

## GODIVA

1. Taking into account the discovered nature of humans, here is how you may make use of chocolate to bring about the realization of your pure self.
2. Such realization may be brought about when concentration is brought to the singular experience of chocolate.
3. Then you experience your wholeness with everything out there, not just the chocolate.
4. The flip side of this experience is when you come to believe that your sole (soul) purpose of being is to have a mouth, which serves as a conduit for eating chocolate. In other words, you think the experience of eating chocolate defines who you are, i.e. "I am one who eats chocolate."
5. Chocolate can produce five kinds of attachment to its experience, some are fun and some bring about misery.
6. These five types of attachment consist of: truth about chocolate, untruth about it, confusion derived from talking too much about chocolate (which interferes with experience rather than communicating the essence of experience), sleep, and remembering a past time when chocolate was in your mouth.
7. The truth about chocolate is seen through your own perception (five senses), inference, (e.g., see a chocolate wrapper, expect a chocolate within), and the suggestion of an already proven competent critic of chocolate. (If someone tells you Godiva chocolate is worth \$20/pound and you eat some and realize it's only a little better than Hershey's, this person is proved incompetent.)
8. Untrue things about chocolate are based on mistakes in perception. Two examples: a bar of soap made to look and smell like chocolate or chocolate that looks good but disappoints.
9. When you talk too much about chocolate, you don't have time to eat it.
  - a.) You are too busy thinking about it.
  - b.) Words become confused with experience, as in the syllogism Tigers eat meat. Meat is a word. Tigers eat words.
  - c.) Language is words, words are imprecise, whereas chocolate in the mouth corresponds to the reality of tasting chocolate. Or, rather, it doesn't correspond to the reality; it is (Ramanand: please underline is) the reality.
10. Sleep is experienced in time, though no chocolate is eaten unless you dream it. This shows that chocolate isn't necessary for an experience of time.
11. All of the five varieties of attachment to chocolate remain impressed on the being and so may be rekindled when something reminds one of them.

## The scattered mind

One moment here, the next there

Time slips by, beware

Remembering, replaying, planning; repeating all over

Yesterday's happenings, tomorrow's goals

Inviting family, friends, strangers, and foes

Reliving emotions, palpable in the body

Rekindling desires, senses and limbs at the ready

Places to go, things to do, people to become

Oblivious to the body, oblivious to the surroundings

Memory lapsed, judgement clouded, actions confuse

Saved by the breath, a trusty anchor  
Attention a constant struggle  
Patience and kindness one's best defence  
Beware times of ease, guards are lowered  
Respect times of pain, brings focus  
Each breath observed, a step closer to Truth  
Constant practice, until witness is all that remains

## **Universal Bread Love**

### **Bread Sutras**

#### 1. Loving Bread is in Being Love

Eating bread is not only filling, but also a sensual experience of form, taste, and texture; it evokes memories, warmth, and the presence of loved ones. The comfort of what is known, the aroma that fills a home, the sound and touch of the crust breaking in the hands and in the mouth, is in love for bread. Bread is simple and satiating. To love bread is to love what sustains life without needing to impress, coming straight from the heart.

(Being) Love is an intrinsic quality of Consciousness, the “I-I”; it is unlimited and inclusive, with no non-love. What the “I” feels as like/ love is directional, selective, and exclusive, and has an opposite, dislike or hate. This “I” love is an attempt to return to a state of the acceptable, pleasant self, to completeness; it is what drives every action of the “I”. Love is not in the bread; bread brings the “I” in contact with “I-I”, being love.

#### 2. Bread is Life

“Give us our daily bread” is more than a prayer for food — it is a prayer for life, for dignity, and for the conditions that make life livable. The prayer for bread is one of the most universal prayers. In different words and languages, it is not asking for luxury and abundance but for sufficiency. Bread is food, nourishment, and energy for the body’s ability to survive. When no bread is on the table, the body experiences hunger. Persistent hunger and uncertainty of having sufficient bread/ food bring not only physical weakness and illness, but can lead to jealousy, injustice, alienation, and despair. Where bread is missing, the quality of life changes.

#### 2. Purity, Simplicity, and Humility are the Ingredients of Good Bread

Earth, water, fire, and air (gas from the fermentation) are in bread. Healthy soil produces a strong seed, from which grain grows sustainably. Good flour is made by a miller who treats the grain with respect and care. With pure water joining the flour, the baker's

hands prepare the “pasta madre”, the “mother dough”, and eventually, the bread dough with attention. The baker is not a creator, but an integral part of a process. It is like a meditation when the ingredients available in the moment come together.

