

Project Metamorphosis

Project "Metamorphosis" is an active construct,
a material cast of the process of understanding.

The project consists of three documents, arranged
sequentially: "Report", "Continuation", and
"Choice". Each has its own distinct properties.

The purpose of Project "Metamorphosis" is to
provide a tool for consciousness research.

Introduction

The project is based on long-term consciousness research conducted by the project's author.

The project is written in the third person about an impersonal "practitioner" (researcher). In the context of the work carried out, the personality of the practitioner is one of the objects of research and has no value in itself; what matters are only the real changes (practical results) that occurred in the practitioner's understanding.

Structurally, the project consists of three sequentially arranged documents:

- "Report": the practical method and the phases of its implementation.
- "Continuation": a view of the process of understanding from a different perspective.
- "Choice": scaling the researcher's understanding from individual to universal human.

Project "Metamorphosis" is neither scientific nor pseudo-scientific research, it is not a monument to the researcher, not a mausoleum for the results of his practice, and not a protocol for personality dismantling. Project "Metamorphosis" is a tool for the transformation of the researcher. The design and structure of the tool are directly determined by the properties of the field of application.

The project demands nothing from the reader. The project is free of ideological and cultural layers, contains no promises, threats, requirements, or other forms of motivation and restriction. The only exception is the feature of applying the practical method described in the "Report": the result is directly proportional to the intensity of practice.

The practical method presented in the "Report" is not the only correct one and is not immutable. The described method can be modified: changed and adapted to specific conditions at the discretion of the practitioner. Nevertheless, the presented practical method takes into account the peculiarities and inclinations of the human mind, which allows one to independently and timely notice typical traps inherent in the practice of self-inquiry.

Report

The manuscript represents a report on a practical activity that took place. At the beginning, the practical method is described. Its execution led to the creation of the entire project. The method is not constant but undergoes certain changes during its execution – these changes will be mentioned in the report's chapters.

The "Report" is a narration of what happened. Occam's razor works flawlessly here – what is written is precisely about what it is written about, without hidden "cavities" and/or "double bottom"; it is literally and directly "copied" from the perception of the researcher in the process of his practical activity (practice).

The activity described in the "Report" represents an investigation of the investigator himself. This does not imply obtaining any material or other benefit, even in the form of an intermediate result; such an investigation gave the investigator nothing but a single outcome – understanding. The causes and consequences of such "unprofitability" will be examined in detail.

Due to the relative volume of the work carried out (about 10 years of practice), the manuscript is divided into several parts – each is allocated for the description of so-called phases of practice, which differ from each other in properties, characteristics, and duration. Some concepts encountered in different parts (phases) will undergo changes (deepening) as the practice progresses and, accordingly, as the manuscript is written. Thus, the report has a sequential narrative structure but a nonlinear "depth" as it transitions from one phase of practice to another.

Practical method

This chapter presents a description of the practical method.

On the origin of the method. Approximately two years before the beginning of practice (the active phase), a series of events occurred in the life of the project's author that radically shifted the balance of his self-understanding. This confluence of circumstances left no alternative but to begin the practice of self-investigation.

The author (practitioner) was not prepared: he possessed neither knowledge nor experience in self-investigation, nor any understanding of where to begin. Due to life circumstances, the practitioner had no opportunity to expend resources searching for an effective technique (method). Therefore, he used what was at hand: once he had heard somewhere about the technique described in this manuscript as point 2. That served as the start. The remaining parts of the practical method described below originated from point 2 as a result of the trials and errors.

The method consists of three parts: points 1-3, two rules, and technique #1. Each part of the practical method carries its own specific function, complementing the other two parts in a specific manner.

The intensity of executing the practical method. At the preliminary stages, the practitioner discovers through experience that large intervals between executions of the method bring no noticeable result. Executing the method for 20-30 minutes a day is like a formal checkmark "done" in a daily task list. Thus, the practitioner comes to the understanding that to achieve any tangible and explicit result, it is necessary to practice with all possible intensity. For the practitioner, this means that practice (execution of the method) completely merges with his life and fills every day and hour of it. When this condition is met, the practitioner obtains the first explicit results. These results will be considered in more detail in the chapter "Active phase of practice" and beyond.

More about the practical method itself, about its parts.

Points 1-3 and some features of their application.

Point 1:

The practitioner looks at himself. He looks not in a mirror, but looks at himself with his inner gaze (that gaze with which the practitioner "sees" his thoughts and other content of consciousness). The practitioner shifts his attention inward so that he sees: he is looking inside himself at something incomprehensible, and this 'incomprehensible' is himself. This "incomprehensible" may resemble a certain sharpness within, or it may resemble a certain center in the practitioner's consciousness. The practitioner isolates only the direction of his inner gaze (glance); he needs only the direction, not what is there in the center. When performing point 1, the practitioner strives to determine only the direction of his gaze (glance), and not to find some object in consciousness (a sensation, a thought) and "glue" his gaze to it.

If the practitioner does not succeed in this, if something prevents him from determining the direction, in this case he turns to point 2.

If, however, the practitioner sees (notices, isolates) the direction, then point 2 is not needed for him, and he proceeds to point 3.

Point 2:

The practitioner directs his attention to that which usually fills his consciousness as a background: to what is seen by the eyes, what is heard by the ears, what is felt by the body - to the sensory background. The content (background) itself, meanwhile, is of no importance. Only the effort that the practitioner applies to shift his attention from objects in consciousness (thoughts, sensations) to that which is usually filtered out and unnoticed, is of importance.

Thus, the execution of point 2 consists in the fact that the practitioner literally looks at everything that is visible, listens to everything that is audible, and feels everything that is felt. He simply performs this with all possible attentiveness, without seeking meaning in it and without expecting anything.

The practitioner alternates between performing point 1 and point 2 for the precise (explicit) determination of the direction of his inner gaze (glance).

Point 3:

The practitioner has clearly noticed (determined) the direction of his inner gaze and transitions from performing points 1-2 to point 3.

When performing point 3, the practitioner directs his inner gaze in the found direction and looks there. Soon he discovers that in that direction there is nothing visible, concrete, or of any other kind. In that direction, there is only complete uncertainty.

The execution of point 3 is associated with a complete absence of meaning and certainty, and may be mistakenly interpreted by the practitioner as not worth spending his energy on.

