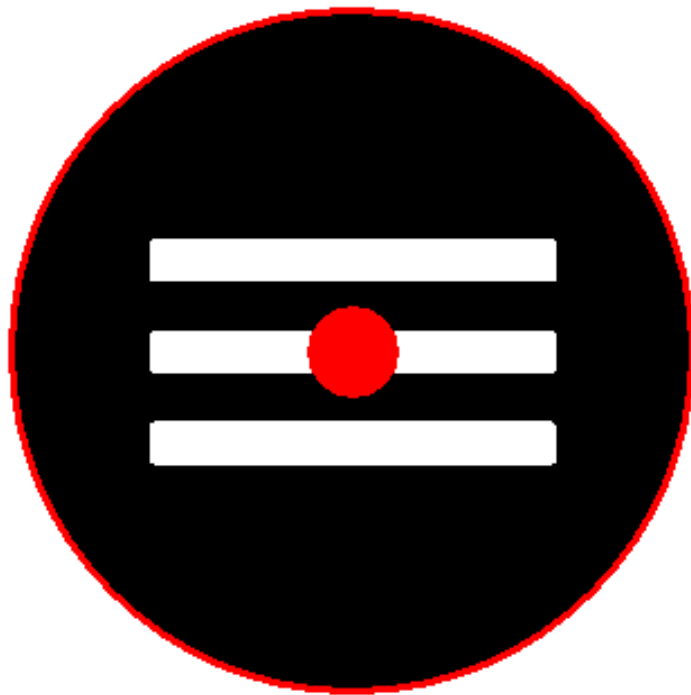


MANUAL OF THE NEW YOGA



LESSON 1:

THE NEW YOGA OF AWARENESS

(VIMARSHA YOGA)

**...from awareness of experiencing
to a new experience of awareness**

Awareness is the Self.

Awareness, *Shiva*, is the soul of the world.

Thus, identifying individual awareness with universal awareness and attaining divine bliss, from where or from whom should one get scared?

The Shiva Sutras

**Every appearance owes its existence to the light of awareness.
Nothing can have its own being without the light of awareness.**

Kshemaraja

**Meditate on one's own body as the universe,
and as having the nature of awareness.**

The yogi is always mindful of that witnessing awareness which alone is the subject of everything, which is always a subject and never an object.

The Vijnanabhairava Tantra

**The body *is* an awareness.
For seers, to be alive means to *be aware*.
There is something in us all that can *witness with our entire body*.**

Carlos Castaneda

Having made itself manifest, awareness abides as both the inner and the outer.

The visible world is the body.

Uptaladeva

Shiva is the Self shining in all things, all-pervasive, all quiescent awareness.

May the Shiva inpenetrated into my limited self through his power, offer worship to the *Shiva* of the expansive Self – the concealer of himself by himself!

The wishing tree of Self-Awareness, with its mighty branches, standing full-grown in the region of the Heart, has the loveliness of Experience for its flowers, and the festive splendour of unimpaired Bliss for its fruits.

Somananda

Listen! Our Lord [Shiva] whose nature is awareness, is unlimited, the absolute master of the arising and dissolving away of every power.

The power which resides in the heart of awareness is freedom itself. The purpose of its creative activity is the group (*kula*), the entire range of experienced self, experienced object and process of experiencing.

The Supreme Goddess is the absolute freedom of our own awareness which assumes these various forms.

The *Shastras* and *Agamas* proclaim with reasoned argument that it [awareness] is free of thought-constructs [*nirvikalpa*] and precedes all mental representation of any objects.

Abhinavagupta

**Awareness is devoid of objects;
That is why it is called
Eternally free from bonds.**

Mandukya Karika

Awareness ‘itself’ is going nowhere, is doing nothing ‘outside’ of itself, there not being anything outside: it belongs to no one exclusively, has no restrictions, derivations or explanations ... awareness *just* is.

Awareness is a singularity beyond personality and impersonality – which cannot be contained, curtailed, expanded or transcended from ‘without awareness’.

It is not important to simply label this awareness with a word like God, the Absolute or what have you, as to *submit* and *abandon* yourself to this singularity of awareness ...the awareness that runs *through* you as one person *of* a multi-personal universe of unlimited awareness ...

Spiritual awareness cannot be locked up in churches, temples and mosques ... from which imposing directives issue forth, nor can it thrive diluted as part of the mainstream culture it is supposed to be educating ... Spiritual gatherings, spontaneous or organised

Michael Kosok

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AWARENESS AS ULTIMATE REALITY

Awareness is bliss.

Awareness is the self.

Awareness is freedom.

Awareness is the divine.

Awareness is all that there is.

Awareness is the sole absolute.

Awareness is light, space and time.

Awareness is the substance of matter.

Awareness is the inwardness of energy.

Awareness surrounds and permeates all things.

Awareness cannot be explained by any 'thing' at all.

Awareness is the condition for our experience of any 'thing'.

Awareness is ultimate reality, the source and essence of all realities.

TIME TO BE AWARE

Humanity has reached a turning point in time, a turning point which requires us to establish a whole new relation to time, a whole new way of being in time, a whole new awareness of time. The nature of that turning point in time, of that new relation to time, that new way of being in time, and that new awareness of time is simple but profound. Quite simply: it is *time to be aware*. 'To be' is to be *aware*. 'Time to be aware' means: it is time for human beings to grant themselves the time to be – to be aware. Without granting ourselves time to be aware we impoverish ourselves. For to be aware means to be aware of *all there is* to be aware of - all there is to sense and feel, experience and explore, enjoy and delight in, process and ponder, recollect and anticipate, delve into and draw insight from in the present moment.

Without granting ourselves time to be aware of all that there is to be aware of in the moment, we become overburdened, fatigued, stressed out or dis-eased by all that we have been too rushed to give ourselves time to become aware of. We reduce awareness itself to the next thing to do or say, act on or react to. We reduce being to doing. In doing so, we reduce our lives to a series of actions strung out along a two-dimensional timeline. We reduce the moment to a mere point in time, and time itself to a *seemingly* empty space between one moment point and another – one which we have become addicted to filling with *doing*, whether in the form of speaking or acting, working or engaging in 'leisure activities'. Even 'meditation' becomes something to be *done* – for example through the form of the type of bodily stretching engaged in under the name of 'yoga' that substitutes for a meditative stretching of awareness.

Doing dominates over being aware because all the business powers of this world conspire to keep us *busy* at all costs, not least by forcing us to *sell our time* to employers whose only interest is in exploiting it to the greatest extent possible and making it ever more 'productive'. The old Protestant work ethic with its famous adage - "the Devil makes work for idle hands" - is so instilled in us that *idleness* itself has to be induced by falling sick or aided by the use of drugs, and any idle time we have has to be used to *do* something - if only to take drugs or indulge in activities which either require no awareness or in which we lose all awareness. In this way 'the Devil' does indeed *make* work for idle hands, ensuring that even if they are not

working they are still *doing*, still not allowing themselves time to just be - to *be aware*. As a result we live as two-dimensional beings in two-dimensional time, racing along a line from one action, one contracted focus of awareness in time, to another. We have forgotten that time is not just a two-dimensional line along which the moments are strung like beads, but that *each moment* has a spacious, three-dimensional *insideness*.

