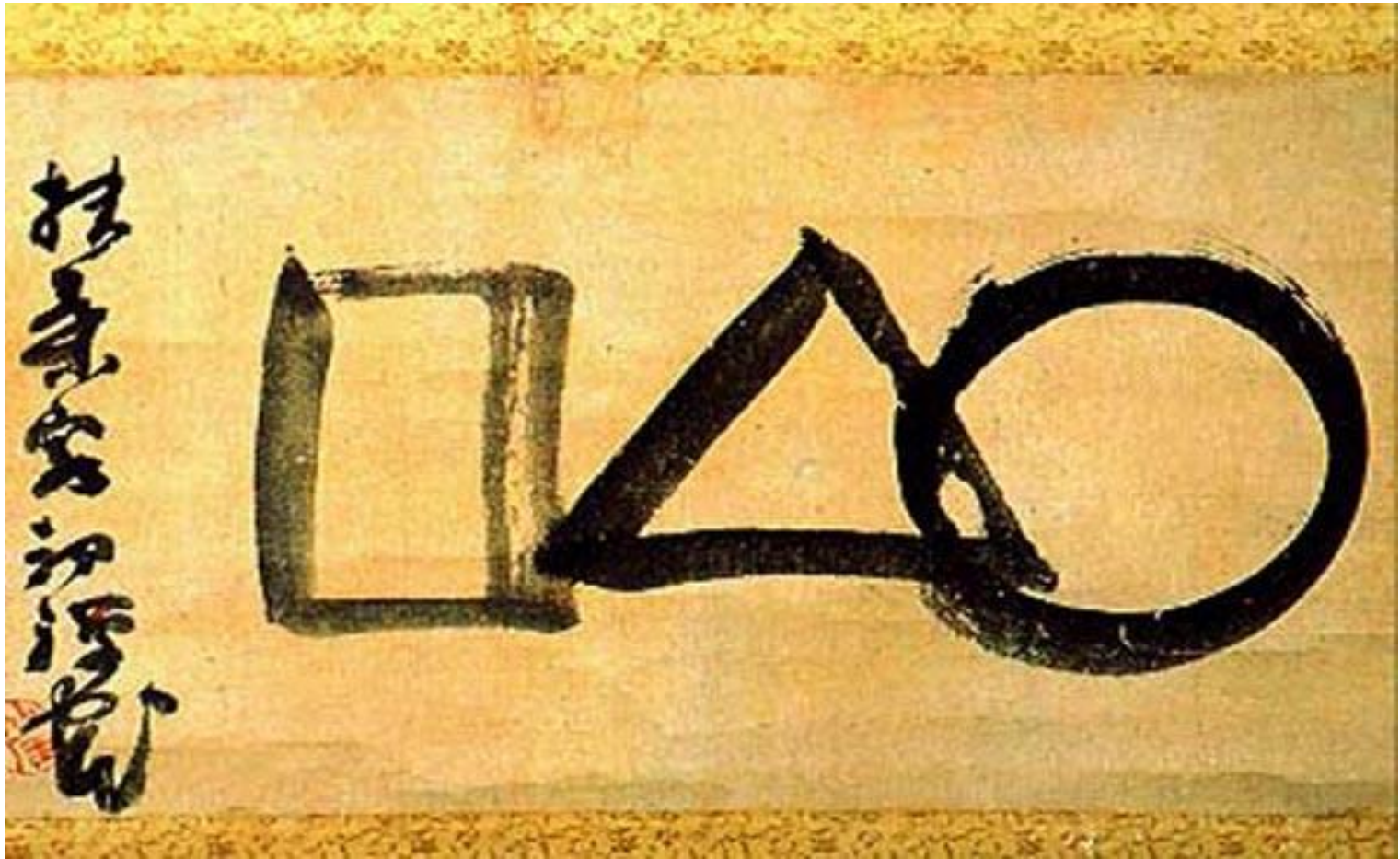


# WHERE WE MEET REALITY





**You are  
That  
Awareness  
Disguised  
As a Person**



The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end--be it a man's heart or an entire planet--its infinite and eternal cause is there. All this vast universal activity is but a function of the silent, still Void. (19.5.26)