Thus, when performing point 3, the practitioner likewise (as before) does not engage in a search for meaning, does not wear himself out with the expectation of a result, but simply holds onto the direction he has found, directing his attention there.

Rules of practice.

The rules are designed to aid the practitioner. They do not restrict him but provide a degree of certainty where it is truly needed. The practitioner repeats them to himself when he gets distracted from the practice, when his focus blurs, or when things get difficult.

There are two rules.

The main rule: begin and keep doing.

The other main rule: begin again and keep doing.

While performing points 1-3, the practitioner encounters various kinds of emerging interferences in his consciousness that actively hinder his search for or his hold on the found direction. The nature of these interferences will be examined in other chapters; here, the mechanism for their removal, its specific features, and conditions of application are described. Within this report, this mechanism for removing interferences is designated as technique #1.

Technique #1 consists in the practitioner utilizing various situations from his life that trigger a noticeable (to the practitioner's attention) emotional reaction. The necessity to apply technique #1 arises precisely at the moment when an interference in the practitioner's consciousness has manifested in its full force: the practitioner finds himself gripped by anger or judgment, filled with resentment, experiencing guilt, envy,

jealousy, shame, feeling greed, an irresistible craving for pleasure, absorbed by self-importance, or seized by a fit of irritation. All this and much else in the practitioner's consciousness is the starting signal for applying technique #1.

The first thing the practitioner realizes when he begins to observe these interferences in his consciousness is that they have a source – and this source is within the practitioner himself, not somewhere else. He understands that it is not someone else who has imposed this interference upon him, not someone who has infected him with it, nor is anyone or anything to blame for its manifestation within him; the source lies precisely within the practitioner himself.

The next step is for the practitioner to begin carefully studying the manifested interference. To do this, the practitioner asks himself direct questions and searches for answers to them. The questions are: where did this come from? what exactly caused this within me? what is the root of this? The practitioner uses his honesty, searches within himself for truthful answers, and answers the posed direct questions for himself. The correct (true) answer is felt by the practitioner as a slight joy or lightness upon finding it – as if a certain burden has been lifted. The practitioner studies and untangles the diverse causes and effects, intertwined in a tight knot, sorting out the structure of his personality, his "i".

Thus, technique #1 consists in the practitioner seizing upon the interference (the thoughts and sensations hindering the performance of points 1-3), carefully investigating the interference all the way to its very source; he pulls on the interference as if pulling a thread that leads into the impenetrable depths of consciousness, drawing it out into the light until the very end.

The guarantee of the effectiveness of technique #1 is the practitioner's honesty. Using it 100%, the practitioner reaches the origin of all interferences in his consciousness.

Technique #1 is universal; the practitioner can use it both for a current situation and for situations from long-past days that have left a noticeable trace in his memory.

Points 1-3, technique #1, and the rules of practice complement each other, while performing different functions. Through performing points 1-3, the practitioner finds the direction; technique #1 gives the practitioner a semblance of forward movement in the found direction; the rules of practice are needed when the practitioner is left without support and does not know how to proceed further (which happens very often).

In the active phase of practice, the practitioner applies points 1-3 whenever possible, without separating practice and life. The application of technique #1 is episodic – when the practitioner's attention notices an interference, he already knows what needs to be done. The rules of practice, once the practitioner has firmly memorized and uses them, help him to "snap out of it" and return again and again to the execution of the practical method.

Active phase of practice

The beginning of practice coincides with the beginning of its active phase. The start of practice is considered to be the moment when the practitioner notices the first explicit result of his efforts. The appearance of a result literally means that real changes have occurred with the practitioner.

The relatively prolonged application of technique #1 prior to the start of the active phase (about a year) honed the practitioner's honesty, and now he assesses what he notices in his consciousness with sufficient sobriety.

The practitioner's honed honesty, which has yielded real results, is the sole criterion of truth available to him. No other criteria - books, authoritative or other opinions, various speculations, and other "crutches" - will come to his aid, will not provide him with a point of support, will not tell him whether he is going in the right direction. The practitioner can lean only on his own honesty.

The practitioner does not use the practice to achieve anything, does not expend energy on conforming to something, does not compete with anyone, and does not try to prove anything. The practitioner simply applies points 1-3 and technique #1 without the goal of any personal profit. In this way, the practitioner removes the question of self-deception, fully accepting responsibility for the execution of the practice.

The first real result of the practitioner's efforts is expressed in the fact that the space where thoughts and images replace one another slightly recedes from the practitioner's perception; a small gap appears.

The practitioner discovers through experience that the execution of the method leads to his thoughts changing their characteristic properties: the thoughts slightly lose their color (losing color saturation, as fabric does in the sun), become less dense, and their "volume" decreases. This change in the properties of thoughts leads to a reduction in their impact on the practitioner's attention - the attention gradually frees itself from the constant pressure (oppression) from thoughts and other content of consciousness.

In the process of performing the practice, the practitioner observes that technique #1 has a significant impact on the content of thoughts, while the performance of points 1-3 influences their properties to a greater degree. Initially, the content of the practitioner's thoughts does not change, but a change in their properties occurs.

Almost immediately after the start of the "active phase," the practitioner discovers that the application of technique #1 entails the emergence of an effect named "rollback" in this manuscript. This effect also occurs from applying points 1-3, but to a lesser extent, less explicitly and intensely than from technique #1.

The practitioner discovers that every time, after he finds a deep answer (i.e., "gets to the bottom" of a particular interference's root), his thoughts fade a bit more, lose "density," and a "rollback" inevitably follows.

For the practitioner, the "rollback" effect manifests as him feeling powerlessness, fear, and hopelessness for several days in a row. He discovers through experience that the duration and intensity of the "rollback" directly

depend on the depth of the answer he has found – the deeper the practitioner delves into himself, the more profound the layers he untangles and illuminates with his attention, the more significant the "rollback".

Locating and illuminating the deepest layers of the i-filter with attention causes very significant and prolonged "rollbacks". Such "rollbacks" have different characteristics and are akin to "dark nights", completely enveloping the practitioner. They last up to several weeks and are accompanied by severe physical suffering.

