

Used in
Bulletin # 17

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Re Liberation

Liberation is not attained. It is only Knowledge of Liberation that is attained.

This distinction is very important. For, since all creatures are eternally identical with the Root Source, *which is* ~~and~~ the essence of Liberation is ~~this fact~~, it follows that in reality there is nothing to be attained. But there is an important difference between a Reality which is not conscious of its~~self~~ and a Reality that has become fully Self-conscious. Thus the only attainment is the becoming conscious of an eternal fact.

To think of the Attainment as real, i.e., something which is actually acquired, instead of simply ~~as a~~ becoming conscious, *of your Reality* is to place a barrier in the way of Realization. In this case Realization becomes viewed as occupying a place in the causal series; that is, as an effect of a prior cause. Thus it would be merely something finite and essentially part of the Sangsaric manifold. But the nature of Realization is transcendence of the finite Sangsaric manifold and thus either ^{it} is an eternal fact or never can be attained. So long as an individual thinks of Attainment as real accomplishment he remains bound in the series of causal connections, even though he may attain a higher level of Sangsaric consciousness.

To realize that there is nothing to be attained is an event only in the sense of an achievement of Knowledge. This Realization is not merely a means to Liberation or Enlightenment but is Liberation and Enlightenment. In psychological terms a Reality that abides eternally in

the Unconscious has become Conscious. The Reality is not changed; It has not been subject to any process of becoming but It has simply become illumined by the Light of Self-consciousness. In an unconscious sense all creatures always have been liberated and Enlightened, the only change ^{whereby in} being ~~that~~ that which was unconscious in the psychological sense, ^{ing} has become, illuminated by the Light of focused consciousness. In the metaphysical or transcendental sense nothing happens, but pragmatically there is an enormous difference between being conscious of Liberation and unconscious of ~~It~~. The only bondage is the bondage for empiric consciousness; that is, of a consciousness as of a self aware of the world as a not-self. This bondage is destroyed by Realization, a becoming conscious of underlying Reality. The effect is that the psychical complex which we call empiric consciousness is ^{re}redeamed and is assimilated to the underlying Reality which rests eternally in the psychologic unconscious. As this underlying Reality is not time-conditioned, but is itself the source of time, it is timeless or eternal. Thus when self-consciousness fuses with this underlying Reality it, in turn, becomes freed from the time-bondage, therefore, immortal.

What is the nature of Realization? It has been spoken of as simply recognizing an eternal fact, i.e., that all creatures are, ever have been and always will be Liberated and Enlightened. This is often spoken of as Knowledge or Jnana. Now there certainly is knowledge in another sense which does not have this effect. Thus,

merely entertaining an idea as a possible truth or hypothesis is not Enlightenment. The intellect unquestionably can assume such attitudes in a sort of chameleon-like fashion. Thus it is important to analyse the difference between "knowledge" in these two senses. Knowledge in the sense of being familiar with an idea and being able to entertain it as an hypothesis implies that the individual stands apart from the idea so that it is external to him and therefore is an object or a part of the not-self. In such a case there can be present none of the force of conviction, certainty or necessity. The idea is merely like a garment fitted on and which can be removed arbitrarily. No such knowledge is Knowledge in the sense of Jnana, or Recognition. When, however, the idea comes into consciousness with the force of conviction, certainty and necessity it is identified with the center of the individual consciousness, and thus the Self and the Knowledge are identical. The man, then, does not stand aloof from the Knowledge but is identical with It. Thus he is identical with the meaning represented by the intellectualized statement. In this case, that which otherwise is a mere concept becomes Recognition and thus is Enlightenment.

While the chameleon-like adaptation to the idea, i.e., that there is nothing to be attained since Enlightenment is an eternal fact for all creatures, is not itself equivalent to Enlightenment, yet persistent entertaining of the idea produces a favorable condition for the arousing of Recognition. The entertained idea produces by suggestion a pattern for relative consciousness and

thus helps to destroy the power of false ideation. Thus by entertaining the idea and acting as though it were true, meditating upon it and by unfolding its rationale we have a method of Dhyana. It serves to weaken the barriers which prevent the spontaneous Recognition.

Unquestionably this method of Dhyana is not equally effective with all individuals. Difference in psychological type structure will go far in explaining this. It is not effective with those types where thought is the inferior ~~function~~ or repressed function. For such types the idea ^{has less} ~~is given~~ low valuation, does not carry relative reality-value and appears too external and distant from the Self for it to have a high order of effectiveness. For these individuals other techniques must be employed as the primary instruments while the method of the idea will have, at best, only a subsidiary value. It would appear, however, that this method is the most direct and simplest for those in whom thinking is the preferred ~~function~~ and most developed function.

4/30/39

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