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Nonsense verse

Apology for nonsense verse

Forgive me reader, if you please,
this silly stuff is just a tease.

The tease is meant to show this 'me'
that it's not what it's thought to be.

It's just a dreamer in a dream
where things are not quite what they seem.
But this includes the dreamer too:
the 'me' that dreams of 'me' and 'you'.

This dreaming 'me' is dreamt-up too;
it's dreamt-up stuff that's not quite true.
It's silly stuff, within a dream
where things are not quite what they seem.

There really isn't any 'me'.
There never was, nor will there be.

When truth is taken far enough,
this 'me' shows up as silly stuff.
Then nothing else but truth remains:
without a 'me', nor any gains
to show for all its dreamt-up pains.

There are no pains. There are no dreams.
All that's untrue: it only seems.

Where there's a 'you' or 'me' to please,
the world is just a silly tease:
a dreamt-up dreamer's dreamt-up dream,
where things can't be, but only seem.

Where nonsense reigns, may nonsense verse
help to reverse the urge to curse
the universe from bad to worse.

To show the world as tease, not curse,
may nonsense verse show nonsense worse.

With nonsense worsened out of sight,
what's left that could, in truth, be right?

Seasick 'me'

My feelings are in a commotion,
my thoughts in a wondering daze;
for this 'me' can see only an ocean
of doubts and long, wandering ways.

Do-gooder

A man was standing in a train,
his suitcase on his head.
When asked, 'Why give yourself this pain?',
he flushed a righteous red.

He said: 'I'm not a lazy lout
who doesn't do his bit.
I do not wish to sit about
and show no gain for it.

'I cannot rest while there remains
work that I must achieve.
To do good things I'll spare no pains,
I'll work without reprieve.

'I take this bag to where I go,
by the sweat of my own brow.
That is, since you would like to know,
the work that I do now.'

The people in the train replied:
'But sir, you're in the way.
Please take your seat, enjoy the ride,
and put your bag away.

'Come join us here, where you belong,
without your do-good fuss.
It is this train that takes along
your bag and you and us.'

Squirmy wormy

One day a man of virtue firm
from his rear end produced a worm.
He asked how this poor creature's life
might be preserved from dying strife.

His elders with themselves conferred
and then declared their weighty word:
'One way there is to save this soul.
It must be washed, then swallowed whole.'

Part smart

Our dear environmentalists
give age-old faith some funny twists.
It is their role
to save the whole
of nature, by 'endangered' lists.

'Don't go too far', this new faith cries.
'It hurts us all when something dies.
We must restrain
the narrow gain
that spoils our world with greed and lies.'

But does this talk of firm restraints
help find the cause of our complaints?
For what we lack,
must we turn back
to faith that rules can make us saints?

Our minds know nature bit by bit,
but can't quite make the pieces fit.
Each goal we choose
means that we lose
all else that's left outside of it.

Since minds themselves are nature's bits,
what can we know with these small wits?
Are minds so wise
that they surmise
the basis on which each mind sits?

Can we, who live on nature's dole,
inspect each detail, state its role?
How can we know,
through nature's show,
what makes the world act as a whole?

‘Fundamentalism’

In this new age, as we are freed
from our medieval past,
we rush along with dizzy speed
to grab what’s going fast.

Because the world keeps changing so
and nothing stays at hand,
we get quite desperate to know
the ground on which we stand.

Some people seek to turn the clock
back to that mythic time
when God spoke out from earth and rock
and dreams were held divine.

Some people try to keep alive
the ghost of holy war:
some war on want, some would revive
old faiths that once seemed sure.

As different faiths rise up to fight
against conflicting creeds,
who is to say which one is right
to press its special needs?

We brand them ‘fundamentalists’
who say things are just so:
whose faith too narrowly insists
on forms of outward show.

As differences of outward form
seem to divide our world,
what can be truth, beneath the storm
of creeds that are unfurled?

We shout out loud what others lack
and gloat upon their griefs.
But can we turn our questions back
on our own false beliefs?

And can this also not apply
to reason’s modern creeds?
Must we use reason to deny
our own mistakes and greeds?

How can we find some surer ground
beneath our fancied dreams?
How can some deeper truth be found
beneath what merely seems?

Gliberalism

In this new age it is decreed
that we poor fools can now be freed,
if only we throw off our past
and follow those who now at last
have found the way to engineer
these messy lives we hold so dear.

Those who have got the picture right
tell us there is no need to fight.
Whatever's wrong, they'll state the facts
and show us sane, corrective acts.
They'll put our messy pasts behind,
these priests of the 'enlightened mind'.

'Old faiths', they say, 'are out-of-date
untruths that fester war and hate.
Christian faith is inquisition
spread by fear of God's perdition;
Islam calls for holy battle;
Hindus worship caste and cattle.

'Such faiths have nothing much to say
to us who've come so far today.
Through science we now know much more
than those whose lives were lived before.
We're secular: we won't be fooled,
like those whose minds religion ruled.'

But when has anybody's mind
found everything there is to find?
For every picture mind constructs,
is there not something it obstructs?
Can any picture be so true
that further questioning won't do?

As we seek truth, must we not go
back to the roots of what we know?
Are older faiths no more than lies,
or do they speak in old disguise
that's different from new ways of speech
about some truth we need to reach?

Is knowing better picturing?

From knowing comes all living breath.
There'll be no end with body's death.
Nor ever has there been a start
of knowing truly, in the heart.

All acts arise from that which knows.
What's done is that which comes and goes.
No matter what seems thus arranged
is shown by light that shines unchanged.

It shines unchangingly inside,
beneath all show displayed outside
through bodily and mental acts
producing outward-seeming 'facts'.

These 'facts' thus outwardly displayed
are then assumed to have been made
so us to somehow help us find
out better pictures shown in mind.

But, all this 'bettering' depends
on rather dubious means and ends.
Mind's show of bettering stays caught
unsure of thinking what it 'ought'.

In order to improve our minds,
each must return to where it finds
itself dissolved in its own ground.
It's thus alone that truth is found.

Microcosms

I sometimes dream of little fleas,
with smaller fleas that bite 'em.
But these have even smaller fleas
to trouble and incite 'em.
And so the bites go on and on
and on, ad infinitum.

Fleeting

Beauty is a fleeting thing.
The stars do shine, the bells do ring.
But then the world comes back again,
with boredom, misery and pain.

Minder blinder

This mind, I find, is in a bind.
It does not know how to unwind
its tangled growth of fond belief –
where joy is thought opposed to grief,
and what's thought right is compromised
by what's thought wrong or ill-advised.

Thus thinking of conflicting things,
the mind becomes confused, and brings
a show of mixed-up make-believe
that we can't rightly take or leave.

Mind's show is not quite rightly true;
and yet we use it to make do,
as we attempt to find out what
may be correct and what may not.

How, from this mixed-up, make-do show,
could anyone quite rightly know
what's true beyond this muddled mind
whose sight gets caught thus seeing blind?

The death of 'God'

'God' we made controller
in this universe of ours:
long fingers, with irresistible
manipulating powers.

And just as surely, we killed 'Him';
for 'God' the puppeteer
is the high-up boss of a puppet's dream:
just a fancy, big idea.

'Big Daddy', who sits on a lofty throne
and yanks our chains from above,
is 'He' the one that inspires life
and fills our hearts with love?

Is 'God' just a fatal twiddler,
high up in a big machine
which moves all the driven objects
of a world that's thought to be seen?

From where do all our actions rise,
for whose sake are they done?
In the many things we seem to see,
from where does meaning come?

Who is there here that lives within?
What inspires every breath?
What do we love as life itself,
beyond all fear of death?

Ego's resistance

Resistance to the will of God
produces something rather odd,
refusing to accept what's here
and making things seem rather queer.

Our egos seem to make a show
of choosing where they try to go.
They chase their tails by making claims
that they are choosing their own aims.

They think that they are persons who
initiate the things they do.
This sense of doing that they claim
ties them in knots of pride and blame.

And when they see some acts they do
as just what they've been driven to,
they claim this very seeing too
as something that is theirs to do.

Such seeing thus becomes undone:
as something lost, which must be won.
They thus return to their old claim
that ties them up in pride and blame.

They claim resistance as their own,
obscuring truth that they have known.
They can't accept what's happened here,
so things again seem rather queer.

They try to push resistance out;
they get pushed back, feel pushed about.
They're back again at their old game
of claim resisting counterclaim.

But what does this resistance show?
It shows us all we need to know:
that ego really isn't boss,
as it seeks gain, pushed back by loss.

Resistance shows what's here to stay,
what ego cannot wish away.
Here, ego cannot pick and choose:
It cannot win, it cannot lose.

There isn't any ego here.
It can't appear or disappear.
This is the unmoved, changeless ground
that ego cannot push around.

Throughout the ego's seeming fight
to find what's wrong and make it right,
it never really leaves the ground
where all it ever seeks is found.

All noisy dreams of will and fight
are here dissolved in quiet light.
As seeming ego comes and goes,
this ground of light is all it shows.

As seeming ego comes and goes,
it has no push: it only shows.
Throughout its dreams of changing sight,
all that gets shown is changeless light.

Recipe

To skin and bones
add flesh and tones.

Mix sighs and moans
and words and groans
and dos and don'ts
and wills and won'ts.

Blend subtle thought
of 'is' and 'ought'
and 'want' and 'should'
and 'bad' and 'good'.

Then take a guess.
What is this mess?

Married bliss

Pain, pain,
and pain again...
that's what marriage is.

It's push and shove,
in the name of 'love',
about what's 'hers' or 'his'.

Until possession disappears,
there'll always be a fight –
with grasping hopes and shrinking fears –
about who's wrong or right.

But every pain expresses love,
so too each fight, each push and shove,
each grasping claim, each hope and fear.

In all these things that disappear,
love stays unchanged. It's what we know,
through seeming things that come and go.

Consumed

Consumed by pleasure unconsumed,
kept tried for lack of trying,
used up by time unutilized,
we that lust still, keep dying.

*from Bhartrihari
Shataktrayam
- 155*

Ego love

As ego wants comfort,
it tries to pretend
that the love which it seeks
is a flattering friend:

a shelter for egos,
protection for each;
though quarrels can happen,
and more we can't reach.

But love's only comfort
is ego's death,
at the end of a struggle
to the last gasp of breath.

Why does ego seek love
by which it is killed?
To what more does love lead
than ego has willed?

Unsorted

Satyam eva jayate nā 'nṛtam

What's true and right alone succeeds,
not that which lacks integrity.

Sphoṭa

Whenever any object shows,
there is a bursting of appearance
out from changeless consciousness
into some passing show of time.

No dying

There's truly no such thing as dying.
Body made of lifeless matter,
how can it be said to die?

Sense-organs form sensations thought
to show a world of object-things
that have no life and cannot die.

What life persists through states of mind
that come and go in course of time?
That life is consciousness itself.

It's that which knows in each of us.
That is each person's knowing self.
which always lives and never dies.

Expression and reflection

All objects that are shown perceived
arise from unchanged consciousness.
And there return to shine dissolved
as happiness and lasting peace.

That's what each object really is:
clear light that shines quite undisturbed,
true happiness uncompromised
and peace beyond all thought of time.

Time in mind

As any moment passes on,
it is returned to consciousness:
where previous moments have dissolved,
from which all further moments rise.

Each moment brings a changing show,
reflecting light from consciousness:
whose knowing presence stays unchanged,
as passing moments come and go.

Thus, as perceptions, thoughts and feelings
show and pass in course of time,
this changing stream is always lit
from consciousness beneath the mind.

There, underneath all show perceived
or thought or felt in changing mind,
the knowing light of consciousness
remains unchanged throughout all time.

Whenever any state of mind
has passed away, there is a gap
of timelessness, between time passed
and future time that follows on.

There, in that gap, no time occurs:
no changing state of mind appears.
All changing states are found dissolved
in knowing light that shines alone.

That light illuminates itself.
Its very being is to shine:
as one's own true identity
that always knows itself unchanged.

Whatever changes may appear,
in any mind, show nothing else
but that unchanged identity
which is each person's own true self.

Asking for truth

True faith?

In what is it that anyone
can have true faith? And what in truth
could be that faith, found free of all
those false beliefs which trouble our
doubt-ridden minds to misconceive
what's taken for reality?

Where speech is heard or writing read,
to what in truth does faith apply?
Does it apply to outward forms
of spoken words heard by our ears
or written letters seen by sight?

Such outward forms are indirect.
They are thus liable to get
corrupted as they are passed on –
through personal and cultural
conventions which must somehow be
interpreted, to understand
the meaning that these forms convey.

With outward forms thus found to be
corruptible and indirect,
how can true faith apply to them?

When what is taken to be faith
is found applied to nothing more
than what hands write or mouths recite,
then is it right to call this 'faith'?

Is this not merely blind belief
in written or recited forms,
without the faith to ask more truly
what it is that's meant by them?

Where what's called 'faith' is genuine,
is it belief in outward forms?

Or is it faith in living knowledge
that the outward forms express –
for those who speak or write them truly,
and for those who ask what's meant
by speaking them or writing them?

To ask for knowledge thus expressed,
all questions must be turned within,
reflecting back from outward show
of differentiated forms
affected by corrupting change.

No one can rightly have true faith
in a mere show of learned forms,
transmitted in competing schools
of intellectual argument.

No faith in texts made up of words,
nor any faith in instituted
schools of thought can be quite true.

It's never in mere scholarship,
transmitting texts in outward form,
that faith can be appropriate.

For faith, it is essential that
a living truth is sought beneath
all outwardly transmitted forms.

That living truth is only reached
by learning from a teacher who
is found to be established there.

Where such a teacher has been found,
that individual teacher here
expresses truth and stands for truth,
beyond all instituted schools.

From standing in that truth alone,
the teacher speaks through just those forms
that suit the current circumstance
of a disciple, who now asks
(reflecting back from circumstance)
for truth from which the asking comes.

The only faith required here
is faith in truth, beneath all forms
in which that truth is shown expressed.

Reading and listening

Where *written documents* are read,
a reader must interpret words
and symbols that describe a world
made up of objects and events.

A cultural community
of readers thus gets trained to use
constructed forms of information
organized externally
by instituted schools of thought.

Where *spoken words* are heard alive,
a listener may there reflect
to knowing that is found expressed.

An individual student thus
is led to a discovery
of knowledge that a teacher shows.

Sat-cit-ānanda

'Sat' or 'existence'

The world is nothing else but truth.
That is its plain reality.

Each lie that's told shows falsity,
producing thus a seeming show
of what does not in truth exist.

This seeming show is partly true,
but it is also partly false.
What's truly shown is here confused
with false appearances that seem
to hide what they more clearly show.

What then is that reality
which may be found, when falsity
is questioned and thus clarified?

The falsity that's questioned here
is of our bodies and our minds.
For it is through these instruments
that we perceive and think and feel.

It is these instruments which act
to show us the appearances
that they produce, through all of their
perceiving and conceiving acts
towards their objects in the world.

And it's by questioning these acts
that we may come to clarity,
about what's true and real here:
in the appearances of world
which we perceive and think and feel
through all our personalities.

But to what truth may we thus come,
through this reflective questioning?
Just what reality is it
that we may thereby realize?

This questioning reflects within,
to a reality of self
that's found in every one of us.

There, truth is found that shows itself,
without the need for any act
which gets put on or taken off.

That truth of self is found direct,
by merely being what it is.
It is just that reality
whose truth is unmistakable.

In that reality of self,
truth is exactly that which has
no falsity mixed into it.

'Cit' or 'consciousness'

Whatever world may be perceived,
or thought about or felt conceived,
in anyone's experience,
this world is shown by seeming acts
of partial body, sense and mind.

Each act creates a seeming show
that's known by light of consciousness.

That light is knowing in itself.
Its very being is to know.
It knows itself without an act,
by merely being what it is.

There, consciousness knows just itself,
as its own true identity.

