

LEAPING WITHOUT WORDS

*Cultivating and Exploring the Sacred
through Writing and Reading*

Christopher Dube



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for

Endre Kovacs

who bears the silent river



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MEDITATIVE REFLECTION *Revolutions in Consciousness*

One of the most fascinating aspects of being human is how it is possible to be so completely convinced that one is a separate identity, a construct that is distinct from everything else that surrounds and interacts with the self. This is a totally false assessment of the way things are—nothing is disconnected or separate from anything else.

The facility that allows human beings to so completely identify with the notion of the separate self is the ego-mind. The ego-mind is a particular way of thinking that operates, relates, and interacts with reality from the basis of separation, or separateness. From a conceptual standpoint, one acts, plans, reacts, from the understanding that everything is done for and on behalf of the self. From a purely material viewpoint, this translates into a capitalistic notion of self-directed enterprise—the advancement of the self, the benefit of the self, the safety of the self, the survival of the self.

There is nothing at all wrong with any of these notions. The problem that occurs is where such notions exist or are carried out to the exclusion or avoidance of the realization that all that

is there, is *one*. All that is, is one.

The notion of the separate self and the cultivation of relationship with reality from that view at the exclusion of the recognition of unity, leads to an ever-deepening malaise of interrelationship with the Universe—using *Universe* with the very wide sense that the word implies. The separate, self-interested, self-identified identity gradually undermines and destroys the fabric of reality that it depends on for its very existence.

A self that does not recognize continuity with what it sees as the external reality has no means of self-regulating its behavior so that its ‘Universe’ retains harmony, sustainability, and stability. There are no self-inhering boundary marks that allow such a self to discover the amenable boundaries of the self-sustaining harmony that truly exist. The only understandable and therefore pursued state of being is to bend all activities, no matter how trivial, into an aggrandizement of the sense of self—everything bent and inverted towards the self. Anything that cannot be bent or inverted towards the self is considered irrelevant.

The crucial boundary of awareness for all sentient beings is the recognition that *there are* boundaries of sustainability. Any entity that does not, or is incapable of recognizing such limits of sustainability is on the path to extinction. Humanity is presently on such a path.

The boundaries of extinction that human beings are now flirting with have to do with the failure or inability to recognize that there is no self-standing island called ‘humanity.’ Humanity is a particular species expression encoiled within and among other bio-unique expressions of life, though located on a singular planetary being that human beings call Earth. At a more intricate level, something which a vast majority of human beings still fail to recognize, human beings are a specific expression of existence within the *one* expression of life called Earth.

From the wider view, that any species could take the no-

tion of separativeness and self-interestedness to the extent that human beings have is quite astounding. Human beings have shown an incredible tenacity for self-survival and self-development even to the extent of being willing to sacrifice the very basis of their own existence for the sake of the perpetuation of such principles. This of course is an oxymoronic stance to take. What happens when a being, or beings, are able to pursue the concept of self-survival to the extent of destroying the basis for their very existence? Simple—the particular species only succeeds in destroying itself. This is an answer that is crystal clear and immediate to children. But as a collective species, human beings have shown an incredible reticence to avoiding this impending reality.

There is no future for a species called humanity without a reorganization of its species consciousness. The current expression of humanity's species consciousness has a limited shelf life. It has served its purpose in cementing and solidifying the species and its social structures and sense of identity, but it cannot be sustained. The reason is quite simple—there are limits to the contextual reality that humanity is expressing its existence in.

The notion that humanity in its current state of species consciousness will somehow be able to develop time/space travel and therefore be able to avoid or sidestep the need for dealing with the limits of sustainability presented by its present spatial context, is to say the least, an utter pipe dream. The ability to carry out any species travel in space requires and demands an ability to operate from the realization and expression of unity. Separate, self-directed species that are unable or are unwilling to embrace the inherent reality of unity find all attempts to expand their notions of separativeness into the Universe to be self-limiting and self-sabotaging. The Universe, like any life-sustaining and life-bearing organism, is a living being that has an inherent prescience that recognizes and supports activities that

nurture and enhance its reality of unity. In short, the Universe, of which Earth is a miniscule expression, is able to self-regulate its own life by keeping destructive activities that threaten its own existence in check.

