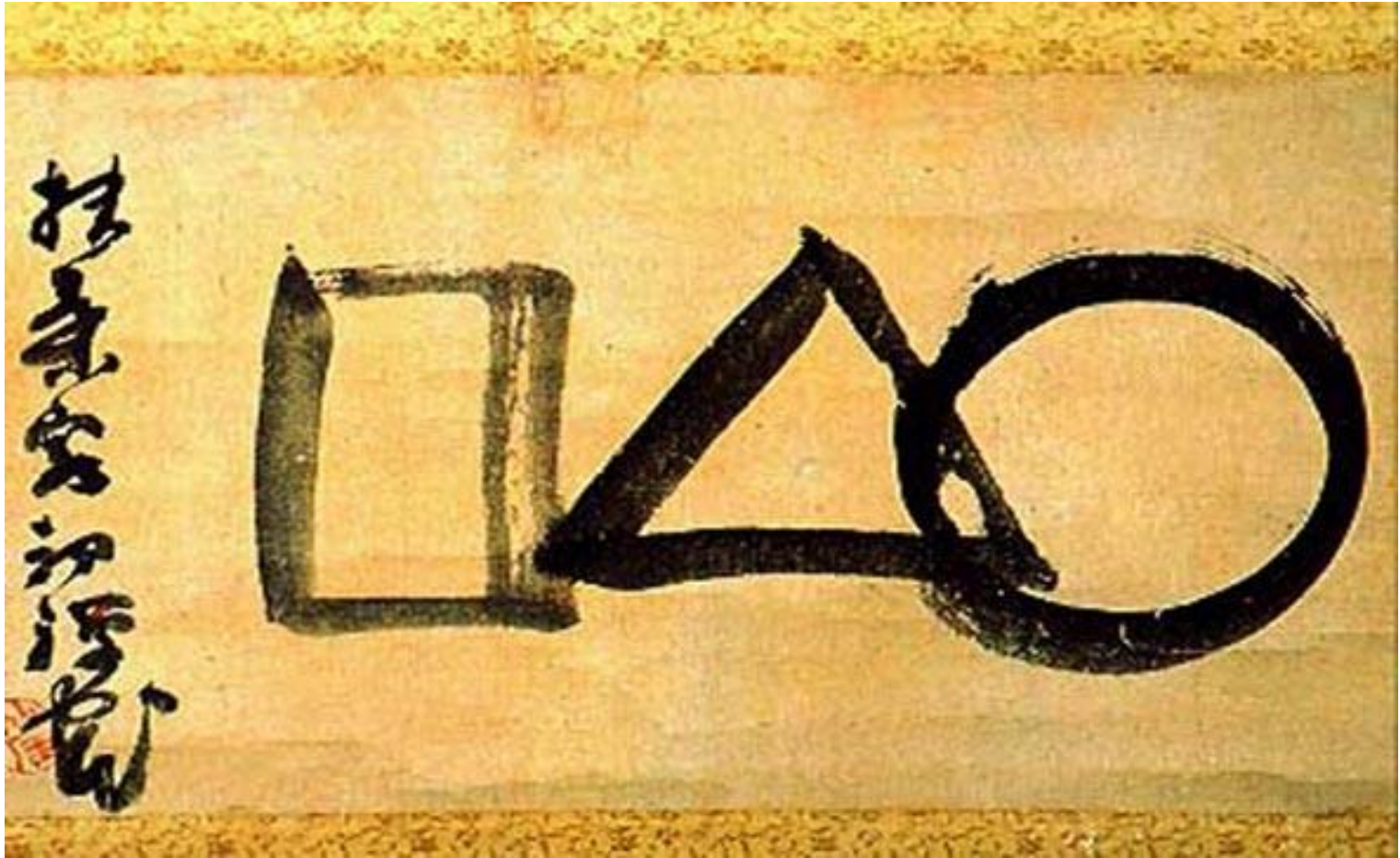
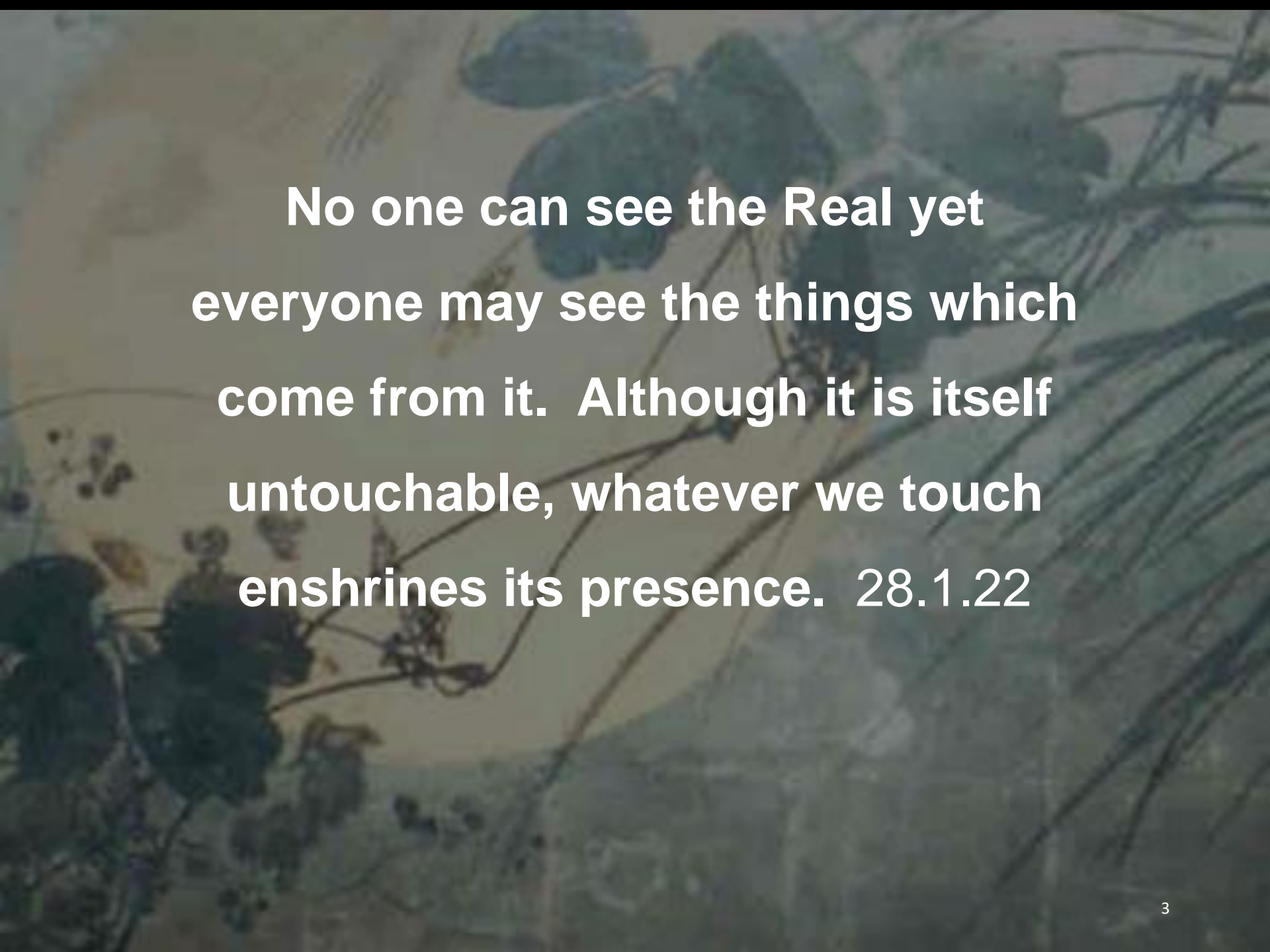


COMPLEMENTARITIES





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.**

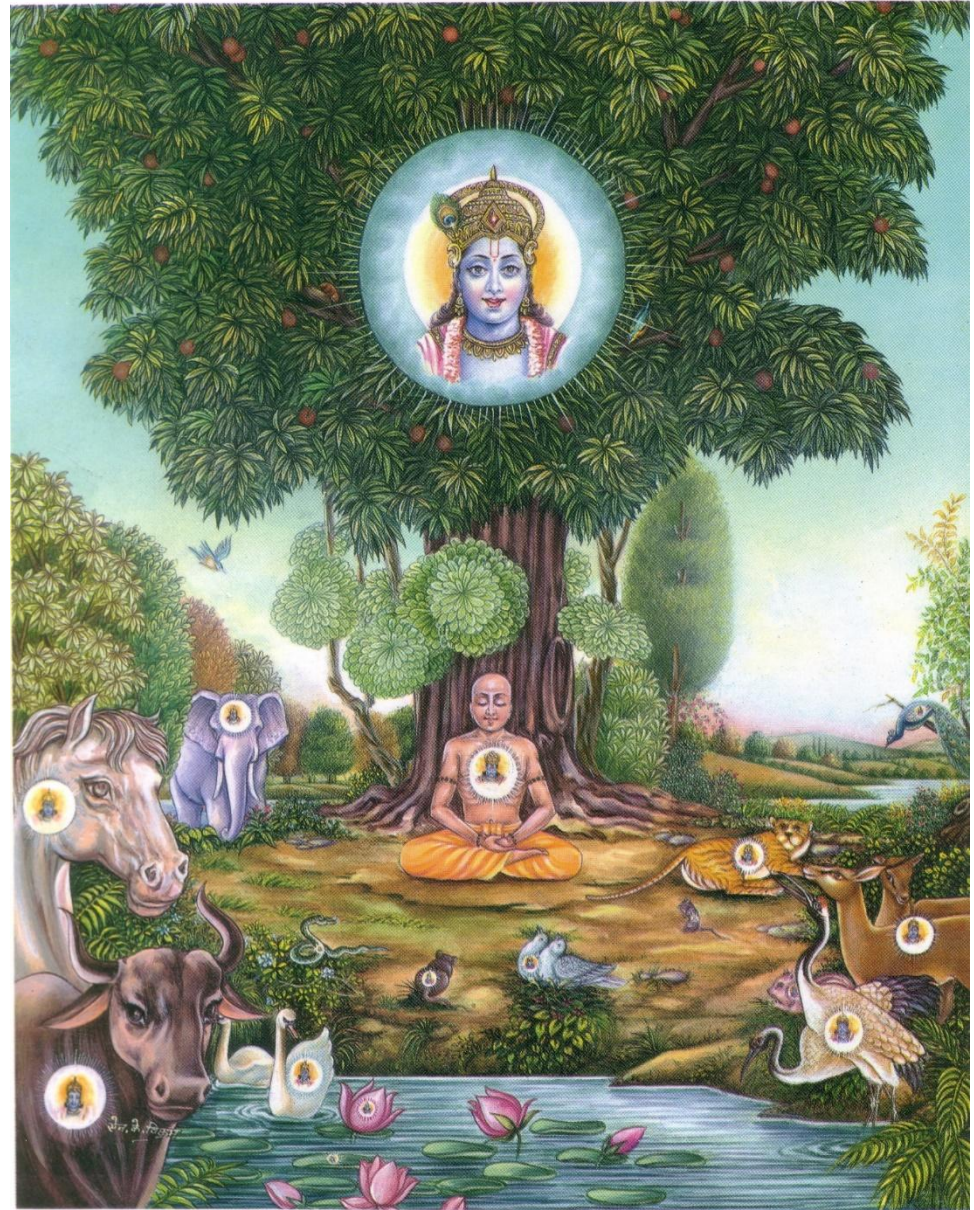
--I Am That



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](#)





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



He comes to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, he brings himself--mind and body, heart and will--into harmony with this view. 26.1.222

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 he is so attached turns out on enquiry to be none other than the presence of World-Mind within his own heart. If identification is then shifted by constant practice from one to the other, he has achieved the purpose of life. 8.1.127



“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.

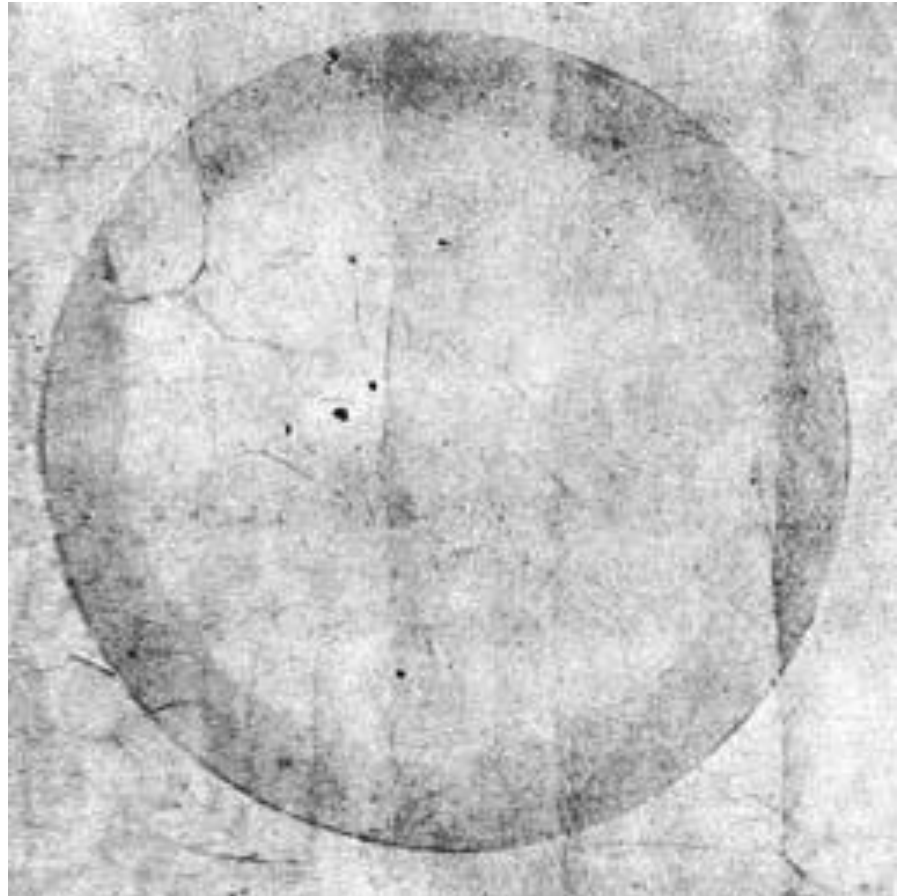
...The Infinite includes and contains within itself all possible finites.



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

...I want to restore this word (Philosophy) 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*

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*

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 BODONE AND ASSISTANTS
c. 1267-1337



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

Heart Sutra

Here, oh Sariputra, form is emptiness and emptiness is form.

Form does not differ from emptiness, emptiness does not differ from form.

Whatever is form, that is emptiness, whatever is emptiness, that is form.

