

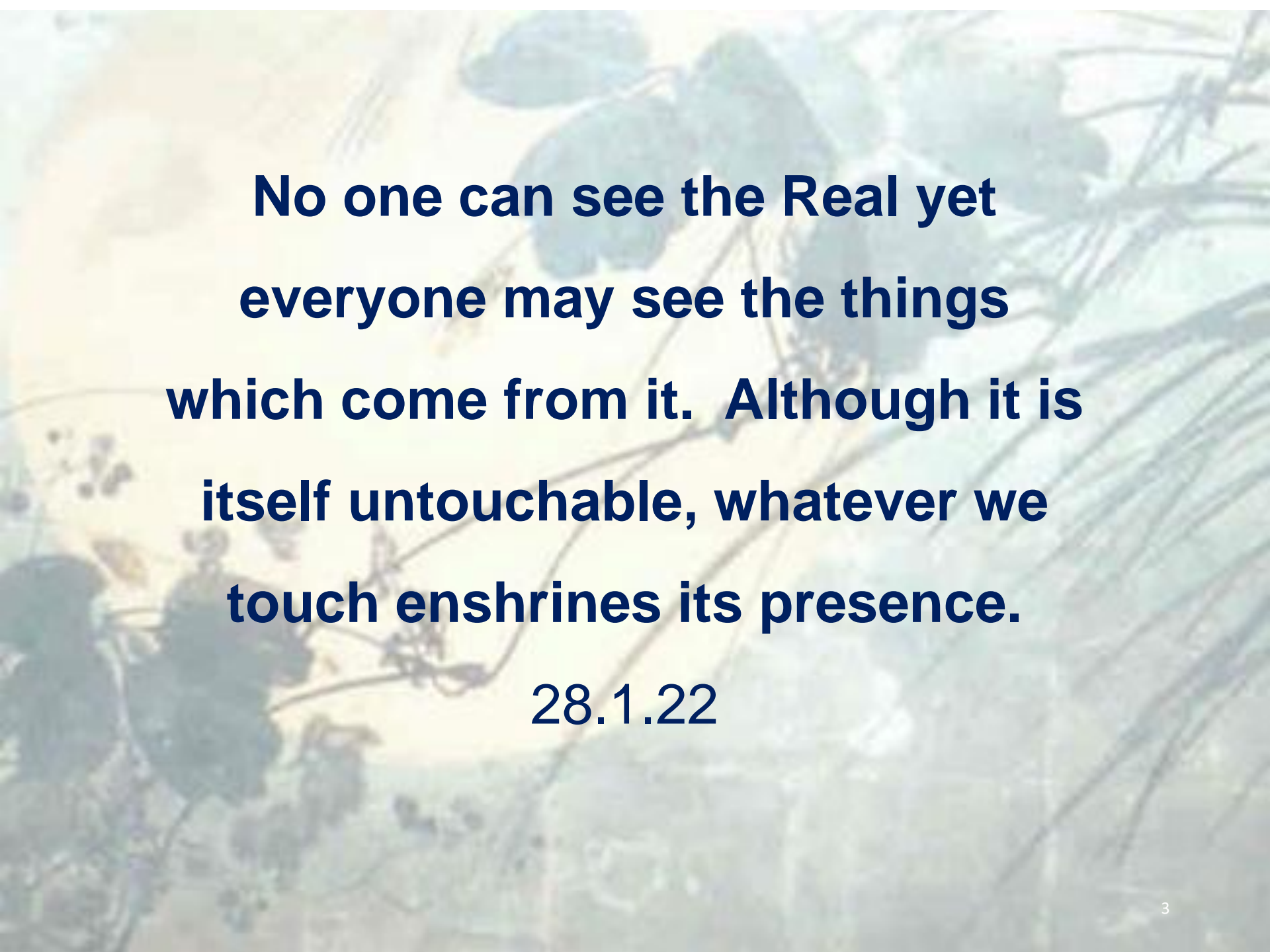
REALITY AND APPEARANCE

PART A: Where We Meet sl 1-42





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