There is not a physicist in the world who recognises the true nature of time and space – that if what we experience as time is the space *between* the moments, then what we experience as ‘space’ is time *within* the moment. Each moment is actually an enduring and expansive *time-space* of awareness in which we can ‘abide’ or ‘dwell’ – the root meaning of ‘to be’. It is this time-space of awareness within the moment that we normally only experience as the physical space around us ‘at’ some point in time.

The true meaning of ‘meditation’ is giving ourselves time to be aware, which means also giving ourselves ‘space’. Giving ourselves this ‘time’ and ‘space’ means inwardly expanding the *time-space* within the moment. This is a time-space that is infinitely expandable - but only inwardly, from within. We cannot meditatively expand our awareness if we do not first of all take time to linger, dwell and abide within the moment, exploring all there is to be aware of within it. If our experience of time is just one of skipping from one thing to another, one task to another, one thought to another, we are merely skating the surface of the moments and reducing them to points on a two-dimensional line.

Those who live in two-dimensional time know only two dimensions of life – doing and thinking, or action and speech. They may act on, react to or reflect on their lived experience past, present and future (their two-dimensional time). But they never truly grant themselves the time to simply be *aware* of all there is to experience within the moment. Were they only to take time to stop doing and be aware, they would *become* aware of just how much *more* there is to experience in the moment. Their lives, their lived experience, would be immeasurably *enriched* by that expanded awareness, rather than contracting or crowding out that very awareness. Not taking time to be aware however, we become closed to the rich dimensions of our immediate experiencing in the moment. Instead we identify with an impoverished and limited

range of experiencing – becoming stuck in particular ways of experiencing ourselves, other people and the world. Or else we seek ever-new experiences through *action* rather than awareness - through doing rather than being. So ‘extreme sports’, ‘high speed action’ and drug-induced ‘highs’ substitute for the enriched experience that comes from slowing and deepening our awareness within the moment.

Identification with limiting ways of experiencing ourselves, other people and the world is embedded in our very use of language. Thus instead of *being aware* of having a certain feeling such as anger or sadness, we say “I *am* angry” or “I *am* sad”. Instead of being aware of *having* a particular thought or feeling about some thing or person – for example the thought that ‘John is a bastard’ - we so *identify* with the feelings expressed in that thought that we take it as a ‘fact’ that ‘John *is* a bastard’. As a result of this identification with a limited way of experiencing something or someone, our thoughts and feelings cease to be a true and authentic expression of all there is to be aware of in relation to that thing or person - and make it impossible for us to experience them in different ways. Identified with the ‘text’ of our thoughts and feelings, we close our awareness to the whole experiential *context* in which they arise. Restricting awareness of the larger context of our experiencing – not being aware of how much *more* there is to be experienced in and through any thing or person – we also restrict the lived ‘text’ of our own lives and relationships. If the contextual *space* of our awareness is not fully occupied by that text – if we are not wholly *preoccupied* with it – we feel empty and need to fill it with action or emotional drama (whether in ourselves or through television, film and vicarious soap operas).

Herein lies the vicious circle in which individuals and relationships become bound up. For all those things which we have given ourselves no time-space to become aware of in the *moment* cumulatively mount up in *time* – causing us stress, fatigue or dis-ease, bringing us to a point where we must put a damper on or repress them, or impelling us to impulsively act on them or ‘act them out’ in an unaware and emotionally reactive and dramatic way. Not living *meditatively* - not granting ourselves time even to be fully aware of how we experience ourselves, we end up with a world in which neither real life people nor fictional characters *have any time for one another*. Instead their lives are reduced to a series of emotional dramas - interspersed by and compensating for periods of uneventful or impoverished experiencing. They have no time for

themselves or each other because they give themselves no time to *be aware*. Time itself is measured out purely in *quantities*, and so-called ‘quality time’ is seen as something to be ‘created’ only at certain times, rather than as our *birthright* as beings – as a rich inner time-space of awareness that can be opened up at any time, within each and every moment of our lives.

‘Being aware’ means not just attending to the awareness of our thoughts, but also to all the immediate bodily dimensions of our experiencing – to our felt bodily sense of all that is present or going on within and around us. It also means attending to the spaces, inner and outer, within which we experience both ourselves and others, both thoughts and things. For those spaces we can become more aware of are not empty. By attending to the awareness of them we come to the experience of space itself, inner and outer, as something singular - as a singular field or time-space of awareness that is the spacious, inward expanse of the moment.

Space and time...themselves arise from time-space, which is more primordial than they themselves...

Modern man must first and above all find his way back into the full breadth of the space proper to his essence. That essential space of man’s essential being receives the dimension that unites it to something beyond itself...Unless man first establishes himself beforehand in the space proper to his essence and there takes up his dwelling, he will not be capable of anything essential within the destining now holding sway.

Martin Heidegger

Being aware also means dwelling or abiding in awareness in the same way that we abide and dwell in space. Whenever we stop *sensing space*, both within and around us, we contract the space of awareness in which we dwell. Whenever we lose our awareness in thought and action, rather than attending to the awareness of all that we experience in an immediate sensory way around and within us – spaces and objects, colours and shapes, sensed feelings and impulses – we also cease to hold open an expanded time-space *of* awareness. And whenever we allow our attention to just flit from one thought or action, one narrow *focus of awareness* to another, we lose sense of that larger *field of awareness* in which alone we can truly dwell or ‘be’ – and within which we can also come to truly *know* ourselves, each other and the world in a feeling way.

THE NEW YOGA - 'TANTRA' REBORN

Awareness is no 'thing' and no being', but nor is it an empty 'nothing' or state of 'non-being'. It cannot be derived from, reduced to or explained by any thing such as the body or brain. That is because it is the ultimate and absolute field condition for our experience of any body or being, the condition for our experience of any thing or phenomenon, self or world, we are aware of – including the experience of our own self and world, our own body and being. Conversely, every body and being, every thing or phenomenon, *is* an awareness – a unique portion of that absolute and unbounded awareness that is the divine source of all beings and all bodies, all things and phenomena, all selves and all worlds.

What I term 'The New Yoga' is the yoga of *awareness* - understood as the very essence of the divine and of all that is. As such it is also 'tantra reborn' – giving new expression to the truths already recognised in medieval tantric metaphysics and experienced by its adepts: that the divine (*Shiva*) is awareness as such, not any being or divinity 'with' awareness; that awareness is our very self, that Self which alone cannot be turned into an object but is pure subjectivity or awareness as such; and that we dwell *within* awareness as we dwell within space - within the timeless yet all-embracing time-space of the moment.

There is nothing that is not awareness, or that is 'outside' awareness - no domain that is merely mundane or profane. For the divine is that singular but unbounded field or space of awareness embracing all qualitatively distinct experiences that emerge from and within it – including all distinct states, conditions and qualities of awareness, and all phenomena we are or could possibly become aware of - in this or any other dimension of awareness, inner or outer, physical or non-physical.

