

SPIRITUAL TECHNOLOGY  
**A Journey into Oneself**



Vladimir Stojakovic

Editor: Fran Kenealy

Cover design: Natasa Radanovic

Publisher: Vladimir Stojakovic

Copyright 2012 by Vladimir Stojakovic. All rights reserved. This book, or parts thereof, may not be reproduced in any form without permission.

[www.arelana.com](http://www.arelana.com)

[vladimir@arelana.com](mailto:vladimir@arelana.com)

SPIRITUAL TECHNOLOGY: A JOURNEY INTO ONESELF

VLADIMIR STOJAKOVIC

## ACKNOWLEDGMENT

I would like to express my gratitude to Zivorad M. Slavinski for his patient support and guidance over the years.

We shall never cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.

T. S. Eliot

## CONTENTS

### INTRODUCTION **7**

### SPIRITUAL DEVELOPMENT AND PROBLEM SOLVING **9**

#### A MOMENT OF PURE BEING **12**

True Being, as it really is **14**

New encounters outside of time and space **18**

### PAST LIVES, COSMIC ADVENTURES OF THE BEING **20**

Aspects and past lives **21**

My conclusions **23**

Major benefits **26**

Memento **28**

### A QUESTION THAT STARTED THE UNIVERSE **31**

Enlightenment Intensive **37**

Gnostic Intensive **41**

Alternating technique **44**

The stable state of Self **46**

Individual Gnostic Intensive **47**

### A JOURNEY INTO ONESELF **49**

Dark night of the soul **49**

A new game **52**

Ground zero **54**

Nature of everything **57**

Point of no return **60**

Along the fourth dimension	<b>63</b>
Crossing the abyss	<b>67</b>
Beyond Pleroma	<b>69</b>
The thinker himself	<b>72</b>
The source of my universe	<b>76</b>
Mechanics of the ego	<b>78</b>
FROM DISSONANCE OF CROWD TO HARMONY OF ONE	<b>83</b>
Understanding the Aspectics Process	<b>83</b>
The current condition of the human being	<b>85</b>
A future less ordinary	<b>90</b>
The last aspect	<b>94</b>
PORTALS TO ONENESS	<b>99</b>
Deep PEAT and Primordial Polarities	<b>105</b>
DP4 and spiritual engineering	<b>115</b>
Unification Process and the breaking of time	<b>118</b>
SPIRITUAL DEVELOPMENT AND GOAL ACHIEVEMENT	<b>121</b>
SPIRITUAL DEVELOPMENT AND NEW AGE	<b>124</b>
Appendix I: Complete list of books written by Zivorad M. Slavinski as of April 2012	<b>128</b>
Appendix II: Complete list of systems created by Zivorad M. Slavinski as of April 2012	<b>130</b>

## INTRODUCTION

This book is about Spiritual Technology, a comprehensive approach to spiritual development founded by Zivorad Mihajlovic Slavinski. In addition to describing my experiences with Spiritual Technology over the past two decades, this book will explain some of the numerous systems and methods that Slavinski developed over the years.

Who is Zivorad M. Slavinski? In short, he is a clinical psychologist by training who began studying spirituality at a very young age. As of 2012, he has written 28 books on the subject of spirituality (see Appendix 1) and has created 16 different therapeutic and spiritual development systems (see Appendix 2), and many more methods within those systems.

Zivorad's methods include removing problems and traumas, remembering and integrating past lives, and reaching spiritual states such as Enlightenment, Emptiness, and Oneness. Spiritual Technology is an umbrella term used to cover all methods created by Slavinski.

Approximately half of this book was initially posted on my blog, and the other half is published here for the first time. Please keep in mind that the composition of the book is not typical, as the blog articles were written to be read independently. I kept the original structure in the book to increase efficiency. The advantage of this was to retain the natural flow manifested in the blog articles while the disadvantage was some repetition that could not be avoided.

The first chapter, SPIRITUAL DEVELOPMENT AND PROBLEM SOLVING, discusses a very important aspect of Slavinski's work - the relationship between spiritual development and problem solving. It also establishes the meanings of the most basic concepts used in the book, so as to enhance the reader's understanding.

The second chapter, A MOMENT OF PURE BEING, discusses a spontaneous experience that fundamentally affected my life and my spiritual quest. It also talks about the final goal of spiritual development or our True Nature, our Real Self, so that we know immediately where our efforts are heading.

The third chapter, PAST LIVES, COSMIC ADVENTURES OF THE BEING, discusses my experiences with past lives, including my own memories. It also reviews Memento, the method I used on others to help them recall their past lives.

The fourth chapter, A QUESTION THAT STARTED THE UNIVERSE, discusses the evolution of both the ego and our individual awareness and also reviews Gnostic Intensive, a method that literally created a revolution in our spiritual evolution.



The fifth chapter, A JOURNEY INTO ONESELF, is the longest and central chapter and the main reason why this book was written. Among other things, it describes my experiences with Slavinski's methods throughout the most intensive year of my development, and the levels of consciousness I went through at a very accelerated pace during this period. It also brings out one aspect of my experience that is unlike anything I have read about anywhere else. If you decide to read only one chapter of this book, let it be this one.

The sixth chapter, FROM DISSONANCE OF CROWD TO HARMONY OF ONE, describes how the Aspects method works and the revolutionary changes that occur when a practitioner uses the method diligently. In other words, I describe how to change your life completely.

The seventh chapter, PORTALS TO ONENESS, is a review of 3 methods belonging to the PEAT system, especially Deep PEAT which is regarded by Slavinski himself as the crowning achievement of his work. This is my favorite method at the moment and the world champion, in my experience, when it comes to clearing suppressed emotional and mental charges. It is also the method that integrates Primordial Polarities, an outcome you may have already heard about.

The eighth chapter, SPIRITUAL DEVELOPMENT AND GOAL ACHIEVEMENT, deals with the false and maliciously imposed conflict between the spiritual and material, and how it appears from the point of view of a Spiritual Technology practitioner. The relationship between goals and spirituality is always an interesting topic.

The ninth and final chapter, SPIRITUAL DEVELOPMENT AND NEW AGE, is written with only one goal in mind: to distinguish between the New Age mess and spiritual development. It is unfortunate when people assume these two movements are the same or even similar.

I feel a need to include a disclaimer of sorts here. Since this book is about the Spiritual Technology of Zivorad M. Slavinski, naturally many concepts and ideas presented here are his own teachings. However, this book is also about my experiences with his systems and therefore contains a number of my own views emanating from that experience, which may not be in accordance with Slavinski's teachings.

Finally, I started this book as a series of blog articles, as I have already pointed out. Since the PEAT community is international, to reach more people I initially wrote my blog in English and later continued so until the end of the book. Although English is not my first language, my goal was to convey my experiences and ideas, not to write a piece of art. I will leave it to you to judge whether my attempts were successful.

## SPIRITUAL DEVELOPMENT AND PROBLEM SOLVING

Spiritual Technology as created by Zivorad M. Slavinski is a collection of spiritual and problem-solving methods with clear purposes, principles and structure.

Spiritual Technology has two purposes:

- To remove our problems, so as to improve the quality of our lives
- To accelerate our spiritual development

What is problem solving?

It is the ability of Spiritual Technology to remove everyday life problems. It is irrelevant whether they are long-standing or more recent problems.

What is a problem?

It is anything that has an emotional charge - fears, phobias, resistances, anxieties, compulsions, undesirable behaviors, defects, flaws, weaknesses, etc. Any situation with a charge can be perceived as a problem.

Examples include unhealthy anger at someone, jealousy of a partner, fear of scrutiny, stress, insomnia, depression, overeating, aggressive behavior, attacks of rage, inability to handle authority, lack of tolerance for children, stage fright, etc.

Obviously, most problems we deal with are of an emotional, mental, psychological or spiritual nature. There are physical problems as well. When physical problems have psychosomatic origins, Spiritual Technology resolves them efficiently and directly. When they are not psychosomatic, problems can either be resolved indirectly or the client can be guided into acceptance of them.

In Spiritual Technology, a problem is considered removed when it completely vanishes.

What is spiritual development?

From an operational point of view, the human being consists of three parts.

Part one - our physical body.

Part two - our ego. The ego is the container of all the emotional and mental charge that we have accumulated over the years, in this lifetime, and in previous lifetimes. That charge

causes our problems, which means that the ego also contains all the problems that we remove with Spiritual Technology.

The ego is the veil that causes us to believe that we are separated from the rest of existence. Because we accumulate so much charge over the course of time, the ego becomes very thick and dense. And because it is thick and dense, our perceptions cannot penetrate it; therefore, we feel like an entity completely separated from the rest of existence.

The ego is our self-created soap bubble, the one that we exist in and that we keep in existence. Since the process of its creation was mostly unconscious or semi-conscious, we are not aware that the bubble is our creation. Instead, we believe that we are the bubble.

Part three - our consciousness, our True Being. It is what we really are, our real nature. When we lose everything that we are not, all that remains is our True Being. The True Being is pure consciousness, without matter, energy, space and time. Lacking matter and energy, it cannot take up any amount of space, which means that it has never been created; it exists outside of time. It is still very much alive, in the eternal here and now.

Although our True Being is an aspect of Oneness, the ego prevents us from experiencing this condition directly.

How is this possible?

The amount of accumulated and suppressed content creates a barrier to our perceptions, making the ego impassable. In order to overcome this, the ego must become thinner, until we are able to experience it as only a bubble of frozen energy, with no difference between the inside and outside.

And how does the ego become thinner?

We can reduce the ego by practicing spiritual development or by removing our everyday problems, which form the layers of the ego.

Why are we identified with the ego?

We are so immersed in ego content that we are unable to differentiate our True Being from the ego. Because the True Being is nothing that exists in terms of the material world, in order to experience the True Being, you have to remove everything that exists, at least temporarily.

The way to experience the emptiness of a swimming pool is to remove all the water.

In order to experience the True Being, you have to remove all ego content currently standing in the way.

Once you cease to be identified with the ego, you will experience that you are no-thing, no matter, energy, space and time, but pure and total consciousness, and that there is no border or difference between your no-thing on the inside and the no-thing on the outside.

So, what is spiritual development?

It is the process of gradual removal of the ego until its full disappearance and the complete freedom of the True Being.

Of course, the ego can be removed suddenly too, but that is mostly the result of a lucky accident, as opposed to a targeted application of a technique.

Despite its name, spiritual development is not about gaining or developing anything. Rather it's losing all that we are not until only what we really are remains. It's losing that which can be lost until only that which cannot be lost remains.

I mentioned two goals of Spiritual Technology:

- To remove our problems, so as to improve the quality of our lives
- To accelerate our spiritual development

This is actually the same process from two different points of view. Some of us who practice Spiritual Technology will usually take one point of view, while others may adopt another approach. Some people are mostly looking for means to remove problems and improve the quality of everyday living, while others seek spiritual development.

However, as you remove your problems, you remove layers of ego, therefore you take steps on the path of spiritual development, knowing that or not, wanting that or not.

Practicing spiritual development in Spiritual Technology is accomplished mostly by removing your problems. They are considered the obstacles that separate us, spiritual seekers, from our True Being. They are the building blocks of the ego.

Many people can understand the need to improve everyday life, but fewer can understand the urge that pushes us towards spiritual development.

Just think about this: The goal of spiritual development is to liberate you completely. Those who have achieved full liberation say that it is followed by the disappearance of suffering, by the appearance of continuous joy or bliss, and the recognition of one's own immortality.

Wouldn't you like to experience this yourself, to live like this? I know I would.

## A MOMENT OF PURE BEING

There was an event in my past, a spontaneous experience, which heavily influenced both my future life and my spiritual search. The year was 1992. At that time I already had a few Gnostic Intensives behind me and had experienced the Direct Experience of Truth on more than one occasion.

Let's clarify a few terms first. The Direct Experience of Truth is a better term for what is commonly called Enlightenment. The term Enlightenment is not an ideal choice since it is also used to describe phenomena unrelated to the Direct Experience of Truth.

When in the multitude of identities that I go through all the time, I manage to experience my real identity, my real Self, who or what I really am, when that happens, we refer to it as the Direct Experience of Truth.

This Truth is identical to who or what anybody else really is, and the same as what the whole of existence really is. The main characteristic of this experience is the disappearance of duality. The subject and the object become one and the same. It is the reality behind everything called Oneness or Unity.

Enlightenment can be temporary or permanent. Temporary Enlightenment happens when the ego moves away from the consciousness for a split second, and in that short moment, consciousness recognizes True reality and the True nature of itself.

Permanent Enlightenment happens when the ego vanishes or breaks down completely and permanently and the True Being remains free and pure forever or for as long as the True Being wants to be free and pure.

In my understanding, temporary Enlightenment in Zen is called Kensho and permanent Enlightenment is named Satori. The Gnostic Intensive is designed to produce temporary Enlightenment. To my knowledge, it accomplishes this with a level of success which cannot be compared with any other method available.

In the Gnostic Intensives of the past, temporary Enlightenment was followed by various phenomena. These phenomena were mostly caused by a sudden and forceful discharge of energy trapped in our identities, combined with the release of energy invested into reaching the Direct Experience of Truth during that particular Intensive.

It is important to point out that even though these phenomena were happening at the same time as the Direct Experience of Truth, they were not an integral part of the Truth itself. They were part of the ego or rather manifestations of the ego.

In modern Gnostic Intensive with Alternating Technique, created by Zivorad M. Slavinski, these phenomena no longer accompany temporary Enlightenment. The Alternating Technique is far superior to the old non-alternating technique, and on the collective level, the path to the Direct Experience of Truth is cleared by the efforts of many practitioners.

Permanent Enlightenment is never accompanied by any phenomena for the simple reason that the ego no longer exists.

Something else follows the Direct Experience of Truth in a Gnostic Intensive. We call it a realization. Realization is the way we verbalize our Enlightenment. Verbalization is not the Truth itself but serves to stabilize and integrate it.

Temporary Enlightenment lasts a split second, and we become aware of it only after it's already gone. Then we attempt to verbalize it. We attempt to verbalize this no-ego state not while we are in it, but once we are back in the ego-state. Therefore, our verbalizations are always stated from the ego's point of view.

The nature of our realization depends on what aspect of reality we were directed to for the purpose of reaching the Direct Experience of Truth. In other words, it depends on what koan we used, or the object of our Enlightenment at the moment it happened (Who am I? What is another? What is life?, etc.).

It also depends on how often we have experienced temporary Enlightenment in Gnostic Intensives. Some realizations are "I am I", "I am everything", "I am nothing", "Life is everything", "I am another", etc.

Realization is a rather narrow point of view describing one facet of the Ultimate Reality, the facet one was guided to in order to experience the Truth directly. But one facet of Ultimate Reality excludes all others; it only exists when there is a subject, the observer, and an object, the observed.

That's why these realizations cannot be the Truth itself. In the Direct Experience of Truth, the subject and the object are one, while our verbalizations are based on points of view developed before and after the experience.

## True Being, as it really is

The experience I referred to at the beginning of this chapter occurred one winter morning in 1992. I woke up as usual, but as I opened my eyes I noticed I was completely different.

At that moment, I did not exist as an entity. I only existed as consciousness - pure consciousness. Before, throughout my life, I had a space in which I existed - my space - but I had no space now. The space I existed in previously was now completely empty, but somehow I was still there. That absolutely empty space was alive and I was it.

Before, I had matter and energy. Now, I had none. My body had matter and energy, but I was clearly neither my body nor an entity made of energy.

Since I had no matter and energy, I could not occupy any space; therefore I did not exist. And since I did not exist, I had never been born or created, which meant I could never die.

Although I did not exist, I felt more alive to myself than I ever have. I was the live essence of existence. And everything else around me was alive and fresh.

I was the same I that I have always been, but now this I was completely pure, completely clear of anything else besides itself. All identities had vanished. There was just the Self.

I did not exist in my body or outside of it. There was no inside and no outside and no border between the two, just absolutely empty space. In fact, the space did not exist either because it was absolutely empty. I was nothing with everything.

How can there be any difference between nothing in your right hand and nothing in your left hand? Yet nothing from any angle can be conscious and alive even without any content, can't it? Osho called this Godliness.

I had entered the simplest, most natural and familiar state one can exist in. All other states were foreign compared to this one, regardless of the fact that I had entered this state for the first time, while I had been in many other states numerous times.

In fact, my condition was not a state at all. A state assumes two elements - I and the state I am in. This was only I, in no state, without any thoughts, emotions, pictures or body sensations. Lacking phenomena of any kind, there was only silence, peace, my own presence, and nothing else.

For the first time, I was fully and completely centered in the Self, and that Self was the core of existence. It was Absolute Emptiness, Absolute Fullness and Total and Pure Consciousness. It was nothing and it was the core of everything.

The most dominant aspect of this experience was my nonexistence as an entity on one side, and on the other side this intensified, occupying and crystal clear presence. I became 100% myself by losing everything I was.

After a few seconds of existing like this, a thought popped into my consciousness, a thought similar to the realizations that we have in Gnostic Intensives: "Just I and nothing else!"

In contrast to realizations that I had experienced previously in Gnostic Intensives, this realization was completely empty. It was only a temporary and transparent thought, an observation with no energy or autonomy of its own, existing only for the duration I was thinking it. When I stopped thinking and released it, it was gone, leaving again a crystal clear consciousness.

In Gnostic Intensives, one would believe or feel that realizations were the Truth itself, at least for a while. But this time, it was clear that this was just a temporary thought pointing toward some higher reality.

In this realization, I used the pronoun I to indicate my Real Self, to point out my consciousness. Throughout my life, I had used it to refer to my ego. Before, I existed as something, but now the I only appeared when I had the thought of I.

As soon as I stopped thinking I, this thought would gently disperse and the Pure Self would appear behind it. I thought I, but the old I wasn't there. In a way, this intensified the new state.

However, the following happened quickly after this experience of my missing ego occurred. Imagine waking up naked, sleepwalking, in front of a group of people. What would you do? You would probably cover yourself as quickly as possible. That is exactly what I did.

It's as if I had known all the time, while this experience lasted, that my ego was floating above my physical body, a little bit to the right hand side. A few moments after the realization "Just I and nothing else" occurred, I pulled my ego back onto myself quickly and with incredible determination, with the same determination one would cover oneself when waking up naked in front a group of people.

Why had I done this? First of all, I did not know what had just happened to me. I noticed that something was missing and I returned it to its place. Secondly, it was a reflex I could not control. It was my ego that was missing, and because I never consciously de-identified from it, I pulled it back to where it was before.

Immediately after this experience, a few things happened. As I pulled my ego back, a part of me felt that I had got "myself" back. It was a silly thought. I did not get myself back; I got my ego back.



The opposite was true - once again I'd lost myself in the woods of my ego content. I felt like this because I was still identified with my ego and did not have an understanding of what had really happened.

Secondly, I had another "insight". At that time I was reading many spiritual books. The majority of them referred to permanent Enlightenment as a state of Emptiness or Absolute Emptiness, which is another unfortunate term that we continue to use. My second "insight" was that I had experienced "some emptiness", but not the "final one". That was another silly thought.

What could be emptier than the complete lack of existence of anything at all? If there is no energy, matter, space and time already, how can you empty that even further? How can you empty further something that does not exist at all?

Obviously, reading "spiritual books" without enough real spiritual experience may be counterproductive if not accompanied by sufficient practical work and common sense.

Our understanding of books is based on our experience. Before being corrected by spiritual development, our experience is that we exist as entities. And when these books said that the Real Self was One with everything, I pictured that the I somehow expands itself towards the whole world until it somehow manages to permeate it and become one with it.

But the opposite is reality. Both the I and the world cease to exist in terms of matter, energy space and time. Since they are both Absolute Emptiness, nothing exists, meaning differences don't exist either.

When books talk about Emptiness, we unconsciously assume that one achieves Emptiness when the content of the ego disappears. This implies that when the content is removed, some form still remains.

This is true for some experiences that exist on the gradual scale of spiritual states on the way to Enlightenment. But it is not true for permanent Enlightenment. In permanent Enlightenment, which is the end state, both the content and the container vanish completely.

There is a Zen anecdote to illustrate this point: *A long time disciple approached Bodhidharma: "Master, you taught me for many years to be empty. I succeeded. I am empty. What should I do now?" Bodhidharma takes his stick, hits the disciple and says: "Now go and throw that emptiness out!"*

In his series of discourses on Zen, A Bird on a Wing, Osho says: *"An empty cup won't do. The cup has to be broken completely. Even empty, if you are there, then you are full. Even emptiness fills you. If you feel that you are empty, then you are not empty at all. You are there. Only the name has changed."*

Another aspect that prevented my understanding of this event was the fact that this experience was so simple, so natural, so familiar, so close, so normal, and all this was very different from my assumptions gained by reading the books, about what the experience of the "final reality" really is like.

And my final insight regarding this experience, and this time the valid one - as I pulled my ego back, I experienced that the ego was not just a concept but something with real existence. When I got it back, I felt it on myself as an entity of weak density, almost physical. Later in life, I would experience again and again how "physical" the ego really was.

It took a few years, and extensive experience with Aspectics, a new system by Zivorad M. Slavinski, for me to fully realize what I had experienced that morning in 1992.

## New encounters outside of time and space

The same experience repeated itself on two more occasions. The second time it happened, in 1996, I had already completed hundreds of Aspectics processes, and had gained insight into what exactly had occurred the first time.

In this period of my life I was using Aspectics at night until early morning, and then I would sleep a period of time by day. My biological clock was completely confused. Since I closed the window shutters when I slept during the day, when I woke up, I had no idea whether it was day or night.

One afternoon I went to sleep. When I woke up, my ego was missing again. This time I did not react the same way. I did not pull it back, but once again I was not immediately aware of what was going on.

I noticed the difference in perception, but I had completed even more processes since the last event, so the difference was not as pronounced as it had been previously.

In the next moment, I realized that I didn't know whether it was morning or not or if I had to get up to go to work, because the shutters were closed. When I created this tension to remember whether I had to go to work, the ego slipped back into its place. But this time, I understood immediately afterward what had really happened.

The third time it happened was in 2004, while I lived in Sydney. I was going through some personal drama, including some very unpleasant events. One night I went to sleep thinking about my difficulties. The next morning I woke up without the ego.

After a few seconds of this experience, a thought popped up, "I am going through this drama, and at the same time I am in total peace." Again, I was not aware of what was going on. But the moment I had this thought the ego slipped back into its place. And now, again, after the experience was over, I knew exactly what had happened.

This time too, I noticed the difference in perception between the ego state and no ego state, but this difference was now smaller than ever. My vast experience with Aspectics had further reduced the ego mass.

I believe that during the night, in deep sleep, we completely separate from the ego. As we progress towards waking up, the ego slips back into its place. It is an unconscious mechanism.

These three times, for some reason, this mechanism failed and the ego did not get back into its place until I reflexively moved it back in the awakened state.

I was awarded by some miracle or some failure to experience how a person in permanent Enlightenment lives. Yes, for me it was only temporary, but even so, it was long enough to give me a clear picture of the phenomenon.

This accelerated my spiritual development immensely, as I was motivated by it to do a lot of spiritual work, and unlike most spiritual seekers, I knew all the time exactly where I was going.

I knew for a fact that on the other side I would not find some new and strange being, some nihilistic emptiness, but just myself, as I already am now, but fully liberated from all the rubbish that I carry at this moment.

This experience shattered many of my illusions in regards to what "final reality" really was. It removed some existential fears and many false concepts too.

I got a clear vision of my goal, of the goal of spiritual development. I knew for a fact that the spiritual path had an end point and I got to know what that end would look like. I was aware and I still am that there is a clear-cut difference between living in ego and living without it, and that this difference is not philosophical or conceptual in nature. It is truly possible to achieve Enlightenment and any effort on our way to that end is worthwhile.

However, I am unable to produce this experience at will. So what is one to do? The answer can be found in Spiritual Technology and its many simple, quick and effective methods.

Gnostic Intensive with Alternating Technique has in its current version been improved by Zivorad M. Slavinski beyond anybody's expectations. It's a group method for attaining the Direct Experience of Truth. There is also Individual Gnostic Intensive, which requires only one person and the process facilitator to reach temporary Enlightenment.

What are the main differences between my spontaneous experiences and those gained by Gnostic Intensive? The main differences are that my personal experiences lasted longer, that they had no accompanying phenomena, and that the ego was completely separated from me for a longer period of time. The realization was also different, as described earlier.

But essentially, it is the same experience. The experience is one in which duality disappears, and one is left eye to eye with oneself. One realizes that there is nobody on either end, and that this nobody is fresh, alive and joyous in some eternal and cosmic way - and completely independent from this or any other universe.

## PAST LIVES, COSMIC ADVENTURES OF THE BEING

I believe that the fear of death is a major factor in shaping the mind and experience of the average human being. The great spiritual teacher Osho said that every fear draws its roots from the fear of death. Renowned twentieth century philosopher Emil Cioran, who was an atheist and openly disliked anything related to religion or mysticism, said exactly the same thing.

Japanese Bushido, the Way of the Warrior, teaches the same idea but from a slightly different point of view: *"One can never fully enjoy life until one fully accepts death"*. Many of our actions are driven with the need to avoid or overcome death, to survive.

It may sound paradoxical, but our belief that we only have one lifetime prevents us from being in the here and now and enjoying life, by focusing our attention on a future point in time when we will cease to exist.

The belief that life is finite makes us feel that we are racing against time, in a continuous rush to achieve our goals, since time is continuously running out and there is nothing we can do to slow it down. As we grow older, this feeling intensifies, sometimes turning into an underlying discomfort or ever-present feeling of panic.

The childish church stories about eternal hell and how we have to "earn" our immortality only contribute to this anxiety. They were invented to feed and enforce the fear of death in order to use it to manipulate and control people.

However, to many people, stories of reincarnation may sound as wild and unfounded as the stories of the church sound to me. I admit that in many cases reincarnation stories sound even more ridiculous.

