what keeps the view going without interruption.

When the mind is free from elaborations, it can release its tense grip; it can stop leaping around to over-think and over-stress about what has already happened or what will happen—one should not be concerned with such things on this path. What happened is over. What will happen is not here. What is happening now is just the irrelevant passing of what is coming and what has come, just as it is. All of it is left to fly around on its own, without need of fear-based obscurations.

This view is not tied to the present, not tied to the future, and not tied to the past; it is holding each moment as it is: the dream-like rising and falling of the same substance in seemingly different forms. The same clay can be used to make a cup, a pot, or a dish; although they take different shapes, the base form is all clay. In the same way, all thoughts are made of the same rising and falling empty material. Emotions are just energy in motion. And senses are fleeting, here one moment, gone the next. The mystic skillfully realizes that everything is impermanent, and treats it all the same.

The key to the view is in equalizing all phenomena, getting used to perceiving all as a play of the field of emptiness, recognizing that these expressions of the All do not require one to over-think, over-act, or sensationalize. This does

not mean regressing awareness into dullness. It means one is ultra-aware of everything as it is, seeing everything that arises in a more truthful, clear, and effortless way.

This correct view is how one releases the habitual tendencies that have been creating drama from each instance of rising phenomena. When one knows that all of these risings will fade away, as they always do, there is no reason to expend unconscious energy at each juncture trying to solve, discriminate, struggle with, or defend or attack.

The right view constantly holds the idea: “This is what it is,” without wasting time and energy grappling with the mirage that is one’s illusory concepts and transient empty thought stream. The view is simply one’s calm abiding in perfect balance, just seeing what is there without unnecessary interruption or pointless intervention.

The lens of awakened awareness is thus cultivated over time, alongside the reduction of the elemental energy disturbances which have confused and entangled the awareness into perception of *this is not that*. Eventually, conceptual thought is let go of; it drifts away, and in its place is the arrival of the pure-land fields of naturally occurring simplistic brilliance. This emptiness is like the clear blue sky, and awakened awareness is like the sun radiating in the infinitely empty universe of Light. When the two of these inevitably unite, they remain in seamless perpetual unique unity.

Ultimately, the right view is maintained by one’s ongoing awareness of the nonconceptual field of emptiness, which is like space pouring into space, or the sun rising in a perfectly clear sky. The authentic right view is lucid, natural, empty but clear, dynamically unique and alive, and at the same time radiantly unified. But in the beginning, one still experiences subtle cleaving when trying to maintain the view. This cleaving gradually falls away in time, if one is diligent.

THE RIGHT VIEW

The right view is free from holding on to anything, and this means that any tension, grasping, or cleaving to a state, even if it seems clear, still, or outside of normal mundane perception, is an incorrect position. Imitate the play of a small child: open, free, and inviting all events as they come and go, never regretting or noticing disappointment toward anything. Children innocently embody the wakeful and organic right view that should be constantly maintained. The right view is held open to everything that occurs without bias, reflection, analysis, assumption, speculation, projection, reflection, judgment, or any other state that is not pure, authentic, lucid, continuously spontaneous acceptance. The right view goes beyond thinking, to *experience as experience occurs*. This takes time to get used to, but once it is found, it will certainly deepen as the practices progress.

The path is holding and correctly maintaining the right view. In the view, the awareness is awakened, detached from unconscious entanglement, and freed from the dominance of the identity-body. The process is expedited by deliberate exhaustion of disturbances generated by underlying restrictions. This is called using energy to enhance skillful means (of escape).

Right view means constantly moving in the right direction.

- Right *direction* means beyond thinking, bypassing all thoughts, judgments, analysis, conjecture, abstraction, notions, and assumptions, and *remaining* in a state of pure radiant awareness. This is called bypassing identity and pointing in another direction.
- Right *movement* means constantly maintaining the intention that is certain this right direction will lead to the revelation of the field of nonconceptual emptiness. This is called faith, and making space between awareness and identity-body.
- *Constant* means never turning back (toward mindstream). One who seeks will find, but one in double-mindedness is lukewarm and will fail. This constancy is called rejecting death and accepting life.

This is the manner in which one holds the right view. Precise direction in conjunction with constant movement is the only authentic path to stream-realization.