What's called a 'knower' thus turns out
to be identical with what
may also be described as 'known'.

These are two different ways in which
we speak of an identity
where nothing alien intervenes
between what knows and what is known.

That is true knowledge: known direct,
by coming back to what one is,
to knowing in identity.

That consciousness which knows itself
is shown by all appearances
that are perceived or thought or felt
in anyone's experience.

Thus, each perception, thought or feeling
shows what we call 'consciousness'
and what we call 'reality'.

Both of these words refer to what
is always shown in common – by
all differing appearances
which are perceived and thought and felt
by different persons in the world.

But that which is thus shown in common
cannot be two different things.
For if it were, it would be shown
in common by this seeming two;
and that would make it one alone.

That one alone is spoken of
as 'consciousness' when thought turns back
to look for it as that which knows.

And that same one is said to be
'reality', when looking out
beneath the show of differences
that are perceived and thought and felt
by different persons in the world.

Two words thus point to what is one.
It is at once the self that knows
and all the world's reality.

'Ānanda' or 'happiness'

When knowing self and what is known
are thought by mind to be at odds,
there comes a state where mind appears
conflicted and dissatisfied.

This is a restless state of mind,
believing that it is in want,
for lack of something it desires.
This state is called 'unhappiness'.

But when desire is fulfilled,
the mind then comes to happiness
in which its conflicts get dissolved.

That happiness is not a state
which comes and goes in changing mind.
It is instead what motivates
the mind's achievement of desire.

As mind seeks objects, all this search
is for the sake of happiness.
It's in the end for happiness
that any object is desired.

That final goal of happiness
is shared in common by all minds.

It stays unchanged: throughout all change
of mental states, in search of all
the different objects sought thereby.

When a desire is achieved,
the mind is brought to happiness –
found at the centre of each heart –
where change and difference don't apply.

All imperfection there dissolves:
in that perfection for whose sake
all life is lived, all acts are done,
and all these happenings take place
in world and personality.

Unlearning 'ignorance'?

If any ignorance is mixed
in what we take for knowledge, then
this 'knowledge' cannot be quite true.

Beneath face-saving compromise,
such seeming knowledge isn't real.

Though spoken of as 'knowledge', it
might better be called 'ignorance.'

from
7.8 (397)

Wherever ignorance is found,
it falsifies perception and
creates untrue appearances,
thus compromising what we see
and making it inaccurate.

Such blind, contaminating
misperception is essentially
what's meant by this word: 'ignorance'.

Wherever ignorance is found,
there 'knowing' must be falsified.
What's taken there for 'knowledge' is,
correctly seen, a false pretence.
It's not what it appears to be.

from
7.9 (398)

To think somehow that anyone
can ever know of ignorance
is thus self-contradictory.

Where 'ignorance' seems to be known,
it can't in truth be ignorance;
for that would make this knowledge false
and show there's no such ignorance.

The whole idea of 'ignorance'
is self-defeating foolishness.
It's a pretence, a hollow front,
a self-deceit that undermines
what it mistakes itself to be.

The very thought of 'ignorance'
must make a mockery of any
knowledge that might be supposed
to know this seeming ignorance.

If 'ignorance' cannot be known
for what our minds suppose it is;
then what, in truth, is shown by it,
when it appears before our minds?

As the idea of 'ignorance'
devours its own falsity,
where does it lead? What truth remains
when nonsense dies and all its seeming,
silly show is cleared away?

from
7.11 (400)

Adapted from Jnyāneshvar's Anubhavāmrit

Looking for darkness

At evening, when the moon is full,
day's darkening shadows run from sun;
to end dissolved in quiet light,
untouched by day's disturbances.

from
7.39 (427)

Thus driven off by light of sun
in heated day, or seen dissolved
in clarity of full moon light,
no darkness can exist at all.

When darkness is examined, in
full light, it has to disappear.
It's just a shadow that appears
when seeing fails to see in full.

All darkness is a false appearance,
dreamed by misperceiving mind,
known only where it's found dissolved
in sight that's clear and light that's full.

from
7.40 (428)

Adapted from Jnyāneshvar's Anubhavāmrit

Darkness that dissolves itself

That darkness which dissolves itself,
in light that's always here within,
must be the sun of all experience:
shining out on everything.

from
7.31 (420)

As wood gives up its solid form
to burn in fire, it turns out
to be that fiery energy.

from
7.32 (421)

A stream that joins into a river
gives away its separateness;
to show that it's just flowing water,
like the river that it joins.

from
7.33 (422)

So too each piece of ignorance
gives up its mind-imagined form,
the very moment that it's known.

There really is no ignorance.
There's nothing else but self alone:
pure consciousness, whose very touch
dissolves all seeming ignorance.

from
7.34 (423)

Adapted from Jnyāneshvar's Anubhavāmrit

Complexity and truth

If truth is taken to be complex,
this implies that lies are told.

For, any such complexity
must add to truth a something else
which is at least a little false.

What thus appears is a confusion,
mixing up what's true and right
with something else that's false and wrong.

The mix-up is not fully true.
Nor yet is it completely false.
It's a perplexing, tricky show
of mind's belief in partial lies.

These partial lies keep being told
by our perceptions, thoughts and feelings
of a world that seems made up
from many different, changing things.

Each show of anything perceived
or thought or felt is not quite true.
For it is partial. It ignores
what's left unseen, unthought, unfelt.

True knowing cannot know in part.
It cannot be attained mixed up
with ignorance of what perception,
thought and feeling fail to show.

Where knowing truly is attained,
it must be realized unmixed
with part perceptions, thoughts and feelings
showing objects in the world.

Just that true knowing stays on present
through all change of mental states.
Its knowing presence carries on,
as they appear and disappear.

It is their knowing principle:
found common to each one of them,
as they perceive and think and feel
each object in the seeming world.

That knowing is called 'consciousness'.
It knows itself, as knowing light,
illuminating every act
of body, sense and mind in world.

Whatever may appear perceived,
or thought or felt, by anyone,
expresses that same consciousness
and is absorbed back into it.

It is thus plain and simple truth:
found by returning back to it
as that which knows, as one's own self,
identical with all that's known.

Three qualities

As objects are perceived in world,
we find that they react against
the actions that go out to them.
It's this resisting tendency
that is called '*tamas*'. It belongs
to objects that are acted on,
by energy that makes them change.

That energy which meets resistance
is called '*rajas*'. It is that
which drives all changes we observe
through body, sense and mind in world.
Within our personalities
we find that energy alive,
expressing self that knows within.

In truth, called '*sattva*', knowing self
is found to shine unaltering:
as all the world's reality.
It's that alone which lights itself –
throughout all acts of changing show
produced by body, sense and mind
in world and personality.

Messed-up mind

Mind thinks it sees a world outside.
But what it thinks about itself
is not quite what it really is.
And so its seeing of a world
is founded upon ignorance.

To right this wrong, the mind must ask
from where its seeing truly comes.

Mistaken ego

This ego always makes mistakes
throughout its show of seeming life.

Whenever ego's show appears,
mistakes are made that compromise
what's shown alive with what is dead,
what's shown as true with falsity.

But when this show is rightly seen
and its mistakes are cleared away,
no show remains of dying life
or truth mixed up with falsity.

All dying ego then dissolves
in life that does not die away.
What's plain and simply true is found
uncompromised with falsity.

Dreaming and remembering?

When mind remembers that it dreamt,
what does this memory reveal?

By thus remembering a dream,
a mind that thinks it's now awake
remembers that it was asleep
to what is now considered real.

A world that's currently conceived
to be perceived *outside* the mind
is taken for reality.

And a dream world is now revealed
to have been made *inside* the mind.
This memory reveals a world
that was conceived internally,
inside the mind's imagining.

But, at the time when it was dreamed,
that dreamt-up world was dreamed to be
a real world, made up of things
to which the mind had woken up
outside of its imagining.

Just like the world that's now conceived
by mind which thinks it is awake,
a dreamt-up world inside the mind
was taken for reality.

It's thus recalled how dreaming mind
mistakenly believed in dream
that it perceived a world outside.

What's shown to us by this recall
of mind believing in its dreams?

It's thereby shown that mind's belief
in world perceived to be outside
may be mistaken currently.

As mind conceives a world outside,
interpreting what sense perceives,
this mind-conceived interpreting
is liable to make mistakes.

Where mind believes mistakenly,
confusion seems here introduced
in what is taken to be true.

What's true and real seems mixed up
with an untrue imagining,
which covers up reality.

How then may knowledge be corrected,
to remove this cover-up
which muddles truth with falsity?

Knowing free of dreams?

How, in the end, can there be any
knowing free of fantasy?

How can we know just how things *are* –
quite free of hoping what we want
or fearing what we do not want –
as we imagine happenings
that *may or may not come to be*?

We keep on dreaming in our minds
how what is wished may be fulfilled
or how what's feared may be put off.
But, through these dreams of wish and want
or do not wish and do not want,
where do we know what's plainly true?

Where can we know a simple truth
that's always found uncompromised
by 'if's and 'but's of wanting mind?
That truth is known in depth of sleep,
where all mind's dreams have been dissolved.

There, knowing shines as its own light:
unmixed with any changing act
of wish or thought that gets conceived
in any person's heart or mind.

That knowing is called 'consciousness'.
It is just that which shines unchanged
through waking world and through all dreams.
Its shining stays forever present
through all waking, dream and sleep.

It's dreamless knowing is true self,
from which all dreams arise.
Whatever shows is lit by it.
Where nothing shows, it shines alone,
as in the depth of dreamless sleep.

For each of us, no matter who,
it's known by coming back to it:
as one's own true identity.

Dreaming and waking?

We live our lives in many dreams
that change and pass in course of time.

In every dream, a world appears,
with times and places that are dreamed.

Caught in the dream, the dreaming mind
believes that its dreamed world exists
in times and places outside mind.

But, later on, when mind remembers
that it dreamed, this memory
shows mind confused by false belief.

Here, looking back at what was dreamed,
a mind which thinks itself awake
admits that what it thought before
has now turned out to have been wrong.

Admitting thus mind's false belief,
what better knowing is attained?

What knowing is found free of dreams
imagining a world of objects
thought located outside mind?

What knowing finds reality
to which mind wakes, when false beliefs
have been discovered and removed?

With knowing thereby clarified
from false beliefs confusing mind,
what is found plain and simply true?

What truth is found uncompromised
by any personal mistakes
of doubtful body, sense and mind?

Knowing and world picturing

Our senses show a world made up
of pictured objects, each of which
is only partially perceived
through sight and sound, smell, taste and touch.

These senses in our bodies thus
produce a partial picturing
that partly shows and partly hides
what needs to be more clearly shown.

All such part pictures are confused.
By hiding part of what they show,
they make it seem, misleadingly,
that knowing has been compromised.

But, what is knowing in itself?
Is it an act through which our senses
show us objects and events
to make up pictures of the world?

Is it an act through which our thoughts
and feelings build our many
pictures of an outside universe
containing body, sense and mind?

As all these acts are used to picture
what's perceived and thought and felt,
is it not knowing, in the end,
that must correct the picturing?

Where pictures fail, is it not always
back to knowing that we turn –
beneath our dubious picturing –
to find and to correct mistakes?

That knowing is no changing act.
It's that impartial, changeless ground
where each of us may verify
what's true beneath the picturing.

Body, mind and truth

Body and its many objects

Through body, every one of us
perceives a world of object-things
located in a world outside.

Each of our bodies is an object,
occupying part of space,
like other objects in the world.

Thus different objects co-exist,
each one in its own part of space
alongside objects found elsewhere.

From where each object is located,
it relates to other objects,
each of them in its own place.

Perceiving this relationship –
of many, coexisting things –
a world of structured space is formed.

Mind and changing states

But different things are thus perceived
in course of time, through passing states
that come and go in changing mind.

In any mind, each present state
replaces every previous state
and gets replaced by future states.

Each state of mind replaces what
has passed away, and in its turn
becomes replaced by what's to come.

In the experience of our minds,
no structure made of different things
that co-exist is ever found.

There's only a replacing process;
with each present state found single,
there existing all alone.

In mind itself, there's never any
structured space; but always just
one single present, on its own.

Timeless truth

What we call 'mind' is thus confused.
It's a false mixture of two things
which are quite incompatible.

Seen from the world, mind seems made up
of different states that come and go
as moments pass in changing time.

But found directly in the present,
mind is never multiple.
It's always single, here and now.

In truth, when mind experiences
itself in its own presence now,
it knows itself as one alone.

Just that self-knowing does not change.
That's the essential truth of mind,
which time cannot make different.

Knowing is no action

This changing personality –
made up of body, sense and mind –
is never what I really am.
These are my changing instruments.

I am that unmixed consciousness
whose very being is to know.
My knowing is no changing act.
It's my own true identity.

I know myself as knowing light
whose very being is to shine.
It is from my self-shining light
that all this changing show is lit.

All of this world shines by my light,
without my doing anything.
It's from my unchanged knowing presence
that all changing acts arise.

Achievement and discovery

All that's achieved by any act
is thereby liable to change.
But consciousness is knowing light
whose very being shines unchanged.

It's that which always knows itself
as its own true identity.
That's what I am, just my own self:
unchanged throughout all changing show.

No matter what appears perceived
or thought or felt, I stay unchanged.
Returning there, beneath the show,
I find myself, uncompromised.

Forms and meaning

When any object is perceived,
a form appears in changing mind.
Perception thus produces forms
of sight, sound, odour, taste and touch.

These forms, produced thus by sensation,
come and go: as mind's attention
turns through sense to various objects
shown perceived, out in the world.

But what is meant by all these forms
that draw the mind's attention forth
to objects thus perceived outside?
What do they tell us of the world?

They tell us that all objects shown
appear to us within our minds.
Each form of any object shows
up as a passing state in mind.

To find out what an object is,
we have to ask what's told to us
by a variety of forms
that show it in our changing minds.

Mere sense-perceptions can't determine
what an object truly is.
Sense-forms must be interpreted
to tell us what is thereby shown.

And this interpretation must
show that one object truly shown
from many different points of view
that come together in our minds.

But where is it that different views
can join to show one single thing?
It's only underneath the mind,
where knowing somehow carries on.

There, knowing carries on unchanged
beneath the change of mental states.
That knowing is pure consciousness,
unmixed with any changing show.

Pure consciousness is knowing light
whose very being is to shine.
It's being lights itself unchanged,
as its own true identity.

That consciousness is knowing self.
Sensation shows us object-forms;
mind helps interpret what they mean.
True knowing shows reality.

Changing acts and knowing truth

When any act of sense or mind
produces an apparent show,
that show is lit by consciousness
whose presence shines with knowing light.

Each act of show appears produced
when mind's attention turns to it.
Each act thus shown then disappears,
as mind's attention turns away.

Throughout this turning of attention,
sense-perceptions, thoughts and feelings
show and pass: as each gets lit,
reflecting light that does not change.

That light is not a changing act
of any body, sense or mind.
It's that unchanged reality
of knowing self, in each of us.

That self is never found engaged
in any kind of changing act.
That knowing self is consciousness
whose very being is to know.

Its knowing is just what it is,
just its own true identity.
From that self-shining consciousness,
all of the changing world is known.

It is at once what knows in us
and all that's ever truly known.
All acts express its unchanged truth,
to which we always must return.

The thought of 'ignorance'

Wherever darkness has been lit,
it disappears, dissolved in light.
Where light extends, there is no dark.

No present darkness can be shown
by light illuminating it.

All darkness has to be conceived
as lack of light, appearing where
illumination is not seen.

Such seeming darkness can't be seen.
It's just a gap where sight has failed.

This gap has not in fact been seen;
but just appears conceived by thought,
to show that sight has failed to see.

So too, where ignorance appears
it's just a gap, conceived by thought,
to show that knowledge does not know.

*What really is this seeming gap,
as it is actually known,
beneath the thought of 'ignorance'?*

Wherever ignorance is known,
it must make emptiness appear,
as knowledge is shown not to know.