To be is to be aware. 'To be' is also 'to abide' or 'to dwell'. 'Meditation' in The New Yoga means constantly taking time to *be aware* and therefore to abide or dwell *in awareness* – in the expanded time-space of the moment. The New Yoga, as 'the way of awareness' leads from a new awareness of all that we can experience in the moment to a new experience *of* awareness in its divine spiritual depth and

expansiveness. In particular being aware leads to the experience of *being-in-awareness* – whether alone or with others. Being aware also allows us to identify *with* the divine awareness in which we dwell – rather than with any particular experience of ourselves, other people or the world that we have *within* that awareness. The path of The New Yoga is thus a path that leads from *Being Aware* to *Being-in-Awareness* and to *Being Awareness*.

From a tantric perspective, *Being Awareness* does not mean entering a suprasensuous state of Buddhist *nirvana* in which we cease to be aware *of* anything, even ourselves. On the contrary, it intensifies and enriches our sensuous experience of all there is to be aware of – in particular all those countless sensual shapes and qualities *of* awareness that find expression in our immediate *sensory* experience of the world. For there is nothing we can be aware of – no body or thing, no being or self, that is not itself an awareness. That includes our own body and self and that of others. To experience our own body and self *as* an awareness means experiencing our every bodily movement and psychological mood as *mudra* – as the expression of a movement, mood or mode *of* awareness. To experience our bodies *as* an awareness transforms our body as a whole and our every sensation into a sense organ of our soul – a way of *sensing* and coming to know ourselves, other people and the world. Through *Being Aware*, *Being-in-Awareness* and *Being Awareness*, we come to Be the Awareness that both our Self and Body essentially *are*. We come, in other words, to an experience of our divine *Awareness Self* and *Awareness Body* – that uniquely individualised portion of the divine awareness that knows itself in and through us, that takes shape or *bodies* itself as each of us, and that is also aware of itself as each of us – and aware too of all that each of us is aware of.

Being Aware, *Being-in-Awareness* and *Being Awareness* also allows us to bear with divine ‘grace’ all that we experience or are aware of, feeling it safely held and embraced in the divine space of the awareness that we are. It also allows us to body the awareness that we are in relating to other beings – aware that every other being too, *is* an awareness, a unique embodiment of the divine awareness embraced by the same divine space of awareness. For awareness is not ‘yours’ or ‘mine’, the private property of a body or brain, self or subject, ego or ‘I’, person or divinity. It is our common and divine source as beings, that which we each embody and personify in

our own unique ways. It is the womb in which we eternally dwell, a womb we do not leave at birth and from which we are constantly reborn - now and in the hereafter.

Above all, it is through *Being Aware, Being-in-Awareness and Being Awareness* that we can learn to *be with each other* in awareness, and *to be aware of each other* as the unique awareness that we each *are*. In particular, through the unique methods of The New Yoga we can come to a tangible, sensory experience of another human being as a unique human face and embodiment of the divine. More than that, we can come to behold the divine face and divine body of another human being – the face of their divine Awareness Self and the glory of their divine Awareness Body.

That is why The New Yoga marks a radical departure from both traditional, modern and New Age ‘yoga’ practices, whose focus lies on the physical body alone. The aim of The New Yoga, as *tantra*, is not to learn how to stretch and contort our physical bodies, but rather how to stretch or extend (*tan*) our awareness – to hold open a space of awareness in which we make room for everything of which we are aware, and in which we can both receive and be received by other beings as the unique awareness that we each *are*. The tantric practices of the New Yoga lead to a profoundly sensuous experience of *spiritual intimacy and intercourse* with others – for through the innate powers of the Awareness Self we can learn to merge and meld our Awareness Body with that of others, thus experiencing the unique qualities of their awareness or ‘soul’ in our body, and of our soul in theirs. In this way it offers a new understanding and experience of ‘love’ – not as a feeling, but as a capacity (Shakti) for bodily identification with the soul of another and its qualities of awareness.

The New Yoga is ‘tantra reborn’ because it is both *education* in the fundamental and divine reality of awareness, as recognised in tantric tradition, and *initiation* in the divine spatiality, substantiality, sensuality and sexuality of awareness – the aim of tantric meditational practices. In the true tradition of tantra as opposed to other forms of mysticism, Christian, Buddhist and Vedic, it denies the *illusory* character of the sensory world and sensory experiencing and the ‘suprasensous’ nature of the ‘spiritual’. Instead it both affirms all things sensory and allows them to be experienced as the expression of the innate sensual qualities or ‘flavours’ of awareness (*rasa*) and the divine elixir that is the ‘bliss’ of awareness (*chitananda*).

AWARENESS AND 'EXPERIENCE'

We tend to think of our own 'consciousness' only as awareness *of* something specific. A 'phenomenon' is any such 'thing' we are aware *of* - whether this 'thing' be a thing or thought, object or person, emotion or sensation, intuition or impulse. It is this awareness *of* phenomena that constitutes what we call 'experience'. Therefore we tend to think of ourselves as 'conscious' beings only because we *experience* phenomena - because we are aware of them. But if our consciousness consists only of what we experience or are aware of, what or who are we? What or who is the self or 'I' that is doing the experiencing - the *experiencing self*. In reality, most people are far from knowing that self. What they are aware of instead is their own *experienced self* - the self they experience themselves to be at any given time. This is because the experienced self is also *an* experiencing self - for it is through its eyes that we experience the world and other people. Yet, it cannot be *the* experiencing self, for though an experienced self can also be an experiencing self, it does not work the other way round. The true essence of our *experiencing self* is that it cannot also be an *experienced self* - something we consciously experience like anything else. For it is only through the experiencing self that we can experience anything like a 'self' at all. But what then is the true nature of the experiencing self if it is not our experienced self? The answer provided by the teachings of *tantra* is that the experiencing self is *awareness as such*. It is therefore only through our *awareness* of experiencing - including the way we experience ourselves - that we experience our true self, the experiencing self that *is* awareness. The *awareness of experiencing* leads to a new experience of awareness itself as our true self. The way in which awareness of experience provides a reflection of our experiencing self or awareness-self was termed *vimarsha* in the teachings of *tantra*. The yoga of awareness is therefore *vimarsha yoga*.

Each of us experiences ourselves in a unique way. Some people experience themselves in more or less the same way all the time. Others experience themselves in quite different ways - having a different experience of themselves at different times, in different places and situations, and with different people. Everything we experience in ourselves and in our world can affect our self-experience - our sense of who we

are. Conversely, the way we experience ourselves shapes the way we experience the world and other people. But not everyone has the capacity to allow what they experience – what or how they feel for example – to alter their *self-experience*, their basic sense of *who* they are. What happens to them, whatever they experience, they remain *identified* with a particular experience of themselves.

