

REALITY AND APPEARANCE

Part B: Continuity and Complementarity



Continuity and Complementarity

Real and Appearance

Love and Wisdom

The Real is continuous with its appearance. (*PB The Wisdom of the Overself*)

Continuous means not separate from, and not Identical with: Great Mystery.

Between the Reality and the appearance:

“... Love says: 'I am everything'. Wisdom says: 'I am nothing. ' Between the two my life flows.” *I Am That ch 57*

Wisdom says: “I Am none of this”

Disentangle Reality from Appearance

so we are not con-fused.

Removes filters that conceal the Infinite. **0**

Wisdom recognizes formless Consciousness
amid Contents **No *what*. Just *IS*.**

“Let go of the unreal and the real will swiftly..”

[ET on Consciousness itself](#)

audio

Love says: I am all of this.” Re-member:

Love heals the sense of separation...of I and reality...“of being a local limited person ...forms “Feeling the oneness with all things is Love

Love, recognizes all as expression of Divine-- an expression of Love. And this applies to the whole spectrum of divided line or undivided mind. ∞

LOVE and WONDER

Listen to Rajaji Audio (jnana and bhakti)

Between these we LIVE:

Recognizing and Remembering Spirit

if you do not know God, will not see God anywhere. If you know God, you will recognize God everywhere...

Form can in-spire when it is no longer Opaque, but translucent and open to Inspiration– Spirit. It shines through the forms...

We are not separate from Real... and we are not identical.

“ Reality must be here, or nowhere”



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



This act of recollection requires no effort, no exercise of the power of will. It is an act of turning in, through and by the power of love, toward the source of being. Love redirects the attention and love keeps it concentrated, sustained, obedient.
23.6.255

It could well be said that the essence of the Short Path is remembering who he is, what he is, and then attending to this memory as often as possible. 23.6.184



