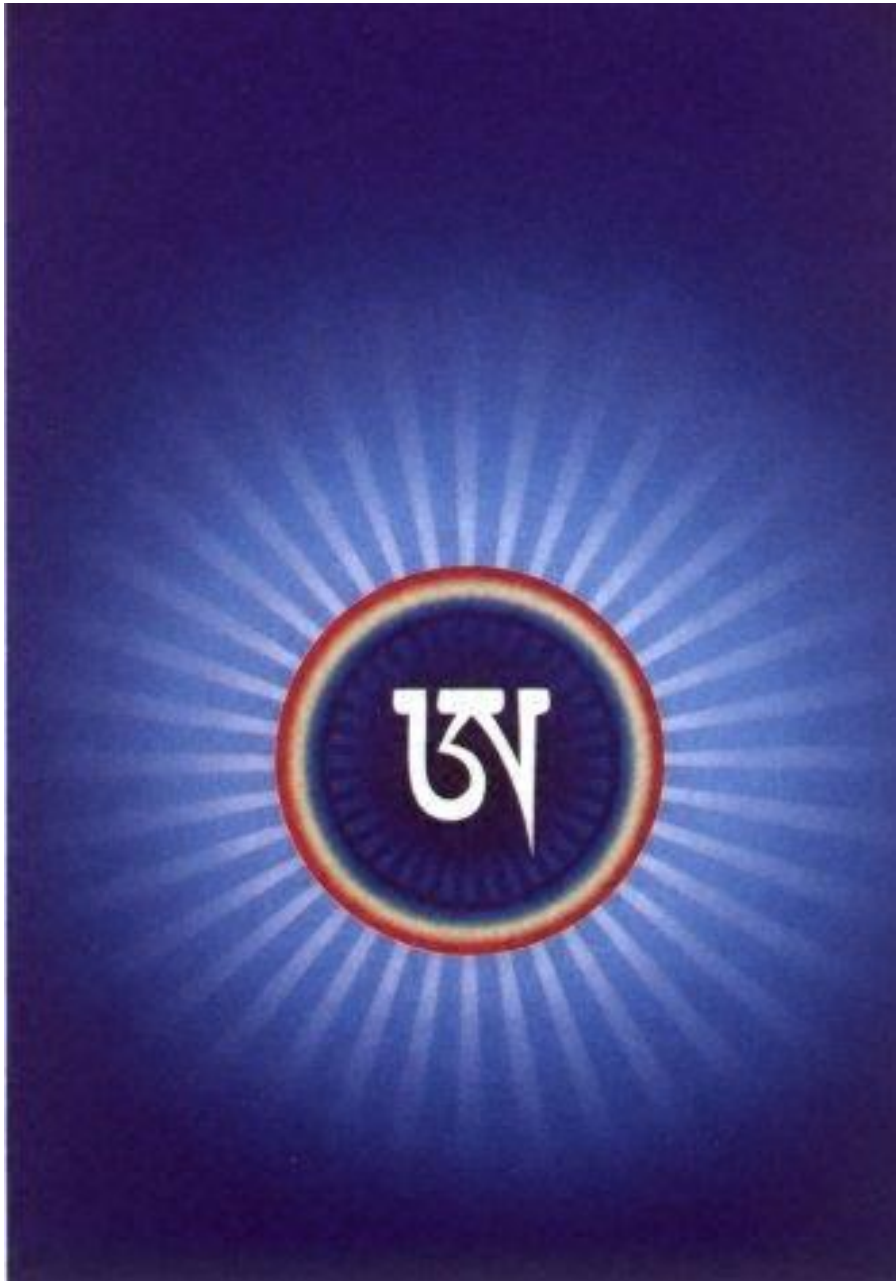


WHERE WE MEET REALITY





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

--28.2.130

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



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

In first, the discovery of the Overself, and second,
the surrender to it, we fulfil the highest purpose of
life on this earth. 1.1.83