Here, in this gap where ignorance
is thought to lie, it can't be thought
that knowing has brought objects in
to knowledge, from a world outside.

Should something somehow seem perceived,
here in this gap of ignorance,
this seeming must be incorrect.

It's just mistaken falsity
that makes no real difference
to what is actually known.

No outside thing is added in
to knowledge that experiences
this so-called gap of 'ignorance'.

All that's in fact experienced here,
in all our so-called 'ignorance',
is only knowledge, by itself,
with nothing added from outside.

*What mind conceives as 'ignorance'
is only knowledge, nothing else.*

Wherever ignorance is known,
it is immediately dissolved:
in knowledge that can't fail to know,
in knowing light that shines within.

This light dissolves all ignorance.
Where it is known, there's nothing else.

Ignorance and knowing

Wherever ignorance appears,
it makes a show that knowledge fails:
that knowing does not rightly know
what's truly and correctly known.

This show of seeming ignorance
requires knowledge to appear.
Without that knowledge staying present,
ignorance could not appear.

Thus, what appears as 'ignorance'
does not show knowledge absent there.
It shows instead true knowing seen
through incorrect appearances
that cover up what's truly known.

Not ‘this’, not ‘this’...

In each experience, part of it
is not immediate, but has been
conceived by mind. That part, conceived
as ‘this’, is not directly known.

It’s only a concocted dream –
a made-up story told by mind –
through which we know what’s really there.

What’s known for real cannot be
whatever is conceived as ‘this’.

‘Not “this”, not “this”...’ means asking on,
what each experience really is,
until no smallest trace remains
of anything that is conceived.

It is a way of falling back
into the truth of what one knows,
until the truth alone remains:

immediate, uncompromised,
directly here in one’s own self
and there outside in everything.

Neti-neti

One who knows thus – immediate,
as in an instantaneous flash
of light – has come to light itself.

That’s why it’s taught, ‘Not “this”, not “this”...’,
until there’s nothing else beyond
what’s found by questioning, ‘Not “this”...?’

It’s called the ‘truth of truth’. For all
our faculties are nothing else
but truth. It is the truth of each.

From the Brihadāranyaka Upanishad, 2.3.6

Looking for truth

When truth seems absent, it is sought.
But it is always here, throughout:
here just as much when it is sought
as later on, when it is found.

Untruth is just a cover-up
with no existence of its own.
It's only something false: which *seems*
produced, in a mistaken view
that does not rightly see what's there.

When truth is found, it shows untruth
as just a seeming cover-up
which never really has occurred.
All thought of any cover-up
is shown by truth to be untrue.

There never *was* a cover-up,
there never *is*, nor *will* there be.
All these appearances of world,
that seem to make plain truth obscure,
do not affect it in the least.

No matter what the world may show,
however good or bad it seems;
when rightly seen it's nothing else
but simple truth, uncompromised.

No matter how distorted views
seem to obscure the truth we seek,
it's always this uncovered light
that shines through all appearances,
in everything we seem to know.

What can be true?

Plain truth is known as simply true,
without confusing 'if's and 'but's
that mix what's true with what is not.

No knowledge of a seeming world
can be quite true, as seeming brings
confusion and uncertainty.

It's only knowing in itself
that can be true. Its very being
is to know: to shine with light
that is none other than itself.

Structure and process

To outward sight, each body seems
to be made up mechanically:
from a variety of parts,
each one an object in the world.

But every body thus made up,
from bits and pieces, is observed
through living faculties of sense
that are organically conceived.

These living faculties are not
just structures made of parts,
which are each seen to co-exist
at different places in the world.

Our living faculties of sense
are understood quite differently
from objects in external space,
whose points are seen to co-exist.

Our living faculties have to
be understood reflectively,
by turning mind's attention back
towards its underlying depth.

As objects come and go in mind,
each shows up at the surface, when
attention has been turned to it.
It shows thus momentarily.

When mind's attention turns away,
the object shown then disappears.
At every moment in each mind,
some object shows and passes on.

In mind, there is no structured space
where different points can co-exist.
There's nothing but a changing flow
whose moments pass, one at a time.

What we experience in our minds
is changing process, taking place
through a replacing flow of states
that make a show of passing time.

But what is it that's shown thereby?
As states of mind keep passing by,
what's shown by this activity
that we experience in our lives?

What's shown in common by all states
may be described as 'consciousness'.
It is that knowing principle
found present in all states of mind.

Whatever state appears in mind,
this show essentially implies
a knowing presence underneath
the change of superficial show.

That knowing presence must be shared
in common underneath the change
of passing states that come and go.
If not, the change could not be known.

For anyone to know the change
of passing states, what knows must stay
on present – through the changing states
that show up in the course of time.

That knowing presence must be there,
illuminating what appears.
Its knowing light must carry on,
beneath all changing states of show.

That light illuminates itself.
Its very being is to shine:
with ever-present, knowing light
that is its own identity.

Each of us has access to it,
as one's own true identity,
beneath all change and difference of
our seeming personalities.

Returning there, each one of us
comes back to unconditioned truth,
shown by all structure in the world
and living process in our minds.

Thinking about truth

All thought of truth is pesticide:
which, when its killing job is done,
must finally destroy itself
and leave no tainted residue.

If not, it too becomes a pest
that needs more killing pesticide.
And thus the pestilential thought
of ignorance that must be killed
keeps ignorantly thinking on.

Since thought is only that which seems,
it can't itself know anything,
nor can it somehow fail to know.

Thought can't be 'true' nor 'ignorant'.
These words just don't apply to it.

Though thought of truth thinks otherwise,
there is in truth no 'ignorance'.

There's only that which knows all thoughts:
in which all thoughts become dissolved,
as they are known and understood.

Beneath all seeming thoughts that are
thought to be 'true' or 'ignorant',
there's only knowledge: nothing else
but pure, untainted consciousness.

In this, there is no residue.
There's only truth and nothing else.

Knowing truth?

Where truth is known, what state is reached?
How can that state be spoken of?

It is that state where falsity
has been removed from what appears
to be perceived or thought or felt
by any partial faculties
of mind and body in the world.

It is that state where truth is known
entirely uncompromised
by any show that is produced
by partial acts of sense and mind.

These partial acts produce a show:
of forms relating smaller parts,
of names that stand for something else,
of qualities somehow discerned
by judgements that aren't fully clear.

Each form, each name, each quality
shows something more than what appears.
So also any state that may
be found achieved in course of time.

In any state of changing form,
there's always something left unformed.
Each name leaves something out, unnamed.
In any state of quality,
there's something left unqualified.

No state of body, sense or mind
can show completely what is true.
Through form and name and quality,
our bodies, senses and our minds
produce a show that mixes truth
with a degree of falsity.

All states experienced in this way
confuse what's true with what is not.
What's true and real is then shown
as only partially revealed.

Where truth is thus shown compromised,
what's real is not clearly known.
It's only shown misleadingly,
obscured beneath appearances
that are in truth quite different
from the reality they show.

What's true is therefore part-revealed
and part-concealed, in any state
of changing body, sense or mind
that anyone experiences.

No state that's found in changing time
can be sufficient to reveal
what's plainly and completely true.

Truth is revealed by truth alone,
by coming back to what it is,
beneath all states that come or go.

There, knowing is at last found true,
as one's own being in itself,
directly known as one's own self,
found finally identical
with all the world's reality.

That truth cannot be spoken of –
except by using names to ask
from where their meaning truly comes,
beneath their forms and qualities.

All words take meaning from that truth.
Where it is found all words dissolve
in what they ultimately mean.

So too all states dissolve in it,
as that one ground which they all share.
If it is said to have a 'state',
that 'state' cannot be a result
of anything that has been done.

It is the background of all states.
So, if it's said to have a 'state',
that 'state' is what it is itself,
beneath all states in changing time.

Each word that's used to speak of it
must in the end be left behind.

Asking back within

In order to perform their functions,
body, sense and mind depend
on knowing that is found correct.

Where knowing is mistaken, there
poor body, sense and mind go wrong.
Their functioning depends on truth.

All body's acts, all sense-perceptions,
all conceiving in our minds
depend on knowing what is true.

Wherever truth is wrongly known,
this renders false what's felt and thought
and what's perceived by sense in world.

It's from this fault of knowing wrongly
that all other faults proceed.
It's this that needs correction first.

And yet, we start habitually
by trying to correct a world
that we so ignorantly know.

Why start correcting outward forms
and names and qualities, when what's
at fault needs asking back within?

Why not ask more directly back
what may be wrong with mind's belief
in its conceived imaginings?

What truth of knowing may be found
beneath such differing beliefs
that mind keeps on imagining?

Advaita questioning

Advaita questioning begins
where what is asked turns inwardly
upon confusions and mistakes
that one discovers for oneself
in what one currently believes.

Through such an inward questioning,
a mind that asks seeks clearer truth
which is more accurately known.

Where this investigation ends
is to be found by questioning
relentlessly: until all taint
of compromise has been removed,
from what at last is truly known
identical with that which knows.

Pictures, belief and questioning

This world is a constructed set-up,
built from picturing belief.
But then, what do the pictures show,
beyond our minds' belief in them?

The pictured show is made by senses
in our bodies, looking out
into a world that mind believes
to be made up of structured things.

What is this world of structured space,
which mind believes to be made up
of objects that have been perceived
outside the thoughts that think of them?

Each state of mind takes place in time,
replacing states that have passed by.
No different states can co-exist
at any moment in the mind.

In the experience of our minds,
there are in fact no structures made
of different things that co-exist.
There is no space, but only time.

Within each mind, no *structure* can
in fact be found arranged in space.
The mind's experience is just *process*,
passing by in changing time.

The world of structure mind conceives
is not experienced in the mind.
It's just a false imagining,
not truly known by any mind.

What then is it that's truly known?
As an imagined show of world
is thought conceived by changing mind,
just what is it that truly knows?

As changing states of mind pass by,
how are they known to come and go?
A consciousness that knows the change
must stay on present as they pass.

That consciousness must stay on present
through all process in our minds.
And it must stay quite unconstructed
through all pictures of the world.

That unconstructed consciousness
is what the pictures truly show.
It's the unchanged reality
of pictured world and passing mind.

But how may it be truly found,
beneath our picturing beliefs
and our confused attempts to search
through all our muddled questioning?

Looking down

The world in which we live is built
from things our minds and senses see.
It's like a complex building which
consists of many floors, each one
built up upon the floors below.

What we perceive at the top floor
depends on what's been built below:
on concepts and beliefs that are
implied in what appears to us,
here in the lives we seem to lead.

So if we want to know what's true,
in what appears built up on top,
we have somehow to look below:
down to the base on which is built
the surface show that's seen above.

One way of trying to look down
proceeds by building up some more.
It builds a sort of drilling rig,
upon the roof, and then drills down
some peep holes in the floors below.

Thus we can peer from up above,
or even send down instruments,
to bring some information up
about what may be found below.

But peeping down and bringing
information up, through little holes,
can hardly tell us very much
about the floors and ground below.

In fact all that can be achieved
by building rigs and drilling holes
is just to change the seeming show
that's still seen superficially,
from up above, and still conceals
much that remains unknown below.

In truth, the ground beneath the show
cannot be known from up above.
It's only found by going down
oneself, through all the lower floors,
until the final ground is reached
and there is nothing more below.

There is no need to build or drill
or change the building where one find's
one's world displayed at the top floor.

One only needs to take the stairs,
to walk down through the lower floors.
These stairs are one's own sense of self,
the way one pictures what one is.

By asking what is really true
in one's own picture of oneself,
the picture changes of itself
and takes one to a lower floor
that shows a deeper view of world.

One thus goes down progressively
until at last, quite suddenly,
no pictured self remains at all,
but just unpictured consciousness
in which all pictured, seeming show
of self and world is found dissolved.

There – at the final, unmixed ground
of all appearances – the whole
entire edifice of seeming world
and all its pictures of the self
are known as made of that one ground,
as nothing else but just that ground
on which they seem to have been built.

Thus truly looking down towards
that ground from which all things arise,
there's nothing else but sight itself:
unmixed with anything besides,
at one with all reality.

Wrong knowing and reality?

When something has been wrongly known,
some act of body, sense or mind
produces a misleading show,
in which some false appearance is
confused with what is truly known.

What's truly known is present there.
But it is mixed, confusingly,
with a false show that makes it seem
at least a little different
from what it more correctly is.

Through knowing wrongly, it thus seems
that something real has been shown
by something else which is not quite
the same as what is truly known.

This something else has been produced
by acts of body, sense and mind –
through which our personalities
perceive and think and feel a world
made up from various different things.

It's these perceptions, thoughts and feelings
which are not quite accurate.
The show of world that they produce
is not exactly what exists.

Reflecting on this show of world,
with truer knowing, it is found
to have been shown deceptively –
as seeming changed from what it is,
by knowing it mistakenly.

A paradox is thus revealed,
confounding what our minds believe.

Mistaken knowing isn't true.
It only changes what appears.
It does not change reality.

To ask for knowing is to ask
for true, unchanged reality.

Practical philosophy

The practice of advaita is
to go beyond all action done
by any doing instrument –
by any body, sense or mind.

But how can this be practical?
Just how, in fact, can any practice
lead to an impartial truth
uncompromised by any acts
of partial doing in the world?

Such partial doing is the work
of instruments that act as objects,
acting upon other objects
in a world of different things.

Each physical or mental object
is a partial piece of world.
Wherever it takes part in action
as an instrument that acts,
its doing is thus incomplete.

In all such instrumental doing
partiality remains.
What's thereby done leaves something out
and thus remains inadequate.
There's always something left undone –
some further work that must be done,
to make what is achieved complete.

As truth is sought, the search for it
at first goes out through instruments
of mind and body in the world.

Seen going out, the search proceeds
to put together partial pieces
body sees and mind conceives –
thus building pictures of the world
that are refined by schools of thought,
deriving and explaining them
in reasoned systems of belief.

But when the search gets genuine,
it must turn back upon itself –
to question just those instruments
through which the pictures have been built,
through which their concepts and beliefs
are made refined and logical.

What's now in question is the
questioner's own partiality.
The instruments that question are
thus opened up to question here.

It is not someone else's fond
beliefs or attitudes or thoughts
or feelings or assumptions that
are now unearthed and left behind
in search of more impartial truth.

The questions dig back underneath
the questioner's own fancied feet;
so that it is the questioner
who has to fall unsettlingly,
wherever any compromise
with partiality is found
to taint what's taken to be true.

All views of world, all schools of thought
all structured systems of ideas,
are only theories – made up
to gain objectives in the world.
Such theories are dependent on
technology, to put their ideas
into practical effect.

But this is not how reason works
in actual philosophy.

The practice of philosophy
is just its turned-back questioning –
which reasons inward, to the source
from where all thoughts and questions rise.

And that is only genuine
where it is done for love of truth,
which goes beyond all partial wish
for any object in the world.

It's there – where reason questions back
for love of truth and truth alone –
that reasoning is practical,
with nothing further to be done.

For it directly clarifies
what's seen and felt and understood,
as it proceeds from what appears
to what is plain and simply true.

Reasoning and truth

When an enquiry begins
to ask for plain, impartial truth,
the asking is at first from mind.

But, for such asking to succeed,
the mind that asks must rigorously
question what it thinks it knows
– discerning what is truly known
from what misleadingly appears
through habits of assumed belief.

In search of truth, the asking must
keep opening what is believed
to unrelenting scrutiny,

until the living truth itself –
the very knowledge that is sought –
takes charge of the enquiry.

That taking charge by living truth,
of asking mind, is spoken of
as 'vidyā vritti' or, in other
words, as 'higher reasoning'.

Then, in that higher reasoning,
the knowledge sought becomes expressed
in living arguments and questioning
towards a truth beyond the mind –

a truth which makes no compromise
between mind's thoughts that make-believe
and just what knowing truly finds.