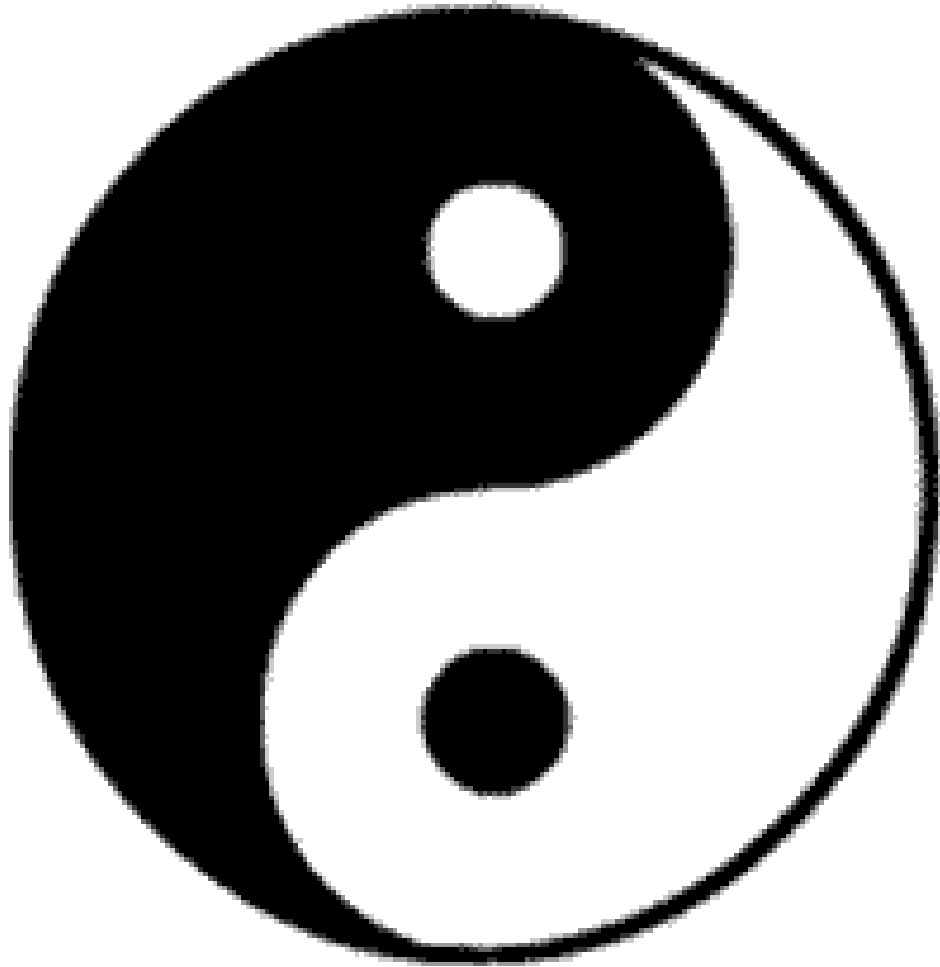
The same is true of feeling, conception, volition, and divisible-consciousness.

Fa Tsang Golden lion

The lion represents the cosmos, parts of the lion the various phenomena of the universe, while the gold represented such-ness or is-ness or Being-ness.

At the end of each hair, paradoxically, there are infinite lion forms, each having an infinity of hairs, at the end of each...





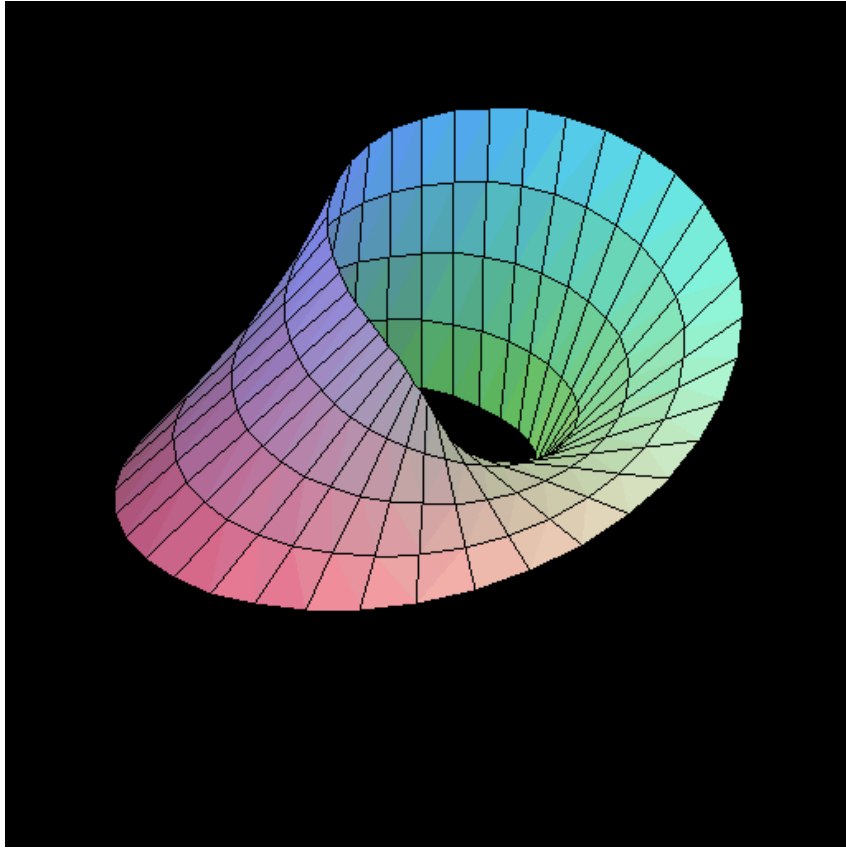
When duality is blended with, and within, unity it is the true *jivanmukta* realization. The One is then experienced as the Two but known to be really the One.
(P) 25.2.123



... 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

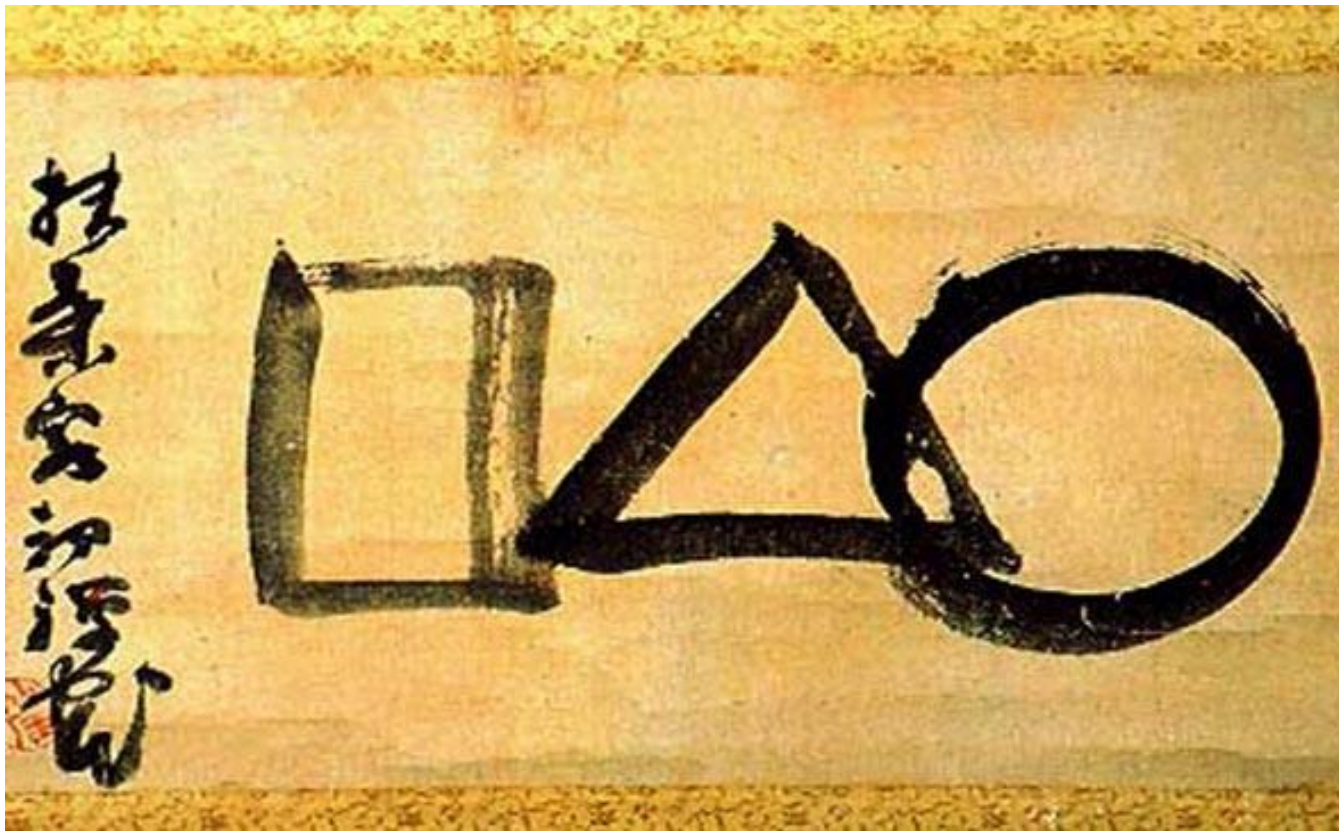
The happiness he finds in certain persons, events, things, or places may pass away with time or with them, and leave him feeling so empty that it is as if they had never been in his life, or as if they had appeared only in a dream. This is because he left them, where he found them--in the world of illusion--instead of bringing them where they become transformed--in the world of Reality.

24.3.59



...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



The Real and its expression through the World-Idea are, after all, not two irrevocably separate things but an unbroken unity. ... *The Wisdom of the Overself*

Q: Are there levels of awareness?

M: There are levels in consciousness, but not in awareness.

Awareness' reflection in the mind is love and understanding.

There are levels of clarity in understanding and intensity in love, but not in Awareness.

The source is simple and single, but its gifts are infinite.

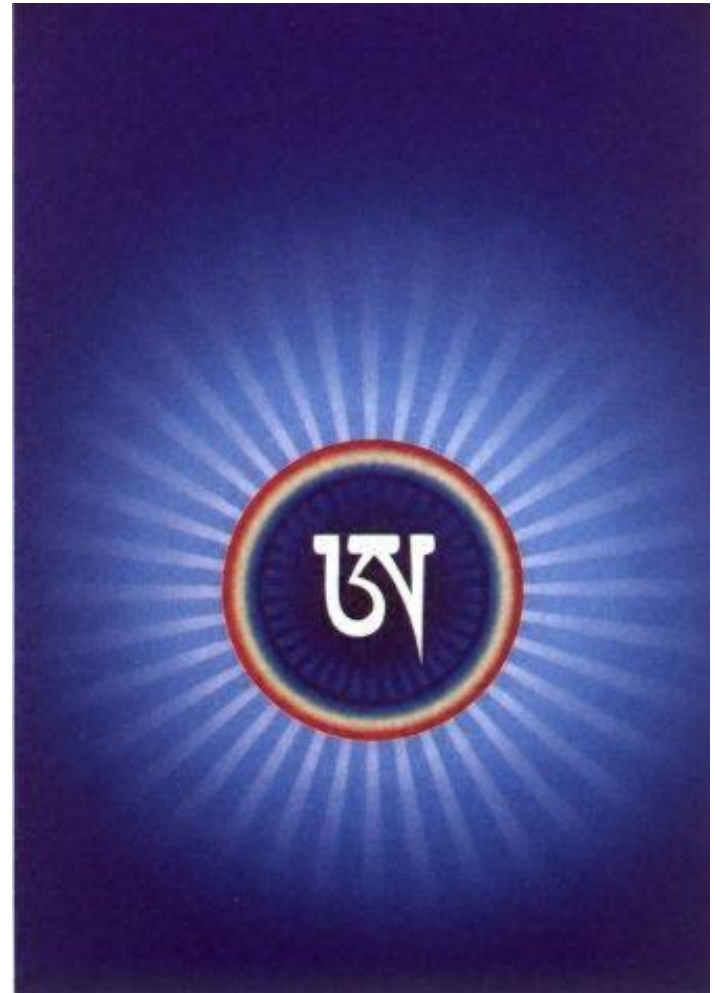
... Realise yourself as the source and not only the reflections. *NISARGADATTA | Am That Ch 80*

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

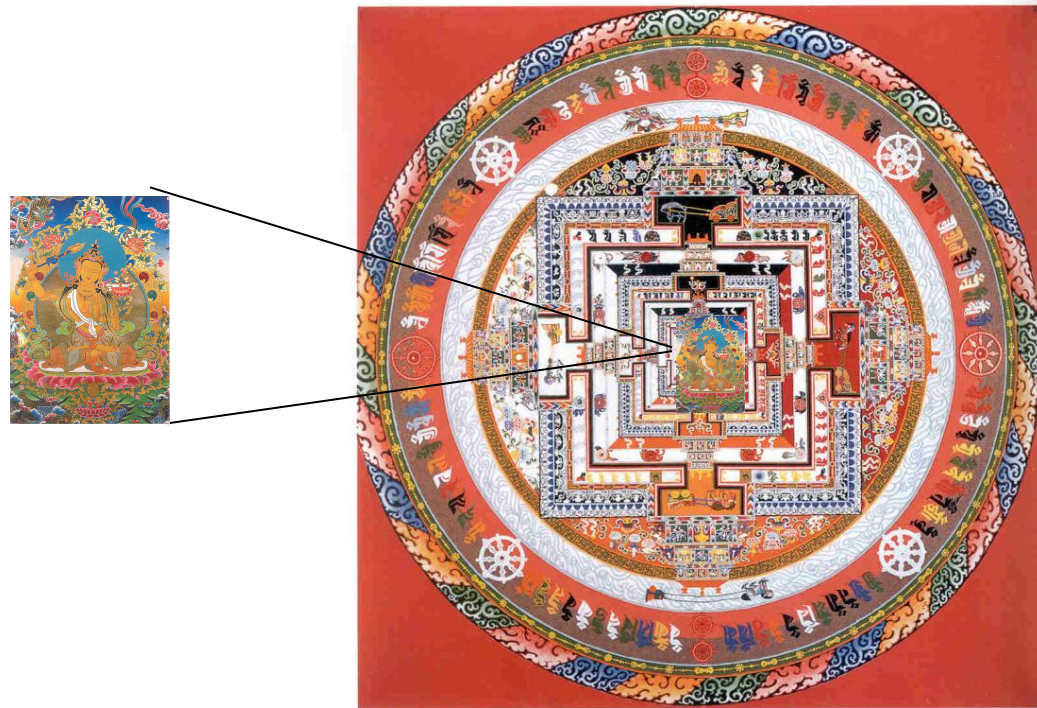
...It is both space and the
point in space.

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

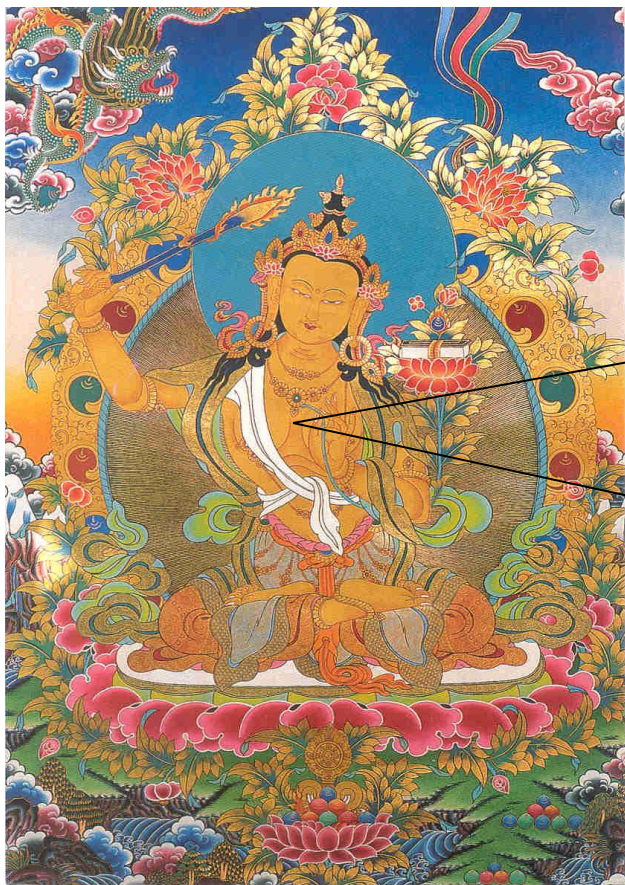
22/3/384



Wisdom lives at the center of the mandala.



And at the heart of the wisdom quality is the sacred space of the mandala.



In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, and so on.