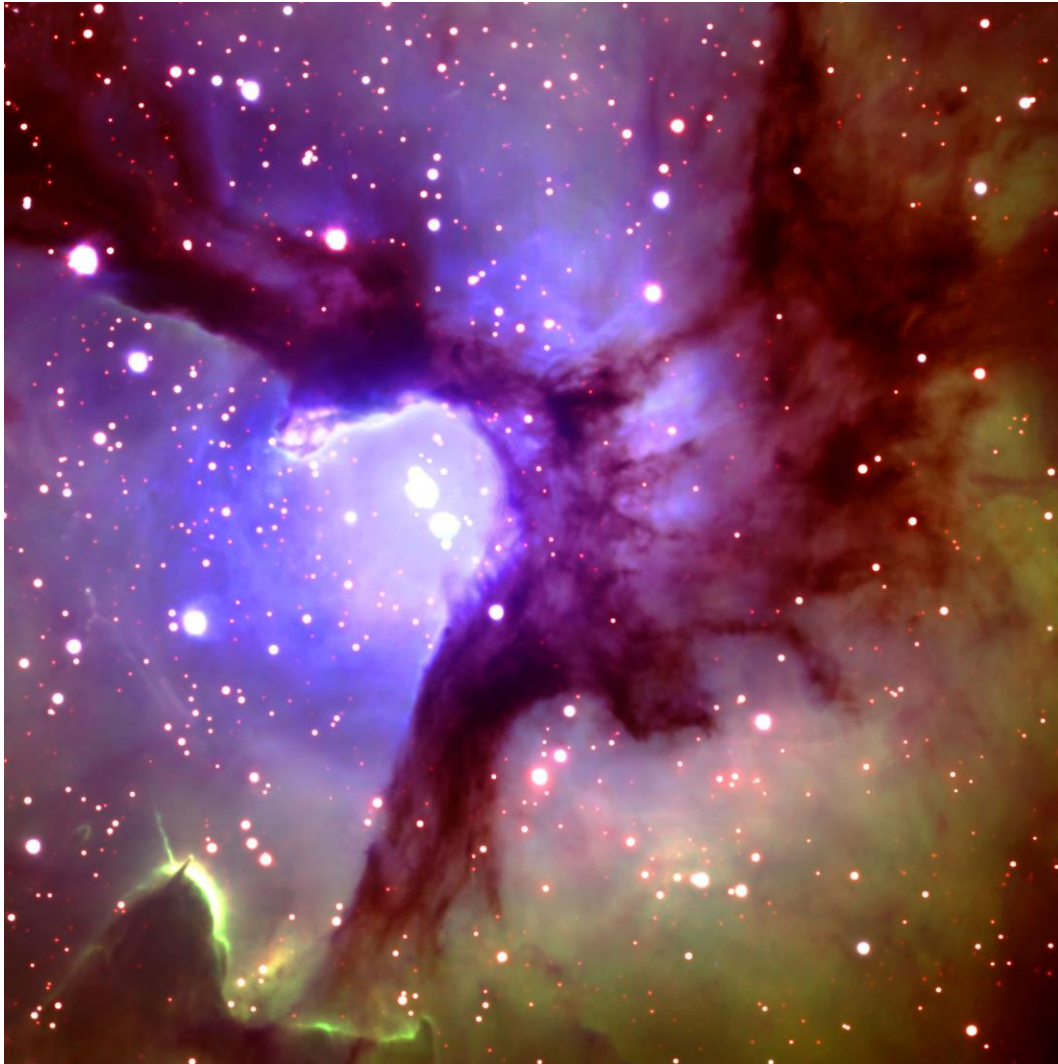
**No one can see the Real yet
everyone may see the things
which come from it. Although it is
itself untouchable, whatever we
touch enshrines its presence.**