There is no universe future for humanity in its current state of consciousness. The species consciousness of humanity must transform to embrace universe relationship, that is, the recognition, awareness, and practice of organic connectedness.

The boundary mark that humanity has to deal with in order to surmount the destructive arc that it is currently set on is the ego-mind. Imagine for a moment a world in which everyone lives in a long cardboard box of refrigerator size. The process of relationship in such a world would be for these cardboard boxes to bump into each other in order to verify self-existence and other-existence. Very elaborate processes of relationship can develop from this scenario. Complex laws, regulations, communities and societies can potentially arise from this imaginary context.

Although a cardboard box mentality can be quite functional, it is nevertheless an awfully limiting perspective and means of experiencing the reality of the world. As individuals, and gradually communities, begin to poke holes out of their cardboard boxes, even though at first it may appear frightening to these pioneers, eventually, the true world begins to come into view. As these pioneers acclimatize to the new reality—which in effect would be the true reality—it becomes obvious to these pioneers that the way forward involves cutting through the cardboard boxes and having the real person step out of the box into the real world. But before that can take place, an important milestone or threshold must be crossed by the cardboard box enclosed individual. It amounts to this realization—*I am not this cardboard box that I have erected and that surrounds me. The truth of who I am is the expression of being that is moving inside this cardboard box.*

As simple as this realization of the true nature of the individual and the nature of the cardboard box that they are operating in may be, that is the kind of threshold that human beings, individually and collectively as a species, will need to surmount.

You as an individual are not the ego-mind personality that you have erected around the true identity that is moving and providing energy to your human identity. Though this fact may not be as clear as the example of the cardboard boxes, the symbolism of the interrelationships involved is similar.

The ego-mind personality is a flimsy, material construction that you have erected around your being so you can participate in and navigate the life stage and social existence that human beings have organized. The ego-mind personality is not who you are. Who you are is the source of energy that is providing apparent movement to the flimsy construct, the cardboard box, the ego-mind personality. In truth, the ego-mind personality only appears to act, think, and move. Even in such movement, it is a very poor representation of the intentions of the occupier of the container.

Although your intention to run or jump while trapped inside the cardboard box would be very clear, and in your conception, very easy, translating this intention and producing the intended movement via the apparatus of the cardboard box would be a perpetually frustrating and impossible task, no matter what techniques of motor movement are applied to it. In order to truly express the intention, the occupier of the cardboard box must first tear down, open up, or cut through the box and step out of it. This is easier said than done.

After thousands of years of evolutionary experimentation and expression, human beings have developed a very strong sense of identification with the apparatus that surrounds their true identities. This is unfortunate because it creates the need for cathartic fractures of such identification before the true identity

of the individual can begin to be accounted for and expressed. Even though catharsis is the general approach through which human identity is slowly beginning to make an appearance on Earth, such mental, spiritual, and psychological crises are not necessary. What is necessary is the cultivation of the realization that you are not the ego-mind that you have used to navigate and operate your relationship with the world. Your true identity is the presence that occupies the personality construct, the identity that is able to step away from the personality construct and observe it as it operates.

But how does one step away from the personality construct that, for all intents and purposes, appears to be who one is? Barring some form of catastrophe that awakens one to the false equation of identity, how can someone become cognizant of the misidentity and thereby take a step towards reorienting the sense of identity? The prospects of a simple process for making the adjustment seem very bleak. Human beings have been exposed to this kind of admonishment for eons through various religious and philosophical teachings. Hearing about it or reading about it does not seem to do the trick.

From the various examples of those human beings who have made the adjustment and recomported their center of identity, the only viable approach is to use that very individual sense of identity as a springboard and landscape of experimentation. This involves a series of tests concerning what one identifies as the self. The testing and experimentation can be pursued from different angles.