Awareness Disguised As a Person

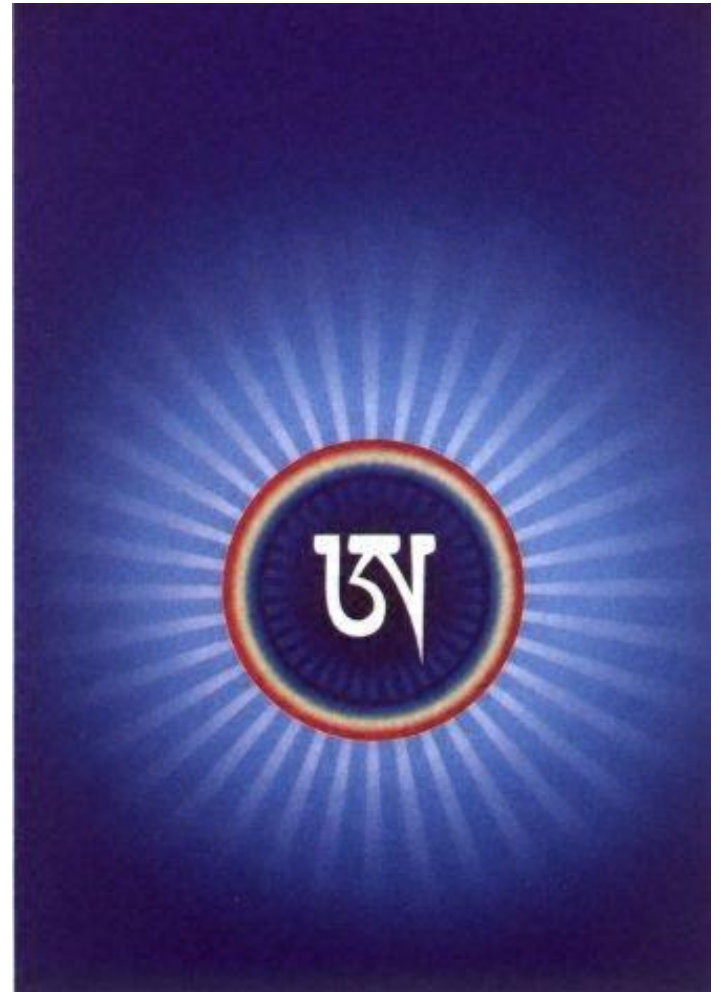


Awareness is the very nature of one's being: it is the Self. P. 390

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

5 lights = openness (*sunya*);

Rays = spontaneous presence (*rolpa*).





**you are that awareness disguised as a
person. *ET Stillness Speaks* p.6**



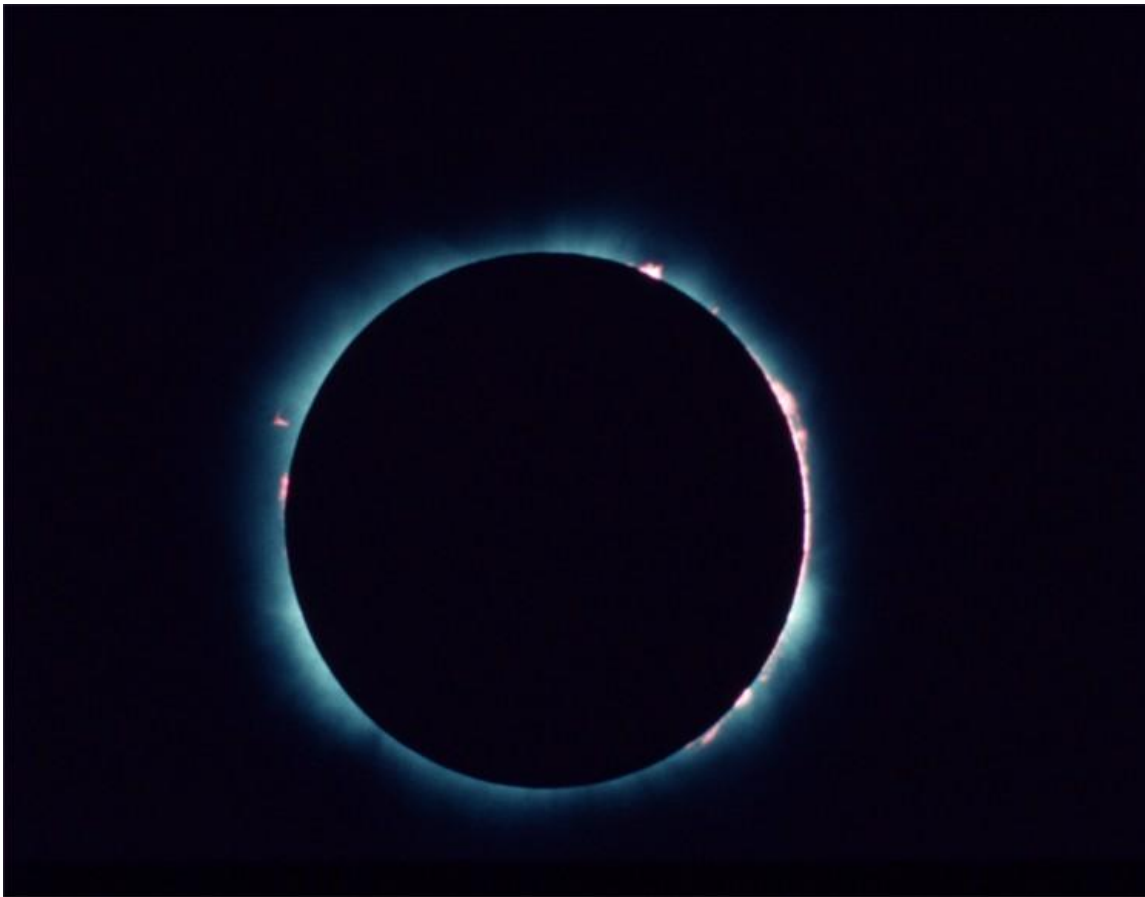
1. Kwan Yin Consciousness appearing as a person



2. Mary:
Sacred
Womb and
Seed
Uniquely.
HHDL. PB.
Ammachi.
You . Me



3. Dancing Siva



“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. 25.1.2





WAVING



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

First try to understand what a wave is, and then you can feel how this consciousness of waves can help you to enter into meditation.

The wave appears; it is there in a sense, but still it is not there in a deeper sense. In a deeper sense only the ocean is. You cannot have a wave without the ocean, and even while the wave is there, only the ocean is. The ocean is substantial; the wave is just a form.

It would be better if we use not wave, but waving. There is no wave, just waving- just an activity, not a thing; just a movement, not a sub-stance. The substance is the ocean; the wave is just a form. The ocean can wave. The ocean can be silent-- the waves disappear, but the ocean will be there.



this entire creation is like a stage on which all these potencies of consciousness dance to the tune of time... it dances a dance drama known as the world-appearance. The lord who is the infinite consciousness is the silent but alert witness of this cosmic dance. He is non-different from the dancer and the dance.

Yoga Vasishtha 37:

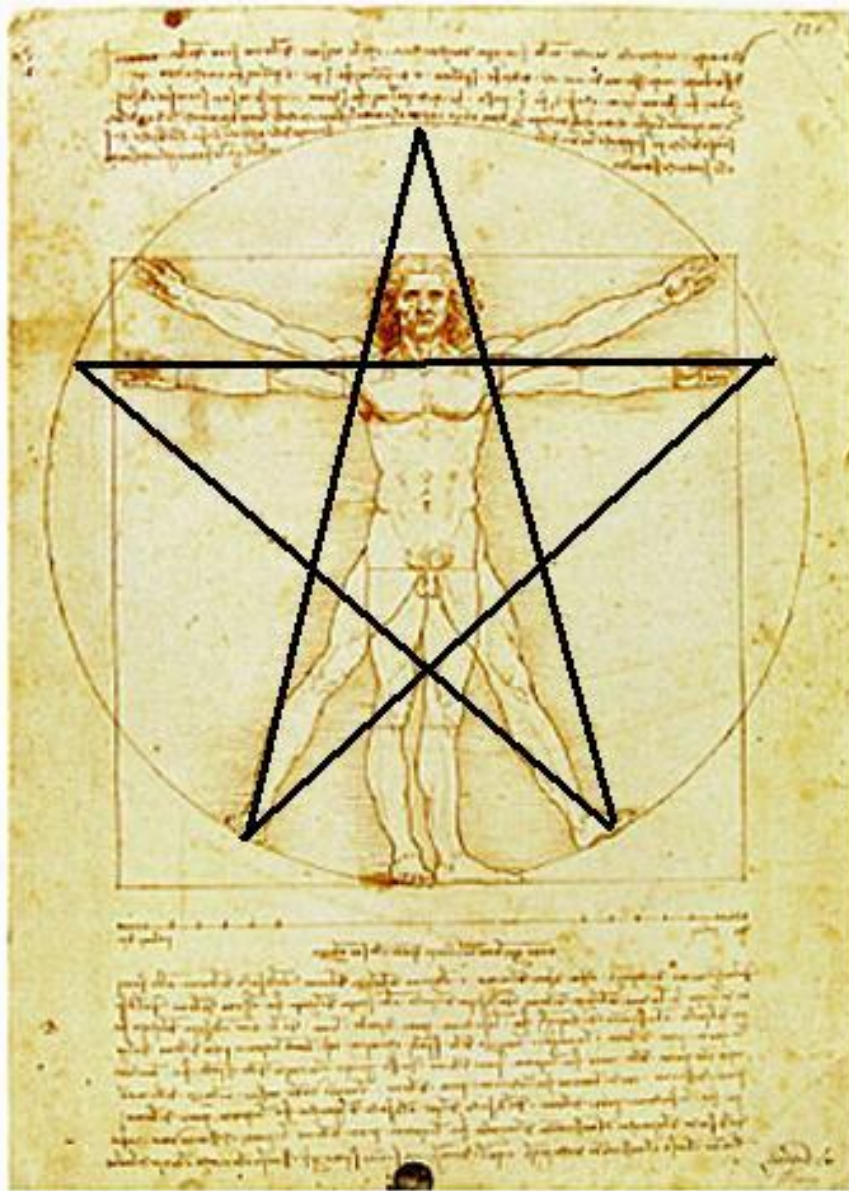
DANCING WITH THE COSMOS

Each instant is an epoch, and within each atom is enacted the entire drama of self-veiling and self-knowing. All is a thought form created by cosmic consciousness. And yet, nothing is created by or in cosmic consciousness, for there is nothing else. *Yoga Vasistha 53.*

The world-appearance arises in Brahman as an infinitesimal part of it. Mysteriously, there is in all this a feeling I, which is infinitesimal compared even to the world-appearance. The infinite is undivided by any of this, yet it appears to be divided...*53b:*



PRAJNAPARAMITA



Vitruvian Man c.1492 Leonardo Da Vinci

The esoteric meaning of the star is "Philosophic Man," that is, one who has travelled the complete fivefold path and brought its results into proper balance. This path consists of religious veneration, mystical meditation, rational reflection, moral re-education, and altruistic service. The esoteric meaning of the circle, when situated within the very centre of the star, is the Divine Overself-atom within the human heart. (p. 260)

Lao Tzu's *Tao Teh Ching* is a book of paradoxes. Yet it summarizes the highest wisdom, the Mystery behind the world, life, everything. It is the essence of yin and yang, the principle of polarization, the method of dialectics. 26.3.3

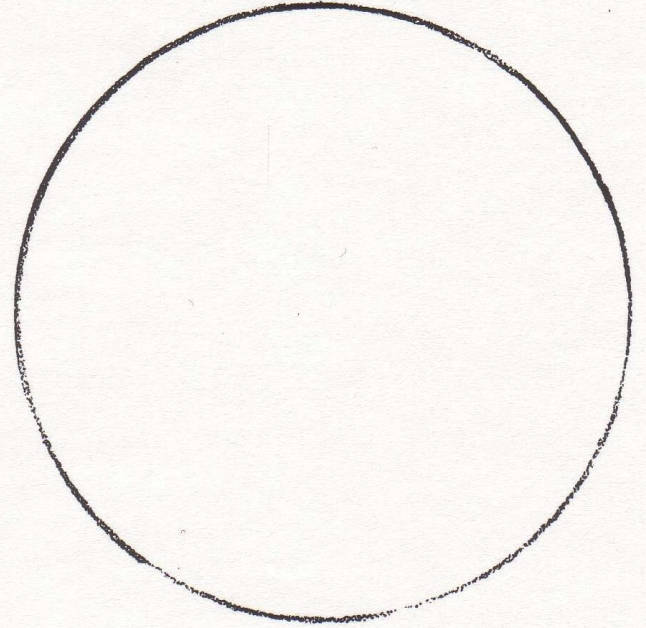
The first chapter of Lao Tzu's little book is the most important; but the last one is the strangest, for it deals with the paradox of existence. 15.3.43



Paradox is both the primal and the final truth. Life, whether we approve of it or not, is like that. Things are dual and so is man's nature a pairing of negative and positive. But even more is the entire cosmos itself both real and unreal. [26:3.1](#)

The truth of paradox is possibly too deep for most persons to accept; apparently it is too self-contradictory. That is why the balanced mind is needed to understand that the contradiction is joined with complementary roles.
26.3.7

Learn to look without imagination, to listen without distortion: that is all. Stop attributing names and shapes to the essentially nameless and formless, realise that every mode of perception is subjective, that what is seen or heard, touched or smelt, felt or thought, expected or imagined, is in the mind and not in reality, and you will experience peace and freedom from fear.





The metaphysical separation into Reality and Appearance, into Being and Becoming, as much as the mystical separation into Spirit and Matter, God and Illusion, must now be recognized for what it is—a tentative antagonism and not a final one...

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





With every
thought we
break the
divine stillness.
Yet behind all
thoughts is
Mind. Behind
all things that
give rise to
thoughts is
Mind. 28.1.10

CONTEMPLATION

Well--in the play of this very moment am I engaged in the act of Contemplation?