But, as with everything else in spiritual development, the point is not to believe but rather to gain personal experience. Believing will not bring any benefits. In most cases, beliefs produce problems. Insight is worthless if it is not based on personal experience.

In this chapter, I review Memento, a method invented by Zivorad M. Slavinski, for the purpose of consciously remembering and integrating one's past lives.

This method enables one to gain experiences for oneself. I also describe here my personal experiences with past lives, gained by using Aspectics, a comprehensive spiritual and problem-solving method, invented by the same founder.

## Aspectics and past lives

Before I began using Aspectics on a daily basis, past lives did not seem important to me. I did not believe I would be able to recall them, irrespective of the effort invested and methodology used, at least not until I had made considerable progress in clearing the content of the ego generated in this lifetime. And in a way, Aspectics proved me correct.

Before I started using Aspectics, I could not recall anything in my whole current lifetime that would indicate a memory of a past life. And to be completely honest, I am not sure that I even believed in past lives. I want to emphasize that prior to using Aspectics, I already had solid experience in spiritual development, using methods developed by the same founder, such as Gnostic Intensive and Excalibur.

But to my surprise, a few weeks after I had started my regular Aspectics practice, past lives began emerging one after the other. The reasons for this sudden success were that Aspectics was able to remove a decent amount of ego content in one process, and also that I did many processes every day.

Aspectics quickly integrated relatively large components of my ego, and cleared "room" for older contents to surface. With the same efficiency, Aspectics dealt with past incarnations. I was able to recall and discharge a few past lives every day.

Based on my preconceived ideas, limited experience, etc., I expected two things to happen after recalling my first past life memory:

- I would gain a stable experience of myself as an immortal being
- All fears would vanish or be substantially reduced

It was naive to expect that these major and essential changes would happen after one past life was recalled and integrated. One past life is a relatively small piece of the ego. It causes changes in certain aspects of life, but for a "global" change to occur in one's internal universe, more clearing is required, both of past lives and the ego as a whole.

However, past lives were coming up and I kept discharging them. At the same time, while processing past lives, I was also processing other aspects of the ego along the way, not related to past incarnation. I was not in control of the content that was coming up. The only action I performed was to simply process away anything that came up.

I have made a number of conclusions based on my experience with past lives processing. Whether my experiences are applicable to other people mostly depends on the methods used to recall past lives, and on the particular personality of the practitioner.

## My conclusions

- In the beginning, the "less" significant past lives come up. There seems to be a form of "built-in" control that will allow the contents of the ego to come up only at the level one can confront at that particular moment.
- Not all past lives have their remains in my ego. Some of them I will never be able to recall. For whatever reason, they have already been cleared, forgotten or simply left no impact. Possible...? From my experience - yes, it is.
- Not all the past lives I remember are my past lives. Some of the past lives seemed to belong to so-called "attached spirits" (see the book *Invisible Influences*, by Zivorad M. Slavinski).
- Most past lives have only a minor impact on your current life; only a few have a major impact. In my case, only two of the past lives influenced my current life and personality immensely. Clearing them was a great relief, full of insights regarding both my current life and behavior from early childhood days. It took considerably longer to clear away those two, compared to the other past incarnations I recalled
- Karma does not function in such a calculated and precise way like it is presented in contemporary movies and many New Age books. For instance, in a past life, I - a son - killed my father with a knife. Now, in this life, I am the father to that person, he is my son, and he will kill me in exactly the same way, with a knife.

This is how karma is portrayed in some popular movies and books, but it does not work that way. It is based more on "attraction." The above father and son will be drawn to each other in this life and their relationship will have the "taste" of the previous one, but it does not mean that anyone must be killed.

By "taste", I mean they could be husband and wife in this life, in not a particularly healthy relationship, and because of the attraction from their past lives, they are not able to end the relationship, or to change it.

When one of the two recalls and clears that particular past life, that person will be able to break out of the unhealthy relationship. And then something interesting may happen. After a short struggle, the other person may also be able to give up the relationship. It is as though for karma to work, both sides must be charged. If one discharges, the other loses interest and attraction, too.



- I have realized that my past lives were present all the time; I just didn't recognize them. Or I did not allow them to emerge to the level of recognition. Only the feelings that wouldn't be recognized as past lives were allowed to go through. What I could not explain or deal with was censored and filtered out.

For example, one day I was playing alone on my street in Belgrade. I was 6. Suddenly I looked up towards the sky. Strong feelings flooded me. As I was looking a thought appeared in my mind - "That's where I come from". I felt homesick. The feeling was very realistic but fleeting because I suppressed it almost immediately.

Years later, using Aspectics I recalled a "between-lives" experience that happened a long time before my current life. In that experience I was heading towards a planet in outer space. I was without a physical body, experiencing myself as a "circle of light", a "space traveler". I was out there in space, "looking" towards the blue planet, "going" towards it.

At the same moment when I recalled this experience of heading towards Earth in the Aspectics process, I also recalled the long ago forgotten experience when I was 6 years old in this lifetime, looking towards the sky, nostalgic...

When you remember events from past lives, your memory functions the same as when you remember events from this life. You are the same I, but with different identities and memories.

In this situation, where you have the same I but often a completely different identity indicating a different type of character in the past life or the opposite gender, or much older age than you are now, that's when you get a valuable insight.

When you differentiate the real I from identities, you let go of identities to a degree. You don't hold on to them any longer or as strongly as before. This may be the most important benefit of remembering and discharging the contents of past lives.

- It is much less painful to process past lives than to process problems in this life, because of the natural time and space distance and safety
- "Between-lives" periods are sometimes more interesting than past lives

Once, I was processing a client using Memento, a process that Zivorad M. Slavinski had created for past lives recall. After we finished one past life, I was supposed to do the stabilization and finish the session.

This client had already done 5 to 6 Memento sessions, so she was experienced. This time, instead of finishing the session, I continued to process her to see what was going on in the between-lives period. It was very interesting.

She described events during which she was negotiating a new life with some "astral creatures". They were explaining what kind of lives they could offer, and she asked to see the "previews" of them. A preview was a whole future life that would flash for a few seconds. Negotiations were difficult, as both sides were very determined to get what they wanted.

All of several lives being offered were very dramatic. She was talked into accepting one of them, and as soon as that happened she was drawn towards a couple in intercourse. The content of the incoming life that she had seen during the negotiations was immediately forgotten. I kept the session going and we processed and cleared up that past life as well.

It took one and a half to two hours to complete the session, in which we discharged two past incarnations and the between-lives period. I should point out that "in-between" periods do not come up with every client. Clients often simply jump to another lifetime, instead of reporting what happened between lives.

- Every time I would remember a past life, I had to first discharge rather unusual mind content. I used to call it "frozen emptiness". Frozen emptiness used to precede literally every past life. It was more a complete state, and less a feeling. It was a sort of catatonic experience, a kind of vacuum that would take me over completely, and would have prevented anything from getting in or out of the mind.

Frozen emptiness consisted of neutral suppressed and condensed energy, without any emotional content. At first sight one would say that it contained nothing, but that was not really the case. It contained condensed energy under pressure, and its purpose was to create some type of wall between the past life and myself. Real Emptiness has no pressure.

The purpose of frozen emptiness was to suppress a past life, so I could start a new one from the beginning, without memories. It's interesting that frozen emptiness never occurred in any other situation, when I was suppressing something else. Only past lives were held back, even though some content from this life was far more dramatic than some memories of past lives.

- I remembered and discharged past existences on other planets, in bodies other than human, involving planetary disasters, wars in space, traveling through the universe, etc. All the time, regardless of the body I was using, and the identity I was having, the same I of today was continuously present.

In a way, this widened my consciousness and vision. I was no longer focused on this planet only. The playground just got bigger and time turned into eternity.

I felt as though I possessed a cosmic secret that very few others knew. This secret was simple. The player can engage in the game as fully as possible. But even fully engaged, in part of his mind the player now knows that this is just a game - a never-ending one.

And the purpose is not in winning or losing, in life or death, but in the experience of the game itself, in evolution, in the integration of the whole universe, back into the Being, where it belongs.

## Major Benefits

- A major benefit of remembering and clearing past lives is an insight or ability to recognize the real I in the woods of ego content. As you go through one or more past life experiences, you notice that the same I of this life is present or was present in those past lives as well.

This is very much emphasized by the different identities, genders and personalities from past lives. Everything is different and varied, while the I is exactly the same all the time. This contrast viewed in a short period enables you to quite clearly differentiate between the real I and the identifications.

- The other major benefit is in discharging and integrating the charges of the past lives, effectively removing their influence from your current life and liberating the Being.

It seems that sometimes people look for a sort of ego boost in their past lives, hoping to discover they were important people in the past. But, from the spiritual point of view, it is irrelevant what one was in one's past lives.

Actually, from the spiritual point of view, there are no past lives at all. The Being is here and now all the time. The Being has no past and no future, just the present.

The importance of past lives is equivalent to the amount of unconscious charge they stored in the ego. Once that charge is removed, the importance of past lives is removed as well, as they turn into flat and empty mental images, looking like dreams that happened a long time ago. Soon those images are forgotten too since there is no charge to support them.

- Naturally, the more past lives you remove, the more benefits will occur. It seems to me that clearing the charges of past lives is related to the phenomenon in some circles called "crossing the abyss".

This phenomenon happens once you remove the content of ego enough to recognize yourself as a non-material being. It's a brief moment in time when you stop existing as an entity in matter, energy, space and time, and start experiencing yourself as consciousness.

It seems that for "crossing the abyss" to happen, you need to remove all or almost all past incarnation identities, as it is in the nature of a past life identity to experience itself as a material being, and it stands in the way of experiencing yourself as pure consciousness.

As I mentioned earlier, the two major benefits that I expected once I recalled and integrated the first past incarnation were to start experiencing myself as an immortal being and to get rid of fears.

Later I discovered that these benefits were not related to recalling the first past life incarnation. Instead, they seemed to be linked to "crossing the abyss". My experience with this phenomenon is described in the chapter titled A JOURNEY INTO ONESELF.

## Memento

Since I removed a lot of this lifetime's suppressed content using Aspectics, naturally, past lives emerged spontaneously. But we cannot apply Aspectics directly to a past incarnation because in most cases we do not have a conscious connection to a past life to begin with.

Memento - regressive Integration - was created to handle this problem. Memento enables us to enter past lives even though we do not remember them at all.

Memento is a complete past life recovery method. I have used it on my friends, family members and clients, to their great satisfaction. Experienced people were surprised by how thoroughly Memento treated their past lives, starting from entering a past incarnation and ending with an understanding and integration of it.

During the entire Memento process, the client is fully aware and alert. The processor does not use hypnosis or suggestions, and the client is not in a state of trance, but in complete control of the session and themselves.

Only conscious experiences have spiritual value. Clearing technology and spiritual development could be viewed as bringing unconscious parts of our Being to consciousness and then efficiently discharging them.

After entering a past incarnation, Memento leads us through its most important events. By focusing only on these we save time and get a better understanding of the client's particular incarnation as a whole, including their behavior and the games they played. All of this is critically evaluated in relation to the current life of the client.

After operating a few sessions, it becomes obvious how very simple our lives actually are. They just appear complicated when living under the influence of charge stored in the ego.

But when you go through an entire life in around 45 minutes or so, through its important events and problems, you realize how simple everything is when observed from a distance and without charge. Without the ego to distort and complicate facts and situations, it would be easy to find solutions to our problems, and to make the right decisions under challenging conditions.

Sometimes, the client recognizes a person from past lives as somebody from this lifetime. When this happens, karmic relations are better understood and often resolved. Many are attracted to Memento mostly for the possibility of resolving their current difficult relationships.

Another interesting feature of Memento is its ability to differentiate whether we are dealing with the client's past life or with the past life of a spirit attached to the client. Attached spirits or entities have their own egos and are restimulated during crises. Then, we experience their charges as our own charge, making the situation even more difficult.

Memento releases attached spirits, hence liberating two beings - the carrier - our client - and the attached spirit.

A similar feature of Memento is that during the process it will indicate whether our client is a newcomer, recently arrived on this planet, or if the client had more than one incarnation on Earth.

Recovering abilities lost in past lives is another benefit of Memento. Here is what Slavinski writes in his materials for Memento Processors:

*"Another valid reason for purging past lives is that this way we remove the blockades that prevent the manifestation of an ability or talent in this life. This is a rehabilitation of the abilities a Client used to have. He can block former abilities or talents for several reasons.*

*The most obvious one, the first to be investigated, is that he used to be punished for using his abilities (for example, burned at a stake in the Dark Ages for freely manifesting his beliefs). Now, in this life, he has a strong tendency to suppress any free manifestation of his opinions or convictions.*

*Another, very frequent reason for losing abilities or talents is that the person had misused an ability he or she had possessed and is, therefore, inhibiting it now. For example, in a past life someone may have been a dominating person who imposed his will on others.*

*This had prevented his child from entering marriage with a loved person and that child committed suicide. In order to avoid repeating such an experience the Client now behaves as a person of exceptionally weak will and subordinates himself to others."*

However, the peak of the process and its major benefit is discovering the decisions that the client has made at the end of the past life, or in the time immediately after death. These decisions are made considering the whole incarnation. They are often negative and are always brought to the future.

One of my female clients remembered a past life in which she was a mother of three, and her youngest child, a boy, died of a disease. It was not her fault, but she felt guilty and suffered for the rest of that life because of the boy's death.

During the Memento process, we arrived at the moment of death in that past life and uncovered the decision she had made then, *"I will always love him and never leave him again"*. "Him" was the child that died prematurely.

Prior to our Memento sessions, this client had complained about her inability to maintain a relationship with a man. She had relationships, but they always tended to fall apart at the moment when they could turn into something more permanent.

During the session, as we uncovered the above decision, she had an insight about how this unconscious decision affected her relationships in this lifetime.

Every time a relationship would become serious and a possibility of marriage and children presented itself, she unconsciously felt that she was again leaving and "betraying" the child from the past life. She would then start behaving destructively until she ended the relationship. This was unconscious and compulsive.

A few days after the session she wrote an email to me saying that after our session, for the first time in her life, she started feeling comfortable in the company of men.

Again, the most important aspects of our past lives are not traumatic experiences, what we were or what we did. It's the decisions that we made, especially the ones made at the moments of death. They affect us in the eternal here and now, and they last forever, until we bring them to consciousness, view them and release them.

Based on those decisions, prior to being born, we select the conditions of our future life. Major aspects of the next incarnation are determined by them. And once we are born, significant parts of our personalities are formed around those decisions and we behave in accordance with them. Needless to say, by integrating those decisions, many problems that emanate from them are resolved for good.

In 1999, the most experienced Memento Processor Bojana Mihajlovic published her excellent book on this method, entitled Memento, Past Lives. In the book, Bojana emphasized that Memento, although being a past lives regression technique, is actually more concerned with clearing and easing our current lives in the present.

A partial description of the Memento procedure is in the book 'Invisible Influences', by Zivorad M. Slavinski.

## A QUESTION THAT STARTED THE UNIVERSE

Meher Baba, one of the most reputable mystics of the twentieth century, introduced the concept of Evolution and Involution of Consciousness. According to Baba, before the creation of the universe, the consciousness, which is divine in nature, was unconscious and unaware of itself. There was no universe, no duality; only consciousness existed and it was fully unconscious.

In this state, consciousness had the "initial urge" or "whim" to know itself and asked "Who am I?". This was, according to Meher Baba, the first "word" uttered by God.

This urge or whim triggered the creation of the universe for the sole purpose of allowing consciousness to become aware of itself. In order to become aware, consciousness sequentially created different media (stone and metal, vegetable, worm, fish, bird, animal and human).

Through identifying with these various media, consciousness was gradually building a sense of self. It was evolving, which eventually led to awareness.

According to Baba, the process of becoming aware was only half completed when the human being evolved, since the human being is conscious of the Creation, of the Illusion as Baba calls it, but it is not yet aware of the self, of its divinity.

This first half of the process is called evolution, the part where consciousness evolves from total unconsciousness into the human being. What is important for this chapter is that it started with the question "Who am I?"

Why is it that consciousness in an evolved human being is only aware of the Creation and still not aware of the Self?

Prior to evolution and the "initial urge", when consciousness was in its fully unconscious state, there was nothing else but consciousness. The only way to gain a sense of self was to step out of Oneness, to create the first polarity by splitting itself into the initial Yin and Yang, the "I" and "Non I".

This duality was and still is false in nature, as everything is One, but the separation of the Self into "I" and "Non I" had an evolutionary function to enable consciousness to gain experience and to evolve.



As consciousness began identifying with different media, it formed impressions about the media, and inevitably about the rest of the universe, even though the split between the "I" and "Non I" was only arbitrary and self-imposed.

These impressions Meher Baba calls Sanskaras. We could say that sanskaras are impressions about the self and the rest of existence, gained by identifying with the media throughout evolution.

The purpose of sanskaras was to help create a sense of self and a sense of the rest of the universe, to isolate consciousness into a localized point of the "I" against everything else.

With a localized sense of self, creation of higher and more complex media, learning through experience and relationships with existence, evolution would happen, and with it would come awareness as well.

In his Discourses, Volume 7, in the chapter titled The formation and Function of Sanskaras, Meher Baba says:

*"Thus the acquisition of sanskaras is unceasingly going on during the process of evolution as well as during the later period of human activities. This acquisition of sanskaras may be likened to the winding up of a piece of string around a stick - the string representing the sanskaras and the stick representing the mind of the individual soul.*

*The winding up starts from the beginning of Creation and persists through all the evolutionary stages and the human form; and the wound string represents all the sanskaras, natural as well as non-natural."*

All impressions gained in the pre-human evolution Baba labels as natural, and those gained in the human stage of evolution he calls non-natural.

The reason the human being is not aware of its divine nature is because it has sanskaras, impressions, this by-product of evolution, or evolutionary residue that has outlived its purpose and usefulness and is now hindering our ability to recognize who and what we really are.

We could say that the ego consists of sanskaras about the self and the rest of the universe. There is nothing else in the ego. According to Spiritual Technology by Zivorad M. Slavinski, the content of the ego is classified into four categories: body sensations, emotions, thoughts and mental images, which suggests that all sanskaras are classified into the same four categories.

It is important to understand the difference between the so-called "functional ego" and the "status ego". This difference has been emphasized by spiritual emissaries of past and present, including Meher Baba, Osho, Krishnamurti and Zivorad M. Slavinski, as well.

The status ego is what spiritual development is concerned with; when I refer to the ego in my texts, I have the status ego in mind.

The functional ego of an adult human being cannot be removed by spiritual development. The functional ego enables us to survive, to function as an entity, and to solve the problems of everyday life.

An Enlightened human being, like Meher Baba for example, does not lose the awareness that he is functionally and physically an entity. This form of individuality does not stand in the way of our spiritual development.

As a matter of fact, there are indicators that the functional ego functions better, and without interruptions, in an Enlightened human being, when it's not continuously hindered by the status ego. Osho emphasized, in various discourses, that the only way to become a real individual is to become Enlightened.

The status ego is the subject of removal with spiritual development. This is the container of our problems, the entity that separates us from the rest of existence, the one that needs to be special, the one that craves attention, causes our suffering, triggers our compulsive thinking and continuously tries to convince us that we are different, better or worse than other human beings.

According to Zivorad M. Slavinski, the status ego has two main characteristics: separateness from the rest of the existence, and a strong tendency to exist.

The macroevolution of consciousness, the collective evolution of consciousness from the "initial urge" until now, is analogous to the microevolution of consciousness that happens over one lifetime of the human being.

When a child is born, it is unconscious and unaware of the self. It does not differentiate itself from the rest of existence. As the child grows, it identifies with different media, probably starting with its physical body, its name etc., in order to gain an "I" which is separate from the rest of the universe. The purpose of gaining an "I" is to acquire the full awareness of an adult human being.

During this process, the child gains such identities as "I am this body", "I am energy", "I am a child" etc., and it gathers many impressions about itself that are not necessarily identifications but revolve around them.

The child asks many questions about existence. When the child asks "What is this?," pointing to a tree, the parents reply, "It's a tree". Since the child lacks the awareness of an adult human being, it can only learn through impressions. The child creates an impression of the tree.

This "knowledge" is added into the "body of knowledge" the child has already accumulated, and this whole body of knowledge, when it advances enough will create a distinctive sense of I, or ego. By limiting consciousness to this narrow spot, differentiating it from the rest of the universe, full awareness develops.

However, once the awareness is there, the ego becomes obsolete. The ego has fulfilled its purpose and outlived its usefulness. But there is a problem; the ego is still there. It does not go away.

What happens now is the following. The adult human is now covered with a dead structure consisting of impressions. Let's not forget that the purpose of ego was to separate the consciousness from the rest of the universe so awareness can arise.

Although the ego successfully accomplished this task, the effect of separateness did not go away once the human being gained its consciousness.

The human being does not remember its divine nature, as it was fully unconscious when the ego did not exist, and now the human being cannot experience its real nature, since it is buried with impressions about itself and existence.

Now, when the adult human focuses awareness onto the self, in order to experience the self, some of the sanskaras come up, and he or she experiences these sanskaras, these impressions about the self, instead of the Real Self. This is why Meher Baba believes the human being is only aware of the Creation, of the Illusion, but not of the Real Self.

Since consciousness does not have any matter, energy, space and time, in order for a focused consciousness to experience itself, sanskaras (consisting of matter, energy, space and time) have to be removed from its path.

When the child sees a tree or thinks of a tree, the impressions created when the parents named the tree come up. And the child, now an adult, experiences his or her impressions of the tree, over and over again, instead of experiencing what a tree really is, a part of the One with its own individual features.

This is why Meher Baba calls life an Illusion - because our perception is illusory. We experience our stored impression about ourselves and the universe, as opposed to experiencing what we or existence really is.

The only difference between an average human being and an Enlightened human being is that the former one has no sanskaras.

For as long as an adult human being functions through ego, it continues using the old mechanism of learning through impressions most of the time, effectively increasing its ego and creating more and more suffering for itself.

This is what Baba calls non-natural impressions. They are non-natural because a grown human now has the ability to learn through consciousness, not through impressions.

To better understand Baba's teaching, I included the following excerpts from Baba's Wikipedia entry:

*"Meher Baba upheld the concept of non-duality, the view that diverse Creation, or duality, is an Illusion and that the goal of life is conscious realization of the absolute Oneness of God inherent in all animate and inanimate beings and things.*

*Meher Baba compares God's original state to an infinite, shoreless ocean which has only unconscious divinity — unaware of itself because there is nothing but itself. From this state, God had the "whim" to know Himself, and asked "Who am I?"*

In response to this question, Creation came into existence. In this analogy, what was previously a still, shoreless ocean is now stirred, forming innumerable "drops" of itself or souls.

#### *Evolution and Involution*

*According to Baba, each soul pursues conscious divinity by evolving: that is, experiencing form in seven "kingdoms" — stone and metal, vegetable, worm, fish, bird, animal, and human. The soul gathers sanskaras (impressions) in each form; these impressions lead to further evolution expressed by taking new, more complex forms.*

*With each new form, increasing consciousness is gained, until the soul experiences and discards forms from all the evolutionary kingdoms. The final form of the soul's evolution is the human form.*

*Only in the human form can the soul experience its own divinity, by entering into involution, through which it gradually eliminates all impressions which cause the appearance of separateness from God.*

#### *Reincarnation and God-realization*

*Baba asserts that in the human form, the soul becomes subject to reincarnations, the "involuntary process of association and disassociation of consciousness". The purpose of reincarnation is to provide the opportunity for liberation from Illusion.*

*The soul reincarnates innumerable times in all conditions of life encompassing the whole range of human experience (e.g. man and woman, rich and poor, powerful and weak, etc.). Through the experience of opposites, sanskaras gradually grow fainter and scarcer."*

Baba's teachings on evolution and involution, genesis and origins of consciousness are elaborated in his major work titled "God Speaks".

Let us now discuss the concept of Involution. During the evolution phase, consciousness evolved from full unconsciousness into the aware human being, but ended up with a by-product of the evolution called ego.

The ego encapsulates the human being, creating suffering and preventing it from experiencing the True nature about itself and existence.

Involution is the process in which the human being consciously or unconsciously embarks on the path of gradually removing ego (sanskaras) until its disappearance, in order to complete the full cycle of gaining consciousness and returning to Oneness, to its natural state.

When this process is conscious we call it spiritual development. Unconscious involution happens through spontaneous disassociation from sanskaras over numerous incarnations (see "God Speaks").

As pointed out by spiritual teachers of the past, spiritual development is designed to shorten the involution stage from many lifetimes to a few or just one if possible. It is intended to

reduce the suffering that happens through involution, by accelerating it, making it conscious and controllable, in an environment which is as safe as possible.

But what initiates conscious spiritual development or conscious involution of the human being? This is where we arrive at the point of this chapter. Just as the evolution phase of the development of consciousness was triggered with a question, the involution phase of development is also initiated with a question.

And to our surprise, or not to our surprise, the question that initiates the involution phase is exactly the same as the question that sets the evolution phase in motion - "Who am I?"

A number of reputable spiritual disciplines and Enlightened spiritual mystics would agree on the following. A human being embarks on the conscious path of spiritual development when the inquiry in the form of a question - Who am I? - arises in the mind.

A human being, going through different stages of personality development (childhood, puberty, adulthood) passes through numerous identities. An adult human assumes different identities even throughout one single day.

Consciousness is centered in the depths of ego, in its unstable and ever changing structure, and sooner or later, consciousness will begin to wonder "Who am I?" *Out of all these identities that I go through all the time, which one am I really?*

We should also point out that the tension to find the self was inborn and caused by the "initial urge" before the start of the universe, as the first "Who am I?" remains unanswered.

This is the first structure ever created. The tension was not released by the fact that we became conscious when we evolved into the human being. In fact, we increased the tension by our unconscious search for the self, adding more and more mind content to it. The tension will only be released once we discover the answer to the initial question.