The process of right view leading to realization is not what takes time; what takes time is one's adjustment to correct maintenance of the right view. Double-mindedness stalls realization, and the correction of it ultimately determines the duration of the path. Once one is convicted and aimed in the right direction, seeking is very short-lived; emptiness is immediately revealed for the potential union.

* * *

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II

PRACTICE

Practical basis for achievement of stream-realization and exploration of the subtle dimensions of reality.

These teachings are complemented by ongoing lectures and discussions at the [Drukama Treasury](#).

Preliminary Meditation

Practical applications build on the theoretical information in Part I. For clarification and further instruction on this and subsequent practices, be sure to attend the respective lectures at the [Drukama Treasury](#).

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This practice relaxes the body and generates a bit of energy movement while simultaneously preparing the meditative awareness and reducing gross elemental energy disturbances.

It is the first of many practices, and it is the key to establishing a solid foundation for everything that follows. Take whatever time is needed with it to help solidify meditative strength and fortitude; without these qualities, future practice will be impotent.

During this meditation and in all future practices, remember to develop and maintain the right view while also remaining mindful of straying. Make use of resistance breath with focus in the belly combined with the tools of tightening and loosening to help restore the view and re-focus on the anchor whenever it is lost, or to help relax if any strain or tension builds.

Additional References

- Theory, chapter 12: The Right View
- Theory, chapter 13: Adjusting Single-Pointed Focus
- Theory, chapter 18: Meditative Postures
- Theory, chapter 19: Breathing Techniques

Preliminary Meditation Practice

1. Establish a comfortable meditative posture.
2. The eyes can be positioned naturally and allowed to close gently without any coercion, or they can remain open if this feels more comfortable.
3. Place the thumb of each hand at the base of the ring finger. Collapse the fingers around the thumbs in the form of a fist. The fists lie comfortably on the upper thighs, palm side facing upward toward the sky.
4. Generate a state of meditative equipoise using resistance breathing (ocean breathing) to ensure the breath is restrained, even, long, slow, and rhythmic. Continue this deep, natural, and gentle belly breath for several moments to relax the mind and body.
5. As breathing settles into the periphery of the awareness, let go of that focus by devaluing it; let the breath become unnoticeably natural.
6. However the eyes have settled, let go of the seeing faculty, what the eyes are noticing internally or externally. Let the faculty of seeing become unimportant and uninteresting, disregarding it more and more. The awareness is free to move from anchor to anchor through this session.
7. Gently shift the awareness from sensing the breath to sensing the anchor at the bridge of the nose, near the lower inside corners of both eyes. Just rest at this anchor in single-pointed focus without seeking, expecting, or wondering about what is coming next. Let go, relax the entire body, and generate a sense of contentment so that the only focus is the feeling/sensing at the anchor. All forms of conceptualization or discrimination of the mind are allowed to drop away into the background and remain unimportant. Let the mindstream and the body do what

they want; simply ignore them through gentle reminders that they have no value at this time. Only the anchor should be felt/sensed while everything else falls to the periphery of awareness.

8. While steadying the awareness and settling into the anchor, notice and sense any energy that might be there as well. Further establish the anchor by continually feeling/sensing there for a few minutes.
9. When ready, slowly move the awareness from the bridge of the nose near the eyes to the area just below the nostrils, on the upper lip. Feel and sense subtle energy, or just air flowing in and out, at this anchor for a few moments to establish continual single-pointed focus there.
10. When ready, slowly and gently move the awareness from below the nostrils down into the root of the tongue within the throat. Rest in the sensation and feeling at this new anchor continuously without straying.
11. After establishing a stable seal between the awareness and the anchor point at the root of the tongue in the throat, contemplate: “What is sensing the anchor?” Contemplating this question allows the awareness to attempt to perceive (sense/feel) the vantage point of the perceiver by gently letting go of the perceived anchor and searching for the aspect that perceives—what is noticing the anchor? This contemplation may last only a moment, or it may last longer; time is not important for now.
12. After trying to become aware of the perceiver for a few moments, return to the anchor at the root of the tongue (step 10), feeling and sensing.
13. Continue to move the awareness between the perceived anchor at the root of the tongue (step 10) and the perceiver of the anchor (step 11) a few more times before ending the meditation session. It is alright if no “answers” come from the contemplation, the mere attempt is already helping awaken awareness of the field of perception.
14. When ready, finish the session by taking a few deep breaths, similar to what was done at the beginning of the practice, but this time with the eyes looking gently upward toward the sky.