Yes; I and all that enter this play are in Contemplation:
ENNEAD 3.8.1



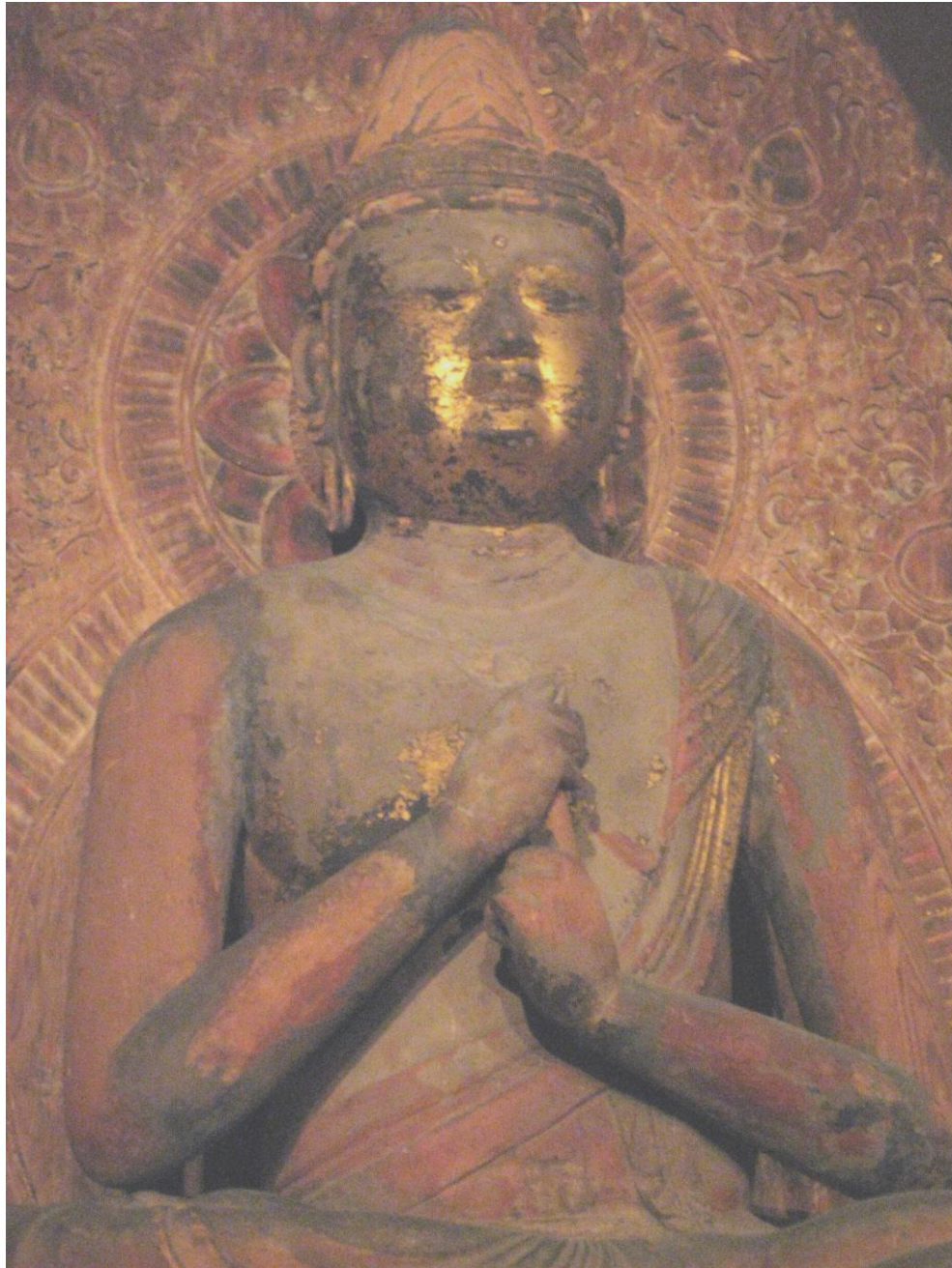


The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end--be it a man's heart or an entire planet--its infinite and eternal cause is there. All this vast universal activity is but a function of the silent, still Void. (p. 247)

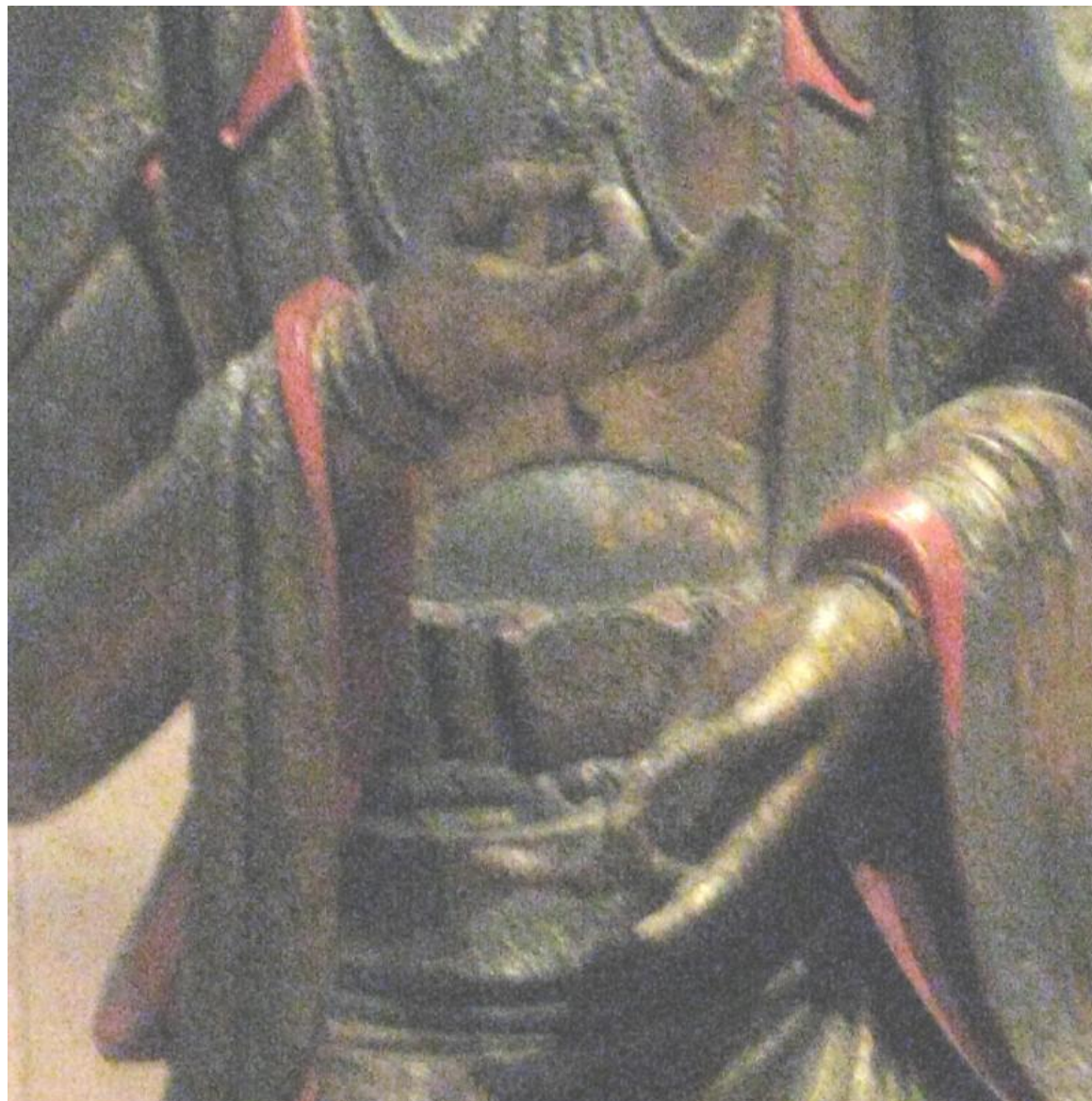
..."the gnana mudra," the gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise.

Notebooks [15:6.93](#)









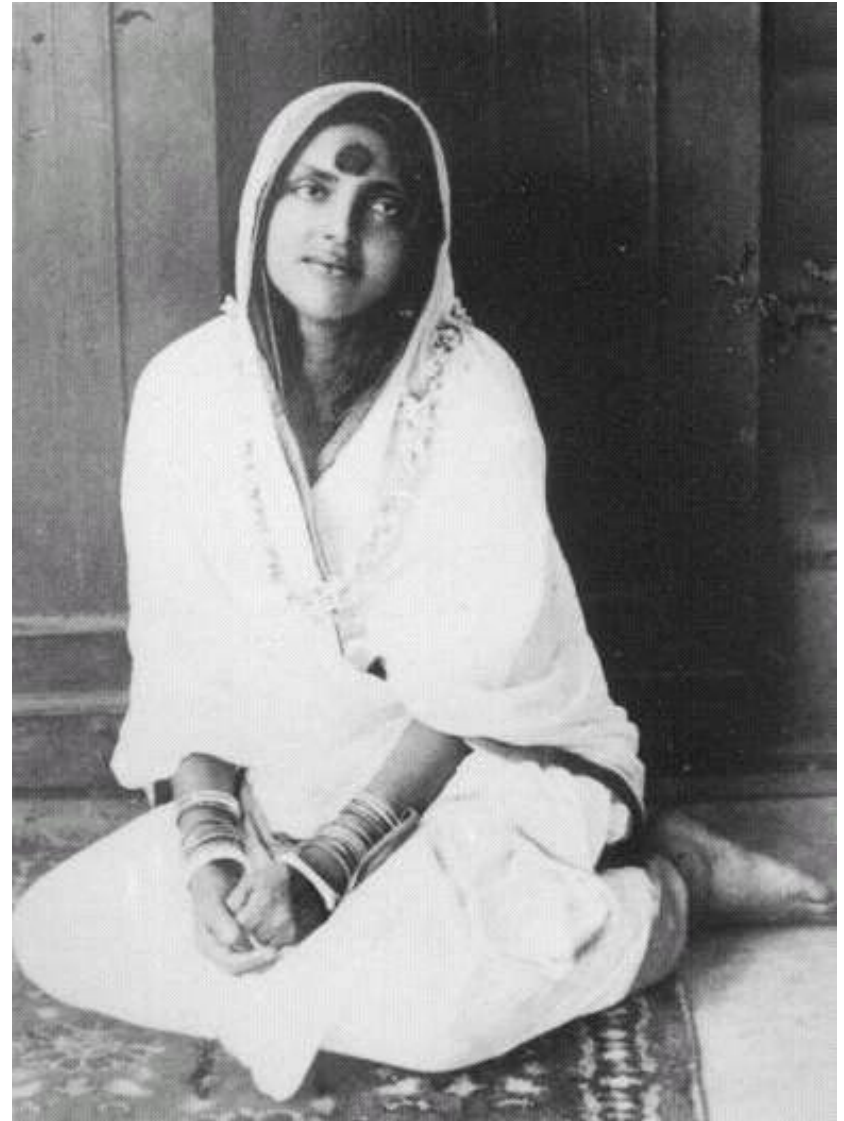


Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the pure radiance of love will remain, beyond giving and receiving. I AM THAT p. 336-337

By failing to take refuge
consciously in timeless
Mother reality we give
ourselves instead to the
pervasive illusion of dying.
69

At this very moment, you are
resting on the vast lap of
Mother's cosmic dream that
you misperceive as the
narrow prison of suffering.
70

Lex Hixon Mother of the Universe



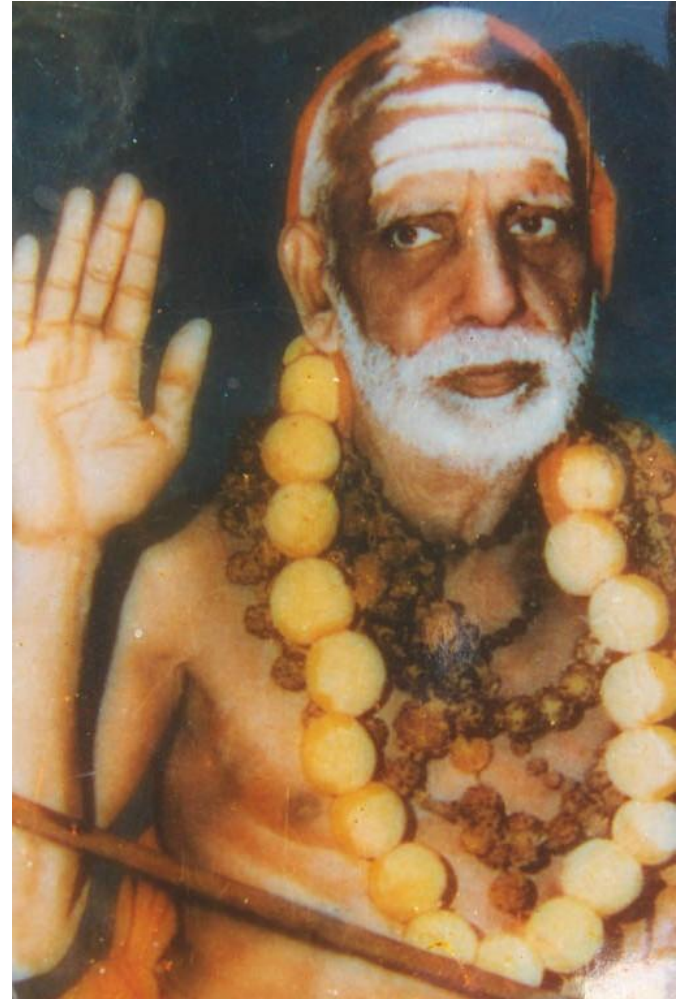


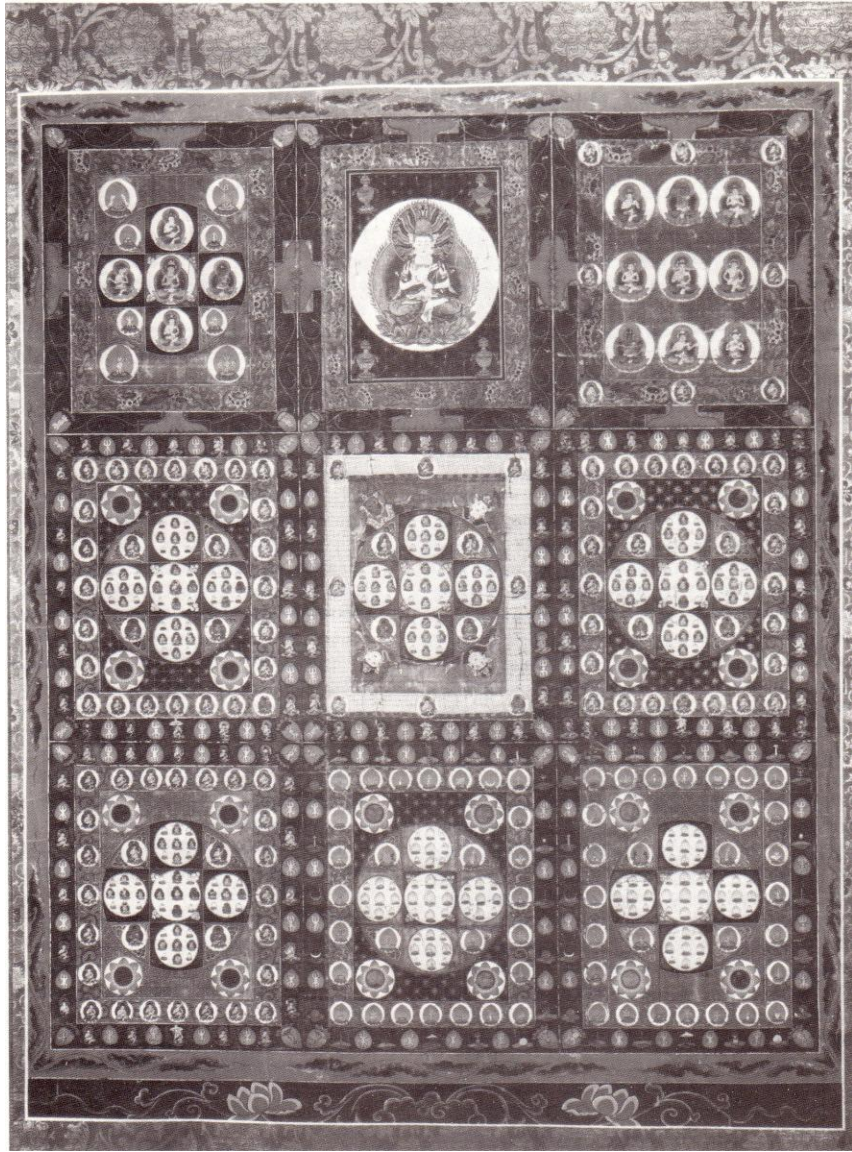
“I am not feeding the poor. I am doing the will of Christ.”