The personality identity is prodded and tested for its limits of truthfulness—*how accurate is the sense of personality that I identify as myself?* The question can be formulated mentally, emotionally, or psychologically. It can also be recreated physiologically through substance ingestion, environmental and sensory recreations. All these approaches are designed to create cracks in the facade of

identity so one can peer at the true reality that one is moving in and creating one's sense of identity in. As all methods go, there isn't one that is a surefire approach and that would yield results for each and every person. The crucial goal is how the individual responds to the insights that are created from the forms of experimentation.

Certain approaches will and can only illumine particular approaches of the hypothesis. It is very important that this is borne in mind so one does not make premature conclusions about the true center for human consciousness and identity. That said, the central theme that is arising and has arisen from diverse excursions into self-experiments about human identity can be represented by one phrase—*humanity is in coextensive unity with everything else*. This is a truth that's arrived at through a personal and individual realization.

The individual expression of the realization of one's coextensive unity with reality generally involves some expression of the dissolution of one's sense of identity into the larger reality. This involves the sense that what one sees as the self is only a drop in the wider ocean of true being. What lies around the self is also the very being, expression, energy, that is organizing this self. The boundaries dissolve, if only momentarily, so that the individual becomes only this—all that already is and is also sensed to always have been and to always will be. No matter what the actual individual circumstances and experience may be, this is the undertow of the realization.

The problem that obtains from coming to this realization through different approaches is the tendency to then equate the realization with the method, or rather, to think that the realization is somehow an expression of the method used to obtain it. The true nature of identity, and consequently of reality, transcends any methodology even if that expression of the insight may only be obtained by the particular methodology. Ideally,

the method must be laid aside so one can go on to the more important task of reorganizing one's sense of identity based on the new insight that one has uncovered. Again, because of our desperate need to want to erect boundaries around events and experiences, the tendency is to turn around and construct elaborate systems around the methodologies rather than highlighting the insight that the methodologies are uncovering.

The insight isn't new, it has been and will continue to be expressed simply as this—*who you are is what is, what is is who you are*. Whether this is expressed in the parlance of Hindu philosophy: *thou art that*, or Buddhist philosophy: *samsara is nirvana, nirvana is samsara*, or the sudden realization of the insight through the resolution of a rationally insolvable quandary, the insights yielded are the same because all are participating in *what is*, whether with or without acknowledgement of such participation.

It is easy enough for an individual to find entrance into an experience that can only be uncovered on a personal basis, but how do we translate this realization into a species consciousness. Other than providing the context in which other individuals can come to the realization themselves, there is little that we can do to overlay the new sense of consciousness onto the species. It is individuals that will transform and transpose human consciousness and this will happen as each previously confined identity symbolically steps out of the cardboard box and enters the true reality, which essentially, is the realization that the experience of identity and expression is much wider, deeper, richer, and more vivid, than one had previously experienced it.

So what changes? What are the salient and to a large extent, silent forms of the new consciousness? One way of understanding the new, out-of-the-box consciousness, involves the dispersion of one's centers of identity. No longer is the center of identity organized around the ego-mind—what I am, who I

am, what I want—but rather, on *what is*, being expressed and observed from the vantage point that is both inside and outside the experience. One sees and observes the expression and experience of life, not so much as someone who is experiencing it, but rather as someone who is witnessing it as it is happening. Life is no longer something to be grasped at. Life has its own trajectory and particular ways of movement and momentum which are somehow revolving around a silent, still center that remains unmoved and unchanged by the turbulence of experience.

This silent, still center is not necessarily static. In other words, it is *responsive* not *reactive*, the latter being the primary activity of the false ego-mind identity. The silent, still center of the new identity shifts and morphs and yet remains always centered, no matter how large or how small, how significant or trivial, the activity being experienced may be.