## Enlightenment Intensive

Even though the "Who I am?" inquiry is present in different spiritual traditions, the first one who completely based his teaching around it was Ramana Maharshi, another reputable mystic of the twentieth century.

Maharshi reiterated throughout his whole life that the fastest way to Enlightenment is through a permanent "Who am I?" inquiry. He even titled his first book "Who am I?"

However, Maharshi's teaching was more in the form of discourses and less in the form of practical, step-by-step structured technology that would yield the expected results with some degree of certainty, within some reasonable time.

The next evolutionary step in "Who am I?" technology, so to speak, happened when an American, Charles Berner, made a major breakthrough by creating a program that he called Enlightenment Intensive. Here is an excerpt from Wikipedia about the Enlightenment Intensive.

*"Enlightenment Intensives were devised by an American spiritual teacher named Charles Berner (1929-2007), also known as Yogeshwar Muni. (...) Berner had been developing the use of interpersonal communication processes for personal growth during the 1960s.*

*As he himself has explained it, Berner observed that those who tended not to make much progress in their personal growth would be those who did not actually know who they were - that is, they were "identified" with their false self-images or egos or personalities, unaware of their True Inner Being.*

*Traditional techniques for experiencing self-realization, such as the ancient yogic method of self-enquiry using the question "Who am I?" (as taught in the Twentieth Century by Ramana Maharshi), were too long term for the average Westerner seeking personal growth.*

*The inspiration for Enlightenment Intensives came to Berner one sunny spring afternoon in 1968.*

*"I had four or five hours one afternoon with nothing to do. I was in the Santa Cruz mountains in California, staring at the trees in a nice quiet area... Suddenly the whole idea of the Enlightenment Exercise occurred to me and moments later it occurred to me to use the format of a Zen session (intensive meditation retreat), but to call it an intensive.*

*So essentially the basic outline of both the Enlightenment Technique and the Enlightenment Intensive came to me at that time. And what source it came from I know not but it wasn't a process of sitting down and figuring it out. (...)*

*Why don't we take the age-old question of 'Who am I?' which is at least 7,000 years old, and combine it with the communication techniques that I had learned? And thus was born the Enlightenment Intensive."*

*The first, experimental Enlightenment Intensive was held in the Californian desert soon afterwards. Berner went on to run dozens of Intensives over the next few years, gradually refining the format, the rules, the technique and so on.*

*Having optimized the retreat for the "weekend truth-seeker", he also trained others to lead Enlightenment Intensives in the same manner. His 99th and last Enlightenment Intensive was held in Berkeley in 1975.*

*Enlightenment Intensives are now held in many countries around the world. They tend to be offered as a "stand-alone" process, outside of any tradition or movement or organization."*

The Enlightenment Intensive enabled any person, with no experience or knowledge of spirituality, to achieve, in three days only, something that generations of spiritual seekers were striving for, throughout their whole lives, in numerous monasteries or ashrams, in occult organizations or through independent efforts.

It provided wider opportunities to experience the Direct Experience of Truth, or Enlightenment itself.

It needs to be clarified that Enlightenment achieved on 3-day Intensives were not permanent. However, the experience is essentially the same. The main difference is that in temporary Enlightenment, the ego (sanskaras) would move aside for a very short time and then quickly return, while in permanent Enlightenment, the ego is either permanently gone or substantially reduced, allowing the human being to be in continuous touch with the Real Self.

The following paragraphs from Wikipedia provide more detail about the Enlightenment Intensive:

#### *"Format*

*The format of an Enlightenment Intensive resembles a cross between a meditation retreat and a co-counseling workshop. As with a Zen retreat, the Intensive is led by a person who is traditionally called the master, though some prefer the term facilitator.*

*The master's role is to set up the retreat, ensure it runs smoothly, and provide the participants with appropriate information, support, and encouragement, both to the group as a whole and to individuals where needed. The master is supported by monitors who take care of both the participants and the retreat environment.*

*The Enlightenment Intensive also has a set of monastic-style rules, such as no reading, no TV, no makeup. These are designed to ensure that a single-minded focus on the purpose of the*

*retreat is maintained and, as far as possible, participants do not get into discussions, issues, conflicts or collusions with each other. In particular, participants are required not to express judgments of other participants when communicating.*

### *Technique*

*The technique used to seek Truth centers on contemplating a question such as "Who am I?" throughout the retreat. (Other questions typically used are "What am I?", "What is life?" and "What is another?").*

*This is combined with one-to-one communication exercises during which all participants sit in pairs and take turns to communicate to their current dyad partners whatever occurs as a result of their contemplations. Within every dyad, while one partner contemplates and communicates, the other partner listens attentively but is required to make no response.*

*The benefit of communicating one's inner experiences to another within a safe setting is that it dramatically accelerates the internal shifts needed to deepen one's contemplation towards Ultimate Truth.*

*The contemplation and communication technique is built into a daily schedule from early morning to late evening in which 40-minute dyads alternate with periods of silent contemplation (including all eating, resting, walking and break periods).*

*Where the Enlightenment Intensive differs from a traditional meditation retreat and resembles a co-counseling workshop is in the fact that the participants, rather than facing a wall to meditate, spend much of the day sitting face-to-face in dyads, taking turns to communicate."*

In an article posted to a Spiritual Technology discussion forum, Slavinski discusses the historical development of the methodology used in meditation, which led to Berner's technique.

*"In ancient times Enlightenment demanded the devotion of the whole life of a human being: Severing connections with everyday living, with family, rejecting goals and ambitions. The best example is Buddha. He achieved Enlightenment after eight years of persistent meditation. His Enlightenment was all-inclusive; he got Direct Experience about himself, another human being, life, everything...*

*Many centuries later, the Rinzai Zen School came into existence. They discovered that it was easier to get Direct Experience on one particular segment of reality than on a whole life. Thus their followers meditated on particular Koans or questions and their Gnostic Experiences were narrower, but they used to get Enlightenment quicker.*

*In traditional mystical school they did not pay attention to the time needed to attain Gnosis or Enlightenment, because they considered time as Illusion anyway. But for us, people of the 21st century, the time needed to attain anything, even Direct Experience of Truth, is most important.*



*So in the middle of the last century some people discovered that it is more efficient to work in pairs and groups than individually. Two human beings would alternatively meditate and communicate with each other.*

*The logic of this conclusion is very simple: When working in pairs, we have the consciousness of two people instead of one unconsciousness. Others discovered that the most efficient method is a combination of meditation with communication, because such a method empties the contents of the mind most rapidly."*

Berner's idea behind the Intensive technique was simple, yet incredibly efficient. As a participant would focus attention on experiencing himself or herself, mind content (sankaras) would come up. Through the effort of the participant to experience sankaras directly, and through communication with the dyad partner, sankaras would discharge.

By continuing with the technique, at one point enough of the mind content would discharge or the ego would move aside for a split second, and the participants were able to experience themselves directly, to experience Enlightenment or the Direct Experience of Truth, as it was called in Intensive terminology.

## Gnostic Intensive

The Enlightenment Intensive, as designed by Charles Berner, was not an easy task for the average human being. It lasted 3 days, 18 hours a day. Yes, 18 hours, from 6 o'clock in the morning until midnight.

It had about 40 dyads, and each lasted 40 minutes. Apart from the dyads, the Intensive had some other activities, like walking or solo meditation, breathing and communication exercises, etc.

All in all, the Enlightenment Intensive required extraordinary effort from the participants. This effort involved nearly every aspect of the human being - physical, emotional and mental.

Apart from its extremely demanding structure, the Enlightenment Intensive had a number of strict rules (around 40 if I recall correctly). Even though these rules were rightfully established with the purpose of creating an environment where Enlightenment was most likely to happen, they made the experience even more daunting.

Another characteristic of the Enlightenment Intensive were frequent occurrences of catharsis or strong energy discharges. For a typical person, not used to this sort of social interaction and phenomena, they were often quite dramatic.

Apart from a short 3-day Intensive, there were also longer ones, lasting 1, 2 or even 6 weeks. These were intended for serious seekers, those with the greatest endurance.

Berner's Enlightenment Intensive had a success rate of around 30%. This means that the percentage of participants of every Intensive who achieved the goal of the Intensive, Enlightenment, was around 30%.

But the fact that the Enlightenment Intensive was hard to endure could not reduce its significance or stop people from attending. It was the only technique in human history able to produce Enlightenment with any certainty in 3 days only.

Many of us, who until then could only read in books about Enlightenment, were suddenly able to experience it for ourselves. Those who were not successful on their first Intensive would participate in another or several more until they also managed to experience the Direct Experience of Truth.

Even Osho, another significant mystic of the twentieth century, included the Enlightenment Intensive in the range of techniques used in his community. And I would be surprised if the Intensive was not the most effective of all of them.

Word of a new miraculous technique started spreading around the world. In 1980, Zivorad M. Slavinski from the former Yugoslavia embarked on a journey to experience the Enlightenment Intensive for himself, and if it fulfilled his expectations, to bring it to his country. The consequences of this decision would soon affect thousands of people.

In Yugoslavia, the Intensive happened to be more successful than in any other country. Throughout the years, thousands of people attended Intensives and numerous Masters were trained by Zivorad M. Slavinski.

Soon, Yugoslavia had more Masters of Intensive than all other countries together. Zivorad M. Slavinski himself led more than 140 Intensives of different lengths. In 2005, he led the 25-year anniversary Intensive, where 60 people attended.

Soon after the Intensive arrived in Yugoslavia, Berner's handbook "Consciousness of Truth - A Manual For the Enlightenment Intensive," was translated into Serbian by Zivorad M. Slavinski and his associates, and the entire edition was sold out. This was, by the way, the first translation of Berner's manual from English to any other language.

In 1985, Slavinski published the first book on the Intensive ever written, "Encounters with Truth, Enlightenment Intensive". Berner's manual was not written as a book. His associates had taken transcripts of Berner's lectures on the subject of the Intensive and had published them in the form of a book.

For ten long years, Slavinski conducted numerous Intensives, and trained many Intensive masters, without introducing any changes into Berner's original version. He was asked by Charles Berner not to change anything, but if he did, to also change the name of Enlightenment Intensive, as it would no longer be the same method.

After ten years of using and teaching the Intensive in its original version, Slavinski introduced significant improvements and according to the agreement he had with Berner, he changed the name from Enlightenment Intensive to Gnostic Intensive.

The most important improvement was changing the technique of the Intensive. Emotions were introduced as an operational element and the commands used in the technique were reformulated. This way, the technique was more efficient, much easier to understand and use. Explaining the technique to participants was no longer difficult.

Explosive energy discharges that often preceded the experience of Enlightenment started to subside, being more and more replaced by "soft" dissipations of energy blocks. At that time, Slavinski wrote:

*"There are two main ways one gets to Direct Experience: through catharsis with a lot of energetic discharge (the way of the Serpent) and the calm way, without noticeable energetic phenomena (the way of the Dove). This second way resembles a snowflake falling."*

A number of rules were abandoned as they proved either obsolete or unnecessary. The 3-day Intensive was reduced to one and a half days. The whole Intensive had 14 dyads only. Most importantly, the success rate jumped from around 30 to around 80 %. The Intensive changed from an extremely difficult experience to a reasonably difficult experience.

In 1993, Slavinski published his book "A Handbook for Masters of Gnostic Intensive: Theory and Practice". Even though the book was intended for Masters, it was in fact suitable for anybody interested in the Intensive, as it did not assume any prerequisites in knowledge or experience.

## Alternating technique

In 1999 a revolutionary system, the Alternating technique, was developed. This is how Slavinski described it in a post on a Spiritual Technology discussion forum:

*"A couple of years ago, passing by a garden on the outskirts of Belgrade I noticed two men trying to bring down a large wooden pillar. Its lower part was buried deeply in the ground. They swung it left and right, forward and backward and in about 5 minutes brought it down.*

*An idea came to my mind: "How much time would they need if they tried to do it by pushing that pillar in only one direction? Much, much more. Hours or maybe days." In that moment I had a valuable cognition and an idea for a new, more efficient Gnostic Intensive with the "Alternating Technique.*

*I went home, called my family members and some friends and the next day I created a new kind of Intensive. I was right. The New Alternating technique was extremely fast. Now instead of 40 dyads and many rigid rules for Participants, it lasts only 5 dyads and a participant can drink coffee, eat whatever they want, etc. which was forbidden before."*

Using the Alternating technique one alternates between two terminals continuously, until the desired result is achieved. Since we live in a bipolar universe, the Alternating technique addresses both sides of a polarity, as opposed to addressing one side only, as it was in the Berner's original Intensive.

The Alternating technique has exactly the same effect on mind content as swinging has on a pillar - it removes it quickly and efficiently, with the least amount of effort and time involved.

Yet another improvement took place around this time, named Diplomatic Speech. In previous versions of the Intensive, a participant was required to communicate any mind content that came up as a consequence of applying the technique. The mind content was communicated "as is", without leaving out, adding or changing anything.

This was a barrier to many participants, maybe the most difficult one. Due to the nature of the Intensive, when you dive deeply into the suppressed content of the mind, into many troublesome and traumatic experiences (those that you suppressed the most, that you were most afraid or ashamed of, keeping them away from yourself and especially from others), sooner or later they would surface, and one was supposed to communicate them to the dyad partner exactly as they were, without omitting or changing anything.

This barrier wasted much time, since many participants would get stuck when experiencing this most private and often intimate mind content and were unable to communicate it. Prior to Diplomatic Speech, there was no solution for this problem.

Let me remind you that this mind content is what separates the participant from Enlightenment, and if it's not communicated to the dyad partner, the goal of the Intensive cannot be achieved.

Another aspect of this problem was that many critical or even offensive thoughts towards the Master of Intensive would arise, and the Master had to keep up with them as a regular part of the technique, and was not entitled to intervene.

Using Diplomatic Speech, one does not have to describe an experience "as is". One can relate the experience and formulate the communication to express emotions in general terms, without specifics, without naming people, describing their relationships or revealing any specific data by which someone might identify the person or events being referred to.

It is possible to use Diplomatic Speech in all Spiritual Technology methods, which effectively removes one of the strongest barriers that prevented some people from attending seminars and sessions.

This is the Gnostic Intensive of today. The Alternating Technique has reduced it to 5 dyads officially, but in many cases it is completed in 4 or even 3 dyads. Cathartic behavior is completely gone, the success rate is above 90 %, and a number of participants attain more than one Direct Experience.

Needless to say, the Intensive today is an easier experience, so much different from its distant forefather.

## The stable state of Self

Another extraordinary benefit resulted from the evolution of the Intensive, and probably also as a consequence of spiritual development on the collective level.

To Slavinski and his associates, it took ten years of participating in Intensives, ten years of "tears, blood and sweat", to accomplish a major breakthrough in their personal spiritual development and reach the "stable state of Self".

In this state, one is in continuous touch with the Real Self and continuously in the state of Direct Experience and no longer needs the Intensive. What took 10 years for Slavinski and his associates to achieve often happens today to inexperienced participants after a few or just one Gnostic Intensive.

When you do everything possible to accelerate spiritual evolution, existence responds positively, giving rewards beyond expectations.

In the past, a 5 day seminar for Intensive Masters was necessary to enable one to conduct Intensives, to "survive" numerous challenges and to successfully bring as many participants as possible to the Direct Experience of Truth.

According to Slavinski, this course is not needed any longer, since the Gnostic Intensive as it is today can be led by anybody who has experienced it and the Direct Experience of Truth.

## Individual Gnostic Intensive

This is not the end of the story about the Gnostic Intensive. In 2005, the last technological barrier of the "Who am I?" technology which stood between the human being and Enlightenment, came tumbling down.

Slavinski combined the technique of Gnostic Intensive with DP4 (Deep Peat Level Four), his efficient method for integration of polarities and problem solving, and as a result of this fruitful synthesis, the Individual Gnostic Intensive was created, effectively enabling one to reach Enlightenment individually, with the help of an Intensive Master.

What once required a minimum of 12 participants, at least 3 days of hard work, 18 hours each day, a day off at work, a suitable location, a number of assistants, somebody cooking for participants, numerous strict rules, and the ability to endure all sorts of both physical and psychological barriers and crises, etc., is now completed by a Processor and a Client, in only half an hour.

In his announcement to the Spiritual Technology discussion forum, Slavinski wrote the following:

*"I would like to announce the following: Now it's possible to get Direct Experience of Truth (Gnosis, Enlightenment...) individually!*

*Recently I created and started to practice Individual Gnostic Intensive (IGI). As some of you know, for 25 years I have been practicing Gnostic Intensive as a group technique. In this long period of time it underwent a lot of changes. Mainly, it became shorter, quicker and the percentage of participants getting Gnostic Experience (Enlightenment) was higher and higher.*

*Its evolution got a very high acceleration when I discovered Alternating Technique. Instead of 40 dyads lasting 3 full days and nights (18 hours a day), it lasted six short dyads, then five and then only four dyads.*

*That's Spiritual Evolution! Now the Individual Gnostic Intensive (IGI) lasts about 15 to 30 minutes! So, a Processor (the old term was "Master of the Intensive") is able to bring his or her individual clients to Direct Experience of Truth on all important Koans (questions): "Who am I?", "What is Life?" and "What is another?" or any other question.*

*As some of you know, after discovering the Direct Answer to the Eternal question "Who am I", a person starts to advance much quicker in all and every spiritual and therapeutic system, mental and emotional self-development and similar areas.*



*I must repeat - that's Spiritual Evolution. Who knows which gifts it has for us in the not so distant future?"*

In 2011, Zivorad M. Slavinski published his third book on the subject of Intensives, titled "Gnostic Intensive with the Alternating Technique". In this practical book he clearly explained how to lead Gnostic Intensives for both groups and Individuals.

And here we are. From full unconsciousness and the "initial urge", across eons of evolution to the aware human being, from our predecessors wondering about the eternal "Who am I?" question, across generations of spiritual seekers who had to renounce life in order to maybe find the answer, across Raman Maharshi, Charles Berner and Zivorad M. Slavinski, here we are, being separated by 30 minutes of Individual Gnostic Intensive, from the most important discovery a human being can make. From discovering the answer to the question "Who am I?" - the question that started the universe. Here we are, 30 minutes away from accomplishing our purpose in this universe.

And it is now our choice.

## A JOURNEY INTO ONESELF

### Dark night of the soul

Two decades ago I embarked on my spiritual journey. Today many still believe that spiritual development involves hard work, asceticism and suppression of all kinds, that it requires the renunciation of pleasure, success - everything a human being desires.

Some view the journey as a boring and dry black and white movie, deprived of the juices of life, where an aspirant sits in an uncomfortable and senseless lotus position, teeth clenched, with a serious and focused expression on his face, as if trying mightily to suppress the last spark of life that somehow managed to survive and position itself between the aspirant and his very serious God, or his dreadful Nirvana.

No, thank you.

In my case, it has been and still is a liberating, mostly effortless and exciting spiritual and cosmic adventure, in the literal meaning of the word adventure. Many times it has brought me pleasure that I imagine future space explorers would experience when discovering new worlds, new species, new dimensions...

Without leaving my comfortable armchair, I managed to explore and travel through many hidden and distant parts of my personal universe, its space and time, to peel away its many layers, to fight its strange inhabitants, to liberate many estranged aspects of the Being, and to bring them home where they belong.

But let's start from the beginning.

Trying to identify the point in time when my interest in spirituality occurred is like trying to pinpoint the spot on the clock's dial from where time began. But just as we know where a particular hour begins, we also know where a particular story begins. Like many other personal stories of this kind, this one also begins with "Dark night of the soul".

Dark night of the soul is that hopeless, no-light-at-the-end-of-the-tunnel state, very well known in the world of spirituality, but not exclusively linked to people who pursue the spiritual. It signals the end of a particular stage in life, mainly indicating that the world we

have lived in, the world that once was appropriate for our level of development has come to an end, and that a breakthrough to a new and bigger world is needed.

The problem is that at the end of the old world that collapses it's really dark, and we do not see that there is a bigger and more real world outside the collapsing one. By definition, the term world includes everything, therefore how could we see that there is a bigger world outside of the current one which is already everything?

Throughout the first part of my thinking life I was a committed atheist, although no one had ever tried to convince me to accept the atheistic "school of thought". My atheism was based on my strong and at that time unconscious approach to life - "I want the truth and nothing but the truth" - irrelevant of what the truth might be. This conviction was and still is very simple - give me the truth, whatever the truth is, and leave it to me to deal with it - no self-deception.

There were only two criteria I used to validate the truth. Those were whether it is gained from or in accordance with my personal experience and whether it's in accordance with common sense. I am happy to report that even though I am a very different person today, my two criteria for the validity of truth are still exactly the same and I have neither the need nor intention to change them.

In my youth I considered and quickly rejected organized religion. It appeared as an unintelligent, mentally unhygienic and psychologically contaminated activity which had no basis in my personal experience. It was not for me.

Naturally, out of the two most established and accepted views of reality, theism and atheism, I cultivated atheism, without any real intention of cultivating it.

In accordance with my atheistic belief system and need to be aware of reality as it really is, as I myself experience it, I dismissed the third option - spirituality - as superstition for unintelligent people, and a form of escapism for gullible individuals, whose main personality feature was an inability to deal with the truth, to face the truth as it is.

If there is no God and no life after death, why not face it, irrelevant of how difficult and scary it may be? There's no mercy when it comes to the truth. Living a life in lies that I created, trying to maintain those lies and trying to convince myself and everybody around me that they are true, is the worst kind of idiocy I can think of, and it was never an option for me.

However, in the world of a merciless and uncompromising atheist, as I used to be, there comes a point in time when it is difficult to maintain a sense of living, to find reasons to live, to keep going, to wake up in the morning, to keep stuffing food down one's throat...

When this time came for me, I was 19 years old. By now, I was able to find goals in life, and to pursue them with joy. But as my achievements continuously failed to bring fulfillment, and as the old atheistic and fatalistic dilemma *"why do anything when it will imminently be destroyed by death, either mine or the death of my work or the death of the whole planet"* dawned on me in its full intensity and completely overtook my world, I found myself completely emptied of the will to actively participate in life.

I kept going by inertia, but I was just a shell filled with hopelessness and senselessness. I visited and explored every little piece of my old world, the one I had built, and found nothing there worth living for. I knew this world inside out and it was dry and devoid of meaning.

However, if one is able to fully inhabit one's world when the dark night of the soul comes to visit, and to accept this dying world as much as possible, without resistance, eventually the cracks will start to appear in its tissue, and little rays of light will soon come through.

Furthermore, if you are very aware and adhere to your convictions about acquiring the truth based on your personal experience, you will notice these little rays of light. And as you act upon them, the old and overgrown world will soon come tumbling down, opening a full view of a bigger, far more exciting and fulfilling playground.

## A new game

One day, a person I considered credible told me a story about his paranormal experience, so to speak. I had known this person for years. He was my kind of person. An atheist, a realist, a humorous and down-to-earth person, he had a very articulated and healthy degree of common sense, which emanated from him in both significant and trivial life situations. I had never heard him say anything similar before, and this story was told to me in a fairly confidential tone.

If I had heard this story from him earlier, I would have probably dismissed it, using numerous "handy" explanations. But this time the story came to me when my world was like a dead structure, ready to collapse, and it came from a credible source. This was my ray of light.

As I allowed this ray of light to enter my Being, over the next few hours, more and more cracks in my old world appeared and widened, until the whole structure came down, uncovering a fresh, sunny and vibrant new reality with no borders and full of opportunities.

I felt as if I had been reborn, and the nightmare that I had recently been through was only just that - a nightmare, after which I woke up in the real world, and found that everything was as it should be. A new game had begun.

I rushed home and went through my mother's books. I knew that she had a number of books on spirituality, which I had bypassed earlier. I selected two books from the pile, written by Zivorad M. Slavinski: "Psihicki Trening Jogija" (The Psychic Training of Yoga) and "Kljucevi Psihicke Magije" (The Keys of Psychic Magic). I read them both that night.

The next day I purchased every book written by Zivorad M. Slavinski that was not out of print at the time.

The book titled "Susreti sa Istinom: Intenziv Prosvetljenja" (Encounters with Truth: Enlightenment Intensive) attracted my attention the most. It was about the Enlightenment Intensive, a method created by Charles Berner. The purpose of this method, which was widely accepted and practiced in former Yugoslavia, was to enable the practitioner to experience Enlightenment, the Truth itself, in no longer than three days.

I read the book a few times thinking "this is for me; this is what I am after." I had been seeking this guidance my whole life, even when I did not know it. Who cares about the occult powers, these by-products and side-effects of spiritual disciplines, when the pinnacle and the only goal of spirituality, Enlightenment, the mystic reunion, the Truth itself was readily available to a completely inexperienced person, in just 3 days?

But as I was reading, I was also wondering - could it really be that easy? In three days only? Isn't it well known that it is necessary to spend years in monasteries or other types of isolated communities, practicing grueling spiritual disciplines, in order to experience Enlightenment?

What about the effort, the power of will, the renunciation? Isn't it well known that without years of effort and renunciation of life, Enlightenment cannot be reached? Isn't Enlightenment a superhuman achievement awarded only to a special few individuals, to extremely lucky ones, to one in a million, after a lifetime of strenuous physical and psychological effort?

Could I really be so lucky as to find what I was looking for at the very beginning of my search, here in my town, right under my nose? Will I not have to embark on a long and exhausting search, traveling remote countries and distant areas, just to find a method and a teacher?

And even if this Slavinski and this Intensive were any good, there must be something much better in the whole wide world, I thought at that time.

The next few months were spent doing my regular studies at the university and reading just about anything on spirituality that I was able to acquire. Unfortunately, like in any other area of life, most of the books on spirituality are rubbish in one way or another.

Besides Slavinski, the only other author whose books affected me at that time was Osho. For me, Osho was the greatest spokesman of the Divine ever to walk this Earth.

