The Path to Non-separation
30 Equations to Enlightenment

A Primer for Prospective Students

An Invitation from Michael Richardson-Borne

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A Note from the Author

In the 1990s, one of my treasured mentors, Alan Shelton, was in Mumbai as a prized student of Ramesh Balsekar, the Marathi to English translator for Nisargadatta Maharaj and a respected teacher in his own right.

Balsekar, a former president of the Bank of India, and Shelton, a California CPA by trade, had an especially strong connection due to their shared interest in global economics.

Before Shelton left India for the final time (in 2005) to return to the States, Ramesh invited him to be the student who would transform Nisargadatta's teaching of Advaita Vedanta into an idiom that would more readily fit into American culture.

Fast forward twenty years (2015) and the invitation was passed on to me – and I decided to take up the project.

Using my own experience of stage-wise growth over a lifetime of psychological practice while integrating the full spectrum of American transcendental wisdom that equated with Nisargadatta's teaching, I set out to construct a contemporary spiritual system that walks people, in a gradual manner, through the personal, impersonal and transpersonal identities I have lived.

The outcome is called The Path to Non-separation.

The Path to Non-separation is, more than likely, different from anything you've ever seen or practiced as it's taught as a series of spiritual equations. Learning how to translate and practice these equations to enact a series of emergent meditative experiences and identity structures is the method.

In this primer, I have presented all of the information you need to practice The Path to Non-separation. Before you begin, there are four quick points I'd like to share to provide you with a broader understanding of what The Path to Non-separation is and how it came about – and how it differs from the teachings of Nisargadatta.

1.

Although my primary foundation is in Advaita, The Path to Non-separation is staunchly rooted in the esoteric lineage of American spirituality.

Throughout my life I have been inspired by the desire for religious freedom of the Puritans; the "transparent eyeball" of Ralph Waldo Emerson and his realization of subject-object transcendence in books and essays from *Nature* to *The Conduct of Life*; the piercing words of Margaret Fuller and her dedicated work with Emerson on *The Dial*; the grounded mysticism and "Spiritual Democracy" of Walt Whitman; the research and insights of William James; the "Fundamental Realization" of Franklin Merrell-Wolff; the Overmind of Hilda Doolittle; the Buddhist creativity of Allen Ginsberg, the jazz syncopation and spiritual despair of Jack Kerouac, and the Zen commitment of Gary

Snyder; the vision of Andrew Cohen's *What is Enlightenment?* magazine and his inclusion of evolution at the forefront of spirituality; the originality of *The Dawn Horse Testament* of Franklin Jones and his consistency of identifying as and speaking as the source; plus the many contemporary teachings of American Neo-Advaita.

2.

The Path to Non-separation is a spiritual system comparable in structure to Mahamudra where stages of meditative and contemplative growth progress through a linear continuum of ascending teachings and experiences.

Each step along the path reveals a more advanced identity that is able to attach to previously unknown mental objects and to interact with the world in more complex ways – including when the mental objects and external world become unified as non-separation.

Mahamudra calls its steps motivational, preparatory, essential and extraordinary. The Path to Non-separation begins at an essential level as the stages launch from non-attentive personal ego and traverse a succession of equational practices that leads to transpersonal enlightenment as the realization of non-separation.

3.

The Path to Non-separation accounts for modern and post-modern advancements in humanity's understanding of mind-body relationship and the necessity for the inclusion of context in spiritual realization.

I am indebted to Ken Wilber's four-quadrant model and the appendix to his book *Integral Spirituality* titled *From the Great Chain of Being to Post-Modernism in Three Easy Steps*. I use two of these steps in The Path to Non-separation's equations.

Wilber's work intends to correct spirituality's absolutism of first-person experience to include the co-dependence of singular individual perspectives with third-person realities and to recognize all first-person spiritual realizations co-arise with evolving interpretations that have the trappings of second-person cultures.

Rather than matter being the bottom rung on the ladder from matter to body to mind to soul to spirit, matter is the external correlate to all internal experience no matter how deep the enlightenment.

In addition to this, as a means to update the view of what spiritual growth entails, it is important to understand all first-person experiences have cultural contexts, even advanced states of consciousness such as "emptiness" and "no self." As Wilber states, "you may not have a self, but you still have an individual perspective" and an interpretive structure.

I agree with Wilber's views on the evolutionary nature of human development and have included aspects of this in The Path to Non-separation. The work of Jean Gebser, Clare Graves and Sri Aurobindo has also been influential in regard to elements of developmental psychology in The Path to Non-separation.

4.

Due to a culture that values individuality above all else, it is difficult for Americans to release attachments to the mental constructs of personality. In light of this, The Path to Non-separation does not require annihilating the ego, but rather works with personal, impersonal and transpersonal iterations of the ego.

As you move beyond the personal ego, it is engulfed and sustained in more developed identity structures. Ego is never "killed" but, instead, "enfolded."

What you will find in the following pages is a mirror image of the path I followed to non-separation. Each identity structure you encounter in The Path to Non-separation symbolizes a plateau I walked. These plateaus are like placeholders, spiritual pauses that allow you to live into nascent realizations as a means of breaking free from them. I offer these plateaus in equational form so you can experience the series of small victories I underwent that eventually added up to becoming the being and movement of the source, non-separation.

There come moments in every seeker's life when new challenges present themselves as a means to take the next step, maybe even the ultimate step.

For you I offer The Path to Non-separation.

not separate,

Michael Richardson-Borne

The Path to Non-separation is a meditative and contemplative sequence of equational practices designed to guide you through an exploration of personal, impersonal and transpersonal experiences of the self.

By intellectually and experientially mastering a series of thirty equations, you come to know deeper and deeper identities in which you can live and from which you can relate to your world, starting with a fresh understanding of life's simple surface moments and ending with the relaxed complexity of becoming and being lived as the totality.

As stated above, The Path to Non-separation is divided into three broad categories: The Personal, The Impersonal and The Transpersonal. Each of these categories is then sub-divided into ten successive stages with every stage represented by an equation, the equation functioning as a meditative and contemplative practice that teaches you how to inhabit a specific identity structure.

The identity structures progress in a developmental fashion, each newly-found structure engulfing and sustaining its predecessors. The equations reveal this progressive activity linguistically and experientially as each succeeding equation requires notational inheritance from previous stages as the foundation of its own existence.

Intended as a map with intermediary stepping stones that help you travel with clarity from where you are to where you want to be, The Path to Non-separation is a step-wise approach to awakening where rather than being encouraged to bound over what feels like a vast chasm you are tasked with completing a progression of attainable transformations called "micro-jumps". Micro-jumps are small, manageable identity shifts you perform as you release one stage's identity structure and embody the next. Each micro-jump is achieved when you properly translate one of thirty instructional equations that inform you how to locate and maneuver interior objects to uncover emergent manifestations of the self.

The Path to Non-separation is largely built around identifying with and then transcending the witness. To accomplish this, early on, the equations are practices to help you decipher and attach your identity to the surface of attention. Isolating this attention and changing its positions in mental space, you gradually recognize a changeless presence. This changeless presence, the witness, is then worked with in its personal, impersonal and transpersonal forms. While inhabiting the transpersonal form of the witness, a practice called "reverse-observation" is performed to reveal the source. Source as being and source as evolution is then realized to live in and as all that is. This revelation is experienced as non-separation.

The Path to Non-separation Primer gives you the tools you need to micro-jump from attention to witness to source. By working within a system that is a succession of tangible accomplishments, realization of non-separation is waiting for you at the terminus of a well-lit path and will naturally arrive as the product of the final micro-jump you take.

The Path to Non-separation Primer consists of "The Five Preliminaries." The Five Preliminaries are short introductions to the basic information you need to gain an understanding of how to translate spiritual equations into felt experience. By studying The Five Preliminaries you will visually grasp the notational characters and learn their definitions, decipher the reading rules for transforming the equational notation into meditative and contemplative practices and conceptually unpack the structural progression and objectives of the path as you march from personal to transpersonal identity.

While examining The Five Preliminaries, it is important to remember every equation is a spiritual practice. As you progress, you are not only memorizing an intellectual map, you are absorbing a contemplative language whose purpose is to activate emergent modes of identity within you. Every symbol and concept you put in place is laying the foundation for new phenomenological and ontological experiences. Each equation you practice is a building block in the construction of psychological structures that open direct pathways to a multitude of attainments culminating in the realization of non-separation.

Preliminary One highlights key terms that are necessary for equational translation. Preliminary Two is a listing of all the linguistic symbols used to manufacture the equations. Preliminary three defines the meditative and contemplative action each symbol represents. Preliminary Four provides instructions on the manner in which to read the equations. Preliminary Five is a rundown of all thirty identity structures, giving you the opportunity to interact with a full-spectrum chart of The Path to Non-separation. This list includes detailed descriptions of each identity structure's first-person experiences as well as study questions meant to deepen your engagement.

If you have questions while working your way through the primer, feel free to email the address at the bottom of the page.

May The Path to Non-separation be useful to your journey.

Preliminary One
The Path to Non-separation Key Terms

Ten terms to get you started on The Path to Non-separation.

Equation

Equations are the practices of The Path to Non-separation. They inform you of the psychological actions to perform to enact particular identity experiences. To translate equations into experience, it is necessary to learn the equational language and reading rules, both of which are included in this primer.

 • Each equation is one of thirty meditative and contemplative practices of The Path to Non-separation.

 • Equations consist of circumscriptions, operations, elements and superscriptions.

 • Each equation builds on the preceding one in a developmental sequence of micro-jumps that begins at Personal Ego and ends at Transpersonal Enlightenment.

 • Practicing equations manifests lived experiences of personal, impersonal and transpersonal identity structures.[1]

 • A simple spiritual equation is written like this: $[AB^{xx} + CD^{xx}]^{+xx}$

Notation

Notation is the equational language of The Path to Non-separation. Each symbol represents a meditative or contemplative action to perform. These actions accumulate until you experience the identity structure of a complete equation. You will see a catalogue of the notation and their definitions in Preliminaries Two and Three.

 • Equational notation is the constitutive symbols that compose equations.

 • Equational notation is written in six categories: situation, circumscription, concentration, operation, superscription and injunction.

 • The collective notation of an equation is a meditative and contemplative practice that reveals an identity structure.

 • Every character in this equation is considered notation: $[AB^{xx} + CD^{xx}]^{+xx}$

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[1] See the final key term in this Preliminary for a definition of identity structure.

Circumscription

Circumscriptions are a notation class represented by brackets at the borders of and within equations. The outermost circumscription symbolizes you are working with a separative identity structure. As you translate and practice an equation, each bracket-set reveals a further contraction from the totality. You are taught how circumscriptions function in Preliminary Four.

> • Circumscriptions are the equational notation that represents the internal outer limits of identity structures or compositional boundaries within identity structures.

> • Circumscriptions are the starting and stopping points of equational practice for blocks one and two of an equation.

> • There are six kinds of circumscriptions: singular, imbalanced, paired, balanced, allied and witnessing.

> • The circumscription brackets are highlighted in red: [AB ^{xx} + CD ^{xx}] $^{+\,xx}$

Element

Elements are notation represented by capital letters within equations. They are complete identity structures that live within more complex identity structures until Transpersonal Enlightenment is reached. There are two types of elements – support elements and identity elements. Examples of support elements are found in Preliminary Three. A list of elements and element abbreviations is found in Preliminary Five.

> • Elements are the compositional foundation for all equations.

> • Elements are identity structures that are engulfed and sustained in subsequent equations.

> • The experiences of elements build on one another in a progressive manner to create more nuanced identity structures.

> • Elements appear as two-letter abbreviations in an equation.

> • The elements are highlighted in red: [AB ^{xx} + CD ^{xx}] $^{+\,xx}$

Superscription

Superscriptions are meditative and contemplative actions attached to elements or circumscriptions to give them further detail. They experientially sharpen an element or circumscription. A list of superscriptions and their definitions is found in Preliminaries Two and Three.

• Superscriptions are element and circumscription modifiers in an equation.

• Superscriptions are attached to elements or circumscriptions as additional practices that experientially define the element or circumscription.

• Superscriptions are also called elementals.

• The superscriptions are highlighted in red: [AB ^{xx} + CD ^{xx}] $^{+\,xx}$

Central Operation

The central operation is the primary meditative and contemplative action of an equation practiced between two existentials.[2] A list of operations and their descriptions is found in Preliminaries Two and Three.