28.1.22



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

--26.1.196

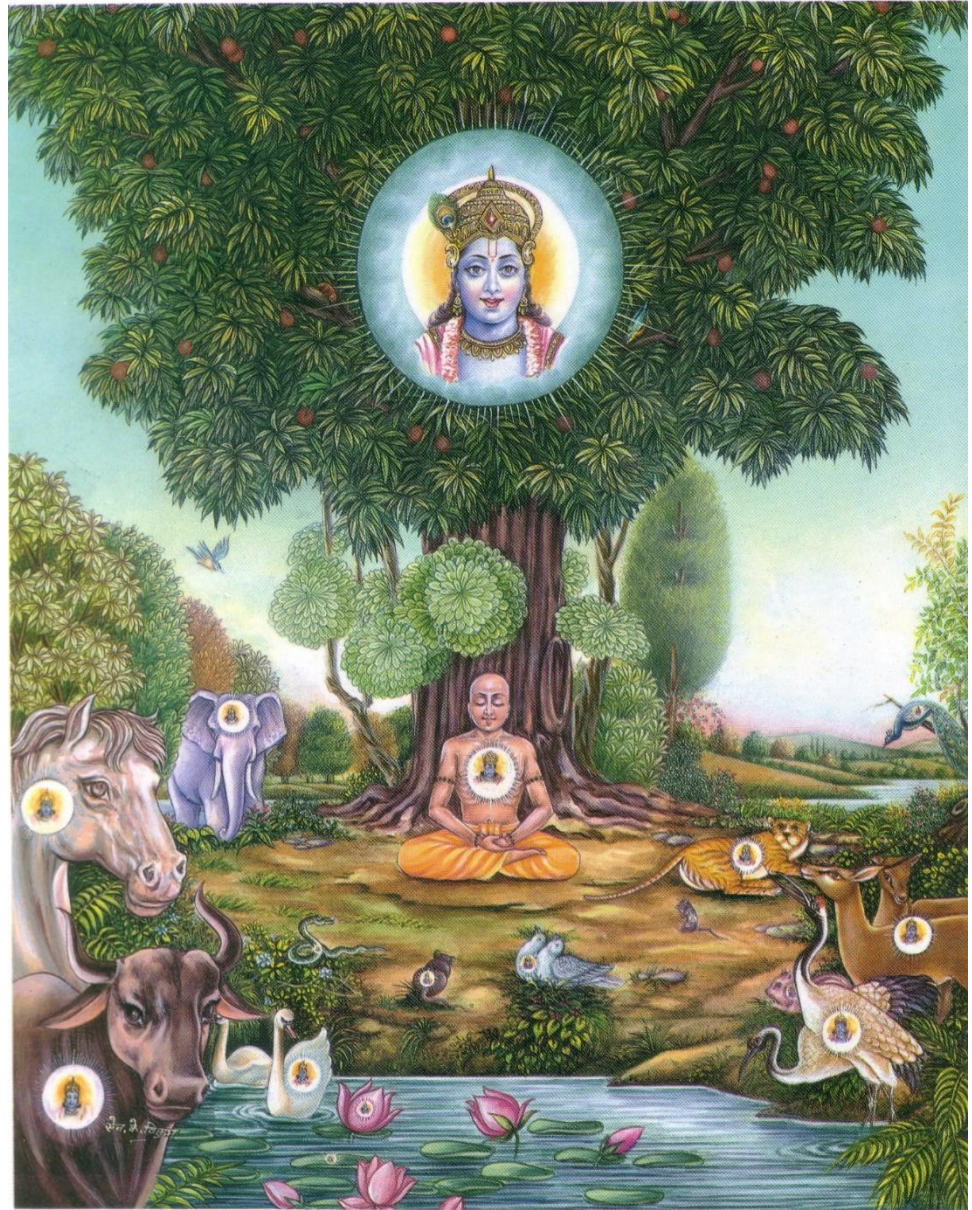


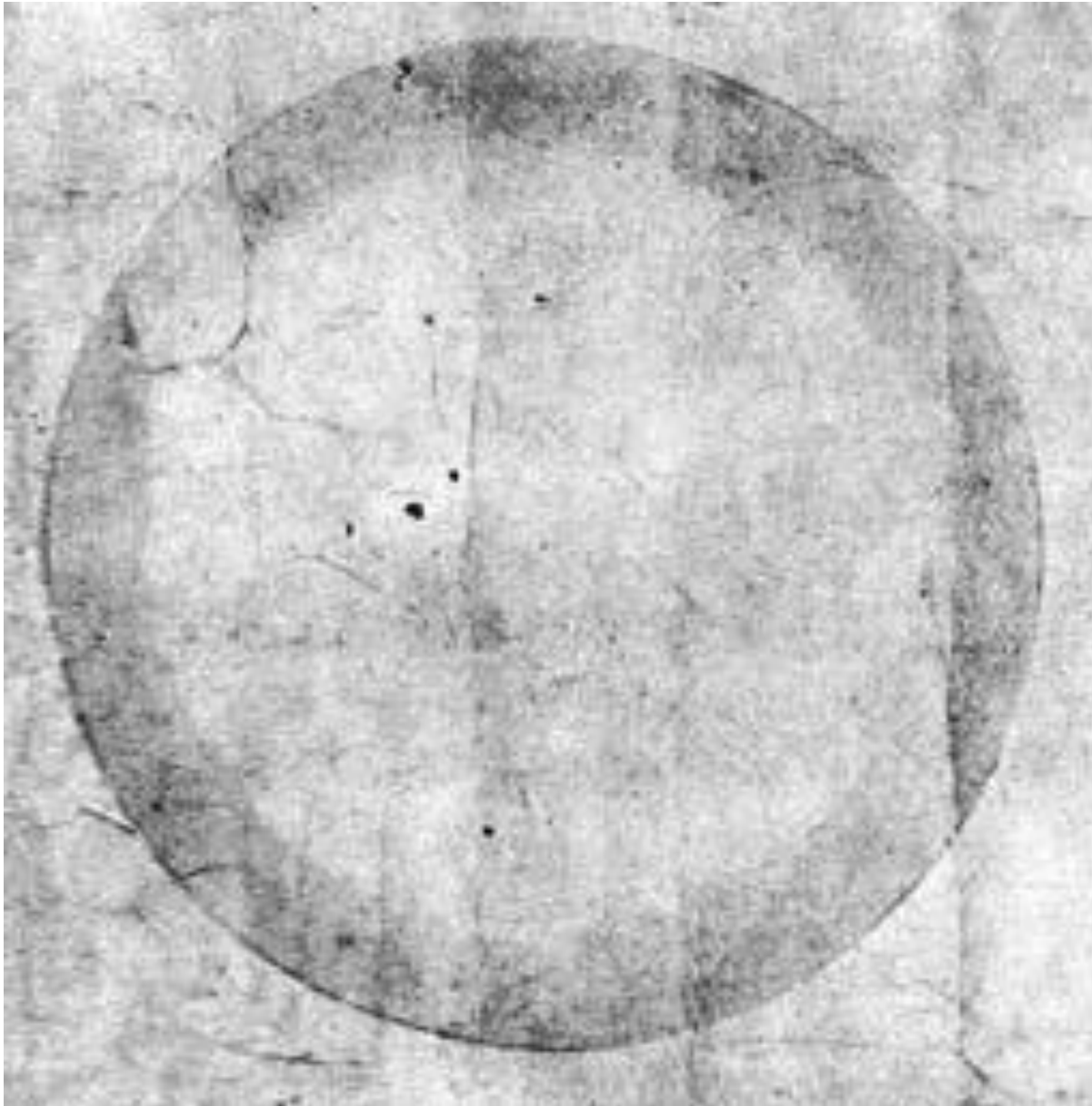
We can not ever know the Divine which is Transcendent but we can acknowledge that it IS. We may however know the Divine which is Immanent, recognize, perceive, and feel its presence.

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](#)





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

28.1.17



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.

Lex Hixon p. 70



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 cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. ...