When thought turns back ...

When thought turns back to think about
the source from which it rises up,
there, all at once, thought is destroyed:

as all the mind's conceived ideas
surrender, of their own accord,
all their put-on appearances
of name and form and quality.

Here, at the background of the mind,
thought is spontaneously dissolved
in what seems blank 'unconsciousness'.

At this dark-seeming depth of mind,
all that was thought perceived before
has disappeared from consciousness.

There is no show of any seeming
object or conditioning.

All show of seeming things is passed,
and does not now appear to mind.

All that was seen is now absorbed;
all that is known is *understood*,
without disturbing consciousness.

What seems, at first, 'unconsciousness'
of seeming things, turns out to be
pure consciousness; known undisturbed
beneath all mind's appearances,

unconditioned by the show
of world appearing in our minds.

This is the changeless ground of light
from which conception rises up,
on which all thinking comes and goes.

It lights up all appearances.
It lights all disappearances.

All that appears must rise from it.
All that appears must stand on it.
What disappears goes back to it.

All that appears is made of it.
What disappears dissolves in it.

It's always here, beneath all thought
of presence that may be removed,
or absence that may thus result.

No presence that gives way to absence
can apply to it at all,
nor affect it in the least.

No absence can apply to it
nor anyhow diminish it.

Thus unaffected here beneath
all seeming things that come and go,
it is unvarying: no matter
in whose mind, nor when, nor where,
nor who perceives, nor what is seen.

Throughout all space, throughout all time,
though all our seeming differences,
it is the changeless, common ground
of all perceived appearances
that nature throws up in our minds.

Whatever happens comes from it;
whatever happens it accepts:

as nature's underlying ground,
impersonal, untouched, unchanged
by anything that may occur
in any seeming universe,
in anyone's experience.

The nothingness we seem to see,
here at the background of our minds,
is absence of the seeming world.

What thus, to mind, seems emptiness
is all the world's reality,
beneath all the appearances
that anyone can ever see.

'Unconsciousness' of seeming things
is unmixed knowledge of complete,
uncompromised reality,
beneath all show of surface mind.

Here, at the mind's dark-seeming depth,
there's only unconditioned light,
beneath all mind's reflected light,
beneath all thought of light and shade.

It only seems dark to our minds
because all thought dissolves in it,
and so our minds can't see this light
by which all show of thought is seen.

Beneath all thoughts that mind conceives,
this stainless light, in truth, is all
that anyone has ever known.

Non-dual truth

What truth of knowing can be found
in all the many different things
that are perceived and thought and felt
to make up this great-seeming world?

That truth can't be a made-up world.
It is no structure shown produced
from different things that have been joined,
to form a put-together whole.

All put-together show of world
depends on doubtful picturing
and fancying and make-belief,
which needs some further questioning.

What's true has to be found alive.
It must be found by asking back
to that which knows: to that true self
which knows itself in each of us.

That self is its own knowing light.
Its knowing is no changing act
that gets put on or taken off.
Its very being is to shine.

It is just that self-shining light
which shines reflected back to us,
in all of the appearances
that we perceive or think or feel.

In each of us, that light is known
by coming back to what it is.
It's there alone that self is found:
as one's own true identity.

The direct method

Whatever may be shown perceived
or thought or felt by anyone ...
all such appearances are found
to shine by light of consciousness.

That knowing light shines by itself.
Its shining is no changing act
that gets put on or taken off.
Its very being is to shine.

It's found direct, by asking back
beneath all mind's duality
confusedly imagining
a pictured world that's thought outside.

However mind and dreamt-up world
may be 'developed' or 'improved',
confusion can't be clarified.
Truth, thus approached, remains obscure.

It's only asking back direct –
as taught by one who stands in it –
that truth is found quite unobscured,
as one's own true identity.

From where thought comes

When thought turns back towards the source
from which it comes, there all at once
thought is destroyed; and truth shines clear:

as unconditioned consciousness,
dissolving all conceived ideas
of mind imagining a world.

*from a Mala-
yalam verse by
Shrī Ātmānanda*

Reality

Dreams and reality

A dreamer, caught up in a dream,
is swept along by the events
created by the dreaming mind.

Entangled thus, in its own web
of make believe, the dreaming mind
is limited by its own dreams;
so long as it believes in them.

Caught in this web of make-believe,
the dreamt-up dreamer seems a piece
of make believe: not in control
of what occurs, but pushed around
by what seems to be happening.

And so the dream seems all too real,
to its own dreamt-up dreaming mind.

If told that this is all a dream,
the dreamt-up mind must then reply:

‘That can’t be true. For if it were,
if this is only dreamt by me,
then why aren’t I more in control?’

‘If all that happens is a dream,
dreamt up by me, then why don’t I
decide myself what happens here?’

‘Why do these things that I don’t like
just keep on happening to me?
If I dream up these happenings,
why don’t I dream them as I wish?’

‘How can they be so obstinate
to what I want? From where do these
events get their capacity
to keep on pushing me around?’

‘I find things pushing back at me,
obstructing what I try to do.
Such objects aren’t in my control;
I cannot wish them all away,
in order to achieve my dreams.’

'These objects can't be dreamt by me.
I must give them reality.'

Thus self-deceived by its own dreams
of giving things reality,
the dreaming mind has here forgot
that its own wishes are dreamt up.

The dreaming mind has dreamt itself
as just a piece of what it dreams.
Its very wants and needs are dreamt,
like the obstructions that they meet
and all the goals they seem to seek.

In its own dreams, mind dreams itself
to be an ego in a world:
where it is dreamed that ego wants
some things that other things obstruct;
thus making ego dream some more
of how it may achieve its dreams,
and what is getting in the way
as it pursues this make believe.

As it awakes from dreaming dreams,
the dreamt-up ego must dissolve;
with all its seeming wants and needs
that seem to give reality
to ego's world of dreamt-up things.

When mind awakes, all dreams are seen
for what they are: as only light
from which they rise, of which they're made,
and where they're always known dissolved
in their own true reality.

This ground of light does not obstruct;
it does not push; does not control.
Nor does control of any kind
apply to it. It does not suffer
any kind of need or want.

Here, unaffected through all dreams,
it is what everyone calls 'I';
without a trace of ego left
to mask its true identity
with everything that's ever known.

This 'I' is unmixed consciousness,
at one with all reality.

Dreaming and waking

Imagined objects in a dream
seem to be real, at the time,
to the imagined person who
is dreamed to be perceiving them.

But neither dreamt-up objects nor
their dreamed perceiver are as real
as they are believed to be,
by the imagined mind that's somehow
dreamt to be conceiving them.

Imagined objects, dreamed perceiver,
dreamt-up mind, all these are mere
appearances of dreaming thought:
just pictures forming in the mind.

Like moving pictures on a screen,
they tell a story; but they don't
see or think anything themselves.

But then, who sees the seeming objects
that appear in dream? Who thinks
that dreamt-up things are real?

No dreamt-up person in a dream
can really see or really think.
That person's just a seeming picture
which can't see or think at all.

*There's no one in a dream to dream.
How then does any dream arise?*

No dream can be directly seen
or thought about, within itself.

It must be known from somewhere else.
From here its sights and thoughts arise.
This is the underlying ground
where it gets known, on which it rests.

Where dreams are known for what they are,
they give themselves, spontaneously,
to this same underlying ground
where they are joined to wakefulness.

And here, it is self-evident
there never is or was a dream,
neither a dream nor wakefulness.

Beneath all the appearances
of seeming dream or waking states,
there's only that from which they're known;
from which they rise, on which they stand,
appear to function, come and go;
and where they must return, dissolved,
in what they never left at all.

Dreams and awakening

What is the meaning of a dream?

When waking from a dream to find
that its events did not take place
but were imagined in the mind,
then what does this experience say
that we may rightly understand?

In waking from a dream, it's found
that what appeared to be a world,
outside the mind's imagining,
was actually all dreamt inside.

All objects and events, which seemed
to be perceived outside the mind,
were actually dreamt up inside
a process that the mind conceived
within its own imagining.

And that imagining occurred
through states of feeling, thought, perception
that appeared and disappeared –
each state replacing previous states
experienced passing, one by one,
at every moment in the mind.

What was thus felt or thought perceived
was not located as it seemed
externally, out in some world
where objects co-exist in space.

Instead, all that was shown occurred
internally, in course of time
whose moments pass in changing mind.

At every moment in the mind,
a single piece of seeming world
appears perceived or thought or felt.
In just that moment, there's no time
for mind to differentiate.

Whatever moment may occur,
mind does not in this moment have
the time to tell that different things
have been experienced in a world
which is made up from all of them.

As mind conceives of different things
that co-exist to make a world,
the mind's experience in itself
is always in the singular.

At every moment mind appears,
it actually experiences
no more than just one single thing.

As mind conceives of many things,
this manyness is only thought.
The very thought of manyness
is, at the time when it occurs,
experienced in the singular.

Whatever state of mind occurs,
it's present singly, on its own –
as actually experienced there,
directly at the time when it
is present to experience.

It's only afterwards – when what
was present is no longer there –
that manyness gets attributed
falsely to what was just one,
as actually experienced.

This is a trick of memory,
remembering a manyness –
which is not now experienced,
which never was experienced
in actual fact, although it's somehow
felt and thought and seen to show
a world made up of different things.

This world is made from bits and pieces
of perception, thought and feeling –
seen imported from the past,
here in some picture that's described
or in some story being told.

But each such picture or such story
is a mind-imagined dream –
which tells some truth to which we wake,
by asking what the picture means
or what the story has to say.

By asking what is truly meant,
what's sought is an awakening
from dreaming to reality.

When dreams are rightly understood,
they speak of a reality
that is not just made up by mind,
from seeming bits and pieces.

It is instead a living truth
that is found everywhere expressed –
in anything that gets perceived,
or thought about or somehow felt,
in anyone's experience.

Dreams, mind and knowing

On waking from a dream, the world
there dreamt turns out to be unreal.

The objects of this dreamt-up world
did not exist outside the mind,
as mind imagined that they did.

The objects and the happenings
which mind there dreamt did not exist
in any world of structured space
outside the mind that dreamed of them.

These objects and these happenings
were only pieces of perception,
thought and feeling – passing by
in momentary states of mind
that came and went, one by one,
in course of mind-imagined time.

Each object and each happening
was just a piece of mind's conception
showing momentarily,
within a process that occurred
inside the mind's imagining.

These pieces did not really add
up to a world of space outside
the process of imagining.

Although mind dreamt this world was made
of objects and events outside,
this made up world of dreamt-up things
was not the true reality
shown by the mind that dreamt of them.

Each dreamt-up thing was not in fact
a piece of some reality,
made up of various different pieces
added up to show a world
outside the mind's imagining.

That was not the reality
which mind expressed, as it conceived
a seeming world that it thus dreamed
within its own imagining.

But then, as mind was thus engaged
in its own world of dreamt up things,
what was this world's reality?

Just what is the reality
that mind expresses in its dreams,
which show no world of outside things
existing as they're dreamed about?

As mind dreams of a world outside,
what is the meaning of such dreams?
What's really said to us by dreams
that we conceive within our minds?

As dreams are dreamt within our minds,
they cannot add on anything
that has in truth been found outside.

Whatever may be dreamt outside
is not in truth outside at all.
It never adds on anything
that's different from what's found within
the mind that has there dreamt of it.

What is there then within the mind?

What is the mind's reality,
found there expressed within the mind –
as passing states of mind's perception,
thought and feeling keep on passing
in the course of changing time?

What's there expressed may be described
as that which knows what passes by.
It is just that which stays on present,
through the change of mental states,
thus witnessing what comes and goes.

As feelings, thoughts, perceptions pass,
each one is witnessed by a knowing
that stays present through the change.

That knowing is called 'consciousness'.
It is the knowing principle
which is found always shared in common
by all different states of mind,
in everyone's experience.

Without it, change could not be known.
As states get changed, it's what remains,
recording what has taken place.

Its knowing presence is expressed
in all perceptions, thoughts and feelings
that appear and disappear,
in anyone's experience.

It's thus expressed in everything
that is perceived or thought or felt
by anyone, at any time,
in all experience everywhere.

That common knowing in itself
is the reality expressed
from deep within each person's mind –

as anyone dreams of a world
conceived within, or otherwise
perceives a world of space that is
interpreted to be outside.

Waking, dream, deep sleep

Waking

In what we call the 'waking state',
our bodies see a world outside,
where different objects co-exist.

Each object is a part of world,
seen to exist in its own place,
as it relates to other parts
located differently in space.

These co-existing parts are seen
to form a world of structured space,
through networks of relationship.

We thus observe a structured world,
made up of various different parts
that are each 'objects' in this world.

Our bodies are here objects too.
But they are objects that may 'wake',
so that they somehow speak to us
of other objects they observe.

Dream

But, different objects are observed
by looking round from place to place.
The world to which our bodies wake
must be observed in course of time.

This world that body sees in space
requires time to be observed.

Space is thought made of different points
which co-exist at the same time,
just as a picture on a screen
is made of different coloured dots.

But time is not experienced thus.
Its moments never co-exist.

Whatever moment may occur
in anyone's experience,
no other moment can be found
existing then along with it.

All previous moments are then gone –
they are no longer present now.
No future moments are found here –
each one of them is yet to come.

Each present moment is thus found
existing always by itself,
with other moments absent here.

As moments pass, there is in fact
no structured space of outside world,
made up of co-existing points.
There's only process that occurs
through passing states, which each replace
the previous states that went before.

There is in fact no world outside
that anyone experiences.
What seems a world is always found
to be conceived in course of time,
through passing states of changing mind.

And in each mind, there is no space
made up of co-existing points.
There is in mind no structured world
made up of co-existing parts.

There's only a replacing stream
of mental states which somehow dream
a structured world that seems outside.

But then, how can that seeming world –
with all its valued riches and
its infinite variety –
be thus dreamt up by mental process,
in the stream of passing time?

In dreams, what seems to be a world
turns out to be contained within
the process that conceives of it.

The dreaming mind dreams of a world
which is perceived by dreamt-up body,
dreamt-up senses and a dreamt-
up process of conceiving mind.

Deep sleep

As mind dreams up what it conceives,
from where does all this dreaming rise?

As passing states of mind arise
and get replaced by further states,
what carries on beneath the change,
so as to know the change of state?

What carries on is 'consciousness'.
It is the common principle
that's present in each knowing state
which anyone experiences.

As states of knowing come and go,
perceptions, thoughts and feelings pass,
displaying a variety
of forms and names and qualities.

Perceptions, thoughts and feelings change.
So also forms that are perceived,
names and ideas that are conceived,
and qualities that feelings judge
so as to motivate our acts
of changing body, sense and mind.

But, underneath these changing acts,
consciousness continues on.
It is the background of all states
that anyone experiences.

All forms, all names, all qualities
keep getting changed in course of time.
And it is they that differ in
our changing personalities.

Beneath this change and difference,
consciousness remains the same:
unformed, unnamed, unqualified.

It is the changeless background of
all seen and thought variety,
of everything that's felt to change.

All change and difference pertain
to varied structure in the world
and changing process in the mind.
They don't pertain to consciousness –
which is experienced everywhere,
at every moment in each mind,
throughout all space that is conceived
in any dreamt-up universe.

It is from consciousness itself
that all our feelings, all our thoughts
and all of our perceptions rise –
into the varied, seeming show
that mind and sense display to us.

And, as what's seen or thought or felt
is taken in, it is absorbed
back into changeless consciousness –
from where all future show must rise,
as time and process carry on.

That consciousness remains unchanged.
It does not vary in the least –
throughout all show of varied things
that intermittently arise
from its unvaried changelessness
and are absorbed back there again.

When any of this seeming show
becomes absorbed, it gets dissolved
in just that background consciousness.

And, as what's shown becomes dissolved,
that background shines by its own light.

That background is just knowing light –
just consciousness that knows itself
as its own true identity.