• The central operation is the divisional marker between blocks[3] one and two of an equation.

• The central operation attaches two existentials, the experiences that arise from translating and practicing blocks one and two.

• The central operation is located based on the total number of operations.

• The central operation is highlighted in red: [AB ^{xx} + CD ^{xx}] $^{+\,xx}$

Block

Blocks are sections of an equation translated into the experience of existentials.

• All equations have either two or three blocks, each, when practiced, triggering the experience of an existential.

• Blocks one and two are the sections of an equation to the left and right of the central operation.

• Block three the sequence of superscriptions after the final circumscription of an equation.

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[2] The description for existential is found below.

[3] The description for block is found below.

• The section of the equation within the circumscription to the left of the central operation is block one: $[AB\ ^{xx} + CD\ ^{xx}]\ ^{+\ xx}$. The section of the equation within the circumscription to the right of the central operation is block two: $[AB\ ^{xx} + CD\ ^{xx}]\ ^{+\ xx}$. The section of the equation outside of the circumscription is block three: $[AB\ ^{xx} + CD\ ^{xx}]\ ^{+\ xx}$

Existential

Existentials are partial experiences of an equation, the incomplete manifestation of an identity structure.

> • Existentials are the felt experiences induced by the practice of an equational block.

> • Existentials are the outcome of transitioning a block from an intellectual interpretation to a lived experience.

> • Existentials are sub-experiences that accrue to create first-order operands.

Operand

Operands are meditative and contemplative experiences created by coalescing existentials. Levels of equational experience have an ascending order progressing from blocks to existentials to operands.

> • A first-order operand is experienced by combining the existentials from blocks one and two of an equation.

> • A second-order operand is experienced by combining a first-order operand with the existential from block three of an equation.

> • The final operand of an equation is the experience of an identity structure.

Identity Structure

Identity structures are stage-pauses from which a practitioner lives and begins practicing the succeeding equation. There are thirty identity structures in The Path to Non-separation. Each identity structure has its own equation.

> • The outcome of experiencing a first-order operand as terminus or a second-order operand as terminus.

> • The lived experience of mastering an equation.

Preliminary Two
The Path to Non-separation Equational Notation

A catalogue of the equational symbols of The Path to Non-separation.

Situation[4]

BM	Body-Mind	**?**	Inquiry
MB	Mind-Body	**OF**	Open Field
NO	No Object	**EE**	External Environment

Circumscription[5]

[..]	singular	**[[[..].].]**	balanced
[[..].]	imbalanced	**[[[..][..]].]**	allied
[[..][..]]	paired	**[[[[..][..]].].]**	witnessing

Concentration[6]

{of	attention of	**{{of**	presence of
{on	attention on	**{{on**	presence on

Operation[7]

~	merging	**¿**	questioning
÷	divided from	**@**	observing
©	co-arising with	**<**	behind
x	replaced by	**>**	evolving
+	connected with	**=**	at one with
|	relegating	**<¿>**	beside-questioning

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[4] Support elements for identity structures.

[5] Experiential internal outer limits of identity structures or compositional boundaries within identity structures.

[6] Early modes of awareness underlying the witness.

[7] Actions performed for existential and operand manifestation.

:	viewing	**(¿)**	holding-questioning
–	minus	**(@)**	holding-observing
&	and	**(<)**	holding-behind
‖	in parallel with		

Superscription[8]

p	personal	**are**	the way events are
i	impersonal	**sbe**	the way events should be
t	transpersonal	**/**	fragmented
>	autonomous	**ino**	inside of
<	non-autonomous	**^**	outside of
!	being	**omp**	on mind's periphery
***	movement	**ie**	independent entity
#	evolution	**wsl**	without specific locus

Injunction[9]

N	notation	**E\...**	existential number
B\...	block number	**O\...**	operand number

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[8] Element and circumscription modifiers for identity structures.

[9] Means for tracking the action sequence of equational practice.

Preliminary Three
The Path to Non-separation Notational Definitions

A short notational glossary for The Path to Non-separation.

Situation

BM   Body-Mind

1: first-person individual-internal and third-person individual-external perspectives co-arising as the correlates of self experience 2. self-situation fragmented into co-arising first-person individual-internal and second-person collective-internal perspectives co-arising with a third-person individual-external perspective 3: the normative human situation 4: the baseline support element of The Path to Non-separation

MB   Mind-Body

1: third-person individual-external perspective co-arising within first-person individual-internal perspective as correlates of individual experience 2. self-situation fragmented into a third-person individual-external perspective within first-person individual-internal and second-person collective-internal perspectives 3: body co-arising inside of mind 4: the origin of impersonal experience

NO   No Object

1: vacant mental space, absence of viewed or observed objects 2: vacant mental space that manifests experiences of the unknown, nothingness, emptiness or barrenness 3. equational support element in the monad and the witness

?   Inquiry

1: living life as a question 2: equational support element for questioning agential experience, personal experience and impersonal awakening 3: the questioner that exists in personal, impersonal and transpersonal modes

OF   Open Field

1. uninhabited space located behind the transpersonal witness 2. linear object of the transpersonal witness 3. transpersonal being and movement of the source holding the witness and its objects

EE   External Environment

1. third-person collective-external perspective 2. nature, society and system 3. collective external perspective that co-arises with body-mind, fragmented body-mind or fragmented mind-body as separated or unified 4. that which co-arises with first-

person individual-internal and second-person collective-internal perspectives as separated or unified

Circumscription

[..]   **singular**

1. a circumscription with two bracketed elements, an operation and modifying elementals 2. a circumscription containing one operation that functions as the central operation

[[..].]   **imbalanced**

1. a circumscription with one interior singular circumscription, an interior solo-element, operations and modifying elementals 2. a circumscription containing two operations, the second of which is the central operation

[[..][..]]   **paired**

1. a circumscription with two interior singular circumscriptions, operations and modifying elementals 2. a circumscription containing three operations, the second of which is the central operation

[[[..].].]   **balanced**

1. a circumscription with one interior singular circumscription, two interior solo-elements, operations and modifying elementals 2. a circumscription containing three operations, the third of which is the central operation

[[[..][..]].]   **allied**

1. a circumscription with one interior paired circumscription, one interior solo-element, operations and modifying elementals 2. a circumscription containing four operations, the fourth of which is the central operation

[[[[..][..]].].]   **witnessing**

1. a circumscription with one interior allied circumscription, one interior solo-element, operations and modifying elementals 2. a circumscription containing five operations, the fifth of which is the central operation

Concentration

  {^{of}   **attention of**

1. the latent attention inside of body-mind without personal attention 2. the first instance of realized attention as significant 3. an aspect of body-mind

  {^{on}   **attention on**

1. attention inside of body-mind that sees body-mind as object 2. mode of attention that replaces "attention of," the replacement of which activates seeing 3. outward turning of attention as engaged process 4. an aspect of body-mind

  {{^{of}   **presence of**

1. the monad's "attention of, attention on" no object as separated from, but internal to, body-mind 2. "attention of" as an internal autonomous entity of body-mind 3. the beingness of the monad 4. feature of a dual-marker identity

  {{^{on}   **presence on**

1. the monad's attention on no object separated from, but internal to, body-mind 2. "attention on" as internal autonomous entity of body-mind 3. the process of movement or viewing of the monad 4. feature of a dual-marker identity

Operation

  ~   **merging**

positioning insignificant or significant attention within body-mind

  ÷   **divided from**

1. splitting the external environment away from the broadest circumscription 2. separating the third-person collective-external perspective from the first-person individual-internal, second-person collective-internal and third-person individual-external perspectives

  ©   **co-arising with**

1. unifying the manifestation of perspectives 2. embracing the simultaneous occurrence of first-person individual-internal, second-person collective-internal, third-person individual-external and third-person collective-external perspectives

x   replaced by

1. switching one support element and its modifying elementals for another support element and its modifying elementals 2. switching one set of superscriptions for another set of superscriptions

+   connected with

1. linking being with movement or evolution 2. experiencing movement or evolution arising out of being 3. enacting a dual-marker identity

| relegating

intentionally moving an element or elements with their modifying elementals to the spatial background

:   viewing

1. regarding objects in close proximity 2. regarding objects from the mind's periphery 3. the operation capability transferred from the monad to inquiry

–   minus

1. calculating the difference between the way events are and the way events should be 2. removing elementals from elements

&   and

1. separating two superscriptions while continuing the enactment of a superscription series

‖   in parallel with

observing two separate vectors simultaneously in mental space

¿   questioning

1. inquiry challenging personal or impersonal experience as the ultimate end point of identity 2. initiating the transcendence of personal or impersonal experience

@   observing

1. witnessing objects from the mind's periphery 2. witnessing objects from outside the mind-body 3. the operation capability transferred from the witness to inquiry 4. practicing reverse-observation as the witness

<   **behind**

locating the space in back of the witness

>   **evolving**

1. forcing the movement of the witness and its objects to continue a creative developmental quest 2. living as the total motion of the source

=   **at one with**

1. transparently fusing an element and its modifying elementals with other elements and their modifying elementals into an undivided whole 2. undergoing non-dual experience

<¿>   **beside-questioning**

inquiry resting in a specific locus next to the impersonal witness while challenging impersonal experience as the end point of identity

(¿)   **holding-questioning**

placing elements and their modifying elementals within the spatial boundary of inquiry while challenging impersonal experience as the end point of identity

(@)   **holding-observing**

placing all existing support elements or elements and their modifying elementals within the spatial boundary of the witness while witnessing no object or fragmented mind-body co-arising with the external environment

(<)   **holding-behind**

placing the transpersonal witness and its objects within the source

Superscription

p   **personal**

attachment to identity as body-mind

i   impersonal

1. attachment to an identity rooted in inquiry or the witness outside of mind-body 2. attachment to an identity that transcends personal experience 3. beyond the boundary of personal experience

t   transpersonal

1. attachment to an identity as inquiry, the witness or the source transcending impersonal experience 2. beyond the boundary of impersonal experience 3. a solution for what is spatially and sequentially living the non-autonomous

>   autonomous

1. the perception of self-willed thought and bodily action 2. the perception of personally or impersonally controlling being and movement 3. perceiving the external environment as possessing willful action 4. perceived free will

<   non-autonomous

1. the surrender of normative control over a separate self 2. the feeling of being lived rather than doing the living 3. the surrendered perception of free will 4. being and movement arising without effort

!   being

1. the bright feeling of existence 2. alive stillness

*   movement

1. the action of mind, body and external environment 2. internal and external motion

 #   evolution

1. the sequential action animating all that is 2. the active aspect of the source 3. infinite progression

are   the way events are

1. the story and context of an insufficient present 2. an elemental of the dialectic

sbe   the way events should be

1. the story and context of a projected superior future 2. an elemental of the dialectic

/   **fragmented**

1. body-mind as divided into statements, contexts and external objects 2. mind-body as divided into statements, contexts and external objects

ino   **inside of**

an element with its modifying elementals existing internal to mind, body and external environment

^   **outside of**

an element with its modifying elementals existing external to mind-body

omp   **on mind's periphery**

1. an element with its modifying elementals existing on the outermost boundary of mental space 2. an element with its modifying elementals existing at the body's edge

ie   **independent entity**

an element with its modifying elementals existing as separate from body-mind, mind-body and external environment

wsl   **without specific locus**

1. inquiry or the witness functioning without precise position 2. the transition from linear questioning and observing to encompassing questioning and observing

Injunction

N   **notation**

a designator informing a practitioner of notational position in an equational action sequence

B\...**   **block number

a designator informing a practitioner of block position in an equational action sequence

E\\...\\   existential number

a designator informing a practitioner of existential position in an equational action sequence

O\\...\\   operand number

a designator informing a practitioner of operand position in an equational action sequence

Preliminary Four
The Path to Non-separation Reading Rules

To translate an equation into an identity structure, perform the steps below.

Step 1: Locate the Central Operation

First, recognize the circumscription as one of six types.

> • When an equation is a singular circumscription, the first operation is the central operation.[10]
>> • Singular circumscriptions have one bracket pair.

> • When an equation is an imbalanced circumscription, the second operation is the central operation.
>> • Imbalanced circumscriptions have two brackets pairs with one singular circumscription and one solo element.