The practitioner is partly prepared for such a turn of events: the multiple "rollbacks" at the beginning of the "active phase" have taught him not to lose his head, not to try to do something to alleviate his condition – any attempts to ease his plight only worsened the suffering he was experiencing. The practitioner learned from his own experience that the only effective way to get through suffering is to endure it honestly and fully. Thus, "rollbacks" and "dark nights" are an integral and necessary part of the practice for the practitioner, not a reason to drop out at the very start.

Gradually, having gained sufficient experience, the practitioner understands that living through all these unpleasant moments is living through oneself, one's essence. Honest and complete living through the deep layers of "i" deprives them of their influence on the practitioner, leading to their complete "dissolution". The mechanism of "dissolution" itself will be examined in this report; this mechanism is one of the key processes of the practice.

At a certain stage of the active phase, the practitioner delves into himself to such a depth that he directly approaches the source of self-pity.

The practitioner perceives this source as something resembling a lake filled with a viscous black liquid. The practitioner sees that the "lake" is filled with fear.

Having studied this "lake," the practitioner understands that before him is a boundary layer of his own nature. This layer surrounds and guards him, creating the boundaries of his "i," separating "mine/internal" from "other/external." The practitioner tries to find some safe way around it, without disturbing or touching it. He tries different methods but soon realizes that the only way to overcome this layer is to dive into it headfirst.

The practitioner is already tempered by the "dark nights" and other unpleasant effects, but standing before this "lake," he understands that true unknown lies ahead; if he dives in, there will be no return. This understanding places the practitioner before a difficult choice, where on one side of the scale is he himself with all that he has, all that he carefully preserves and is ready to do anything for, and on the other side is nothing – complete uncertainty, blackness, and primal fear. The complexity of the choice lies in its inevitability: a choice must be made, only one option can be chosen and only once; it will not be possible to return and "re-choose."

Standing there before this "lake," reviewing within himself everything that can be reviewed in search of a hint for the right decision, the practitioner clearly and distinctly understands that he has not found and will not find any hint; nothing will help him make this most important and difficult decision of his life. Then he remembers the direction that led him to the shore of this black lake. He finds the direction again and, without

hesitation, follows where it points – he dives headfirst into the viscous, primal fear.

When the practitioner passes through the boundary layer of his nature, he sees that the "lake" is no more.

Soon after passing through the boundary layer, the practitioner notices the changes that have occurred in him. Everything that previously held value for the practitioner becomes empty for him. The changes also concern sexual attraction: any interaction between a man and a woman becomes a matter of complete indifference to the practitioner.

Instead of thoughts, the practitioner now observes certain movements in consciousness, resembling fast, light "breezes." The practitioner uses them for solving everyday tasks, without delving into the mechanism of their operation.

Next, the practitioner notices the presence of an urge to do in his consciousness – that urge which seeks an outlet (realization) through action, seeking, and other affairs that constitute the practitioner's life.

The continuation of practice leads to this noticed urge to do gradually fading – "doing" becomes "non-doing," and liberation from the need to do anything occurs.

At times, the practitioner is still visited by "rollbacks". At this stage of the active phase, they become a rare, residual phenomenon, lasting a few hours and perceived by the practitioner as disorientation, fatigue, or a viscosity of the mind.

Further application of points 1-3 and technique #1 leads to the practitioner's thoughts undergoing even greater changes: the fast, light movements (in consciousness) diminish ("dry up") and become almost indistinguishable from the pulse noise of blood flowing in the practitioner's body – they become akin to a rustle or a faintly audible internal noise. The practitioner's attention is almost completely freed from "internal" pressure, becoming a precise and reliable tool; when necessary, the attention makes use of this "rustle" (turns to it), which was once dense, heavy thoughts, for solving certain tasks from the practitioner's life and other simple activities.

The next stage is the concluding stage for this phase.

At this stage, the practitioner feels objects and phenomena as if they are within him (in the practitioner) and made of him. This is perceived as a felt geometry in consciousness, somewhat like how a candy is felt in the mouth – from all sides, structurally. The practitioner's mind becomes empty and clear, perception gains depth, as if another set of eyes opens inside the practitioner.

Here, the unification of points 1-3 and technique #1 also occurs.

The unification happens as a result of the appearance of an unusual phenomenon in the practitioner's consciousness. This phenomenon is a light that the practitioner notices in his consciousness.

The practitioner investigates this phenomenon, its properties, and finds that this phenomenon (the light) requires no maintenance – it is literally and unconditionally present in the practitioner's field of perception. The light has no source, it is indifferent to everything, one cannot get used to it, it is unchanging, homogeneous and soft, always the same, completely stable and constant. Appearing in the practitioner's body-

consciousness, the light completely and finally concludes the movements of the mind, rendering it motionless. The light is bluish-white, it spreads through the practitioner, rising from the bottom up. The appearance of this phenomenon is also accompanied by the practitioner's body fully relaxing, all tensions are released; an unusual, soft sensation arises in the body-consciousness, which is difficult to describe due to its simplicity and depth.

The appearance of this phenomenon in the practitioner's consciousness – the soft, indifferent light – is the concluding stage of the active phase of practice.

The active phase is the most eventful and rich in various effects; it is also the longest of the three described in this manuscript. It has the maximum impact on the practitioner's daily life.

Briefly on some consequences of the active phase of practice.

Before the start of the active phase, life provided the practitioner with hints, hinted at something and directed him somewhere, closed one door and opened another. After the active phase ends, this no longer happens and never will again; life leaves the practitioner alone, precisely as he is. Everything is reduced to simplicity; the practitioner falls out of all systems and communities of human life, finds himself on the sidelines of this world, and is left content with the dust that reaches him. The previous way of life, accumulated values, people, connections, and everything else that previously constituted the practitioner's life – all of this remains in the past forever. The practitioner is deprived of any protection; no natural or otherworldly forces protect him; he becomes completely defenseless.

There is no beneficiary in what the practitioner does.

Formless phase of practice

The flow of practice differs in each of its phases. At the very beginning, despite the "dark nights," "rollbacks," and other difficult moments, the flow is quite active. The practitioner has a reserve of strength, and it is periodically replenished when a layer of "i" is found, subjected to examination, and dissolves (as forces are no longer spent on its maintenance). All this imparts an active flow to the practice. But this active phase ends when nothing remains that is comprehensible to the mind. Throughout the active phase of practice, the value of things is lost, meaning is lost, no solid ground remains underfoot, the previous life irrevocably concludes. Further, practice transitions into its next, fully formless phase.