When mind and all its dreams dissolve
in depth of sleep, that dreamless sleep
is nothing else but consciousness –
known there for what it always is,
as its own plain reality.

That's what is shown by depth of sleep –
pure consciousness that is revealed
as knowing in identity.

And that is plain reality –
beneath all seeming overlay
dreamt up by mind and falsely thought
to be a world of things outside
the consciousness that knows them.

The peace and happiness of sleep
is where all world and mind join back –
from differences of changing show,
to unconflicted unity.

World, mind and truth

A world seems made of many things,
located differently in space.
Each of these things is shown to us
through eyes that see, through ears that hear,
through nose that smells, through tongue that tastes,
through skin and flesh that feel the touch
of body's contacts with the world.

It's thus, through body's sensual acts,
that many different things are shown.
As anything appears to us,
it is an object shown by sight
or sound or smell or taste or touch.
And all these senses only make
a partial show of what appears.

Each act of sense shows only part
of what in truth appears through it.
To find more fully what appears,
our many different sensual acts
must be interpreted by mind
to show us objects in a world
perceived from different points of view.

As mind interprets acts of sense,
it must reflect beneath the world
where different objects co-exist.
In mind, there is no structured space.
There are no co-existent points,
but only moments that pass by
in a replacing stream of time.

At every moment in the mind,
a single state of mind appears –
expressing only consciousness
that stays on present underneath
all passing states which come and go.
Throughout this process in the mind,
all that gets shown is consciousness.

In anyone's experience,
no matter what appears perceived
or thought or felt, no matter how
its purpose or its meaning or
its value is interpreted,
all that is found thereby expressed
is nothing else but consciousness.

Beneath all differences of world,
beneath all changes in our minds,
just that self-knowing light alone
is all the world's reality.

Past and present

All that we call the 'past' is just
a show of mind, remembering
what is no longer present now.

This act of memory creates
a story made of happenings
that come to be and pass away.

Each happening appears in time.
And, in the course of passing time,
each happening must disappear.

At every moment in the present,
previous states have passed away
and future states are yet to come.

One moment and one state alone
appears at every present time.
What's present is no more than one.

Where that one presence has been found,
all time and space are there dissolved.
No change or difference can remain.

Thus conflict ends – as changing mind
dissolves in changeless consciousness,
at one with all that's truly known.

Self and reality

I am not this, which changes and
is thus found different from that.
I am just that which does not change
and therefore knows no difference.

This is a changing object which
appears and disappears in world.
That is the changeless subject which
does not appear or disappear.

Just that alone is what I am,
remaining utterly unchanged
and utterly indifferent
throughout all seeming space and time.

All thought of change is dreamed by mind,
which in this dreaming seems to change.
And it is through this dreamt-up change
that different objects seem to show.

This differentiated show
confusingly appears outside
the mind in which it has been dreamed.
What, then, does this confusion show?

It shows a dream, which has forgot
that it's a dream: ... made up of thoughts
and feelings found produced by mind,
within its own imagining.

As mind dreams of a world outside,
it has forgotten that it dreams.
Caught up in this forgetfulness,
its dreams are thereby compromised.

They mix what's true with what is not,
producing a deceptive show
of truth that has been covered up
by partly blind obscurity.

To know what's true, mind must awake
from mixed-up dreams, to knowing that
is found detached from all mind's acts
of fancy driven by desire.

The mind must wake from fancying
by recognizing that it dreams.
That recognition wakes up mind
to what is true, uncompromised.

It's only by such recognition
that mind comes back from its dreams,
to rightly knowing consciousness
from where all fancied dreams arise.

It's there, beneath all dreams of world,
that knowing shines for what it is.
It shines as nothing else but light
from which all show of world gets lit.

That light alone remains unchanged,
always undifferentiated
by all show of seeming world.
Just that is what I always am.

Just that is all reality
that's ever known, by anyone.
Just there, I'm found identical
with all that's ever truly known.

Changing show

Whatever changes is a show
of differing appearances,
from which a world seems to be made.

This is a world that seems made up
of put-together picturing:
produced by body, sense and mind.

In everyone's experience,
a body seems, through acts of sense,
to show a world of outside things.

These outside things appear perceived
through seeing, hearing, smelling, tasting,
touching objects in the world.

Through acts of seeing, sights appear;
through acts of hearing, sounds are shown;
through acts of smelling, odours show.

And similarly, acts of touch
produce a show of felt sensations:
hardness, texture, heat and cold.

In course of time, this show of sense
is taken to display a world
interpreted by acts of mind.

But then, what are these mental acts?
They are not found in outside space,
where body's objects co-exist.

Instead, our acts of mind occur
as passing states of inner time,
where co-existence is not found.

As any world is thought conceived,
no different states of changing mind
are ever found to co-exist.

At every moment in each mind,
all previous states have passed away,
all future states have yet to come.

Only one single, present state
is ever found in any mind –
by anyone, at any time.

Our minds may think that memory
makes past states somehow present now.
But this is a concocted lie.

Each previous state is absent now.
Its 'memory' is a new state,
confused with what is thought 'recalled'.

So too, though foresight makes it seem
that what's to come is partly here,
all such part-presence is confused.

True presence can't be rightly known
through any intervening act,
across some gap of space or time.

What's truly present must be known,
immediately, by what it *is*:
as its own true identity.

It's only thus – beneath all show
of changing body, sense and mind –
that plain, impartial truth is found.

That shines, unchanged, in each of us.
It shines, self-knowing, as that light
which is one's own identity.

Space, time and continuity

Space of world

What we call 'space', how is it made?
It's made of co-existing points.
One point alone does not make space.

To make up space, two points or more
must co-exist, at the same time.
Thus co-existing, points relate.

The different points that make up space
relate through intervening points
which make up distance in between.

Time in mind

All space is known in course of time,
by moving on from place to place,
through joined-up paths of travelling.

It's only by such tracing out,
of paths connecting different points,
that any space of world appears.

And what appears thus of the world,
at any place or any time,
is never more than momentary.

It's never more than passing show,
replacing previous states of show,
to get thus in its turn replaced.

As any state of show occurs,
all previous states have passed away,
all future states are yet to come.

In time, no moments co-exist.
Each present moment is alone,
with past and future absent here.

This is the nature of all time:
which each of us experiences
through our successive states of mind.

The world that we perceive outside,
through bodied sense, appears as 'space':
made up of co-existing points.

This is a world of structured space:
made up of many different points,
each one of them in its own place.

But when we turn attention back,
to ask how mind interprets world
we come to time and memory.

Continuity in consciousness

As moments pass in changing mind,
each moment brings a single state
appearing at this present time.

But now, here, at this present time,
how does this present mental state
relate to past and future times?

How does this state, appearing now,
relate to states now passed and gone,
to states that we expect to come?

How can mind's states, appearing singly,
carry on from past to present
and from now to future times?

To think that previous states have passed,
they must be somehow thought contained
in this one state that now appears.

This thinking now that previous states
though passed and gone are present still,
quite clearly contradicts itself.

All of our thought of time and mind
is found thus logically confused,
under the name of 'memory'.

We keep on thinking that passed states
of mind are somehow present now,
despite their having passed away.

This muddled thought, called 'memory',
thus compromises, from the start,
all our ideas of time and mind.

To know that states of mind keep passing,
that which knows them must be present
through each state that comes and goes.

That knowing presence is called 'self'.
It's that which knows, in each of us,
throughout our passing states of mind.

It's that alone which does not change,
while passing states replace each other
in the process of each mind.

That self is always found the same,
quite unaffected by all acts
of changing body, sense and mind.

The knowing of that changeless self
is not an act that may be changed,
but its own being in itself.

That being is a knowing light
which shines unchanged in each of us,
from underneath our differences.

It is that unchanged consciousness
which stays in truth impersonal,
in every personality.

And it is found by asking back,
beneath our seeming differences,
to that which knows them from within.

It is at once what knows in us
and all the world's reality
that's shown throughout all space and time.

Space-time continuum

The objects of the world occur
in various parts of structured space.
And this world's happenings occur
progressively, in course of time.

But space and time themselves are found
continued always everywhere:
throughout all objects and events
that make this world of happening.

When space and time are taken thus
to carry on throughout the world,
then this entire universe
turns out to be made up of them.

Thus found continued through the world,
that continuity is found
to be the world's unchanging ground
beneath all change and difference.

That background continuity
is present always, everywhere.
It is that one reality
found in each object and event.

All difference and change apply
to partial objects and events.
What's real in them stays complete,
quite undivided and unchanged.

It's only objects and events
that are located in space-time.
Space-time itself cannot be found
to start or end in space or time.

Before space starts, there can't be found
a place where space is said to start.
Before time starts, there cannot be
a moment found where time begins.

And after space and time have passed,
there is no longer any place
or time of which it could be said
that space or time have come to end.

The whole continuum itself
is found invariant – 'all at once' –
beneath all structures formed in space
and processes that change in time.

That one invariance is observed
in differing appearances:
shown differently in structured space
and changingly in passing time.

But how could it be possible
to find such a reality,
which is thus always shown unchanged
throughout all seeming differences?

In search of that reality,
what's sought can't be a made-up world
constructed from appearances
perceived through partial sense and mind.

The search must turn back from the world:
to ask instead for living truth
that is expressed spontaneously
in all of nature's happenings.

Space, time and cause

Structured space

All structures in the world are made
of different parts that co-exist.
Each part exists in its own place,
as it relates to other parts
located differently in space.

As co-existing parts relate
across their spatial differences,
they form a world of structured space,
through networks of relationship.

This world of space is made of points
which co-exist at the same time.
But time is made quite differently.
It's made of moments that pass by.

Passing time

No moment ever co-exists
with previous moments that have gone
or later moments not yet come.
Each moment thus exists alone,
when other moments are not here.

The world of space is known through mind:
in which there are no points of space,
but only moments that pass by.

There is no structured space in mind.
Here, there is only passing time.
Each state of mind is known alone,
with other states not present here.

What's known in mind is known in passing,
in the absence of all else
that has now passed and disappeared
or is expected to appear.

How then can any cause continue,
through these changing states of time
that we experience in our minds?

How is change known?

What changes is what's known by mind.
But what of that which knows the mind?

To know that states of mind have changed,
some 'thing' that knows must carry on.
That knowing something must stay present
through the change of mental states.

It must stay present as each state
replaces states that have passed on.
And it must stay on present as
new states get to pass on, and get
replaced in turn by further ones.

What is that knowing which remains –
which stays on present through the change
of mental states that come and go?

Consciousness

That knowing is called 'consciousness'.
It is an ever-present light
on which each state of mind depends.

Without that light called 'consciousness',
no state of mind could come or go.

It lights each form that is perceived.
It lights each name that mind conceives,
each meaning that's interpreted.

It lights each valued quality
that's judged and felt to motivate
our acts of body, sense and mind.

It's not itself a form perceived,
nor any name that mind conceives,
nor any meaning that our minds
interpret and elaborate.

It's not itself a quality
whose value can be judged or felt
by any kind of changing act
performed by body, sense or mind.

It's just that knowing principle
which lights each act that comes and goes –
each changing form perceived by sense,
each changing name conceived by thought,
each changing quality that's judged
by intuition in the mind.

That light stays present in the mind,
illuminating all the forms,
and all the names and qualities
which come and go in course of time.

The turning of attention

All forms and names and qualities
keep getting changed. Each one appears
when mind's attention turns to it.
Each one then also disappears
when mind's attention turns away.

That is just how they come and go,
at every moment in the mind.

But, as the mind's attention turns
from one appearance to the next,
consciousness stays present there,
illuminating everything
that may appear or disappear
in anyone's experience.

The underlying background

As light itself, that consciousness
is what remains, while forms and names
and qualities keep getting changed.

It's that which stays itself unchanged,
completely independent of
the changing things that come and go
before its unaffected light.

All names and forms and qualities
are lit by it, while it remains
unformed, unnamed, unqualified.

It is the background of all change,
all difference and variety.
It carries on beneath the change
of form and name and quality.

From it, all changing show must rise
producing all that may appear.
To it, what's shown must then return –
as everything that may be shown
is seen and thought about and felt,
and thereby taken right back in.

Cause and effect

Whatever comes and goes away
is an effect whose cause continues
underneath the show of change.

All cause is found by turning back
to underlying consciousness,
beneath the seeming show of change
produced by body, sense and mind.

To understand what causes change,
there must be a reflection down
into that background consciousness.

All cause arises up from there,
expressing just that consciousness.

In fact, there's no direct effect
connecting different states of time.
Each state expresses consciousness –
which carries on beneath all time,
where time does not at all apply.

As previous states become replaced
by later states, they each express
that underlying consciousness,
which is their sole connecting ground.

Thus, states of time can only be
connected indirectly, through
an underlying timelessness
where consciousness is found alone
with nothing else mixed into it.

Knowing in identity

Seen from the world of changing show,
that consciousness appears to be
a holding ground which carries all
the seeds of time's causality.

But seen more truly in itself,
that consciousness is nothing else
but knowing in identity.

It is that knowing which is known
without an act of any kind
between what knows and what is known.

That knowing only can be known
as one's own self, by realizing
one's own true identity.

World and reality

What is the world's reality?

It is not just a construct made
from objects seen by body's sense
and thoughts in which the mind believes.

As world is pictured, it seems made
from pieces of its picturing.

The pictured world seems made from pieces
of perception, thought and feeling –
which appear portrayed by mind
as pieces of reality.

But the reality of world
is not, in truth, made up like this.

It's only pictures that are made
from pieces shown by sense-perception
and portrayed by mind's belief.

Reality is understood
by asking what the pictures say,
as they tell stories of what happens
in their pictured universe.

So, that reality is not
a mere summation made of parts,
displayed in pictures we perceive
and in the stories we hear told.

It is instead what speaks to us
through all that happens in the world –
through all of the appearances
seen by each body, sense or mind.

What's real in the world is thus
a living truth – not added up
by totalling, but rather found
reflecting back from outward things
to that which truly lives within
their differing appearances.

What's real is what's found alive.
It is that living self from where
the world is known by each of us.
Returning there, each one of us
is shown exactly what we are.

There, every one of us is free
from petty ego, which has been
mistakenly identified
as mind and body seeing things
that are conceived to be outside.

Thus freed from ego, self alone
turns out to be what really knows
and all the world's reality.

Pollution

The world is a polluted place.
But it expresses truth alone,
beyond all taint of compromise.

Perfection

This seemingly conflicted world –
with all of its competing ills –
yet perfectly expresses truth
beyond all taint of compromise.

Through partial bodies in the world,
our senses and our minds construct
their many different picturings
built up from personal belief.

Our differences of bodied sense,
interpreted by different thoughts
and feelings in our changing minds,
produce these varied picturings.

Are they then different picturings
of one same world where we all live?
They seem to show such different worlds.
Can they be views of one same thing?

How can our different pictures show
one truth or one reality
conceived with such variety
at different times, in different minds?

Presence now

At any time, in any mind,
no more than just one moment shows.
All previous moments are now passed.
No future moment has yet come.

What's present now is always one:
one single moment all alone,
unmixed with any other moment
passed away or yet to come.

Although mind thinks that memory
brings back what previously appeared
into this present moment now,
this thought deceives. It is a lie.

And when mind thinks that prescient foresight
has gone out into the future
bringing news of what will show,
this too is a deceptive dream.

By dreaming thus deceptively
of memory and prescient foresight,
mind imagines its conceptions
of a world perceived outside.

This world is dreamt to be made up
of many objects: each of which
is found located out in space,
where different objects co-exist.

Each object, from its place, relates
to other objects found elsewhere.
Relating different objects thus,
our minds conceive of structured worlds.

But this conception is confused
by a pretence that passing moments
somehow coexist when time
has been divided far enough.

Mind here ignores that moments pass;
and thereby thinks, confusingly,
of time proceeding in a blur
of many tiny intervals.

What's called the 'present' is thus thought
to be a blurry interval
between mind's recent memories
and what mind now anticipates.