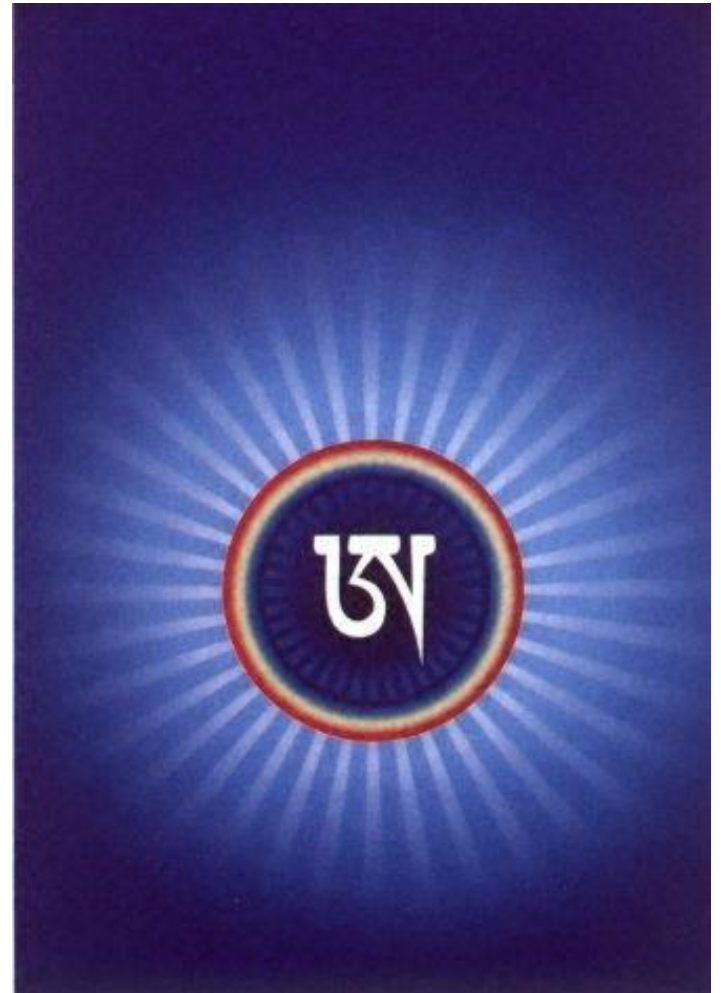
During the gap--infinitesimal though it be--  
between two thoughts, the ego vanishes. Hence it  
may truly be said that with each thought it  
reincarnates anew. There is no real need to wait  
for the series of long-lived births to be passed  
through before liberation can be achieved. The  
series of momentary births also offers this  
opportunity, provided a person knows how to use  
it. *23.8.162*

# Awareness is the very nature of one's being: it is the Self. P. 390

Tibetan **A** = primordial awareness = *rigpa*.

5 lights = openness (*sunya*);

Rays = spontaneous presence (*rolpa*).



The little center of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship constitutes a genuine religious experience, and its expansion into a final, full disclosure constitutes a philosophic one. 25.1.31

The Short Path is, in essence  
the ceaseless practice  
of remembering to stay in the Stillness,  
for this is what we really are  
in our innermost being  
and where we meet the World-Mind.  
*...21.3.97,*

The real Short Path is really the discovery  
that there is no path at all:  
only a being still  
and thus allowing the Overself  
to do the work needed.  
This is the meaning of grace.

[23:5.223](#)



There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102

... It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both thoughts and sense-experience, yet all consciousness springs mysteriously out of it. Nevertheless one may enter into its knowledge, may enter into its Void, so soon as we can drop his thoughts, let go sense-experience, but keep our sense of being. Then we may understand what Jesus meant when saying: "He that loseth his life shall find it." ... *Notebooks* 28.2.100:

In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains. Whereas the Overself speaks to us from tomorrow's intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing a new and higher way of viewing life from being born.

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew.

When a master like Jesus tells us to refrain from being anxious about the morrow and to let today's evil be sufficient for today, he speaks out of his own consciousness of living in this Eternal Now. Consequently, he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He said to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present--free, uncontrolled, and unconditioned by what he was, believed, or desired yesterday.