As I was getting ready to attend my first Intensive, I attempted a few different methods of spiritual and personal development, both traditional and contemporary, in order to somehow start my progress.

Most of these systems brought some results, but they were indirect, not going straight for the Direct Experience, as the Intensive does. Some of them only opened the possibility for the practitioner to maybe reach Enlightenment one day in the distant future, after years or more likely decades of demanding practice.

These systems were able to raise my energy level, improve my concentration and eliminate some shallow problems. However, these changes were cosmetic and superficial. It did not take a genius to realize that these methods and systems would require several lifetimes for significant progress to occur.

## Ground zero

A few months later, I was finally accustomed to the idea of attending the Intensive. At the same time, I heard good news. Slavinski had improved the Intensive of Enlightenment. It no longer lasted three days, but only one and a half days.

It was in many ways more successful and easier, according to the few participants I was able to get in touch with, who had experienced both the old and new versions. The name of the new method was Gnostic Intensive.

I attended my first Intensive in a little village near Belgrade, where Slavinski and the group around him had purchased property and used it for Intensives and other seminars.

There were over twenty participants and a few assistants to the Master, including a young woman who seemed to know what she was doing throughout the entire Intensive.

We arrived on Friday evening; the Intensive was supposed to start on Saturday morning and finish on Sunday noon. On Friday evening, there was the Master's speech, and then sleep.

As I was listening to the Master's speech, sitting on the floor with other participants, a lot of background noise was going on in my mind. *"What am I doing here?", "Am I going to do some collective confession, telling strangers what I wouldn't tell even those close to me?", "How did I turn into one of those I despised so much?", "Do I really believe that I will be one who experiences Enlightenment?"*.

All of a sudden, the Master looked overweight, *and that is not how spiritual people should look*, the assistants looked like drug addicts, and the participants - they looked so ordinary. *Why do these ordinary people even dare to think that Enlightenment is for them?*

But in the foreground, in my mind and chest, I was locked into the Intensive. There was some gravity, a strong pull that brought me here, and it was strongest at this place. This place was my ground zero.

As I went to sleep, and braced for impact, I knew I would not leave here before the end of the Intensive for the world, and tomorrow morning I would throw myself without question into anything this Master asked me to.

I was unable to sleep much on the first night. On Saturday morning, we started, and I threw myself in without mercy. There was no background noise in my mind any longer. There was just focus to achieve the goal, even though I did not know what the goal was, having no previous experience with it.

But there was trust, and some inner feeling that I was doing the right thing, that I had finally "clicked" into my place in this world, like one who had just discovered his own mission and purpose, and there was a feeling of comradeship with other participants.

It felt as if we were in a boat together, rowing towards a common goal. Everybody was focused on their own consciousness, but not losing sight of the fact that we were in the same vessel and that coordination of our efforts was essential. Together, we were going through different states of mind, as if stirring through various conditions in a restless sea.

Around midday, the first participant, a woman, reached Enlightenment. I observed it, and knew without a doubt that what happened really was the Direct Experience of Truth. I knew it on all levels, but most importantly, I knew it on the innermost level, on the level of my True Being.

Something broke out from the center of my Being, as if my shell had exploded, and my core resonated on the highest and purest frequency, opening itself up towards Existence.

Soon participants started popping up like popcorn in a microwave, reaching the Direct Experience, one after the other. I did not achieve it on the first day. In the foreground, I had surrendered, doing everything I could to realize the goal, but in the background, I wondered whether I would be the only participant not to reach Enlightenment in this Intensive.

On the second day, which had only 4 dyads and was supposed to end at noon, completing the Intensive, participants continued reaching Enlightenment. I was somehow empty, not able to go forward strongly any longer.

It seemed as if every time I would attempt to do the technique decisively, I would lose my ground and fall through empty air. Strong determination to continue ceased to help, although I was still progressing the best I could.

At one point, during the second to last dyad, the Master invited me to approach her, as Masters often do during Intensives. This is called "extraction of the experience". It is done either when a participant is very close to it or has already had an experience but is unaware of it.

She looked into my eyes in a very focused and decisive manner - and kept looking. At that moment I had a feeling that her eyes had penetrated me all the way to the core of my Being. The whole world turned into her eyes. There was no difference between her eyes and myself.

It often feels awkward when somebody stares at you like this, but it did not feel awkward at that moment. Time and space disappeared, opening a huge vastness, and I was completely centered within myself, into that vastness. I surrendered, and at the same time I was highly alert.

After a few seconds, she said: "Tell me... Who are you?" And then it hit me. From the core of my Being, something burst out yelling "I AM I... I AM I!" fulfilling me completely, fulfilling me with myself. I opened my mouth to state this, but like a fish in the sea, I produced no sound, still staring into her eyes.



There was no need to say anything, but I still intended to answer her question. And when I said out loud "I AM !!" announcing it to the whole world, at the same time not caring whether anybody or anything could hear me, it was as if I had yelled it straight into the ear of Existence, right into its core, which was my core too.

And the journey started.

## Nature of everything

Nothing was ever the same again, after my first Direct Experience of Truth. In times to come, this experience became the umbilical cord that connected me with nurturing Existence and with my True Being. It was with me all the time.

Before Enlightenment, there was a lot of darkness and no visible way out. After it, regardless of how difficult a particular situation was, there was always a ray of light at the end of the tunnel.

There are numerous benefits to be gained from the Direct Experience of Truth, but the most important one is reclaiming the real center of your Being. This is well described by Zivorad M. Slavinski in his book "Invisible Influences":

*"For integration, or accepting and adopting subpersonalities, a solid center (operative ego) is needed. Such an operative ego is I, which each person certainly experiences in the Group Gnostic Intensive or Individual Gnostic Intensive (IGI).*

*From the moment I is experienced, the individual acts from herself; she is aware of the oppositional forces that pull her towards opposite ends, but she knows that that which is pulling her is different from her.*

*After such an experience, subpersonalities rotate quite obviously around the central Conscious I and various processes can be done with them, but one can never again feel in one period she is one I, while in another, another I. One has rid herself from such Illusions forever."*

Upon completion of my first Intensive, I immediately decided to continue with them. However, I wanted to accelerate my spiritual development as much as possible, and needed a technique that will enable me to continue on my own, outside of Intensives.

At that time, there was a system named Excalibur (later Integral Excalibur), which enabled practitioners to efficiently remove layers of the ego, to release accumulated charge, and to quickly and efficiently remove long-standing problems.

This system was created by Zivorad M. Slavinski and included a so-called Final Process, which enabled participants to consciously and deliberately enter the state of Emptiness at the end of the seminar.

The phenomenon of Emptiness is well known in the world of spiritual development, especially in Zen Buddhism. But unlike Buddhists who had to meditate a long time to reach

it, it was possible to experience this state within a few minutes at the end of the Excalibur seminar, using a guided and specific step-by-step process.

In my opinion, we can differentiate between *Emptiness of ego* and Absolute Emptiness. Emptiness of ego happens when we do a process, and one component of the ego vanishes, leaving Emptiness where the component used to be.

The practitioner now experiences Emptiness as opposed to experiencing the component of the ego they started the process from. Where there was something before, there is nothing now.

Apart from not being able to experience the initial component, the practitioner is unable to clearly experience the rest of the ego either. This happens because the vanished component was the practitioner's connection to the rest of the ego.

The person feels empty for the time being. Emptiness is in the center of the Being, dominating the consciousness, while the rest of the ego is on the outskirts, still existing.

Because the ego is still there, duality must be there too. Emptiness of ego is the best state for the Direct Experience of Truth to occur. Because there is no mind content on the way, with a little bit of extra effort, practitioners can break through this currently vague presence of the ego, and experience Enlightenment. When moving from Emptiness of ego to the Direct Experience of Truth, one moves from duality to Oneness.

Emptiness of ego is a temporary experience, because the rest of the mind content will soon move back to the center of the Being. We attract its return through the force of our identification with it. Although temporary, Emptiness of ego is still a valuable experience, since it reveals our nature and the nature of Existence.

Every time we do a process, we discharge a certain amount of charge and what follows is the experience of Emptiness and disconnection from the rest of the ego. As we keep processing, more and more components of the ego turn into Emptiness.

Absolute Emptiness happens when the last ego component turns into Emptiness. This is what happened to Buddha and other Enlightened Masters.

Absolute Emptiness is the end of the road, the final reality, Oneness. All content is gone, not just one component. It is Absolutely Empty. In Absolute Emptiness, Emptiness is gone too, as there is nothing to be empty.

One perceives Emptiness as empty for as long as one is identified with the ego. It contrasts with our everyday state of identification with something, with matter and energy, with charge, with the entity that we believe we are.

Once we cease being continuously identified with something, we do not perceive Emptiness as empty but as our pure and normal self.

Both Absolute Emptiness and the Direct Experience of Truth have one thing in common - there is no duality - the subject and the object become one.

Absolute Emptiness and permanent Enlightenment are permanent states, while temporary Enlightenment is a very brief taste of the same state, but heavily influenced by the ego.

Absolute Emptiness is the nature of existence and the human being. Permanent Enlightenment is when a human reaches Absolute Emptiness.

Today, the state of Emptiness of ego happens with almost all processes created by Slavinski (PEAT, DP4, Aspectics, etc.), but at the time I experienced it consciously for the first time, it was not so easily accessible.

This is probably an appropriate moment to point out the following. Many people experience Emptiness and the Direct Experience of Truth outside of spiritual seminars, at least once or twice in life. They experience them spontaneously in everyday life, but do not recognize their real nature. Therefore, they do not get the most benefit from these experiences.

At a Spiritual Technology seminar, like the Gnostic Intensive or Excalibur, participants consciously focus to undergo these spiritual experiences. They invest time, effort and money, and once they get them, they pay full attention, and then integrate this knowledge into their consciousness. Therefore, they get the most benefit.

My experience of Emptiness at an Excalibur seminar was not the first such experience in my life, but certainly, it was the first fully conscious one, followed by proper understanding. I still remember the impact it had on me.

The most important part of Excalibur was Method-1. We used this process to eliminate persistent and hard core problems. I quickly became efficient in Method-1, in both solo application and in leading others through it.

This was my first serious spiritual work, as I was able to remove significant layers of the ego on a daily basis, and most importantly on my own.

Method-1 worked great. Even today, when we have so many efficient methods within Spiritual Technology, there are still people who prefer to use Method-1 to accelerate their spiritual development and improve their lives.

## Point of no return

During this period, between 1990 and 1995, I completed a few other seminars created by Zivorad M. Slavinski, attended a number of short Intensives and a longer one that lasted 7 days. I also did numerous Method-1 applications and experimented with modern and traditional techniques and disciplines which were not created by Slavinski.

During this period, I experienced a spontaneous no-ego state, described in the chapter A MOMENT OF PURE BEING.

And then it happened - the 14-day Intensive. This was a milestone in my development, a point of no return.

In the 14-day Intensive, unlike the shorter one, you dig deep into the mud of the ego. For 14 long days, you continuously push towards the Truth, and continuously confront accumulated rubbish, which you suppressed in your past and used all possible strategies to avoid.

The first thing that gets broken in the 14-day Intensive is the defense mechanism. As we go through our lives, we frequently get triggered or restimulated. A restimulation happens when an external event forces otherwise dormant and suppressed mind content to surface and become active. This content is usually upsetting and painful.

When somebody says something rude to us, we may feel offended. That's a restimulation. Or when we go through difficult times in life, like a divorce, we suffer a lot. That is also a restimulation.

In situations like these, the built-in psychological defense mechanisms switch on. These shock absorbers are there to soften the experience, and enable us to keep going. They do this by distorting the truth, and presenting the experience in a more bearable form. Of course, the first thing that gets sacrificed in this process is the truth.

However, in an Intensive, one is continuously directed to face the mind content "as it is", without distortion, because this is the only way for the mind content to discharge. We have to face it as it is, without changing it, without resistance or suppression, otherwise the content will persist and we will be unable to discharge it, to get rid of it, and ultimately, we won't be able to achieve the goal of the Intensive - the Direct Experience of Truth.

As we confront the mind content in an Intensive, defense mechanisms are automatically triggered, and attempt to fulfill their purpose. And we consciously push them aside, try to break through them or work despite them, until in one moment they dissolve. This is not necessarily a negative outcome. Later, I will elaborate further on this statement.

The long Intensive was my only difficult spiritual experience. Fourteen long days the group of around forty participants pushed forward, through many strange and altered states of mind.

I felt like we were a group of explorers, lost deeply within a distant and dense jungle, where no humans had been before, equipped with machetes only, clearing our way through the wild and unknown vegetation and lurking wildlife.

At the end of the Intensive, I had two opposite impressions of it. On the one hand, I had only experienced one and a half Direct Experiences of Truth. The Master had somehow managed to "extract" the first one out of me, but I'd been unable to verbalize the second one.

It was present, I had experienced it, but I could not put it into words. I did verbalize it many months later, when doing solo processing at home, using another system of Slavinski's.

This outcome was a very low "score" for a long Intensive. For instance, during a 7-day Intensive I'd attended a year before this 14-day one, I'd had 7 Direct Experiences, all easily reached and verbalized.

On the other hand, this Intensive was a major turning point in my development. Before it, everything I did to accelerate my spiritual development felt as if I were pushing uphill. After it, everything related to my spiritual development gained momentum on its own.

Before it, there was a communication channel between me and the suppressed content of my mind. After it, this channel turned into a highway.

However, as I continued with my usual life after the Intensive, something started to bother me. All of a sudden, the suppressed content of my mind started popping up out of nowhere and everywhere. I was easily restimulated, or simply speaking, I became overly sensitive.

This was the consequence of opening and widening the communication channels between my conscious and subconscious mind in the 14-day Intensive. On top of that, I had partially destroyed my defense mechanisms, which resulted in receiving blows in their full or nearly full strength.

I was told that when Charles Berner, the creator of the Intensive of Enlightenment, was asked *"What will my life be like after a 14-day Intensive?"*, he replied with something like *"It will not necessarily be better, but it will be closer to the Truth"*. This was very much in accordance with my experience.

The amounts of ego layers we remove in long Intensives certainly move us closer to the Truth. We are better able to confront our mind content without distortion, to open up to it, to be true to ourselves, to a much higher degree than before the Intensive.

In other words, our ability to confront our mind content permanently increases after a long Intensive. This also brings us closer to the Truth. But on the other hand, being in closer contact with the suppressed mind content increases suffering, which is why our lives "will not necessarily be better" after a long Intensive.

Still, from the practical point of view of a serious spiritual seeker, the state I entered after the 14-day Intensive was not bad at all, providing you have a tool, a method that you can use on your own to remove the charge as it surfaces from the ego.

In my view, it is actually quite a desirable situation for a spiritual aspirant. Because a spiritual aspirant wants to remove this mind content. And it is easiest to remove when it surfaces by itself.

But as often happens, my new state coincided with some unpleasant events in life, which in turn created strong and heavy restimulations. Suddenly, I was overpowered by charge and needed a more powerful method to deal with it. Method-1 was good, but the "enemy" was in the majority. I was in a state of emergency and extreme times required extreme measures.

A few months after the 14-day Intensive, I attended the Excalibur Intensive. During this practical 2-day workshop, we used Method-1 in pairs, with partners alternatively guiding one another, to remove our weightiest problems.

During a break on the second day, a participant told me he had overheard that Slavinski was about to release a new system, which would be even more efficient than its predecessors.

As I heard this, I also heard fanfare playing from somewhere up above, and I knew that new and exciting events were about to take place. But not even my exaggerated expectations matched what would really happen in just a few weeks.

## Along the fourth dimension

The name of the new system was Aspectics, Gnosis of the Fourth Dimension. In September 1995, I received a letter from Slavinski, announcing that the new system had been released to the general public, and inviting me to attend a 1-day Aspectics seminar.

The invitation started with the sentence: *"I have to tell you something which will dramatically change your life..."*

I immediately called to reserve my place, but the first two seminars were already sold out, so I had to wait two weeks to attend the third one.

One of my friends managed to get a place in the second seminar. The day he completed it, he phoned and invited me to his place. I rushed over there and he led me through the Aspectics Process.

The first Aspectics Process blew my head off. I was sitting there, dumbfounded, in a huge and profound Emptiness, wondering how this was possible, in just a few minutes?

For three days after the process, I was peaceful and spaced-out, wondering where the charge went, thinking how our problems are unreal and how I was stupid to suffer because of some illusory charge that did not really exist, and how my whole world was false, built on unreal dreams that nonetheless create real suffering.

But the charge is only illusory after it is blown away. Before that, it is very real. As Eckhart Tolle says, *"the question is not whether the world is Illusion. The question is whether it is Illusion for you?"*

It took me three days to integrate this experience. With time, integrating the state of Emptiness after a process gets shorter and shorter, until practically no time at all is needed.

In the beginning, one is identified with the ego, with the charge it is made of, and after finding oneself in Emptiness, it takes time to build back the sense of self. Due to being identified with the ego, when it is missing, the practitioner feels that he (the practitioner) is missing too.

When after many processes the practitioner recognizes Emptiness as his true center, the processed aspect simply falls off the periphery of the Being, and one remains what one was before the process - Emptiness. Only now one is Emptiness even more, because another aspect of personality has just joined Emptiness.



On the day I attended the 1-day Aspectics seminar, I went home and did 30 Aspectics processes the same evening. After that, I felt compelled to continue.

In this period of my life, I had very few obligations. I had graduated from the university a year before and was already employed as a symphony orchestra musician. I worked only a few hours per day and had as much time as I wanted to do processing.

After about 500 processes I realized that the experience that I'd had one morning a few years back, described in the chapter A MOMENT OF PURE BEING, was not just "some" spiritual state, as I usually thought of it.

It was actually the state of pure consciousness, Absolute Emptiness, which is the ultimate goal of spiritual development.

As every Aspectics Process finished in Emptiness, and as I met this Emptiness more and more times every day, and as I removed prejudices about Emptiness and resistance towards Emptiness, created by reading about Emptiness, and as I removed other charges that blinded me, I finally connected the dots.

I could not understand why I had not realized this earlier. It was the most obvious thing. Why had I not recognized the simple fact that Absolute Emptiness was Absolutely Empty?

Why had I concluded that it was "some" Emptiness but not the "final one" when there was absolutely nothing in it? Why had I expected to empty something further which was already Absolutely Empty?

This realization, that I actually was familiar with this end state, that I had experienced it first hand, had a very strong impact on me. I became convinced that it is possible to reach that state and retain it, by using the Spiritual Technology of Slavinski.

The "end state" felt so close, so natural, as if it were just around the corner. I only had to make an effort to somehow shake off this rubbish I'd covered myself with over the ages, and like shaking off the sensations of a nightmare, it would all go away. That's how it felt.

This process had nothing to do with anybody or anything else. It was my private thing, unrelated to God or any other force allegedly governing the universe. If I reached it, the ground would not open up, the sky would not fall, nothing sensational would happen on the outside. Most likely, nobody would even notice.

It did not have anything to do with any moral merits, or with what I deserved or did not deserve. It was not something awarded only to the special and privileged few. It was like deciding to end an exciting game and then calm down. That's how it felt on one side. But on the other side, it was obvious that removing the ego by will or force was impossible.

Therefore, I pushed my processing even harder. From this point on I had a strong vision of the final goal in my Being, based on my personal experience. I felt it all the time. It was the strongest goal structure I could ever have and it pushed me forward with incredible force.

To better describe what happened in the next period of my journey, I will point out that our egos contain numerous identifications. These identifications are the reason why we cannot

experience who or what we really are. We focus so we may experience ourselves, but an identification interferes, and we experience it, falsely believing that this identification is what or who we really are.

There are many identifications. We could classify identifications using different criteria. One way would be to classify them into two groups: identifications with the self as an entity (matter and energy) and identifications with the self as consciousness.

The first group, identifications with the self as an entity, makes us believe and experience that we exist as an entity, in matter, energy, space and time.

We believe that we have matter and energy, that we occupy space and that we exist in time - in the past we were created and in the future we will disappear. We believe that past and future exist, and that we are a subject of time in different ways.

The second group, identifications with the self as consciousness, is more difficult to define. We are identified with consciousness, as opposed to just being conscious. Since we live in the ego, we don't have a way to experience what we really are directly.

We do know from experience that we are conscious beings. But because we do not have a direct way to experience this consciousness as it really is, without matter, energy, space and time, we use the way of the ego to experience consciousness.

What is the way of the ego?

It is not to experience things directly, but to create impressions about them. That's what we do with consciousness as well. Because we cannot experience it directly, we create our impressions about it.

These impressions are not consciousness itself, but merely our impressions. Consciousness is not the content of the mind. Consciousness is the "alive space" in which mind content exists. Consciousness is alive Emptiness. But our impressions about consciousness are the mind content.

According to some traditional spiritual disciplines, there are four levels of existence: physical, emotional, mental and spiritual. In my view, the first two levels, physical and emotional, correspond to identifications with the self as an entity. The second two levels, mental and spiritual, correspond to our identifications with the self as consciousness.

Being "spiritual" is also an identity, essentially no different from any other identity. It is a "thought form", as Eckhart Tolle puts it, a creation of the mind just as any other thought form.

It is a vehicle to help you uncover your Real Self. But before you can claim your Real Self, you must remove all identities, all false selves, including the identity of a "spiritual" person.

The final reality is Oneness. It does not have any content, and it is the essence of everything. As soon as you exclude something, it is no longer Oneness. So you cannot say that Oneness is spiritual, because that excludes various "non-spiritual" objects and phenomena.

Of course, these two groups of identifications are not clearly separated from one another, as nothing in the ego is as compartmentalized as one may conclude from my description.

They are rather like a net of interconnected components, where mental components gravitate towards the thinking center and emotional components gravitate towards the emotional center. And at the same time, these two groups create and support one another.

## Crossing the abyss

After I'd completed about 3,000 Aspectic processes, a significant experience took place, one that I like to call "crossing the abyss". This phenomenon had been described earlier in certain spiritual circles. I don't know whether my experience corresponds to theirs, but the term "crossing the abyss" perfectly fits my experience and that's why I use it.

I was sitting in my room doing Aspectics. At one point I felt as if I were standing on a short cliff looking down into the abyss. Everything else had disappeared. The cliff was very short, just enough to put my feet on it. Behind me was a wall of stone. There was no way back, and the abyss was left, right and ahead of me. It felt as if processing was pushing me over the edge.

As I was standing on the "cliff" looking towards the "abyss", I was sharply aware of myself as a form, as an entity made up of suppressed energy, occupying a certain amount of space.

There were times earlier when I had also been aware of myself this way, but now this entity had crystalized and revealed itself with clear borders, exposed and unprotected

I was all the time very aware of where I really was physically. I was in control, and I only needed to open my eyes and stop processing to make this experience go away. But I welcomed it.

Even though it was frightening, as it usually is when the ego is faced with the possibility of disappearance, I had a strong feeling that I was on the threshold of a new consciousness.

At the same time, I was also aware of Emptiness that extended everywhere, in all directions around me. Everything was Emptiness except me and the cliff I was standing on. Emptiness was the Endless Abyss. And I was about to jump into it.

And I jumped. But instead of falling, I disappeared! All of a sudden, there was no difference between me and Emptiness. Not just that, but it was now a friendly and refreshing Emptiness, not the scary abyss any longer. It was just me.

The entity that I had been just a few seconds earlier, made up of condensed charge, disappeared as if it had never existed. I had a feeling that there was a silent smile within the Emptiness everywhere around me.

The imaginary cliff was gone. Instead, there was just the empty space of my room, smiling empty space. And the room looked beautiful and glimmering.

What a liberating experience this was. It was the end of me as form, as an entity that existed in space and time, in matter and energy. It seemed like I had stepped into Eternity.

Since I did not exist, how could I ever die? How could something die that had never been born? How could something disappear that had never been created?

According to my previous classification of identifications, by "crossing the abyss" I had broken a permanent hole in the first group, which is identifications with the self as an entity.

I realized that there is no such thing as an "emotional apparatus", a mechanism within us that creates emotions. Emotions are created by Emptiness itself, by oneself. And once created and experienced, they should return to where they came from - to Emptiness.

Some of them do return. But when we cannot confront them, they get suppressed into the ego, adding to its mass.

What I previously experienced as an "emotional apparatus" was a mass of suppressed emotions I had created and confused with myself. It was dense and I could not penetrate it, until that moment.

Before "crossing the abyss", this "emotional apparatus" was located in the area around my plexus, in the body, and outside of it, projected further ahead. It was this entity that I was intensively aware of just before "crossing the abyss", and this is the entity that fell apart at the moment I crossed.

By losing this identification I did not remove all suppressed emotions, nor did I lose my ability to feel emotion. On the contrary, my ability to feel emotion was somehow purified and it was now much easier to accept my emotions, irrelevant of what they were like.

Because I wasn't identified with emotions any longer, I did not value myself based on the emotions I experienced.

## Beyond Pleroma

From that moment on, I started to experience myself as consciousness. I thought all major identifications - physical body and energy - were gone. Only consciousness remained, and that's how it should be.

But of course, I was wrong. Consciousness is just another identification, although on a higher level, but still a content of the mind, not Reality itself.

At around 3200 Aspectics processes, a new "global" change occurred in my consciousness. I was processing as usual, and suddenly, my ego opened up. It opened up like a Chinese paper fan.

I felt exposed and vulnerable, and I immediately closed it and continued processing. Closing the ego was not a rational but a reflexive reaction. I was confused and did not realize what was going on.

As I continued, my ego would open again, and I immediately closed it again. This happened a few times, lasting no more than a few minutes altogether, until I recognized what was there when the ego opened. There was a new state of consciousness, a permanent "I am I" state.

It was a step forward in my development, a new achievement awarded to me by this incredibly efficient invention of Spiritual Engineering called Aspectics.