Both our self-experience and our experience of the world and other people may be positive or negative. Most forms of self-help and psychotherapy aim to remove negative elements of a person's experience, for example the experience of suffering or lack of self-worth, and replace them with positive ones such as pleasure and self-esteem. The yoga of awareness offers a different understanding of negative experiencing and a different approach to it. It does not seek to overcome suffering by replacing negative with positive experiences. Instead it understands all suffering as something that arises from being *identified* with any element of our experience – positive or negative. In particular it arises from being identified with specific ways of experiencing ourselves – for it is our *self-experience* that shapes both our experience of the world and other people and our relationship to them.

One way people seek to escape from or overcome negative experiencing of themselves, other people or the world is to think about that negative experience or explore their feelings about it. But thinking and feeling alone does not break our identification with a particular way of experiencing ourselves. For the thoughts and feelings we have *about* our experienced reality are in fact part of that reality – they too are something we experience. Modern cognitive psychologists recognise that thoughts we have about our experience also shape our experience. They see the vicious circle whereby the negative thoughts arising from what we experience not only *reflect* but also actively *reinforce* negative aspects of our experience and intensify negative feelings connected with it. Their way out of this circle is to get people to distinguish negative thoughts they may have *about* their experienced reality from that reality – thus making room for different mental interpretations and emotional responses to their experience. Many people find such 'cognitive' therapy difficult, because it seems to deny or dismiss the sheer *intensity* of their own negative feelings and experiences, one which necessarily finds expression in negative thoughts even if those thoughts are not helpful. But hidden behind the relatively simplistic

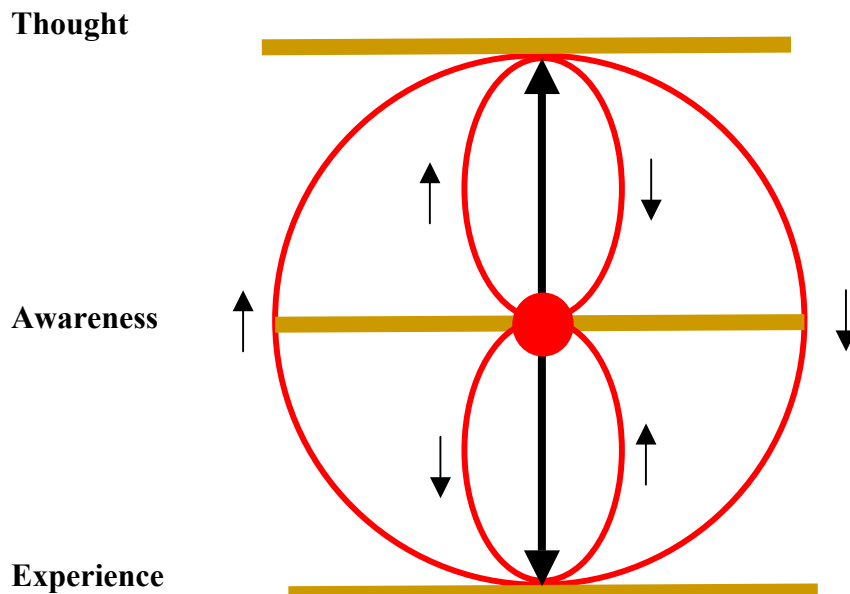
principles and methods of modern cognitive psychology however is a far deeper and more sophisticated yogic understanding of life that goes back centuries – indeed millennia. This is the understanding that to think, feel or experience something – anything - is one thing. But to be *aware of* having a particular thought, feeling or experience is another. Together with this went the understanding that thoughts and feelings we have *about* our experience form *part* of our self-experience. If we identify with these thoughts and feelings therefore, we reinforce our identification with our experience.

Practicing the yoga of awareness means sustaining our awareness of all that we are experiencing, including our experienced self. Awareness of experiencing is what allows us to actively *identify* with, deepen and intensify our experience rather than *being identified* with it. To be ‘unconscious’ of something is the very same thing as to *be identified with* it. The Self that can consciously *identify* with an element of its experience is not the self that is (‘unconsciously’) *identified* with it. It is a Self that must by definition be distinct from all its own *identifications* and from every aspect of its own *experience*. That Self *is* awareness.

Vimarsha - awareness of experiencing - turns experience and the experienced self into a mirror or ‘reflection’ of awareness and of the experiencing Self. The reflection *of* awareness in our bodily experiencing however, is not the same thing as mental reflection *on* experience – thinking *about* it.

Western psychology still operates within the confines of a philosophy that defines ‘knowledge’ as a result of mental intellectual reflection *on* our immediate bodily and sensory experiencing. It knows only two things – ‘experience’ and ‘reflection’, ‘body’ and ‘mind’. It does not understand that all mental reflections *on* our bodily experience form *part* of our bodily experience. True knowledge only comes through awareness of *both* our immediate experiencing *and* the mental thoughts or reflections we have about it. It is not from experience but only from awareness of experiencing that truly deep thinking and knowledge arise – not as reflection *on experience* but as a reflection of that boundless field of *awareness* (SHIVA) in which all experienced phenomena and all experiential worlds (SHAKTIS) arise.

THE MARK OF LORD SHIVA



Freedom from suffering cannot come about through exploring our own thoughts and emotions - or any elements of our experience, negative or positive. It can only come about through *awareness* of all that we are experiencing at any given time. The diagram above explains one of the basic esoteric symbols or *yantras* of **The New Yoga**, understood as a *yoga of awareness*. This logo is also the traditional sign or mark of the tantric concept of divinity personified by Lord Shiva (*Maheshvara*). Here the three golden bars represent the domains of Thought, Awareness and Experience respectively. The upward- and downward-pointing arrows beside the large circle represent the ‘vicious circle’ whereby the thoughts we have not only serve to *reflect* the way we experience ourselves, the world and other people, but actively *reinforce* that experience.

The figure eight or ‘lemniscate’ in the circle represents something quite different. This is the way in which we can become *aware* of both our experience *and* our thoughts about it, rather than getting stuck in *identification* – either with our thoughts or with the experiences they ‘reflect’. The downward- and upward- pointing arrows in the *lower* part of the lemniscate indicate the way in which our awareness of what we are experiencing can, by itself, alter the whole character of our experience, freeing us

from identification with it. The upward-pointing arrow in the *upper* part of the lemniscate represents our awareness of the thoughts that accompany our experience. It also represents the way in which our awareness, having altered the character of our experience, can in turn generate new thoughts about it. The downward-pointing arrow indicates the way in which our own thoughts, experienced in the form of mental words and word patterns, work our awareness into particular patterns of experience, thus shaping our experience. The central gold line and the arrows leading from its centre represent sustained awareness of both our experience *and* our thoughts about it. The space *within* the circle represents our entire field of awareness – a field which embraces *all* elements of our inner and outer experience, including our thoughts. The red dot or *bindu* at the centre of the circle represents the spiritual ‘heart’ of this field of awareness (*hridaya*). This is the you that is not *identified* with any element of your *experience*. The you that is simply *awareness*.