*19.4.171*

The mind must constantly give itself  
up to the idea of its own  
infinity. 24.4.82

There is a beauty in the infinite reality  
which outshines whatever beauty  
there is in the imaginative phantasy.  
28.2.77

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of oneself or of others. This question is: ``What is consciousness?" Whoever traces the answer through all its levels will find themselves in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what man's work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself but only its varying states, you can accomplish this work only by adopting extraordinary means. You will have to steel the feelings and still the mind. In short, you will have to deny yourself. 20.3.155

What is the reality behind all our experiences? Since they are thoughts, and since thoughts are made possible by Consciousness, it must be the Consciousness. This remains true even when the "I" is unaware and unconscious, because limited and little, being only a thought itself, an object known like other objects; the Real is still there but hidden.  
21.5.175



Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. **Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that *God is*, until they live in this fact alone.** That will transfer their attention from self to Overself and keep them seeing its presence in everyone's life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognize and rest in the divine character, the less will they be feverishly concerned about their own spiritual future. 23.5.222

If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber--otherwise we would not have known that we had had such enjoyment--so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. All we need is awareness of it. 22.3.25

The Overself is not a goal to be attained but a realization of what already is. It is the inalienable possession of all conscious beings and not of a mere few. No effort is needed to get hold of the Overself, but every effort is needed to get rid of the many impediments to its recognition. We cannot take hold of it; it takes hold of us. Therefore the last stage of this quest is an effortless one. We are led, as children by the hand, into the resplendent presence. Our weary strivings come to an abrupt end. Our lips are made shut and wordless. 22.3.9

...dependence on self-effort must be balanced by dependence on Grace. If we rely solely on our own endeavours to better character and develop intuition, we may find ourselves frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with the Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it you should seek to identify with the universal and infinite power, to forget that you are an individual.

23.6.49

...What we have most to learn at this stage is, in one sense, easy and simple.

Yet in practice, it turns out to be hard and elusive. It is to let go, to cease from striving, to let your will relax, to stop thinking that the Overself is something you must grasp and to let yourself be grasped by it. Moreover, you are not to limit this attitude to the meditation period only, but to bring it into your ordinary life briefly several times a day.

**[Adventure of Meditation Excerpt and link to whole](#)**

Every sentient being is AWARE. We need to recognize that awareness... present moment of unmade wakefulness Allow that to simply be as it is, let be in naturalness...

The moment you remember to recognize, you see immediately how mind essence is. ... It does not make any difference if you recognize while you are standing or sitting or eating.. The practice, as I state over and over, is short moments repeated many times...     --*Urgyen Tulku Rinpoche*

Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Stop imagining yourself being or doing this or that and the realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. *I Am That Ch 1*

Q: How can I aspire to such heights, small and limited as I am?

M: realize yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness. *I Am That ch 65*



By this simple act of unlearning all that you know--all that you have acquired by thinking, by remembrance, by measurements, by comparison, and by judgement--when you return to the mere emptying of the consciousness of its contents of thoughts and ideas, and when you come to the pure consciousness in itself, then only can you rest in the Great Silence. 24.4.78

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95

The uniqueness of each person, his difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance.