> • When an equation is a paired circumscription, the second operation is the central operation.
>> • Paired circumscriptions have three bracket pairs with two singular circumscriptions.

> • When an equation is a balanced circumscription, the third operation is the central operation.
>> • Balanced circumscriptions have three bracket pairs with one singular circumscription and two solo elements.

> • When an equation is an allied circumscription, the fourth operation is the central operation.
>> • Allied circumscriptions have four bracket pairs with one paired circumscription and one solo element.

> • When an equation is a witnessing circumscription, the fifth operation is the central operation.
>> • Witnessing circumscriptions have five bracket pairs with one allied circumscription and one solo element.

Step 2: Identify the Blocks

All equations have either 2 or 3 blocks.

> • Elements and elementals within a circumscription to the left of the central operation are block 1.

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[10] An operation functioning as a superscription is not counted in the total operation number.

• Elements and elementals within a circumscription to the right of the central operation are block 2.

• The superscriptions outside of all circumscriptions are block 3.

Step 3: Experience the Existentials

All equations have either 2 or 3 existentials corresponding to the block number.

• Read the equations from left to right adding elements and elementals one by one to bring new experiences. The result of practicing the final elemental of each block is the existential.

Step 4: Perform the Central Operation

Perform the central operation between existentials 1 and 2.

• The resulting experience is a first-order operand.

• For a 2-block equation, live this first-order operand as the identity structure you seek.

Step 5: Attach the Superscriptions

If necessary, attach the string of superscriptions outside of the final circumscription to experience a second-order operand.

• For a 3-block equation, live this second-order operand as the identity structure you seek.

Equational Action Sequence[11]

Action 1: N x N
      • Locate the Central Operation

Action 2: $B_{/1/}$ & $B_{/2/}$ & $B_{/3/}$
      • Identify the Blocks
      • Omit $B_{/3/}$ if the equation has 2 blocks

---

[11] N is notation, B/…/ is block number, E/…/ is existential number, O/…/ is operand number, x is central operation, & is also, + is in addition to.

Action 3: $B_{/1/}E_{/1/}$ & $B_{/2/}E_{/2/}$ & $B_{/3/}E_{/3/}$
- Experience the Existentials
- Omit $B_{/3/}E_{/3/}$ if the equation has 2 blocks

Action 4: $B_{/1/}E_{/1/}$ x $B_{/2/}E_{/2/}$
- Perform the central operation
- The result is a first-order operand – $B_{/1,2/}E_{/1,2/}O_{/1/}$
- If the equation has 2 blocks, this is the identity structure you seek

Action 5: $B_{/1,2/}E_{/1,2/}O_{/1/}$ + $B_{/3/}E_{/3/}$
- Attach the external environment
- The result is a second-order operand – $B_{/1,2,3/}E_{/1,2,3/}O_{/1,2/}$
- If the equation has 3 blocks, this is the identity structure you seek

Example Equation

Let's walk through a simple equation to give you an idea of how to practice. Our sample equation will enact an experience of the prototypical separate self, the baseline identity structure that precedes the first step of The Path to Non-separation.

Here is our equation:

$$[AB^c + DE^c] \div {}^{FG}$$

Interpret the notation[12] as follows: [..] is singular circumscription, AB is Mind, ^{c} is personal, + is connected to, DE is Body, $\div$ is divided from and ^{FG} is External World.

Read the equation from left to right which translates as "the singular circumscription of Mind as personal connected to Body as personal, the singular circumscription divided from External World."

Step 1: Locate the Central Operation

Take in the equation as a whole. Notice the equation has a singular circumscription, one set of brackets around two elements and their modifying elementals. Spotting a circumscription means the equation represents a separative identity structure extracted from the whole, an experience of a contracted separate self.

$$[AB^c + DE^c] \div {}^{FG}$$

The brackets of a singular circumscription signifying a separative identity structure.

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[12] This notation is for our example equation only. It does not fully correspond to the notation of The Path to Non-separation.

Look up "singular circumscription" in the Reading Rules to remind yourself "when an equation is a singular circumscription, the first operation is the central operation." Since the first, and only, operation in our equation is connected to (+), it will function as our central operation.

$$[AB\ ^{c} + DE\ ^{c}] ÷ ^{FG}$$

The first operation, connected to (+), as the central operation.

Step 2: Identify the Blocks

To differentiate the blocks, the Reading Rules unfold as follows:

Elements and elementals within a circumscription to the left of the central operation are block 1.

$$[AB\ ^{c} + DE\ ^{c}] ÷ ^{FG}$$

Block one to the left of the central operation.

Elements and elementals within a circumscription to the right of the central operation are block 2.

$$[AB\ ^{c} + DE\ ^{c}] ÷ ^{FG}$$

Block two to the right of the central operation.

The superscriptions outside of all circumscriptions are block 3.

$$[AB\ ^{c} + DE\ ^{c}] ÷ ^{FG}$$

Block three outside of the circumscription.

After completing step two, you have identified the three blocks and the central operation of the equation.

Step 3: Experience the Existentials

Existentials are the lived experiences of blocks. Let's practice the three blocks and manifest their experiential outcomes.

Block one is AB ^{c}, Mind as personal.

Turn inward and explore your interior. Notice how the act of thinking dominates your internal experience. This motion of thought and the space in which it exists is Mind.

Use the superscription to modify your experience of Mind. In this instance, the modifier is "personal (^{c})". Mind as personal self is the act of identifying with thought. It's the individual experience of being the mind with unwavering attachment.

Mind as personal self is also the feeling of carrying a responsibility for all arising mental activity. Thinking is not something happening to you but something you are willfully doing.

The turn within where self-willed thought is identity is the existential of AB ^{c}, Mind as personal.

Block two is DE ^{c}, Body as personal.

Turn without and explore your exterior. Detect what is physical and solitary outside of the mind but inside of the external environment. Notice all sensations of your individual physicality. This material solidity of self is Body.

Use the superscription to modify the experience of Body. For this element, the superscription is "personal (^{c})". Body as personal is the act of resolute identification with the body. It's being isolated as but attached to a separate physical self.

Body as a personal identity is also the feeling of ownership of the body. It's the perception of control over all bodily actions and behaviors. Life as the body feels self-willed.

Sensing your individual exterior as a self with autonomy is the existential of DE ^{c}, Body as personal.

Block three is $\div$ ^{FG}, divided from External World.

Turn without and experience the exterior environment as outside of the mind and body. Hold External World as an independent entity, a third-person collection of objects separate from the first-person realities of the divided mind and body.

Awareness of the environmental existence of otherness is the existential of $\div$ ^{FG}, divided from External World.

After completing step three, you are practicing with three distinct existentials and a central operation. The goal is to combine the existentials into a single identity structure. From here on out, remember you are working experientially, not intellectually.

Step 4: Perform the Central Operation

Recall the central operation is "connected to (+)". For our sample equation, let's define connected to as "the act of two elements and their modifying elementals joining together to function as a single unit."

Return experientially to existentials one and two, mind and body as separate autonomous personal experiences. Apply the central operation connecting them. Here,

the attachment to self-willed mind and the attachment to self-willed body merge to function in unison as the attachment to a single separate self that controls the mind and body simultaneously. Identify with this body-mind unit as who you are.

This identity experience is called a first-order operand.

Step 5: Attach the Superscriptions

"Attach the superscriptions" is another way of saying "combine the existential of block three with the first-order operand."

To do this, rest in the operand that is the body-mind. Enact "divided from ($\div$)" by placing a felt barrier between the body-mind identity and the objective exterior environment. Allow a definite "here" and "out there" to exist where "here" is self-willed body-mind and "out there" is External World separated from the body-mind.

This final step leaves you inhabiting a second-order operand, which is the experience of an autonomous body-mind separate from the external world.

This identity structure may be no different than what you're already experiencing in this moment as it's the normative self-situation for most people. Based on this, as you move forward, you'll find Body-Mind to be the starting point of your journey, notated as BM in the first equation of The Path to Non-separation.

The Equational Progression is a list of the thirty equations that constitutes The Path to Non-separation.

You will begin at the equation for Personal Ego (PE), the standard experience of the body-mind without attention, and then proceed to add equational complexity until you reach the final equation, Transpersonal Enlightenment (TN).

In addition to seeing the equations for the first time, you will find the written translation of each equation, the two-letter abbreviation of the identity structure, the circumscription type, the total number of operations, the central operation, the number of blocks, existentials and operands, the practice objective, descriptions of the equational experiences and study questions.

Remember to use previous Preliminaries as practice aides. Return to Preliminary Four for a reminder on how to read an equation and Preliminaries Two and Three to better understand the written translation of an equation and the equation itself. Utilize all the information in Preliminary Five to check your practice as you go through the Reading Rules exercises.

It may take extra effort to enact the first equation. After that, you should have a grasp of the process and more easily experience subsequent equations.

If questions arise, email the address below and we'll set up a quick call to walk you through a couple of examples.

Part One: The Personal

Personal Ego

Equation:

$$[BM\ ^{p>*} \sim\ ^{p}\{^{of}\ BM\ ^{n\Sigma}]\ \div\ ^{EE\ p>*}$$

The singular circumscription of Body-Mind as personal autonomous movement merging personal attention of Body-Mind as insignificant, the singular circumscription divided from External Environment as personal autonomous movement.

Equation #: one
Abbreviation: PE
Circumscription: singular [..]
Total Operations: one
Central Operation: merging
Blocks: three
Existentials: three
Operands: two
Objective: To differentiate attentional insignificance.

Experience:

• Normative egoic life without attention as a known indicator of seeking; attention as non-exceptional aspect of Body-Mind (BM)
• Differentiated attention of Body-Mind (BM) not recognized as a transcendent factor; ability to differentiate attentional entity thought of as a skill, not a reason to seek further
• Awareness as focused and unfocused sentience, not abiding attention as significant

Questions:

• Do you ever get "pulled into" an internal experience or the external world and "lose yourself"?
• When you "come to," do you recognize an attentive entity inside Body-Mind (BM) waiting for you?
• Can you remain connected to this attentive entity and experience it as differentiated from the standard Body-Mind (BM)?

Personal Origin

Equation:

$$[BM^{\,p>*} \sim \Sigma\, p\{^{of}\, BM^{\,p>!}] \div EE^{\,p>*}$$

The singular circumscription of Body-Mind as personal autonomous movement merging significant personal attention of Body-Mind as personal autonomous being, the singular circumscription divided from External Environment as personal autonomous movement.

Equation #: two
Abbreviation: PG
Circumscription: singular [..]
Total Operations: one
Central Operation: merging
Blocks: three
Existentials: three
Operands: two
Objective: To investigate attentional significance.

Experience:

• Purposeful differentiation and significant designation of attention inside Body-Mind ($p\{^{of}\, BM^{\,\Sigma\,\&\,p>*}$); experience of pure being
• Consistently alert internal; no fading into insignificant sentience
• Attention of Body-Mind ($p\{^{of}\, BM^{\,\Sigma\,\&\,p>!}$) labeled significant, an opportunity gateway to future realizations

Questions:

• Can you differentiate the attentional being of Body-Mind ($p\{^{of}\, BM^{\,\Sigma\,\&\,p>!}$)?
• Are you able to "stay with attention" for long periods of time, if not continuously, both meditatively and while moving in the External Environment ($EE^{\,p>*}$)?
• Has sole identity with focused and unfocused sentience become a memory?

Personal Perceiver

Equation:

$$[p\{^{of} BM ^{\Sigma \& p>!} + p\{^{on} BM ^{\Sigma \& p>*}] \div ^{EE} p>*$$

The singular circumscription of personal attention of Body-Mind as significant and personal autonomous being connected with personal attention on Body-Mind as significant and personal autonomous movement, the singular circumscription divided from External Environment as personal autonomous movement.

Equation #: three
Abbreviation: PP
Circumscription: singular [..]
Total Operations: one
Central Operation: connected with
Blocks: three
Existentials: three
Operands: two
Objective: To foster attentional objectification.