The unification of points 1-3 and technique #1 occurs soon after the light has manifested in the practitioner's consciousness. These events - the manifestation of light and the unification - are interconnected, do not occur in isolation from each other and are that conditional boundary which separates the active and formless phases. The diverse effects of the active phase conclude and do not manifest further.

Observing and studying the light, the practitioner discovers that the light has the property of revealing those "places" in his body-consciousness where remnants of his "i" still persist. The revelation occurs as the light rises in body-consciousness - rising from the bottom up, the light encounters obstacles on its path and concentrates there, revealing and illuminating them. What was previously invisible becomes visible to the practitioner in this phase of practice.

The tendency of the light (its behavior) - to gradually fill the body-consciousness - is perceived by the practitioner as a given, as the natural flow of practice. Observing this tendency of the light to fill body-consciousness, the practitioner understands that the obstacles hindering this natural process must be eliminated. The concentration of light in specific places of his body-consciousness directly shows the practitioner what needs to be examined.

An obstacle that prevents the light from rising further cannot be eliminated by technique #1 - at this stage of practice, technique #1 no longer works, for nothing remains in the practitioner's consciousness that has any form discernible to the mind. The obstacle is eliminated by direct awareness, experiencing it, and patience. The process of eliminating an obstacle is similar to observing a small islet during high tide: the water gradually rises, the islet becomes smaller and smaller until it disappears entirely. If the practitioner does not observe the "islet"-obstacle, its "flooding" does not occur.

At one of the stages of the formless phase, the practitioner notices that the rising of the light in his body-consciousness (the absorption of the body-consciousness by the light) manifests a proportional deepening of the practitioner's understanding.

Here, "understanding" is literally that volume of consciousness which the practitioner represents (contains within himself), that volume which the practitioner sees and is aware of.

At this stage, the practitioner understands that the once complex and multi-layered mechanism of the "i" functioned as a filter that divided the universal flow of life, allowing through only those streams which

corresponded to its individual configuration and could pass through the intricate weave of the filter.

Individual streams of the universal flow of life, having passed through the i-filter, created the individual spectrum of the practitioner's life. In this spectrum, some parts of the universal flow of life were present in different proportions and combinations, but not the entire flow. This unique spectrum was lived by the practitioner and constituted for him the only real reality.

The execution of points 1-3 and technique #1 led to the mechanism of the "i" being gradually, layer by layer, recognized and, as a consequence, ceasing to function (dissolved) - there became nothing to filter, nothing to shield the practitioner's individual consciousness from the universal flow of life.

The practitioner distinctly understands that the manifested and now filling his body-consciousness light is the natural perception of the practitioner not filtering the flow of life through the i-filter. The practitioner finds nothing unusual or extraordinary in such perception.

Here, "natural" means eventfulness undistorted by intervention (unfiltered).

At this stage, the practitioner understands the process that produces the "dissolution" of the i-filter - it is a process of transforming one thing into another. This is the key process of the entire practice.

The practitioner understands that everything at his disposal - his only available resource - is initially present "on board" and concentrated in the form of the i-filter. Such a "concentrate" is similar to chemical fuel (for example, coal). Under certain conditions (combustion in a furnace, for the example with coal), the concentrate is again transformed back into its primary state from which it was once born. Suffering, fear, despair - this is the binding agent (composition) that is released as products of "combustion" ("smoke") in the process of transformation. The transformation (combustion of coal) occurs through the awareness and complete experiencing of the layers of the i-filter. Thus, through practice, the reverse transformation of the i-filter occurs with the release of the "stored" primary state.

The practitioner directly sees that the reverse transformation of the i-filter leads to a deepening of understanding, to an expansion (of volume) of consciousness. He understands that the primary state of the i-filter is consciousness. Consciousness is released during the reverse transformation of the i-filter.

The practitioner understands that he has no other resource for expanding understanding (consciousness). He has only what he already has. Also, in the course of practice, he understood that other methods of interacting with the i-filter do not transform it into understanding - avoidance (in any form) of the awareness and experiencing of the layers of the i-filter leads to the strengthening of the filter, binding consciousness and making it more complex and stable.

The continuation of practice leads to the practitioner eliminating all obstacles on the path of the filling light. After the elimination of obstacles, the practitioner's body-consciousness becomes filled with light.

The practitioner understands the nature of the light - it is consciousness, devoid of any artifacts, its primary, original form.

Here, "artifacts" literally means formations in consciousness, parts of the i-filter.

Previously, the practitioner perceived the initial form of consciousness as light because areas containing artifacts were still present in it, and relative to these "dark" areas the empty initial state of consciousness was perceived by him as light.

The practitioner becomes clear about the function of the i-filter: having accumulated a critical "mass" (having reached the limit of complexity/stability), the filter is simultaneously both the trigger mechanism for initiation and the "fuel" for the realization of the method described in the chapter "Practical method". Thus, the practitioner clearly understands that the i-filter is an integral part of the practice, but one that is many times larger in scale than the two phases described so far in the report. The practitioner sees that in reality, the practice has its roots in the distant past, in the times when the origin and gradual accumulation of the "mass" of the i-filter occurred - this happened long before the appearance (before the birth) of the practitioner in this world.

Here, "the accumulation of mass (complexity) of the i-filter" is the accumulation of "heavy" feelings/emotions as layers in consciousness, with their subsequent transformation into causal patterns and conversion into a starting configuration for a "next," more complex and "massive" i-filter; the inheritance of earlier causal patterns (imprints).

Here, "heavy feelings/emotions" are fear and derivatives of fear.

The practitioner sees that fear and its derivatives are a necessary mechanism for increasing the "mass" (complexity) of the i-filter.

The transformation of the entire deep and complex structure of the i-filter gives the practitioner a direct understanding of its structure and origin.

At this point passes the conditional boundary between the phases of practice: the current formless one and the completion phase.

The formless phase of practice is not as saturated with events (effects/phenomena) as the previous, active one. However, in its course, the practitioner undergoes fundamental changes. Such changes affect the practitioner's mode of perception, turning it from "sequential" into "parallel".

Here, "parallel perception" literally means a process of perception that has no "reference point" relative to which it occurs; a non-relative mode of perception (without division and comparisons).

By the end of the formless phase, being filled with light and manifesting as consciousness without artifacts, the practitioner is fully aware of this light, its structure, and its origin.