The foundation of tantric philosophy is the recognition that *awareness* is the ultimate reality, and not any phenomena - whether things or thoughts, sensations or perceptions, feelings or emotions - that we may be aware of. In the metaphysics of **The New Yoga**, awareness is understood as having its own innate substantiality and spatiality, its own innate sensual qualities and characteristics, its own innate patterns and bodily shapes. Awareness (*akula*) forms itself into those individualised units of consciousness (*kula*) that we call beings. It is only from the outside that these bounded units of consciousness appear as physical bodies – whether human bodies or the seemingly ‘insentient’ bodies that we perceive as physical objects.

Awareness, as the ultimate reality, also forms itself into those mental patterns or ‘thought forms’, which shape our experience of the world and of every body in it. Our thoughts take the form of mental words spoken inwardly or aloud. But our awareness of thought is not itself a thought – it is something essentially wordless and thought-free. Thoughts themselves take shape *in* our awareness as mental words and verbal concepts (*vikalpa*). But they do so from within a field of awareness that is essentially wordless and thought-free (*nirvikalpa*). Having arisen as mental words however, thoughts work our awareness into patterns of worldly experiencing. All that we *experience* in this world therefore, is already a patterned interpretation of underlying qualities of awareness or soul. In a word therefore - *wording is worlding*. The wording

or verbal patterning of our thoughts is what shapes or *works* our awareness into patterns of experiencing and action. Therefore it is only through *awareness* of our thoughts as mental words and word patterns that we can prevent these words and word patterns from working our awareness into unhelpful or limiting patterns of experience and action.

Simply to think a thought to ourselves in the form of the word pattern “I am angry” is to work our awareness into a particular pattern of experience and action. For one thing the wording “I *am* angry” says “I currently *identify* with ‘being angry’.” Then again, the very word ‘angry’ is an *emotional interpretation* of a particular mood or quality of awareness. Just as calling something ‘red’ ignores the unique tone of its redness, so does calling oneself or another person ‘angry’ ignore the unique tonality of awareness that we or they are experiencing. Every ‘emotion’ we experience is an *experiential interpretation* of a quality of awareness – one shaped or reinforced by the very words we use to name it. ‘Anger’ is not just the name of some pre-existing thing in the form of an emotion. It is an emotional patterning of experience that goes together with the impulse to engage in a particular pattern of action (‘getting angry’). In saying to ourselves or others that “I am angry” we do not merely name an emotion - we identify with or reinforce a particular emotional pattern of both experience and action. *We anger*, just as we *sadden* or *happy*. Emotional nouns and adjectives are also *verbs*. Another word for a mental wording and patterning of our awareness is *mantra*. Mind *is* ‘mantra’, but not necessarily in the *root* sense of this word, which means a word which guards or protects, saves or liberates (*tra*) our awareness from over-activity of mind (*mana*). To know our mind as ‘mantra’ *in this sense* means guarding our awareness of mental wordings and their power to pattern both our experience and behaviour. Thus instead of thinking “I am angry” - thereby identifying with this ‘anger’ and acting it out - we remain wordlessly aware of *having the thought* that “I am angry”. *Reflecting on feelings in thought* and/or *reactively expressing feelings in words* are the most common ways in which people avoid having to fully *experience feelings with awareness*. Our *awareness* of a thought *is not* a thought, but is something *thought-free*. Similarly, our awareness of an emotion is not charged with emotion but is *emotion-free*. Awareness is thus the very essence of freedom - *moksha*.

AWARENESS AND 'ENERGY'

Modern science recognises only a universe of matter, light and other forms of energy. Whilst referring to all sorts of 'subtle' energies, New Age spiritual philosophies parody the modern scientific world outlook by accepting the dogma that ultimately 'everything is energy'. In contrast, tantric metaphysics affirms the fundamental reality of *awareness*. The spiritual metaphysics of Kashmir Shaivism in particular was a unique and profound expression of the true scientific *relation* between awareness (SHIVA) and energy (SHAKTI), these being understood as distinct but inseparable aspects of a singular dynamic relation. In The New Yoga this profound metaphysical relation is articulated in the form of a dual scientific principle.

1. Awareness is the *inwardness* of energy.
2. Matter is the *outwardness* of energy.

Most people have had the experience of an insight or heightened state of *awareness* making them feel more 'vital' or 'energised' - or alternatively feeling their energy drained by an excess of sensory or emotional *experiencing*. Even the sensory 'overkill' of the sights and sounds experienced in a supermarket is energy draining - so completely absorbing our awareness that energy ceases to be released *from* that awareness. This reflects a second dual scientific principle of The New Yoga:

1. Awareness *releases* energy.
2. Experiencing *absorbs* awareness.

To maintain our energy we need to sustain a state of *aware experiencing*. Only in this way can we prevent our awareness being so *absorbed* in our experience that it ceases to *release* new energy from a state of potentiality. Similarly, to 'recover' our energy requires that we re-establish a state of aware experiencing. This means either *expanding our awareness* to fully embrace all that we are or have been experiencing (the function of meditation and dreaming), or *restricting our experiencing* so that it can be fully embraced in our awareness (the function of meditation, rest and sleep). True *awakeness* however, is a state of *awareness* that can not only embrace all that we are experiencing but constantly and creatively release *fresh* energy and experiences.

AWARENESS, SELF AND BODY

Every possible experience we can have of ourselves and of reality as such is limited and partial – and therefore potentially limiting. Every dimension of our experience implies the possibility of other dimensions. Every experiential world implies the existence of other such worlds. Every experienced self implies the existence of other selves we could experience. Any experienced self is always a partial self – a self that constitutes just one part of our whole self or soul. The whole self or soul is not any experienced self – it is a *field of awareness* that embraces countless possible ways of experiencing ourselves, countless possible ways of experiencing others and countless possible experiential worlds. Only when we cease to *be identified* with any particular and partial experience of ourselves do we realise our true self, our whole self or soul.

Such ‘self-realisation’ can only come about through *bodily awareness*. For along with every partial experience of ourselves and of reality goes a partial experience of our own bodies. Thus the more we think the more our awareness tends to become concentrated in just one part of our body – our heads. The more anxious or emotional we are the more our awareness concentrates itself in our chest region, affecting our breathing. The key to maintaining awareness of our self as a whole is

1. to attend to our *bodily* awareness of whatever we are experiencing – to where and how we experience it in our bodies.
2. to sustain awareness of our *body as a whole* whatever we are experiencing and wherever we are experiencing it in our body.