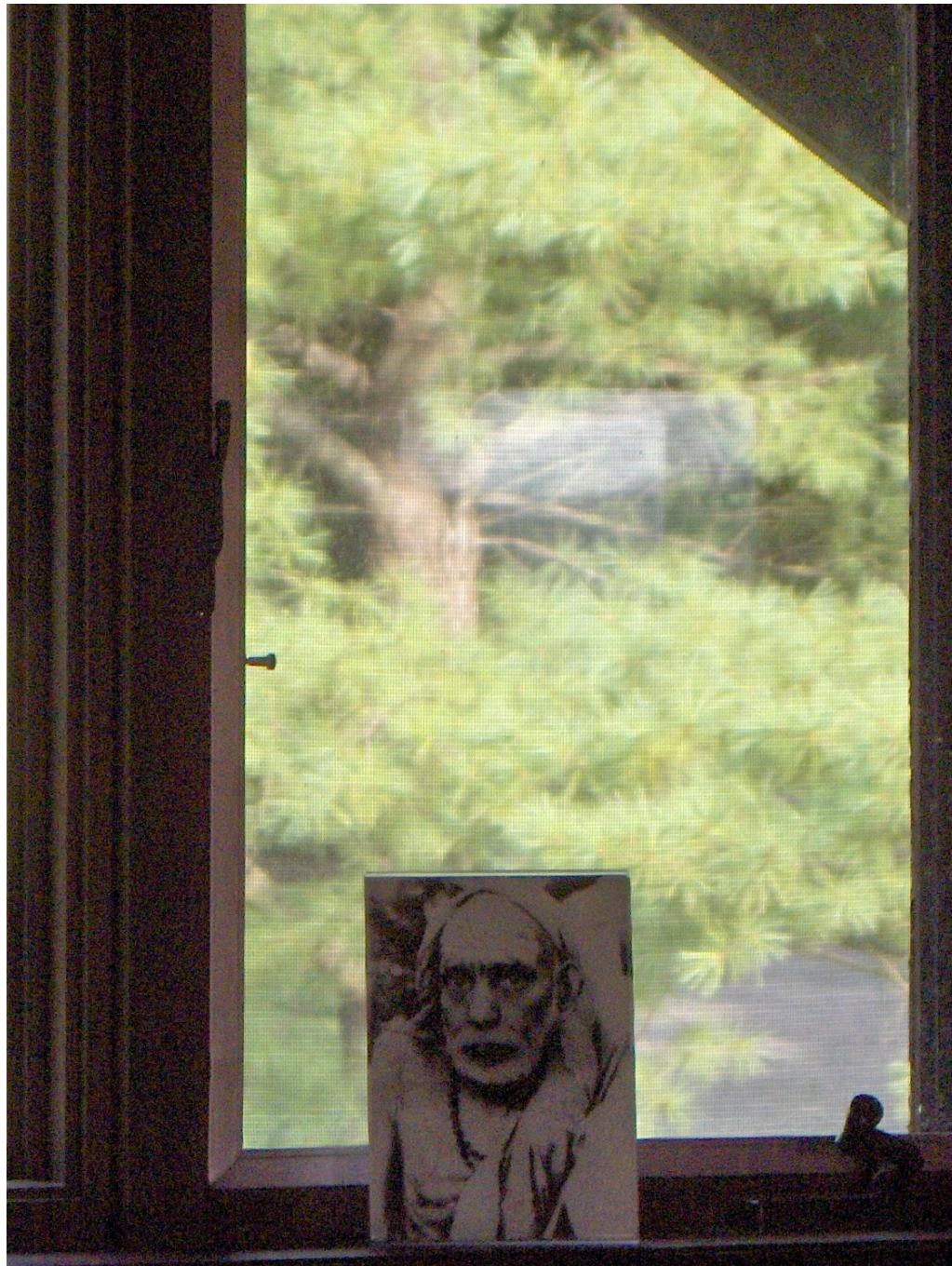


All other approaches to the goal depend on a dualistic principle, which puts them on a lower plane. But the Short Path is non-dual: it begins and ends with the goal itself; its nature is direct and its working is immediate. 23.1.2



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

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



Why we don't recognize Reality: *4 Simples*

SO INTIMATE CAN'T SEE IT :

**SO PERVASIVE WE TAKE IT FOR
GRANTED:**

SO FORMLESS YOU CAN'T GRASP IT:

IT'S TOO GOOD TO BE TRUE:

SO INTIMATE CAN'T SEE IT :

*so step back and **just be it.***

St Francis... you are what is looking.

Be still, and know that I Am God Consciousness...

ET: you are that Awareness disguised as a person. Stillness Speaks

I AM That ch.1

04 Anthony How do you know -1970 Lauren

ANTHONY: Being That Awareness

ET on Consciousness itself **audio**

Harding: on having no head

If you ask why you can find no trace of God's presence in yourself, I answer that you are full of evidence, not merely traces. God is present in you as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect, and body which finally and clearly reveals what these other things simply point to. "Be still, and know that I am God" is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience. 22:3.409

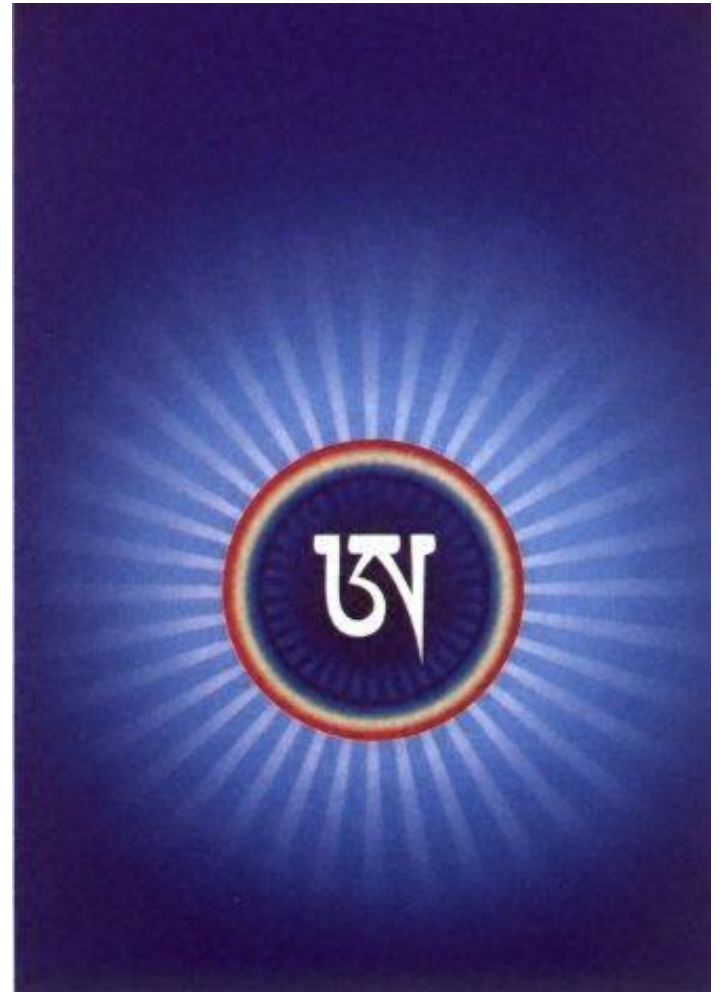
“Be still and know that I am God”
is the key to the enigma of truth,
for it sums up the whole of the Short Path.
Paradox is the final revelation.
For this is “non-doing.”
Rather is it a “letting-be,”
a non-interference by your egoistic will,
a silencing of all the mental agitation and
effort.
--23.5.202