Also, by the end of the formless phase, the application of the practical method (following its unification) is concluded. In the subsequent practice, the practitioner utilizes only his understanding.

What follows is a necessary description or, rather, a simplified schematic sketch of what the practitioner sees-understands. Such a sketch in itself has no significance, but performs the function of a road sign. The sketch is not what the practitioner directly realizes; such a schematic sketch is an approximate interpretation (likeness), abbreviated enough to be relatively simple and understandable, while remaining expedient.

At the very bottom of the sketch, at its foundation, lies potential.

Here, "potential" is capability, possibility; potential has no properties, it is literally the not-happened.

The practitioner does not separate "potential" and "space," therefore in this schematic sketch "potential" and "space" are not separated and are one: potential is space, and vice versa.

The natural state of potential is its non-realization. Initially, potential contains nothing within itself, while simultaneously having the possibility to contain everything without exception. Potential also contains the capability for the realization of such a possibility.

The realization of potential occurs due to a certain reason. Such a reason does not appear from outside, is not born of external processes - such a reason is already contained within the potential (the capability for realization). This reason is ideal: appearing, it realizes the potential immediately and completely fully, without delays, without phases of development, instantaneously. Such a realization is the case where there is neither chicken nor egg, but there is a causeless appearance of both, the manifestation of everything from nothing.

The practitioner understands that the realization of potential has no reason other than chance.

Here, "chance" means something that has happened, but possesses no definiteness like cause, dimensions, coordinates.

The realization of potential occurs at once - in a dimensionless instant, having neither duration nor coordinates. In this instant, something like a "bouquet" arises - the potential of space is unfolded by this "bouquet" of absolutely all possible properties, variants, and combinations.

Here, "bouquet" is a necessary description within the framework of this sketch, using words (the instrumental possibilities of language), of the "form" and "content" of the realized potential of space.

The unfolded "bouquet" of properties is a self-sustaining "construction" and is structured such that every one of its internal properties exists only because other properties are present in the "bouquet" that support it, and it supports them. All properties of the "bouquet" (arisen during the realization of potential) are interconnected, do not exist independently or separately, but only together and only as they were realized.

Here, "properties" are the properties of potential (space), distributed at the moment of its realization from the simplest to the most complex; such properties include spatial metrics, all possible types of interaction and natural constants (boundaries or laws) - all of this is distributed layer by layer in this sketch from the bottom to the top, where each layer is formed by properties of a certain complexity and is the basis for the subsequent layer with even more complex properties (something like a gradient of complexity of properties)

The practitioner understands that the absence of independent existence of the properties (separate from the "bouquet") is the reason that processes born from such properties are also relative and interdependent. At the same time, the "bouquet" itself as a whole (as realized potential) appears

absolute – there is no other process of which this realized "bouquet" would be a part.

The sketch describes the "bouquet" as a certain construction of layers of property complexity, having "height"; however, in what the practitioner sees, there is no "height" – any such layer of properties literally has no thickness, any layer is simultaneously both a boundary and the area which it divides. That which is shown here as a vertical distribution of complexity of properties – the "bouquet" (gradient) – is more accurately defined as the nesting of some properties within others. However, such an increase in dimensionality would extremely complicate the entire sketch, making it heavy and irrational.

Thus, within the framework of this schematic sketch, the "bouquet" is a "vertical" connecting link between the bottom and the top.

At the very top of the sketch is an area which the practitioner perceives as maximally complex, entirely consisting of all possible realized properties of space. The complexity of this area is maximal to such a degree that this area has a peculiarity: it knows itself. It is also appropriate to say that this area consists of direct and immediate knowledge of itself. The peculiarity of this area is that it is (possesses) consciousness.

Here, "consciousness" is literally the fully realized potential of space; a process without component parts, continuously (non-discretely) knowing itself (being aware).

Consciousness (knowledge of itself) is not limited to the uppermost and most complex area where it realized itself. Consciousness is the entire "bouquet". Therefore, despite the fact that in this sketch consciousness is located at the very top, it, nevertheless, is present throughout the entire (non-existent) "height" of the "bouquet" of properties. One could say that here consciousness is like a searchlight that shines from the top of the drawing to its very bottom. As one approaches the foundation (towards potential), the intensity of the searchlight's light decreases to the same degree as the complexity of properties in the layers of the "bouquet" decreases. The light of consciousness does not reach the foundation (the potential) – consciousness cannot illuminate that which has not occurred.

Completion phase of practice

The beginning of the completion phase is chosen as the moment when the practitioner, seeing the original picture (that formed the basis of the sketch), clearly understands that the realization of potential in no way exhausts it, but only realizes the appearance of the entire system, where on one "side" there is unrealized, and on the other - fully realized potential.

Thus, seeing the entire original picture as a whole, the practitioner realizes the relative nature of consciousness.

On this, the schematic sketch from the chapter "Formless phase of practice" has fulfilled its function, having indicated the nature of consciousness.

The practitioner's understanding of the relative nature of the process "consciousness" occurs instantaneously. Such instantaneous understanding is continuous (non-discrete) and does not create a boundary dividing the practitioner's understanding into "before" and "after." Such instantaneity is not a certain point, pointing to which the practitioner can say "it happened right here."

The practitioner's understanding of the relative nature of consciousness is not a mystery revealed by the practitioner, nor is it the result of his efforts; it is like remembering what he has always known.

The understanding of the relative nature of consciousness leads the practitioner to the study of the properties of reality.

Here, "reality" is the moment or "place" where the not-happened becomes the happened; the "place" where the loss of indeterminacy occurs.

Turning his understanding towards the moment of realization of potential, the practitioner clearly sees a certain gap separating the happened (consciousness) from the not-happened (potential).

Studying the gap he has discovered, the practitioner understands that the gap definitely takes place, yet it has neither dimensions, nor coordinates - the gap is fully indeterminate, immeasurable and unidirectional (irreversible).

Studying the gap, the practitioner understands that the gap is truly random - indeterminacy is its fundamental property.

Another observed property: from the gap - from perfect indeterminacy - emanates the light of consciousness.

The gap is reality.

Upon perceiving reality (the gap), the practitioner's perception undergoes a transformation: now the practitioner perceives the world as already happened, as an echo or a shadow of reality. The division into "past-present-future" dissolves on its own.