Only through sustaining awareness of our *body as a whole* can we sustain awareness of our *self as a whole* – our whole self or soul. Whole-body awareness is what allows us to achieve true *self-realisation* rather than *losing ourselves* in whatever we might be experiencing at any given time - becoming identified with our experienced self and our experienced world. For awareness alone is our whole self or soul, distinct from every partial self we might experience. Whole-body awareness is also the key to maintaining awareness *as such* – to distinguishing whatever we might be experiencing from our *awareness* of experiencing it. The New Yoga is ‘tantra’ reborn. One meaning of *tantra* is that it is a form of yoga based on direct bodily knowing and

awareness (*dehavidya*). For every way of experiencing our *self* goes together with a particular way of experiencing our *body*. Through whole-body awareness we come to experience our body itself in an entirely new way. Through sustained *awareness* of our *experienced* body and self as a whole we arrive at a fundamentally *different* experience of both body and self. We experience both body and self as an unbounded *field of awareness* and not as any particular body or self experienced *in* that field. The body we begin to experience is a body of awareness unbounded by the flesh – it is an *awareness body*. The self we begin to experience is not any part of ourselves we might be *aware of*. It is awareness *as such*. This experience of self as awareness was personified in the tantric tradition by *Lord Shiva*. In this tradition, *Shiva* is our own divine ‘self’ or ‘I’ and that of all other beings - a self that does not ‘have’ consciousness or awareness but *is* awareness. This divine self does not ‘have’ a body but embraces *all bodies* in its awareness field. Just as our own awareness embraces not only our own bodies but the bodies of other people around us so does the divine awareness field that is *Shiva* embrace every body in the entire universe. It was in this sense that the entire universe was understood as the divine body (*divyadeha*) of Shiva.

PRACTICING THE YOGA OF AWARENESS

Stepping back from our lived experience into awareness of experiencing is by no means the same as intellectually distancing ourselves from or repressing our experience. On the contrary, this step back is the stepping stone that leads us to a new and deeper experience of the self and body as an awareness field free of all limiting experiences of ourselves and our bodies. Practicing the yoga of awareness however, requires that we go through the following ten steps of mentally *rewording* our mental, emotional or somatic experience in such a way as to achieve the step back from experiencing to awareness.

MACROMEDITATION

10 Steps from Experiencing to Awareness

1.

I am my experience of THIS
(...this sensation or emotion, thing or thought,
place or person, event or situation etc.)

2.

I AM AWARE OF experiencing This.

3.

I AM NOT MY EXPERIENCE of This.

4.

I am THE AWARENESS of experiencing This.

5.

**In experiencing This, I am also aware of
experiencing MYSELF in a particular way.**

6.

**In experiencing This, I am also aware of
experiencing MY BODY in a particular way.**

7.

I am not this EXPERIENCE of my Body and Self.

8.

**I am THE AWARENESS of experiencing
my body and self in this way.**

9.

I am not THIS EXPERIENCE.

10.

I am THIS AWARENESS.

MICROMEDITATIONS 1

- Be aware of how you inwardly feel and experience different regions and parts of your body – head and eyes, neck and chest, belly and bottom, legs and feet.
- Be aware of the way you feel and experience your body as a whole.
- Be the awareness of your body as a whole and how you experience it.

- Be aware of something outside you in space.
- Be aware of your body as a whole as something in space.
- Be the awareness of the space between and around your body and the object.

- Be aware of something outside you in space.
- Be aware of your body as a whole as something in space.
- Be the awareness of both your body and the thing outside, and sense them both as embraced by a common space of awareness.

- Be aware of a person, and attend to the look on their face and in their *eyes*.
- Be aware of your own body, feeling your own face and eyes.
- Being aware of *both* the other person's eyes *and* your own, intend *your awareness of the look in their eyes to communicate through your eyes*.

- Be aware of any thing in your experience, inner or outer – whether an object, or person, thought or thing, feeling or emotion, sensation or impulse.
- Be aware of your immediate bodily and sensuous experience of that thing.
- Be the awareness of your immediate bodily experiencing of that thing.

- Be aware of all you are experiencing right now, inwardly and outwardly.
- Be aware of your overall experience of yourself right now.
- Be the awareness of all your experience, including your experience of self.

- Be aware of a thought or stream of thoughts in the inner space of your head.
- Be aware of all the sensed spaces within and around your body as a whole.
- Be the awareness that *is* those spaces, and sense them as a singular space of awareness.

- Be aware of a particular feeling or emotion that you are experiencing in a part of your body.
- Be aware of the space of awareness in which you experience that feeling or emotion.
- Be the awareness of that space and sense it as a space of awareness.

- Be aware of any localised sensation, pleasurable or painful in a part of your body.
- Be aware of your body as a whole, and its sensed inner spaces.
- Be the awareness that *is* the space within which you experience that sensation, pain or pleasure.

MICROMEDITATIONS 2

Take time to:

Be aware of your eyes.
Be aware of your nose, mouth and jaw.
Be aware of your face as a whole.

Be aware of your face and eyes.
Be aware of the top, back and sides of your head.
Be aware of your head as a whole.

Be aware of your head as a whole.
Be aware of breathing through your nose.
Be aware of the inner space of your head.

Be aware of the surface of your chest.
Be aware of your chest expanding and contracting as you breathe.
Be aware of the inner space of your chest.

Be aware of your head, chest and upper body as a whole.
Be aware of your feet, legs and whole lower body below the waist.
Be aware of your abdomen and breathe with it.

Be aware of the surface of your lower abdomen.
Be aware of your abdomen expanding and contracting like a balloon as you breathe.
Be aware of the inner space of your abdomen.

Be aware of any part of your body.
Be aware of another part of your body at the same time.
Be aware of your body as a whole.

Be aware of a single sensory quality of an object such as its shape, colour or texture.
Be aware of another sensory quality of that same object.
Be aware of the object as a whole.

Be aware of an object you can see.
Be aware of another object you can see without shifting your gaze.
Be aware of the common space in which both objects stand.

Be aware of an object you see.
Be aware of the eyes through which you see the object.
Be aware at the same time of the object you see and the eyes through which you see it.

Be aware of the space around your body.
Be aware of the sensed inner space of your body.
Be aware of both outer and inner spaces.

Be aware of an object you see.
Be aware of the object and of the eyes through which you see it.
Be aware of the object seen, the seeing of it, and the eyes through which you see it.

Be aware of the surface of a wall.
Be aware of your chest surface.
Be aware of both at the same time.

Be aware of the surface of a wall.
Be aware of the surface of your chest.
Be aware of the space between those surfaces.

Be aware of an object.
Be aware of the space around that object.
Be aware of the space around your body.

Be aware of an object.
Be aware of your body.
Be aware of the space between your body and the object.

Be aware of the space surrounding an object.
Be aware of the space surrounding your body.
Be aware of the space around your body and the object as one space.

Be aware of something you sense in the space around your body such as an object.
Be aware of something you sense in the inner space of your body such as a feeling.
Be aware of the outer and inner spaces as one space.

Be aware of everything there is to be aware of around you, without focussing on any one thing.
Be aware of everything there is to be aware of within you, without focussing on any one thing.
Be aware of every thought or feeling you have about the things you are aware of, without focussing on those thoughts or feelings.

Be aware of anything more there is to be aware of outside you.
Be aware of anything more there is to be aware inside you.
Be aware of any further thoughts you have about the things you are aware of, without focussing on the things you are thinking about.

Be aware of the felt boundary between your insideness and outsideness, the sensed spaces within and around you.
Be aware of how open or closed, porous or impermeable that boundary feels.
Be aware of whether your overall sense of self comes more from the spaces within or around your body.

Be aware of any thought you have about some thing you sense within or around you.
Be aware of the thought *as* a thought, without focussing on the thing you are thinking about.
Be aware of the thing and of the thought as two quite distinct and separate things.