3. The passion for breadmaking can turn into a kind of obsession, a pursuit of mastery. It becomes a measure of success, a means of control over the ingredients. True love for bread is in surrendering to what is, from the moment the dough comes together, to when it rises, until it comes out of the oven as bread.

#### 4. What Is Shared From a Small Oven Is Boundless

To share bread is an important human gesture. It means: You are welcome, I see your hunger, your life matters as much as mine. It is a way of saying, there is enough for all of us. Other than nourishment, it is a sign of recognition: we are the same, we share the same hunger. To break bread is to break down the illusion of separation. It dissolves the boundary between mine and yours, between one and the other. Not to share bread, on the other hand, says: This is mine. You are not part of me or my circle. My fullness matters more than your emptiness. It is a statement of exclusion, control, because of fear. To withhold bread is to deny connection. It reduces bread to a tool of separation, a measure of status, a source of power, even a weapon.

#### 5. Eating Bread with Wisdom

Wise bread consumption begins with gratitude for what went into it, as you find it on the table. To appreciate simple bread is a sign of clarity about what is essential. Bread is for eating, not for proving a certain status or superiority. Hoarding and clinging to more bread than one can eat comes from fear. Bread stored in excess becomes stale and is wasted. Love for bread can lead to chasing fancy flavours, forgetting its simplicity. What begins as appreciation of richness and diversity can turn into a craving for novelty, endless variations, and a constant pursuit of new experiences as a form of entertainment. Instead of fullness, there is a sense of unfulfillment.

#### 6. One Essence behind many Forms

Bread is found in every culture and appears in infinite shapes: Loaves, flatbreads, braids, rolls, sheets, leavened or unleavened, spiced or plain, coarse or fine. It is baked, steamed, fried, or cooked on hot stones. Its form reflects climate, history, ritual, and need. Beneath every variation lies the intention to nourish life. Recognize and respect each form, remembering what is common. In the diversity of bread lies the diversity of all that appears in the universe which makes bread is a rich and flexible metaphor. Across cultures and traditions, it has been used metaphorically to represent deep human needs, such as a means of sustenance, for love and care, transformation, communion, and the divine or sacred. Bread is Nama Rupa, of which the underlying reality is Pure (Love of) Being.

## **Sutra of Parenting**

### 1.1 Listen (to your child)

If you don't understand what it means to listen, you may proceed to the next sutra

### 1.2 When listening recognize that you have an agenda

If this is not clear - proceed

There are a few types of agendas:

- Ideas you have that you think will make your child happy
- Ideas you have that will make your child responsible - therefore happy
- Ideas you have about what values are and what is the proper way to “raise” a human being.

NONE of those are real or helpful to listen effectively so drop those if you want to attempt to listen.

### 1.3 When listening, recognize that you will at best hear the words. Is it possible to really hear another?

You can relate to your bank of experiences - emotions will surface when you do not relate to what you are hearing.

While listening consider:

Feel the emotion, see how it affects your heart and how that changes your breath.

- Use the brain diaphragm
- Hear the words like you would hear an intriguing story filled with plot twists, suspense and challenges of a life story unfolding in front of you.
- Don't attach emotion to words
- Don't draw conclusions
- Don't interrupt
- Hug
- Laugh if possible
- Stick around; there is more listening to do.

### 1.4 It's not structured

- It's not comfortable

● It's an art

1.5 If it does not go well

● You got in your way

● Practice

### **"Now Sutras "**

1 NOW is eternal.

2 True Self is realized in timeless state of being.

3 And then NOW is timeless freedom, stillness and peace .

4 If True Self is not realized then one lives influenced by past and /or future and is bound by time and space.

5 Being bound by time and space One is confused and creates attachments to its experience.

6 It doesn't matter if attachments are experienced as pleasant or not pleasant , they are all born of confusion.

7 Dissolving confusion is pulling back to our True Self that in stability and sweetness is seated in NOW.

### **Being Present**

1. One is sensing and observing the breath.

2. There is an awareness of being in the now.

3. Sensing one's inner body and being, one's sense of self is complete and limitless.

4. Thinking can interrupt, harden felt sense of being.

5. Remember to breathe with openness. Sense and observe inner body--come back.

6. The practice of presence is to keep coming back, feel, sense and accept what is.

### **A Treatise on (Open-Water) Swimming (Created with the help of AI.)**

(जलयानशास्त्रम् – Jalayāna-śāstram)

1. अथ जलयानानुशासनम्

atha jalayānānuśāsanam

Now begins the exposition on swimming.