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

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**

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

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

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*

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**

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**

COMPLEMENTARITY



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

WAVING



***As waves come with water and flames with fire,
so the Universal “waves” with us***

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

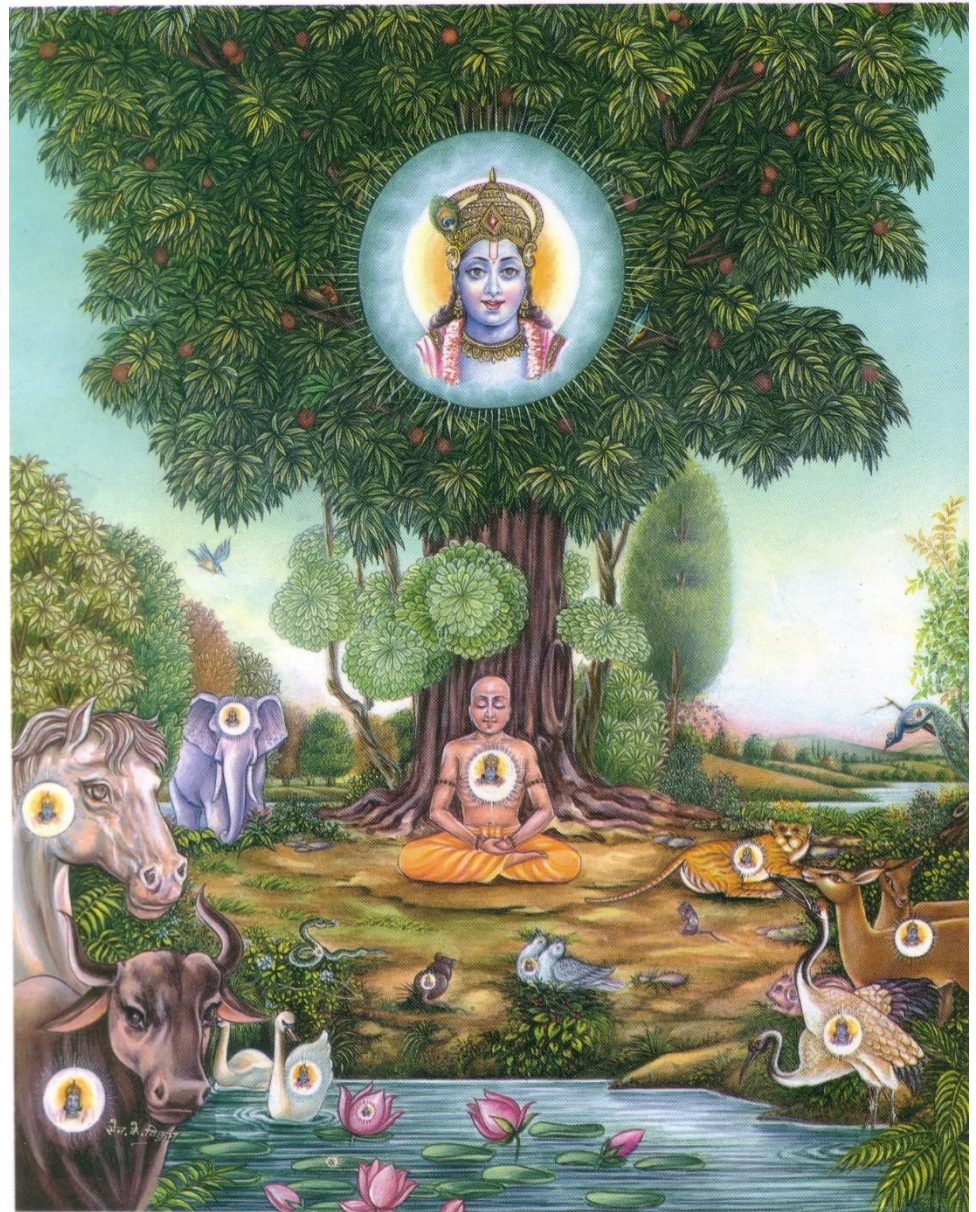
It is not only man that is made in the image of God: the whole universe likewise is also an image of God. It is not only by coming to know ourselves that we discover the divine life hidden deep in his heart: it is also by listening in the stillness of Nature to what she is forever declaring, that we discover the presence of an infinite World-Mind. *26.1.221*