Expressively, it looks like an active and dynamic Mandelbrot set. The new center of identity is as comfortable moving from the center of identity of a blade of grass, an ant, a bee, the Earth, the Sun, the galaxy, or the center of all that is in expression. There is no difference in the quality of the expression of the centers that are now experientially accessible. The question of scale is no longer a factor, nor does such an apparent difference in scale create a hierarchical sense of importance, from the small to the large. The center of identity within the ant is of the same import as the awareness of the center within oneself. That new center is realized to be the one center within everything else.

There are certain obvious practical reorganizations of behavior that ensue from this, and that become, if not required, almost imperative.

From the center that is within the self, reach out and touch anything, and you're touching the same center that is giving expression to your own identity. Reach out and touch anything, and you are touching only one center—there is nothing else.

Put another way, the center within whatever seems to be other than you, is the very same center that is within you.

As human beings gradually come around to this realization, this will become the focus of a new human ethics, or perhaps to be more accurate, in humanity's case—*earthics*. Earth is the context in which human beings will have to recomport to the new true nature of reality. It is the open playground that all discover as they step out of the symbolic box of the false self onto the vista of the One Self. This is the human context in which the new understanding will have to be played out, understood, and more importantly, given practical and livable expression.

Once uncovered, it is crystal clear to the individual who has uncovered the true reality that it is something that, most crucially, has to be lived. Being able to discuss it, write about it, teach it, express it, is not as crucial or important as living it. It is this practical dimension that will be of crucial importance for all humanity. The form of the consciousness of the One Self will gradually make an appearance and slowly and surely acclimatize human beings to a new form of *earthics* based on the realization of the one center expressing within all beings, animate or inanimate.

It is painfully apparent what issues the new form of human ethics will have to address, the primary one being humanity's relationship with the planet upon which its own existence finds expression. All other secondary forms of ethical behavior will ensue from this and will be derived from this primary planetary sense. The collective species will give expression to its own planetary wisdom without coercion or judgment. It will be a natural, dynamic, and organic process that would germinate from within the species and then given mutual expression.

The methods for obtaining the One Self consciousness, just hinted at, are already being given expression in human society. At present they are very erratic, especially the newer ones, al-

though some of the older ones are well established. What is lacking is the mutual reinforcement that emanates from the realization that each of the methods are viable approaches to uncovering the one consciousness that, in essence, is found around all forms of expression of what human beings call life.

As the different methodologies more obviously yield the same results, it will become clearer that it is not so much the methods that are fueling the discoveries but rather the expansive consciousness itself. In other words, the channels of exploration are etched and grooved by the one center and are then made available to individuals based on their preference of exploration.

This means emphasis must be placed on the results rather than the methods. Positive gains will be obtained by comparing the results and not the methods. As the territory of the results obtained is examined, it will become obvious what aspects of the results are being illumined by certain methods and not by others. Gradually, the arch of methodological approaches will be laid out and understood. Redundant and repetitive approaches will also become clear and the most successful ones will come to the forefront.

What this comparative approach to aspects of the expansive awareness of consciousness will do is make it easier for human beings to explore and come to terms with the new consciousness. As the methodologies are properly understood as precisely that, methods of approach, it will become easier for individuals to peer at the expansive consciousness from the different vantages and perspectives afforded by these different methodologies without being cemented into any particular method. More importantly, the perspectives obtained will no longer be judged on the basis of what they reveal but will rather be comported and fitted into what is seen as aspects of the wider spectrum of humanity's view into the expansive consciousness. Each method will therefore be precisely viewed on the basis of its particu-

lar contribution towards a view of the whole spectrum of consciousness that human beings will be able to peer into. Until this collective awareness of the contribution of the methodologies is organized into a circular view of the perspectives they afford, it will appear as if the methods are competing or as if the results they are revealing are contradictory.

