

WHERE WE MEET REALITY




Notes

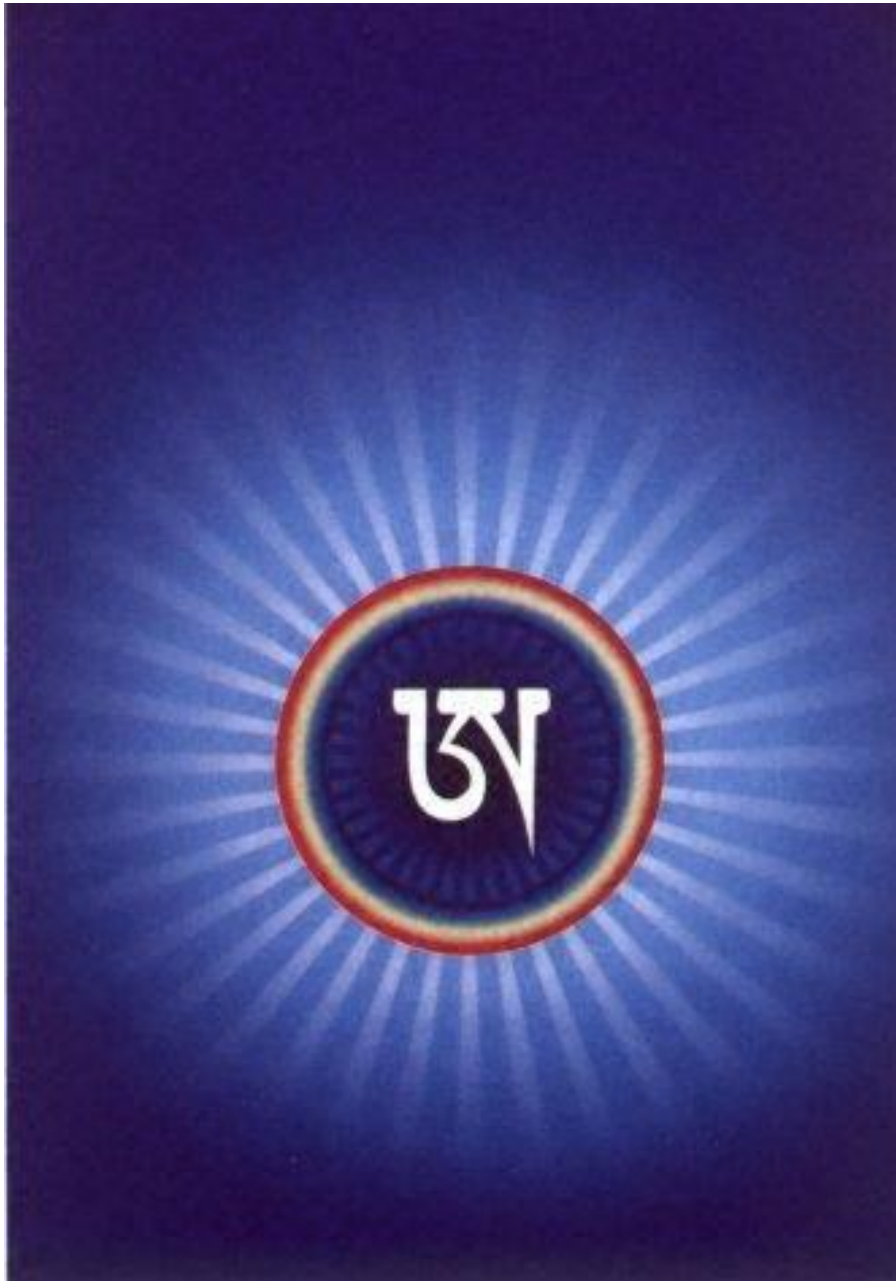
For Meetups

10-16-24 to 11-6-24

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?" For it is to lead to this final question that other questions and problems have staged the road of the whole life. This answered, the way to answer all the other ones which beset us, be they physical or financial, intellectual or familiar, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven *and all these things shall be added unto you*,"... 1.1.130



