

ADYA focal point for the whole universe

Some days you just have this experience of being the universe. It's like being a focal point through which the whole world experiences itself.

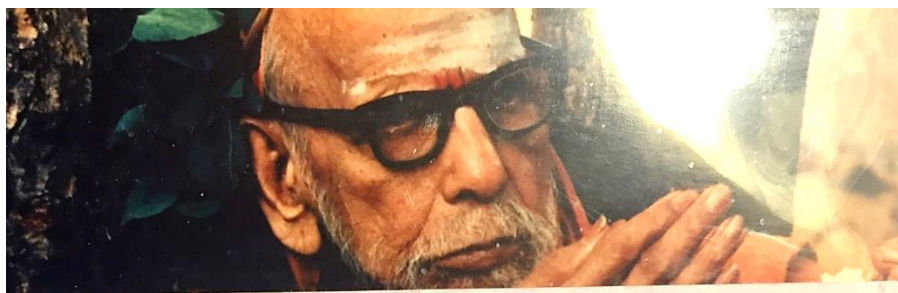
And this is also perceiving the world as the expression of true nature. You can just say life instead... maybe that's a little more approachable. When life looks through your eyes and sees everywhere it looks is life-- not life as a concept, but as an intimate like *that's me*.

... life is also every thought you have in your head, every feeling that you have in your body.

And life *can* also experience itself as one particular part, as one particular human being. Here.

Now, The totality of life can experience itself as a particular human being, too.

Like Alan Watts saying you are something the whole universe is doing. Life can experience itself as one particular human being. The totality of life can experience itself as you.



Every person you encounter is God in disguise; God is hiding within each person. When you remove the filters of your mind, God is right there in front of you.

We all have experience of this appearance, all of the forms, and they have an existence. We use other words for the reality of all this – Adya uses *true nature*. Buddhists use Sunya. If you're in another tradition, then the reality of it is God or primordial awareness or Mind Itself, or Brahman. In itself it has no form, but expresses itself in and as form. That's a miracle.

So we recognize and really get a direct immediate knowing that primordial nature, that dimension, that awareness, that non-form presence... That is looking through you... when life or awareness or primordial nature looks through your eyes, you see differently. You see that all the appearances are the appearance of Life, of primordial nature. They have no other reality than That... and yet they retain their form. (I like the golden lion metaphor.)

Remember St. Francis. What you're looking for is what's looking. you can't take it out and look at it. But it is immediately usable.

Here Is *Eckhart Tolle*:

When you look at a tree or a human being in stillness, who is looking? something deeper than the person. consciousness is looking at its creation. In the Bible, it says that God created the world and saw that it was good. That is what you see when you look from stillness without thought.

I think this is the same pointer. Something deeper than the person is looking. consciousness is looking at its creation. And then you see things differently.

More Eckhart: Is Silence just the absence of noise and content. No, it is intelligence itself, the underlying consciousness out of which every form is born. And how could that be separate from who you are? The form that you think you are came out of that and is being sustained by it. It is the essence of all galaxies and blades of grass, of all flowers, trees, birds and all other forms.

But I do like to think about it as this two edged sword.

Manjusri the great image of Wisdom from Buddhism has a two edge sword.

Shunya word has a double edge sword. One edge is to cut through the illusion of separateness.

The second edge is to point us to the reality of that which is aware of all the cutting through of the separateness. It points us to THAT. And it's not just the absence of separateness. It is the positive, unbelievable presence. Every moment of God's love vibrating. And again, if I say those words as soon as I say God's love vibrating I'm on the side of form. Lost it right. Just now. Have an image. Oh, love vibrating.

But by the way, one other thing about that double edged sword. I think it's just something for all of us. And it's pointing to two stages. Tremendous spiritual stages. And one is to see through our wrong identity as a separate, local, limited, finite person, separate from others. Separate from God, separate from universe, human God-- beautiful book, man, God and universe.

Human God, universe. We're totally deeply interconnected with all of that. We're not separate from any of that to get a direct, immediate experiential hit of that. It's fabulous.

But it takes two stages.

One is a kind of disentangling to recognize that other dimension deeply that we call Shunya. And to see that it's not just a word. It's not just a concept. It's not just a negative. Maybe you can think of Sunya as a verb: can you Sunya... "don't let the contents usurp your consciousness." It's not this. As Paul Brunton says, it's the most real there could possibly be. But I can't grab it, name it or anything else. Step two, everything I'm experiencing comes out of them.

The good, the bad and the ugly. Even my words, even my words about reality are also an expression of reality. Yeah, they're not the reality, but they nothing else. Step three world is Brahmin means there is no other separate reality..

If I call it Brahman, t nondual. Not two reality. What's going to cancel out is separate realities for all these fabulous beings,

I love the Alan Watts--You are something the whole universe is doing. I love that you are the infinite appearing as a unique person. That's how great you are. At the deep end, it gives tremendous value to the form you see, Pat, right. I mean, at first you think, oh, it's taken away

something from the appearance to form. This is illusory. No, That's one early view of what these people are saying.

It's taking away the materiality, the separateness. (so for example, as Adya points out, the ego is not illusory, but our attachment to it is, our identity with it is). But at some deeper level, it's giving tremendous value.

Eckhart said it like this: **the acknowledgement of the sacredness of the present moment, one could call gratitude.**

the sword cuts through the separateness. But it opens a space for the sacredness. Because as long as the form seems to have separate reality, as long as I Avery have a separate ego existence, I'm not leaving a space for the sacredness--because the sacred is not limited, not limiting, but it's undefinable.

But is it expressible every moment? you can experience deeply the total void. Primordial. No thingness of the void. And you can experience every moment as the primordial void vibrating and expressing itself. Every one of us is expressing that infinite undefinable as defined as form.

The sense of the sacred replaces the separateness of things. And it replaces the identification with the ego.

The other Maria just wrote that PB says that the meanings also come between the words, not in the words

Yes, it's the between it's in and out. We appreciate each other as precious human beings. There's not two preciousnesses. No, we're not in the Lord of the Rings. There's only one light in the show.

Are you conscious right now? Thank you. Are you conscious? Everybody?

Are you aware right now? Awareness. Light is sunlight. The light of consciousness. Every moment of every one of us is none other than the primordial consciousness. "The God in the sun is the I in me." The awareness looking out through your eyes is awareness. It's the proof. Follow it up. But we don't realize the journey is to recognize, is for the Karmic continuity to come into alignment. As Maria Ochoa has said, between the moments--that's again, a deep meaning of Shunya and form. The form no longer is totally separate, nor is our own habitual identification as Avery. It's now consciousness appearing as Avery makes all the difference. And: This is not a cup. This is consciousness appearing as a cup. Cup is. That means isness is appearing as a cup. My hand is. I'm always focused on the hand. And they're telling me: be aware of *Is*.

The hand is it exists. Think about it. Oh, my God. Miracle. It's a miracle I can't make it be. As Hamlet says: to be or not to be. Is-ness always and already is. But in order to be something unique, it needs a form. So isn't that incredible, Marie? That God expresses itself uniquely? I don't know what else to say about it, because it's mystery.