Here, 'the happened' is literally that which has lost indeterminacy and acquired determinacy; has lost reality and acquired the label 'relatively real'; 'the happened' emanates from reality, like a wave from a source of disturbance, but is not reality itself - does not possess independent reality.

The practitioner understands that he had never before seen reality - it was closed off from him by the i-filter. His attention was turned entirely toward the shadow zone created by the filter, and his understanding was limited to this zone. Within this zone, complex and shifting interference patterns formed from those separate streams of the universal flow emanating from reality that had passed through the filter. Limited by the shadow zone, the practitioner's understanding perceived this complex and unique interplay of light and shadow as "i" and "my life", which had an independent reality and full determinacy.

Since then, the practitioner's understanding has undergone a change. He now sees that no determinacy possesses this independent reality. Determinacy is an illusion. Determinacy is an artifact in consciousness, closing off reality.

Further, the practitioner discovers that the very fact of the gap's (reality's) existence is a random asymmetry, which occurred as the difference between realized and unrealized potential of space. This difference generates a force (an observed tendency), which manifests as a striving toward the elimination of the asymmetry. The force (tendency) is manifested in the fact that everything realized from the potential of space, through the loss of determinacy, strives to return to its "original state" - to return into reality.

This force created the world where the practitioner appeared.

The return to the "original state" can be accomplished only upon the full exhaustion of the difference between the realized and unrealized potential of space. The exhaustion of this difference occurs in the process of practice, through direct living and transforming into understanding all that is relatively real, by means of those methods and resources that are available.

After the discovery of this force, further practice proceeds on the basis of the practitioner's hypothetical assumption. It can be verified only upon the completion of the current phase of practice. In this report, the assumption is presented because the practitioner continues his practice based on it. Thus, in the course of the final stage of the completion phase this manuscript-report acquires some features of a life description.

The hypothetical assumption is based on the properties of consciousness already studied by the practitioner. He sees that consciousness simultaneously possesses relative and absolute (non-relative) properties: consciousness possesses determinacy with the simultaneous absence of another process, within which the knowledge of itself occurs. Such a "blend" of the relative and the absolute creates movement without a mover, observation without an observer (perception without a perceiver).

"Observation" (perception) and "movement" occur relative to the source - reality. Thus, consciousness is not detached from reality, but is burdened by the "burden" of relative properties.

The practitioner sees that consciousness is like a reversible mechanism which uses itself (its "body") to create complex constructions within itself (artifacts, illusions, determinacies), in order to then transform the created constructions back into its "body." The reverse transformation exhausts and ceases the relative properties and processes in consciousness.

The practitioner understands that such observed reversibility is the realization of the natural nature of consciousness. The practitioner calls this "self-knowing." The process of self-knowing leads to the loss of

determinacy of relative properties and processes, ceases them and liberates consciousness from the "burden" of relativity.

From this follows the practitioner's hypothetical assumption. The assumption is this: having been relieved of the "burden" of relativity, the practitioner's consciousness will, through the loss of determinacy, return into reality (the source).

However, not all necessary conditions for the accomplishment of the return are fulfilled: the practitioner still has a physical body, possessing natural needs and limitations. And although the practitioner sees that the body is now filled with pure consciousness, nevertheless, the body is the final layer of the i-filter - it is the last "frontier," creating separateness.

The practitioner sees that his body performs a necessary function, being a reliable shell for the storage and carrying of the i-filter. The body and the i-filter are of the same nature and are integral stages of practice. The difference between them consists in the fact that the body is an echo of very distant events, it is adapted and very stable. Whereas the i-filter consists of relatively "fresh" (young) layers. Such layers are unstable and sufficiently easily subject to reverse transformation into consciousness.

Here, "stability" is literally the complexity of processes and their interconnections, achieved in the course of natural evolution (homeostasis).

Thus, the final part of the completion phase is built on the hypothetical assumption that with the loss of the physical body, the practitioner's consciousness will lose the last obstacle on the path to a return into the "source."

The nature of the assumption is such that it cannot be verified and included in the report. Nevertheless, such an assumption (extrapolation) is extremely probable. The practitioner continues the practice right up to its natural completion.

The continuation of practice occurs in such a way as not to delay the moment of testing the hypothesis, but also not to strive for it. The flow of life passes unimpeded through the practitioner, without filtration and separation. The practitioner's actions fully coincide with the vector of the force that created the world where the practitioner appeared. The practitioner acts in accordance with it, representing an impulse of this force, which occurred in the form of the practitioner himself and is directed towards a return to its source.

This report is this impulse - packaged into a small text, it entirely consists of the understanding.

End of report

Continuation

Understanding is a nonlinear and multidimensional process. Describing such a process requires several points of view – several projections or orthogonal models of this process. This makes it possible to package the depth (volume) of understanding by using the instrumental possibilities of language.

In the "Report," a sequential practical experience is presented – this is a vertical model (projection) of the process of understanding. The "Continuation" allows one to see the process of understanding from a different angle – it is a horizontal model of the same process, a view "from above." The "Continuation" aims to rid the "Report" of distortion and one-sidedness.

It should be borne in mind that both texts – the "Report" and the "Continuation" – are akin to Asian chopsticks: they complement each other and are needed solely to transfer a portion of "rice" into a "mouth". This exhausts their function. So both texts are temporary constructions and have a functionally limited service life. Nevertheless, in this pair, the "Report" (due to the practical experience presented in it) is the leading one, and the "Continuation" is the subordinate one.

In the "Continuation," attention is given to the mode of thinking, which in the "Report" is called "parallel".

* * *

Having advanced significantly in the practice, the practitioner discovers that it is akin to a fractal, where the small fully repeats the large. Such nesting of properties allows one to know the large by knowing the small. Thus, the practitioner sees and comprehends the absence of size and scale, the absence of important and unimportant, the absence of center and periphery, the absence of any hierarchy.

Having completed a full cycle of the practice (a complete fractal pattern), the practitioner sees that there is no definiteness: neither the practitioner himself, nor any of his constituents have independent existence and are but a single relative process. This unified process cannot be given any clear-cut definition, for it manifests itself in a multitude of other interdependent processes - such are the properties of the fractal nesting of the large in the small. Thus, this process has almost no definiteness - no form, no coordinates, no dimensions. However, like any relative process, it has a vector (direction) and some property, albeit the simplest one.