I was I continuously, and everywhere I looked and whatever I experienced was also I. But the experience was twofold. From one angle, this state hinted at a final state, and from another, I was able to see through this new I, and recognize it as just a new state, not the final reality itself.

I was able to see Emptiness through it and behind it. Even though it appeared to be consciousness itself, it wasn't. It was another identification with consciousness, although on a higher level.

It was like a clean and transparent field of consciousness that surrounded me. It appeared clean because in the past it was covered with mind content. Now, lots of the mind content was gone and the contrast made the new I appear pristine.

I recognized this "field of consciousness" as my creation, my projection onto the world. I was able to anticipate its borders, to somehow see its edges, and the Emptiness outside the edges. I only needed to compare it to my experience as described in the chapter A MOMENT OF PURE BEING.

In this "I am I" state, there was still I, a clean I, projected around me. I was like a glass filled up with fresh water. But this I was a thought form. In "no ego" state, there was no thought, no content, no mind, no I. There was no water in the glass. As a matter of fact, there was no glass either.

Our I is just a thought form-the first thought that we ever had. It appeared in the unconscious state. And many thought forms were added later onto the first thought. This is how our ego became thick and non-transparent.

Many thought forms created the dense bubble we live in and made it impenetrable for our perception. Once we became conscious, we had no memory of the time before the ego, because we were unconscious back then. Therefore we believe we are the ego.

I had a strong feeling that I had created my I for the purpose of having experiences. I needed a base, a "platform" on which I could experience my experiences. I used my I in a way similar to how a painter uses a canvas, or bees their honeycomb.

The way the Aspectics process works was another reason why I was able to see through this new state, to see Emptiness behind it, and avoid confusing it for the final reality.

Every Aspectics Process finishes in Emptiness. Actually, most of the time it finishes in spiritual states called Pleroma states, but the practitioner is then directed by the process to observe what is behind Pleroma.

And behind Pleroma is always Emptiness. After a number of processes, the practitioner acquires the clear consciousness that Emptiness is behind and at the core of everything.

Doing Aspectics, I went through so many different states of the mind, and they all ended up in Emptiness, without exception. I confirmed numerous times that no state of the mind is real and permanent, irrelevant of how beautiful or "spiritual" it may be. It's just content, a temporary energy formation.

The "I am I" state was also twofold in another sense. When I focused my attention onto another human being, I experienced two impressions alternatively. Another human being was I as well, but at the same time, another human being was just that - another human being.

In our "normal" condition, we do not experience others as they really are. We experience our impressions of them. In the "I am I" state we gain the ability to perceive others closer to what they really are, to separate them to a degree from the impressions we created about them.

The same happened with any object or phenomenon I turned my attention to. It did not matter whether the object of my attention was inside or outside of me.

Simply speaking, in the "I am I" state, Emptiness was still covered with I, with a thought form. But unlike before, the I was the center of the Being, while the rest of the mind content stopped being an intrinsic part of my identity. It was on the outside and I was able to clearly differentiate myself from it.

In this state, when I am happy, I don't have the identity of a happy person. Instead, I am still I who is happy at the moment. When I am afraid of something, I don't perceive myself as a frightened person. I am still I who is scared at that moment. This difference is essential.

I liked this new state, of course. It was a clear indication that I was making progress and it provided me with encouragement to go on.

But I had no intention of clinging to it. I continued processing, for hours and hours every day. A day without processing was a wasted day.



## The thinker himself

Many processes later - I don't remember exactly how many - another "global change" in my consciousness occurred, and what preceded it was the most frightening experience I'd ever had on my Spiritual Path.

I was completing processes as usual, and all of a sudden, my awareness of myself as consciousness crystallized. The center of my consciousness was located in the front half of my head, and it extended around 20 centimeters ahead, into the empty space in front of my eyes.

I became sharply aware that this was where my consciousness resided. This was the "real me". This was the area that I used for thinking, my thinking space - the thinker himself.

Just as before, in "crossing the abyss", when I encountered my "emotional apparatus" and de-identified from it, this time I encountered my "thinking apparatus" and was about to de-identify from it too.

And just as before, when it seemed that my "emotional apparatus" was some kind of mechanism that actually existed, this time it also seemed that my "thinking apparatus" was some kind of mechanism that actually existed. Both times I experienced these entities as my "real self".

But this time was very frightening. I was much more strongly identified with consciousness and thinking than with anything else, like body, energy or emotions. And this was true not just for the moment of de-identification, but for my whole previous life too.

When I had de-identified from myself as an entity, even though I had not consciously realized it, I had withdrawn a step back, withdrawing from myself as an entity and remaining identified with myself as consciousness. That's why "crossing the abyss" was not so frightening.

But this time there was no falling back. I knew unconsciously, as one withdraws from consciousness, there is nothing to step onto; there is nothing left. This made the de-identification of consciousness very frightening.

I kept processing, and suddenly, my identification with consciousness disappeared, but the next moment it returned, in a slightly different form. Strong fear appeared. I kept processing and it happened again, the disappearance and the return of what I thought was my consciousness.

And the second time was as frightening as the first time. I thought if there is death, this must be it. This is the real death, the death of consciousness. It felt as if my consciousness was about to disappear, that I would simply die and stop existing.

Yes, I knew with a part of my mind that this was just a subjective experience, that another identification was about to disappear, but the fear was intense. Despite this, I mercilessly kept processing.

The third time, I as consciousness suddenly disappeared, and again, the identification came back, in a slightly different form. The fear was still there, and my processing continued. And then, my identification with consciousness disappeared for good.

I looked into myself, but there was no me any longer. There was just a presence - just Emptiness - not separated from the empty space around me. And even though I did not exist, I was still myself, much more than I had ever been myself in any other period I was able to remember.

For a period of time after this experience, I had a general identification "I am Emptiness". But, this did not last very long either. This time without drama, further processing relatively quickly dissolved it. I remained without a continuous and fixed general identification, in a state of Being which was impossible to verbalize.

In one of his many discourses, Eckhart Tolle quoted Lao Tzu: "*Tao that can be spoken of is not Tao*". And immediately Tolle added: "*But now when we said this, we can speak about Tao*".

The only way to verbalize something is to create a thought form. And the only way to intellectually understand the verbalization is to create a thought form. There are no thought forms in Tao. You cannot express the lack of thought forms by creating thought forms. You cannot experience the lack of thought forms by experiencing thought forms.

In Emptiness or in Tao, there is no I, as I is just a thought form. To verbalize something, including Tao, you have to think first. And before you can think, you have to create an I. Otherwise, who is there to think?

As soon as you create an I, you have created a duality - I as opposed to non I. And anything you say from that duality about Tao will be false. It will be dual, and Tao is Oneness. It will be from a point of view which includes the object being viewed and excludes all else.

You existed as Tao before you created the first thought form, the first bubble or energy field, as every thought is just an energy field. This bubble occupied space and a distinction between inside and outside the bubble appeared - I and non I. It is not possible to think before creating at least a temporary I.

This temporary I is not a problem. I believe that even people who are completely Enlightened have to create this temporary I before they can think. But they will let it go once the thinking process produces the result they wanted.

The problem is in the fixed, dense and thick I, which is the ego, which is relatively permanent, which gained its own autonomy, and which we cannot release once we don't need it any longer.

According to my previous identifications classification, this time I had broken a permanent hole in the second group, which is identifications with consciousness. Even though I call this a "hole", it is not really a hole. You can remove bits and pieces from the ego, but it reorganizes and restructures, filling the whole with content from deeper layers.

These "global changes" occur not when you make a hole, but when the ego becomes more transparent, which enables you to perceive reality closer to what it really is, with less distortion.

By reaching this new state, and de-identifying from consciousness and thought, I did not attain completely pure consciousness nor did I eliminate all my suppressed thoughts and other mental components. But I opened a window in the layers of the ego, through which I was able to enter Oneness whenever I wanted to.

Again, I realized that there was no such thing as a "thinking apparatus", a mechanism within us that creates thought. I think, not some part of me, and I continue to exist when the thinking process stops.

What I previously experienced as the "thinking apparatus" was a mass of accumulated thought forms I had created and then forgotten that they were not me.

At the same time, my ability to think became more efficient, as it was less conditioned by the suppressed mind content. I gained greater ability to use Emptiness as the basis for thought, as opposed to thinking from the mind content.

The difference between the two is the same as making decisions based on facts as opposed to making decisions based on lies.

I became able to calm down, and to take a break from thinking, which in turn resulted in a more superior thinking process.

Both previous states "I am I" and "I am Emptiness" disappeared and mostly Presence remained.

From this moment on, I continued living in two worlds. Before my spiritual adventures started, I was continuously in duality. Now, I had access to Oneness. I was able to stop compulsive thinking for a relatively long time.

However, I was unable to think for as long as I was holding my attention on it. As soon as I would stop consciously holding off the thinking process, and put my attention elsewhere, a compulsive stream of thought would return, and the ego was back in its place.

It became clear that compulsive thinking is the source of nourishment that the ego uses to keep itself in existence.

Eckhart Tolle defines meditation as "stepping out of the continuous stream of thoughts". Osho points out that he became Enlightened when he gave up compulsive thinking, which caused the disintegration of the ego.

According to Raya Yoga, I was told, Samadhi happens when the practitioner is able not to think for 28 minutes continuously. UG Krishnamurthy, another Enlightened mystic of the east, wrote a book titled "Thought is your Enemy".

What is important to point out is that these spiritual writers do not refer to thinking as an ability of our consciousness. This ability is integrated into consciousness and cannot be removed. It developed as a problem-solving instrument, a survival tool.

They refer to continuous compulsive thinking, which we engage in under the influence of the tormenting charge the ego is made of.

At this time, I thought that I had broken through the last major barrier. And in a way, this was true. These events happened between September, 1995 and September, 1996, and since then (now it is 2012), no more "global changes" have occurred in my consciousness. No new state of consciousness has developed.

Everything that has happened since then has been "widening the Emptiness", turning more and more aspects of the ego into Emptiness, but it did not change this state into a new one because, I believe, there cannot be a state behind it.

At this stage, my goal became not to reach a new state, but to turn as many aspects of personality into Emptiness, if possible all of them. Ultimately, this would mean turning Emptiness into Absolute Emptiness, into Pure Consciousness.

## The source of my universe

During the time I worked with Aspectics, I had many amazing experiences, and it is neither possible nor important to describe them all.

I encountered many strange aspects of my personality, some known, some partially known, some even unknown. I remembered my past lives, on this planet, on other planets, in human and non-human bodies.

I remembered periods in between lives, and how I traveled throughout the universe without a physical body. I encountered many strange creatures and phenomena and remembered cosmic battles and catastrophes. I remembered the times when I knew that Existence was a game and that I was a player who enjoyed the game immensely.

The general impression was that I had been on a cosmic adventure, visited many incredible places, and confronted many strange inhabitants of the universe. In the end, I arrived at the source of everything, and realized that I was inseparable from that source.

I felt that I had uncreated, if not the whole, then most of my personal universe. I went back through time, from the here and now, step by step, all the way to the moment I manifested in this universe.

During that one year (1995-96), I completed 30 000 Aspectics processes. As I approached this number, a feeling arose that I was about to complete some kind of a circle, to arrive at some end.

Then one day I uncovered the following decision: "To separate I from non I, in order to have experiences." The moment I'd accepted this decision, eons ago, was the moment I stepped from Oneness into duality.

I created the first polarity - I and non I. It was the beginning of my existence in the manifested universe. After uncovering this decision, it was not possible to go any further back into the past. The whole timeline was completed, and the circle closed.

Uncovering this decision coincided with breaking through the second major group of identifications, those I perceived as identifications with consciousness. In my opinion, this was not just a coincidence but a very logical order of events.

At about the same time, something new started to happen, which amazes me to this day. It was possibly the strangest aspect of my spiritual journey, something I always avoided talking about.

Everything I had experienced using Aspectics so far was more or less known or referenced in literature and by many spiritual seekers before me. But what I am about to describe in the rest of this chapter I have never found in literature or anywhere else to this day.

## Mechanics of the ego

Shortly after I started using Aspectics I became aware of my ego in the "physical" sense. I realized that it was shaped like a bubble, located inside my body and extending outside of it, ahead of me.

I realized how anything I experienced or looked at was distorted by the ego, in the same way a prism distorts objects when we look through it. It was not possible to experience or look at things and see them as they really were.

Then, I became able to literally see my ego. At first, it was like a dark mass over my eyes. I had a foggy vision of how far the ego extended into space. When I was restimulated and felt a strong charge, this mass would get even darker.

And when I would complete an Aspectics process and end up in Emptiness, this mass would become light in color, like fog or white clouds.

In the beginning I wasn't sure whether this was just my subjective experience. On the one hand, it was difficult to believe that the ego had anything resembling physical existence.

On the other hand, this was in accordance with the experience of "no ego", described in the chapter A MOMENT OF PURE BEING, when I first realized that the ego is not just a concept, but a real entity made of condensed energy. In the "no ego" state, this foggy mass was not there.

When I completed 30,000 Aspectics processes, I could not do Aspectics any longer. At this stage, all aspects of my personality were integrated into one last aspect, and it was not possible to do any further processing with it.

After this, another strange event happened. Soon after I became aware of my ego as a physical entity, I became able to partially separate it from my physical body. I mostly felt it around the head, neck, and then down the spine, on both sides of the body.

If I closed my eyes, I would see my ego as a transparent substance, similar to a dense gelatin mass. It appeared as if I was wrapped up in it, about 20 centimeters thick, both inside and outside my body.

In order to partially separate it from my physical body, I only had to sit at an angle of approximately 45 degrees and to tilt my head backwards. That way, I was able to feel it on my face.

The feeling resembles putting your head into a plastic bag, and then pressing it onto your face. There was continuous pressure and tension there as if I was really stretching some elastic material.

In the beginning, I would simply sit down at this angle. In this position I felt the "physicality" of the ego the most. Just by sitting like that and accepting this feeling, it seemed that its mass was slowly diminishing.

Then I noticed when I tilted my head backwards, the ego mass that was located on my back would pull my head towards my back, and the mass located on my front would somehow push my head upwards, by pushing up into my lower jaw.

The feeling is similar to wearing a hardhat and tilting your head backwards while the weight of the hardhat presses your head down. And as you are moving your head in the normal position, you have to push against the weight of the hardhat.

I also observed that if I moved my head back and then quickly moved it towards my front, I was able to break this mass a little bit. When I did this, I would hear sounds as if some material made of flexible plastic had broken.

It felt as if I was pushing my head through some kind of thick mass, and if I did it forcefully and quickly enough, part of the mass would break. Sometimes, this "breaking" was so loud that I would quickly scan my body, wondering if I had just physically injured myself.

So I kept doing this. It did not require my conscious attention, as most of the time there was no mind content. Every now and then, I would have to direct my attention into the mass when I felt some content surfacing, in order to integrate it. It was usually a mental component, but most of the time, there was nothing.

In life, outside of "processing", I was mostly empty, until an event would restimulate me. Then some content would sit there, until I had some time to withdraw to a private location and remove it simply by directing my attention to it for a short while.

On rare occasions, something more complex would surface and it was not possible to remove it using this "wild processing".

This "physical" ego mass was interactive. It responded to my psychological states and to my physical condition, and in turn, it also affected them. When I woke up in the morning, after having a good night's sleep, the mass would be soft, light in color, and extend further into space.

When I was tired or under stress, the mass would get darker and become condensed into a smaller space, and solid to the point where I had trouble moving my head through it in certain sitting positions. When I was stressed, if I intentionally relaxed my physical body, the ego mass would soften too.

When I wanted to enter the state of Oneness, I only had to defocus and let the mass somehow move towards my back, into my physical body, and I would lose a sense of duality, a sense of the ego, and it would appear as if my nose was peeking through this mass, with its tip into the empty space ahead of me.



If I directed my attention towards an object, duality would appear, I and the object. If I defocused and had no object in my consciousness, Oneness would appear. Since Oneness happens when the subject and object become one, it is logical to expect the ego to withdraw or open up when you have no object in consciousness.

And the opposite occurs. When you place your attention on an object and create duality, a logical consequence is for ego to condense again.

I also realized that if I wanted to focus, I had to somehow collect and focus this ego mass into the direction of my attention, as if closing a Chinese paper hand fan. And the opposite was true; to defocus, I would let this mass open up, as if opening the fan.

Later, when the ego mass substantially reduced, I was able to "stretch" it by moving my lower jaw straight ahead. I would feel the mass stretching, and then going back into its position, as I would move my lower jaw back into its normal position.

At one stage when I was reducing this entity by physical movement, I noticed two diagonal scratches on the back of my neck, starting from my ears toward the spine. They appeared as a result of friction between my neck and the ego mass. At another time, something snapped in my jaw. It did not feel like a serious injury, but it did hurt for a few days.

We actually never think about the ego in terms of objective, physical existence. We don't imagine that it is made of some substance condensed to the point of friction with the physical body.

It is difficult to believe that one is wrapped up in one's ego, which can be stretched with certain movements, and even destroyed bit by bit, by repeating those movements.

One would never expect to move one's head in a certain direction and to feel at the same time how the ego physically resists. Or to bend the neck in a certain direction and feel that something invisible is bending as well—this is not consistent with our sense of ego.

To this day, I am still amazed by this development and have quite a few unanswered questions about it.

What I can say though is that I managed to reduce the size of this strange entity by manipulating it physically, and that the result of this reduction was precisely what one might expect.

My experience of life and myself was changing the same way it changed when I used proper processing methods. And my consciousness was expanding, the same way it expanded with efficient spiritual work.

At the same time, the physical resistance of my ego, its strength, thickness and mass were decreasing. In a way, I was able to "measure" my spiritual progress almost in physical terms. I only needed to compare the size of the mass now with its previous size and its reduction would indicate progress.

In 1997 I moved to Australia. The following year Slavinski launched PEAT, his new system of spiritual development, which quickly started spreading outside the borders of former Yugoslavia. However, due to the way I had left Serbia, I was unable to return and learn PEAT.

Since I could not learn PEAT, I used the time to experiment with a number of both traditional and contemporary spiritual systems, in order to efficiently continue my spiritual development.

In Australia, many methods and disciplines I had previously only read about became available. But now, most of them no longer seemed so attractive. With my accumulated experience I was able to estimate their efficiency, goals and nature, even indirectly, without gaining personal experience with a particular method.

I experimented only with methods that seemed promising. I did learn some useful things, and I am still learning, but I have not found anything yet as efficient in removing charge as the systems of Slavinski. My main criterion is whether a system directly removes the layers of the ego, and whether this removal is quick and efficient.

In 2000 the oppressive regime in Serbia was overthrown and by the end of 2002 I'd received my Australian citizenship, which together cleared the way for me to return to Serbia and learn PEAT.

Deep PEAT enabled me to meaningfully continue my spiritual journey, as opposed to the wild "physical processing" that I had been using in the meantime. My impressions about PEAT and its accompanying techniques are described in the chapter PORTALS TO ONENESS.

So I arrive at the end of this phase of my spiritual adventure. It was a battle that I enjoyed immensely. And this enjoyment may be the most original aspect of my journey. Every time I was about to sit on my "processing chair", I anticipated the experience with pleasure, wondering what is about to come up next?

What wonders of Existence was I about to discover this time, before getting home to Emptiness again? What will I be like, before the day ends?

There are seekers in the present and in the past who were very successful, many of them more successful than I was, but how many can say that they really enjoyed the journey?

Did they have a normal life throughout the journey? I know I did. I changed countries, got married, had two beautiful children, studied twice (first music, then Information Technology) and did all the enjoyable things I wanted to do, without anybody on the outside noticing that I was also doing some "strange" thing called spiritual development.

Actually, processing contributed to the "normality" of my life, because I removed barriers related to many areas of everyday living.

Spiritual Technology enabled me to pursue spiritual development, my mission in this lifetime, without renouncing anything. And in regards to that mission, Spiritual Technology enabled me to achieve more than I dared to dream about.

Spiritual Technology managed to turn spiritual development, once a tedious and exhausting process, into a pleasurable and exciting activity.

Today, when I observe the world from Emptiness, yes, I see Oneness. And I also see many mysterious and hidden facets of Existence I was unable to see before.

And these aspects of the mysterious One promise many more adventures before the end of my journey.

## FROM DISSONANCE OF CROWD TO HARMONY OF ONE

### Understanding the Aspectics Process

Like most other methods and systems of Zivorad M. Slavinski, Aspectics uses our problems or unwanted states as stepping stones for reaching values existentially more important than the alleviation of our daily states.

To enable the reader to understand the nature and the extent of the changes caused by the persistent application of the Aspectics Process, I will quickly explain how the system works.

In Aspectics, we perceive problems and unwanted states as aspects of our personalities. In the beginning of the process, the practitioner identifies the goal that a particular aspect wants to achieve for the practitioner, and then the practitioner climbs up the chain of higher and higher goals, until the highest goal is reached - Absolute Emptiness, Sunyata, Tao, etc.

*"The knowledge that there is the highest goal in this universe, towards which everything is oriented is the basis of the whole system",* writes Slavinski in his book about Aspectics.

As the practitioner reaches the highest goal, which is always the same for every aspect and every practitioner, although it may be worded differently, the aspect's whole structure falls apart.

In the first part of the process, the practitioner climbs up the chain of higher and higher goals until the experience of Emptiness is achieved. The second part of the process involves climbing down the goal chain, observing each goal, this time from the point of view of Emptiness.

Then, the practitioner observes the initial problem or aspect the process started from, and if done correctly, the whole aspect has fallen apart, or integrated into the consciousness, releasing the trapped energy.

The problem is gone in most cases. Sometimes the problem consists of more than one aspect. The procedure here is to repeat the process with each remaining aspect. One process per aspect lasts around ten minutes for beginners, and with experience, the time the process takes shortens considerably.

As the practitioner climbs down the goal chain observing all the goals and the initial problem or unwanted state, the state of Emptiness is used for operational purposes. This is an original feature of Aspectics, as pointed out by Slavinski in his book:

*"Most systems of Oriental and Perennial philosophy talk about Emptiness or the Great Unmanifest as the pre-source of the whole manifested universe. But those teachings are always and without exception purely theoretical.*

*Using Dynamic Emptiness as an operational factor is realized for the first time in Aspectics. You can find written sources with debates and speculations about Emptiness, but only in Aspectics will you learn how to use it in a process."*

In various periods of our history there were always thinkers who believed the human being was essentially good. To paraphrase one of them - *"evil in ourselves is just a distorted desire for goodness"*. We could say that this hypothesis was proved with the creation of Aspectics.

All our aspects, our features of character, including our worst personality flaws are only trying to lead us towards the greatest possible good for the human being, towards Absolute Emptiness, God, Oneness, the Kingdom of Heaven, etc. Each practitioner in every Aspectics Process inevitably experiences this.

In regards to positive orientation of our problems and unwanted states, Slavinski writes:

*"The next element in this new synthesis is to see our shortcomings, undesirable states, and deformations not as an enemy which has to be placed under control, defeated or forever removed from life, but as close allies who bring us priceless gifts - keys to freedom and spiritual development.*

*In the teaching of previous periods it is directly stipulated or silently understood that the shortcomings of personality and character, illness, deformation and undesirable states from which we suffer are our enemies.*

*The permanent battles with them, or more precisely, with ourselves, are regarded as an eternal burden of the human being. In oriental teachings they are evil spirits, in Christianity demons or the parts of Satan, in psychoanalytic schools they are complexes; medieval magic and magic of the new era look upon them as evil intelligence, while humanistic psychology looks upon them as weaknesses that need to be overcome.*

*What is common with all of them is that what they see in our undesirable aspects, to either smaller or greater degree, are enemies or rebels in our subjective world. Aspectics moves the border of current knowledge and demolishes the staid deductions of many previous generations.*

*By gaining new experience on the basis of new methodologies, for the first time you will see the best of friends in them, almost angels, who not only wish you well, but your best. They persistently and tirelessly push you towards the highest and most precious that a human can experience, the alchemic integration of the Being, Void, the spiritual essence of life, to God or Truth, to the One or Absolute, call it what you will."*

## The current condition of the human being

The average human being of today is like a crowd consisting of many aspects of personality, many of them being confused, loud and very tenacious. The main characteristic of these aspects is that they have a certain degree of autonomy, meaning they do not behave in accordance with the will of the person.

They rather control the person in the form of different types of compulsive behaviors, being very stubborn in their intention to achieve their predetermined and "hard coded" goals.

To make things worse, many aspects are in conflicting relationships with many other aspects within the same person. Conflict is the keyword for the current condition of most of us.

The current condition of an average human being today is a state of complicated disintegration and disorganization of personality, where many urges are kicking and screaming to get their way, not even anticipating that on the highest level, they all want the same outcome - to unite with Pure Consciousness, the true nature of everything in this universe.

How did we arrive at this pitiful condition of the human being? The ego is formed through decisions. They are the most important parts of the ego, and all other ego components emanate from decisions.

Sometimes goals and decisions are exactly the same, and sometimes a goal is what you get when you project a decision from the consciousness to the manifested universe.

Most young children are not very complicated yet, but they do carry decisions from past lives and from the periods "in between lives". And the fact that children are in preverbal stages will not prevent them from making decisions.

They will create various mental impressions which are equivalent to verbal decisions, and these mental impressions will have the same functionality and strength as verbal decisions.

Children's awareness is not fully developed, and they make fewer decisions than adults. However, decisions made in childhood may be the source of many problems later, as all children lack the ability to realistically assess life situations, while at the same time they feel and know how vulnerable and dependent they are.

During puberty, the process of ego formation is accelerated. On the outside it is noticeable by many indicators, one of which is a strong urge to be independent. On the inside, the

emotional difficulties teenagers go through are naturally accompanied by mental hyperactivity.

The result of this increased psychological activity, coupled with real or perceived, internal or external barriers, will be a high number of new decisions being made.

The turmoil of adolescence results in a person who by early adulthood has already become more or less a disintegrated "crowd". But to understand fully the extent of this disintegration, a couple of points have to be emphasized.