**You are that
Awareness
disguised as
a Person**
Stillness Speaks
p.6



**Awareness
is the very
nature of
one's being:
it is the
Self.**

--28.2.130

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 there is anything worth studying by human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of our own consciousness--not a cataloguing of the numerous thoughts that play within it, but a deep investigation of its nature itself, its own unadulterated pure self. **1.1.81**

See PPT. CONSCIOUSNESS : = marked there in yellow

See File: Distilled Essence of Consciousness: 14 sections on consciousness

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**

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

We discover that Consciousness,
the very nature of mind under all its aspects,
the very essence of be-ing
under the personal selfhood,
is where human and God finally meet.

We know that God indisputably exists,
not because some religious dogma avers it
but because our own experience proves it.

--25.1.39

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that the end of all our striving is surrender. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. *20.5.11*

Q: Will meditation help me to reach your state?

M: Meditation will help you to find your bonds, loosen them, untie them and cast your moorings. When you are no longer attached to anything, you have done your share. The rest will be done for you.

Q: By whom?

M: By the same power that brought you so far, that prompted your heart to desire truth and your mind to seek it. It is the same power that keeps you alive. You may call it Life or the Supreme.

I Am That Ch. 17

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*

OMKARA: Remember Who am I ; What am I + That am I. Life is a dream of God.

•

Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content. 8.1.8

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

To be the witness is the first stage; to be Witness of the witness is the next; but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience. 25.2.100

One of the first things a student of philosophical psychology must learn to understand is that the different states of consciousness are not the same as pure basic essential consciousness-in-itself. The states are like little circles within larger ones. They possess various limits and limitations, belong to lower levels, and are subject to alteration. Basic consciousness transcends all these things, all these conditions, and may therefore be called transcendental consciousness. *19.3.195*

Although the aspirant has now awakened to his witness-self, found his "soul," and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort still awaits his hand. He has yet to realize that the witness-self is only a *part* of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it. He has, in short, by further meditations to realize his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. Thus the ultramystic exercises are graded into two stages, the second being more advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly gained consciousness reveals the All-inclusive universal self. The second feat is the harder. 23.6.88

strange truth... All is Mind...

If he wishes to get at Reality, he may follow any mental discipline that helps him sharpen reason, tranquillize the mind, develop moods of abstraction, and completely concentrate thinking. All the different yogas, religions, and so on are more or less imperfect steps in this direction, so he is at liberty to invent his own. They are all only means, not ends. Parallel with this, he must thoroughly master and make his own by conviction the strange truth that *All is Mind... 2.4.98*

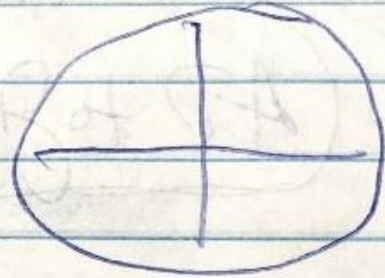
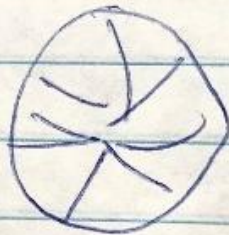
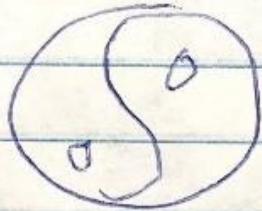
All he needs to take him through intricate problems of metaphysics is this single masterly conception: Mind alone is. *28.1.1*

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

Philosophy defines God as pure Mind from the human standpoint and perfect Reality from the cosmic one. The time has indeed come for us to rise to meditate upon the supreme Mind. It is the source of all appearances, the explanation of all existences. It is the only reality, the only thing which is, was, and shall be unalterably the same. Mind itself is ineffable and indestructible. We never see it as it is in itself but only the things which are its passing phases. 28.1.3

but Mind is Simple → Complex → Simple.
Use pictures: Horizontal and Vertical; yin-yang;
Mandala radii and 4-fold