Experience:

• Outward turning of attention of Body-Mind ($p\{^{of} BM ^{\Sigma \& p>!}$), adding foreground being to process of attention; movement ($p\{^{on} BM ^{\Sigma \& p>*}$) "comes out of" being ($p\{^{of} BM ^{\Sigma \& p>!}$)
• Fully attentive to Body-Mind ($p\{^{on} BM ^{\Sigma \& p>*}$) as Body-Mind (BM), firmly separated from External Environment ($^{EE} p>*$)
• Attention on Body-Mind ($p\{^{on} BM ^{\Sigma \& p>*}$) as aspect of Body-Mind (BM); this aspect ($p\{^{on} BM ^{\Sigma \& p>*}$) "seeing" Body-Mind (BM), minus attention on Body-Mind ($p\{^{on} BM ^{\Sigma \& p>*}$), as content

Questions:

• As attention of Body-Mind ($p\{^{of} BM ^{\Sigma \& p>!}$) includes attention on Body-Mind ($p\{^{on} BM ^{\Sigma \& p>*}$), do you sense attention "solidify" from soft delicacy of being to hard action?
• Even though attention ($p\{^{on} BM ^{\Sigma \& p>*}$) is an aspect of Body-Mind (BM), can you locate the slight separation between attention ($p\{^{on} BM ^{\Sigma \& p>*}$) and content (BM)?
• Can you differentiate between the "seeing" performed by attention on Body-Mind ($p\{^{on} BM ^{\Sigma \& p>*}$) and sensory visualness?

Personal Monad

Equation:

$$[\, [p\{^{of} BM ^{\Sigma \, \& \, p>!} + p\{^{on} BM ^{\Sigma \, \& \, p>*}] \times {}^{ie} [p\{\{^{of} BM ^{\Sigma \, \& \, p>!} + p\{\{^{on} BM ^{\Sigma \, \& \, p>*}] \,] \div {}^{EE} p>*$$

The paired circumscription of the singular circumscription of personal attention of Body-Mind as significant and personal autonomous being connected with personal attention on Body-Mind as significant and personal autonomous movement, the singular circumscription replaced by independent entity as the singular circumscription of personal presence of Body-Mind as significant and personal autonomous being connected with personal presence on Body-Mind as significant and personal autonomous movement, the paired circumscription divided from External Environment as personal autonomous movement.

Equation #: four
Abbreviation: PM
Circumscription: paired [[..][..]]
Total Operations: three
Central Operation: replaced by
Blocks: three
Existentials: three
Operands: two
Objective: To practice entity identification.

Experience:

• Attention graduated to presence as individualized existence, a "second object" divided from first-object Body-Mind (BM)
• Feeling of being ($p\{\{^{of} BM ^{\Sigma \, \& \, p>!}$) and process of experience ($p\{\{^{on} BM ^{\Sigma \, \& \, p>*}$) as intertwined unit; dual-marker identity as presence; "inward turn of being" is stillness, "outward turn" is action; movement ($p\{\{^{on} BM ^{\Sigma \, \& \, p>*}$) "comes out of" being ($p\{\{^{of} BM ^{\Sigma \, \& \, p>!}$)
• Identity as internal autonomous entity separated from but internal to Body-Mind (BM); performative process of "viewing" objects

Questions:

• How do you differentiate attention and presence?
• Can you transform attention from an aspect of Body-Mind (BM) into an independent entity?
• Are you able to remove the seat of your identity from attentional Body-Mind (BM) and transfer it to the internal being ($p\{\{^{of} BM ^{\Sigma \, \& \, p>!}$) and movement ($p\{\{^{on} BM ^{\Sigma \, \& \, p>*}$) of presence?

Personal Statement

Equation:

$$[\ ^{ie} [PM \ ^{p>*} \mid PM \ ^{p>!}] : \backslash BM \ ^{p>*}] \div EE \ ^{p>*} © \backslash BM \ p>*$$

The imbalanced circumscription of independent entity as the singular circumscription of Personal Monad as personal autonomous movement relegating Personal Monad as personal autonomous being, the singular circumscription viewing fragmented Body-Mind as personal autonomous movement, the imbalanced circumscription divided from External Environment as personal autonomous movement co-arising with fragmented Body-Mind as personal autonomous movement.

Equation #: five
Abbreviation: PS
Circumscription: imbalanced [[..].]
Total Operations: two
Central Operation: viewing
Blocks: three
Existentials: three
Operands: two
Objective: To perspectivize story attachment.

Experience:

• Object-presented movement of the monad (PM $^{p>*}$) grounded in active viewership of fragmented Body-Mind (\BM)
• Down-pacing and division of mass-object Body-Mind (BM) into viewable mental-particulate stories (/BM); gained clarity on four perspectives co-arising as mind, relationship/culture, body and nature/society; addition of context and second-person perspective
• The monad (PM $^{p>*}$) as non-aspect of but tightly spaced with Body-Mind (BM); bipartite structure as biune ego, viewer and viewed, substituting for traditional ego (PE)

Questions:

• Can you decelerate your mind where "breaks" in a stream of content are noticed?
• Do you recognize the difference between a homogenous Body-Mind (BM $^{p>*}$) and a viewed delineated self (/BM $^{p>*}$)?
• Are you able to experience "complementary identification" where self is two distinct vectors (PM $^{p>*}$ and /BM $^{p>*}$) functioning as a single identity structure (PS)?

Personal History

Equation:

[^{ie} [PM $^{p>*}$ | PM $^{p>!}$] : [PS ^{are} – PS ^{sbe}] $^{p>*}$] ÷ EE $^{p>*}$ © \BM $^{p>*}$

The paired circumscription of independent entity as the singular circumscription of Personal Monad as personal autonomous movement relegating Personal Monad as personal autonomous being, the singular circumscription viewing the singular circumscription of Personal Statement as the way events are minus Personal Statement as the way events should be, the singular circumscription as personal autonomous movement, the paired circumscription divided from External Environment as personal autonomous movement co-arising with fragmented Body-Mind as personal autonomous movement.

Equation #: six
Abbreviation: PH
Circumscription: paired [[..][..]]
Total Operations: three
Central Operation: viewing
Blocks: three
Existentials: three
Operands: two
Objective: To perspectivize dialectic narrative.

Experience:

• Fragmented Body-Mind's (/BM) statements thrust into assembly mechanism with patterned output of life's progressive narrative, the dialectic of insufficient present to superior future; application of delineated stories
• Distance gained from life's narrative as sole locus of identity; retained high involvement with Body-Mind (BM)
• The monad (PM $^{p>*}$) as non-aspect of but tightly spaced with fragmented Body-Mind (\BM); bipartite structure as biune ego, viewer and viewed, substitutes for traditional ego (PE)

Questions:

• What is your ideal future (PS ^{sbe}) and where are you now in your journey (PS ^{are})?
• Can you feel the gap between these two elements as the tension of egoic suffering?
• Are you able to gain identity-distance from the narrative mechanism ([PS ^{are} – PS ^{sbe}]) while identifying with both the viewer (PM $^{p>*}$) and the viewed ([PS ^{are} – PS ^{sbe}] $^{p>*}$)?

Personal Agent

Equation:

$$[\ ^{ie}[PM\ ^{p>!} + PM\ ^{p>*}] : [PS\ ^{are} - PS\ ^{sbe}]\ ^{p>*}] \div EE\ ^{p>*} © \backslash BM\ ^{p>*}$$

The paired circumscription of independent entity as the singular circumscription of Personal Monad as personal autonomous being connected with Personal Monad as personal autonomous movement, the singular circumscription viewing the singular circumscription of Personal Statement as the way events are minus Personal Statement as the way events should be, the singular circumscription as personal autonomous movement, the paired circumscription divided from External Environment as personal autonomous movement co-arising with fragmented Body-Mind as personal autonomous movement.

Equation #: seven
Abbreviation: PA
Central Operation: viewing
Circumscription: paired [[..][..]]
Total Operations: three
Blocks: three
Existentials: three
Operands: two
Objective: To adopt complex individuality.

Experience:

• Heightened being (PM $^{p>!}$); sense of stillness (PM $^{p>!}$) "hanging" in movement's (PM $^{p>*}$) and narrative's ([PS ^{are} – PS ^{sbe}] $^{p>*}$]) background
• Being (PM $^{p>!}$) does not view narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$]), being (PM $^{p>!}$) and movement (PM $^{p>*}$) as a unit view narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$]); two feelings of being in complex individuality, one sense in Body-Mind (BM) and one sense in the monad (PM $^{p>!}$)
• Tripartite structure as triune ego; personally identified with being (PM $^{p>!}$), movement (PM $^{p>*}$) and narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$]); substitutes for traditional ego (PE)

Questions:

• Can movement (PM $^{p>*}$) exist without being (PM $^{p>!}$)?
• Are you able to view movement (PM $^{p>*}$) "flowing out of" being (PM $^{p>!}$) as the lineage for viewing narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$])?
• How are the felt experiences of Personal Agent (PA) and Personal Ego (PE) different?

Personal Query

Equation:

[^{ie} [? $^{p>!}$ + ? $^{p>*}$] ^{omp} ¿ PA $^{– EE\ p>*\ ©\ \backslash BM\ p>*]}$ ÷ EE $p>*$ © \BM $p>*$

The imbalanced circumscription of independent entity as the singular circumscription of Inquiry as personal autonomous being connected with Inquiry as personal autonomous movement, the singular circumscription on mind's periphery questioning Personal Agent minus External Environment as personal autonomous movement co-arising with fragmented Body-Mind as personal autonomous movement, the imbalanced circumscription divided from External Environment as personal autonomous movement co-arising with fragmented Body-Mind as personal autonomous movement.

Equation #: eight
Abbreviation: PQ
Circumscription: imbalanced [[..].]
Total Operations: two
Central Operation: questioning
Blocks: three
Existentials: three
Operands: two
Objective: To initiate peripheral awareness.

Experience:

• Deliberate internal environment expansion inside Body-Mind (BM); living as a question with great distance from triune ego
• Resting as a question in a localized position on mind's periphery beyond the monad's (^{ie} [PM $^{p>!}$ + PM $^{p>*}$]) boundary; presence of the monad (^{ie} [PM $^{p>!}$ + PM $^{p>*}$]) transferred to Inquiry (^{ie} [? $^{p>!}$ + ? $^{p>*}$] ^{omp}) leaving investigation of "abandoned structure" of the monad (^{ie} [PM $^{p>!}$ + PM $^{p>*}$]) and narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$)
• Monad's (^{ie} [PM $^{p>!}$ + PM $^{p>*}$]) hyper personal attachment to Body-Mind (BM) as identity nullified due to new-found distance

Questions:

• Are you able to dilate mental space while holding the monad (^{ie} [PM $^{p>!}$ + PM $^{p>*}$]) in place?
• What is left of the monad (^{ie} [PM $^{p>!}$ + PM $^{p>*}$]) after it transfers presence to Inquiry (^{ie} [? $^{p>!}$ + ? $^{p>*}$] ^{omp})?
• Compared to Personal Agent (PA), do you sense you are living at a greater distance from story and narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$)?

Personal Witness

Equation:

$$[\, [\, [\, ^{ie} [? \, ^{p>!} + ? \, ^{p>*}] \, ^{omp} \, x \, ^{ie} [PM \, ^{p>!} + PM \, ^{p>*}] \, ^{omp}] \, @ \, NO] \, | \, /BM \, ^{p>*} \,] \, ^{| \, EE \, p>* \, © \, \backslash BM \, p>*}$$

The witnessing circumscription of the allied circumscription of the paired circumscription of independent entity as the singular circumscription of Inquiry as personal autonomous being connected with Inquiry as personal autonomous movement, the singular circumscription on mind's periphery replaced by independent entity as the singular circumscription of Personal Monad as personal autonomous being connected with Personal Monad as personal autonomous movement, the singular circumscription on mind's periphery, the paired circumscription observing No Object, the allied circumscription relegating fragmented Body-Mind as personal autonomous movement, the witnessing circumscription relegating External Environment as personal autonomous movement co-arising with fragmented Body-Mind as personal autonomous movement.

Equation #: nine
Abbreviation: PW
Circumscription: witnessing [[[[..][..]].].]
Total Operations: five
Central Operation: relegating
Blocks: three
Existentials: three
Operands: two
Objective: To stabilize peripheral presence.

