

Report

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

It should be borne in mind that this manuscript is neither scientific research nor pseudo-scientific; it is not a teaching, not a mimicry of a teaching, not a collage-compilation, not an attempt, nor anything else. It is a record of what occurred. From the very beginning of this manuscript until its completion, it holds perfectly true to Occam's razor – what is written here 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).

A few words about the nature of the activity described here and its goal: it 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.

The manuscript is written in the third person, about a certain faceless "practitioner" (investigator). In the context of the work carried out, the practitioner's personality is one of the subjects of investigation, and taken by itself (the personality) is of no significance; only the actual changes (practical results) that occurred with the practitioner's understanding are of significance.

Due to the relative volume of the work carried out (about 10 years), 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.

This manuscript demands nothing from the one reading these lines.

Practical method

This chapter presents a description of the practical method. It 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 particular way.

An important condition is 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, hour, and minute of it. When this important 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."

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 in such a way that he understands – 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 becomes difficult.

There are two rules.

The primary rule: begin and keep doing.

The other primary 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 of 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 emerges on the other side, he does not remember what he experienced in the black depths. Perhaps some protective mechanism was triggered, disabling the memory of the direct experience of fear; perhaps everything he experienced remained in that "lake"; or perhaps the practitioner was simply lucky. Be that as it may, the practitioner passes through this boundary layer of his nature. The practitioner 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 a driving activity in his consciousness - that activity 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 driving activity gradually fading - "doing" becomes "non-doing," a 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 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 white-white-blue, 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, exactly 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 with but the crumbs that fall from the table. 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 resource – is initially present "on board" and concentrated in the form of the i-filter. Such a "concentrate" is similar to chemical fuel (coal, for example). Under certain conditions (combustion in a furnace, for the example with coal), the concentrate is transformed back into its primary state from which it was once born. The "combustion of coal" (transformation) occurs through the awareness and complete experiencing of the layers of the i-filter. Pain, fear, despair – this is the binding agent (composition) that is released as "combustion" products in the process of transformation. Through practice, the practitioner carries out the release (reverse transformation) of the primary state "stored" in the form of the i-filter.

The practitioner directly sees that the transformation of the i-filter leads to a deepening of understanding, to an expansion (of volume) of consciousness. Thus, the practitioner comes to the understanding that the primary state of the i-filter is consciousness. It 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 mode of 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.

On this, the construction of the schematic sketch is completed.

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 the practitioner 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; simplified – the moment of "interaction."

Turning his understanding towards the moment of realization of potential (the moment of the appearance of consciousness), 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 despite the fact that the gap definitely takes place, it (the gap) has neither dimensions, nor coordinates, nor boundaries – the gap is random, immeasurable, and unidirectional. Thus, the practitioner understands the properties of reality.

Here, "properties of reality" (properties of the moment of "interaction"): has no duration and boundaries (dimensions), is random (non-localizable), unidirectional (irreversible).

The gap is reality. Consciousness becomes aware of itself relative to this gap.

Upon perceiving reality (the gap), the practitioner's perception undergoes a transformation: they perceive the world as having 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 the label 'real' and acquired the label 'relatively real' or 'determined'; has a direct and immediate connection with reality (emanates from it, like a wave from a source of disturbance), but is not it – does not have independent reality.

Simultaneously with this, the practitioner discovers the cause or, rather, the force that created the world where the practitioner appeared.

Here, "force" is literally a tendency or observed behavior.

The force he observes originates from the very fact of the gap's existence between the happened and the not-happened. The presence of the gap (reality) is an asymmetry or skew, created by the difference between realized and unrealized potential. The practitioner sees that everything which randomly arose from the potential strives to return to its "initial" state, to become not-happened.

Thus, the practitioner comprehends that the force which created the world where the practitioner appeared is born from a randomly arisen asymmetry (skew) and is directed towards the elimination of this skew, towards a return to its source - the initial unrealized "state." Such "directedness" directly arises from the relativity of the realized potential (consciousness), its relative reality.

The practitioner clearly sees that the return to the initial "state" can be executed only upon the full exhaustion of the difference between realized and unrealized potential. The exhaustion of the difference occurs in the process of practice, through living through and transforming everything that the practitioner represents.

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 further 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, despite its relativity, simultaneously possesses the properties of an absolute process: there is no other process relative to which the knowledge of itself occurs. Such a combination of properties deprives consciousness of staticity. Consciousness is both the cause, and the instrument, and the very striving directed towards the elimination of the asymmetry. Consciousness appears absolute, since it has at its "disposal" the entire realized potential of space.

Here, "absence of staticity" is the simultaneous possession by consciousness of both relative and absolute properties; a "blend" of the relative and the absolute, creating movement without movement, creating the "observing observer."

Consciousness is like a reversible mechanism that uses itself (self-body) to create complex constructions within itself, in order to then transform the constructions (artifacts) created by it back into itself.

The practitioner sees the cause and goal of the reversibility of consciousness. The cause and goal is self-knowing. In the absence of an external process, consciousness uses itself for knowing itself: uses its relative properties for knowing the absolute properties.

From this follows the practitioner's hypothetical assumption. The assumption is this: consciousness possesses the capability for self-completion. For this, consciousness needs to realize itself (fully, without

"internal" dividing artifacts) and, as a consequence, using its reversible property, transform itself into the initial unrealized state – to complete.

Here, "completion" is a return to the original "state"; the transition from "occurred" to "non-occurred"; the complete loss of determinacy.

However, not all necessary conditions for the accomplishment of the reverse transition into the initial unrealized "state" are fulfilled: the practitioner still has a physical body, which has natural needs and limitations. And although the practitioner sees that the body is now completely 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 sound and reliable shell for the storage and carrying of the i-filter. The body and the i-filter have the same nature and are integral stages of the practice. The difference between them consists in the fact that the body is an echo of very distant events (times), 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 self-completion.

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. Both options create tensions and obstacles in the universal flow of life. 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, occurred in the form of the practitioner himself and directed towards a return to its source.

This report is a manifestation of this impulse, and, packaged into a small text, entirely consists of the practitioner's understanding.

End of report