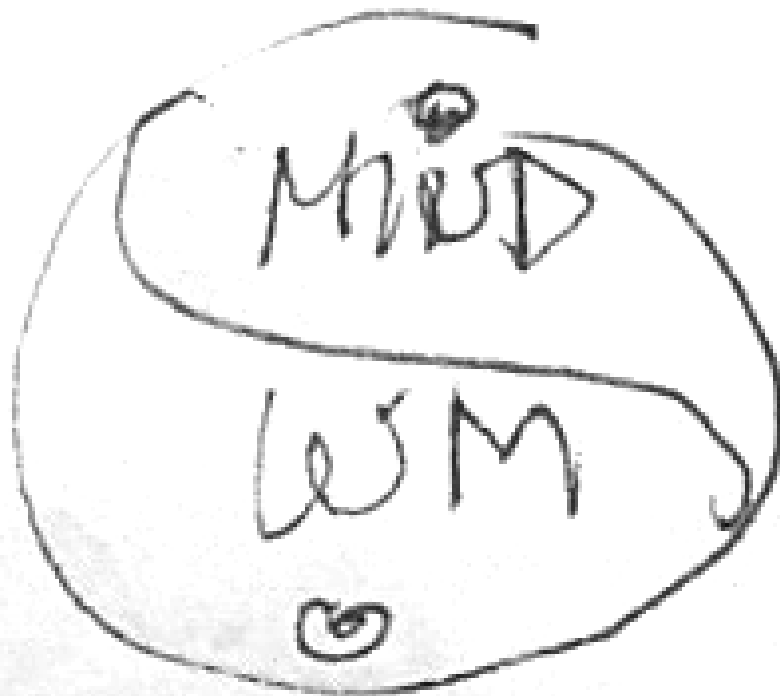
All is Mind \rightarrow but



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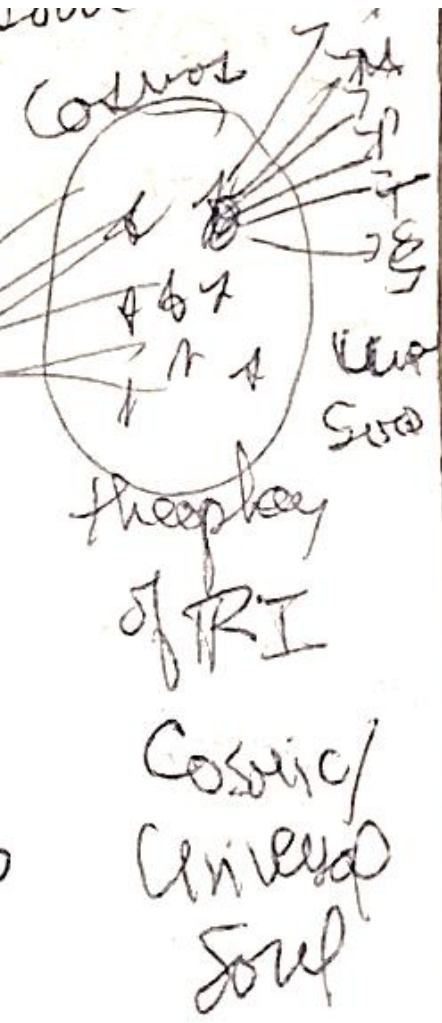
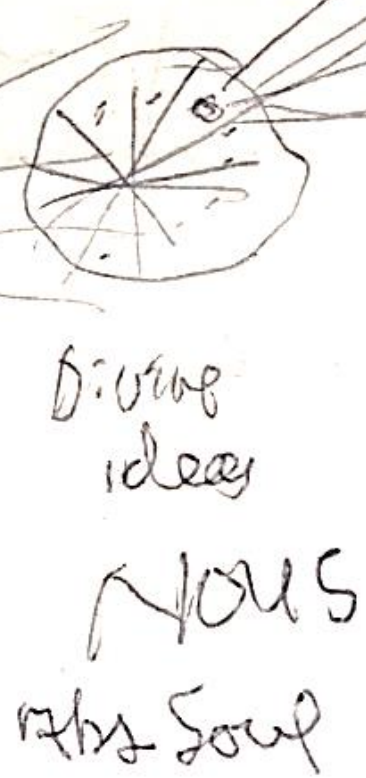
Simple \rightarrow Complex \rightarrow Simple