The distinguishing quality of Mind is a continuous stillness, whereas that of World-Mind is a continuous activity. In the one there is absolutely nothing whereas in the other there is an infinite array of universes. 28.1.44

Also: 28.1.41 and 45 and 51-54

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**



This is the paradox: that the Overself is at once universal and individual.

It overshadows all as a single power... and it is found by each person within...

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 omnipresence
of the Infinite Mind
carries great
meaning for us
individually. For it
signifies that this
Mind is not less
present and not
less active in us too.
25.1.23



The uniqueness of each person, their 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

Look at the Perfect One
At the Circle's Center:
Who Spins and Whirls like a Golden
Compass,
Beyond all that is Rational,
To show this dear world
That Everything,
Everything in Existence
Does point to God.

--Hafiz: *The Compass*

THE DOUBLE VIEW and the TWO-FOLD WAY:

blue used Wednesdays
yellow highlights read 10-31

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

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

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*

...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](#)

... 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

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, 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

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

„, 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

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

... 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

TIME AND TIMELESS

It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that, the thorough understanding of philosophy and its incessant application to oneself is required. 20.4.88

The declaration of Jesus that whosoever will save his life shall lose it, is uncompromising. It is an eternal truth as well as a universal one. It is needed by the naive as well as by the sophisticated. ...

Such an achievement may seem very far off from human possibility and indeed we find in history that not many have either cared, or been able, to realize it, for it is far too painful to the ego. But the metaphysical truths of successive rebirth on earth and of the unreality of time should give some comfort here. The first teaches a great patience while men labour daily at the task of remaking themselves. The second teaches that the Overself is even now ever present with all, that in the eternal Now there is no futurity and that theoretically the possibility of its realization does not necessarily belong to some distant rebirth. 8.4.230

This notion that we must wait and wait while we slowly progress out of enslavement into liberation, out of ignorance into knowledge, out of the present limitations into a future union with the Divine, is only true if we let it be so. But we need not. We can shift our identification from the ego to the Overself in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. We have thought our way into this unsatisfactory state; we can unthink our way out of it. By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is? 23.1.1

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The Long Path is needed to make a man or woman ripe for receiving truth, but only the Short Path can lead to it. This is the answer to the dilemma created by the claims of the Wu Wei school. Its practical application is: *act* as the Long Path requires by working on and improving the self, but *think* as the Short Path enjoins by holding the attitude "There is nothing to be attained. Realization is already here and now!" 23.5.154

The practical message of mentalism is not only to warn us of the creative value of our thought but also to bid us seek out the *source* of thought. For there lies our real home, and there we must learn to dwell habitually. 21.5.14

... 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*



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

It is the unique contribution of the Short Path that it takes advantage of the Overself's ever-present offer of Grace. 23.1.134

THINKING to go BEYOND



The object of all this thinking is to awaken within us a mood of soul, a mental atmosphere and even an emotional condition of aspiration toward Truth which will provide an appropriate stage for the entry of illumination. *Quest of the Overself p.71.*

We get involved in these ideas and are unable to get behind them to experience the stillness of the Self. This cannot be done by force, for that creates resistance. This can be achieved only by alert passivity, by relaxing the mind by not thinking of anything in particular, and yet not losing awareness.