When a decision is made, the person polarizes. Polarization is the opposite of integration. When we make a decision, we polarize to our current state on one side and our goal on the other side.

In other words, I noticed that something is incomplete in my life, and I made a decision to get the missing piece. That made me polarized to the current state and to my goal, which is supposed to make me whole again, once it is achieved. And for as long as I am polarized, split in two, I do not feel complete, or integrated.

A decision to leave my parent's house and live according to my own will means I am not happy with the degree of freedom I have at the moment. A part of it is missing from my life. My current state is of limited freedom and my goal is to be free.

Between the two poles of the goal structure, there is tension, which is trapped emotional energy and attention. This tension pushes me towards the achievement of my goal. It feels as if a part of my consciousness, a part of me is trapped there. As long as we feel this tension, we also feel an urge towards some kind of release.

When a decision is realized in reality, the goal structure falls apart, energy releases, and on the subject of that goal, I feel complete for a while. The amount of energy and attention which was trapped in that goal structure is now available to me to use however I see fit.

But what happens when we fail to realize our decision in reality? All the decisions not realized in reality are still there, pushing from the underground of consciousness towards their goals. And their tension is still there, energy is still trapped, and our attention is still attached to them.

We could say that an average person has numerous unrealized decisions in their subconscious. These decisions all have trapped energy and parts of consciousness attached to them and try to force their own goals onto the rest of the person.

And there is more.

Goals and decisions are not just about what I want to be, do or have, but are also what I do not want to be, do and have.

As we attempt to achieve our goals, we often run into barriers and experience defeat or difficulties. In moments like those, we often make so-called "decisions of defeat".

For example, a man decides to propose to a woman and is rejected. At the moment of rejection he is likely to create an unconscious decision or a conclusion, similar to "relationships with women can be humiliating; I should keep away".

What we have now are two conflicting decisions, each pushing in opposite directions. Neither his initial decision to have a relationship nor the opposite decision to "keep away from relationships to avoid humiliation" would yield.

When he is away from women, he thinks about them, and when he is about to get closer to one, he feels anxious, insecure, and wants to move away.

When a baby experiences a difficult delivery, the baby may make an unconscious conclusion or decision similar to "life is dangerous, I should stay safe". The fact that the baby is in a preverbal stage will not prevent it from making decisions.

The decision "to stay safe because life is dangerous" will reflect across many aspects of life. A person like this may only feel relatively safe when staying at home. They will be careful not to stand out in any situation, not to take any initiative, not to stand up for themselves, etc. Later in life, many other similar decisions of defeat will emanate from this initial decision.

The fact is that this baby will still want to experience life to its fullest, but this will be in conflict with the decision of defeat made during the difficult delivery.

And so on. Apart from having numerous unrealized decisions in the basement of consciousness, that still mercilessly promote their goals and create tension that we feel most of the time, many of those decisions are opposite to one another and they pull in opposite directions, each holding in its hands a part of our Being. It's almost like being nailed to a cross, to use a familiar symbol.

And that's not all. Now add to those decisions all the other types of mind content arranged around decisions, like bodily sensations, emotions, thoughts and mental images.

And what one gets is the weight of one's burden. We can say that our burden is equal to the sum of all our goal structures and their tension, plus the additional mind content, grouped around goal structures.

To understand the above condition better, and how it relates to Aspectics, we need to know about the eight dynamics, and how they relate to Aspectics.

More about the eight dynamics can be found in the books "Creaton: Creative Game Master" and "Aspectics, Gnosis of the Fourth Dimension" by Zivorad M. Slavinski.

All living things have the urge to survive. In the human being, this urge is evident in eight areas, or eight dynamics (urges, drives, impulses). The following excerpt from the book Creaton explains the eight dynamics:

- *"The first dynamic is the urge towards existence as one's self. In quintessence it is the urge towards self-preservation.*



- *The second dynamic is the urge towards existence as a sexual being and survival through family, including the rearing of children.*
- *The third dynamic is the urge towards existence as groups of individuals, (schools, clubs, society, towns, nations, religious groups, etc.)*
- *The fourth dynamic is the urge towards existence as mankind.*
- *The fifth dynamic is the urge towards existence of the kingdom of all living beings - vegetable, animal and similar life.*
- *The sixth dynamic is the urge towards existence as the physical universe, which is composed of matter, energy, space and time.*
- *The seventh dynamic is the urge towards existence as or of spiritual being - atman, soul etc.*
- *The eighth dynamic is the urge towards existence as infinity or Supreme Being. It is also called God dynamic."*

Each dynamic occupies a certain area of life where it can manifest itself, the first occupying the smallest area, with each dynamic occupying a bigger area than the previous one, and the eighth dynamic occupying everything manifested and unmanifested.

Each dynamic includes within itself all previous dynamics, the eighth one including all previous seven.

Each dynamic is subordinated to those above, and all dynamics are subordinated to the eighth dynamic.

Each dynamic has its goals, emanating from its nature. The goals of each dynamic are subordinated to the higher dynamic, and the goals of all dynamics are ultimately subordinated to the goal of the eighth dynamic - which is Absolute Emptiness, Oneness, Sunyata, Tao, etc.

If we now return to the process of growing up and creating decisions and their goal structures, we could say that from the time we were brought into this world, we started descending from the eighth dynamic, all the way to the first one, and in that process we created numerous goal structures in regards to each of the eight dynamics.

At one point of our lives, when the formation of personality is relatively complete, knowingly or not, we will start climbing back, from the first to the last dynamic. And in order to do that, we will have to integrate all the polarities, all the goal structures that we created in the process of descending.

Of course, the process of descending is not so well ordered as it may appear from my description, and it may not follow this strictly gradual timeline. This is true because neither existence nor the process of growing up is compartmentalized.

Dynamics overlap, and decisions made in relation to a certain dynamic are not brought forth during only one particular time of life. Even though I simplified the process for the sake of understanding, the result is still the same.

Let's go back to Aspectics.

The goals in the goal chain of the Aspectics Process are lined up in hierarchical order, from the lowest to the highest one. As the practitioner climbs up the goal chain, these goals correspond to the hierarchy of dynamics. The last goal of each goal chain is always our "urge" to unite with Absolute Emptiness.

When you begin applying the Aspectics Process and start integrating aspects, those more or less estranged parts of your Being, you will have an average of 5 to 6 goals on the goal chain.

You will also notice how numerous the aspects are, and how these energetic creations live in your body, but also extend ahead of you into the surrounding space. Just by observing the quantity of your aspects, you will be able to witness first-hand the extent of personality disintegration. But that is about to change.

## A future less ordinary

As you start and continue applying Aspectics, those decisions accumulated during the formation of your personality, as you were descending from the eighth dynamic, will start integrating back into the consciousness.

With them, their goal structures and their tension will vanish, releasing the trapped energy. The accompanying mind content created by and grouped around the decisions will be integrated into consciousness or simply disappear.

Every time this occurs you will feel lighter, more energized, more integrated, and a part of your Being will come back to you, where it belongs.

Many of those newly integrated decisions will be the decisions of defeat. Their integration will resolve numerous internal conflicts and contribute to the wholeness and totality of your Being, bringing more and more freedom with every process you do.

Before using Aspectics, when you had two possibilities, to go left or right, you would choose one direction, left for a while, and barriers would emerge pushing or pulling to the right, and then the right would seem more attractive.

Then you would go right for a while, but other barriers would emerge, pushing and pulling to the left, and the left would seem attractive again. So then, you would go back to the left for a while...

That's how decisions of defeat work. They always stand opposed to an earlier decision, and make you swing back and forth between the two decisions, the two poles of a polarity. And there is no satisfaction on either side, for as you come very close to one side, the other one becomes more attractive.

Unless you integrate both decisions and gain your freedom, you will be swinging back and forward in this endless perpetual mobile, fueling it with your energy.

As you keep processing and clearing up the mind content from the recent past, older and older mind content will surface, which in the case of Aspectics means older and older aspects.

You will encounter nonverbal decisions and you will verbalize them for the first time, in order to integrate them.

Significant and interesting events in your development will take place. Life will be rich with insights about yourself, your behavior, other human beings and existence in general.

You will become a mystic, one who knows the existential secrets of the Universe from personal experience, which is the only way to know.

The degree of your freedom will grow and the ego will become thinner and thinner as you reach higher states of consciousness. These states of consciousness mean that you will be experiencing yourself more as consciousness that exists outside of matter, energy, space and time, and less as an ego.

If you continue processing, soon past lives will emerge, past decisions will surface, and what is also important, the decisions made "in between lives" will come up and you will be able to integrate them all.

This movement into the past is natural in processing, because as you integrate newer mind content, older content surfaces and takes its place.

You will probably learn about the main purpose you incarnated for in this lifetime, also called "your mission" by the "school of thought" that exists in that place where Hollywood meets the New Age. And you will probably discover other related details in regards to "your mission", such as why you incarnated in a particular family or country.

But most importantly, you will be free from "your mission". It will not be compulsive any longer and you will not resist it any longer. Most likely, you will continue pursuing it, but this time consciously, knowing that you are doing what was intended in the first place.

Or you will simply change "your mission", if no longer suitable.

Why not? You decided what "your mission" was in the beginning, and you can also change your mind. But before you can do that, you have to make "your mission" conscious. Otherwise, it will continue to be compulsive and to force you to move in the predetermined direction.

Rest assured, for as long as "your mission" is unconscious, there will be a part in you which stands opposed to it, for everything that is unconscious and unintegrated has its opposite pole.

And there it is, another conflict that needs to be integrated in order to regain a part of lost freedom. Freedom to pursue "your mission" only happens when its opposite pole is integrated - freedom not to pursue it.

Somewhere along the line of your progress, when you reach a certain critical point, you will start noticing how the ego works, and how you create its content, primarily the decisions.

As you learn to recognize these ego patterns and models of psychological functioning, you will stop creating the decisions of defeat and other accompanying mind content whenever the ego presents one of its traps.

Before this critical point, spiritual progress only happened while doing Aspectics, but after it, your entire life will become a spiritual process. You will stop creating problems for yourself, and you will start ascending up the eight dynamics not just in processing, but outside of it as well.

And so on. You will continue processing further into the past, until you reach the source decision, the decision to separate yourself from Oneness, and enter the universe.

As you arrive at this point, you will have gone through a number of distinctive levels of consciousness.

You started from the "ego state", and the first global change was the stable "I am I" state, in which you are no longer identified with the various mind content. The dominant identification will be "I am I".

Then, you will proceed to the next level, which I call the stable "I am Emptiness" state. Before this state I was continuously I, but then I turned into Emptiness.

However, in this state Emptiness is also an identification. Before this, many times you experienced Emptiness by doing the Aspectics Process, and many times you slipped back into the ego, and then based on the experience of Emptiness, you created its "duplicate" in the mind.

The next stage will be when this identification, "I am Emptiness" goes away, and the real Emptiness opens up.

There is no dominating global identification at this stage. It can be called "Presence". You focus on yourself, and there is nobody there, in terms of matter, energy, space and time, no entity, but you are still there, the same as always.

As you arrive in the state of "Presence", you will be very familiar with the real nature of existence, but it is still not the end of the road. You will still not be egoless, Pure Consciousness.

In the "Presence" state, all existential ego content, related to "who I am?", and "what is the nature of life and the universe?", etc., is well integrated into the consciousness, and those "spiritual secrets" are not secret any longer.

What is left in the ego is the content related to everyday living, to the practical aspects of life. To continue your development towards Pure Consciousness, more processing will be needed, but this time it will be different in nature, focused mostly on very practical day to day matters.

In my experience with Aspectics, and the Spiritual Technology of Zivorad M. Slavinski, I identified the following relatively stable levels of spiritual development:

- The "ego state" - this is the one most people are in, before they embark on the spiritual journey
- Stable "I am I" state

- Stable "I am Emptiness" state
- The "Presence" state
- "Pure Consciousness" state

The permanent fifth state of "Pure Consciousness", also called "Pure Presence", is still hypothetical to me, although I have experienced it on a few occasions, but unfortunately did not manage to retain it, as I wrote about in the chapter A MOMENT OF PURE BEING.

Around the time you integrate the "source decision", to leave Oneness and enter the manifested universe, you will arrive at the fourth stage, the one I named "Presence".

## The last aspect

Regarding the hierarchical goal chain that we ascend in every Aspectics Process, this is what happens during your journey throughout the above state of consciousness.

The number of goals on the goal chain was 5 to 6, on average, at the time you started practicing Aspectics. As you were progressing, the number of goals on the goal chain was declining. There were fewer and fewer goals in the aspects.

Many parts of the Aspectics Process are either automated or omitted, since you don't need them any longer. What was a 10-minute process in the beginning, later turns into a process that lasts 1 or 2 minutes, or even less.

What happened to all the goals that you used to have? As you climb up the goal chain, and then climb down, observing the goals, some of the goals fall apart and disappear, while other goals are altered in accordance with your current level of development. This is called Syntropy.

To understand Syntropy better, we should define Entropy first. Entropy is the second law of thermodynamics:

*"Entropy is the tendency of organized forms, organisms, and organizations to gradually disintegrate towards lower structures and lower functioning.*

*Entropy leads us to observe the whole world as an organism that gradually spends itself and falls apart. That tendency is dominant in so-called inorganic matter and it is easiest to observe the phenomenon of Entropy in such matter.*

*For example: a machine gradually breaks down and finally falls apart, the energy of a system becomes exhausted, etc.", as written by Slavinski, in the book on Aspectics.*

In short, Entropy is the tendency of relatively closed and relatively ordered systems to gradually disorder.

However, even though it is generally accepted that Entropy is more characteristic of inorganic matter, we could say that during the formation of the ego, as one gradually descends from the eighth to the first dynamic and builds a spiderweb of conflicted decisions, one goes through a cycle of evolution which is dominated by Entropy.

This is not necessarily altogether negative, as it enables the human being to gain the awareness an adult possesses, as opposed to the lack of awareness of babies.

When the cycle of Entropy reaches its peak, one usually moves towards its opposite pole, towards self-realization, spiritual development and integration. This is what we call Syntropy.

The concept of Entropy is well known in modern science. It actually originated in the exclusive circles of progressive science and later entered the domain of general knowledge. It is used in many fiction and especially science fiction books. For example, English writer J.G. Ballard made it the central motive in some of his most successful stories.

But the concept of Syntropy is yet relatively unknown. In 2011 it was practically impossible to find the definition of the term Syntropy on the Internet. At the beginning of 2012 it started appearing on different sites, often with unclear meaning and connotations.

In his *Aspectics* book, Slavinski writes about Syntropy:

*"Somewhat later, scientists found more proof for the existence of an opposite principle: Syntropy, that is, the tendency of forms, organisms, and organizations to achieve higher levels of structure, order, and functioning.*

*Just as entropy dominates inorganic matter, the principle of syntropy is dominant and easily observed in living organisms.*

*As we ascend the evolutionary ladder, syntropy manifests itself to a greater degree in developed types of living beings, in which awareness is developed to a greater degree, culminating on this planet at least, in man.*

*Albert Szent-Gyorgyi, one of the rare scientists to receive the Nobel prize twice, defines syntropy as an "all present, natural tendency of live matter to perfect itself", pointing out to the possibility that such a syntropic principle can be observed at the sub-atomic, matter level.*

*Syntropy is tightly connected with the process of synthesis and is the basis of psychological and spiritual tendencies towards synthesis, development, wholeness, and self-betterment.*

*Because of that Szent-Gyorgyi's concept has far-reaching consequences not only in physics and biology, but even greater ones for humanistic and transpersonal psychology and Neognostic systems of development."*

In short, Syntropy is opposite to Entropy, and can be defined as the tendency of relatively closed and ordered systems to reach higher levels of order, organization and harmony.

Syntropy is one of the key concepts in *Aspectics*, and it is present in at least two of its aspects. First, in every process one climbs up the goal chain of higher and higher goals, indicating that Syntropy is already at work.

Second and more importantly, as you descend the goal chain, some goals will fall apart, others will be altered, some will stay the same, and all those that don't vanish will be integrated into the personality syntropically, on a higher order, with better organization and harmony with the rest of the Being.



At one stage, according to your actual level of development, a goal may alter and fit back into the ego instead of vanishing. What occurs will be appropriate for the current order established in your personality. You may decide to retain a goal; you still don't feel like letting it go.

But as you continue removing layers of the ego, the very same goal may fall apart in the future instead of just being altered, because you will be on a higher level of development and you are now able to let go of it. It will be natural for the goal to simply vanish as it has become redundant on the organizational order now established in your personality.

As you keep doing processes, Syntropy will happen whether you are aware of it or not. It is an "inborn" tendency of consciousness, one of its evolutionary drives. And once you know about it, you will support it on the conscious level too, and might even enjoy the process.

The concepts of Entropy and Syntropy may sound academic, but as you experience them through Aspectics, they become very real.

How does all of the above reflect upon the eight dynamics?

As you integrate decisions into consciousness, you climb back up towards the eighth dynamic. In life, to be able to move onto the next dynamic, you need to clear the previous one. If your attention is focused on the goals of the current dynamic, it is difficult and not optimal to move to the next one.

But in the Aspectics Process, you move through all the dynamics at once! You identify one aspect and apply the process on it, accelerating its evolution through all the dynamics, all the way to the eighth one, in ten minutes or less.

In real life, this aspect would inevitably have to go through all the stages of its natural evolution, "from here to eternity", which is what it does in the Aspectics Process too. But instead of ten minutes, it would take a long time.

It would progress stage by stage, dynamic by dynamic, with each stage lasting any amount of time, measured in months, years, decades or even lifetimes. Aspectics takes one aspect of personality and accelerates its natural evolution to an unbelievable speed.

What does it mean to be clear on a dynamic?

According to Slavinski, one dynamic is clear when there are no more self-imposed barriers that prevent the urges and goals of the particular dynamic to freely manifest themselves.

You will still have the urge of the first dynamic to survive as a unit, or the urge of the second one to survive through family and raising children, or the urge of any other dynamic, but there will be no self-imposed barriers standing in the way.

With regular processing, the number of goals on the goal chain will be reduced to one goal only. This will coincide with the state I named "Presence". The last goal will always go straight to Emptiness. And as opposed to many aspects that you had before, you will now have only one aspect left.

This represents a dramatic change. You started with a multitude of aspects, relatively separated from one another. And over time, all of them integrated into only one aspect.

Consider the following from the Aspectics book: *"If you have any two ideas (Values or Aspects of the personality) which are in conflict, you will confirm that you are able to remove the conflict if, by searching for their ever-higher goals, you finally arrive at the Highest Goal, which is common to both Values (Aspects)."*

This quotation helps us understand how it is possible to integrate all the aspects into a single one. Regardless of the initial level the aspects are situated on, their highest goal is always the same. Once you bring them to the highest goal, they become synchronized towards it, and there will no longer be conflict.

Before, aspects had layers and those layers were goals. Now, by removing the layers, you leave only those goals that you consciously want to remain. There are no layers behind them, just Emptiness. That is the level of integration achieved so far.

At this stage, you will no longer be able to do Aspectics. Now, when you try to apply Aspectics, the goal that comes up will be well integrated, conscious, and it will go straight into Emptiness.

There will be no new integration, liberation of energy, vanishing of the goal structure, etc. All those structural changes and effects that you experienced previously when doing the Aspectics Process will not happen anymore.

The very same reason that enables Aspectics to quickly integrate the majority of the personality also causes Aspectics to stop working at a certain point. That reason is, I believe, the movement up the hierarchical chain of goals.

This approach enables us to integrate aspects quickly, moving along "the fourth dimension". Aspectics wastes no time with mind components other than decisions or goals. And those are the most important ones, the creators and pillars of the ego.

By being focused on decisions and goals only, progress is fast up to a certain stage. But as soon as the goal chains vanish from the personality, progress is no longer possible.

However, there is no reason to be disappointed - on the contrary. If you completed the Aspectics seminar, applied the method diligently, and managed to arrive at the state of "Presence", you know from experience that the time, money and work you invested paid off a hundredfold, and that doing Aspectics probably was the best use of time in your entire life.

The stages of spiritual progress reached with Aspectics are the goal of every spiritual discipline, but I know of no methodology that can achieve these stages as quickly and as effortlessly as Aspectics can and does.

When you reach the point when Aspectics is no longer useful, another method developed by Zivorad M. Slavinski, Deep PEAT, will be more than able to continue where Aspectics left off.

To conclude, we all go through the process of growing up where we build the ego in order to gain awareness about ourselves. The process of ego formation resembles a snowball rolling down a hill. The more it rolls, the bigger it gets.

At one point, when our awareness has developed, the time arrives when unrolling the snowball becomes possible. This process is described in this chapter, at least partially.

We start by pushing the snowball back. In the beginning, on one side, we manage to lighten the snowball, but on the other side, we still add to it. Then a critical point arrives when we keep removing its layers, and at the same time we stop adding new content to it. Then it almost appears as if the snowball were climbing the hill by itself.

If we do not embark on the journey in the reverse direction, by inertia and gravitation, the snowball will continue getting bigger and bigger.

The process of accumulating ego masses, making new decisions and generating the accompanying mind content will continue throughout our lives, and our burden will become heavier and heavier. The process of disintegration of personality will continue and equivalently, the misery in our lives will increase.

And then old age comes, when one is disappointed, unsatisfied and unable to hide one's shortcomings any longer. The accumulated charge overflows onto the outside world with little or no control, poisoning everything on its way.

The certainty of imminent death and the weak and sick physical body coupled with an entire lifetime of self-suppression will bring out the worst in a person.

This is, unfortunately, how it ends for most people. But at any age it is never too late to start unrolling the snowball. We have effective and fast methods today, like Aspectics and Deep PEAT.

It only takes one decision, and you will be on your way to a different future.

## PORTALS TO ONENESS

*Out of Tao, One is born;*

*Out of One, Two;*

*Out of Two, Three;*

*Out of Three, the created universe.*

*The created universe carries the yin at its back*

*and the yang in front;*

*Through the union of the pervading principles it  
reaches harmony.*

Lao Tzu

Tao Te Jing

The above verses are attributed to Lao Tzu, one of the central figures of Chinese culture, who is traditionally considered the founder of Taoism. In them, three existential secrets are hidden, or uncovered, depending on the reader's perception.

They can be interpreted from two points of view: one that refers to the Universe and the other that refers to a subjective, personal universe. Lao Tzu's words are equally applicable to both points of view, because the macro cosmos is in the micro cosmos and vice versa.

Since the topic of this book is the subjective universe, let's limit ourselves to the relevance that the verses above have to the evolution of an individual.

The first secret is about the origins of our subjective universe. In the beginning, the Being was in the state of Oneness: "*Out of Tao, One is born*". Then, the Being decided to enter the manifested universe.

When the Being made this decision, which we can refer to as "the first decision", the Being split itself in two: *"Out of One, Two"*. By separating Oneness, it created the first polarity, the first Yin and Yang, Primordial Polarities or Primes for short.

Spiritual seekers who uncovered the first decision through spiritual processing reported different first decisions, but regardless of the wording, the outcome was always the same - duality. The first Yin and Yang we can interpret as I and Non-I, although there are numerous other interpretations, depending on the person.

Many impressions about I and Non-I are subsequently created, and they form the building blocks of the Being's subjective universe. In other words, many further polarities are created after the first Yin and Yang: *"Out of Two, Three; Out of Three, the created universe"*.

The second secret is that the polarity is the essential structure of the subjective universe: *"The created universe carries the yin at its back and the yang in front"*. We live in a bipolar universe, and everything that exists has two sides, its Yin and its Yang. Good and Evil, Freedom and Bondage, Happiness and Unhappiness and so on.

These polarities are not two separate entities, but two sides of the same one. When you remove the idea of Evil, you have removed the idea of Good too, because Good is only Good in relation to Evil. And Freedom only exists when there is Bondage. And Happiness is there only when compared to Unhappiness. Elsewhere in Tao Te Jing, Lao Tzu says:

*When the people of the Earth all know beauty as beauty,*

*There arises the recognition of ugliness.*

*When the people of the Earth all know the good as good,*

*There arises the recognition of evil.*

The third and most important secret contained in Lao Tzu's verses is the one we are mainly interested in: *"Through the union of the pervading principles it reaches harmony"*. In other words, the integration of polarities is the key to our Salvation, Oneness, Enlightenment, Kingdom of Heaven, Tao, etc.

But is this really a secret? Teachings about the polar structure of the world and the integration of polarities as one path that leads back to Oneness are thousands of years old and can be found in Taoism, Advaita Vedanta, Alchemy, Zen Buddhism, etc.

Still, the knowledge about polarities and their integration as the key to our spiritual freedom remained a "blind spot" for many spiritual seekers. In my opinion, there are two reasons for this.

The first reason is of an evolutionary nature. We call it "dual perception". We live in a Bipolar Universe, in which everything must have two poles. Nothing exists with one pole only. This is not applicable just to the physical universe. Our internal universe, our psyche, is also bipolar. Our thoughts and emotions exist in bipolar structures.

The perception of those opposites as two separate and conflicting entities is "dual perception". Dual perception does not match the real nature of polarities. Consciousness in dual perception is unable to recognize opposites as two sides of the same entity.

It is unable to perceive that both poles of a polarity are continuously present, with only one side dominating while the other is suppressed.

Hence, consciousness continuously strives to achieve or experience one side, one pole, while suppressing the other pole of the same entity. This is fairly similar to building with the right hand, and destroying with the left hand at the same time.

And after a while, when one gets a reaction, simultaneously caused by suppressing pole B and experiencing difficulties reaching pole A, one reverses, and from that point on one tries to reach pole B, now avoiding pole A. Now, one builds with the left hand, while destroying with the right one.