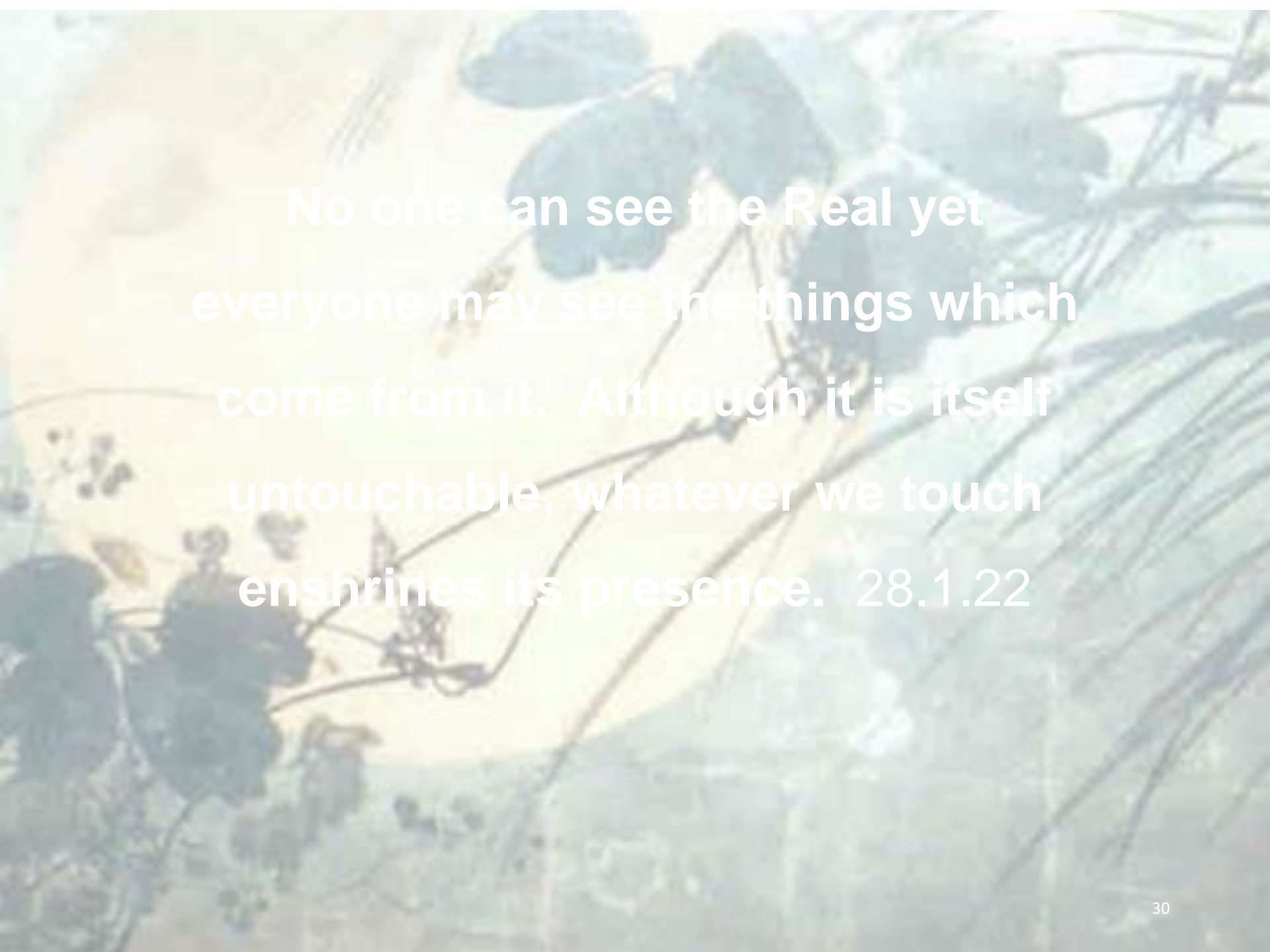
25.1.157

The World-Mind is expressing through an infinite number of minds its own infinitude multiplied by infinity an infinite number of times. 27.3.25





To practise the Short Path  
is to be aware of the miracle entailed  
in every moment of living. 23.1.115



No one can see the Real yet  
everyone may see the things which  
come from it. Although it is itself  
untouchable, whatever we touch  
enshrines its presence. 28.1.22



The world is a spectacle presented for our  
meditation in depth.

It is a clue, a pointing sign, and even a  
mystery play. 26.1.189

The Universe  
is actually the  
Unconditioned  
revealing itself  
as if it were the  
Conditioned.