2,4 "strange truth that all is Mind"



~~to~~
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on
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Another dream with a year - 2000
mountain resorts



It may be asked why I insist on using the word “philosophy” as a self-sufficient name without prefixing it by some descriptive term or person’s name when it has held different meanings in different centuries, or been associated with different points of view ranging from the most materialistic to the most spiritualist. The question is well asked, although the answer may not be quite satisfactory. I do so because I want to restore this word to its ancient dignity. I want it used for the highest kind of insight into the Truth of things, which means into the Truth of the unique Reality. I want the philosopher to be equated with the sage, the one who not only knows this Truth, has this insight, and experiences this Reality in meditation, but also, although in a modified form, in action amid the world’s turmoil. *20.1.127*

Hitherto we have been considering the state of the person who is seeking enlightenment. But what is the state of the person who has attained it? This is also worthwhile for our closest study. For after all, this person is the type we are one day destined to become, the type we are being shaped into by life itself. *25.2.1*



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



When the masculine and feminine temperaments within us are united, completed, and balanced, when masculine power and feminine passivity 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



When duality is blended with, and within, unity it is the true *jivanmukta* realization. The One is then experienced as the Two but known to be really the One.
25.2.123

**LOVE SAYS: 'I am everything'.
Wisdom says: 'I am nothing'
Between the two my life flows.**

-- Ch. 57

Brother David:

The difference between a journey and pilgrimage is this:

On a journey, success is when you enjoy reaching a goal.

On a pilgrimage, success is when enjoying each step is the goal Now.



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.

Anthony: being that awareness 1 40
shorter *audio/text* 2 min

AD: Meditation Mentalism and Glimpse

AD Consciousness Deepens **Audio/Text**
3 min: *also 4 min version*

Anthony -mind is immediate

Anthony -just think of it

Tolle on consciousness as reality

**THE DOUBLE VIEW
and the
TWO-FOLD WAY:**

One of the helpful notions which philosophy contributes to those who not only seek Truth through the intellect alone, but also seek to know how they are to live with that Truth in the active world itself, is the idea of the twofold view. There is the immediate view and there is the ultimate viewpoint. The first offers us a convenient way of looking at our activities in the world and of dealing with them whilst yet holding firmly to the Truth... 19.2.7

... The first tells us to act as if the world is real in the absolute sense. The second viewpoint, the ultimate, tells us that there can be only one true way of looking at everything, because there is only one Reality. Since it deals with the Absolute, where time and space disappear and there is no subject to view, no object to be viewed, there is no thought or complex of thoughts which can hold it; it transcends intellect. Therefore it could be said that philosophy uses duality for its practical viewpoint, but it stays in nonduality for its basic one, thus reconciling both. 19.2.7

... As soon as we put ourselves into harmony with the true self, we put ourselves into harmony with the whole universe; ... The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems us. 19.2.8

... The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems man. *19.2.8*



The twofold way is indispensable: on the one hand the way of self-effort, working to overcome the ego, and on the other the way of Grace, through constantly seeking to remember your true identity in the Overself. 23.5.193

How can person fully express themselves unless they fully develop themselves? The spiritual evolution which requires us to abandon the ego runs parallel to the mental evolution which requires us to perfect it. 8.1.158

The process of human evolution serves a twofold purpose. The first is to develop the physical, emotional, and intellectual characteristics. The second is to lead the individual to enquire into, and become fully conscious of, their divine origin. 26.4.253

If you investigate the matter deeply enough and widely enough, you will find that happiness eludes nearly all despite the fact that they are forever seeking it. The fortunate and successful few are those who have stopped seeking with the ego alone and allow the search to be directed inwardly by the higher self. They alone can find a happiness unblemished by defects or deficiencies, a Supreme Good which is not a further source of pain and sorrow but an endless source of satisfaction and peace.