Is the new form of human consciousness that is now finding expression among human beings, revolutionary? Until one cracks the door open, peers inside, and then steps through the threshold, it will appear as if life is simply what it has always been—a battle of wits between me and you, or him, or her, or it, or them; of us against you, or him, or her, or it, or them. Such equations are part of the malaise of the false ego-identity. There is no them, or it, or her, or him, or even you, there is only one expression of existence particularized into whatever form of expression is appearing before you. Each individual is free to call this singular, sensed, and experienced expression of existence, whatever name seems to fit. Names do not provide organization to the reality, only a means of providing viable resonance with what is already sensed to be the case.

The new form of consciousness humanity will uncover and is already uncovering will be seen to be both revolutionary and ordinary. To someone who is still caught up in the maladies and peculiarities of the ego-mind personality, there is nothing at all special about what is purported to be an awareness of the expansive consciousness, especially when considering someone who has mustered enough courage to give outward expression to the new form of consciousness. In fact, it will appear arrogant for anyone to claim that there is any other way of giving expression to the self other than what appears to be the sensible stance of me against everyone and everything else. To such a person, it would still seem consequential and sequential, that the moment one is identified as a human being, they would therefore and are

therefore operating from the basis of the 'self and other-than-self' understanding. There is little that can be said to convince anyone about this erroneous assumption.

For someone, who through whatever means or experience, has had a glimpse into the expansive awareness in which all awareness is imbedded, it will seem as if there are two worlds being given expression on Earth. This is not far from the truth. To someone experiencing or expressing the One Self consciousness, the disease of the false human personality becomes that much more apparent. One has stepped out of the cardboard box mentality and can now see its quirky operation at play. Such a person develops understanding because it will be painfully obvious how the ego-mind's expression of self-understanding comes into being and how it is expressed. Part of the wonder to oneself is the horror of how one could have lived inside the cardboard box mentality and still have been called a normal human being.

To someone who has encountered it, the new form of consciousness *is* revolutionary. It changes everything. It does this, not by initiating or inciting what human beings have generally called 'revolution,' but rather through a revolutionary internal reorganization of what the individual understands as the self. This internal reorganization essentially creates a new form of human *being*. It is the reorganization of the *beingness* of the individual that is revolutionary. There is no direct way of examining this reorganization, although there can be telltale signs. The most obvious is the external expression of behaviors that indicate that something within the internal character of the individual has changed. Still, sometimes there are no obvious and immediate signs. What could take place is a gradual realization among those close to the individual that the person must be operating from a new sense of being. Unless the individual chooses to verbalize what that new sense of being is, others will

be left to guess at what the change could have been and where it may have come from.

The revolutionary nature of the new form of human consciousness now underway will only become widely apparent as more and more individuals begin to give outward expression to it. At some stage, the momentum of the transformation into the wider society will begin to accelerate, and as a result, become more readily accessible for others.

There is every indication that the gradual appearance of the expansive consciousness onto the human stage is part of a wider evolutionary unfolding. In other words, the rising incidence of the accessibility of the One Self consciousness is part and parcel of the evolutionary unfolding of life on planet Earth. This means that it is not something that has to be created by force. Like the dawning of the Sun, the light and heat of sunlight warms and lightens the environment without undue efforts from that environment. Still, like plants, human beings have to avail and position themselves properly to make viable use of the appearance of daylight. The germination, growth, and propagation of our species is dependent on doing so.

Human beings are not an exclusive species upon the wider landscape of life forms in the Universe. The gradual appearance of an expansive form of consciousness will make this apparent. We, like all other species, will have to find viable ways of defining for ourselves what the One Self consciousness means for us and what it entails. Human culture will then be reorganized to reflect and support this new awareness and understanding.

Reflecting on the reality of connected unity is the place to start. The insights of connected reality emanating from science, for example quantum physics, will go a long way in cementing the new awareness and also removing any lingering vestiges of superstition as human beings gradually embrace evidentially supported ways of organizing human life. This does not mean

that the new awareness will mainly be an extension of rational argumentation. It will rather be a participative form of human knowing and not merely an issue of intellectual assent based on rational logic. In other words, it will be both scientifically sound and emotionally resonant.