--26.1.196

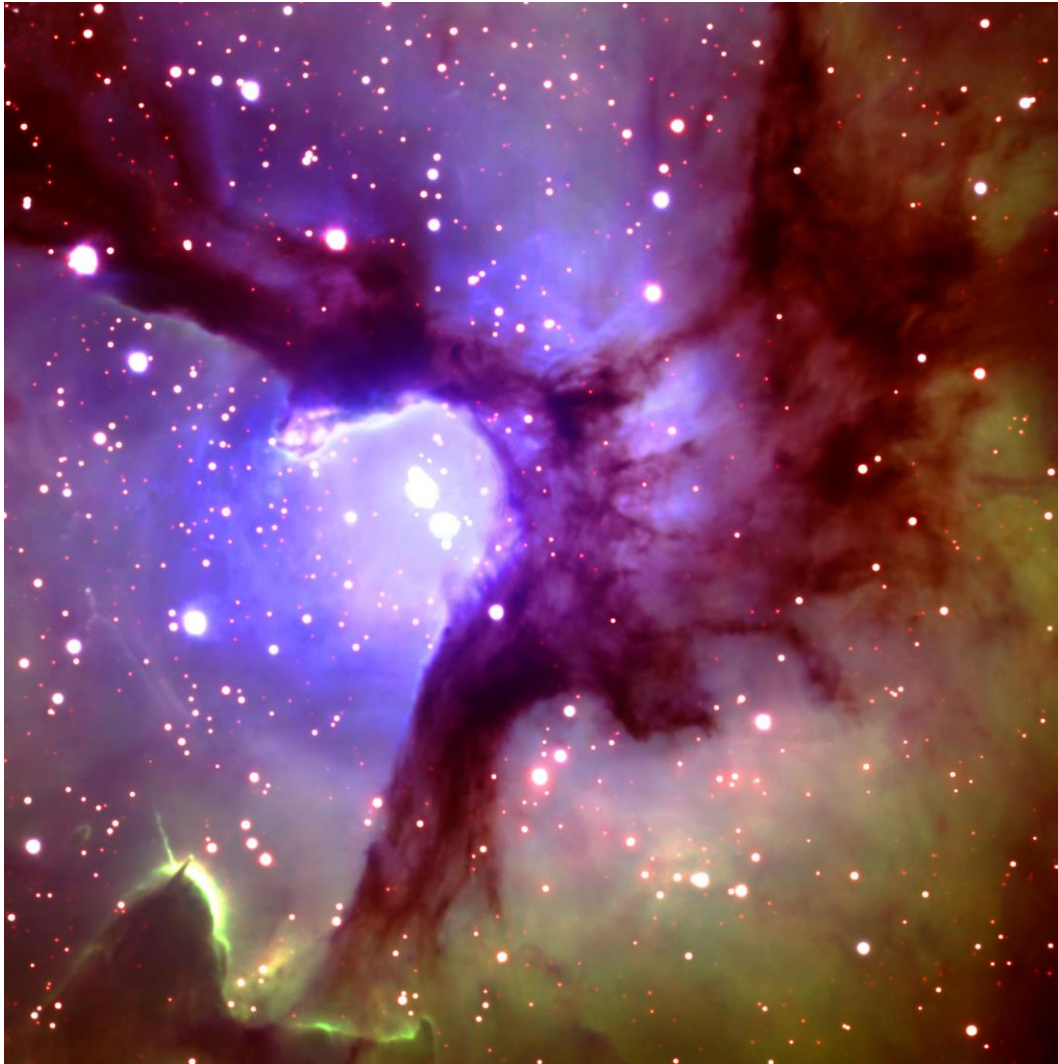






When you look at anything,  
it is the ultimate you see,  
but you imagine that you see  
a cloud or a tree.