This formless (not fully definite) process can be conventionally called "direct and unconditional knowledge of itself" or "consciousness."

The process of "consciousness" begins in a certain immeasurable and indefinable "place," which can likewise be conventionally called "reality." However, despite its direct connection with reality, the process of "consciousness" is real only relatively, and in itself (apart from reality) has no independent existence. Consciousness is like a wave, consisting only of itself, emanating from reality.

The cycle of the process of "consciousness" begins in reality and ends there as well.

The beginning of the cycle is the acquisition of a certain definiteness. The process of "consciousness" is almost entirely formless, and its acquired definiteness (its property) consists only in the fact that this process knows itself. This definiteness makes the process of "consciousness" relative.

The acquisition of definiteness occurs upon exiting reality. Reality is the "place" where the not-happened acquires the label "the happened." The happened is that which has acquired a certain definiteness (features and properties). Such acquired properties are interdependent - they support each other and do not exist separately. From these properties, features, and their combinations, everything that constitutes the practitioner himself and the vast world where he appeared is born.

The end of the cycle is the loss of definiteness, the loss of all features and properties. With the loss of everything relative, the process of "consciousness" returns to reality.

A complete cycle forms a self-similar fractal pattern of being. Such a pattern is finite (has a limit of self-similarity), because it is relative. The "unfolding" and "folding" of the pattern are the acquisition and subsequent loss of features, properties, and their combinations in the universal process of eliminating random asymmetry. The universal process is the striving toward equilibrium, aimed at returning to a state of zero asymmetry (to reality).

Following the universal striving toward equilibrium is the practice, for the execution of which the practitioner appeared in this world. The

practice is the small within the large: a small fractal pattern that has occurred in the form of the practitioner, precisely repeats the entire large fractal.

Depending on the stage and phase, the practice can look very different. Each phase has its own quite definite sets of features and properties. Advancement in the practice simplifies these sets, gradually depriving the practitioner of features and properties. Passing through the full pattern (path) of the practice frees the practitioner from the sets of features and properties, returning him to reality.

However, a return to reality is possible only with the physical death of the practitioner. The practitioner's body is a stable formation, and as long as it functions - the practice continues.

In the process of practice, the practitioner discovers that the loss of features and properties does not make his life carefree and easy. However, the practice gives the practitioner the ability to overcome the obstacles and difficulties that arise. In a sense, the process of practice is akin to the process of maturation - it is not the practitioner's body that matures now, but his understanding.

Having advanced in the practice to the extent possible in life, the practitioner sees the world differently: as a complex, interdependent, and multi-turn nesting of one within the other, where the immeasurably small is completely similar to the immeasurably large. The practitioner's "gaze" encompasses the multitude of processes and connections between them and allows one to see what was previously invisible.

This "gaze" is a different mode of thinking, which in the "Report" is called "parallel." Such a mode can be called "fractal" or "natural" thinking.

Being human, the practitioner understands that further practice consists in helping living beings (including humans) overcome the difficulties of practice. However, he also understands that such help is an ambiguous and complex affair. Such help will yield no immediate (within one's lifetime) results and can be interpreted in any way whatsoever. The maturation of understanding is a difficult, draining process of transformation. It promises nothing but uncertainty and deprivation: the sweet carrot of happiness and bliss is absent. Any certainty is an illusion. Practice strips the practitioner of all illusions, transforming them into understanding.

The practitioner no longer understands the words "help" and "compassion" in their usual sense. He has no ability to feel compassion, for such a mechanism the practitioner has lost. However, the practitioner sees the pattern of being and understands that despite the ambiguity and potential pointlessness of the task, the necessity for help is present. The absence of compassionate mechanisms in the practitioner changes the nature of the help - it becomes impersonal. Thus, the practitioner acts out of the necessity to provide effective, but non-addressed help to all living beings in overcoming the difficulties of the practice.

This necessity for help stems from the inevitability of the maturation of understanding, from the inevitability of following the universal striving toward equilibrium (the vector of force), directed to the reality. This necessity is already embedded in the structure of the pattern of being that the practitioner sees: the entire pattern consists of this inevitable necessity, separation absent.

The practitioner does not compete, does not prove, admits no benefit of any kind, and neither expects nor avoids anything – all this is redundancy, an empty expenditure of limited resources in the field of relative phenomena. The practitioner is the vector of the least necessary action, generated in the universal striving toward the reality.

Thus, the only effective thing the practitioner can do is to continue the practice. The practitioner's remaining predispositions and skills (abilities), which have been preserved in the process of practice, assist in this matter, lending it individual features. These characteristics and their combinations give rise to the variety of ways and forms in which non-addressed help is accomplished. The practice becomes a living and natural process of being.

The main rule of practice: begin and keep doing.

And now to the "rice," or the essence of everything written: instead of the faceless "practitioner," anyone who has read both texts can try to substitute themselves (their self-perception or self-definition).

Keep doing.

Choice

"Choice" is the concluding document of the trilogy.

The practice is not torn from its context; it began and occurred within the real conditions of human society. "Choice" represents a scaling of understanding: from individual to universal human.

The human i-filter is not an enemy to be neutralized and disposed of, but a necessary stage and resource of the metamorphosis process, when one aggregate state of understanding (conceptual) is transformed into another – natural – when consciousness directly sees and understands itself. The process of transforming understanding is accompanied by a change in the mode of thinking.

After the transformation, it is not emptiness that opens up, but a space for service and creation – actions of a different type, originating not from the individual "i," but from natural understanding – an impersonal, living, self-aware source.

* * *

The practitioner is not a representative of another species, nor is he detached from the conditions in which his practice began and proceeded. The practitioner is an entirely ordinary man.

As an ordinary man, the practitioner is an individual representative of humanity, containing within himself everything inherent to man - he is structured in exactly the same way as any man. Individual traits and features differ, but the very foundation is identical for all representatives of his species.

The investigation of himself began as an attempt to resolve a severe crisis, which almost became the final chapter of the practitioner's life.

Having conducted a multi-year practical investigation of his own nature, the practitioner directly learned what he is "made of" and what his "i" was sustained by.

The conducted investigation transformed the investigator, changing his understanding and the very mode of his thinking. The changes occurred from the practitioner's cognition of the foundation of the entire structure of his "i". What had been separated and securely sealed off by the foundation was revealed to the practitioner.