MICROMEDITATIONS 3

Be aware of any object or sensory quality.
Be aware of any part of your body.
Be *the awareness* of both.

Be aware of an object as a whole.
Be aware of your body as a whole.
Be *the awareness* of your body and the object.

Be aware of an object you see.
Be aware of the eyes through which you see it.
Be *the awareness* of seeing the object through your eyes.

Be aware of the space around an object.
Be aware of the space around your body.
Be *the awareness* of the common space around your body and the object.

Be aware of the space around both your body and an object.
Be *the awareness* of that space.
Be the awareness that *is* that space, sensing it as a space *of* awareness.

Be aware of the space around you.
Be aware of anything you sense in that space.
Be the awareness that *is* that space, sensing it as a space *of* awareness.

Be aware of the sensed inner space of your body – of head, chest or abdomen.
Be aware of anything you sense in that space – whether thought, feeling or impulse.
Be *the awareness* that *is* that space, sensing it as a space *of* awareness.

Be aware of the sensed spaces around and inside your body.
Be aware of those spaces as part of one singular space.
Be *the awareness* that *is* that singular space.

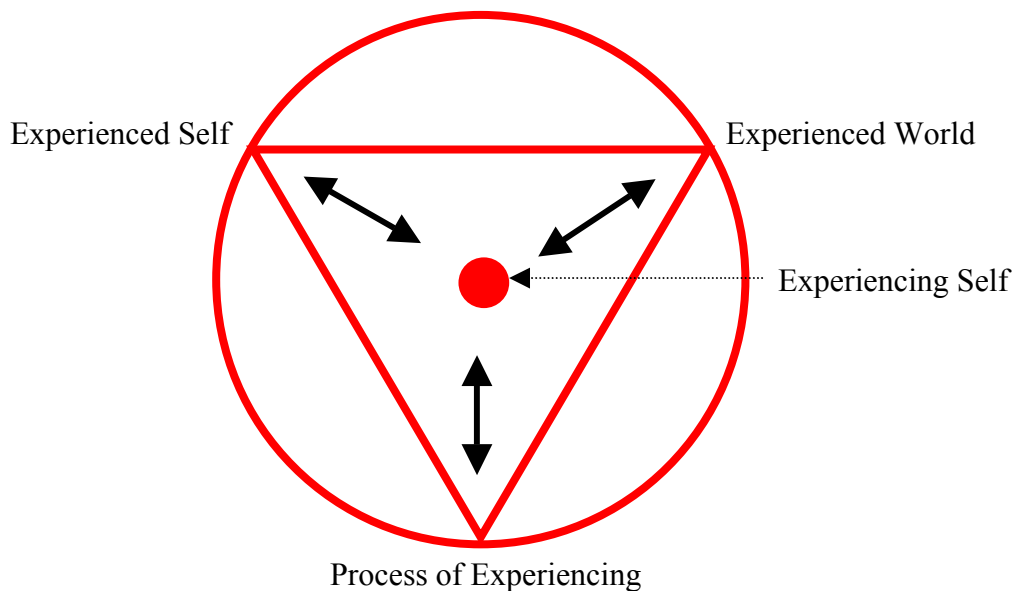
Be aware of anything you sense in the space around you.
Be aware of anything you sense in the space within you.
Be the awareness that *is* the space in which you sense things within and around you

Be aware of any thoughts that arise about something within or around you.
Be *the awareness* of those thoughts, without focussing on the thing you are thinking about.
Be the awareness of the thing, without focussing on the thoughts that arise about it.

Be aware of the space in which you sense some thing within or around you.
Be aware of the space in which thoughts arise about that thing.
Be the awareness that *is* that space – the awareness within which you sense things and within which thoughts arise about them.

THE YANTRA OF SHAKTI

In tantric metaphysics, *Shakti* denotes the feminine aspect of divinity inseparable from *Shiva*. The term *Shakti* derives from the root *shak* – meaning ‘capacity’ or ‘power’. *Shakti* is the capacity or power of awareness to reflect and find itself reflected in experience, just as light is reflected in a mirror. The esoteric symbol or *yantra* of *Shakti* is the triad or trinity (*trika*) represented in the form of an inverted triangle. This reflects the threefold dimensions of experience – our experienced self, our experienced world and the process of experiencing.



Here again, the space within the circle represents the field of *awareness* within which all experiencing occurs, the red dot or *bindu* at the centre of this field being the *experiencing self* - the ‘heart’ or *hrdaya* from which the *experiencing self* is both emanated (*visarga*) and reflected (*vimarsha*) in its experience of self, other and world. The entire threefold realm of experience belongs to the realm of *Shakti*. Only the pure *awareness* of experiencing belongs to the realm of *Shiva*. The continuous coupling or ‘intercourse’ of awareness and experience that is *Shiva-Shakti* was seen in the *tantras* as the divine ‘couple’ (*yamala*). The relation of *Shiva* and *Shakti* is a dynamic one in which *awareness of experience* leads to a new, sublime and divine *experience of awareness*. Paradoxically however, it is only through *awareness* of even such ‘divine’ or ‘spiritual’ experiences that the latter can be effectively sustained.

THE GUIDING WORDS

The key to the *whole* of **The New Yoga** lies in the following guiding words:

from a new awareness of experiencing to a new experience of awareness

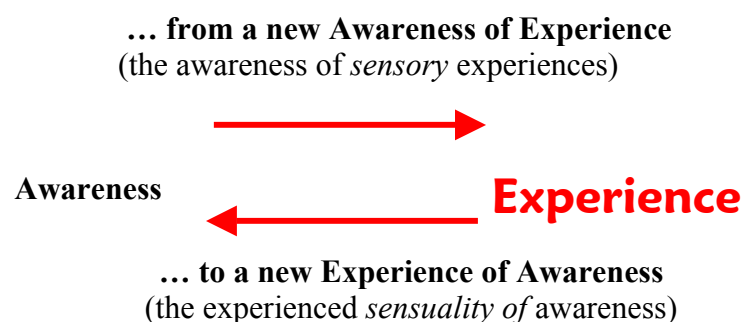
Aware experiencing is the key to an entirely new understanding and *experience of awareness* as such - one in which we no longer think of it as a blank sheet or screen but rather feel it as something imbued with its own *innate sensual qualities* of spatiality and substantiality, shape and colour, texture and tone. Our awareness of *spatial experiencing*, for example, can lead to a new experience of the inner and outer spatiality of awareness itself. Thus the guiding words here are:

from awareness of spatiality to the spatiality of awareness.

Similarly, our awareness of experienced light and colour can lead to a new experience of awareness as something with its own felt radiance and its own mood colours. Here the guiding words are:

from awareness of light to the light of awareness – in all its colours

Each and all of the diverse yogas that make up **The New Yoga** are based on guiding words of this sort - so-called chiasms or ‘interweavings’ – the root meaning of ‘tantra’ through which the relation of two key terms (for example *awareness* and *light*) can be both conceived *and* experienced as a double relation through the genitive ‘of’ – for example the *awareness of light/the light of awareness*). Above all, it is through attending to our awareness of the *sensory* dimensions of our experience that The New Yoga can lead us to a new and deeply *sensual* experience of awareness itself.