This blurry 'present' interval
is not in truth a present moment,
passing instantaneously
to moments that then follow on.

No moment in the course of time
can ever be an interval
with any sort of magnitude
made up from co-existing points.

Each moment must occur in passing,
never found to co-exist
alongside any other moment
passed away or yet to come.

It's only space that can be made
of intervals containing points,
related co-existently
to form some measured magnitude.

Time's moments logically must pass
in a replacing stream where no
continued interval occurs –
no matter in what tininess.

No scaling down to smaller size
can ever bridge the gap between
some previous moment that has passed
and later moments not yet come.

To make time seem continuous,
we do sometimes pretend that it
is made of tiny intervals,
which bridge the continuity.

We then conceive the present moment
as a tiny bit of time,
made up of even smaller bits
there roughly simultaneous.

The present moment is thereby
confusingly complexified
to show what seems a snapshot picture
of some world shown thus described.

Through all these blurry thoughts of time,
what's present now remains the same.
That presence carries on unchanged
as changing pictures come and go.

Each picture is a changing act,
illuminated by that light
whose knowing presence shines unchanged,
beneath all change of picturing.

That knowing presence always shines
as unaffected consciousness.
It's that alone which clearly knows,
throughout all dubious picturing.

Picturing and knowing

As we look out into the world,
we see a show of picturing
produced by our sense-faculties.

In course of time, attention turns
to various objects that get shown,
as parts of this sense-picturing.

But, as this picturing proceeds,
it always shows the world in part.
It never quite shows everything.

Each picture is a surface show,
with something deeper found expressed
from underneath the picturing.

That something deeper must be found
by asking down into the source
from where the show expressed has come.

There, partial pictures are revealed
to show a knowing that remains
untouched by partiality.

That is what's real in the show
produced by picturing a world
perceived through our sense-faculties.

Pictures and stories

As we observe a world made up
of pictured objects and events
that senses see and mind conceives,
what's real in this sense-perceived
and mind-thought show of picturing?

Reality is not some picture
mind makes up, from bits and pieces
of perception and belief.

Nor is it any story told
of happenings that are described
through any kind of picturing
produced by body, sense or mind.

No picturing, nor any story
is itself reality.

It's not the story that is real,
but what the story has to say.

So also, pictures are not real.
What's real is what they portray,
through their display of pictured parts
arranged into a pictured whole.

To find what's real, stories must
be understood, for what they tell
that is more deeply meaningful,
beneath the objects and events
described within their storied worlds.

So also, pictures must be found
to have some meaning they express
from underneath their picturing.

What's real is what's found alive,
expressing meaning in our pictures
and our stories of a world
that's made from objects and events.

Reality is not what's made
objectively – by picturing
a world of things outside our minds.

More truly said, 'reality'
is that which lives and speaks to us
subjectively – in every picture
that's portrayed, in every story
of what happens in the world.

But *what* is it that speaks to us?

It is that living principle
called 'consciousness', which knows all our
experiences, in each of us.

That knowing principle of life
is present always, underneath
all pictures shown and stories told.

From there, all pictures get their light,
all stories get the energy
of living inspiration that
can make their telling meaningful.

Beneath our pictures of the world,
beneath the stories that are told,
that underlying consciousness
shines by itself, as its own light.

It's that which knows itself alone,
by merely being what it is.

It is that one reality
which can't be pictured, can't be told
by telling tales that mind believes.

It's only known by coming back
to its own true identity.

Unpictured reality?

The world that any person sees
is a constructed picturing,
produced by body, sense and mind.

But what is really seen thereby?

Our bodies' senses only show
us bits and pieces of a world.
They only show us partial things
perceived from partial points of view.

These part perceptions shown by sense
must be interpreted through mind
as objects that make up a world.

But mind's interpretation too
is caught in partiality:
as thoughts and feelings put together
a variety of objects
and objective qualities,
so as to form our pictured worlds.

No such constructed picturing
can ever show the world in full.

There's always something that's left out:
unseen by body's partial sense,
unthought, unfelt by partial mind.

No picture made by mind and body
shows what is completely true.
What's shown by any picturing
cannot be more than partly true.

Each picture has built into it
an element of ignorance
which fails to know what's rightly true.

And from this failure, falsity
is found inevitably mixed
into all pictures of the world.

No put-together picturing
can be true knowing in itself.

So long as any pictured world
appears to body, sense or mind,
true knowing must be found confused
with an obscuring ignorance.

To know what's real and what's true,
there must be a reflection back
from picturing a seeming show
to knowing what is plainly true.

To find plain truth, all made-up show
must be distinguished from true knowing,
which is in itself unmade.

Each made-up picture must be known
by knowledge that continues through
the various different elements
of which the picturing is made.

That knowledge carries on beneath
the change of different elements
which come and go, as it continues
through the varied picturing.

That knowledge is, accordingly,
a changeless background shared in common
by all changing differences
that show up in the course of time,
as body, sense and mind produce
their varied pictures of the world.

All change and difference occurs
in pictures of the world made up
by changing body, sense and mind.

Beneath this change and difference,
true knowledge is what carries on,
remaining present at all times
in everyone's experience,
throughout all made-up picturing.

It is all change and differences
that turn out to have been
made up, by a variety
of bodily and sensual
and mental picturings.

True knowledge is what stays unchanged,
stays common to all differences.
It's that unmade reality
from which all made-up pictures rise.

Just that reality is shown
by all the different picturings
of changing body, sense and mind.

As truly known, reality
is not a pictured world made up
from different and changing things.

It is instead a changeless ground
that's shared by different-seeming things.

It is the background of all change,
remaining utterly unchanged
throughout all changes that appear
in all our pictures of the world.

It is that knowing light which shines
at the unchanging background of
each changing mind, illuminating
changelessly all of the picturing
which makes a world seem to appear.

And it's the one reality
that's truly known throughout all change,
as shown by all the picturing.

It is that light which knows itself,
as its own being in itself.

Its shining is no act put on,
but its own nature as it is,
beneath all show of happening.

From there, all nature is inspired,
in each person and the world.

It's only by returning there
that anything is understood
and any meaning rightly found.

Subjective and objective

Reality is that which stands.
It stands the test of being subject
everywhere, to the most rigorous
and unrelenting questioning.

The word 'subjective' thus applies
to that one subject which withstands
all tests that question what is true
in anyone's experience.

What thus withstands all tests of truth
is what we call 'reality'.

It's only pictures and descriptions
that are made objectively,
from objects that our minds believe
have been perceived externally,
by bodies in a world outside.

The word 'objective' thus applies
to pictures and descriptions made
from what mind thinks and senses see.

What's thereby pictured and described,
by sense and mind, we call a 'world'.

Habitually we think of 'world'
as a reality outside
the minds through which we think of it.

But there's a tricky problem here,
of what we mean by using these
opposing words: 'subject' and 'object'.

'Sub-' means 'under', '-ject' means 'throw'.
The subject called 'reality'
is found essentially beneath
all throwing up of pictures seen
and of descriptions mind conceives
in showing what is called a 'world'.

'Ob-' means 'against'. As pictures and
descriptions are thrown up, they are
thereby resisted by the objects
that they picture and describe.

Thus, coming up against their objects,
all our pictures and descriptions
get reflected back again.

They get reflected from a world
into the subject underneath,
from where they have arisen.

It's only thus, reflecting back
into what's called 'reality',
that any pictures or descriptions
of a world can get corrected
and become more accurate.

But what about our sense-perceptions
and our thoughts conceived in mind?
What of the feelings that we feel
to motivate what's thought and done
within our personalities?

As we perceive and think and feel,
what are these acts of sense and mind?

Are they just part of this same world
that they have pictured and described
objectively, as made from objects
mind believes to have been seen?

If so, their doubts and falsities
must turn upon themselves,
continuing to chase their tails,
in their own faulty pictures and
descriptions of a dubious world.

Or do our acts of sense and mind
express what's found *subjectively*?
Do they express that subject found
beneath this show of world thrown up
through outward personality?

How is that subject truly found?

It's found by leaving everything
that is objective to the world
where all objective things belong.

All bodies are thus left to world.
So too, all sensual faculties,
all mind that thinks and feels as well.

All acts of body, sense and mind
are understood objectively,
as part of the objective world.

That is true objectivity,
attained through a complete detachment
from all personality.

Where that detachment is complete,
a knowing self is realized –
as one's own true identity,
unmixed with any put-on act
involved in any made-up world.

The knowing of that self is not
a put-on act. Instead, it is
the very being of that self.

That self is only consciousness.
Its very being is to know.
Its knowing is its own identity,
with nothing ever added on.

It is that subject which admits
of nothing other than itself.
The one reality that's known
is just that subject, on its own.

It is pure subjectivity,
attained where objectivity
is found at last to be complete.

Perceived appearances

Perceptions change because they are
descriptions formed by changing instruments
which move about from place to place
perceiving many changing things.

Whatever changes may appear,
they all take place in seeming show.
Reality remains the same.

It is that same reality
which is perceived in changing ways –
appearing differently shown
in differing appearances
perceived from changing points of view.

The world's reality

To know the world's reality,
a person has to penetrate
a show of world appearances
which are not real in themselves.

Each one of these appearances
of seeming world has been made up
by mind-conceived imagining –
from various bits and pieces of
perceiving that each partly hide
what is more truly known through them.

What's known is thus shown covered up
with partial unreality,
which is not plain and simply true.
This show produced by sense and mind
does not in truth show everything.

It partly covers what it shows;
and by this partial cover-up,
an element of falsity
and ignorance is found to have
been mixed with what is truly shown.

The show is thus a mix-up that
confuses truth with falsity.
And this confusion mixes up
what's truly known with what is not,
what's real with unreality.

What's real is here shown expressed
in a confusion where what's true
is not quite accurately true.
Here, what is taken to be real
is not true reality.

Truth and reality are thus
shown compromised, confusingly –
expressed in a degraded way
which does not show them properly.

To know correctly what is true,
in this confusing show of world,
all cover-up by falsity
must be discovered and removed.

It's only then that knowing has
been clarified, so as to find
reality uncompromised,
beneath all partial hide and seek
of personality in world.

Appearance and reality

A picture hanging on a wall,
or moving on a video screen,
shows something other than itself.

To see what such a picture shows,
a person has to look elsewhere:
towards some other part of world
perceived through outward-going sense
or thought imagined in the mind.

But where reality is known
as nothing else but consciousness,
there each appearance of the world
shows all reality, direct.

For each appearance in itself
is only consciousness, unmixed
with anything besides itself.

And this is all reality:
found here expressed, spontaneously,
through nature seen pulsating forth
into the world's appearances
of name and form and quality.

Perceived through personality
of seeming body, sense and mind,
appearances seem different
from the reality they show.

But known direct, impartially,
by light of consciousness itself,
appearances show nothing else
but that one same reality
in which each one of them consists.

For no appearance can exist
apart from the reality
that is seen manifest through it.

It can't consist of anything
besides this one reality.

And this reality is light;
for no appearance can exist
apart from consciousness:
which lights up all appearances.

As seeming ego comes back home
to its own self, it is dissolved
in consciousness: the common ground
of all apparent differences.

*Pure consciousness is what I am,
at one with all reality.*

Destiny

Is there somehow a 'destiny'
in which all things that come to pass
have meaning that our eyes don't see,
that words don't say, nor minds conceive,
but feelings seek beneath our thoughts?

What's seen by eyes, perceived by sense,
thought by our minds, is incomplete.
It's just a story, showing some
of what goes on; but leaving most
unseen, unthought, behind the scenes.

The scenes are made of pictured sights,
of thought ideas and felt beliefs –
of forms perceived and names conceived,
of qualities intuited.

All sights, all thoughts, all fond beliefs
just keep producing further scenes,
which leave more stories still untold.

So, if there is a 'destiny',
its meaning is unseen, unthought –
beneath all pictures and beliefs.

It's found by feelings so intense
that all their fancies fall away
into their final origin.

‘This’ and ‘that’

This here is just a body that
mistakes its petty form for the
unlimited reality –
whose living truth each body shows
through all that’s done, through every act
that’s manifested in the world.

That there is the reality
which body always must express.
That is found always shining here –
as self alone, which always knows
whatever is made manifest.

That self is this that shines itself,
by its own light, just as it is,
completely unaffected by
what comes and goes before its light.

‘This’ is just ‘that’, and ‘that’ is ‘this’ –
beyond all seeming difference
of ‘here’ and ‘there’ or ‘this’ and ‘that’.

Name

Each time a name is used, it’s meant
to take the mind to what is named.

As mind and the appearances
that mind perceives keep being changed,
this something named must carry on;

so mind can keep returning back
to it, each time its name is used.

This something which continues on,
beneath appearances that change,
is common, plain reality.

Each name just names reality.

Rūpa and svarūpa

Whatever may appear perceived
through sense and mind is just a 'form'.
It's nothing but a seeming shape
produced by sight or sound or smell
or taste or touch or by some thought
or feeling in the course of time.

As time proceeds, in world or mind,
such seeming shapes become transformed,
by changing ways of seeing and
observing and describing things
from various different points of view.

Whatever gets perceived through sense,
or is conceived or felt through mind,
it's thereby shown externally,
through some external instrument
that makes an outside show of it,
to something other than itself.

That 'something other' stands elsewhere,
out in a world of space and time,
where standpoints change and thus produce
the changes of external show.

But what is it that's truly known
through intervening instruments
of sense and mind which show all these
apparent forms of seeming things
that are observed from the outside?

To know what truly is perceived,
the forms produced by sense and mind
must be interpreted to find
what is observed just as it is,
in its own self, just as it stands
there in its own reality.

Where that reality is found,
no doubtfully known instrument
of sense or mind can interfere
between what knows and what is known.

The knower there must stand at one
with the reality that's known.
What is there known is only self,
just in its own identity,
unchanged by any outside show
that's seen by looking from elsewhere.

That self is known, just as it is,
through inner sight: reflecting back,
beneath all show of sense and mind,
to knowing as identity
of that which rightly knows with the
reality that's truly known.

That is not 'rūpa', not a form
that mind and sense have seen transformed
from any outside point of view.

Instead, it is 'svarūpa': just
that inmost form which is what's found
by penetrating outward forms
to stand at one with what is known,
just as it is within itself.

There, every last remaining trace
of transformation is dissolved
in truth beyond all compromise
with ignorance and falsity.

Imperfection?

Through faculties of sense and mind
which do not show things perfectly,
what's shown seems to be compromised,
by ignorance that covers truth
with a degree of falsity.

What sense perceives and mind conceives
is not then plain and simple truth.

Perception and conception show
what's true and real covered up
with an appearance that confuses
what is true with what is false.

From this confusion, sense and mind
seem to produce a show of world
that's partly right and partly wrong.

This mixed-up show inherently
confuses plain reality,
with something that seems added on
but isn't really there at all.

Since what seems added isn't there,
it's nothing but an empty show
that makes no real difference.
There's nothing really added on
to plain, unmixed reality.

Throughout the show, reality
itself remains uncompromised,
by any of the imperfections
that appear confused with it.

It's what stays present underneath,
displayed by all the changing show
that shows its perfect changelessness.

It is at once the source and goal
of all attempts to make things better
in the world. All judgement of
what's better comes from it alone.

In it, perfection brings to end
all judgements made to tell what's right
from what appears to have gone wrong.

Perfection

That which is perfect in itself
has to be perfectly expressed
in all of its appearances
and all their disappearances.

Complete reality

All the entire universe
is only known as an idea,
contained in knowing consciousness.

And that idea, without a world
outside, is only consciousness:
with nothing else beside itself,
with nothing else mixed into it,
with nothing else to limit it,
with nothing to condition it.

This is complete, uncompromised
reality: found always here,
beneath all world's appearances.

Witness

Resistance and witnessing

Resistance only shows its face
where it's resisted, fought against.