In whatever small way we have begun to recognize the reality of the essential unity of all life, especially upon the local context of planet Earth, to that extent have we begun to embrace the true nature of an abiding and sustainable consciousness. It is only this kind of consciousness that will allow human beings entrance onto the stage of Universe existence. We have a basis for extension into Universe existence only as we have reorganized our way of life and cultural expressions towards the awareness and practical expression of the reality of unity.

How far are we? Judging from the daily catastrophic near misses that human beings seem bent on playing out, it may appear as if we are very far, but that is not the case. The planetary context and spatial environment that Earth is already existent in is a reflection of the impending consciousness. There is no turning back or going back. In this sense, it is Earth that is delivering its human and other species cargo onto the shores of the new consciousness. We are not far, the new consciousness is already dawning. The tones and reports coming from different arenas of human enterprise may be sounding discordant at present, but as the themes come into focus and are subsequently overlaid for greater understanding, the shift in awareness that is taking place will be clearly acknowledged.

There is no legitimate reason to wait for the larger sections of human society to come to terms with the impending contextual reality that human beings now need to carve their existence in. Every person will have to make the transition only because there is an interior and exterior component to the embrace of the new consciousness. The internal reorientation has prior-

ity over the exterior. This means no matter how widespread the new awareness will be seen to be, it will still need to be grasped and embraced by the individual himself or herself. Still, the gradual amassing and saturation of the new consciousness among significant portions of the human species will make it easier for subsequent groups to take up and express the growing awareness.

Overall, what will this new consciousness mean for human society and culture? There is no way to tell because so much depends on the limits and boundaries that humanity itself will decide to outline and embrace. Still, let it be said, there are practically no limits other than those imposed by sustainable bounds of existence. The sustainable boundaries are not static, but rather dynamic and based upon the species sense of what is seen as the most comfortable way of expressing the newly birthed context of the organic and universal sense of connectedness. It is up to humanity to decide how it will express this sense of organic connectedness. The pace of the chosen form of expression will also depend on what humanity decides.

Although these aspects of response are squarely in humanity's court, so to speak, the Universe context in which humanity is embedded and planted in, is organized around the reality of unitive expression, no matter how diverse and widespread that expression is. This is the inside orbit that beckons all planetary species into outward expression. The ever-deepening and widening spiral of evolutionary existence has to do with the slow, gradual, but definite, livable expressions of this reality of unity. It is this impending horizon that is inescapable for humanity.

Clouds may disrupt the apparent appearance of sunlight, but the sun is shining nonetheless. In short, the evolutionary spiral that is now caressing the shores of humanity within the contextual locus of planetary existence was already in place before humanity made its first footprints upon the planet. We may

choose to ignore or overlook this reality, but the planet itself will continue to unfold the evolutionary spiral, beginning with organic and physiological expressions of evolution and, now within reach, an evolutionary form of consciousness based upon the awareness and reality of connected existence, both interiorly and externally.

The combination of these two dimensions, the outward form of evolution and the inward unitive form of evolution begin by making their appearance at what seem to be separate stages, but in truth, they are related. How the synthesis of these two aspects will eventually be expressed is still quite far into the deeper horizon that guessing at it might not be fruitful. Much will depend on the choices that humanity will make as well as the boundaries of self-definition that humanity will define and embrace. The result of that synthesis will be unique to the planetary species that calls itself human beings.

True revolutions are not necessarily events, but rather livable shifts of the way that societies choose to organize themselves and their modes of existence and expression. The same can be said of personal forms of revolution. A revolution has succeeded where it has become part and parcel of the mode of organizing and understanding self-existence and expression. Although the impending form of human consciousness is already finding viable expression among certain individuals and is being seen by these individuals as a true revolution, this recognition, for humanity as a species, is still very much in process. By the time that human beings will be able to stand back and reflect on the shift and identify it as 'revolutionary,' it will long have cemented itself among human societies. Still, you as an individual do not need to wait for that species acknowledgement to be broadcast before you embrace it. A species is only the outward and collective expression of its members. The new awareness is already present, accessible, and beckoning.