Mother Theresa

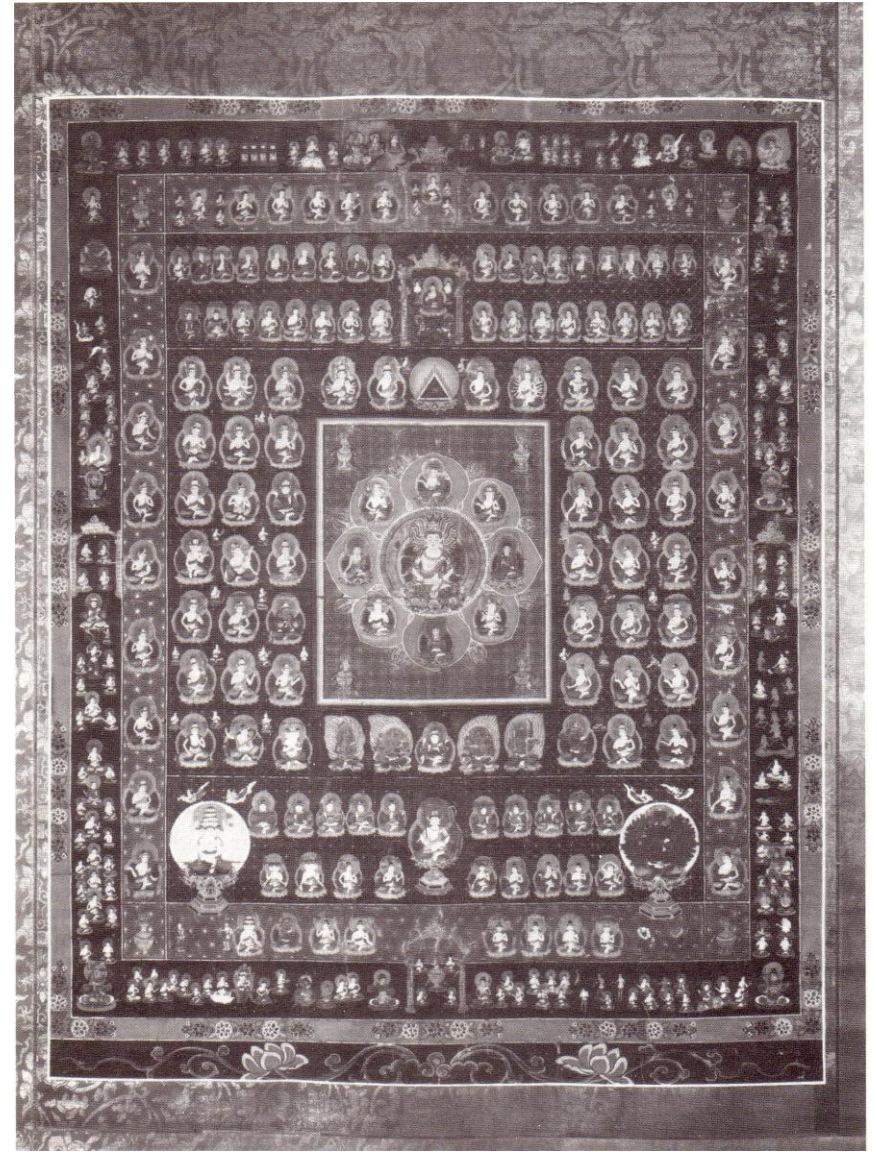
Identity

The mystic who talks of giving love to all mankind has still not realized Truth. What he really means is that he, the ego, is giving the love. The Gnani, on the contrary, knows all men as himself and therefore the idea of giving them love does not arise; he accepts his identity of interest with them completely. 25.4.19

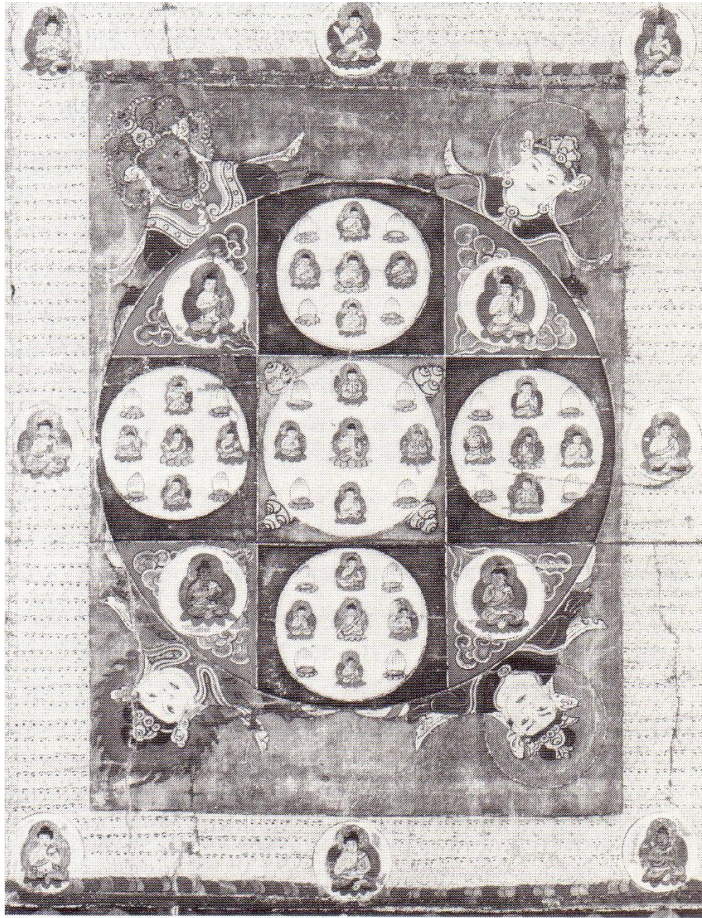




VAJRA=diamond



GHARBA=Womb/Seed



VAJRA: center



GHARBA: center

Mandala: self-similarity

In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, and so on.



Q: But you already told me that I am Brahman. Is that not self-knowledge.

M: Of course you are Brahman. But what of it? Every grain of sand is Brahman: to know it is important, but that is only the beginning.

Ch 10

Dualities/complementarity

- Manyness
- Separateness: I and World
- Stillness and Activity // Passive and Active
- Masculine and Feminine
- Real and Appearance
- Formless (Emptiness) and Form
- One and Many // Unity and Duality
- Transcendent Mind and Immanent World-Mind

Dualities/complementarity

1/7 Self-awareness and the beloved other:

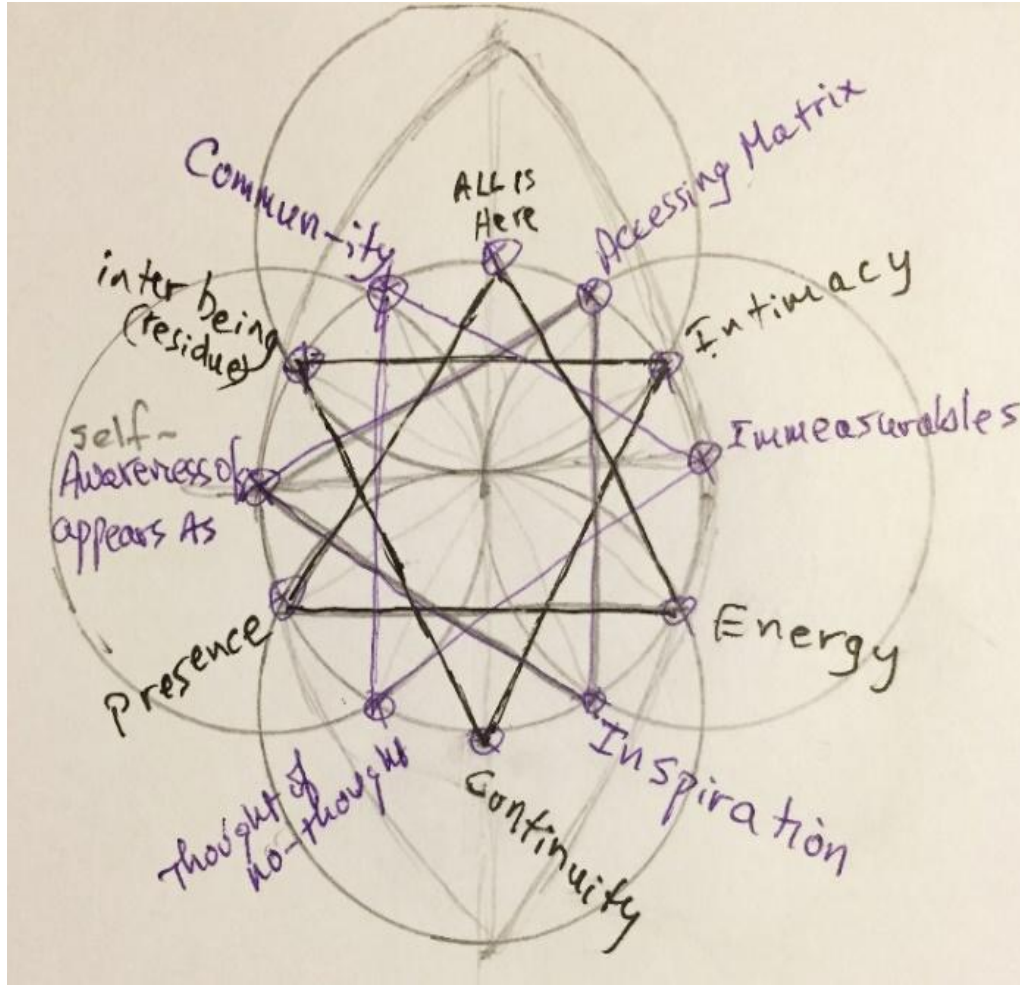
consciousness appearing as a person: be still and know;
untangle awareness: approaching the beloved;
windows and mirrors; four immeasurables

2/8 Presence in body and power going beyond:

center and everywhere; boundary and no boundary;
ground and sky: Judo and Karate

3/9 Content and context: vessica and circles.

think deeply and put thinking aside; remember; praise
the lord; rest in God Is.... God is isness...



4/10 Inner continuity and Discrete : here and now and Powers of Ten. Gold and Lion. Tree rings; Seed of God; Inside-out

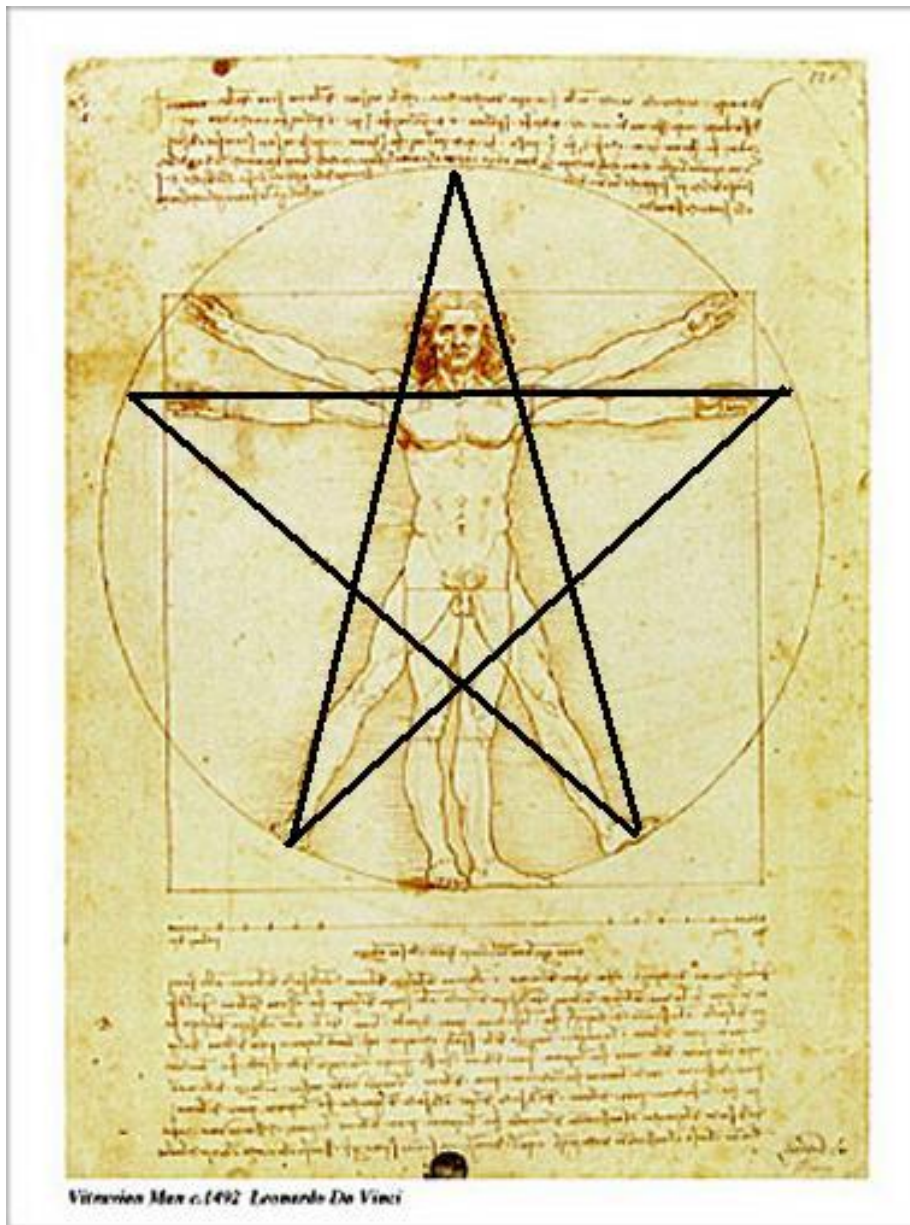
5/11 Autonomy and community: Unique and Universal.

name and no name; fall in love with yourself; Jewel net of Indra

6/12 Discerning and Dissolving: disentangling and integrating:

vibration: what you put out is what you get back; allow everything to be





Vitruvian Man c.1492 Leonardo Da Vinci

(a) Awareness alone *is* whatever it turns its attention to, seems to exist at the time: only that. If to Void then there is nothing else. If to world, then world assumes reality. (b) What is it that is aware? The thought of a point of awareness creates, gives reality at the lowest level to ego, and at the highest to Higher Self but when the thought itself is dropped there is only the One Existence, Being, in the divine Emptiness. It is therefore the Source of all life, intelligence, form. (c) The idea held becomes direct experience for the personality, the awareness becomes direct perception.(P) ([28:2.129](#))