The "black lake," described in the "Report," is the boundary layer, guarding and separating the individual "i" from the universal flow of life. The "black lake" is the foundation, the supporting pillar of the entire structure of the practitioner's i-filter.

Standing before the "lake," the practitioner was faced with a decisive choice. He understood that retreating back would change nothing, would not eliminate the cause of the crisis - he would inevitably fall into the same trap again and return once more to the choice. But he would return under different conditions - exhausted and cornered. And that is the best outcome, for the next such crisis could indeed become the final one.

Therefore, the practitioner made a simple, pragmatic, and, at the same time, strategic decision - he took a step into the unknown, crossed the boundary of his "i".

Taking that step was extremely terrifying. Fear was everywhere, with a density close to that of a liquid. Until that moment, the practitioner had never in his life felt fear of such intensity.

However, it soon became apparent that immersion in the "black lake" was not fatal - the fear was dreadful, but not poisonous; it menaced, but did not wound. The practitioner saw the essence of fear: it is a living defenselessness, blindly and unconsciously striving to protect itself. The practitioner saw this, and the fear dissolved as morning mist dissolves with the sunrise. Nothing threatened life; the practitioner's understanding had moved beyond its former boundaries.

Overcoming the boundary layer was a decisive fork in the road. On one side of this fork lay the previous life, a return to which required no effort. This path was the simplest and most obvious. On the other side of the fork was counter-intuitive uncertainty, concealing within itself all conceivable and inconceivable horrors and sufferings.

At the moment of making the choice, everything was at stake: the practitioner's life, all that was dear and beloved to him, all that he carefully preserved and for which he was prepared to do anything. Only the understanding that retreat and return to the previous life would not solve the problem, but would only postpone the inevitable outcome, determined his choice. The step into the unknown contained within it the potential possibility of overcoming the crisis, but not returning to it again and again.

Having investigated himself, the practitioner understood the cause of the crisis, understood why it could not be resolved by less radical means. The cause of the crisis lay in the very foundation of the practitioner's "i"; his life was built upon this foundation; all of the practitioner's actions contained this foundation, originating from it. The cause lay in the fundamental structure of the practitioner himself, in the very first brick of the intricate construction of the "i" - in fear.

The practitioner understood that fear is not an error or an enemy; it is a necessary basic mechanism. Without it, life itself could hardly take place, for it is defenseless, fragile, and it is necessary to take root in the world, overcoming the shock of birth and the initial difficulties.

Fear is a survival defense mechanism, but the timeframe of its expediency is limited. Fear turns into an atavism, becomes an impediment, when the initial difficulties are overcome and it is necessary to develop further. The "cocoon" becomes constricting, yet it continues to faithfully perform its functions: it protects from the world "outside," while simultaneously preventing understanding from breaking through the "cocoon" from within. The mechanism of fear is bidirectional.

Overcoming fear opens the space that lies on the other side of the "cocoon" of the "i".

Thus, the solution to the severe crisis found by the practitioner is radical and, at the same time, paradoxical: it is necessary to investigate one's own nature, find one's boundaries, and cross them, leaving everything behind.

The process of metamorphosis.

The search for compromises is the postponement of the inevitable choice, and the subsequent painful return to it.

Scaling

The practitioner sees in people what he found and saw in himself: a human's life is built on fear.

Fear – the basic survival mechanism, applied as a criterion of truth within a human's self-enclosed frame of reference. This state of affairs scales this basic mechanism into a life strategy for all of humanity.

The current size of human civilization has reached a planetary scale. However, various kinds of progress and scaling have not led to a change in the basic settings of the human, have not rid humanity of the cause of suffering, wars, and crises. Humanity continues to fall into the same trap: it lives by that which destroys itself and its home.

Replacing "bad" with "good," "old" with "new," "multicolored" with "green" is incapable of correcting the cause of the approaching crisis of planetary scale. Replacing one thing with another constitutes a mere palliation of the symptoms, not a treatment of the disease itself. Such measures postpone the inevitable outcome but do not affect the cause of its occurrence.

The cause of the civilizational crisis and the cause of the practitioner's crisis are identical: the construction has reached a critical mass and is at the limit of its stability. The tension created by the approaching crisis unambiguously points to this. Due to the planetary scale and global nature of the crisis, there is a high probability that it will be the final one.

Anthropocentrism, in conjunction with the ideology of consumption and endless growth, is an attractive, but potentially dead-end and losing strategy.

Strategy

The first path: with hope for the best, continue to destroy oneself and one's home, simultaneously attempting merely to palliate the symptoms. Nothing needs to be undertaken; this is the obvious "default" path.

The second path: to avoid dissipating one's limited resources, to rely on nothing, and to begin self-investigation – to turn directly to the cause of the crisis and investigate it. Understanding the cause will automatically lead to an understanding of the origin of the symptoms and possible ways to overcome them. A difficult and uncertain path, with no benefit or guarantee of success.

Both paths are opposite and mutually exclusive.

The first path: the path of benefit and accumulation – to exhaust resources, suffocate, and burn in one's own home. When and how this will happen is unknown.

The second path: transformation of the accumulated – life not for oneself, but for the sake of life as such. A potential possibility for service and creation.

Self-investigation always begins and proceeds individually; it is not an all-planetary program for exiting the global crisis. The universal human i-filter possesses enormous inertia. Each individual who contributes to reducing the universal inertia through self-investigation is of significance.

The process of self-investigation is similar to the rule of practice from the "Report": begin and keep doing. The beginning is never ideal. Therefore, one can begin as it turns out – without preparation and without looking back, using what is at hand. It is enough simply to begin.

Freedom of choice – this is not the illusory freedom within the confines of the "cocoon," which boils down to seeking benefit and avoiding discomfort. In this case, it is a true choice of life strategy. The making of such a choice is not easy and occurs through the full acceptance of responsibility for the consequences.

The choice of strategy is always an individual choice. No one will decide for a man how to act and which path to choose. This choice a man makes himself.

Project "Metamorphosis" reveals this choice, makes it visible.

The single and main difference between the paths lies in their foundation. The foundation of the first path remains untouched – it is fear. The foundation of the second path the practitioner builds entirely anew – on honesty.

Honesty is the absence of fear.