Keep going with these practice sessions until consistent and effortless continuity of concentration on the object of investigation is established and

REFLECTIONS WITHIN THE MIRROR OF RADIANCE

awareness settles easily into the meditation each time. This could take a week for experienced meditators, or it could take months for those with little meditative experience. Most importantly, take all the time that is needed, only moving on to the next practice when proficiency in this basic process has been achieved.

These sessions should last 20–30 minutes. Continue the practice each day at sunrise or sunset, or at night before 10:30 pm. When straying only occurs once or twice per practice, it is time to move on.

* * *

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Conclusion

On completion of the foundational work, Drukama teachers are available to assist the practitioner with the final stages of the process of self-realization.

* * *

Achieving the preeminent treasure sought by every fervent and devoted mystic, you will have discovered and passed through the mysterious gateway of emptiness whose barrier lies hidden deep within the primordial unconscious mind.

Entering into the sacred treasury, reuniting the awakened awareness with the primordial emptiness in holy matrimony, you will have overcome the single greatest challenge presented to each physically incarnated human being.

Revealing what had previously seemed unattainable and inconceivable, you will have earned access to the highest knowledge which transcends the ordinary intellectual mind, effectively moderating the once-concealed supreme functions of the most subtle field of nonconceptual emptiness.

You will have returned home to the garden of Eden; congratulations.

CONCLUSION

Few human beings throughout the ages have been able to claim this victory and gain access to the divine treasury.

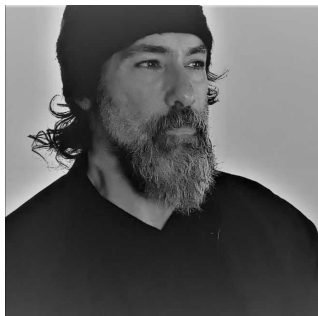
It will be essential that you make use of these powerful new mystical gifts. Ensure that you do not go to your bodily grave without sharing these esoteric secrets. Share them with everyone possessing the spiritual *ears to hear* and the aspiration to implement the teachings for virtuous and effective use. It is incumbent on each stream winner to take up the role of guardian of the secret treasury of instructions that have been gifted to you; these gifts are a blessing and anointing from the highest source of All.

As you are already becoming aware of each day, the attainment of realization means you will have been thrust into a larger role within humanity. As a stream-winner, you are required to be a pillar of strength, Light, and connection to the larger unconscious masses.

It is vital that you hold yourself as an intermediary between this world and the others, always attempting to bring joy, knowledge, and mystical medicine to those who need it most. Embracing this role also helps the group establish our right intention for the benefit of those who feel they cannot help themselves; you empower them through appropriate introduction to the mystical ideas that can help them take important evolutionary steps forward. This responsibility comes to you as part of the attainment of realization, and each of us should hold that obligation close to our hearts at all times.

Sealing the realized state, you have joined an elect group of people on Earth (and beyond). You represent an important component of humanity's evolution, and whether you choose to teach openly or work in private, your presence is most needed in our world—bless you. If you wish to teach publicly, please consider lecturing with us at the [Drukama Treasury](#). We are stronger together, and any help is greatly appreciated.

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About the Author

Raziyahu began his spiritual practice before age 7 and has taught mysticism for over 15 years. He was guided in formal meditative discipline for more than 8 years under his first teacher, and his orthodox Jewish and orthodox Catholic grandparents inspired his strong spiritual values and heartfelt devotion. After ministering later in life, Raz made the decision to set aside a 35-year martial arts career and turn his full attention toward advanced mystical practice. While hidden away in the California desert on a 6-month solitary retreat, he refined and deepened his mystical experiences and sealed realization. Many of Raz's veteran students, having received individual instructions, empowerments, and transmissions from him after his breakthrough, now aspire to teach and share the method as they draw nearer to their own realization.

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THE AUTHOR



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