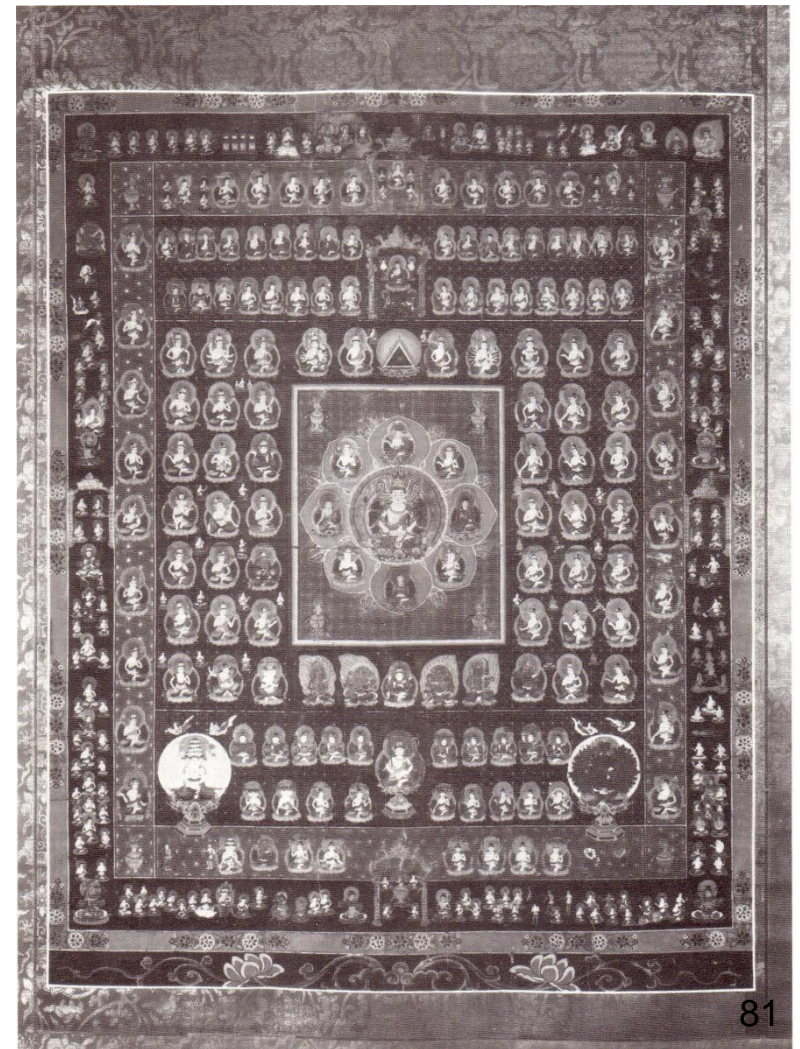


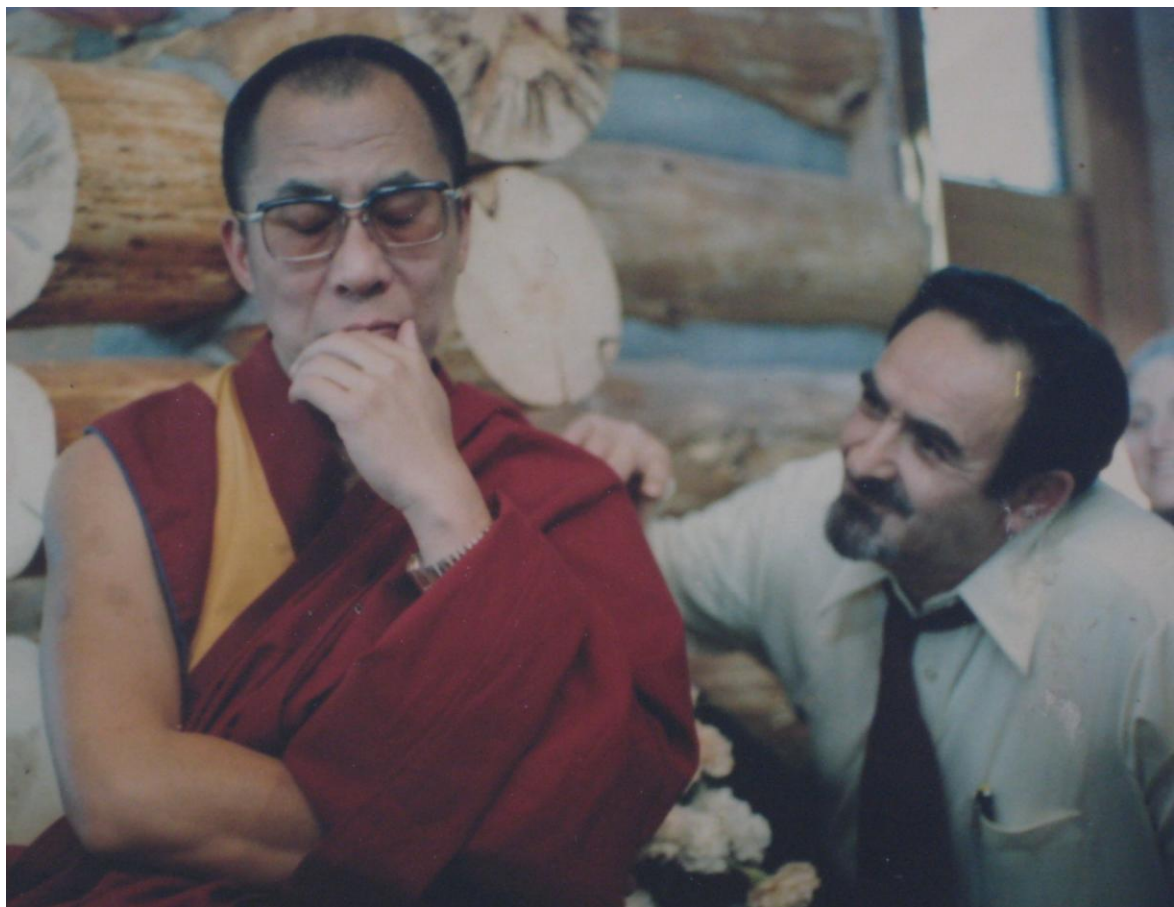
“Be still and know that I am God” is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is “non-doing.” Rather is it a “letting-be,” a non-interference by your egoistic will, a silencing of all the mental agitation and effort. 23.5.202

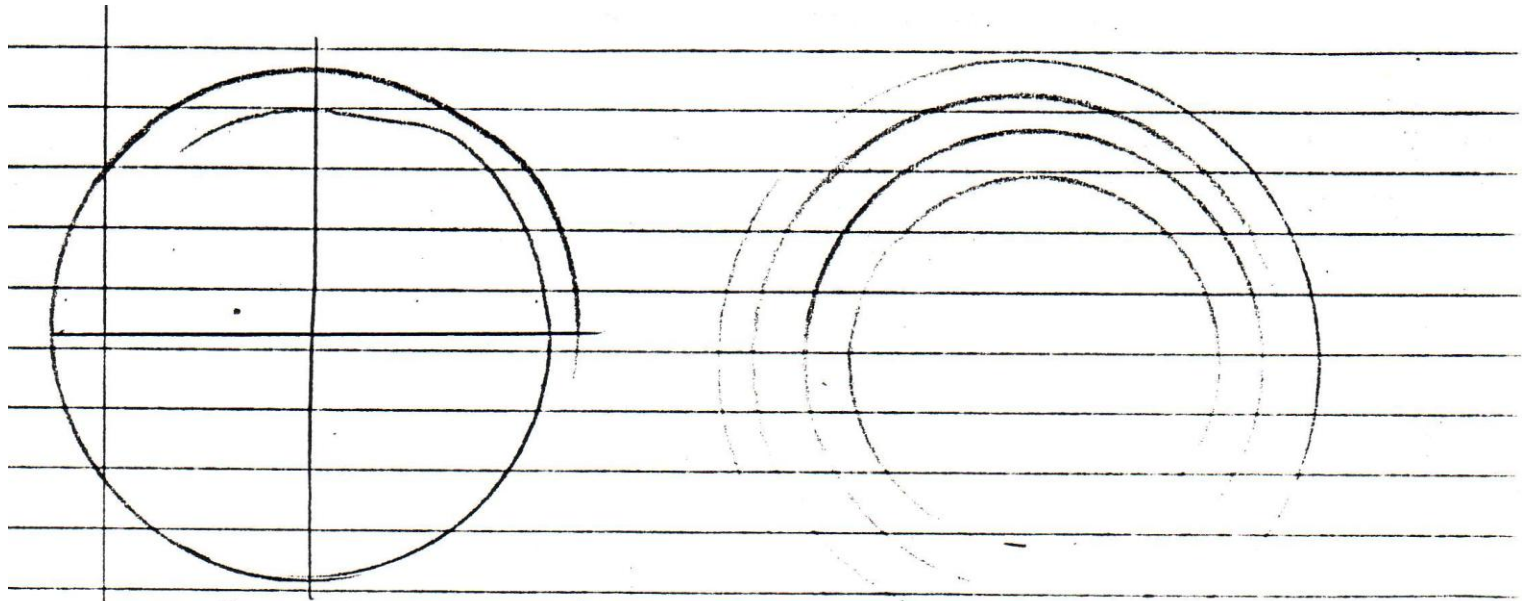
If the One Reality alone is, if even the world-illusion vanishes in deepest contemplation, how is he to deal with the world, since it awaits his attention whatever its status be? The answer is that he is to **act in the world AS IF it were real**: this is to be his working rule to enable him to carry on with everyday existence and perform all duties. This same practical rule was stated by Jesus in his succinct sentence: Be in the world but not of it. 24.3.111



VAJRA (DIAMOND) // GHARBA (WOMB)







Combined this allows us to conceive both viewpoints functional & substantial simultaneously

Combined, this allows us to conceive both viewpoints functional and substantial simultaneously [I201 top]

Mandala: Self-similarity

The Land of Lakes butter container illustrates self-similarity. What is the Indian woman holding?



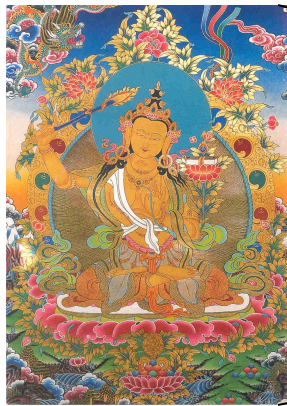
Symbolism/geometry

Each quality or Buddha nature lives in a sacred space, a Mandala. “Soul is in the Nous and Nous is in the Soul.”



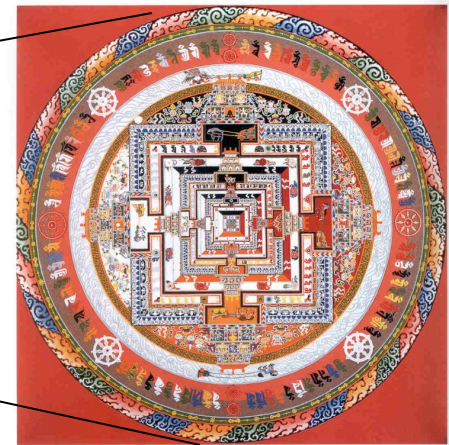
Symbolism/geometry

Wisdom lives at the center of the mandala.

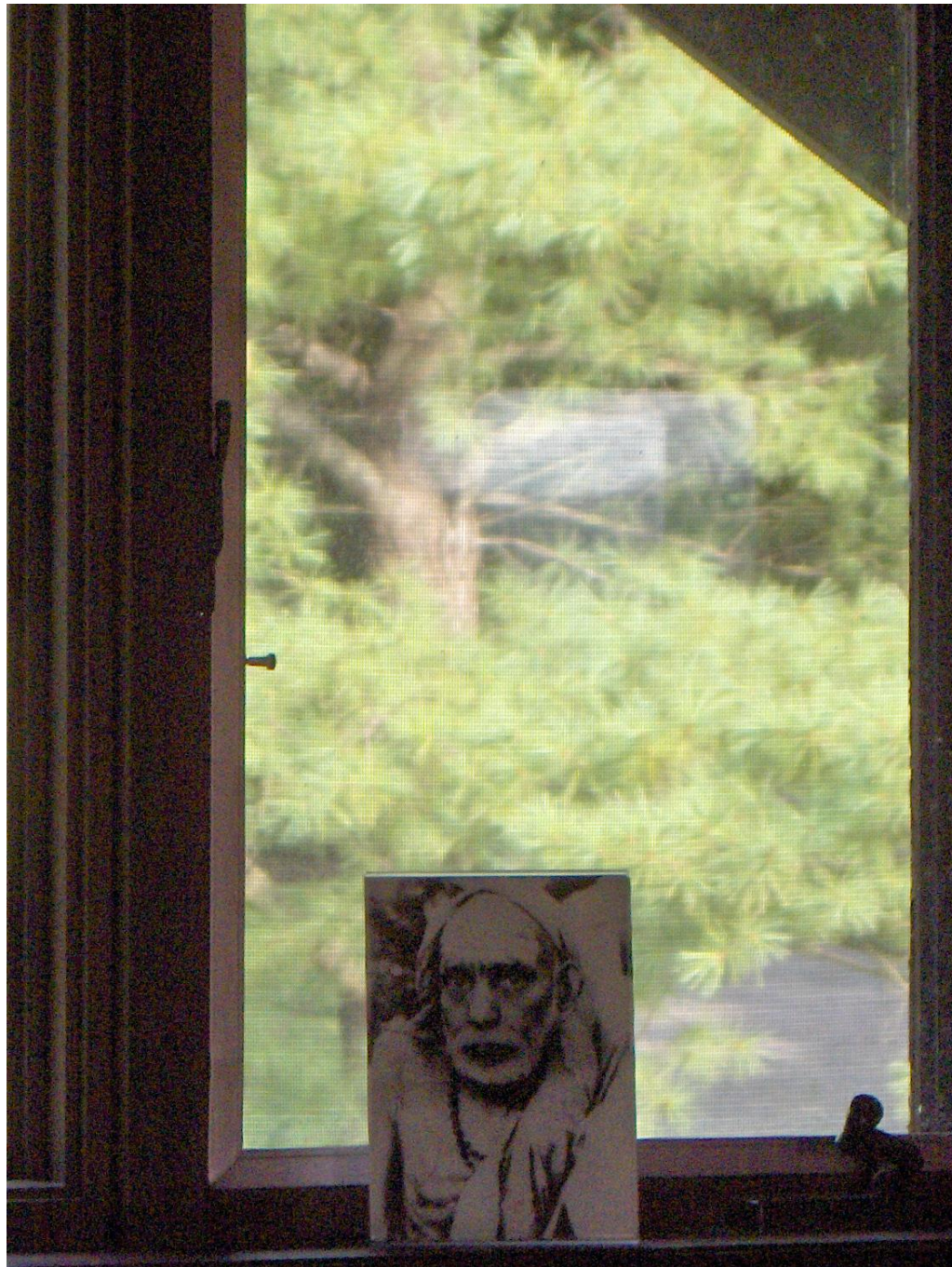


Self-similarity

And at the heart of the wisdom quality is the sacred space of the mandala.







No amount of exaggerated homage to a guru can take the place of remembering the Real. 23.6.156



All other approaches to the goal depend on a dualistic principle, which puts them on a lower plane. But the Short Path is non-dual: it begins and ends with the goal itself; its nature is direct and its working is immediate. 23.1.2

For us who are philosophically minded, the World-Mind truly exists. For us it is God, and for us there is a relationship with it--the relationship of devotion and aspiration, of communion and meditation. All the abstract talk about nonduality may go on, but in the end the talkers must humble themselves before the infinite Being until they are as nothing and until they are lost in the stillness--Its stillness. 27.1.72

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

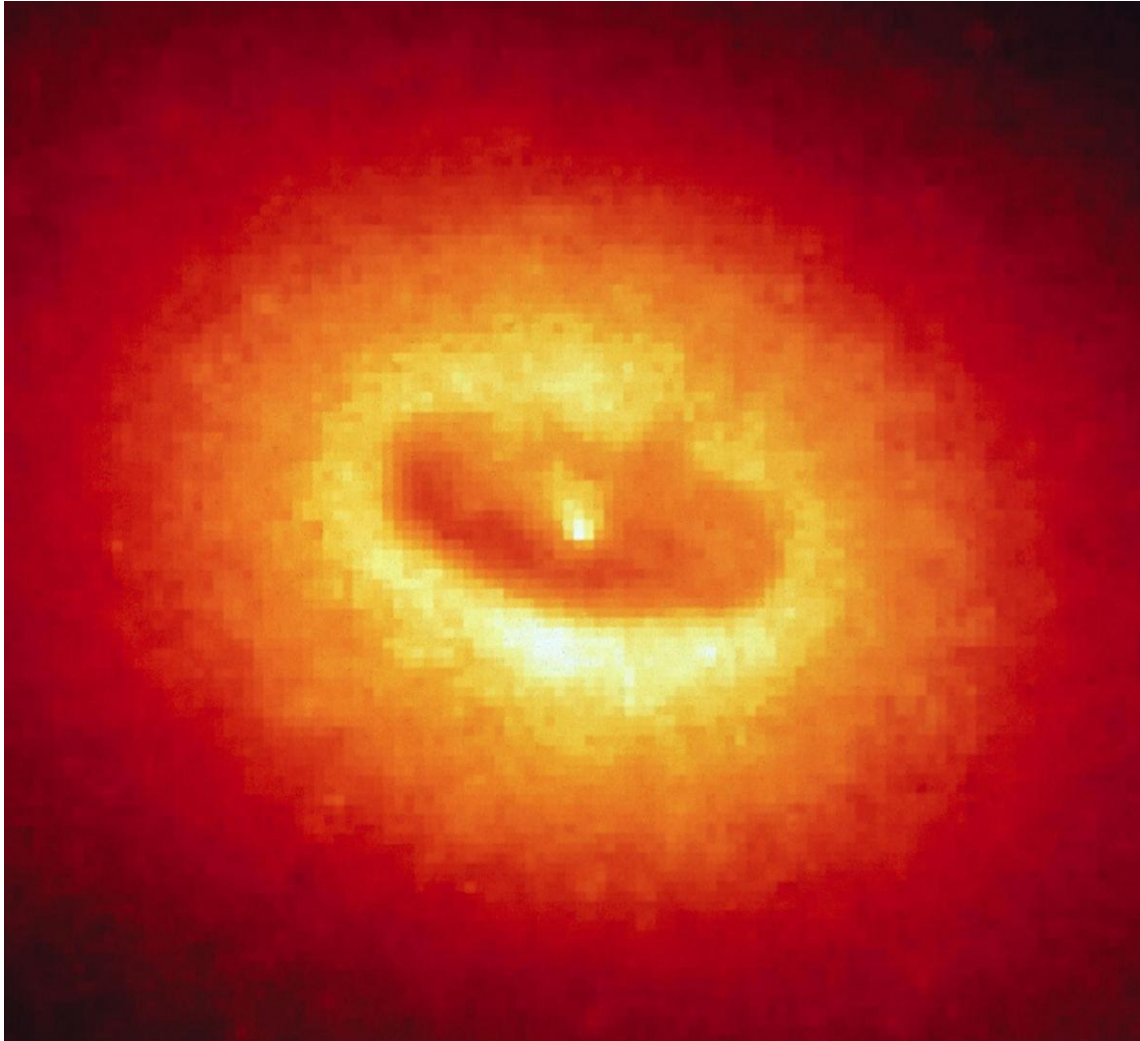
Learn to look without imagination, to listen without distortion: that is all. Stop attributing names and shapes to the essentially nameless and formless, realise that every mode of perception is subjective, that what is seen or heard, touched or smelt, felt or thought, expected or imagined, is in the mind and not in reality, and you will experience peace and freedom from fear.

