

THE SEQUENCE

IN GENERAL

1. Reflect on impermanence. All outer things are impermanent. Our own bodies are continuously changing, as are our thoughts, feelings and sensations.
2. These changes occur within the field of interconnectedness. Each thing, each experience of an entity, is woven into a complex matrix of relationships. On the basis of certain factors particular manifestations arise. All things which appear to be separate, autonomous, possessed of the inherent existence, are merely contingent. This principle of interdependence of co-origination lies at the heart of all experience. Examine all arisings, outer and inner, until you are certain that there is only dependent co-origination.
3. With this awareness examine the relation between language and experience. All that you see, feel, experience, is only a name put by the mind. You yourself give names to be experience. They exist for you through sign mediation. Through applying a word to an arising, an identity is attributed to the arising which it does not inherently possess. The name creates the illusion of an essence, of an inherent self-existence. Decide that all phenomena are only names put by the mind.
4. What is this mind that puts these names? What shape is this mind? What colour is it? Where does it come from? Where does it stay? Where does it go to? Again and again investigate the nature of your own mind. What's substantial essence does it possess? What does it exist in relation to? Whenever you seem to find a substantial basis examine it again and again. Be aware of who is attributing these meanings.
5. Having realised that mind has no substantial essence, relax into the open dimension of your own presence. Use the slow outbreath or the three 'A' practice to support this.
6. When you lose this openness through identification with arisings as if they were yourself use '*Phat!*' to cut unborn presence free of clinging to limitation and foreclosure.
7. If you find yourself caught up in an identification you can also simply relax and allow your awareness to gently separate from the experience with which it is identified. When awareness is mixed with a subjective experience we experience ourselves as a separate 'I', a unique self-entity. But when awareness is relaxed it manifests as itself, empty, open, unborn, beyond all conceptual definition. Awareness is never an object, it cannot be grasped by thought.
8. Key point is to maintain an awareness of stillness and movement. Our own presence, open awareness, is unchanging. Stillness has no essence or form which can be grasped – it is like infinite depth, shining space. Movement is a shimmering surface which cannot be caught. We are both simultaneously.

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