

NOTES FROM WEDNESDAY 10-16-24 for 10-23-24

Essay on Grace excerpt from 2.9.67

[PS: Slide numbers in red... for notes in PPT format, in slightly different order, here: [PPT For Wednesday 10/23/24](#)]

awareness of, and oneness with, my true being

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 **SL 3**

If you ask what reality is, 20.3.155

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what person'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 **SL 11**

We who Honour Ph 20.5.11

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 **SL 12**

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 **SL 18**

OMKARA: Remember Who am I ; What am I + That am I. Life is a dream of God sl 15

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 **sl 16**

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 **sl 17**

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 **sl 21**

All he needs to take him through intricate problems of metaphysics is this single masterly conception: Mind alone is. 28.1.1 **sl 22**

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 **SL 22**

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 **sl 23**

But Mind is Simple → Complex → Simple.

Use pictures: Horizontal and Vertical; yin-yang; Mandala radii and 4-fold

SL 25-30: PICTURES

All is Mind → but

Mind is
Simple → Complex → Simple

2.4 "strange truth that all is Mind"

Is Cosmos or any drop of it - separate from R?
Is R "different" when transcendent than when Im

Dot on page

Where we were - Never Not here

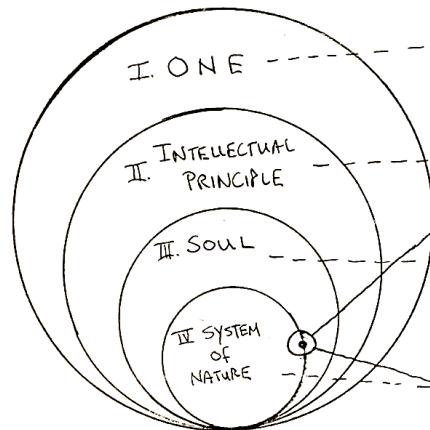
M

Another dream with a year -
untrain resorts

MIND
Logos

Cosmos
Theory of RI
Cosmic/Universal Soul

Divine ideas
NOUS
this Soul



... **where we meet God,**

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 **SL 7**

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 **SL 8**

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 **SL 9**

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 **SL 10**

Nisargadatta: Wisdom says, love says; Let go of unreal

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. *Ch.17* **SL 13**

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* **SL 14**

Sage

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 **SL 31**

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 **SL 32**

active/still

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 **SL 33**

masculine and feminine

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 **SL 34**

duality with and within

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 **SL 35**

LOVE SAYS: 'I am everything'. Wisdom says: 'I am nothing'
Between the two my life flows. -- Ch. 57 **SL 36**

Brother David: SL 37

*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.*

PB night meditation with AD comment