This is how Meher Baba describes this phenomenon:

*"The Sanskaras (impressions or accumulated imprints of past experience) deposited by specific actions and experiences render the mind susceptible to similar actions and experiences; but after a certain point is reached, this tendency is checked and counteracted by a natural reaction consisting of a complete change over to its direct opposite, making room for the operation of opposite Sanskaras.*

*A person soon realizes the incompleteness of the experience of one opposite, and unconsciously seeks to restore the lost balance by going over to the other opposite. Thus the person who has had the experience of killing will develop a psychological need for and susceptibility to getting killed.*

*In killing another person he has appreciated only one portion of the total situation in which he is a party, namely, the part of killing. The other complementary half of the total situation, namely, the role of being killed, remains for him an unknown, which, nevertheless, has introduced itself in his experience.*

*Thus there arises the need to complete the experience by attracting on oneself the opposite of what one has personally undergone, and consciousness has a tendency to fulfill this new and pressing need. The person who has killed another will soon develop a tendency to get himself killed in order to encompass the entire situation with personal experience.*

*Like the shuttle of a weaver's loom, the human mind moves within two extremes, developing the warp and the woof of the cloth of life. To use a geometrical metaphor, the development of our psychic life is best represented not as a straight line but as a zigzag course.*

*The amount of oscillation becomes less and less as the individual approaches the goal, and it completely subsides when he realizes it."*

Our consciousness is "fixed" into dual perception by our charge. That's where our inability to naturally recognize the importance of integration of polarities comes from. To understand this, we need to understand how a polarity in our psyche is created.

Polarities are created by decisions. Each time we make a decision, we also create a polarity. For example, we may decide to find a partner. A polarity immediately appears: "alone and together". Or we decide to get a job and earn money - the polarity "to have and have not" is created.

The point is, with each decision we make, where there was one and a whole before, now there are two. And now when we have two, we pursue one side, "to be together" or "to have". By pursuing one side, we invest energy into it, by thinking and feeling about it.

And we also invest energy into the other side as well, by suppressing and avoiding it. So there you have it - a polarity where both poles are distinctive and intense experiences for the consciousness that created them. In other words, both sides are now charged. And this charge has a strong power to attract our attention and keep it fixed on the dual perception.

Dual perception, which is just a fancy term for our inability to recognize that both "heads" and "tails" are two sides of the same coin, may be one reason why many spiritual seekers have thus far overlooked the importance of integration of polarities.

However, it seems that in recent years the situation has been changing rapidly. It's evolution. The grip of dual perception is slowly loosening, seemingly by itself, as more and more seekers become aware that the integration of polarities may be the key to accelerating our spiritual evolution.

The second reason why the integration of polarities remained a "blind spot" for spiritual seekers is the lack of technology that would enable us to accomplish the integration. If you read Lao Tzu, or Advaita Upanishad or Meher Baba, you would probably want to know how to integrate polarities.

But, that's where the problem existed. Either no techniques were mentioned, the methods were complicated and lengthy, or the answer was meaningless as in "you have to meditate a lot", or you were required to go to a Zen monastery or an ashram and devote your life to spirituality, in order to integrate polarities. Luckily, that time is over.

This brings me to the point of this chapter, which is Primordial Energy Activation and Transcendence or PEAT, for short. Like all processes reviewed in this book, PEAT was invented by Slavinski. It is not one process, but a family of techniques that operate with polarities.

They enable us to resolve problems, integrate polarities, create desired identities and accomplish other significant results, in order to improve the quality of our lives, and dramatically accelerate our spiritual evolution.

The PEAT family consists of 6 methods (as of 2012): Basic PEAT, Deep PEAT, DIP (Direct Integration PEAT), DP2 (Deep PEAT Level 2), DP4 (Deep PEAT Level 4), and Unification Process. In this chapter, I will discuss Deep PEAT, DP4 and Unification Process applied to time.

Why pursue integration of polarities?

Because that's what you want anyway. You oscillate between the poles of polarities because you want both poles. Just one is not enough; you do not want a half of life or a half of yourself. You want your whole self.

But you will not get those poles by oscillating. Actually you will, one day in the distant future, but it will take long time, probably lifetimes, and it will be painful. The point is to improve your life now.

When oscillating between polarities you suffer, because suffering is in the extremes and wisdom is in the middle path. In his series of discourses titled "From Personality to Individuality", Osho says:

*"And remember, if you move from one wrong thing and to oppose it, you go to the polar opposite, you reach another wrong thing - because only wrong can be the polar opposite of another wrong, not right."*

There are many examples in our history which confirm Osho's statement. Just remember communism and fascism, extreme left and extreme right. They both had essentially the same outcome - millions dead, oppression and destruction of all kinds.

Polarities are just ideas around which you stack four types of mind content - mental images, thoughts, emotions and body sensations - until enough charge is gathered for those poles to appear real. Then, you chase these ideas like ghosts and they chase you.

There is no freedom for and freedom from. You want pole A because the charge accumulated around it pushes you towards it, but the charge accumulated around pole B resists that movement.

Then you exhaust that idea and decide to switch and go for pole B, where its charge forces you, but the charge around pole A resists. Then you have enough of that too. But you continue doing what the charges around the poles force you to do - you keep oscillating.

When you integrate polarities, you first remove all the layers of mind content stacked around the two ideas. Then, when these ideas or poles remain clear, they integrate into consciousness, they are not "hard coded" any longer, as they are just empty thoughts when there is no charge to support them.

You are then free to manifest and experience pole A when you want it, without the resistance of pole B, and to manifest and experience pole B when you want it, without the resistance of pole A. Freedom for and freedom from - and Oneness. The more polarities you integrate, the greater your quality of life and your spiritual fulfillment.

One person said to me "I don't want to integrate Good and Evil because I will not be able to differentiate them any longer. How could I if they are the same?" Of course, this is a misconception.

When I integrate a polarity I lose charge, not common sense. I remain a conscious being, more conscious with each integration, and it is I who differentiates Good and Evil, not my charge. Slavinski says:



*"In integration the positive pole is always stronger than the negative one, because the human being is essentially good."* When we have no charge on a polarity, we have a choice. When we have a choice, we choose what is good. We make a bad choice when we are forced to do so by the charge in ourselves.

## Deep PEAT and Primordial Polarities

A few years ago, in a post to our Spiritual Technology discussion forum, Zivorad M. Slavinski stated that the Deep PEAT process is the crown of his work. When we take into account the number and variety of spiritual processes that Slavinski invented, and the number of books he wrote on various subjects within the field of perennial philosophy (see appendixes), his belief that Deep PEAT surpasses all other methods warrants a careful look.

It would be very difficult and beyond the scope of this book to explain clearly how Deep PEAT is practically done, but I will discuss some of its important aspects. For more details, please refer to Slavinski's book "PEAT: New Pathways" or attend a PEAT seminar.

Deep PEAT starts with a problem one would like to eliminate from one's life. The client or solo practitioner confronts the problem first, by experiencing it here and now. Then, by confronting the mind content, touching certain acupoints around the eyes, breathing, alternating technique, and other combinations of methods, including careful introspection, one follows the chain of mind content, deeper and deeper or higher and higher if you wish.

This is done until a spontaneous polarization on the highest level occurs, followed by integration of the surfaced polarity. There is no other system, to my knowledge, where a spontaneous polarization on the highest level occurs.

And once a polarization emerges, cleared of other mind content, the practitioner applies a part of Deep PEAT called the procedure for integration of polarities.

To clarify, a polarization is when the client is aware of and experiencing two opposites at the same time, like joy and sadness, for example. Integration is when they become one and the client is unable to experience them separately for the time being.

There are a number of alternative therapy methods under the name of meridian or energy therapy, the most famous being EFT (Emotional Freedom Technique) by Gary Craig.

In order to cure the client of negative experiences, EFT practitioners direct the client to tap certain acupoints or the ends of meridians, while consciously experiencing the troublesome mind content.

According to Chinese medicine, meridians are energy channels of the human body energy field. Acupoints are the points on the surface of the body where those meridians end.

According to EFT and Gary Craig, our negative thoughts and emotions cause disturbances in the body energy field. By tapping the acupoints, we repair those disturbances and discharge unwanted mind content, effectively removing our problems.

Although Deep PEAT is often put in the same category as EFT and similar techniques, I believe Deep PEAT has more differences than similarities with meridian or energy therapies.

There are technical differences, such as how points are used. In Deep PEAT we don't tap, but only touch points, and in Deep PEAT there are 3 points only, while in EFT there are 13, etc. But these technical differences are not very important. What is important is the fact that EFT is a very shallow and cosmetic process compared to Deep PEAT.

Emotional Freedom Technique does not follow the chain of mind content, therefore it stays on the surface. It does not cause polarization and its subsequent integration. EFT hasn't got any spiritual aspects - it's just therapy. EFT does not result in the integration of Primordial Polarities, also known as Primes, which we will discuss later. The amount of charge that Deep PEAT removes in one session is beyond comparison with EFT. And that's what this is all about - removing charge. And so on.

Just the fact that we also use acupoints in Deep PEAT does not make it similar to other processes that use acupoints. There is so much more in Deep PEAT than just touching the points.

In Deep PEAT, we use the alternating technique, which is a processing method unique to Spiritual Technology. We alternate between two terminals. In the case of Deep PEAT, one terminal is the mind content which we confront while touching the 3 points around the eye.

The other terminal is "I, here and now", which we experience while touching the chest bone, and using a certain Formula that enables us to continue the process without resistance and self-sabotage (or with acceptance and the collaboration of all aspects of the Being).

The Alternating technique not only makes the Deep PEAT process much faster but it also has another important function, which I will discuss later in the chapter.

Following the chain of mind content is an important feature of Deep PEAT. Numerous other systems treat only the current surface layer of the problem in one processing session, being oblivious to the layers below. In Deep PEAT, we start from the surface layer, and then quickly follow up, layer by layer.

At the end of the process, in most cases we experience integration of polarities, or in other words, we move from dual perception to the state of Oneness. And the problem we started from does not exist any longer.

Note the most important similarity between Deep PEAT and Aspectics. Both move along the chain of higher and higher mind content, reaching spiritual states. This is one reason both Aspectics and Deep PEAT are so efficient.

It is not my intention to state that moving up the chain of mind content is the only way for a system to be efficient. I know from experience that this is not true. However, when it comes

to the amount of charge a system is able to remove in one application, I have still not found anything that can match Aspectics or Deep PEAT.

In the chapter FROM DISSONANCE OF CROWD TO HARMONY OF ONE, I described the downward evolutionary spiral, or the formation of ego and awareness, and the upward spiritual evolution, in regards to the movement up the chain of mind content in Aspectics. Exactly the same principles apply to Deep PEAT.

As we climb along the chain of mind content, at one point a polarization happens, or to be more correct - a polarization becomes obvious.

One common way for a client to polarize during the process is what we call a "sudden turn". At one point the client feels sadness, and suddenly, for no apparent reason, the client feels joy. But when directed to pay attention to the previous feeling of sadness, the client usually reports that it is still there, although joy dominates now. The important point is that both joy and sadness are there at the same time, which is a polarization.

Another common way to achieve polarization is a simultaneous appearance of both poles, often manifested in the physical body too. A client says something like "Now I feel as if my physical body is split in two parts, the left and right sides. On the left side I feel like a strong person, while on the other side, I feel like a weak person".

Obviously, a strength and weakness polarity surfaced. At this stage of the process, the Processor leads the client through the procedure for integration of polarities.

It is difficult to say why a polarization happens in Deep PEAT. We know now that the psyche is of polar structure, like everything else in this universe, but why exactly does a polarization happen in Deep PEAT, and not happen in other techniques? Or it may be fair to say that in both life and with other techniques, polarization does happen, but on a lower level.

We may say that each internal conflict that surfaces in life or in using other methods is a polarization. But in Deep PEAT, it happens on the highest level. In Deep PEAT, polarities are two ideas on the highest level of abstraction, therefore nothing exists behind or above them.

Prior to a polarization occurring, towards the end of the Deep PEAT process, all crude mind content components covering the polarities are removed. Only ideas without impurities are left on the stage of consciousness, such as Freedom and Bondage, Creation and Destruction, Active and Passive, Manifested and Unmanifested, Knowledge and Ignorance, etc.

As one goes up the chain of mind content, one moves from specific to gradually more abstract, until one arrives at the most abstract values or ideas. Again, the principle is exactly the same as in Aspectics. In his book on Aspectics, Slavinski writes:

*"If you isolate any idea in the universe, you can find another either more concrete or abstract idea in relation to it. The exception is the idea of the Absolute or Emptiness as an extreme on the abstract side. When, during the Aspectics Process, you arrive at it, you clearly observe and state that there is nothing higher.*

*If we start with the idea of television and wish to be more specific, that is, to complete the concretization of television, we must talk about types or categories of television sets or about*

*their parts, which all fall under the general idea of television. In this process we can think or talk about Toshiba, Sanyo, Philips and similar brands of television sets and so on, that is, about any type or category of television.*

*If we wish to continue with the process of concretization with one type of television set, for instance a Sanyo television, we will think about black-and-white Sanyo televisions and color Sanyo televisions. If we continue with the process of concretization with the color Sanyo television set, we can think about portable televisions, home sets, large public sets, and so on.*

*Take note that every level becomes more specific, more concrete, and that the number of units or samples in each category becomes less. There are fewer Sanyo televisions than there are television sets generally, fewer Sanyo portables than there are all types of Sanyo sets, and so on...*

*Now let's look at the process of generalization of televisions, in which we will move towards more general and abstract ideas. To uncover an idea that is more abstract and general than the idea of the television set, we must ask ourselves the question: "Which goal does the television set serve?" Or "What is its goal?"*

*Naturally, it is a means for spreading information, that is, its goal is to inform. It means that we have arrived at the idea of providing information. Do you notice that the idea of providing information is broader than the idea of a television set?*

*The idea of providing information includes informing by way of radio, newspapers, books, verbal communication, and so on. The idea of television can be placed within the idea of providing information, because the idea of television is narrower than the idea of providing information."*

When integration on the highest level happens, all possible variations of the basic ideas are included in it. The ideas of freedom and bondage include physical freedom, freedom of our compulsive states, freedom of relationships, political freedom, freedom of speech and so on.

In the moment of integration, Oneness cascades down from the highest and most abstract level, all the way to the most specific manifestation of the basic idea and its two sides - freedom and bondage in this example.

But this still does not explain why, in most cases, at the end of the Deep PEAT process we arrive at two polarized states, like Spiritual and Material, as opposed to arriving at just one. As a matter of fact, in Deep PEAT we sometimes do arrive at one state only, like Peace or Stillness for example, and we call it a Pleroma state.

There are two ways to finish a Deep PEAT process - Pleroma states and Integration of polarities. Pleroma is an ancient Greek word which means "fullness" or "mercy of God". It is a stable spiritual state. About ten years ago, most Deep PEAT processes ended up in Pleroma states. Today, these states happen rarely, and it seems they will disappear from Deep PEAT in the future.

We also know now that a Pleroma state is just one pole of a polarity, and every time a Pleroma state occurs, experienced PEAT Processors try to turn it into integration, by using a certain procedure. Turning a Pleroma state into integration works in most cases.

So, what causes polarization in Deep PEAT, or in other words, how come we don't always end up in a Pleroma state in Deep PEAT, like in Aspectics? In my opinion, the reason for this is the alternating technique.

In Deep PEAT, we alternate between two terminals. One terminal is the mind content (pictures, thoughts, emotions, body sensations), and the other terminal is "I, here and now".

When we experience the mind content, touching the points around the eye at the same time, our attention is narrowed to that particular mind component, and we are mostly blind to ourselves as a whole.

But when we switch to "I, here and now", touching the chest bone at the same time, we take the whole self into account, including the current mind content. This, in my opinion, enables us to see the "whole picture", and the whole picture always includes the other pole of the current mind content, therefore causing the polarization to happen, or to be noticed.

If we did Deep PEAT without the alternating technique, in my opinion, we would not get to a polarization and subsequently to integration.

There are at least 3 reasons why Deep PEAT is such a revolutionary and unique process. It enables us to remove amounts of charge difficult to match by other processes. It enables us to integrate polarities, therefore addressing both poles of the problem, both sides of an entity, which is crucial, considering we live in a bipolar universe.

And last but not least - the first integration of polarities that one experiences using Deep PEAT is the integration of one's Primordial Polarities.

Primordial Polarities or Primes are our Yin and Yang, our very first polarity, created by our decision to leave Oneness and enter the manifested universe. They are our highest and most abstract values.

As Slavinski says *"if your life were a book, your Primes would be its cover."* All other content of our lives is between its covers. Primes are our individual codes that play a major role in determining and directing our behavior, experiences and circumstances of our lives. They are two halves of our world, and everything in that world is either in the first or in the second half.

Primes are the first and the highest values that we alternatively try to reach or to withdraw from. They attract or repel us with a strong force. To understand better how Primes work, I will quote the following example from the book "PEAT, New Pathways":

*"For some Primordial Polarities, it is not possible to say which one is positive and which one negative. An excellent example of this are the Personal Codes Love and Freedom. Which one is negative? Obviously both of them seem positive, but for a person who has these Primes, it is not so. To date, I have uncovered the Primes Love and Freedom in a few dozen people. We encounter them in both sexes.*

*Let us suppose that they are a woman's Primes. Since childhood she has heard stories about love as the most beautiful experience of all. During her adolescence, she is attracted to a man and falls in love with him.*

*If she enters a relationship with this person, she feels a temporary fulfillment, satisfaction and happiness. But since her Primes are Love and Freedom, after a short while a tendency towards the opposite Prime - Freedom - arises in her, whereas the Prime she is in - Love - becomes negative.*

*It bothers her that her boyfriend wants to control her, to know where and with whom she was the previous day; that he criticizes her for behaving too freely in the company of other men, etc. Since her Primes are Love and Freedom, she begins to experience Love more and more negatively, while Freedom becomes a positive Code that gradually gains more power and attraction for her. She has to break up with her partner sooner or later.*

*When she does she first feels relief - I'm free at last! I can do what I want, nobody is trying to limit me; Freedom is the greatest value! But this state cannot last for long, because soon Love, her other Code, starts to gain strength, attracting her more and more, while Freedom loses its appeal.*

*Now she tells herself and others something like: "I feel that it takes two to be happy. I just haven't managed to find the right guy". Very soon the "the right guy" appears on the horizon. Again, she gravitates toward him compulsively and unconsciously. She enters a love relationship with him and the game repeats itself.*

*Most of you probably know people who spend most of their lives rushing from one bad relationship to another. They wonder what they are doing wrong, but the problem cannot be solved rationally. The only solution is the integration of the two Codes.*

*When such a person integrates the polarities of Love and Freedom, she makes conscious and neutralizes their unconscious forces. After the integration, she is capable of being in a relationship and feeling free at the same time. Furthermore, she will choose a partner who will enable her to love as a free being.*

*Sometimes people view Primordial Polarities too narrowly and cannot see that their viewpoint does not encompass all the possibilities of PP's manifestations, because they take them literally. I will give you an example.*

*Many do not understand how the Primes Creation and Destruction function in life. These Primes, which are common, make life an unpleasant experience in many areas.*

*When a man with these Primes finds a new friend, he initiates a new process of creation compulsively and unconsciously. He usually idealizes the new friend, projecting on him desirable qualities that the man might not possess, fails to see his weaknesses, etc.*

*After a while, when the Prime Destruction switches in, the man inevitably becomes disappointed in this new friend and is convinced that he deliberately tried to present himself as a better person than he really is. The person's flaws irritate him more and more and he finally destroys the relationship.*

*These Primes are noticeable in other areas of life as well. I used to have a friend who organized people into various groups. He founded Judo clubs, bridge clubs and camps for young people. He did this with tremendous energy and it was obvious to me that he was compulsive about it. This was the period when his Code Creation was active.*

*After a while he would feel disappointed ("People don't act as we agreed," "No one here appreciates what I did for the common good"etc.). Then he would strive compulsively to remove these groups from existence. He would not settle for his friends' suggestion to simply withdraw from them. No, he exerted all his efforts to extinguish them.*

*Persons with these Primes start many activities and stop them disappointed: they collect stamps, post cards, old photos and the like for a while; when Prime Destruction switches in, they throw it all away.*

*Whichever activity they start, they give up quickly or abruptly: learning a foreign language, joining a chess or mountain climbing club, playing sports, etc. There are countless examples of this."*

Important points to understand about Primes are the following:

- They are our most charged pair of polarities. Therefore, they have the strongest influence and control over our experiences, thoughts and feelings, our circumstances, behavior and so on.
- Before they are integrated with Deep PEAT, they are unconscious, therefore compulsive.
- They are our most abstract polarities, being above all other polarities, or even better - they include all other polarities within them.
- They are our highest values, our most powerful attractors.
- As illustrated in the example of Love and Freedom, Primes are not a fixed negative and a fixed positive. For a period of time, one pole is negative and another positive. Then their values change. One oscillates unconsciously and compulsively between the poles of Primes. For a period of time, one wants to attain one pole and to avoid the other. As the consequence of this, one is continuously split in two, torn between opposites.
- The two poles of Primes determine our main life game and our fundamental life problem. Our life game consists of our attempts to integrate both poles of Primes by oscillating between them.
- This unconscious and compulsive oscillating between the poles of Primes we call the fundamental life problem.
- After the integration of Primes with Deep PEAT, when Primes become consciously known and devoid of their charge, we can continue to play our main life game, and if we do, this time it will be conscious. Or we can decide to stop playing it. We will have freedom for and freedom from.



Benefits of integration of Primes:

- When you address Primes with Deep PEAT, you become aware of oscillations you unconsciously performed your whole life. You should gain a better understanding of your behavior, your relationships with others and your life in general. Your life becomes clearer to you.
- Your most fundamental problem is resolved, which means your main life game is not compulsive any longer.
- You are liberated from the iron grasp of duality. This does not mean that you become a Buddha overnight. It means that you experienced Oneness after integration of Primes, and despite the fact that you will slip back into duality relatively quickly after the process, now you know from experience that Oneness really exists. Now, duality is not the only reality you have ever known and it's not as fixed any longer. Oneness is not just some "belief" or a concept that may or may not be real. This time you know it exists and that it is available to you too.
- One becomes more conscious of new and old problems and after Integration of Primes, both will be solved faster and easier.

When reading about Primes and the benefits of their integration, be careful not to have unrealistic expectations. Again, one will not become a Buddha after integrating Primes.

There are many polarities in one's unconscious, and despite the fact that Primes are the most influential, most charged and fundamental, they are but one pair of poles in the ocean of polarities. There are many more remaining, some of them very important and some less important.

Despite the fact that integration of Primes will remove your fundamental life problem, it is only one problem. There are many more of them based on other polarities. The integration of Primes is only the beginning of one's adventures with Deep PEAT.

Deep PEAT is alive. It has changed and evolved significantly over the years. These changes can be mostly attributed to the devoted work and creativity of Zivorad M. Slavinski, who persisted in solving problems and perfecting the process.

However, the potential and possibilities of Deep PEAT are such that it often appears like the process itself is almost a living being, which with its own momentum and determination pushes towards its own evolution.

And even though any technical problems with Deep PEAT have been resolved, the indications of an even better Deep PEAT process in the future are already evident to those who have vision.

The changes Deep PEAT was subjected to over the years fit into a few overlapping categories:

- Solutions to problems that appeared in processing

- Improvements of already effective procedures
- Introduction of new concepts
- Introduction of new tools

Let me clarify something first. For me, doing Deep PEAT solo was never difficult or problematic. One learns how to do it solo, one knows oneself and the spectrum of possible situations that come up in solo processing, and the rest is routine.

But with clients, it was a different story. In the beginning, it was easy with easy clients, it was feasible with clients of average difficulty, and it was very often impossible with hard cases.

Today it is a different story, as all problematic situations are resolved and covered by efficient procedures. Today, Deep PEAT professionals are not left to their own devices. They are rather equipped with a set of tools covering literally anything a difficult client can come up with.

Nothing is 100 % successful, but we can safely say that now all problems in Deep PEAT have readymade solutions and the number of unsuccessful processes is reduced to the theoretical minimum.

Of all the processes developed by Slavinski, Deep PEAT is in my experience the most difficult process to apply on other people. Most of his other processes are sequential. They have a "prescribed" set of steps, and the professional mostly has to ensure that the client remains on track.

If the client gets sidetracked, the professional usually only needs to gently "steer" the client back, and to simply continue following the steps. There is only one path.

But it is different with Deep PEAT. The professional often chooses the best path for the client based on the client's "input", that is on their communication of the surfacing mind content. And the professional is often required to use the right tool at the right moment, to run the process optimally.

Also, there is more than one correct action the professional can take at different points of the Deep PEAT process. However, even if mistakes are made during the process, if one continues, one will most likely reach a successful end - it will just take more time.

It is my impression that there aren't too many people who can apply Deep PEAT with clients on a professional level. It is a challenge. But skilled Deep PEAT Processors and Trainers are appreciated and sought after.

There are more and more people each day who would like to find out what their Primes are and how to integrate them. Others need to resolve their problems, or to learn self-application of Deep PEAT. If you are looking for your own professional niche, there is lot of room here. The only question is whether you are up to the challenge.

The contribution of Slavinski to the world of spirituality and therapy is huge and it is difficult to decide which one of his processes is his most significant achievement.

Is it the Individual Gnostic Intensive, which enables just about anybody to experience the Direct Experience of Truth in half an hour? Or is it the Unification Process applied to time, where anyone can experience in 5 to 15 minutes that time does not exist?

Or maybe Aspectics, which integrates one's personality at fantastic speed? Or DP4, which enables one to integrate selected polarities, and more importantly to create the identities one wants?

Or is it Deep PEAT, which like a supersensitive sonar detects our Primordial Polarities in the sea of mind content, pulls them to the surface cleared of impurities, and integrates them into the consciousness, liberating one from lifelong bondage.