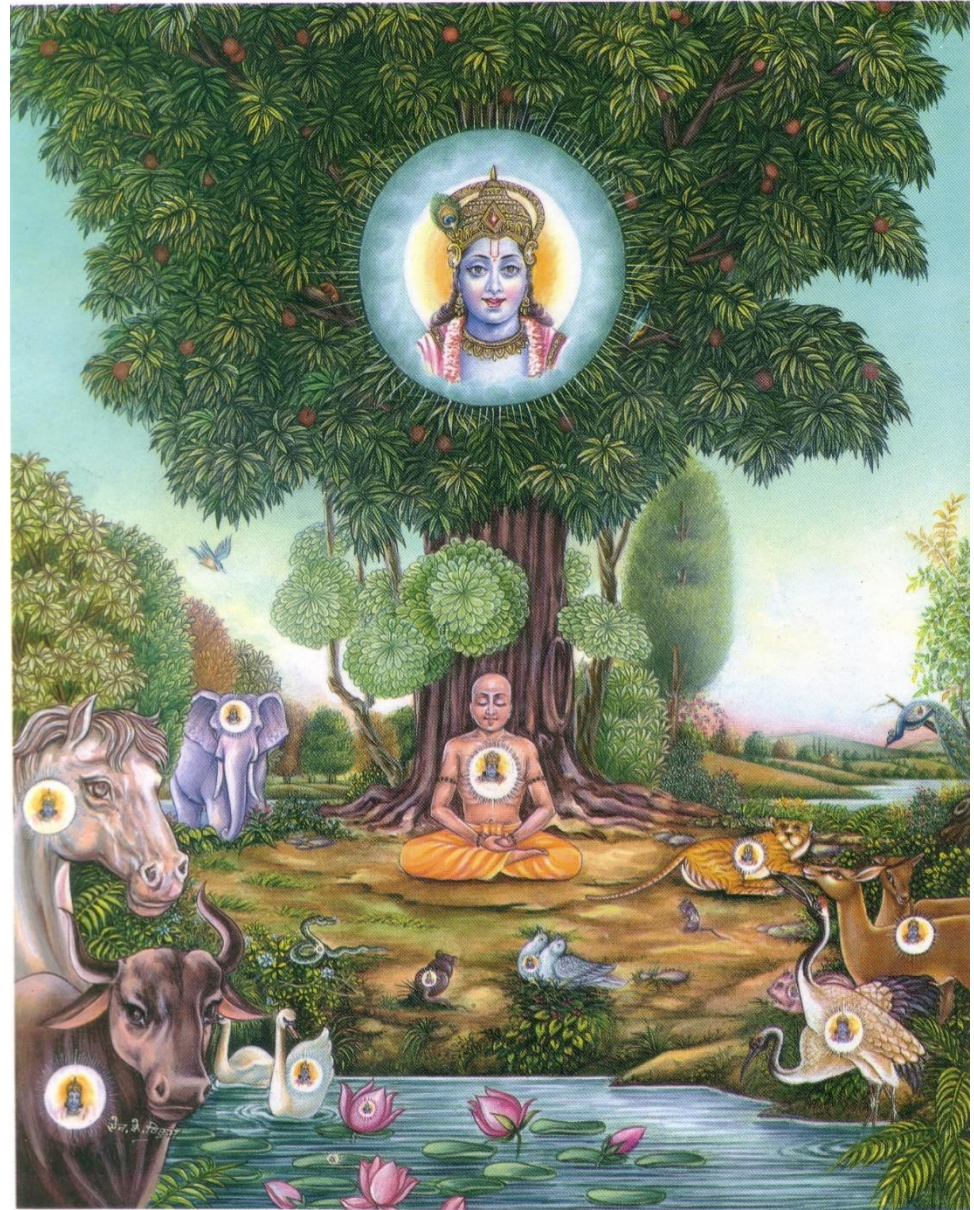
--I Am That



We can not ever know the Divine which is Transcendent but we can acknowledge that it IS. We may however know the Divine which is Immanent, recognize, perceive, and feel its presence. *25.1.120*

That which is at the heart of all existence--the world's and yours-- must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere.

[28:1.15](#)





The World-Mind is omnipresent. There is a point where everyone touches it. When we attain awareness of this point, we are at last attending the true Holy Communion service. 25.1.30

An ever-active  
Mind within  
an ever-still  
Mind--that is  
the real truth,  
not only about  
God but also  
about man.  
25.1.9





... The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. **Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe.**  
*26.1.220*



We come to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, we bring ourself--mind and body, heart and will--into harmony with this view. (p. 361)

**The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. 26.1.179**



The ego self is the creature born out of our own doing and thinking, slowly changing and growing. The Overself is the image of God, perfect, finished, and changeless. What we have to do, if we are to fulfil ourselves, is to let the one shine through the other.      The Notebooks of Paul Brunton 8.1.7

The ego to which we are so attached turns out on enquiry to be none other than the presence of World-Mind within our own heart. If identification is then shifted by constant practice from one to the other, we have achieved the purpose of life.

8.1.127



When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" 1.1.130

Relax and watch the 'I am'. Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in. *I Am That* Ch. 99



“Be still and know that I am God” is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is “non-doing.” Rather is it a “letting-be,” a non-interference by your egoistic will, a silencing of all the mental agitation and effort. 23.5.202

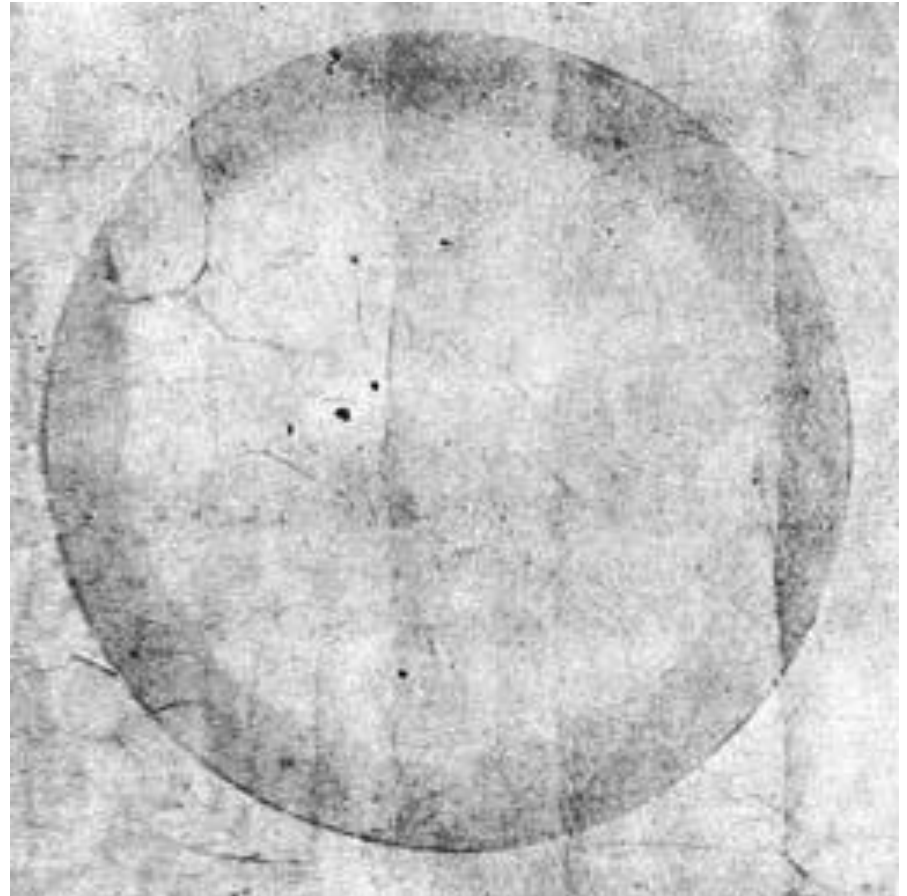
The Infinite cannot be set against the finite as though they were a pair of opposites.