LESSON 1 - SUMMARY

Guiding words:

...from awareness of experiencing to a new experience of awareness.

Letting thoughts arise in one's awareness, without identifying with them.

Resting in wordless awareness of one's immediate bodily and sensory experiencing.

Questions to ask oneself:

Was I *aware* of that experienced thought or feeling before I expressed it or did I automatically identify with and react from it?

Were my words an expression of awareness, or of *identification* with my experience?

Summary of Principles:

Awareness finds *expression* in experience. It can also *lose* itself in experience - *binding* us to limiting experiences of ourselves, other people and the world.

Awareness of experiencing (including our experienced self) is freedom - *freeing* us from all limiting ways of experiencing ourselves, other people and the world.

Awareness of our direct *bodily* experience of different mental-emotional states allows us to embody those states of being instead of reacting from them emotionally or mentally repressing them.

Awareness of experiencing is what allows us to actively *identify* with, deepen and intensify our bodily self-experience rather than *being identified* with it.

'Unconsciousness' is *being identified* with a particular bodily experience of self. The Self that can actively and consciously *identify* with its bodily experiencing is not passively or 'unconsciously' *identified* with a particular bodily identity.

That Self can choose to actively identify with and embody a whole range of selves.

That Self *is* Awareness. It is not any experienced self but the *experiencing self*.

Mantra:

Not "I experience this" but "I am *aware* of experiencing this."

Not "I experience this" but "It (awareness) experiences this in me."

THE GRAND MANTRAM OF AWARENESS

I am *aware* of ‘this’ here (me here, this self, my body, my sensations, feelings, thoughts etc.).

I am *aware* of ‘that’ there (that person or thing over there, its body, sensory appearance, colour, shape etc.).

I am not just ‘this’ (this me here as this self and body etc.).

I am also ‘that’ (that person or thing, other self and body that is ‘not me’).

What I most truly am is *the awareness* of both this *and* that (of me and you, of self and other, of my body and other bodies, of what I sense within me and the things I perceive around me).

The awareness that I am does not belong to me. I am it because I belong to it, because I am a part of it. It is what is constantly selving, bodying, sensing, feeling and thinking itself both *as* ‘me’ and as all that is ‘not-me’.

I am aware of me as this awareness ‘me-ing’ itself.

I am aware of you as this awareness ‘you-ing’ itself.

I am aware of every person as this awareness personifying itself.

I am aware of every thing as this awareness thinging itself.

I am aware of every thought as this awareness thinking itself.

I am aware that everything I am aware of *is* an awareness, a shape of the very same awareness that I *am*.

I am *the awareness* which is me-ing itself as just this me I am aware of.

I am *the awareness* which is you-ing itself as just this you I am aware of.

I am the awareness which is just *this* me, just *this* you, *this* room, *this* thing, this colour, shape or sound – that is just *this* ‘that’.

I am that awareness which is thinging itself as every thing I am aware of - making room for itself as just *this* room, *chairing* itself as just *this* chair, walling itself as just these walls of just this room, shaping itself as just this squareness or roundness of just that object in this room.

I am the awareness which is also roading, housing, treeing or skying itself as just that road or house, tree or sky out there, that is bricking itself as just that brick of just that house, that is greening itself as just that green of just that leaf of just that tree, that is skying itself as just that sky I can see from this window, clouding itself as just that cloud in that sky, bluing itself as just that blue of just that sky, starring itself as just that one star.

I am the awareness which is giving faces to itself as just this face of mine or yours, his or hers at just this moment, which eyes me through your eyes as it eyes you through mine, with just that look in just this moment.

We are each the pure awareness of a me and a you, a this and a that, a here and a there, that is ‘Shiva’.

We are also the constant sensuous *presencing* of that awareness that is its power or ‘Shakti’ – its me-ing and you-ing, its facing and eyeing, rooming and roading, treeing and leafing, greening and bluing, skying and starring. Awareness forever stars itself as the stars that we all are, in both its nighting and daying, its darkening and lightening, its clouding and clearing, its storming and flooding, its quaking and trembling, its earthly gracing and divine heavening.

LESSON 1 – KARIKA

God is awareness.

My self is awareness.

My body too is awareness.

Awareness and experience are distinct.

My awareness of a thought is not that thought.

My awareness of any experience is not that experience.

Thoughts arise as words from wordless, thought-free awareness.

The wording of thought works awareness into patterns of experiencing.

Awareness embraces and transcends all experienced realities.

Awareness is freedom from all limiting experience.

The experiencing self is not the experienced self.

The experiencing self is awareness as such.

Awareness is God.

LESSON 1 - GLOSSARY OF SANSKRIT TERMS

BINDU/VINDU – the ‘black-white hole’ or ‘singularity’ of awareness at the centre of all things, and linking all things.

CHITI – awareness. **CHITANANDA** – the essential quality of divine bliss (**ANANDA**) associated with awareness (**CHITI**).

DEHAVIDYA – bodily and embodied awareness and knowing.

VIDYADEHA – the ‘divine body’, understood as a divine awareness of all bodies and a divine ‘awareness body’.

HRDAYA – the human being’s centre of awareness understood as a ‘heart’ linking it to divine awareness.

KARIKA – metaphysical verse(s).

KAULA – a *tantric* tradition based on the dynamic relation of **KULA** and **AKULA**

AKULA – the field of awareness which surrounds and embraces any group or **KULA** of bounded units of awareness – a group of embodied beings.

MANTRA – from the roots *tra* (to guard or liberate) and *mana* (mind). Any sound, syllable, word or phrase that guards or liberates awareness from mental activity.

MOKSHA/MUKTI – the *freedom* that comes from identifying with the divine awareness field through aware experiencing.

SHIVA/MASHESHVARA – the ultimate or absolute reality of the divine reality understood as an unbounded field of free awareness (**AKULA**).

SHAKTI – the *group* or totality (**KULA**) of experienced selves and bodies, worlds and phenomena that emerge as the embodied universe in the divine awareness field.

TANTRA – the divine ‘loom’ of awareness and experience, **SHIVA** and **SHAKTI** that interweaves all things and constitutes the very fabric of reality.

TANTRAS – metaphysical treatises or ‘weavings’ expounding on **TANTRA**.

TRIKA – the triadic or trinitarian dimensions of tantric metaphysics.

VIKALPA – thought in the form of verbal constructs or wordings.

NIRVIKALPA – the wordless, thought-free awareness in which all thoughts arise.

VISARGA – the expression, emanation or ‘emission’ of awareness in experience.

VIMARSHA – awareness of experiencing - and of the experiencing self as distinct from the experienced self. The reflection and reabsorption of experiencing (**SHAKTI**) in the experiencing self - the self that *is* nothing but awareness as such (**SHIVA**).

YAMALA – the divine couple that is **SHIVA-SHAKTI**.

YANTRA – an esoteric sign or symbol of **TANTRA**.

YOGA – any means of yoking oneself to divine awareness.

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