... 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



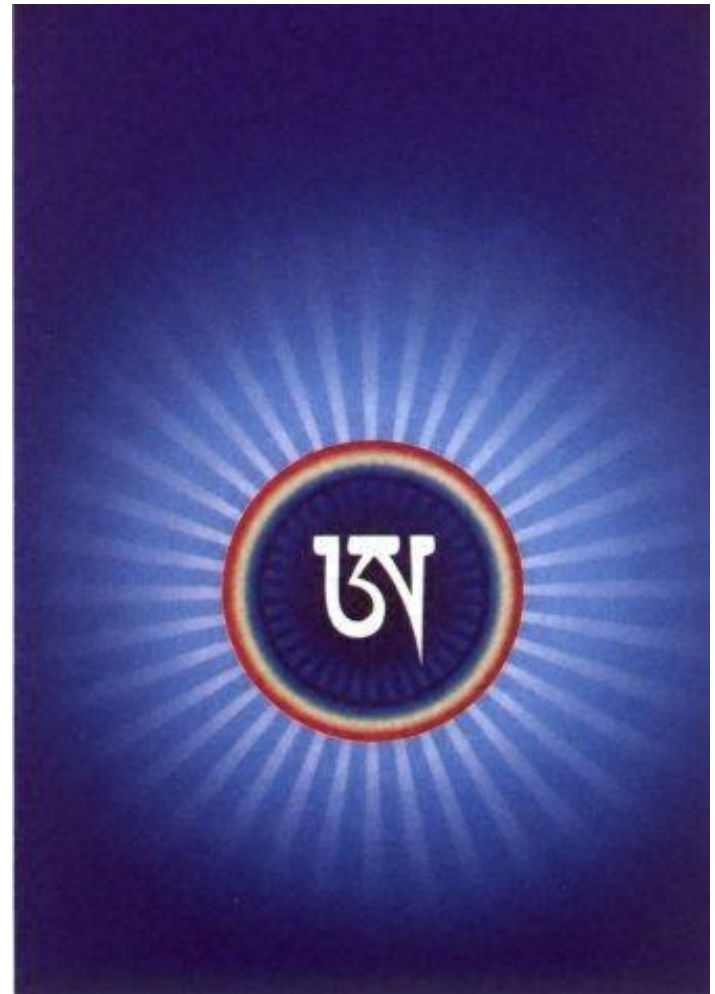
Paradox is both the primal and the final truth. Life, whether we approve of it or not, is like that. Things are dual and so is man's nature a pairing of negative and positive. But even more is the entire cosmos itself both real and unreal. [26:3.1](#)

... the 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



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



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.

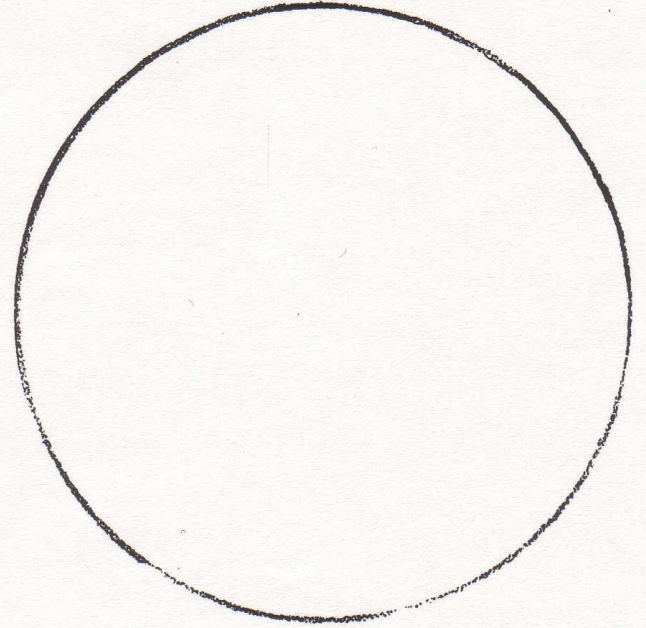
Yoga Vasishtha 37:



**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

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*



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



You come to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, you bring yourself--mind and body, heart and will--into harmony with this view. 26.1.222