24.1.74

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: Is there no need of effort then?

M: When effort is needed, effort will appear. When effortlessness becomes essential, it will assert itself. You need not push life about. Just flow with it and give yourself completely to the task of the present moment, which is the dying now to the now. For living is dying. Without death life cannot be.

Get hold of the main thing that the world and the self are one and perfect. Only your attitude is faulty and needs readjustment.

I Am That Ch 33

Q: What is right and what is wrong?

M: Relatively, what causes suffering is wrong, what alleviates it is right. Absolutely, what brings you back to reality is right and what dims reality is wrong. *Ch 68*

To act from desire and fear is bondage, to act from love is freedom. *Ch 95*

Q: If the real is beyond words and mind, why do we talk so much about it?

M: For the joy of it, of course. The real is bliss supreme. Even to talk of it is happiness. **85**

AD: GREATEST JOY

AD: after all **AD Audio/text: 4 min**

„, Fate provides us with difficulties from which it is often not possible to escape. But what *must* be borne may be borne in either of two ways. We may adjust our thinking so that the lessons of the experience are well learnt. Or we may drop it, for we need not carry the burden of anxiety, and remember the story of the man in the railway carriage who kept his trunk on his shoulders instead of putting it down and letting the train carry it. So put your "trunk" of trouble down and let the Overself carry it. Perspectives 24 . 35

... Our 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](#)

HUMILITY

The humility needed must be immensely deeper than what ordinarily passes for it. We must begin with the axiom that the ego is *ceaselessly* deceiving us, misleading us, ruling us. We must be prepared to find its sway just as powerful amid our spiritual interests as our worldly ones. We must realize that we have been going from illusion to illusion even when we seemed to progress. 18.3.20

... What is needed to call down Grace is, first, a humility that is utter and complete, deeply earnest and absolutely sincere, secondly, an offering of self to the Overself, a dedication of earthly being to spiritual essence, and, thirdly, a daily practice of devotional exercise. The practices will eventually yield experiences, the aspirations will eventually bring assistance.

--2.9.67

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that the end of all our striving is surrender. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. *20.5.11*

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

... The deeper way of *Wu Wei* is to lose the ego by doing nothing to seek truth or to improve oneself; adopting no practice; following no path. The Short Path turns realization over to Overself so that it is not your concern any longer. This does not mean that you do not care whether you find truth or not, but that whereas ordinary care for it arises out of desire of the ego or anxiety of the ego or egoistic need of comfort, escape, or relief, Short Path care arises out of the stillness of mind, the serenity of faith, and the acceptance of the universe. 23.5.228



“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

There is nothing to seek and find, for there is nothing lost. 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

The limitation of the Long Path is that it is concerned only with thinning down, weakening, and reducing the ego's strength. It is not concerned with totally deflating the ego. Since this can be done only by studying the ego's nature metaphysically, seeing its falsity, and recognizing its illusoriness, which is not even done by the Short Path, then all the endeavours of the Short Path to practise self-identification with the Overself are merely using imagination and suggestion to create a new mental state that, while imitating the Overself's state, does not actually transcend the ego-mind but exists within it still... **23.5.206**

... So a third phase becomes necessary, the phase of getting rid of the ego altogether; this can be done only by the final dissolving operation of Grace, which the man has to request and to which he has to give his consent. To summarize the entire process, the Long Path leads to the Short Path, and the Short Path leads to the Grace of an unbroken egoless consciousness. 23.5.206

We are all here walking each other home.
You are loved just by being who you are.
You don't have to do anything to earn it.

--From Ram Das.