...So is the pure light there whether you say 'I' or not. Become aware of that pure light and you will never lose it. The beingness in being, the awareness in consciousness, the interest in every experience -- that is not describable, yet perfectly accessible, for there is nothing else. *ch 44* 92





BLACK HOLES



Sombrero Galaxy • M104



Hubble
Heritage

NASA and The Hubble Heritage Team (STScI/AURA) • Hubble Space Telescope ACS • STScI-PRC03-28



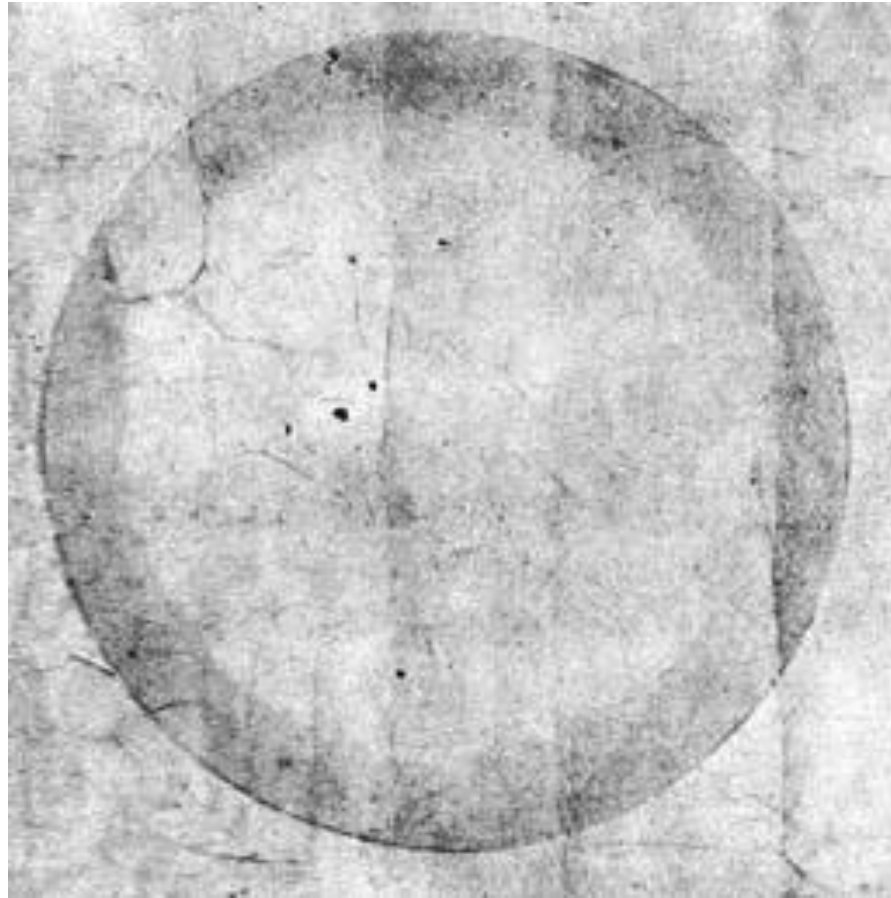
... When we recognize that the Real is continuous with its Appearance and that the latter is indeed the very incarnation of it, when we understand that the vast universe is a presentation by the Mind to the Mind, the tendency to scorn the flesh and desert the world itself deserts us.

... 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 Real and its expression through the World-Idea are, after all, not two irrevocably separate things, but an unbroken unity.

The Wisdom of the Overself ch. 12 “The Unveiling of Reality”



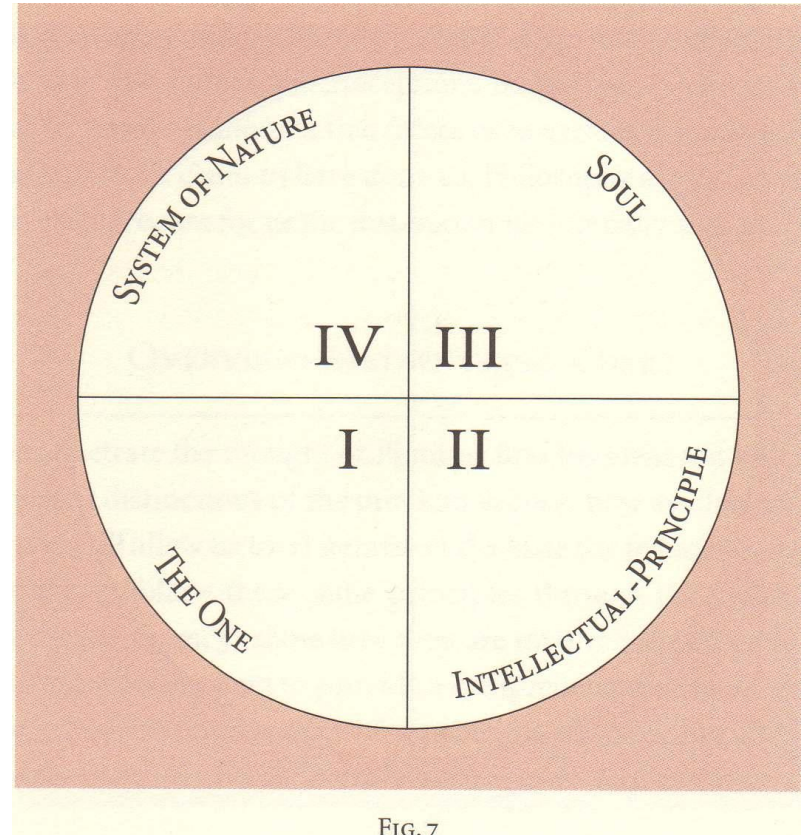
World is changing.
Brahman is unchanging.
World is Brahman.





One;
becomes a 2;
which
becomes a 3;
which
becomes a 4;
which is a
One.

The diagram will aptly illustrate our two-fold viewpoint. We may look upon the circle as a symbol of the One itself--all and everything is included. Again, we can look at the divisions within the One as those principles that emanate from the One. These two points of view are simultaneous in the chart. [Astronoesis p. 149]

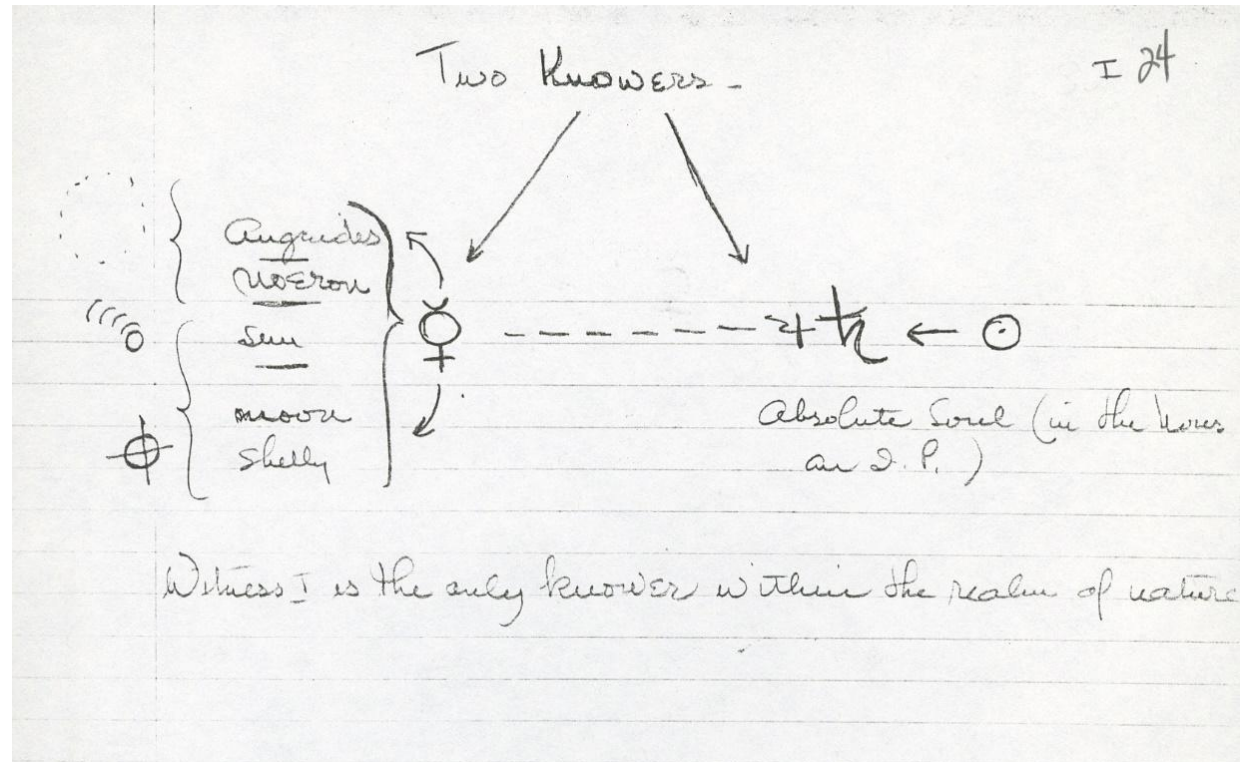


Each Unit Soul has an inviolable sanctity, in the sense that it's an image of God-- that can't be violated. But that it can be individuated and determined and fulfill a certain potential which is in the Mind of God, I think the conception is extraordinarily beautiful. 6ab

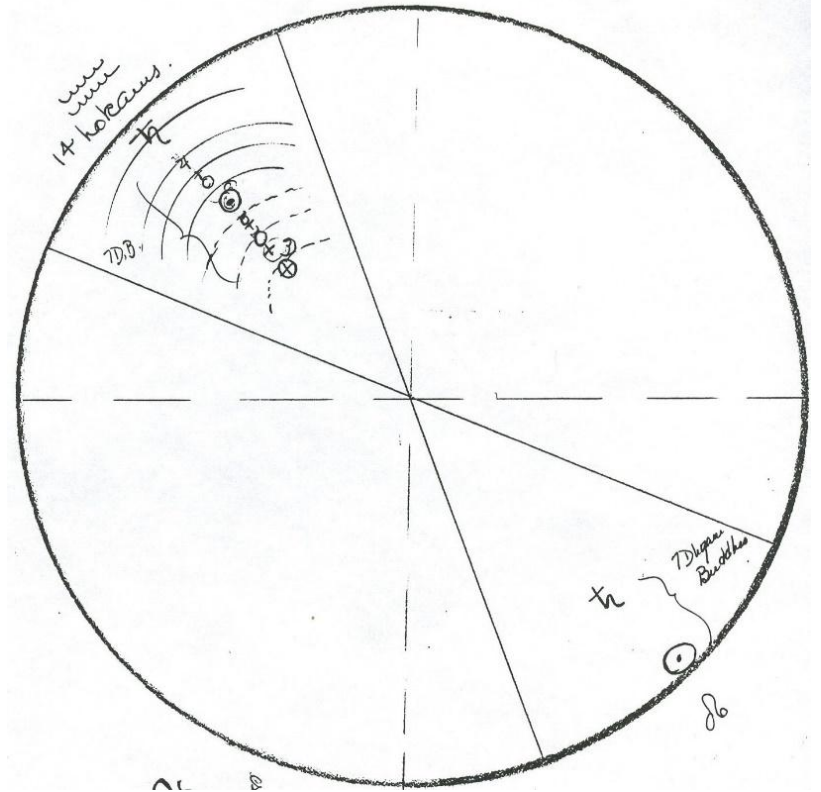


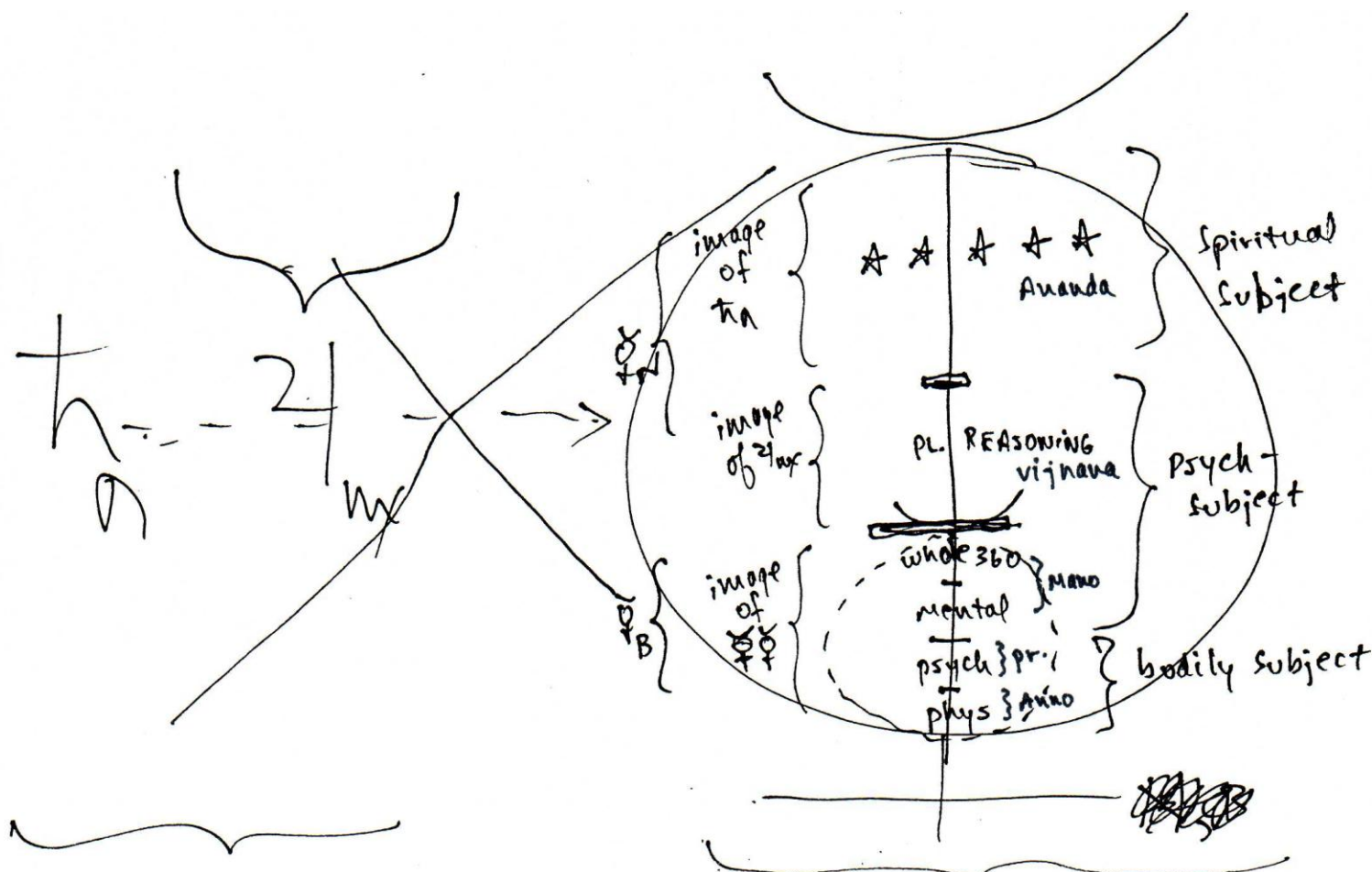
For Plotinus the unit soul or mind was a double knower. That is, it had self-cognition, undifferentiated being-consciousness, which included cognition of its source or origin.