2. जलयानं शरीरस्य आपो-तत्त्वेन संयोजनम्

jalayānaṃ śarīrasya āpo-tattvena saṃyojanam

Swimming is the union of the body with the element of water.

3. तदा अहंकारस्य लयः

tadā ahaṃkārasya layaḥ

Then the sense of "I" dissolves.

4. भूमौ पुनरुत्थाय भू-तत्त्वस्य प्रवृद्धिः, अहंकारः पुनरावर्तते

bhūmau punarutthāya bhū-tattvasya pravṛddhiḥ, ahaṁkāraḥ punarāvartate

Upon returning to land, the earth element predominates and individuality returns.

5. स एषोऽहंकारः पञ्चधा भवति, सुखदुःखात्मकः

sa eṣo 'haṁkāraḥ pañcadhā bhavati, sukha-duḥkhātmakaḥ

This sense of “I” manifests in five forms, pleasant or unpleasant.

6. तानि—शरीरावबन्धः, गुरुत्वं, संकुचनं, घनत्वं, पृथग्भावश्च

tāni — śarīrāvabandhaḥ, gurutvaṁ, saṁkucanaṁ, ghanatvaṁ, pṛthag-bhāvaś ca

They are: confinement in the body, heaviness, constriction, density, and separateness.

7. पुनः आपो-तत्त्वेन संयोगात् जलयानेन अहंकारलयः सिध्यति

punaḥ āpo-tattvena saṁyogāt jalayānena ahaṁkāra-layaḥ sidhyati

Again, through union with the water element by swimming, the dissolution of individuality is accomplished.

### **Walking with Nature**

1. Movement is a means from one to experience elements of nature
2. Elements of nature are the essence of conscious beings
3. One can enhance conscious connections to elements of nature through felt experiences in movements
4. Loss of movement can lead to deterioration of unique experiences
5. Nature walking is a natural conscious activity that offers an opportunity to experience the elements of nature
6. Walking provides a sense of mobility, energy, stimulation and connection to the environment
7. Conscious awareness when walking can enhance a connection to the properties of the five elements
8. The five elements of nature are earth, water, fire, air and space
9. Walking while pushing feet into the ground provides a connection to the earth element
10. The earth element provides firmness, stability, support and sense of being grounded
11. The fluid movement of the body while walking reflects its predominance of the water element
12. The feel of heat from the sun and heat within the body represents the fire element
13. The touch of air against the skin and the movement of the breath connects one to the air element
14. The hearing the sounds of nature and seeing the space between objects and the vastness of the sky above provides an experience of spaciousness (universality)
15. Enhancing a connection to the five elements when walking can connect one to entirety of universal consciousness

**Wisdom – a curiosity** – is made up of 2 words: 1)wise and 2)dom (dumb).

Wisdom arises when attachments, aversions and egocentricity dissolve.

When there is emptiness – a vacuum of ignorance – wisdom shines.

Wisdom doesn't arise with education; it arises in spite of education.

Wisdom is rooted in Law (German); in Knowledge & Insight (Greek); in discernment (Latin). It is in the realm of knowing, experience, and truth.

The sages say that those who wish to end suffering should cultivate wisdom.

Let go of "self" to find true wisdom.

Wisdom in 6 pithy lines:

If it is better for me to be ill,

Give me the energy to be ill.

If it is better for me to recover,

Give me the energy to recover.

If it is better for me to die,

Give me the energy to die.

### **Transformation into Self-Illumination through Acting**

1. Before the medium of A.I., there was the human actor. And before the Art of Acting is lost to the psyche of humankind, a distillation of the acting craft as an access point to the Illuminated State herewith commences.

2. Acting is the embodiment of false premises concretized into an equally false personality by the Actor, the amalgam of which produces the filaments of Ultimate Reality (i.e. the direct experience of an essential nothingness distilled into Relative Reality from the Pure State of Inspiration).

3. Then the actor becomes the character and, likewise, the character becomes the actor or, more succinctly, there arises lived moments of neither actor nor character in the unfolding flow of inspired action.

4. At all other times, the actor and the character remain disassociated one from the other in the actor's realm of self-consciousness much as oil and water when combined fail to integrate as a whole (i.e. remaining unbonded and, thus, separate).

5. In this unbonded state, the actor may experience one or more of five realms of association or disassociation with the character.