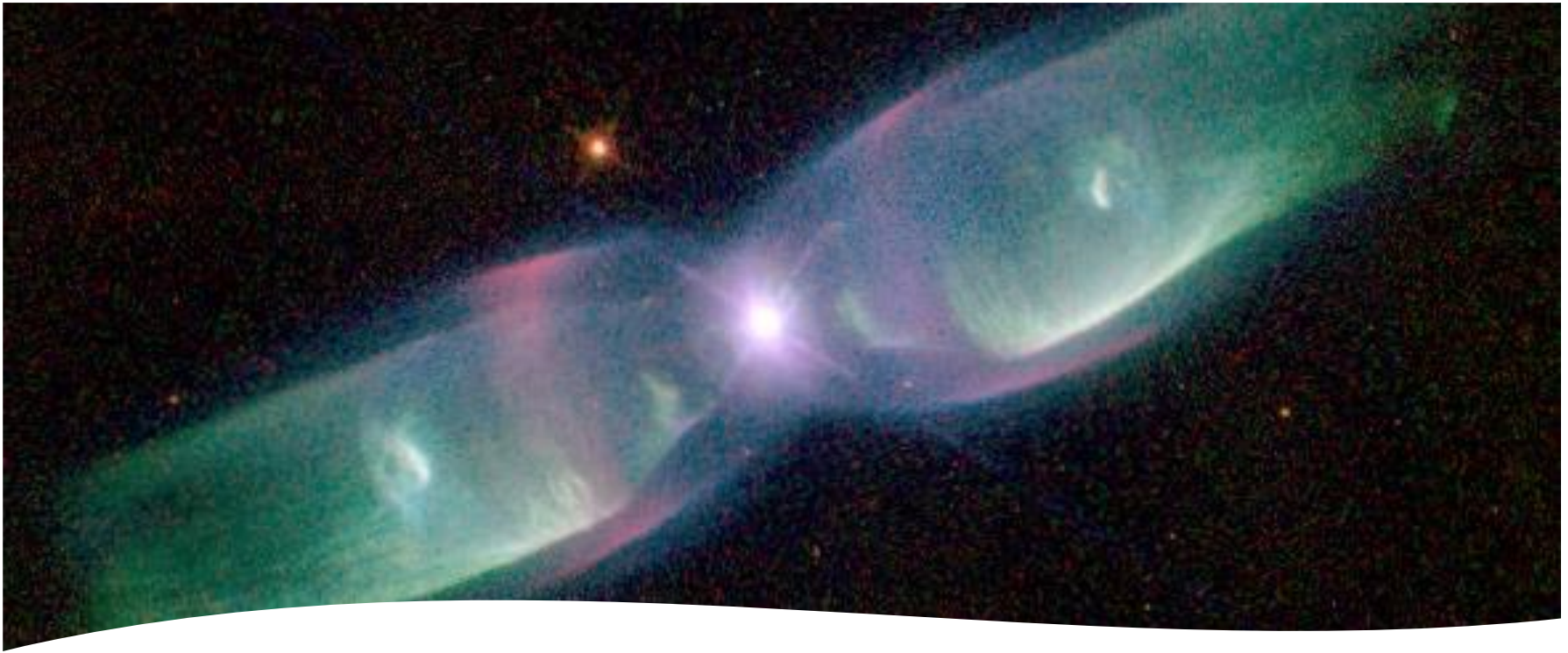
The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way 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