Where it's accepted as it is,
where it is seen for what it is,
what is there left that must be changed?

What is there here, beneath our acts
that make a show of changing things
according to our will and taste?

There's only unmixed witnessing
of what there is, quite undisturbed
by any act that may take place.

Time and change

As time proceeds and change takes place,
each state of change is momentary.
It does not last for any length
of time; but passes on at once,
the moment that it has occurred.

For at each point of passing time,
the state that's present here and now
appears within an act of change,
replacing it by future states.

Each state of change thus disappears
immediately it has appeared;
and following this disappearance
other states of change succeed.

What survives this change of states?
What carries on as time proceeds
and every state, at every moment,
is replaced by other states?

Whatever changes cannot be
the same as what was there before.
Thus, what was there before has gone,
and is replaced by something else.
No changing thing survives the change.

Whatever really carries on
cannot in truth be changed at all;
though its appearances may change,
as it is shown in different ways.

It's just appearances that change,
while what is real stays the same.

*Reality is changelessness;
appearances are what seem changed.*

How can reality be known?

At every moment of experience,
what is real is present here,
beneath whatever may appear.

As moments of experience pass,
what carries on through changing time:
while mind's perceptions come and go,
creating world's appearances?

At every moment, past appearances
from past perception have
now disappeared, succeeded by
a new appearance of the world.

All forms, all names, all qualities,
all space and time, and all the objects
they contain, are seen within
this change of world-appearances.

No form, no name, no quality,
no place or time, no seeming object
in experience stays the same;

as world's appearances keep being
formed and getting changed, by changing
feelings, thoughts, perceptions: which
succeed each other in our minds.

All that continues on through time
is unconditioned consciousness:
here at the background of the mind,
unchanged by changing objects and
their forms and names and qualities.

This consciousness is always here,
illuminating all appearances:
the common, changeless
principle of all experience.

It is the common ground of light
that all appearances reflect.

From it they rise, and are perceived,
are seen contrasted and compared,
are seen to differ and to change.

On it they stand and take their shape,
are named and show their qualities.

On it they also must depend
for any sense of meaning that
expresses some coherent and
continuing reality
beneath their changing differences.

To it they must return, dissolved
in knowledge that continues on,
as they are known and understood.

It's here and now, throughout all time
and when all time has ceased to be,
in everyone's experience.

Beneath all the appearances
that come and go, throughout the course
of seeming time, we only know
pure, unconditioned consciousness
with nothing else mixed into it.

All these appearances themselves
are nothing else but consciousness.

This is each person's real self
and all the world's reality.

Gaps in time

What is there in those gaps of time
where bodily perceptions cease
and mind's conceiving disappears?

Deep sleep

Those gaps occur in dreamless sleep.
There, no sensations are perceived
by waking body's outward sense.

Nor, in that dreamless depth of sleep,
do thoughts or feelings come and go,
in any process that the mind
conceives by its imagining.

In dreamless sleep, no world is found
by bodied sense to change in time.
Nor is there any changing time
that's found conceived by any act
of thought or feeling in the mind.

When mind and body are thus found
dissolved in depth of dreamless sleep,
how can experience carry on
across this timeless gap in time?

Whenever any one of us
falls dreamlessly asleep, how does
our knowing carry on; so that,
when we awake again, we can look back
at what was rightly known before –
by outward sense in waking world,
by mind in feeling, thought and dreams,
by mindless knowing in deep sleep?

What is that knowing in deep sleep,
which carries on thus by itself,
quite independent of all time
and changing process in the mind?

That knowing has no changing act
of sense or mind mixed into it.
It is unmixed with all perceptions,
thoughts and feelings – which appear
when mind's attention turns to them,
but which then disappear again
when mind's attention turns away.

That knowing ultimately knows
all turning of the mind's attention
from one object to the next.

It's that pure knowing which remains
unchanged throughout experience –
as different objects of perception,
thought and feeling come and go,

As objects come and go in mind.
They change and differ in the world,
through differences of space and time.

But that which knows must carry on –
itself essentially unchanged –
to know that change has taken place
and difference has thus appeared.

That changeless knowing is what knows
all change and difference in the world.
It's just that knowing which remains
all by itself in depth of sleep,
where sense and mind are found dissolved.

Thus, in deep sleep, just that which knows
is found uncovered, by itself.
That is the truth of knowing self,
in everyone's experience,
beneath our many differences
of seeming personality.

That consciousness, which knows deep sleep,
is just the self that knows all change
and difference in each one of us.

It's just that self which we all share,
through all the seeming differences
that we perceive and think and feel.

The knowing of that self is shared,
beneath all acts of sense and mind
that change and differ in the world.

Our changing acts of sense and mind
go out to a variety
of changing objects in the world.
It's here that difference appears,
through acts that turn to different things.

But where it's found – as in deep sleep –
that knowing is no changing act,
all difference is at an end.

There, knowing self does not go out,
through changing acts of mind and sense,
to objects different from itself.

It there turns out that knowing self
is always found identical
with the reality that's known.

That knowing is no more or less
than one's own true identity,
found by returning back to self
where known and knower are at one.

Between two moments

At every point of changing time,
as some perception, thought or feeling
is displayed and taken in,
it gets absorbed in that which knows.

There follows then a timeless gap,
when that which knows shines by itself,
unmixed with any changing show.

That timeless gap is always there,
between each moment that has passed
and the next moment yet to come.

All our experiences in time
flash by thus instantaneously –
reflecting just that knowing light
which shines forever, timelessly.

It shines throughout all passing show
and through all timeless gaps where truth
is found at last uncompromised.

Between two thoughts

Just after one appearance in
a person's mind has come to end,
and just before the next appearance
has begun, there is a gap:

where mind and thought do not appear,
where all appearance is dissolved.

Here in this gap, between two thoughts,
there's nothing that appears at all.
There is no thought. There is no time
in which appearances of thought
succeed each other in our minds.

Thus, in this seeming 'interval'
between two thoughts conceived by mind,
the 'interval' too disappears;

for there's no thought of time at all
here, where all seeming is dissolved
in timeless, unthought consciousness.

This self-dissolving 'interval',
of timelessness between our thoughts,
just keeps on happening, all the time.

All thought of time depends on it;
for every moment thought conceives
is always caught up in the act
of giving up what it is now,

and being followed by the next
dissolving moment thought by mind.

And here, between these two thought moments,
there appears an interval,
where time itself must disappear.

The very thought of time is filled
by gaps of timeless consciousness,
in which all time-bound mind dissolves.

Our minds see only passing time,
where momentary appearances
keep chasing one another out
of mind-conceived experience.

But in the gap where every moment
each appearance gets dissolved,
there's only timeless consciousness:
in which all thought of time appears.

This timelessness is always here,
beneath all thought of passing time,
at every moment of our lives.
It's that which happens all the time.

Presence

Apparently, only a little piece of world
is present to this seeming mind.

Only a passing moment here appears:
revealing just a passing view of one
small thing, which is a little part of what
continues to seem shown in little bits ...

as past keeps giving way to future time,
in this apparent present in our minds.

But past and future are forever known
in present time, and never otherwise.

Though they appear excluded from what seems
to be a passing present here and now,
they are in some way always known in it:

not in the changing show of surface mind,
but at the underlying background where
a quiet understanding carries on ...
in the unchanging depth of consciousness.

In truth, beneath the seeming present shown
by mind, all time is always present here,
all that seems 'past' or 'now' or 'yet to come' ...

here all at once, including all
the many things that ever may appear.

While the apparent present only shows
some little thing to superficial mind,
all of reality is truly here,
at every moment of experience.

While seeming presence is a show
of partial things that come and go,
true presence is unlimited:
remaining always here and now,
unchanged throughout all changing time.

Knowing change

These actions in this living body,
states of change that pass in mind,
what could they be to what I am?

I am just that which knows them all,
found present always through all change,
unchanged in changes that take place.

Undriven knowing

I'm not a body that is seen
by senses going out to world.

Nor can I be these changing states
of mind that's driven to conceive
a world perceived by outward sense.

I'm that which knows each changing state,
myself remaining there unchanged
through states of mind that come and go.

I am that knowing which remains
undriven by all driven acts
through which some body or some mind
puts on a changing show of world.

I do not act. I only know.
Just that pure knowing is myself,
known only in identity.

There, all the world's reality
is known by being what I am.

Dying

Where is the baby I once was?
It isn't here; it has passed on.
It cannot be brought back again.
In other words, it's dead and gone.

Where is the person that I was
five minutes back? That person too
has passed away, is dead and gone,
no matter what I try to do.

And in a little while from now,
if asked, what will I have to say
about the person I now seem?
I'll have to say: 'It's passed away.'

This changing person dies away
each moment that I seem to know:
in childhood, youth and in old age.
Death is no more than passing show.

But then, what can I really be,
through all this show that passes by?
Though seeming persons pass away,
I am still here. I do not die.

All death, all fear, all misery
is never more than seeming show.
I'm just undying consciousness.
That's all I am, and all I know.

Body's life, and mind

This life of body is a show
that flickers on and flickers off,
at every moment mind conceives
its changing states of thought and feeling
in the course of changing time.

News

What happens in the world is news.
The self that knows is there throughout
all happenings that come and go.

Unaffected

I am just that which carries on
unchanged, which stays completely
unaffected by the body's pain
and all the mind's unhappiness.

Body, mind and witnessing

I'm not a body in a world
of bodies seen to interact.
Nor am I any state of mind,
replacing other states of mind.
Nor am I any changing mind
conceiving through its passing states
a world that's thought perceived outside.
I'm just that silent witnessing
which stays on present through the change
of passing states that come and go
before my changeless, knowing light.

Unchanging consciousness

I'm not this body, not this mind.
They come and go from consciousness.

I am just consciousness itself,
whose knowing presence always stays,
quite unaffected by all ills
of bodily and mental change.

Witness thoughts

I am just that which stays unchanged,
that which is always here, while all
these changing things appear and
disappear before my changeless light.

For I am consciousness itself,
whose knowing is no changing act
but only what I always am.

I am not that which comes to
realize what's true. I am just truth
itself, which always has been here
and cannot go away again.

Mind and its witnessing

As passing states of mind appear
and each gives way to other states,
a witnessing must there remain
to know that change has taken place.

Each state distracts from other states,
but each is witnessed silently
by knowing that does not distract
as it stays present in the mind.

That knowing is a consciousness
whose very presence shines within.
It shines by its own knowing light,
from which all changing states get lit.

That consciousness is what I am,
quite unaffected and unchanged
by any changing act of mind
or body in the course of time.

Always

I am just that which always stays,
whose presence stays quite unaffected
by this change that passes by.

Witness

I'm not a body in the world.
Nor yet a mind whose changing states
conceive a world that body sees
and hears and smells and tastes and feels.

As mind proceeds from state to state –
interpreting what is perceived
or misperceived and what thereby
becomes conceived or misconceived,
believed or doubted, liked or feared –
these states of mind all come and go.

Each state appears and disappears
and thus gives on to further states
that similarly come and go.

But I am always present there,
as witness to each changing state.
I witness every state of mind
by my own silent, knowing light.

That silent light is what I am,
unmixed with any changing state
that I know quietly within.

All changing life arises there,
from just that timeless witnessing.

Knower

What knows does not do anything.

It's very being is to know,
as it stays present in each mind
through changing states that come and go.

That knowing presence knows itself.
It shines as its own knowing light,
by merely being what it is.

That knower is no instrument
engaged in any changing act
which changes it in any way.

It's not a body that gets changed
by interacting in a world
made up of objects seen outside.

Nor can it be a faculty
like sight that's changed by what is seen
or speech that's changed by what is said.

Nor can it be a thinking or
a feeling mind whose states are changed
by what is thought about or felt.

What knows experience in our minds
bears witness to all changing states
in which perceived appearances
are thought or felt to come and go.

Our bodies, senses and our minds
are changing instruments that act
to show perceived appearances
that come and go in course of time.

But that which knows remains the same,
beneath all change and difference
of personality and world.

There, knowing is disinterested,
quite unaffected and unchanged
by what appears and disappears
before its ever-present light.

Pure knowing

Pure knowing only knows itself.
Wherever something else is known,
it adds an alien element,
compounded onto consciousness.

The compound that results thereby
is not just knowing in itself.
It is not consciousness itself.
In it, two different things are found.
One is a consciousness that knows,
the other is an act that's done.

The act puts on a changing show
of objects seen and thought and felt
in world and personality.

But what is it that knows the change?

As things appear and disappear,
what consciousness stays present there,
beneath what comes and goes away,
to know that change has taken place?

Activity and witnessing

As body's eyes perceive a world
they make a show of changing sights.

So also body's ears show sounds;
the nose shows odours; tongue shows taste;
and body's skin and flesh produce
a changing show of probing touch.

This changing show produced by sense
appears in a conceiving mind:
whose changing states interpret sense-
appearances, to show a world
of objects and events outside.

As any state of mind occurs,
it has replaced the previous states
that went before; and in its turn
each present state becomes replaced
by states that follow afterwards.

But, in this changing stream of mind,
how is it known that states have changed?

To know that change has taken place,
a knowing presence must remain
through states of mind which come and go.

That knowing presence witnesses
each changing state conceived in mind,
so as to show a world made up
of things perceived and thought and felt.

As mind conceives, it changes state,
producing thus a changing show.
But every moment of this show
appears before a witnessing
whose knowing presence stays unchanged.

Each mind's conceiving is an act,
involved with change and difference.
But change and difference don't apply
to that which witnesses the show
of changing acts in different minds.

That witness is impersonal,
quite uninvolved with any act
that mind or body may put on.

Thus, underneath our changing minds,
we share a common, knowing self,
where different people are the same.

There, each of us finds self alone,
with nothing else mixed into it
by mind's confused imagining.

It's only by returning there
that different people can connect,
to understand what others mean
and find their differences resolved.

Witnessing and self

I'm not this body, made of matter;
nor these senses, functioning
to form appearances perceived.

Nor am I mind, whose changing states
interpret sense-appearances
of objects that make up a world.

As sense-perceptions, thoughts and feelings
come and go, I stay on present,
unaffected by this change.

I am that witness which remains
unchanged by all the passing states
through which each mind conceives a world.

My witnessing does not distract.
It only records, silently,
each passing state of changing mind.

Each state replaces previous states
and, in its turn, becomes replaced
before this quiet witnessing.

As I record these changing states,
I do not act in any way
that changes what I always am.

I am, in truth, that knowing light
from which all show of world is lit,
in everyone's experience.

In everyone, that light is found
to shine unmixed as self within:
as one's own true identity.

Witnessing and consciousness

Mind thinks of knowing as an act
towards some object in a world
of physical and mental things.

The knower here is thought to be
a person acting in the world,
through instruments of body and
through faculties of sense and mind.

These instruments and faculties
bring information that mind takes
to be its knowledge of a world
which is perceived and thought about.

But what is it that's thus achieved?
As our perceiving senses see
and as our thinking minds conceive,
how do we know what is perceived
and what it is that's thought about?

Our senses and our minds in fact
don't actually know anything.
They only function to produce
a changing show – of physical
and mental appearances
that are not knowledge in themselves.

This changing show of sense and mind
remains to be interpreted.
It is not knowing in itself.

Instead, it's something that we know.
And it thereby implies in us
a depth of knowing underneath –
a depth where knowing carries on,
while seen and thought appearances
replace each other in our minds.

At that depth beneath the mind,
consciousness is actionless.
Its knowing is no changing act
that alters in the course of time.
Nor is it different in the least
in different personalities.

It is a quiet witnessing,
remaining always undisturbed
and utterly unlimited –
beneath all the appearances
that clamour for attention in
the narrow limits of our minds.

Without that quiet witnessing,
there'd be no continuity
through passing states and changing time.
And we could not communicate
across our various differences.

Whenever any change is known,
or any kind of difference,
it's always by referring back
to that continued witnessing –
where consciousness remains unchanged
no matter what may be perceived
or thought or felt by anyone.