Doctrine of Recognition Intro by Jaideva Singh,
p.29

How can thought help? Sattvic thought, with help of inspired writings, washes away ignorance: and once ignorance is removed, the self realizes itself by its own self-luminous nature. – *Yoga Vasistha*

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

Thinking can put together all sorts of theories and speculations and even discoveries. But only when it dies down and lets the pure quietened mind come to rest in the very essence of consciousness, at peace with itself, with nature, with the world, only then is there a deep sense of utter fulfilment. **24.4.87**

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

... The very fact you have consciously begun the quest is itself a manifestation of Grace, ... You are not really walking alone. The very love which has awakened within you for the Overself is a reflection of the love which is being shown towards you.

... Thus the very search upon which you have embarked, the studies you are making, and the meditations you are practicing are all inspired by the Overself from the beginning and sustained by it to the end. The Overself is already at work even before you begin to seek it. Indeed you have taken to the quest in unconscious obedience to the divine prompting. And that prompting is the first movement of Grace.

2.9.67

... 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

Essay on Grace --excerpt
(PB Notebooks 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

This notion that we must wait and wait while we slowly progress out of enslavement into liberation, out of ignorance into knowledge, out of the present limitations into a future union with the Divine, is only true if we let it be so. But we need not. We can shift our identification from the ego to the Overself in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. We have thought our way into this unsatisfactory state; we can unthink our way out of it. By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is? 23.1.1

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

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*



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.

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

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2.9.67 another part in sl 39

There is some kind of a distinction between his higher individuality and the Universal Infinite out of which it is rayed, whatever the Vedantins may say. And this distinction remains in his highest mystical state, which is not one of total absorption and utter destruction of this individuality but the mergence of its own will in the universal will, the closest intimacy of its own being with the universal being. 25.2.200

This whittling away of the ego may occupy the entire lifetime and not seem very successful even then, yet it is of the highest value as a preparatory process for the full renunciation of the ego when--by Grace--it suddenly rises up in the heart. (8:4.422)

Where the heart goes, there soon or late the other faculties will follow. This is why it is so important to let the Overself take possession of the heart by its total surrender in, and to, the Stillness. 24.4.90

Until it is brought to his attention, he may not know that the idol at whose feet he is continually worshipping is the ego. If he could give to God the same amount of remembrance that he gives to his ego, he could quite soon attain, and become established in, that enlightenment to which other men devote lifetimes of arduous effort. 8.4.153

It is the unique contribution of the Short Path that it takes advantage of the Overself's ever-present offer of Grace.

23.1.134

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

This is our real being. We sought for it, prayed to it, and communed with it in the past as if it were something other than, and apart from, ourself. Now we know that it was ourself, that there is no need *for us* to do any of these things. All we need is to recognize what we are and to realize it at every moment. 22.6.264

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... 23.5.222

... 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

Why is it that so many people are so unaware of their own higher existence? The answer is that their faculty of awareness itself is that spiritual existence. Whatever they know, people know through the consciousness within them. That in them which knows anything is their divine element. The power of knowing--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. (21:2.136)

Recognition is a prominent feature on the Short Path. The Overself is always there but only those on the Short Path recognize this truth and think accordingly. The world is always with us, but only those on the Short Path *recognize* the miracle that it is. In moments of exaltation, uplift, awe, or satisfaction--derived from music, art, poetry, landscape, or otherwise--thousands of people have received a Glimpse; but only those on the Short Path recognize it for what it really is. 23.1.114

This is our real being. We sought for it, prayed to it, and communed with it in the past as if it were something other than, and apart from, ourself. Now we know that it was ourself, that there is no need *for us* to do any of these things. All we needs is to recognize what we are and to realize it at every moment. 22.6.264

Consciousness appearing as the person seeks itself. This is its quest. But when it learns and comprehends that it is itself the object of that quest, the person stops not only seeking outside himself but even engaging in the quest itself. Henceforth he lets himself be moved by the Overself's flow. 23.1.3

