

**The message of the Mandhukya Upanisad, or
Falling in Brahman is like falling in love... (May 2007 rev. 2023)**

Brahman is not really a word. It is not a state. Brahman is a sign. It points to That. It points to what always IS. Brahman *is* IS.

But since we don't know *what* Brahman is, we can also call Brahman Love. Or Intrinsic Awareness. Or Being-consciousness. Or Infinite Complexity and Fathomless power... and simplicity itself.

By the way, nothing relative can touch Brahman. But luckily, even the relatives (!) are Brahman. There is nothing But Brahman. So to touch Brahman, right here, put aside the illusion that you are separate from Brahman. Then you are only Love touching Love. This is the "asparśa"... the "touch of no touch."

Thus have we heard: To say that Brahman, or Reality, or One, is unknowing or unknowable is wronger than to say that Brahman is ultra knowing. It has a kind of comprehension of itself. It is just that all knowing is partial. If we are to come to intrinsic realization then reality itself must be realizative intrinsically, in and of itself. To enter the door of Brahman as it is *in itself*, we have to die, or cease. At least for a while. Then there is only "the One's intimate self-regard." (quoted by Adya!).

PB says: you can enter its knowledge, enter the touch of reality, if you put aside thinking and let go of all sense experiences, but "keep your sense of Being." This is the clue. No finite content is Brahman. But the miracle is that everything is Brahman's Presence. "Reality is here or nowhere."

"A person never leaves Consciousness." All thoughts, including the I-sense and all states, including deep sleep, come and go in and from Consciousness. They are appearances within Consciousness. But Consciousness, the source, has gotten confused with the localization of consciousness, and with thoughts: both inner and outer. Like light confused with the dust motes, or the images on the movie celluloid. So to really recognize Consciousness, is to distinguish it from contents. Or to let all contents be, and contact the Primordial Consciousness which is always present between, beneath, behind or through all thoughts. Once we learn to recognize the taste of Brahman as it is, then we can learn to recognize it in and as thoughts, feeling, sensation and so on. We can learn to unfocus from the waves, and recognize water, our true home. Hafiz: "the dervish whirls to show us that everything does point to God."

The world comes to us as Experience. When we con-fuse THAT with the world, we get a sense of existence and experience. To appreciate that THAT is Brahman and not things, we have to recognize the source of thought in Mind. To experience Mind as the one taste of Love which is always present. And to then see that “sarvam he tat brahman” : All this is Brahman. Or: Baba nam kevalam: love is all there is. Or: Ishk Allah Mahbud Lila. The ocean of love permeates everything.

Con-consciousness means with *sciousness*. Sciousness is awareness. It is the sun of radiating light/awareness. And sciousness, like noesis, is also “knowingness.” It has a self-turning nature, not only a straight raying out nature, to use a geometric metaphor. Consciousness is also pulsating, throbbing “sphurata” : waving as the universe.

It seems that you have to learn to Atma before you can Brahman. To Atman is to put aside all thoughts and sensations and images and recognize your authentic nature, Awareness, consciousness, Love. To Brahman is to allow all thoughts to come through, be just as they are, and recognize everything that is as an occasion to Brahman: to rejoice in being.

Q: Is there any difference between the experience of the Self (atman) and of the Absolute (brahman)?

NM: There can be no experience of the Absolute as it is beyond all experience. On the other hand, the self is the experiencing factor in every experience and thus, in a way, validates the multiplicity of experiences. The world may be full of things of great value, but if there is nobody to buy them, they have no price. The Absolute contains everything experienceable, but without the experience they are as nothing. That which makes the experience possible is the Absolute. That which makes it actual is the Self. ***I Am That***

Well, I don't have much time now. Time is Brahman, the act of going is Brahman, and the I thinking this is Brahman. Let's drink to Brahman. Let's dance with Brahman. Let's celebrate Brahman. Let's replace Brahman with our favorite word for the ecstasy of Life, “the incredible lightness of Being.”

May you find rest in Brahman.

Love, Avery.