6. Those five realms include: inspired connectivity, memory, repetition, disassociation and ignorance.

7. Inspired connectivity is the amalgam of self-awareness, freedom from self-constraints developed through technical mastery, inspiration, trial and error, and both intuitive and linear editorializing.

8. Memory entails the filtering of the character's ethos with that of the actor. When successfully imbibed, the actor "knows" the character as a unique aspect of him/her self, writ large. When not fully imbibed, the actor retains judgmental (evaluative) control (consciously or unconsciously) thereby impeding full integration with the character as a uniquely independent, created self.

9. Without extreme alertness to craft, repetition serves to stultify the attainment of unification whereby a former act and a current "identical" act (though impossibly the same act in present-time) retain a false premise for the unfolding, moment-by-moment creative endeavor necessary to advance integration and the creation of inspired moment(s).

10. Disassociation arises when the actor and the target character have unresolved differences at all levels of being (conscious, subconscious, unconscious), thus preventing a character's fullness of divine human expression.

11. Ignorance is of two forms: Willful and unavailable. Willful ignorance issues from the actor's conviction of knowing a character's essence and thus limiting the full range and depth of that character's expression. Unavailable ignorance abides in the realm of the unknown and the inaccessible human (or non-human) life experiences of which the actor is, alone, helpless to cognize and, consequently, bring to the actor-character admixture.

### **The Dog Sutras**

1. Taking into account the discovered nature of humans, here is how you may make use of dogs to bring about the realization of your pure self.

2. Such realization may be brought about when the mind is brought to the singular experience of completely being with a dog.

3. Then you experience the fullness of consciousness

— common to all, not just with the dog, but all beings.

4. The other side of this experience is when you come to believe that your sole (soul) purpose of being is to own a dog.

— the experience of "having" a dog defining you as separate from the dog, as in "I am one who owns a dog."

5. Dogs can produce five kinds of attachment in humans; some bring joy, some bring affliction.

6. These five types of attachment consist of:

- \* truth — about dogs,
- \* untruth — about dogs,
- \* confusion — from talking too much about dogs instead of actually being with one,
- \* sleep — which is more restful with dogs and humans together than apart
- \* memory — which floods back every time you see an empty leash or a chewed shoe.

7. The truth about dogs is seen through \* your own perception

— the feel of fur under your hand, the warmth of breath on your knee \* inference

— a wagging tail means joy \* the suggestion of an already proven competent dog lover.

— If someone tells you “Dogs don’t have feelings,” and your dog looks at you with more depth than many humans, this person is proved incompetent.

8. Untrue things about dogs are based on mistakes in perception.

— Examples: “Dogs don’t understand love,” or “My dog tore up the couch out of spite.”  
(instead of out of enthusiasm)

9. When you talk too much about dogs, you forget to be with them.

— You are too busy posting pictures of them to notice their quiet sigh.

— Words become confused with experience, as in the syllogism: “Dogs chase sticks. Sticks are words. Therefore, dogs chase words.”

— Language is a leash; love is the open field. The presence of a dog is not like companionship - it is companionship.

10. Sleep is experienced in time, though no dog is experienced except in a dream.— This shows that dogs are not required for an experience of time.

11. All varieties of attachments to dogs remain impressed on the heart — and may be rekindled by the sound of a bark, a pawprint in mud, or the faint jingle of a collar remembered in the night.

### **Community**

1-1 With prayers for divine blessings, now begins an exposition of the sacred act of being in community.

Now we begin the exposition of community .

This is the beginning of instruction in belonging to a community .

Now the exposition of community is being made.

Now begins the exposition on community .

Now let us explain community .

Now the relationship of community is explained.

With humility, an open heart and mind, we embrace the sacred study of community.

I-2 Community is the cessation of aloneness .

Community is connection in fellowship.

Community is being in connected relationship to others.

The restraint of exclusion is inclusion.

Community is the cessation of separateness.

Community is concerned with freedom from lack of acceptance .

Community is the cessation of excluding behavior.

Community is the uniting of group consciousness around a commonality.

I-3 Then, the members dwell in direct proximity of their true their collective.

Then the members abide in family form.

Then members abide in real association.

Then the members abide in their collective nature.

Then the community abides in its own true nature.

So, that the fellowship will be united in commonality.

Then the members are established in collective form, in pure group-awareness, be together and know

We are That we-are.

United in the purpose, acceptance is solidified, then the collective abides in its true nature-fellowship