...The Infinite includes and contains within itself all possible finites.



The practical import of this truth is that Mind can be experienced not only in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 20.4.124

It is always there,  
the only reality in  
a mind-made  
world. *28.1.17*

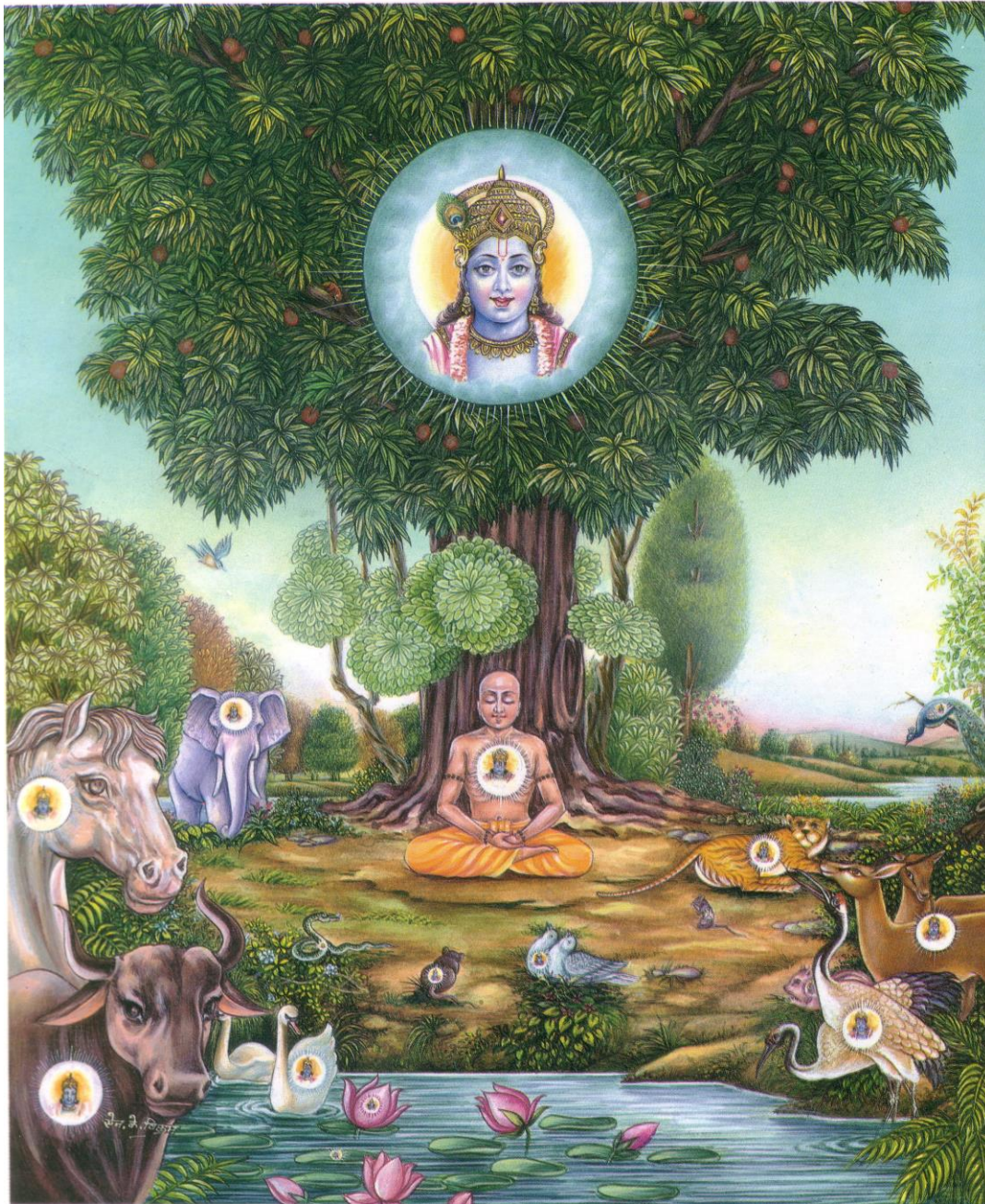


When the masculine and feminine temperaments within us are united, completed, and balanced, ...are brought together inside the person and knowledge and reverence encircle them both, then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another.