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

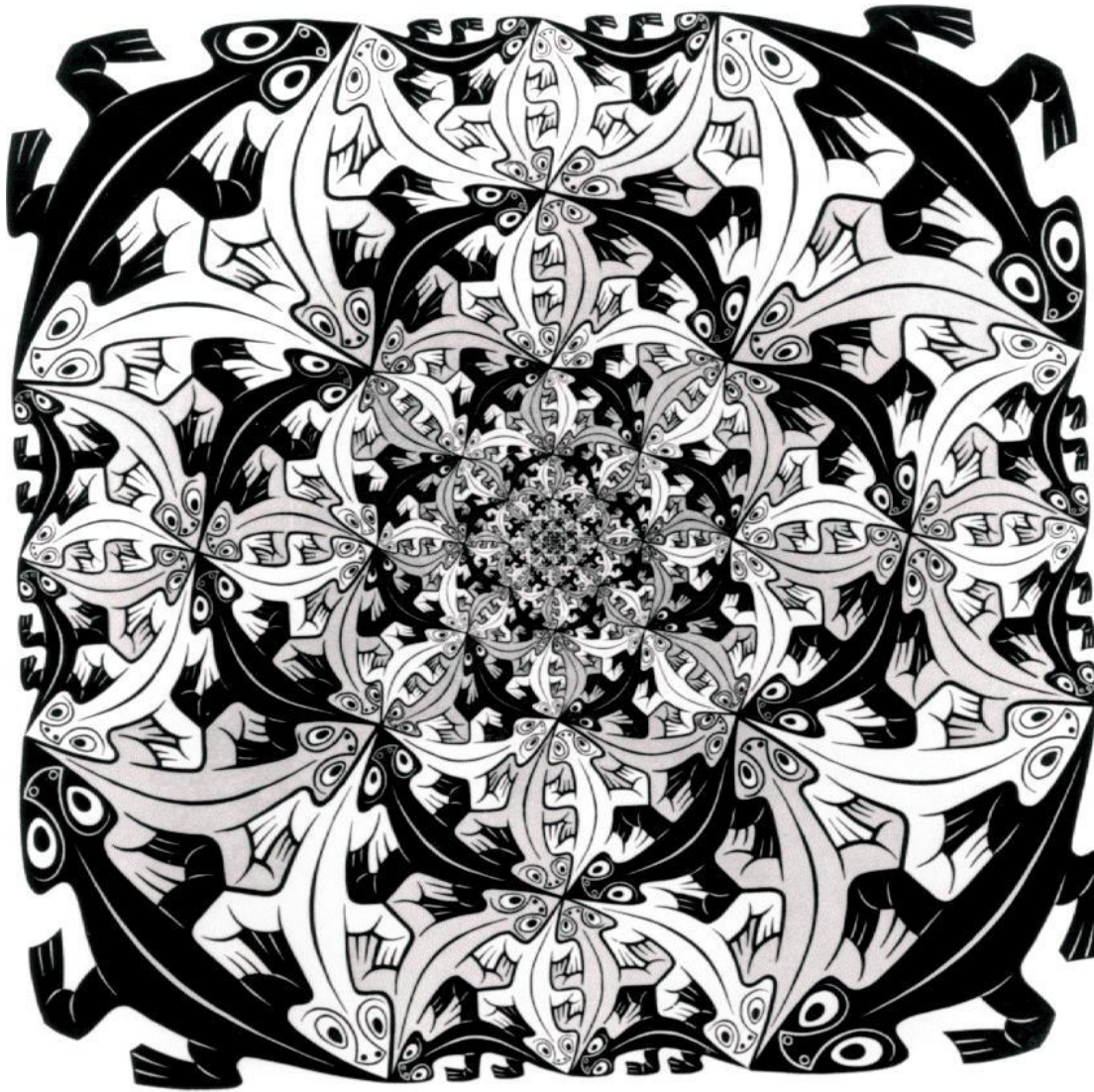
The ego to which we are so attached
turns out on enquiry to be none other
than the presence of World-Mind
within our own heart.

If identification is then shifted
by constant practice
from one to the other,
we have achieved the purpose of life.

--*The Notebooks 8.1.127*



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 your heart or an entire planet--its infinite and eternal cause is there. All this vast universal activity is but a function of the silent, still Void.
(19.5.26)



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

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

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*

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:*

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*

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.

FaTsang Golden Lion

The lion represents the appearance, cosmos ... parts of the lion the various phenomena of the cosmos.

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

The gold represents such-ness or is-ness or Being-ness.