Experience:

• Position of Inquiry on mind's periphery ($^{ie} [? \, ^{p>!} + ? \, ^{p\{on >*]} \, ^{omp}$) exchanged with the monad ($[PM \, ^{p>!} + PM \, ^{p>*}]$)
• Living identified with the witness ($^{ie} [PM \, ^{p>!} + PM \, ^{p>*}] \, ^{omp}] \, @ \, NO]$), observation with no object to observe; witness ($^{ie} [PM \, ^{p>!} + PM \, ^{p>*}] \, ^{omp}] \, @ \, NO]$) to foreground, fragmented Body-Mind ($\backslash BM \, ^{p>*}$) and External Environment ($^{EE \, p>*}$) to background
• Being ($PM \, ^{p>!}$) with movement ($PM \, ^{p>*}$) approaching nothingness or "causal body"; felt pressure of anticipation of objects

Questions:

• Are you able to "uproot" the abandoned monad ($^{ie} [PM \, ^{p>!} + PM \, ^{p>*}]$) from its "tight" relationship with Body-Mind (BM) and re-home it at the periphery of the extended mind (^{omp})?
• What happens to the experience of the witness ($^{ie} [PM \, ^{p>!} + PM \, ^{p>*}] \, ^{omp}] \, @ \, NO]$) when narrative ($[PS \, ^{are} – PS \, ^{sbe}] \, ^{p>*}$) and External Environment ($EE \, ^{p>*}$) are relegated?

• What is present when you observe No Object (^{ie} [PM $^{p>!}$ + PM $^{p>*}$] ^{omp} @ NO])?

Personal Observer

Equation:

$$[\text{ }^{ie} [PW \text{ }^{p>!} + PW \text{ }^{p>*}] \text{ }^{omp} @ [PS \text{ }^{are} - PS \text{ }^{sbe}] \text{ }^{p>*}] \div EE \text{ }^{p>*} © \backslash BM \text{ }^{p>*}$$

The paired circumscription of independent entity as the singular circumscription of Personal Witness as personal autonomous being connected with Personal Witness as personal autonomous movement, the singular circumscription on mind's periphery observing the singular circumscription of Personal Statement as the way events are minus Personal Statement as the way events should be, the singular circumscription as personal autonomous movement, the paired circumscription divided from External Environment as personal autonomous being co-arising with fragmented Body-Mind as personal autonomous movement.

Equation #: ten
Abbreviation: PO
Circumscription: paired [[..][..]]
Total Operations: three
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To perform validative observation.

Experience:

• Objects ([[PS ^{are} – PS ^{sbe}] $^{p>*}$]) presented to the witness (^{ie} [PW $^{p>!}$ + PW $^{p>*}$] ^{omp}); anticipation cedes to active observation of fragmented Body-Mind (\BM)
• Felt spaciousness between the witness (^{ie} [PW $^{p>!}$ + PW $^{p>*}$] ^{omp}) and narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$); witness (^{ie} [PW $^{p>!}$ + PW $^{p>*}$] ^{omp}) located just inside the mind's boundary
• Active observation (^{ie} [PW $^{p>!}$ + PW $^{p>*}$] ^{omp}) of narrative ([PS ^{are} – PS ^{sbe}] $^{p>*}$); personal attachment to the witness (^{ie} [PW $^{p>!}$ + PW $^{p>*}$] ^{omp}) and fragmented Body-Mind (\BM) separate from the External Environment ($^{EE\ p>*}$) as "me"

Questions:

• Can you toggle between peering into nothingness (^{ie} [PM $^{p>!}$ + PM $^{p>*}$] ^{omp}] @ NO]) and observing narrative ([^{ie} [PW $^{p>!}$ + PW $^{p>*}$] ^{omp} @ [PS ^{are} – PS ^{sbe}] $^{p>*}$])?
• Are you able to locate the space between the witness (^{ie} [PW $^{p>!}$ + PW $^{p>*}$] ^{omp}) and narrative ([[PS ^{are} – PS ^{sbe}] $^{p>*}$])?
• What is the difference between Personal Agent (PA) and Personal Observer (PO)?

Part Two: The Impersonal

Impersonal Origin

Equation:

$$[\; ^{ie}[PW \; ^{p>!} + PW \; ^{p>*}] \; ^{omp} \; @ \; [^{/}BM \; ^{p>*} \; x \; ^{/}MB \; ^{p>*}] \;] \div EE \; ^{p>*} \; © \; \backslash MB \; ^{p>*}$$

The paired circumscription of independent entity as the singular circumscription of Personal Witness as personal autonomous being connected with Personal Witness as personal autonomous movement, the singular circumscription on mind's periphery observing the singular circumscription of fragmented Body-Mind as personal autonomous movement replaced by fragmented Mind-Body as personal autonomous movement, the paired circumscription divided from External Environment as personal autonomous movement co-arising with fragmented Mind-Body as personal autonomous movement.

Equation #: eleven
Abbreviation: IG
Circumscription: paired [[..][..]]
Total Operations: three
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To free enclosed mind.

Experience:

• Body no longer encapsulates mind; reversal of mind in body (BM $^{p>*}$) to body in mind (MB $^{p>*}$); mental periphery found beyond external edges of physical body
• Personal witness on mind's periphery ($^{ie}[PW \; ^{p>!} + PW \; ^{p>*}] \; ^{omp}$) outside of body observes personal fragmented Mind-Body ($\backslash MB \; ^{p>*}$)
• Mind becomes "subtle body" around physical body; External Environment ($^{EE \; p>*}$) still co-arising and "splintered" from fragmented Mind Body ($^{/}MB \; ^{p>*}$)

Questions:

• Has mind encapsulated "in the head" become an illusion?
• Can you toggle between the felt experiences of "mind in head" ($\backslash BM \; ^{p>*}$) and "mind outside of head" ($\backslash MB \; ^{p>*}$)?
• Do you experience mind as "wider" than body, leaving the body inside of mind?

Impersonal Query

Equation:

[^{ie} [? $^{i>!}$ + ? $^{i>*}$] $^{\wedge\backslash MB}$ ¿ [PW $^{- \backslash BM \& - EE\ p>* © \backslash BM\ p>*}$ || \MB $^{p>*}$]] ÷ EE p>* © \MB p>*

The paired circumscription of independent entity as the singular circumscription of Inquiry as impersonal autonomous being connected with Inquiry as impersonal autonomous movement, the singular circumscription outside of fragmented Mind-Body questioning the singular circumscription of Personal Witness minus fragmented Body-Mind and minus External Environment as personal autonomous movement co-arising with fragmented Body-Mind as personal autonomous movement in parallel with fragmented Mind-Body as personal autonomous movement, the paired circumscription divided from External Environment as personal autonomous movement co-arising with fragmented Mind-Body as personal autonomous movement.

Equation #: twelve
Abbreviation: IQ
Circumscription: paired [[..][..]]
Total Operations: three
Central Operation: questioning
Blocks: three
Existentials: three
Operands: two
Objective: To shift orienting position.

Experience:

• Inquiry (^{ie} [? $^{i>!}$ + ? $^{i>*}$] $^{\wedge\backslash MB}$) embedded in secure position outside of the witness (PW $^{- \backslash BM \& - EE\ p>* © \backslash BM\ p>*}$]) and fragmented Mind-Body (\MB $^{i>*}$); appearance of "layers" consisting of Inquiry, mind and body; Personal Witness ([PW $^{- \backslash BM \& - EE\ p>* © \backslash BM\ p>*}$]) transfers presence to Inquiry (^{ie} [? $^{i>!}$ + ? $^{i>*}$] $^{\wedge\backslash MB}$)
• Living as Inquiry (^{ie} [? $^{i>!}$ + ? $^{i>*}$] $^{\wedge\backslash MB}$) mentally questioning the witness (PW $^{- \backslash BM \& - EE\ p>* © \backslash BM\ p>*}$]) and fragmented Mind-Body (\MB $^{i>*}$); experience of breaking free of personal mind, moving beyond the boundary of mind's periphery
• Adjustment to existing in impersonal location; studying the impact of impersonal relationship with personal entities

Questions:

• Where is the witness (PW $^{- \backslash BM \& - EE\ p>* © \backslash BM\ p>*}$]) located when living as Inquiry (^{ie} [? $^{i>!}$ + ? $^{i>*}$] $^{\wedge\backslash MB}$)?
• What is it like to have a meta-relationship with all that is personal?
• Who are you beyond personal experience?

Impersonal Witness

Equation:

$$[[[\,^{ie}[? \,^{i>!} + ? \,^{i>*}] \,^{\wedge\backslash MB} \times \,^{ie}[PM \,^{i>!} + PM \,^{i>*}] \,^{\wedge\backslash MB}] @ NO] \mid \backslash MB \,^{p>*}] \mid \,^{EE\ p>*} © \backslash MB\ p>*$$

The witnessing circumscription of the allied circumscription of the paired circumscription of independent entity as the singular circumscription of Inquiry as impersonal autonomous being connected with Inquiry as impersonal autonomous movement, the singular circumscription outside of fragmented Mind-Body replaced by independent entity as the singular circumscription of Personal Monad as impersonal autonomous being connected with Personal Monad as impersonal autonomous movement, the singular circumscription outside of fragmented Mind-Body, the paired circumscription observing No Object, the allied circumscription relegating fragmented Mind-Body as personal autonomous movement, the witnessing circumscription relegating External Environment as personal autonomous movement co-arising with fragmented Mind-Body as personal autonomous movement.

Equation #: thirteen
Abbreviation: IW
Circumscription: witnessing [[[[..][..]].].]
Total Operations: five
Central Operation: relegating
Blocks: three
Existentials: three
Operands: two
Objective: To adjust observational locus.

Experience:

• Impersonal position of Inquiry outside of mind's periphery ($^{ie}[? \,^{i>!} + ? \,^{i>*}] \,^{\wedge\backslash MB}$) transferred to Personal Monad ($^{ie}[PM \,^{i>!} + PM \,^{i>*}] \,^{\wedge\backslash MB}$); witness
($^{ie}[PM \,^{i>!} + PM \,^{i>*}] \,^{\wedge\backslash MB}] @ NO]$) as free of personal mind; witness
($^{ie}[PM \,^{i>!} + PM \,^{i>*}] \,^{\wedge\backslash MB}] @ NO]$) retakes presence from Inquiry ($^{ie}[? \,^{i>!} + ? \,^{i>*}] \,^{\wedge\backslash MB}$)
• Living identified with the witness ($^{ie}[PM \,^{i>!} + PM \,^{i>*}] \,^{\wedge\backslash MB}] @ NO$) in impersonal position; observation with no object to observe
• Still background being (PM $^{i>!}$) with movement entering into emptiness
([PM $^{i>*\ \wedge\backslash MB}$ @ NO]) or "causal body"; felt pressure of anticipation of objects

Questions:

• What must be done to transform Personal Witness (PW) into Impersonal Witness (IW)?
• Why does life as Impersonal Witness (IW) have a greater sense of freedom than life as Personal Witness (PW)?

• What is the difference between nothingness (^{ie} [PM $^{p>!}$ + PM $^{p>*}$] ^{omp}] @ NO]) and emptiness (^{ie} [PM $^{i>!}$ + PM $^{i>*}$] $^{\wedge\backslash MB}$] @ NO])?

Impersonal Statement

Equation:

[[IW $^{i>*}$ | IW $^{i>!}$] @ ⁄MB $^{p>*}$] ÷ EE $^{p>*}$ © \MB $^{p>*}$

The imbalanced circumscription of the singular circumscription of Impersonal Witness as impersonal autonomous movement relegating Impersonal Witness as impersonal autonomous being, the singular circumscription observing fragmented Mind-Body as personal autonomous movement, the imbalanced circumscription divided from External Environment as personal autonomous movement co-arising with fragmented Mind-Body as personal autonomous movement.

Equation #: fourteen
Abbreviation: IS
Circumscription: imbalanced [[..].]
Total Operations: two
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To reinterpret story attachments.

Experience:

• Rooted in the witness (IW $^{i>*}$), emergent impersonal interaction with fragmented mind's personal stories (⁄MB $^{p>*}$); bipartite structure as biune ego, impersonal stories still considered "me"
• All arising personal stories from fragmented Body-Mind (\MB $^{p>*}$) "tagged" as impersonal; experience of impersonal attachment to products of observation
• "Annulled" stories dominant mode of interpretive existence; experience of the narrative-self as "empty"

Questions:

• What does it mean to possess an impersonal attachment to content?
• Are you able to "tag" each personal story of the fragmented Mind-Body (\MB $^{p>*}$) with impersonalness?
• What is the felt difference between identification with fragmented Mind-Body as personal (\MB $^{p>*}$) and fragmented Mind-Body as impersonal (\MB $^{i>*}$)?