The lower knower or secondary phase that is the faculty of understanding and reasoning would evolve by its journey through the cosmic circuit which provided the circumstances, situations, and events that would educe its potential and make it actual through experience. Astronoesis, p. 232



Plotinus points out that there is a part of the soul that remains in the Nous (Divine Mind), but it emanates a reflex of itself, a principle of intellectual Being that is similar to itself. It is this unit soul, the God within us, that may be referred to as our soul, our ultimate individuality, and the true knower within us. It is "man made in the image of God." Astronoesis, p. 177:



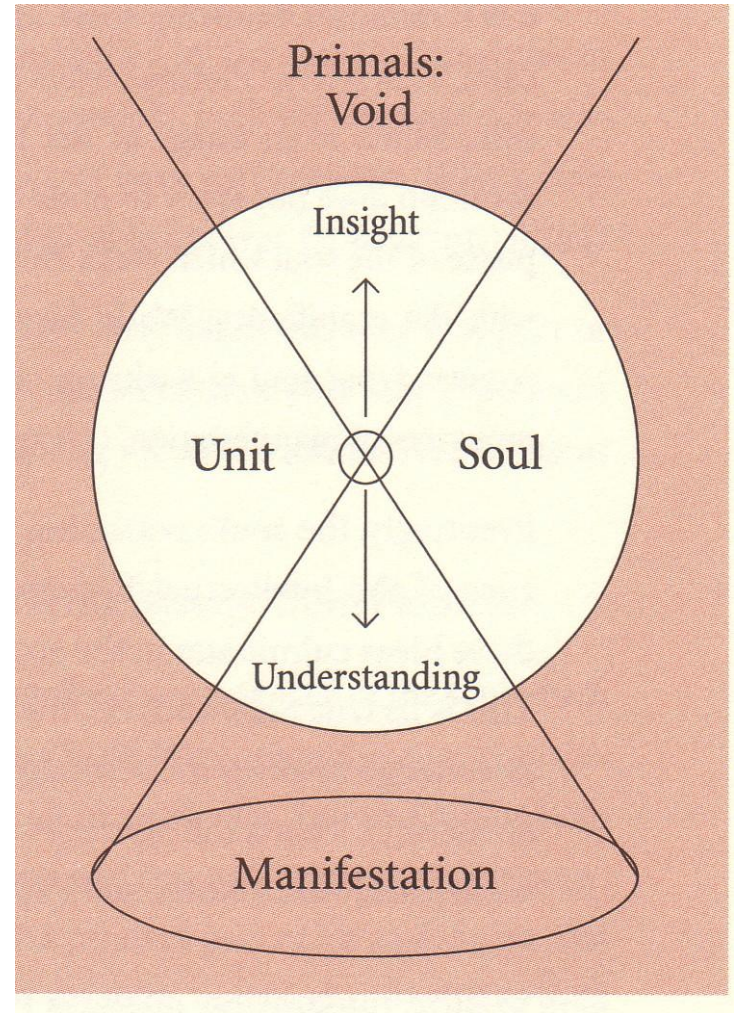
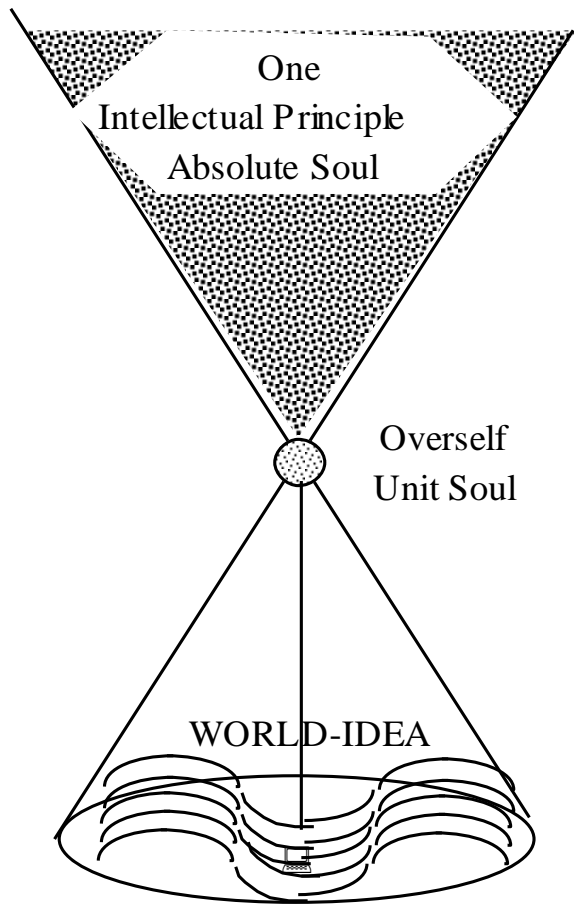


ABSOLUTE SOUL

VAJRA
MANDALA

I-AM-UNIT SOUL

GHARBA MANDALA



DEITIES and Self-Similarity

Each quality or Buddha nature lives in a sacred space, a Mandala.

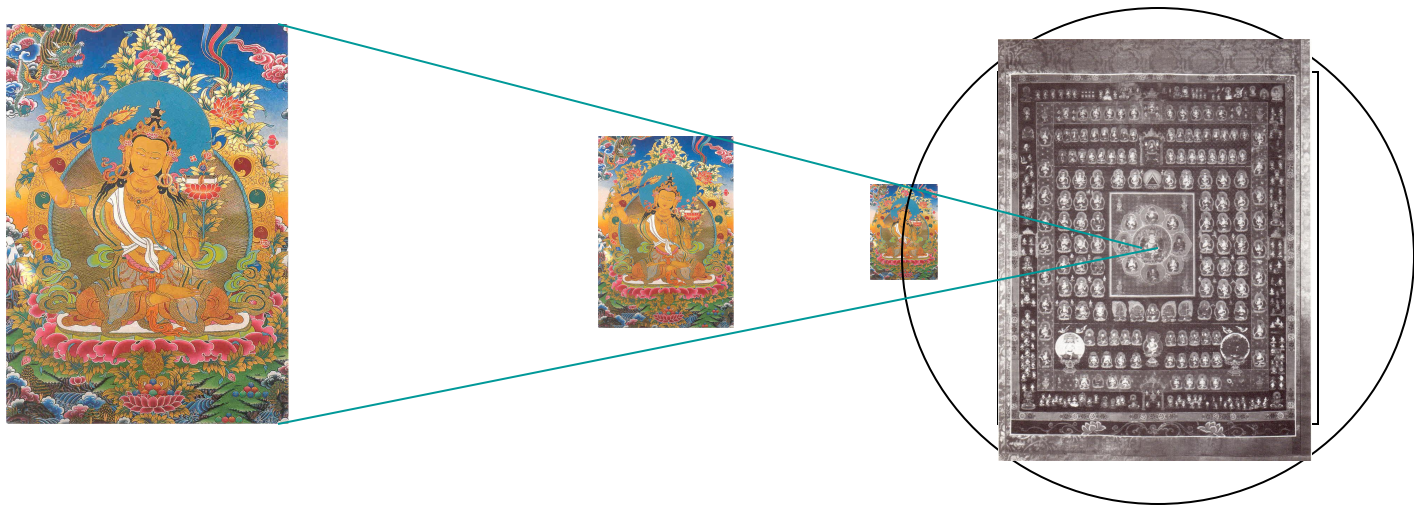


FIG. 134A: KALACHAKRA MANDALA
WITH DEITY AT THE CENTER

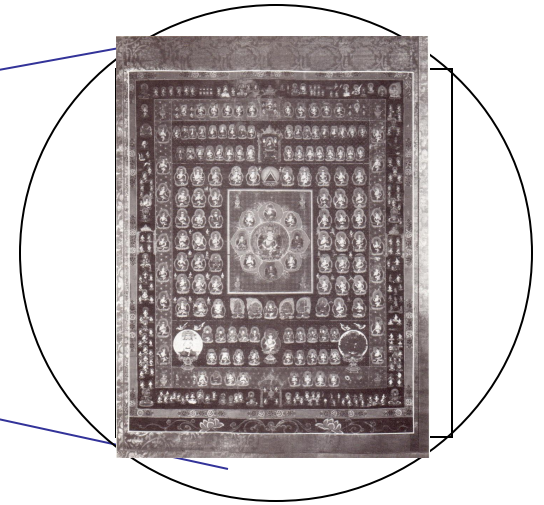


FIG. 134B: KALACHAKRA DEITY
AND CONSORT WITH MANDALA
HIDDEN IN ITS HEART

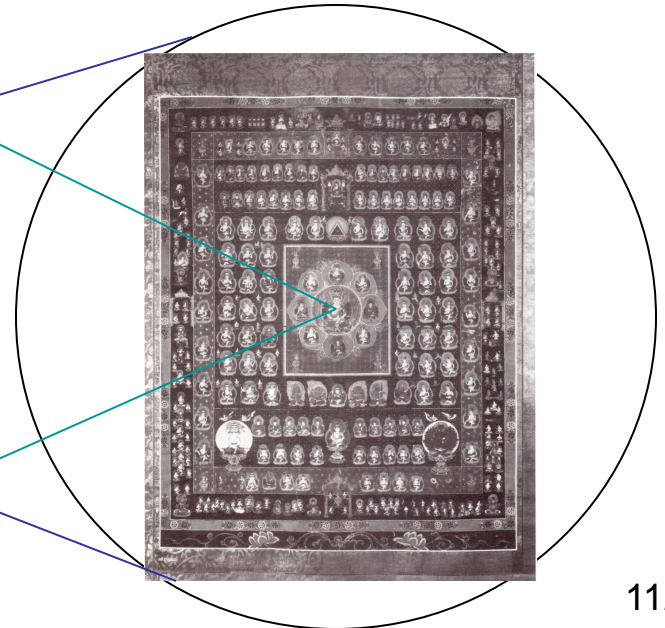
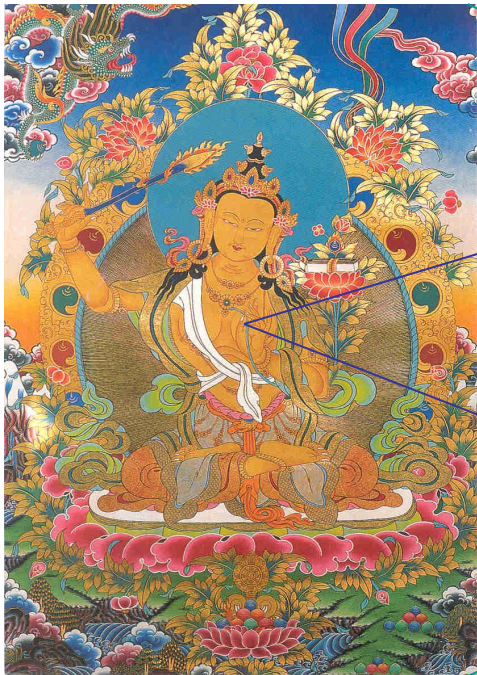
Each Divine Quality lives in a sacred space.
Wisdom lives at the center of the mandala.



And at the heart of the wisdom quality is the sacred space of the mandala.



In the center of the mandala diagram is an image of the divine quality represented by one of the deities. At the heart of the deity is a copy of the mandala, and so on.



EACH DEITY/DIGNITY lives in a sacred space, and the sacred space is in the Deity.

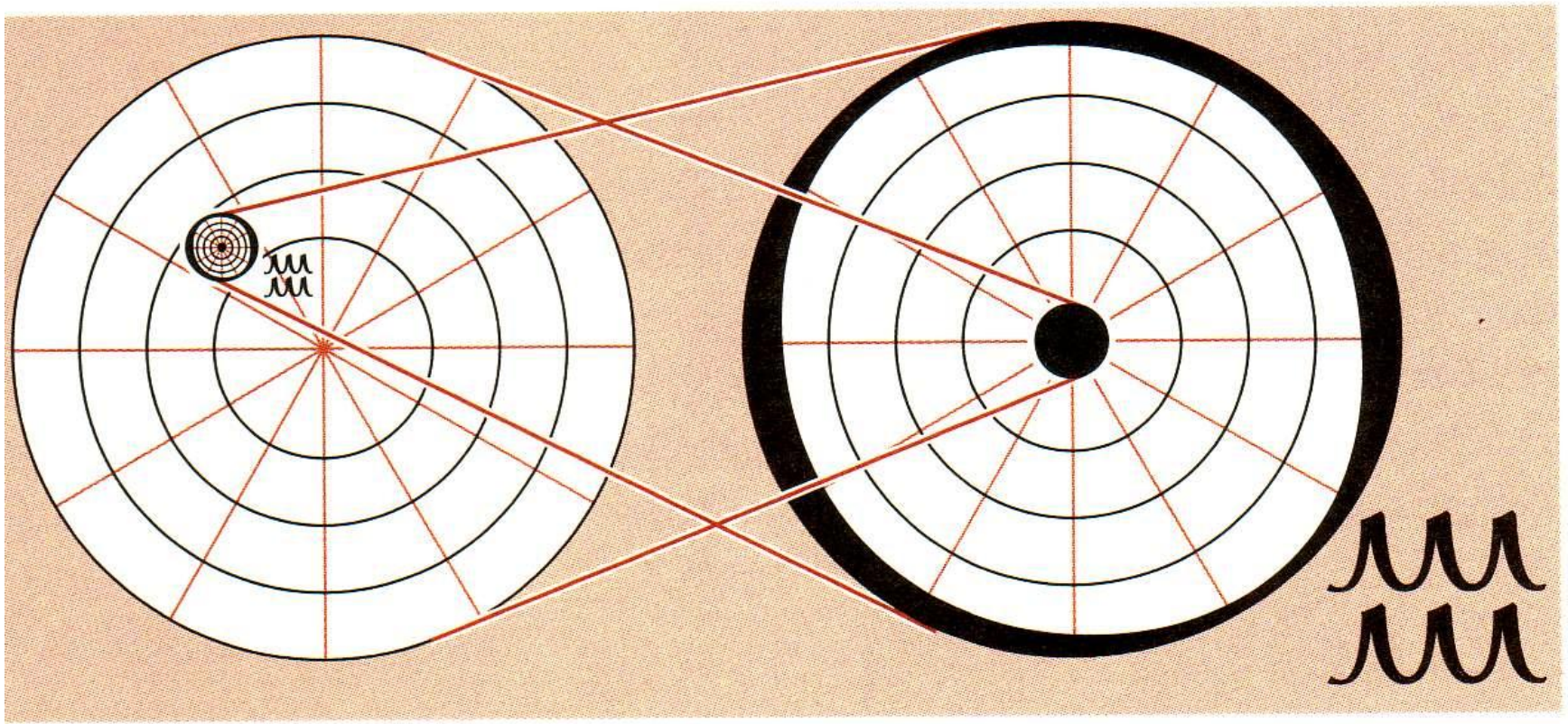


FIG. 133: \odot_{m} IN THE ASTROLOGICAL MANDALA — ASTROLOGICAL MANDALA IN \odot_{m}

MIRACLE

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