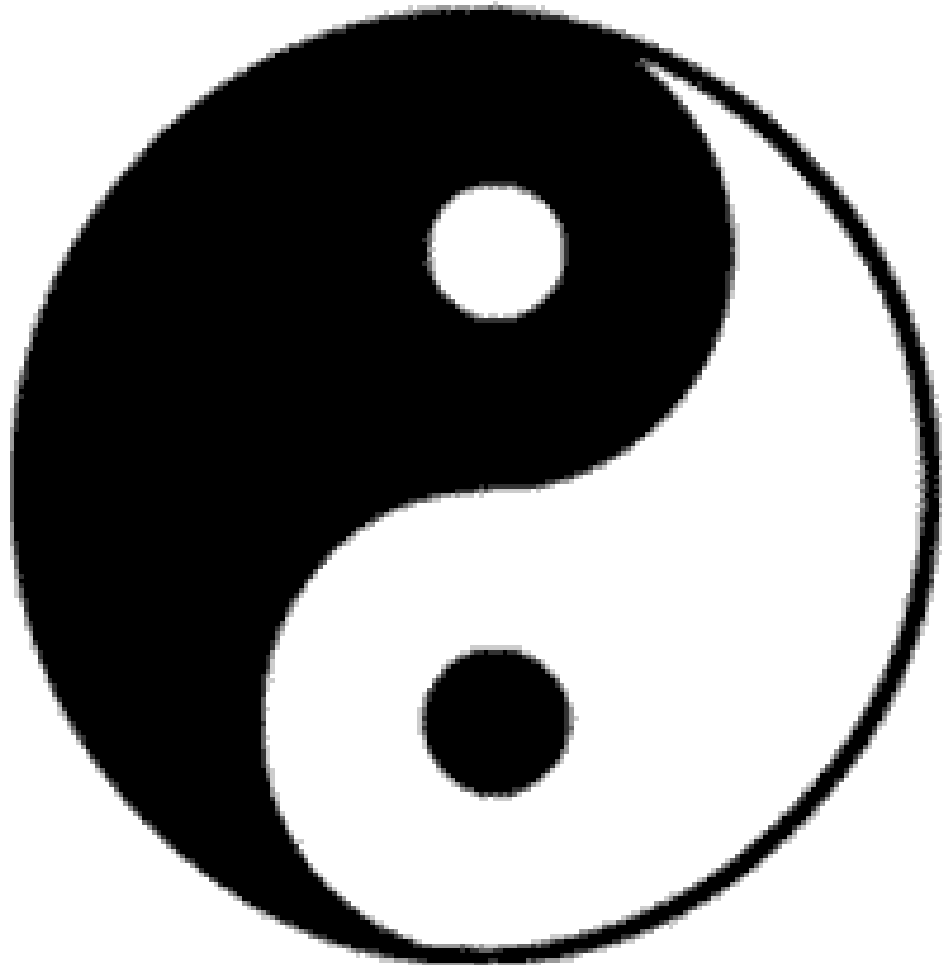


Paradoxically, the infinite forms are 0 and the Gold is ∞

WAVING



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



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



... 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 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](#))



If the One Reality alone is, if even the world-illusion vanishes in deepest contemplation, how are we to deal with the world, since it awaits our attention whatever its status be? The answer is: to **act in the world AS IF it were real**: this is to be our working rule to enable us to carry on with everyday existence and perform all duties.

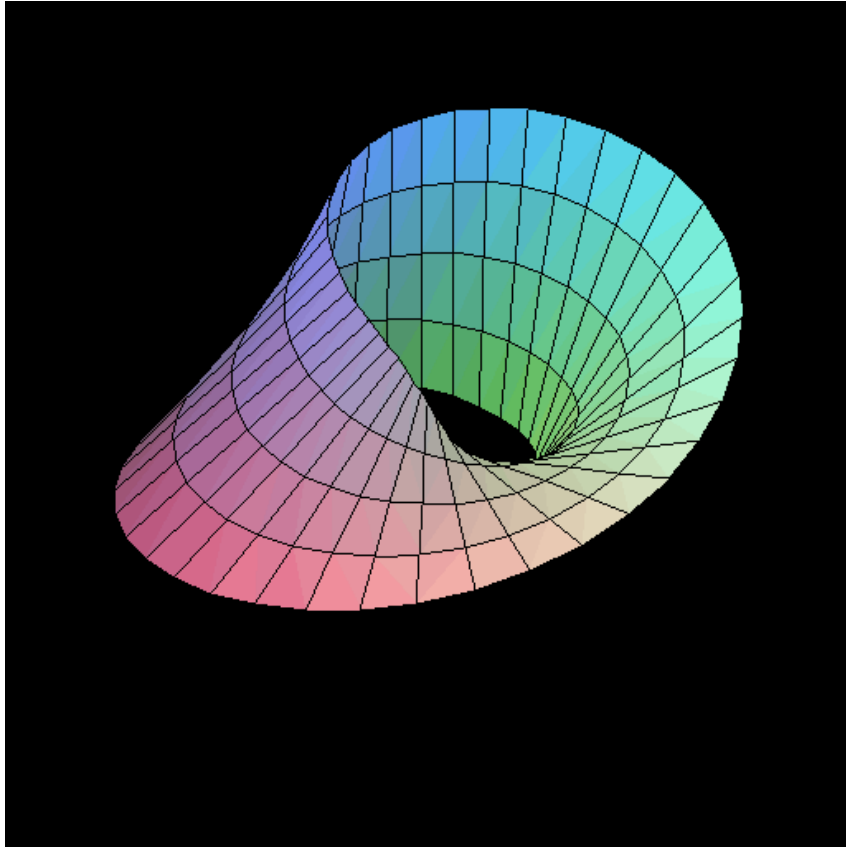


This same practical rule was stated by Jesus in his succinct sentence:
Be in the world
but not of it.

...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 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*



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...



...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*