Impersonal History

Equation:

[[IW $^{i>*}$ | IW $^{i>!}$] @ [IS ^{are} – IS ^{sbe}] $^{i>*}$] ÷ EE $^{i>*}$ © \MB $^{i>*}$

The paired circumscription of the singular circumscription of Impersonal Witness as impersonal autonomous movement relegating Impersonal Witness as impersonal autonomous being, the singular circumscription observing the singular circumscription of Impersonal Statement as the way events are minus Impersonal Statement as the way events should be, the singular circumscription as impersonal autonomous movement, the paired circumscription divided from External Environment as impersonal autonomous movement co-arising with fragmented Mind-Body as impersonal autonomous movement.

Equation #: fifteen
Abbreviation: IH
Circumscription: paired
Total Operations: two
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To renew dialectical unfolding.

Experience:

• Identified with the witness (IW $^{i>*}$), impersonal interaction with impersonal dialectic ([IS ^{are} – IS ^{sbe}] $^{i>*}$)
• All story fragments identical as impersonal (\MB $^{i>*}$); dialectic ([IS ^{are} – IS ^{sbe}] $^{i>*}$) "filled" with impersonal stories; identity as "mono-narrative" consisting of one homogenized impersonal story
• Bipartite structure as biune ego, impersonal narrative still held as "me"; reduced felt suffering in gap between insufficient present and superior future

Questions:

• What is the narrative obtained when Impersonal History's (IH) dialectic ([IS ^{are} – IS ^{sbe}] $^{i>*}$) is performed?
• Can you feel "the edge taken off" when it comes to closing the gap between your current reality and your desired future?
• If so, why is this happening?

Impersonal Observer

Equation:

$$[\, [IW^{\,i>!} + IW^{\,i>*}] \, @ \, [IS^{\,are} - IS^{\,sbe}]^{\,i>*}] \div EE^{\,i>*} \, © \, \backslash MB^{\,i>*}$$

The paired circumscription of the singular circumscription of Impersonal Witness as impersonal autonomous being connected with Impersonal Witness as impersonal autonomous movement, the singular circumscription observing the singular circumscription of Impersonal Statement as the way events are minus Impersonal Statement as the way events should be, the singular circumscription as impersonal autonomous movement, the paired circumscription divided from External Environment as impersonal autonomous movement co-arising with fragmented Mind-Body as impersonal autonomous movement.

Equation #: sixteen
Abbreviation: IO
Circumscription: paired
Total Operations: three
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To totalize remote disposition.

Experience:

• Witness as being (IW $^{i>!}$) added as "still anchor" to witness as movement (IW $^{i>*}$); witness as movement (IW $^{i>*}$) "flowing out of" witness as being (IW $^{i>!}$)
• Identification with the witness ([IW $^{i>!}$ + IW $^{i>*}$]) and narrative ([IS ^{are} – IS ^{sbe}] $^{i>*}$) as "me"; observing, with added being (IW $^{i>!}$), impersonal stories inserted into dialectic ([IS ^{are} – IS ^{sbe}] $^{i>*}$]) mechanism; "gapless" narrative ([IS ^{are} – IS ^{sbe}] $^{i>*}$) as "mono-story" observed from an impersonal locus
• Tripartite structure as full impersonality; impersonal attachment to total impersonal life

Questions:

• What is the felt difference between Impersonal Observer (IO) and Impersonal History (IH)?
• Can you experientially differentiate the dual-markers of the witness ([IW $^{i>!}$ + IW $^{i>*}$])?
• What is meant by "total impersonality"?

Impersonal Agent

Equation:

$$[[IW^{\,i>!} + IW^{\,i>*}] @ [IS^{\,are} – IS^{\,sbe}]^{\,i>* \, x \, i<*}] \div EE^{\,i>*} © \backslash MB^{\,i<*}$$

The paired circumscription of the singular circumscription of Impersonal Witness as impersonal autonomous being connected with Impersonal Witness as impersonal autonomous movement, the singular circumscription observing the singular circumscription of Impersonal Statement as the way events are minus Impersonal Statement as the way events should be, the singular circumscription as impersonal autonomous movement replaced by impersonal non-autonomous movement, the paired circumscription divided from External Environment as impersonal autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement.

Equation #: seventeen
Abbreviation: IA
Circumscription: paired
Total Operations: three
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To recognize spontaneous arising.

Experience:

• Identified as witness ($[IW^{\,i>!} + IW^{\,i>*}]$) and "self-running" dialectic ($[IS^{\,are} – IS^{\,sbe}]^{\,i>* \, x \, i<*}$) as "me"; surrender of "doing" the fragmented Mind-Body ($\backslash MB^{\,i>* \, x \, i<*}$)
• Direct power over the witness ($[IW^{\,i>!} + IW^{\,i>*}]$) remains; power over fragmented Mind-Body ($\backslash MB^{\,i>* \, x \, i<*}$) let go; control of individual narrative ($[IS^{\,are} – IS^{\,sbe}]^{\,i>* \, x \, i<*}$) surrendered
• Impersonal attachment to fragmented Mind-Body ($\backslash MB^{\,i>* \, x \, i<*}$) as tripartite structure; triune ego with non-autonomous elements

Questions:

• Can you observe all stories of the fragmented Mind-Body ($\backslash MB^{\,i>* \, x \, i<*}$) arising without volition?
• Are you able to experience fragmented Mind-Body ($\backslash MB^{\,i>* \, x \, i<*}$) as an effortless non-autonomous entity?
• Do you understand the phrase, "impersonal attachment to the monad ($[PM^{\,p>*} \mid PM^{\,p>!}]$) resting in an impersonal locus observing the self-arising nature of dialectic's narrative" ($[IS^{\,are} – IS^{\,sbe}]^{\,i>* \, x \, i<*}$)?

Impersonal World

Equation:

$$[\, [IW^{\,i>!} + IW^{\,i>*}] \, @ \, [IS^{\,are} - IS^{\,sbe}]^{\,i<*}] \div EE^{\,i>* \, x \, i<*} \, \textcircled{c} \, \backslash MB^{\,i<*}$$

The paired circumscription of the singular circumscription of Impersonal Witness as impersonal autonomous being connected with Impersonal Witness as impersonal autonomous movement, the singular circumscription observing the singular circumscription of Impersonal Statement as the way events are minus Impersonal Statement as the way events should be, the singular circumscription as impersonal non-autonomous movement, the paired circumscription divided from External Environment as impersonal autonomous movement replaced by impersonal non-autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement.

Equation #: eighteen
Abbreviation: ID
Circumscription: paired
Total Operations: three
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To negate sovereign otherness.

Experience:

• Identified with autonomous witness ($[IW^{\,i>!} + IW^{\,i>*}]$) and non-autonomous narrative ($[IS^{\,are} - IS^{\,sbe}]^{\,i<*}$) as "me"; observing non-autonomous fragmented Mind-Body ($\backslash MB^{\,i<*}$) interact with involuntary External Environment ($EE^{\,i>* \, x \, i<*}$)
• External Environment's ($EE^{\,i>* \, x \, i<*}$) assumed autonomy negated; all objects in External Environment ($EE^{\,i>* \, x \, i<*}$) observed as non-autonomously active
• "Doing" the observing from an impersonal locus retained; no possible manipulation of fragmented Mind-Body ($\backslash MB^{\,i<*}$) or External Environment ($EE^{\,i>* \, x \, i<*}$)

Questions:

• What is the felt difference between autonomous and non-autonomous relationship with the External Environment ($EE^{\,i>* \, x \, i<*}$)?
• How do your relationships change with people after you realize the External Environment ($EE^{\,i>* \, x \, i<*}$) is non-autonomous?
• Is it possible to impose your will on the world ($EE^{\,i>* \, x \, i<*}$)?

Impersonal Principal

Equation:

$$[\: [IW \: ^{i>!} + IW \: ^{i>* \: x \: i<*}] \: @ \: [IS \: ^{are} - IS \: ^{sbe}] \: ^{i<*}] \div EE \: ^{i<*} \: © \: \backslash MB \: ^{i<*}$$

The paired circumscription of the singular circumscription of Impersonal Witness as impersonal autonomous being connected with Impersonal Witness as impersonal autonomous movement replaced by impersonal non-autonomous movement, the singular circumscription observing the singular circumscription of Impersonal Statement as the way events are minus Impersonal Statement as the way events should be, the singular circumscription as impersonal non-autonomous movement, the paired circumscription divided from External Environment as impersonal non-autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement.

Equation #: nineteen
Abbreviation: IL
Circumscription: paired
Total Operations: three
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To neutralize observational process.

Experience:

• Identified with autonomous being (IW $^{i>!}$) as primary identity; feeling of "doing the being" (IW $^{i>!}$) with all else self-functioning
• Tension released from need to observe; non-autonomous observing process (IW $^{i>* \: x}$ $^{i<*}$) meets non-autonomous narrative ([IS ^{are} – IS ^{sbe}] $^{i<*}$]) and non-autonomous External Environment (EE $^{i>* \: x \: i<*}$)
• Personal will limited to single element (IW $^{i>!}$); felt autonomy of the witness with inward turn (IW $^{i>!}$), felt non-autonomy of the witness with outward turn (IW $^{i>* \: x \: i<*}$)

Questions:

• Can you release the strenuous attentional process of observing (IW $^{i>* \: x \: i<*}$ @ [IS ^{are} – IS ^{sbe}] $^{i<*}$]) and "just let it happen"?
• What is the felt experience of self-will limited to autonomous being of the witness (IW $^{i>!}$)?
• Are you able to feel the responsibility for life's action leaving you?

Impersonal Awakening

Equation:

[[IW $^{i>!}$ x $^{i<!}$ + IW $^{i<*}$] @ [IS ^{are} − IS ^{sbe}] $^{i<*}$ ÷ EE $^{i<*}$ © \MB $^{i<*}$

The paired circumscription of the singular circumscription of Impersonal Witness as impersonal autonomous being replaced by impersonal non-autonomous being connected with Impersonal Witness as impersonal non-autonomous movement, the singular circumscription observing the singular circumscription of Impersonal Statement as the way events are minus Impersonal Statement as the way events should be, the singular circumscription as impersonal non-autonomous movement, the paired circumscription divided from External Environment as impersonal non-autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement.

Equation #: twenty
Abbreviation: IK
Circumscription: paired
Total Operations: three
Central Operation: observing
Blocks: three
Existentials: three
Operands: two
Objective: To capitulate dominant will.

Experience:

• Surrendered autonomy; "all that is" as non-autonomous appearance; seeking temporarily ends as attachment to self feels "dropped"
• Freedom from element and elemental attachment; spontaneous life; total acceptance of "what wants to happen"; feeling of "being lived," not doing the living
• Life without suffering; non-egoic permanent peace; "above the fray" of worldly culture; nothing to be done, all is as it should be

Questions:

• Can you recognize there is no control over being (IW $^{i>!}$ x $^{i<!}$) but being is still felt?
• How does total non-autonomous life feel?
• How would you describe your current attachment to Personal Ego (PE)?

Part Three: The Transpersonal

Transpersonal Origin

Equation:

$$[\, [\, ^{ie} [?^{\,t<!} + ?^{\,t<*}] \, ^{\wedge\backslash MB} <¿> [IW^{\,i<!} + IW^{\,i<*}] \,] \sim IK^{\,- \, EE\,i<* \, © \, \backslash MB\,i<*} \div EE\,i<* \, © \, \backslash MB\,i<*$$

The allied circumscription of the paired circumscription of independent entity as the singular circumscription of Inquiry as transpersonal non-autonomous being connected with Inquiry as transpersonal non-autonomous movement, the singular circumscription outside of fragmented Mind-Body beside-questioning the singular circumscription of Impersonal Witness as impersonal non-autonomous being connected with Impersonal Witness as impersonal non-autonomous movement, the paired circumscription questioning Impersonal Awakening minus External Environment as impersonal non-autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement, the allied circumscription divided from External Environment as impersonal non-autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement.

Equation #: twenty-one
Abbreviation: TG
Circumscription: allied [[[..][..]].]
Total Operations: four
Central Operation: questioning
Blocks: three
Existentials: three
Operands: two
Objective: To investigate partial awakening.