Nonduality in its extreme form is not to the taste of the masses. Instinctively they shy away from it. Let the two views accommodate each other. While these levels of reference ought not to be mixed together when theory and principles are concerned, there is one way in which there is considerable profit to be gained if the timeless eternal and universal atmosphere of Vedanta is kept at the back of the mind when the worldly problems have to be met. They can be met with this remembrance that one's true being is, and will be, safe and unaffected, and that whatever decision or action we are called to make, the first thing is to keep calm. 23.5.157

The Psalmist's advice, "Be still, and know that I am God," may be taken on one level--the mystical--as a reference to the ultimate state achieved intermittently in contemplation; but on another level--the philosophical--the reference can be carried even deeper. For here it is a continuous state achieved not by quietening the mind for half an hour but by emptying the mind for all time of agitation and illusion. Towards this end the cultivation of calmness amid all circumstances makes a weighty contribution. 24.2.27

From: 'The Gift' –Hafiz--_Translated by Daniel Ladinsky

Don't surrender your loneliness so quickly
let it cut more deep.

Let it ferment and season you
as few human or even divine ingredients can
Something missing in my heart tonight
has made my eyes so soft
my voice so tender
my need of God
absolutely clear.

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.

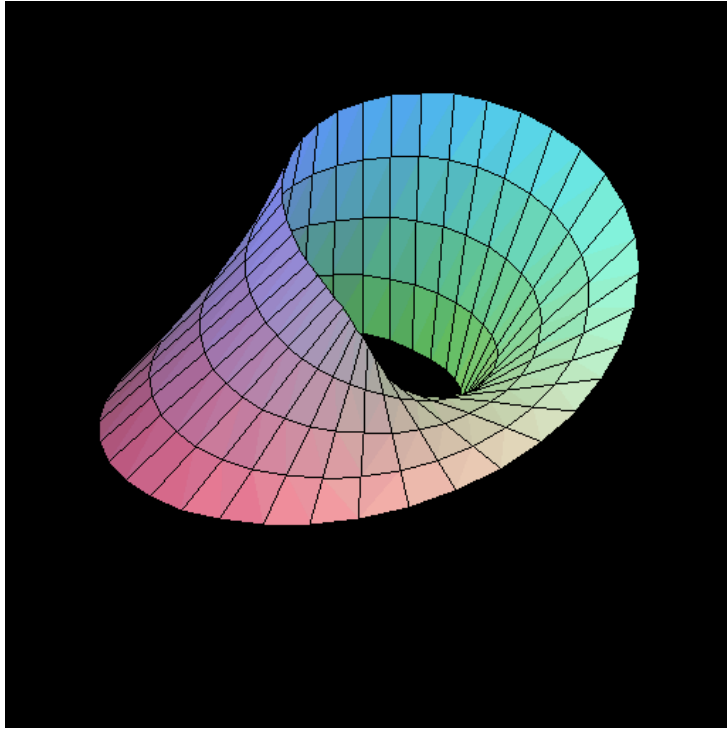
--From Ram Das.

OMKARA: Remember

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

**the REAL is continuous with its
APPEARANCE**



...When we recognize that **the Real is continuous with its Appearance** and that the latter is indeed the very incarnation of it, when we understand that the vast universe is a presentation by the Mind to the Mind, the tendency to scorn the flesh and desert the world itself deserts us.

The Wisdom of the Overself

It is as incomplete a vision to see the world as transitory alone without its underlying reality as it is to see the reality alone without its manifestation as the world. The two are inseparably linked and true insight sees them as such, not as opposed to each other.

The Wisdom of the Overself:

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 man 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*



"the gnana mudra," the gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise. ([15:6.93](#))

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**

Truth may be written or spoken, preached or printed, but its most lasting expression and communication is transmitted through the deepest silence to the deepest nature in man.
24.4.220

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

-- Ch. 57



The mystic must live a double existence, one during meditation and the other during work. The philosopher is released from such an awkward duality... knows only one existence--the philosophic life. The divine quality permeates their whole activity as much as it permeates their meditative cessation from activity. Work too is worship for them. [20:4.94](#)



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



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.