For me, the answer would be that Spiritual Technology as a whole is the most significant contribution of Zivorad M. Slavinski. Separating just one process and deeming it the most significant would reduce the importance of other processes, and the unique benefits they offer to the seeker. It would be misleading.

For instance, which spiritual seeker would dare to reduce the importance of Direct Experience of Truth gained by Gnostic Intensive?

To me, Spiritual Technology rules the contemporary world of therapy and spiritual development. And the crown, one fit for a queen, is called Deep PEAT.

## DP4 and spiritual engineering

When Deep PEAT emerged as a new method on the spiritual scene, and the first book on PEAT was published, those who already were followers and practitioners of Spiritual Technology became increasingly aware of polarities and their importance in spiritual development, therapy and life in general.

The sole fact that Deep PEAT was such an efficient method for polarity integration attracted many other spiritual seekers and practitioners all over the world, who were already very conscious of the importance of polarity integration but weren't yet practicing Slavinski's methods.

Besides being able to integrate Primordial Polarities, Deep PEAT efficiently integrated other polarities that spontaneously emerged as the result of processing. Typically these were the most charged polarities for a practitioner, the most painful ones at that moment of the practitioner's life, therefore the most urgent to integrate.

However, as we progressed and managed to remove many painful components of our egos, some practitioners recognized the need for a method that would enable us to select polarities we wanted to integrate.

Remember that Deep PEAT is still able to integrate polarities that spontaneously come up as the result of processing, and those are usually the ones with most charge, but with Deep PEAT we cannot choose the polarities that we would like to integrate. In my understanding, DP4 was created to cater to that need.

DP4 stands for Deep PEAT Level 4. It has three major purposes: to integrate selected polarities, to remove problems and to create the features of personality and abilities we would like to have.

In a DP4 process, a practitioner integrates polarities by alternating between them. It is interesting to notice that this movement mimics the oscillations between polarities we compulsively and unconsciously perform in our everyday lives.

It seems that DP4 accelerates our evolution by imitating precisely what evolution does. But evolution takes a long time to integrate a polarity by slow and painful oscillations between the poles. And it often involves suffering. DP4 integrates polarities in 10 minutes or so, and it is mostly painless.

Several advanced technical details were introduced to Spiritual Technology by DP4. One of them is the recognition and operational usage of the fact that each experience has its most

significant moment. This is the moment with the most charge. For negative experiences it is the most dramatic moment, and for positive experiences, we can call it the peak moment.

This concept is operationally used in the so-called "Snapshot" method. Let's say we would like to remove a traumatic experience with DP4. First we select its most dramatic moment. Then we stop its movement, freezing the experience in its most dramatic moment, not a second before or a second after, as if pressing the pause button on a DVD player.

DP4 operates directly with the 4 elements of charge: mental image, thought, emotion and body sensation. Once the practitioner identifies the most dramatic moment of an experience and freezes its mental picture, the next step is to identify the other 3 remaining elements: thought, emotion and body sensation.

Another improvement that Slavinski introduced in DP4 was to fix the remaining 3 elements as well, not just the mental image. We now accept only the original elements that appeared in the most dramatic moment, as given by the client in the beginning of the process, instead of all thoughts, emotions and body sensations related to the whole traumatic experience. Fixing the other 3 elements additionally accelerated the process.

When we now apply DP4 process on the most dramatic moment, we don't discharge only that one moment, but the whole experience. This way, the Snapshot method significantly reduced processing time. In his book Transcendence, Zivorad M. Slavinski writes:

*"Practitioners of many methods of therapy and applied psychology erroneously believe that the wider the span of the treated condition and the more of its elements encompassed, the more successful the treatment will be. My experience proves the opposite to be true.*

*If you isolate just one moment out of the whole experience, the one which is most characteristic of that condition or which is filled with the most charge, your success will be much greater.*

*Hence my remark, which other practitioners have adopted and turned into a proverb: "Any fool knows that there are water drops in the ocean. But only the wise will tell you that the whole ocean is in a single drop of water."*

When we collect the 4 elements on both poles, we alternate between those poles and their elements until the elements discharge and only Emptiness is left on both sides. When this happens, the negative experience is removed and the client cannot feel it any longer.

This proves the "4 elements theory" which teaches that each experience, irrelevant of whether it's negative or positive, simple or complex, consists of 4 elements only and nothing else. Using DP4, when you manage to remove those 4 elements, the whole experience is removed as well.

Another interesting feature of DP4 is alternation between the left and the right eye by touching one acupoint on each eye and positioning poles on either the left or right side depending on the amount of charge each pole has.

According to Slavinski, this engages both left and right brain hemispheres, since the left eye is connected to the right hemisphere and the right eye to the left hemisphere. Engaging and synchronizing brain hemispheres contributes to the speed and efficiency of the process.

A popular feature of DP4 is its capability to create traits of character and abilities. At this moment, there are probably numerous methods on the market that create or claim to create features of character and abilities, but not many of them do it in a spiritual way - through removal of charge. And that is exactly what DP4 does - it creates by removing.

Let me explain that further. Abilities and personality traits are qualities that we already possess. The problem arises when there is charge preventing our abilities and traits from manifesting. To resolve this, you can use at least two different approaches.

One method is to try to enforce the desired personality trait, by autosuggestion for example, or by numerous other methods of positive thinking. This approach does not remove the charge that is blocking the feature of character.

It rather adds more charge to create and enhance the trait. Obviously newly added charge will be in conflict with the existing charge. The created trait is now part of the ego structure as opposed to being integrated into consciousness. This approach does not produce lasting results since the initial charge blocking the trait is now suppressed, and therefore bound to return.

The DP4 approach removes the charge blocking the trait, and at the same time enables the client to recognize that the desired feature is already present. This way, not only the charge is removed, but the feature is integrated into consciousness, as opposed to being part of the ego structure.

This approach contains more benefits than those visible at first sight. It satisfies our everyday life, our desires and needs, and it accelerates our spiritual development at the same time.

Not many methods do both at the same time. Essentially, it integrates one very deep-seated and long-standing polarity in the human being - material and spiritual.

The DP4 story does not stop there. The most important feature of this method may be its extreme operational flexibility. New applications of DP4 are continuously being discovered and they are only limited by the practitioner's imagination, as Slavinski says.

One DP4 variant is the so-called Unification Process applied to time. In 5 to 10 minutes this process changes your experience of life forever.

## Unification Process and the breaking of time

The goal of the Unification Process (UP) applied to time is to enable the client to experience that past and future do not exist. The process lasts 5 to 10 minutes and achieves a permanent change in one's perception of time.

I experienced it in 2003 and the results are still evident today (2012). When I close my eyes and observe the past and the future, they don't exist. There is only the here and now.

The first version of the process was known as Past/Future Rundown (PFR). But although both processes (PFR and UP) produce the same result - vanishing of past and future - and although they are both based on DP4, there are significant differences between them.

In PFR we needed for clients to remember the most traumatic experience in their whole lives. This alone was enough to make the session dramatic. Some clients would come up with their most dramatic experience, and at the end of the process they would identify a new one, so we needed to repeat the process.

Some clients would report that at the end of the PFR the past was empty, but the future was not. So we needed to remedy that too. And some clients reported some side effects after PFR. None of this happens with the UP. It is quite the opposite.

Unification Process may be the lightest and easiest process within Spiritual Technology. It is not dramatic at all, it does not require any problems or traumatic experiences to deal with, and it is usually shorter than an average DP4 process.

It works the first time, so there is no need to repeat or remedy anything. And there are no side effects. Having in mind all this, it is strange how it achieves such fundamental and lasting results.

What does it mean when past and future vanish? When I heard about the results of this process for the first time, I thought "well what is left then? If there is no past and no future, one remains a fully Enlightened Being". Unfortunately it is not like that.

My previous assumption was based on the perception that past and future existed, which is the very illusion the Unification Process is designed to remove.

Past and future are illusions. They don't exist except in the human mind. Spiritual teachers have been teaching this for millennia. We created impressions of past and future in our minds and we positioned events, including traumatic experiences and problems emanating from them, on that timeline.

And we believe when the timeline is removed the traumatic experiences and problems (existing on the timeline) will be removed too. But they won't. Because traumatic experiences and problems were never on any timeline; they were always here and now. We just thought or perceived they were in the past or we projected them into the future.

When you extinguish the past and future with the Unification Process, you experience that there is no past and future, just here and now, just the present moment. You have a clear experience that past and future are illusions, while your present moment substantially widens.

But most of your problems and traumatic experiences that existed before the Unification Process are still there, since they never were in time, and you will have to clear them using other processes.

What is the significance of the Unification Process applied to time? There is some sort of significant relief and liberation that most clients manifest as they experience this process. They feel as though they had just removed some burden or a big problem they never believed it was possible to remove.

This aspect of the experience also happens with the Direct Experience of Truth and the integration of Primordial Polarities. It has something to do with Salvation, with recognizing the illusory nature of the world as we know it and with acknowledging immortality and one's True nature.

In the Unification Process, the ancient teaching to be "here and now", recently popularized again by Eckhart Tolle, gained its best, easiest, simplest, and fastest tool. What used to take a lot of convincing and persuasion by spiritual teachers, lengthy meditation and time consuming and complex methodology, is now available to everybody in 5 to 10 minutes.

I am talking about the ability to be here and now.

A quick internet search will show that the philosophical debate about time has been raging since the beginning of time. There is a linear perception of time, in accordance with Judeo-Christian teachings and Isaac Newton's theories. This perception is probably still the most widespread among the majority of humankind.

There is also a cyclical perception of time, characteristic of a number of ancient cultures like Native American Tribes, for some religions like Hinduism, Buddhism or Jainism and for other cultural entities of the past.

Einstein's Theory of Relativity offers a different perspective of time, even though this interpretation probably does nothing for the average person's understanding of time.

And there is the interpretation of time as an illusionary concept that does not exist outside of the human mind. Buddhism, some ancient Greek philosophers and some more recent German philosophers (like Leibniz and Kant) are representative of this theory. And there are many more views and perceptions of time.



One cannot refrain from noticing how much energy and intelligence is wasted to understand something that does not really exist. Luckily, that is over. You do not need a philosophy or quantum physics degree to understand time.

Chances are if philosophers and physicians have not experienced what I am talking about, they don't understand time either.

Thanks to the Unification Process, in 5 to 10 minutes, you are able to resolve the mystery that has occupied so many throughout our history, when so few were able to resolve it.

## SPIRITUAL DEVELOPMENT AND GOAL ACHIEVEMENT

The polarity spiritual and material is a mighty wedge splitting the human soul in two and has created suffering seemingly from the beginning of conscious life for our species.

What is the condition for two poles to be a polarity? Is it necessary for one to be positive and the other negative? No. In my opinion, the only condition is that we perceive the two are in conflict, that we believe we cannot have them both at the same time.

But what if we remove that conflict from our consciousness?

For centuries, people believed that one cannot be spiritual and material at the same time. This was simply assumed. If one decided consciously or unconsciously that spirituality was more important, one would need to give up or neglect material things, and vice versa.

In some cultures there was a belief that being poor is a virtue, that poverty is somehow spiritual. This kind of belief system was created by the priesthood and the establishment in order to brainwash the public and gather more material wealth for themselves.

Of course, they only abused our well-established dual perception of existence for their own very material goals.

Osho gathered over 90 luxury vehicles and paraded with them every day, with the intention of sending a simple message - poverty is not a virtue, but very few seemed to understand what he wanted to get across.

In some cultures there was a belief that wealthy people are immoral. *The Kingdom of God Belongs to the Poor*— offered very little consolation for the poor.

In some material oriented cultures, many neglected the spiritual and mostly pursued material goals, showing that they also unconsciously subscribed to the point of view that spiritual and material achievements are not possible at the same time.

Wealthy people often carried guilt and shame associated with their good material fortunes.

In this book, spiritual development has been depicted as a continuous integration of polarities, until one moves from dual perception to Oneness. That's evolution. But of course, this is not applicable to one human unit only. It is equally applicable to the entire human race.

With the passage of time alone, our collective evolution is naturally going on. From one point of view this means that the thick border separating polarities in our consciousness is

getting thinner on the collective level, whether we know that or not, whether we want it to or not.

We can see the indications of this in society on a daily basis. More and more people every day recognize the utter idiocy of separation between the spiritual and material. To have a complete and fulfilling life, the human being needs both, and can have both because they are not mutually exclusive in any way.

They are actually complementary to one another. Neither "spiritual" people are superior because they are spiritual nor are the wealthy superior because they are wealthy. If either side feels superior, it's just their ego game to compensate for what they think the other side has and they don't. They are both incomplete.

Consider the following. If you pursue spiritual goals, and unconsciously or consciously exclude material ones, you can never be really spiritual. Because existence is Oneness, and that Oneness encompasses everything, including material things.

If you exclude any aspect of Oneness from Oneness, then you will never have Oneness. This is aside from the fact that you will probably have an inadequate life because you lack the material means to satisfy your completely normal needs.

If you pursue material goals and unconsciously or consciously exclude spiritual ones, you will prevent the possibility of fulfillment since this is a spiritual attainment.

In August, 2011 I had a very interesting encounter. Sarah Fosmo, a personal assistant of Tony Robbins, contacted me online, requesting an individual PEAT seminar for Tony Robbins. Tony wanted to learn PEAT.

Some time before that, Satyen Raya, a PEAT trainer from Canada, had approached Tony in a coffee shop and proposed to demonstrate PEAT. Tony liked it and according to his own words decided to learn it.

Prior to my online seminar with Robbins I was thinking about the best way to present PEAT to him since he already knew so much about personal development. I thought why not compare PEAT to what Tony does, pointing out similarities and differences.

So I said "if we put what you do in a category called success, then we could put PEAT in a category called therapy and spiritual development." To that Tony replied something like: "*That's not necessarily the only thing I do. It is how the media portray it. Ultimately, I look for fulfillment.*" I may not be quoting his words exactly, but I am sure I got the meaning.

A few weeks later, I attended Tony's seminar *Unleash the Power Within* in Rimini, Italy. As he was talking about human needs, Tony mentioned fulfillment and said that it was a spiritual category. That stuck to my mind immediately.

A few weeks later I attended Tony's seminar on relationships, in Los Cabos, Mexico. There, while speaking for seven days about rejuvenating or getting relationships we wanted, he used a number of clearly spiritual concepts.

I also heard from other participants that from time to time Tony runs a seminar called Oneness. I have never attended it, but judging by its name, it must be spiritual in nature.

The fact that the world's number one coach in peak performance reconciles the conflict between spiritual and material not just in private life but in his public work as well, only proves my point from the beginning of this chapter.

The artificial border separating spiritual and material is getting thin, at least for the more progressive part of the population.

From the point of view of a Spiritual Technology practitioner, I have a few things to add. What separates us from our goals? Our internal barriers. Very often people come to me and state problems like "I feel a lack of motivation to work on my goals" or "I feel resistance to work on my goals."

How do we remove these problems and enable these clients to pursue their material goals? We accomplish this by spiritual methods like Deep PEAT, Aspectics and DP4. We use spiritual methods to both accelerate our spiritual evolution and improve the quality of our lives.

On the other hand, by actively working and pursuing our material goals, we accelerate our spiritual evolution. How? Our goals have mind content associated with them, and mind content is the very barrier that separates us from Oneness.

As we master our goals and become comfortable with them, we remove the associated problematic content from our consciousness. Therefore we get closer to Oneness.

As we achieve our goals on the lower level, we automatically move to achieve goals on a higher level. And level by level, the Highest Goal is waiting for us all to be addressed when its time comes.

This cannot be avoided even if one wanted to. Success means accelerated evolution. If you don't pursue your goals you are not stagnating just in a material sense but in the spiritual realm as well.

When you look at things correctly, spiritual is material and material is spiritual and it never has been otherwise.

## SPIRITUAL DEVELOPMENT AND NEW AGE

Sometimes people inquire about my spiritual activities. I usually say "I do spiritual development", but at the same time I feel a need to exclaim "But I am not a New Age guy!"

This second statement, however, would bring us to some complex and difficult to explain concepts, which would be, in most cases, an inappropriate burden on the unsuspecting person who asked the question.

It used to be simple in the ages before New Age. There was religion. There were traditional believers who were served and fed religious belief systems since they were children. There were also atheists and scientists who were either silent or often persecuted by religious institutions.

What did these two groups have in common - traditional theists and atheists? They both had relatively stable systems of beliefs. These systems were more or less flawed, but nonetheless, both groups were able to form stable and differentiated identities around their belief systems.

Self-seeking was successfully prevented by imposing or self-imposing sets of beliefs, around which a theist or an atheist was able to form a relatively stable sense of self. And yes, there was doubt, as doubt is always the other side of a belief, but with a little bit of suppression and a little ignorance, doubts were successfully kept under the rug.

There has always been a third group of people - real spiritual seekers and practitioners, but they never consciously followed systems of beliefs. In fact, their mission was and still is to break out of traditional belief systems - straight into life, freedom, Truth and genuine experience.

What do we have today? We have New Age. Let's see how Wikipedia defines New Age:

*"New Age (New Age Movement and New Age Spirituality) is a decentralized western social and spiritual movement that seeks Universal Truth and the attainment of the highest individual human potential.*

*It combines aspects of spirituality, cosmology, astrology, esotericism, complementary and alternative medicine, various religious practices, humanism, collectivism, nature, and environmentalism.*

*New Age Spirituality is characterized by an individual approach to spirituality, while rejecting religious doctrine and dogma."*

There is a problem with this definition. We are yet to see any spirituality in the New Age movement, its various doctrines and activities, and in New Age followers.

From my experience and observation, the average New Age person does not understand the nature of spirituality. The average New Age person believes that self-seeking means building a new and original identity, as opposed to breaking out of all identities, until the True Being, the consciousness itself, remains free and pure.

New Age followers use every social occasion to pose and project images of themselves, which is all part of building a new identity and confirming it through other people.

In this regard, there is no difference between a traditional theist and atheist on one side, and a New Age individual on the other side. They are all cultivating their cages. But the New Age follower has the latest model.

The difference is in the fact that theists and atheists of the past had relatively stable, long-standing, and established systems of beliefs, therefore relatively stable identities, while an average New Age individual is still very confused and undefined.

The reasons for this disorder are found in the New Age movement itself, which is a mess of doctrines, activities, beliefs and all sorts of phenomena, and altogether they create undifferentiated chaos, which cascades down on the personality of the average New Age follower.

Establishing a sense of self, based on a system of beliefs, irrespective of whether that system is stable or unstable, is not spiritual. It's actually opposite to spiritual. Again, spiritual activity assumes removing identifications, until only the Real Self remains.

There are a few reasons why creating a new identity is opposite to spiritual. Let's mention two of them.

First, if I create a new identity, that identity cannot be my Real Self, because I existed before that identity was created.

Second, the True Being is One with everything. For as long as there are two - I and my identity, I am in duality, not in Oneness.

When a New Age followers approach the New Age movement, they start building a new sense of self. At that moment they take a step away from the Real Self. And this makes New Age a relatively unspiritual movement.

Understanding from personal experience that spiritual development does not mean gaining something new, but rather recognizing and dropping what is false, can be called spiritual maturity.

Spiritual maturity can only arise from practical experience with the methods, techniques, approaches or disciplines of real spiritual development, such as Spiritual Technology by Zivorad M. Slavinski.

The New Age movement has caused some aspects of human consciousness to regress back to medieval ages. The average New Age individual believes in the wildest ideas that human imagination is able to come up with. As the matter of fact, another name for New Age could be the Age of Wild Ideas.

For centuries, official religion has been heavily suppressing free thinking and spiritual needs. But as we know, what we suppress only gets stronger. New Age is the result of the eruption caused by long time oppression committed mostly by established religions and other institutions of society.

This outburst, as uncontrolled as any outburst, caused the pendulum of the human mind to swing to the other extreme.

Such is the binary mind and the nature of black-and-white thinking. In the past, we believed in established religions or we believed that man is just a biological machine, that our consciousness is the result of a statistical fluctuation.

Today, however, New Age followers seem to believe in just about everything that contradicts the teachings of official religion or atheism.

At some point, the business world discovered the New Age movement. Many business-minded individuals quickly realized how New Age mentality could be very useful in making more than decent amounts of money. New Age gurus and priests starting popping up like mushrooms after rainfall.

Today, there is a competition among gurus going on - a competition in wild ideas. Whoever manages to invent the wildest ones will have the most attention, and consequently the biggest bank account.

Another method which New Age gurus often use is to repack some very old, well-known, very obvious and often obsolete, boring or futile ideas into shiny new packaging, and present them using sensationalism and lots of noise.

These New Age gurus remind me of market sellers at Sydney Flemington market in Australia, where on Saturdays fruits and vegetables are sold at wholesale prices. The sellers scream and yell, advertising and praising their products.

They all pretty much sell the same carrots, potatoes, onions, etc., and they seem to believe that the one with the loudest voice will attract the most buyers. And they might be right.

Really, how do we, as spiritual seekers, find our way in all this? I think there is a simple criterion that can help - in this universe all things are possible, but not all things are probable. We need to understand the difference between the possible and the probable.

Dealing with probabilities, while keeping possibilities in mind, may be the way through this New Age mess - and the way through any other aspect of life, as well.

Black and white represent the extreme ends of the color palette, with numerous nuances in between. The binary mind only knows black and white, while life goes on between the two extremes.

Our binary mind thinks: "if it's not official religion or atheism, then it must be spiritual. Whatever is alternative to religion and atheism must be spiritual. Therefore, all ideas of the New Age, all alternative approaches to life, all the numerous techniques for achieving this and that, all fit into the category of spiritual, or the spiritual lifestyle". Fortunately, they don't.

There is a simple criterion that will enable us to differentiate real spiritual systems from the rest of the New Age. It goes back to the definition of spiritual development.

If the method is designed to directly address the goals of spiritual development, which is to remove or discharge the layers of the ego, or to enable us to experience directly the reality behind the mind content, then this technique is made for spiritual development.

If the technique has different goals, whatever they may be, then it's not spiritual development. It may be New Age, but not spiritual development.

When I started my spiritual quest, I exhibited, more or less, all the ridiculous aspects of New Age thinking which I've pointed out here. I had also decided to put my common sense to rest and I didn't have any established criteria to guide me in my search.

I was lost in the woods of wild ideas and claims, and although my common sense was kicking and screaming, I decided to ignore it for the time being.

However, as I was applying Spiritual Technology, my vision got clearer. Spiritual development enables us to experience ourselves, life and everything else as it really is.

As the unconscious systems of beliefs, identifications and other ego content are being removed, we regain the ability to experience ourselves and the rest of the universe without the distortion created by the ego. The less we live in ego, in the false, the more we are in reality, in the True.

As you apply Spiritual Technology more and more, your currently rigid ego will become more flexible, and the door to reality will appear. This door will lead you from the binary mind, from polarized thinking, from the black-and-white world, to the one with all the colors, and you will be there to see it.

However, even though I am not really a New Age guy, I will acknowledge that the New Age movement developed some useful techniques for different aspects of life.

There is no dispute about this, as long as we know the difference between the methods made for real spiritual development on one side, and the methods made with different goals in mind on the other side.

And as all things come to pass, the New Age will come to pass as well, turning into a newer age. But spiritual development, like a stream of fresh water, will be there to connect the first awakened human being from the past, with the last awakened one in the future.



## Appendix I

Complete list of books written by Zivorad M. Slavinski as of April 2012.

Note: Books are not in chronological order. The last entry is a DVD ROM - Spiritual Technology.

*The Psychic Training of Yoga*

*The Keys of Psychic Magic*

*Symbols of Hermetism*

*The Short Encyclopedia of Parapsychology and Hermetism*

*Psychonauts of Inner Worlds*

*Psychotronics: An introduction to contemporary Parapsychology*

*Their Otherworldly Life*

*Talismanic Magic*

*A Practical Course of Gnostic Occultism*

*Paths and Walkways Within*

*Encounters with Truth: Enlightenment Intensive*

*A Handbook for Masters of Gnostic Intensive: Theory and Practice*

*Excalibur*

*New Excalibur: The Alchemy of Consciousness*

*Excalibur-2*

*Integral Excalibur - New Pathways*

*Creaton: Creative Game Master*

*PEAT and the Neutralization of Primordial Polarities*

*The Return to Oneness*

*Aspectics: Gnosis of the Fourth Dimension*

*Sunyata: Divine Void and Mystical Physics*

*I CHING: The Philosophical Machine*

*The Dawn of Aivaz*

*Invisible Influences: Freedom from the Influence of Bodiless Entities*

*Transcendence*

*Gnostic Intensive with the Alternative Technique*

*PEAT: New Pathways*

*Psychic Self Defense and a Guide to Higher Hermetic Rituals*

*DVD: Spiritual Technology*

## Appendix II

Complete list of systems created by Zivorad M. Slavinski as of April 2012

Note: Systems are not in chronological order.

*Gnostic Intensive with Alternating Technique*

*Individual Gnostic Intensive*

*Triple Golden Meditation*

*Transdimensional Breathing*

*Integral Excalibur*

*Excalibur-2*

*Aspectics*

*Memento*

*Sunyata*

*Entity Handling Method*

*Holographic Life Repair*

*The Magic Mirror: Shadow Integration*

*Creaton (consisting of a number of methods - see Creaton book by ZMS)*

*PEAT (consisting of Basic PEAT, Deep PEAT, DP2 (Deep PEAT Level Two), DP4 (Deep PEAT Level Four), DIP (Direct Integration PEAT), Unification Process applied to Time, Unification Process for Problems*

*Inner Magic of Words (consisting of Ivana End of Words and Verbal Reduction and Expansion)*

*Transcendence (consisting of a number of methods including the Fingertip Method, Spiritual Alchemy and more - see Transcendence book by ZMS)*



ONLINE SPIRITUAL TECHNOLOGY SEMINARS AND SESSIONS

[www.arelana.com](http://www.arelana.com)

[vladimir@arelana.com](mailto:vladimir@arelana.com)