Experience:

• Discovery of the question: What is living the non-autonomous self?; undiscovered spatial and sequential awareness of life registers
• Presence is transferred to Inquiry ($^{ie} [?^{\,t<!} + ?^{\,t<*}] \, ^{\wedge\backslash MB}$); Inquiry ($^{ie} [?^{\,t<!} + ?^{\,t<*}] \, ^{\wedge\backslash MB}$) questions "abandoned structure" of the witness ($[IW^{\,i<!} + IW^{\,i<*}]$) plus story and narrative
• No space behind the witness ($[IW^{\,i<!} + IW^{\,i<*}]$); witness ($[IW^{\,i<!} + IW^{\,i<*}]$) as totality of space reaching the end of self's boundary; Inquiry ($^{ie} [?^{\,t<!} + ?^{\,t<*}] \, ^{\wedge\backslash MB}$) located "beside" the witness ($[IW^{\,i<!} + IW^{\,i<*}]$)

Questions:

• Are you able to begin seeking again with the question, "What is living me?"
• Can you intuit a spatial and sequential entity that animates non-autonomy?
• What does the witness ($[IW^{\,i<!} + IW^{\,i<*}]$) become when Inquiry ($^{ie} [?^{\,t<!} + ?^{\,t<*}] \, ^{\wedge\backslash MB}$) is placed beside it?

Transpersonal Query

Equation:

$$[\, [\, [IW \,^{i<!} + IW \,^{i<*}] \times \,^{ie} [? \,^{t<!} + ? \,^{t<*}] \,^{wsl \,\wedge\backslash MB}] \,^{(¿)} \backslash MB \,^{i<*}] \div EE \,^{i<*} © \backslash MB \,^{i<*}$$

The allied circumscription of the paired circumscription of the singular circumscription of Impersonal Witness as impersonal non-autonomous being connected with Impersonal Witness as impersonal non-autonomous movement, the singular circumscription replaced by independent entity as the singular circumscription of Inquiry as transpersonal non-autonomous being connected with Inquiry as transpersonal non-autonomous movement, the singular circumscription without specific locus outside of fragmented Mind-Body, the paired circumscription holding-questioning fragmented Mind-Body as impersonal non-autonomous movement, the allied circumscription divided from External Environment as impersonal non-autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement.

Equation #: twenty-two
Abbreviation: TQ
Circumscription: allied [[[..][..]].]
Total Operations: four
Central Operation: holding-questioning
Blocks: three
Existentials: three
Operands: two
Objective: To enter gestational circumference.

Experience:

• Decomposition of the witness ($[IW \,^{i<!} + IW \,^{i<*}]$); Unobstructed observational pathway to fragmented Mind-Body ($\backslash MB \,^{i<*}$); Focus on question: "What is living me?"
• Inquiry ($^{ie} [? \,^{t<!} + ? \,^{t<*}] \,^{wsl \,\wedge\backslash MB}$) as circumference rather than set location; fragmented Mind-Body ($\backslash MB \,^{i<*}$) resting inside of Inquiry ($^{ie} [? \,^{t<!} + ? \,^{t<*}] \,^{wsl \,\wedge\backslash MB}$)
• Identified with Inquiry ($^{ie} [? \,^{t<!} + ? \,^{t<*}] \,^{wsl \,\wedge\backslash MB}$) as a spatial unknown living all that is non-autonomous; Inquiry ($^{ie} [? \,^{t<!} + ? \,^{t<*}] \,^{wsl \,\wedge\backslash MB}$) as spatial background of fragmented Mind-Body ($\backslash MB \,^{i<*}$)

Questions:

• Are you able to comprehend the question: "What is living me?" as spatially "wider than" the elements that compose Impersonal Awakening (IK)?
• What is the felt experience of living inside a question?
• How do the experiences of observing from a distinct locus and questioning without location differ?

Transpersonal Witness

Equation:

$$[\ [\ [\ ^{ie} [? \ ^{t<!} + ? \ ^{t<*}] \ ^{wsl \ \wedge\backslash MB} \ x \ ^{ie} [PM \ ^{t<!} + PM \ ^{t<*}] \ ^{wsl \ \wedge\backslash MB}] \ (@) \ NO \ ] \ | \ ^{/}MB \ ^{i<*}] \ ^{| \ EE \ i<* \ © \ \backslash MB \ i<*}$$

The witnessing circumscription of the allied circumscription of the paired circumscription of independent entity as the singular circumscription of Inquiry as transpersonal non-autonomous being connected with Inquiry as transpersonal non-autonomous movement, the singular circumscription without specific locus outside of fragmented Mind-Body replaced by independent entity as the singular circumscription of Personal Monad as transpersonal non-autonomous being connected with Personal Monad as transpersonal non-autonomous movement, the singular circumscription without specific locus outside of fragmented Mind-Body, the paired circumscription holding-observing No Object, the allied circumscription relegating fragmented Mind-Body as impersonal non-autonomous movement, the witnessing circumscription relegating External Environment as impersonal non-autonomous movement co-arising with fragmented Mind-Body as impersonal non-autonomous movement.

Equation #: twenty-three
Abbreviation: TW
Circumscription: witnessing [[[[..][..]].].]
Total Operations: five
Central Operation: relegating
Blocks: three
Existentials: three
Operands: two
Objective: To master encompassing space.

Experience:

• Living identified with the witness (^{ie} [PM $^{t<!}$ + PM $^{t<*}$] $^{wsl \ \wedge\backslash MB}$] (@) NO]) as transpersonal entity; witness (^{ie} [PM $^{t<!}$ + PM $^{t<*}$] $^{wsl \ \wedge\backslash MB}$] (@) NO]) spreads into offering a spatial and observational "womb" for all objects
• Feeling of circumference rather than set location; "horizontal" observation becomes sense of single-entity observation surrounding space; the witness
(^{ie} [PM $^{t<!}$ + PM $^{t<*}$] $^{wsl \ \wedge\backslash MB}$] (@) NO]) encapsulating no object; presence returned to the witness (^{ie} [PM $^{t<!}$ + PM $^{t<*}$] $^{wsl \ \wedge\backslash MB}$] (@) NO])
• Still background being (PM $^{t<!}$) with peering into "the barren"
(^{ie} [PM $^{t<*}$] $^{wsl \ \wedge\backslash MB}$] (@) NO]) or "causal" body; felt anticipation of object presentation

Questions:

• Are you able to experience the witness (^{ie} [PM $^{t<!}$ + PM $^{t<*}$] $^{wsl \ \wedge\backslash MB}$] (@) NO]) "blossom" from a pointed observation to a surrounding observation?

• What is "barrenness"?
• How has the monad changed during its progression from Personal Monad (PM) to Transpersonal Witness (TW)?

Transpersonal Observer

Equation:

[[TW $^{t<!}$ + TW $^{t<*}$] (@) [ʹMB $^{i<*}$ © EE $^{i<*}$]]

The paired circumscription of the singular circumscription of Transpersonal Witness as transpersonal non-autonomous being connected with Transpersonal Witness as transpersonal non-autonomous movement, the singular circumscription holding-observing the singular circumscription of fragmented Mind-Body as impersonal non-autonomous movement co-arising with External Environment as impersonal non-autonomous movement.

Equation #: twenty-four
Abbreviation: TO
Circumscription: paired [[..][..]]
Total Operations: three
Central Operation: holding-observing
Blocks: two
Existentials: two
Operands: one
Objective: To offer abiding domicile.

Experience:

• Identified with the witness ([TW $^{t<!}$ + TW $^{t<*}$]); fragmented Mind-Body (ʹMB $^{i<*}$) and External Environment (^{EE} $^{i<*}$) as co-arising equivalence inside of the witness ([TW $^{t<!}$ + TW $^{t<*}$])
• Internal and external worlds ([ʹMB $^{i<*}$ © EE $^{i<*}$]) "exist inside of me" as identified with the witness ([TW $^{t<!}$ + TW $^{t<*}$]); feeling of being container for the world (EE $^{i<*}$)
• Fragmented Mind-Body (ʹMB $^{i<*}$) transforms from "me" to "mine"; turn within is being (TW $^{t<!}$) as container, turn without is observation (TW $^{t<*}$) of fragmented Mind-Body (ʹMB $^{i<*}$) and External Environment (EE $^{i<*}$) as single co-arising entity

Questions:

• What is the felt difference between observing with a specific locus and observing without a specific location?
• Do you experience the mind, body and External Environment (EE $^{i<*}$) inside of you?
• What is the felt experience of Transpersonal Observer (TO)?

Transpersonal Monitor

Equation:

[[[TW $^{t<!}$ + TW $^{t<*}$] @ [OF < TO]] | TO]

The allied circumscription of the paired circumscription of the singular circumscription of Transpersonal Witness as transpersonal non-autonomous being connected with Transpersonal Witness as transpersonal non-autonomous movement, the singular circumscription observing the singular circumscription of Open Field behind Transpersonal Observer, the paired circumscription relegating Transpersonal Observer.

Equation #: twenty-five
Abbreviation: TM
Circumscription: allied [[[..][..]].]
Total Operations: four
Central Operation: relegating
Blocks: two
Existentials: two
Operands: one
Objective: To approach spatial radix.

Experience:

• Identified with the witness ([TW $^{t<!}$ + TW $^{t<*}$]), location of space behind the witness ([TW $^{t<!}$ + TW $^{t<*}$]) via "reverse-observation"; witness ([TW $^{t<!}$ + TW $^{t<*}$]) observing the beyond; Open Field (OF) as other
• Movement of the witness (TW $^{t<*}$) observing non-being and non-movement of Open Field (OF)
• "Middle existence," one "side" of the witness ([TW $^{t<!}$ + TW $^{t<*}$]) holding the internal and external worlds, the other peering into a linear Open Field (OF)

Questions:

• Are you able to perform "reverse observation" to find Open Field (OF) behind the witness ([TW $^{t<!}$ + TW $^{t<*}$])?
• Where are being (TW $^{t<!}$) and non-being located when observing Open Field (OF)?
• How would you describe the relationship between the witness ([TW $^{t<!}$ + TW $^{t<*}$]) and Open Field (OF)?

Transpersonal Source

Equation:

$$[\ [\ ^{ie} [OF \ ^{t<!} + OF \ ^{t<*}] \ ^{wsl} \ (<) \ TO] \ | \ TO]$$

The balanced circumscription of the imbalanced circumscription of independent entity as the singular circumscription of Open Field as transpersonal non-autonomous being connected with Open Field as transpersonal non-autonomous movement, the singular circumscription without specific locus holding-behind Transpersonal Observer, the balanced circumscription relegating Transpersonal Observer.

Equation #: twenty-six
Abbreviation: TU
Circumscription: balanced [[[..].].]
Total Operations: three
Central Operation: relegating
Blocks: two
Existentials: two
Operands: one
Objective: To occupy eternal foundation.

Experience:

• Shift identity from being and movement of the witness ([TW $^{t<!}$ + TW $^{t<*}$]) to the being and movement of Open Field (^{ie} [OF $^{t<!}$ + OF $^{t<*}$] ^{wsl}); being changes from being of the witness ([TW $^{t<!}$ + TW $^{t<*}$]) to source of being (OF $^{t<!}$); movement changes from anticipation of observation to anticipation of eternal purpose (OF $^{t<*}$)
• Become dual-marker identity of Open Field (^{ie} [OF $^{t<!}$ + OF $^{t<*}$] ^{wsl}); identity as the source (^{ie} [OF $^{t<!}$ + OF $^{t<*}$] ^{wsl}) of all that is; all former identities viewed as insignificant
• Source as separate entity behind the witness ([TW $^{t<!}$ + TW $^{t<*}$]), the source (^{ie} [OF $^{t<!}$ + OF $^{t<*}$] ^{wsl}) from which all future contractions are born

Questions:

• Do you experience the source (^{ie} [OF $^{t<!}$ + OF $^{t<*}$] ^{wsl}) as a separate object behind the witness ([TW $^{t<!}$ + TW $^{t<*}$])?
• Are you able to shift your sense of being from the witness ([TW $^{t<!}$ + TW $^{t<*}$]) to Open Field (^{ie} [OF $^{t<!}$ + OF $^{t<*}$] ^{wsl})?
• What is the experiential difference between being of the witness ([TW $^{t<!}$ + TW $^{t<*}$]) and being of the source (^{ie} [OF $^{t<!}$ + OF $^{t<*}$] ^{wsl})?