*25.2.120*



St. Francis of Assisi and St. Clare of Assisi  
ATTRIBUTED TO DI BOLOGNA AND ASSISTANTS  
c. 1267-1337

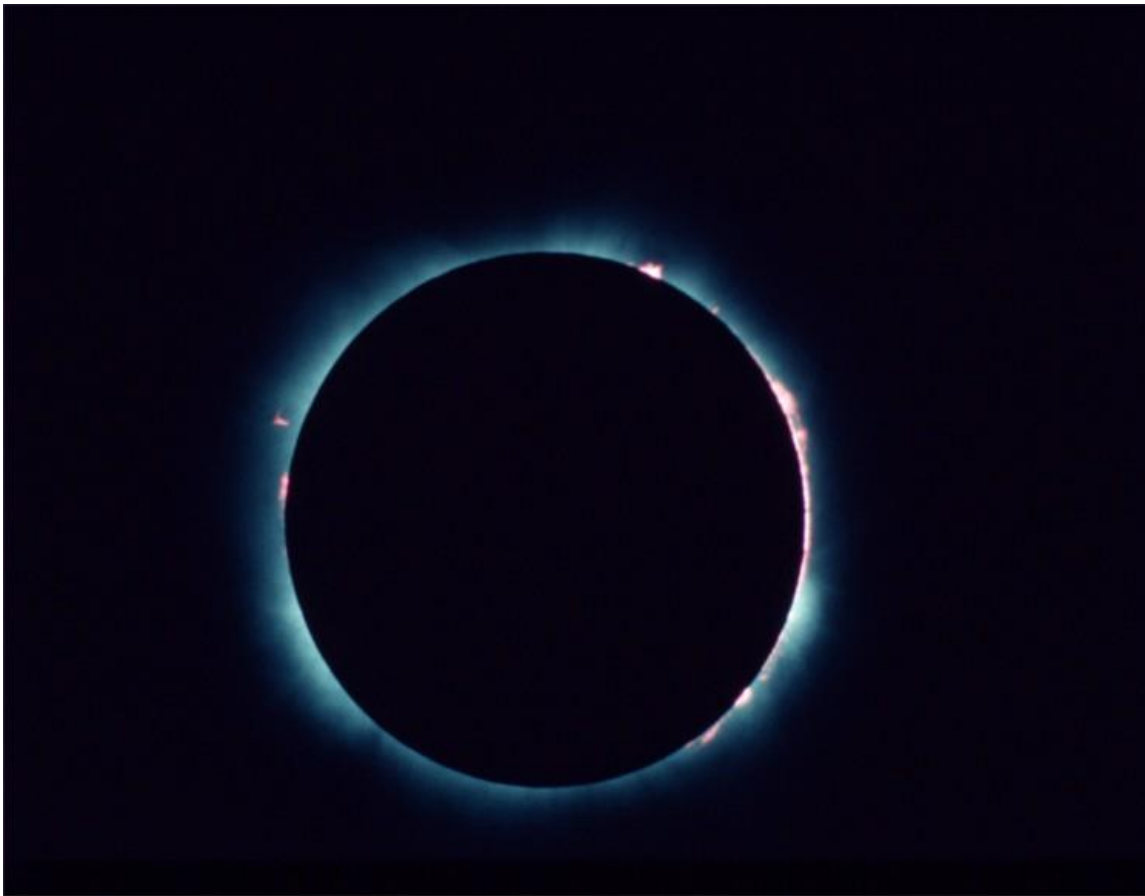


... the paradox,  
that the Overself is  
at once universal  
and individual

...It is both space  
and the point in  
space. It is infinite  
Spirit and yet it is  
also the holy  
presence in  
everyone's heart.

22.3.384





“The God in the Sun is the “I” in me”--this put tersely is the essence of man's relationship to divinity. A whole book may be needed to explain it, a whole lifetime to get direct experience of its truth as insight. 25.1.1