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... -
*Eckhart Tolle***



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*

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 the will relax, to stop thinking that the Overself is something we must grasp and to let ourself be grasped by it. Moreover, we are not to limit this attitude to the meditation period only, but to bring it into ordinary life briefly several times a day. --
PB essay: "The Adventure Of Meditation"

What has never been lost can never be found. If a quester fails to find the Overself, it is not because of faults or weaknesses in the ego but because he is himself that which he seeks. There is nothing else to be found than understanding of this fact. Instead of seeking Overself as something above, beyond, or apart from himself, he should stop seeking altogether and recognize *i am* as *I AM!* 23.1.19

*

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](#)

SO PERVASIVE WE TAKE FOR GRANTED: *so praise and appreciation... gratitude...*

There is an eternal, ever-present One Life beyond the myriad forms of life that are subject to birth and death... I often call it Being.

Being is your very presence, and it is immediately accessible to you as the feeling of your own presence. So it is only a small step from the word Being to the experience of Being. --*ET Omega*

Reality is Present– is Presence: to sl. **16-22**

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 = **sl8**

> Hafiz Golden Compass and two more
Hafiz “The Golden Compass”

What we need to grasp is that although our apprehension of the Real is gradual, the Real is nonetheless with us at every moment in all its radiant totality. Modern science has filled our heads with the false notion that reality is in a state of evolution, whereas it is only our mental concept of reality which is in a state of evolution. *28.2.110* **go to sl 16-22**

There is a sense of the sacred presence within and without of which you are an inseparable part, and yet a presence which is vast... It shines through the life forms, but is also found in the formless stillness. The acknowledgment of that, one could call gratitude—and gratitude is really in a deeper or wider sense: acknowledging the sacredness of the present moment. Not grateful to something or someone, it is a state of consciousness: appreciation of the beauty and sacredness of life. *Eckhart Tolle Omega 2012*

Q: How can I aspire to such heights, small and limited as I am?

M: realize yourself as the ocean of consciousness in which all happens. This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside consciousness.

-- *I Am That Ch 65*

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. *I Am That Ch 44*



SO FORMLESS YOU CAN'T GRASP IT:

or figure it out. It is just That, As It Is, Is-ness.

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



The object of all this thinking is to awaken within him 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. QO 71.

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 the will relax, to stop thinking that the Overself is something we must grasp and to let ourself be grasped by it. Moreover, we are not to limit this attitude to the meditation period only, but to bring it into ordinary life briefly several times a day.

--PB essay: " The Adventure Of Meditation "

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 realization 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*



We must not run after it, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon- out of the ocean, as the poets say- and gives itself to our sight. Enneads 5.5.8



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. 22.3.3

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, 29

TOO GOOD TO BE TRUE: *So say yes to what is. Good Enough! Blessings to all. Smile*

Surrender, one could say, is the inner transition from resistance to acceptance, from “no” to “yes.”

When you say “yes” to what is, you become aligned with the power and intelligence of Life itself. Only then can you become an agent for positive change in the world. P.43 ET

Yoga of the Liberating Smile

23.6.50, 51, 56

Acceptance is not condoning: it is simply to say and see what is. This is how these humans behave. No matter how you judge it, you cannot argue with Isness. You agree and accept the isness. Then you can work with the content, try to change, compassion, etc. but now you do it from the starting point of isness, calm, dimension of IS... Come to an inner acceptance of the isness of life right now. Tolle/Oprah 10

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

What you sense in yourself as consciousness, the presence, emanates from the source of all life which we can call God. So you are an emanation of God. *Tolle 2002.*

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Good Enough! Blessings to all. Smile

THREE QUESTIONS

CONSCIOUSNESS and RECOGNITION 1p

CONSCIOUSNESS and RECOGNITION 4p

Has Essence Of The Short Path

a few more PB notes on Recognizing and
Allowing **1P**

Be still and know has the prayer

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 himself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find himself in the end in the very presence of the universal consciousness otherwise called God. 19.3.32

If you ask what reality is, in philosophy's view, the answer must be consciousness. If you further ask what your work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself to him 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

If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber--otherwise we would not have known that we had had such enjoyment--so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. All we need is awareness of it. 22.3.25

What has never been lost can never be found. If a quester fails to find the Overself, it is not because of faults or weaknesses in the ego but because you are yourself that which you seek. There is nothing else to be found than understanding of this fact. Instead of seeking Overself as something above, beyond, or apart, should **stop seeking altogether and recognize *i am as I AM!*** 23.1.19



Better than any long-drawn yoga discipline is the effort to rivet one's hold on the here-and-now of one's divinity. 23.6.175

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.

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