Transpersonal Motion

Equation:

[[TU $^{t>\#}$ | TU $^{t<!}$] > TO]

The imbalanced circumscription of the singular circumscription of Transpersonal Source as transpersonal autonomous evolution relegating Transpersonal Source as transpersonal non-autonomous being, the singular circumscription evolving Transpersonal Observer.

Equation #: twenty-seven
Abbreviation: TT
Circumscription: imbalanced [[..].]
Total Operations: two
Central Operation: evolving
Blocks: two
Existentials: two
Operands: one
Objective: To inhabit fundamental action.

Experience:

• Outward turn, identified with autonomous evolutionary motion of the source (TU $^{t>\#}$); evolution as the "choice-maker" that forces non-autonomy of all that comes after
• Source as evolution (TU $^{t>\#}$) given an object to evolve; evolving both internal and external objects; no identification with observation, solely identified with evolution of source as becoming (TU $^{t>\#}$); evolution as a separate entity "pushing" the development of Transpersonal Observer (TO); the manifestation of sequence
• Identified as cause of motion of Transpersonal Observer (TO); identified as the eternal impulse of evolution, that which drives the entire identity structure sequence

Questions:

• What is the difference between transpersonal movement of the source (OF $^{et<*}$) and transpersonal evolution of the source (TU $^{t>\#}$)?
• What does it feel like to be identified with the creative force manipulating the body?
• Do you understand how evolution's autonomy removes the autonomy from perceived autonomous identity structures?

Transpersonal Plenum

Equation:

$$[TU^{\,t<!} + TT]^{\,ino\ TO}$$

The singular circumscription of Transpersonal Source as transpersonal non-autonomous being connected with Transpersonal Motion, the singular circumscription inside of Transpersonal Observer.

Equation #: twenty-eight
Abbreviation: TP
Circumscription: singular
Total Operations: one
Central Operation: connected with
Blocks: three
Existentials: three
Operands: two
Objective: To nest objectified source.

Experience:

• Source as infinite being (TU $^{t<!}$) and eternal evolution (TT); identified with infinite being (TU $^{t<!}$) and the eternal creative thrust, both located inside of fragmented Mind-Body (\MB) co-arising with External Environment (EE); evolution (TT) as force that "acts in and on" fragmented Mind-Body (\MB) rather than solely "on" it
• Being as infinite presence inside of the witness ([TW $^{t<!}$ + TW $^{t<*}$]) and fragmented Mind-Body (\MB); evolution as creative presence inside of the witness ([TW $^{t<!}$ + TW $^{t<*}$]), fragmented MB (\MB) and External Environment (EE); act of observation felt as an action of evolution
• "Tracking" the source ([TU $^{t<!}$ + TT]) backwards through all previous identity structures; personal and impersonal being replaced by source being (TU $^{t<!}$); personal and impersonal motion replaced by evolution (TT)

Questions:

• What is the difference between Transpersonal Motion (TT) and Transpersonal Plenum (TP)?
• Are you able to transition the source ([TU $^{t<!}$ + TT]) as an entity outside of the witness ([TW $^{t<!}$ + TW $^{t<*}$]) to an entity inside all objects?
• What does it feel like to have source being (TU $^{t<!}$) and evolution (TT) inside of Mind-Body (MB)?

Transpersonal Awakening[13]

Equation:

$$[\, [TU^{\,t<!} \mid TT]^{\,ino\,TO} = TO]$$

The imbalanced circumscription of the singular circumscription of Transpersonal Source as transpersonal non-autonomous being relegating Transpersonal Motion, the singular circumscription inside of Transpersonal Observer at one with Transpersonal Observer.

Equation #: twenty-nine
Abbreviation: TK
Circumscription: imbalanced [[..].]
Total Operations: two
Central Operation: at one with
Blocks: two
Existentials: two
Operands: one
Objective: To understand boundary absence.

Experience:

• Identified with being of source (TU $^{in<!}$) as it infuses all elements and elementals of preceding identity structures; being of source (TU $^{in<!}$) "fuses" with all elements of Transpersonal Observer (TO)
• Witness ([TW $^{t<!}$ + TW $^{t<*}$]), fragmented Mind-Body (\MB) and External Environment (EE) felt as infinite being; mechanical action of Transpersonal Observer (TO) continues as the still being of source (TU $^{in<!}$)
• Being of source (TU $^{in<!}$) as all there is; being of source (TU $^{in<!}$) not "in" objects but "as" objects; first experience of non-separation

Questions:

• What is the felt experience of identification with source being (TU $^{in<!}$) as all that is?
• How do you "fuse" being as source (TU $^{in<!}$) and the External Environment (EE)?
• What is non-separation?

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[13] Transpersonal Awakening is "positive enlightenment." The "negative" version of awakening is Transpersonal Void. The equation for Transpersonal Void is [TU $^{t<!}$ = TT] $^{ino\,TO}$ = TO. The non-circumscription of the singular circumscription of Transpersonal Source as transpersonal non-autonomous being at one with Transpersonal Motion, the singular circumscription inside of Transpersonal Observer at one with Transpersonal Observer.

Transpersonal Enlightenment

Equation:

$$[\,[TU^{\,t<!} + TT]^{\,ino\,TO} = TO]$$

The imbalanced circumscription of the singular circumscription of Transpersonal Source as transpersonal non-autonomous being connected with Transpersonal Motion, the singular circumscription inside of Transpersonal Observer at one with Transpersonal Observer.

Equation #: thirty
Abbreviation: TN
Circumscription: imbalanced [[..].]
Total Operations: two
Central Operation: at one with
Blocks: two
Existentials: two
Operands: one
Objective: To become total identity.

Experience:

• Complete non-separation; "fusion" of being and evolution as source ($[TU^{\,t<!} + TT]$) with Transpersonal Observer (TO); identified as "source reality," being and evolving as all that is
• No boundary between source ($[TU^{\,t<!} + TT]$) and any object; source as being and evolution of Mind-Body (MB) as Mind-Body (MB); source as being and evolution of the External Environment (EE) as External Environment (EE)
• Transpersonal Query (TQ) answered, lived spatially as source being ($TU^{\,t<!}$) and sequentially as source evolution (TT) ; feeling of perfection and bliss, "all is as it should be"; seeking suspended

Questions:

• Do you have an identity attachment as Transpersonal Enlightenment (TN)?
• After the realization of Transpersonal Enlightenment (TN), what do you now know was living the experience of Impersonal Awakening (IK)?
• What is non-separation?

Appendix

Emerson said, "If only men are employed in conspiring with the designs of the Spirit who led us hither, and is leading us still, we shall quickly enough advance out of all hearing of others' censures, out of all regrets of our own, into a new and more excellent social state than history has recorded."

Emerson knew the true Pax Americana lives within us – internally realizing Spirit first, then building the corresponding external systems is the way.

The Path to Non-separation's mission is this kind of social change.

As the United States continues its slide into frenetic xenophobia, isolationism and authoritarianism, the call for a mass movement of interior revolution is more pertinent than ever. Living in a world where all systems are built with a foundation based on the belief in a separate self, targeting internal growth rather than rearranging separative ideas is key.

The Path to Non-separation, and systems with similar developmental outcomes, play a pivotal role if we are to complete the vision of what some of our Founding Fathers intuited but lacked the depth of worldview to create.

Presenting a source-environment in which non-separative systems can blossom requires group identities capable of embedding self-realized dynamics into society's governing directives. The Path to Non-separation is a call for this to occur.

To align the American psyche with source rebellion, there are two post-enlightenment identity structures offered in The Path to Non-separation – Transpersonal Auditor and Transpersonal Citizen.

Transpersonal Auditor is an identity structure that recognizes the separation living within non-separation. Transpersonal Citizen is the personal return to the separative world awakened and participative – the identity structure from which social change and transformative systems emerge.

Treat the embodiment of Transpersonal Citizen as a two-part progression. First, break free of the limitations of Transpersonal Enlightenment, then ground into a personal life in sync with the source, a vessel through which decisions generated by and aligned with source evolution are made.

Living as the Transpersonal Citizen is the ending of The Path to Non-separation. I cheer you on as we step into the beginnings of applying non-separation, together.

Transpersonal Auditor

Equation:

$$[[TU^{\,t<!} + TT]^{\,in\ TO} = TO]^{\,imp}$$

The imbalanced circumscription of the singular circumscription of Transpersonal Source as transpersonal non-autonomous being connected with Transpersonal Motion, the singular circumscription inside of Transpersonal Observer at one with Transpersonal Observer, the imbalanced circumscription as imperfect.

Equation #: thirty-one
Abbreviation: TD
Circumscription: imbalanced [[..].]
Total Operations: two
Central Operation: at one with
Blocks: three
Existentials: three
Operands: two
New Notation: ^{imp} – imperfect
Objective: To spot enlightened imperfection.

Experience:

• Acknowledgement of separation within source non-separation; separation within non-separation moves to the forefront of awareness; life as blissful being and evolutionary perfection rejected; enlightenment (TN) viewed as false, limited interpretation
• Non-separation and separation co-exist; interactions and situations with separative nature within source wholeness; autonomous evolutionary choice as flawed and evolving
• Source being as perfect, source evolution as containing separation; totality as evolutionarily perfect functionally as is but with separative imperfections; evolutionary choice as flawed and evolving itself; experience of the growing pains of evolution

Questions:

• Why is the realization of Transpersonal Enlightenment flawed?
• Do you understand the concept "separation within non-separation"?
• What are examples of separation within non-separation?

Transpersonal Citizen

Equation:

$[p\{^{on} \backslash BM\ ^{p<*} = EE\ ^{p<*}]\ ^{OF\ t<!}\ +\ ^{OF\ t>\#}$

The singular circumscription of personal attention on fragmented Body-Mind as personal non-autonomous movement at one with External Environment as personal non-autonomous movement, the singular circumscription as Open Field as transpersonal non-autonomous being connected with Open Field as transpersonal autonomous evolution.

Equation #: thirty-two
Abbreviation: TZ
Circumscription: singular [..]
Total Operations: one
Central Operation: at one with
Blocks: three
Existentials: three
Operands: two
New Notation: OF $^{t>\#}$ – Open Field as transpersonal autonomous evolution
Objective: To serve developing world.

Experience:

• "Retract" into personal attention and personal Body-Mind aligned with and as source being and evolution; personal tendencies move to the forefront of awareness with source background wisdom; ground into the personal as source
• Personal non-autonomous motion as autonomous evolutionary purpose; greater attachment to personal Body-Mind (BM) and less attachment to being evolution (TT) as such; living "aligned with" evolution rather than "as" evolution
• From self as source to service oriented self aligned with source; transition from local compassion as source to goal-oriented social change aligned with source; external world as self, "personal growth" includes "others" unified with personal self; continuous work towards well-being of total system as self; social change as internal

Questions:

• How does the experience of source differ between Transpersonal Enlightenment and Transpersonal Citizen?
• How does Transpersonal Citizen initiate a new direction for social change?
• What would a political system look like aligned with the source?

Afterword

After making it to the end of The Path to Non-separation Primer, there are seekers who request information on how to continue studying and practicing in a formal manner.

If this is you, I do offer such an opportunity.

Working with me generally consists of one video call per week with email/text support in between calls as needed. From time to time, when a lecture-style lesson will be of benefit to you, I record video lectures in my recording studio and post them with a private link.

As for structure, we begin by practicing the first equation, Personal Ego, and work our way through the entire progression of thirty equations until we arrive at your realization of non-separation.

Although The Path to Non-separation solely consists of meditative and contemplative practices, the overall feel is more like a university course and less like traditional spiritual teaching. Silencing the mind is not the method of The Path to Non-separation. Use of the intellect and intellectual conversation is encouraged as we embrace the advice of Nisargadatta when he said to "use the mind to pierce the mind."

Corresponding to the collegiate feel of The Path to Non-separation, the relationship I offer is a professor/student interaction rather than a guru/student dynamic. I have found students benefit from this stance as it establishes a very focused, deeply practical, almost scientific, no-frills environment in which we can work.

Whether you're ready to get started or just want a few questions clarified, contact me by emailing michael@richardsonborne.com. I will reply to set up a call where we will explore your questions, and when the time is right, determine if The Path to Non-separation is the practice for you.

not separate,

Michael Richardson-Borne