It's only that same consciousness
which can be knowing in itself.
It knows by being what it is,
by its own true identity,
found always present underneath
all the appearances of world
in anyone's experience.

The being of that consciousness
is thus complete reality.
It's all that's ever truly known.
In it, what's known is that which knows.

That is a non-duality
where objects are all known dissolved
in that which knows each one of them.
In that non-dual consciousness,
all differences are at an end.

But, in a world where consciousness
is seen confused with dual mind,
the truth of knowing must be sought
by clarifying differences.

To find what knows, it may at first
be sought out by discerning it
from acts of personality.
The idea of a 'witness' helps
to clarify what knowing is.

Each faculty that acts is seen
as different from its witnessing,
by something else that knows within.

This changing act is thereby shown
to be outside what truly knows.
Thus, it is separated out
from what is seen as consciousness.

As knowing is thus clarified
from faculties confused with it,
a sadhaka stands further back
into the core of knowing self.
Confusion is reduced thereby.

When all confusion is removed,
the knowing self is realized
as that which knows itself alone.

It's only there that differences
no longer need to be discerned.
For, only then, all conflicts and
confusions are at last resolved.

World, nature and consciousness

A world that's made of outside things
can't show itself to anyone.

In order to appear, this world
needs further acts of sense and mind
perceiving and conceiving it,
inside our personalities.

Each object in the world appears
perceived and thought about and felt
through personal and mental acts,
producing a succession of
appearances that come and go,
in everyone's experience.

As each of us experiences
this changing show that passes by
at every moment of our lives,
a knowing presence carries on.

That presence is called 'consciousness'.
It is a knowing light that shines
through all of the appearances
that are perceived or thought or felt
by any person in the world.

That knowing light is not an act
which gets put on or taken off.
As consciousness illuminates
appearances, it does not change.
Its knowing is no changing act,
but its own being which remains
unchanged throughout experience.

As all appearances of world
keep getting changed, they are each lit
by consciousness that stays unchanged.
It is the unchanged witness of
all changing show, through which a world
appears perceived and thought and felt
by acts of personality.

From consciousness, these acts are known
as part of nature, which includes
both personality and world.

That nature manifests itself.
It shows itself to consciousness,
through all of the appearances
that come and go in any mind.

All nature acts for love of that
same consciousness which lights itself,
unchanged by any changing act.

Knowing subject, pictured world

Just what I am is knowing subject,
always present underneath
this throw of world appearances
that show and pass in course of time.

Thus, pictured objects come and go,
reflecting my self-knowing light,
whose very being always shines
unchanged throughout the picturing.

As any object is perceived,
it shines by throwing my own light
back down inside to where I stand,
absorbing what thus comes to me.

But, as I thus assimilate
this changing show that objects throw
back into me, I stay unchanged.
I'm not affected in the least.

Each object is a partial piece
of some, more broadly pictured world.
I am that knowing subject which
stays present through the picturing.

Mind and consciousness

As mind proceeds through changing states,
what process is observed thereby?

At any moment of this process,
previous states have passed away
and future states have yet to come.

Thus, at each moment that's observed,
a single state of mind appears.

This single state, shown present here,
appears with other states of mind
observed to have now passed away
or to have not yet come about.

Each present state of mind appears
with other states shown absent here.
No different states are ever found
observed together in the mind.

But, how then is it possible
to find any relationship
between these different passing states,
which keep replacing one another
in the process of each mind?

How can a previous state be found
related to some later state
which follows on in course of time?

How can our minds connect at all,
across their many different states
which come and go at every moment
in our many different minds?

Our changing states of mind connect
through underlying consciousness,
from which all changes must be known.

Each passing state that comes and goes
is known by light of consciousness
that stays on present through the change.

As states of mind are seen to pass,
in anyone's experience,
each state is known by consciousness
that does not ever pass away.

Its knowing presence stays unpassing
through all passing states of mind,
which show us all appearances
that we perceive or think or feel.

Through acts of body, sense and mind,
our changing faculties produce
all the perceived and thought and felt
appearances that come and go
in the attention of our minds.

But, underneath this show of change,
there is a background consciousness
whose knowing presence stays unchanged.

There, time and change do not apply.
No changing act shows different things,
distinguished in the course of time.

Reflecting back beneath the mind,
all changing acts and different things
are found to be appearances,
conceived by mind's imagining.

Beneath this mind-imagined show,
there's nothing else but consciousness
that shines unchanged, as knowing light
in which all difference must dissolve.

Where change and difference appear,
they are produced by bodily
and sensual and mental faculties,
which are not knowing in themselves.

All body, sense and mind can do
is to produce appearances,
which must be known by consciousness
from underneath the changing show.

True knowing is found only there,
where knowing is no changing act
but only background consciousness
whose very being is to know.

That consciousness shines by itself,
as that which knows in each of us.

It is each person's knowing self,
which anyone may come to know
as one's own true identity.

Just that is the reality
of the entire world that's shown,
to anyone and everyone,
through changing personality.

Self

Turning back in

The world that happens of itself
has excavated outward holes,
through which perception looks outside
and does not see the self within.

But one brave person, seeking that
which does not die, turned sight back in
upon itself. And it is thus
that self was seen: returned to self,
to its own true reality.

Translated from the Katha Upanishad, 4.1

World, mind and self

World is a structure made of parts
located differently in space.

Mind is a sequence made of moments
passing by in changing time.

Self is that consciousness which shines
through all conceptions in each mind
and all perceptions of the world.

As moments pass, that shining stays.
Its knowing light is always present,
shining through this changing show
of different objects in the world.

The world, in truth, shows nothing else
but that unchanged reality
whose very being shines with light,
throughout all change and difference.

All acts performed by anyone
and all of nature's happenings
take place inspired by that light.

It is their one reality,
unchanged by any differences
of world or personality.

All that's perceived or thought or felt
expresses that which is at once
what knows and what is truly known.

Self-knowledge

How do I know this self called 'I'?

No matter what I seem to do,
or seem to sense or think or feel,
I'm that which knows experience.

The world is known through body's acts,
but it is just an instrument
which carries senses that perceive.

The senses are just instruments
through which sensations are received
by mind, which then interprets them.

And mind is just an instrument
through which perceptions of the world
are taken into consciousness.

This consciousness lights all perceptions,
thoughts and feelings in the mind.
It's that which knows experience.

I know myself as consciousness:
which lights up all appearances
with self-illuminating light.

This knowledge is no kind of act:
my very being is to know.
Pure knowledge is just what I am.

As body acts and sense perceives,
as mind interprets, thinks and feels,
appearances of world are formed.

But none of these appearances
is anything but consciousness;
and consciousness is what I am.

Hence, as appearances are lit
and as the seeming world appears,
all that I know is just myself.

I only know. I do not act,
I do not sense, or think or feel.
I merely shine, by my own light.

I am thus known as consciousness:
as unconditioned consciousness
where all the world dissolves in light.

Self-presence

I am just that which always stays
here in my presence, as myself.
I can't be absent to myself.

So I cannot be anything
that comes and goes before myself.

I cannot be what was not here
before, but which has now appeared.
Nor can I be what disappears,
what has been here but is not now.

I am just that which stays with me
throughout all things that come and go.
Whatever may appear to me,
it's I who know that things appear.
Thus I am present knowing them,
while they appear and disappear.

And as I know what comes and goes,
my knowing presence carries on
through all the changes that I know,
through all of the appearances
that come and go before my light.

I am pure consciousness, which stays
unchanged, while all else comes and goes.

No change at all pertains to me.
My light shines always by itself.
It shines alone, as what I am.

I am that light which always shines,
illuminating what appears.
Without me, nothing can appear.

Whenever something disappears,
that disappearance too is shown
by my illuminating light.
I'm that which shines when things appear
and also when they disappear.

As things appear and disappear,
I'm always there, quite unaffected
by what comes and goes away.

Whatever changing things appear
or disappear, I am still there,
supporting all this changing show –
just like a changeless background screen
illuminating what it shows
by its own nature underneath.

My very nature is to shine.
My shining is no changing act,
but only what I always am.

It is from there that all things rise.
Whatever object may arise,
I'm there before it has appeared.
It is from me that it appears.

When it appears, it has come forth
from me alone. It's nothing else
but my own shining, taking shape
in an apparent, changing form.

All that appears comes forth from me,
is made of me, and shows myself
as its unchanged reality.

And when things disappear, they do
no more than come back home to me,
thus showing what they really are.

All things that come and go must show
that knowing light which makes them shine.
That light is what I truly am,
and it is all that's truly known.

Living self

What lives in body, sense and mind,
as they produce their passing show
of momentary appearances?

At every moment in this show,
a new appearance takes its turn
to be perceived or thought or felt,
as it is born and dies away.

Each moment thus brings birth and death,
replacing what has passed away
and getting in its turn replaced
by births and deaths which follow on.

But, through these passing births and deaths,
what is it that keeps living on?

What living presence stays alive,
in changing body, sense and mind,
as old appearances pass on
and new appearances are born?

That living presence does not pass.
It does not change. It does not die.

It is that self which knows all change,
remaining in itself unchanged,
as it lives on in everyone.

That is each person's knowing self.
Its knowing is no changing act,
but its own being found within
by coming back to what it is.

In everyone, it is that self
which is one's own, in each of us.

It's found beneath all changing acts
put on by body, sense and mind
in all these personalities
through which all show of change appears.

Just that one self is realized
by looking back to one's own truth,
to one's own true identity.

It is that one identity
which every one of us calls 'I'.

'Ātman'

What's spoken of as 'Ātman' is
that inmost core of living self
which does not suffer change and death.

It is that inmost 'I' whose life
is never in the least disturbed,
no matter what may happen in
the world perceived and thought and felt
by changing body, sense and mind.

As body, sense and mind perform
their changing acts, these acts produce
appearances which come and go
before the light of consciousness.

That knowing light shines undisturbed,
completely unaffected by
the passing show of changing acts
which get illuminated by
its self-illuminating light.

Its shining is just what it is,
just its own true identity.

There, at the core of living self,
true knowing shines as life itself.

It is the inmost source of life,
expressed in every living act
which shows its presence underneath.

All acts of body, sense and mind
are known from there, from inmost self
that shines as its own knowing light.

That inmost self which lights itself
is found by a reflection back –
from changing actions lit by it
to its own knowing life within.

Reflecting thus, it's realized
as one's own self that knows within,
as one's own true identity.

Thus realizing one's own self,
all change and difference are dissolved,
so that just one reality
is found expressed
in many different-seeming things.

The self that knows is there at one
with everything that's known by it.
Abiding there, all conflicts end.

Established there, unwavering,
no lack or want can compromise
a lasting peace and happiness
where all desires are fulfilled
and all that's needed has been found.

Claiming and knowing

The ego is an old 'has been':
a relic of past memory,
posthumously awarded praise
and blame, for what is claimed to have
been done or to have not been done.

The 'I' that lives is here and now,
immediately: before some lapse
of passing time has intervened
to make what's now a memory.

When looking back through lapse of time,
a claim arises: 'I did that...'

Then this remembered 'I' is claimed
to have done well or not so well,
and it is thus thought qualified.

Seen indirectly in this way –
with direct knowing now replaced
by intervening memory
that brings in preconceiving mind –

the 'I' seems qualified by acts
which change it in a changing world
of objects that it acts towards.

A seeming ego thus appears:
created from past memories,
produced by thought that preconceives
a changing world of names and forms
and qualities, in passing time.

But no remembrance can arise
without the present, living 'I':

there present then to know what was,
here present now to know the thought
that something from the past is here
revealed by current memory.

All memory is present thought:
a present picture in our minds
of something that we think is past.

All that we picture in the world
is never present, always past.
It's always something ego claims
to have perceived, through passing time
and faculties, as 'I saw that...'

Beneath such pictures of the past
that ego claims to have perceived,
what is directly present now:
known living here, immediate?

Through ego's show of dying dreams,
how can the living 'I' be found?

'Jīva'

A 'jīva' is a living person
who expresses consciousness
in acts of body, sense and mind.

Each act is known by consciousness,
whose knowing light illuminates
all acts where it is found expressed.

In every personality,
that consciousness is real self:
the knowing centre of all life
in which it's found to be expressed.

That knowing self remains the same,
through a variety of acts
found to express its changelessness
in differing and changing ways.

It's the expressions that get changed,
while that which gets to be expressed
stays always utterly unchanged
and utterly indifferent.

Where the expressions are confused
with that from which they are expressed,
a living person there appears
mistakenly identified –

as a false ego which is thought
to be at once both changeless self
and changing personality.

This seeming ego (wrongly thought
to be a person in the world)
is a confusion which gets cleared
by turning back to knowing self,
from where all changing acts are known.

Nobody

I'm *not* this object-body here,
nor these perceiving senses, *nor*
this passing stream of states in mind.

I *am* just that pure consciousness
which stays on present all the time,
illuminating every moment
of this show that passes by.

No show appears without my light:
that changeless light which does not die.

I *am* just that which always knows,
no matter where, no matter when,
in everyone's experience.

No object

I'm not an object in the world
perceived through body's sensual acts,
nor else conceived through make-belief
of thought and fancy in the mind.

I am, instead, just that which knows –
just that which shines with knowing light –
in everyone's experience.

No object shines without that light.
It's always present everywhere,
as all the world's reality.

It's that which must be realized
as my own self – by asking what
I truly am, beneath this show
of changing personality.

While feelings, thoughts, perceptions change,
I am that light whose shining stays
through all the changes that appear,
through all that comes and goes away.

It's I alone that stays on present,
underneath the show of change.
But there, beneath the changing show,
all change completely disappears.

What knowing subject is found there,
beneath all change perceived by sense
or thought or felt or wished by mind?

How is that subject my own self,
beneath all change and differences
of personality and world?

Confusion of identity

This here, that calls itself an 'I',
is just an object in the world.
It is not 'I', but just a 'you'.
It's only one of many 'you's.

These 'you's each make a strange mistake.
Each one identifies itself
confusingly: as knowing 'I'
and as an object shown perceived
through partial body, sense and mind.

A contradiction is thus found
in this confused identity.

A knowing subject is here thought
to be a person who appears
as a known object, which is part
of a surrounding universe
made up of many object-things.

In course of time, such object-things
are shown perceived and thought and felt
in everyone's experience.

A passing show accordingly
proceeds throughout experience,
as seeming objects come and go.

The knowing subject does not pass.
It is that 'I' whose knowing light
is its own true identity.

It's knowing presence stays unchanged
throughout all changing show of world.

Remaining always thus unchanged,
it is that 'I' which knows itself
and all that's known quite unconfused.

It's that which shines by its own light,
as all of the reality
that anyone may truly know.

The real 'I'

What really is this self called 'I'?

No matter how things seem to be,
I am myself. I'm always here,
in all of my experience.

All seeming things must come and go,
appearing when they are perceived
and disappearing when they're not.

Through all this change of seeming things
I carry on. I always am,
no matter what may come and go.

As objects form and are transformed,
as meanings are interpreted,
as qualities are felt and judged:

I'm not a form that is transformed;
I'm not a name for something else;
I'm not some object's quality.

Nor am I any object formed;
nor something named or qualified.

Beneath all show of name
and form and quality, I simply am:
continuing through seeming change.

Existing as I truly am,
beneath all mere appearances,
I'm here as plain reality:

unchanged by any seeming show,
unmixed with any other thing,
uncompromised and absolute.

One's very own?

What, in each person, is this self
which each of us identifies
as that which is one's very own?

What is this self that each calls 'I',
this 'I' from where all other things
get to be seen and thought about
and felt and understood and known?

Structured body

Am I a body made of parts
that work together as a whole?

This body sees itself to be
an object in a world made up
of many other objects seen
through body's sensual functioning.

Each object is a part of world
appearing in some part of space
as bodily perception shows
this part of space in course of time.

Story-telling mind

As time proceeds, appearances
of various objects come and go,
successively, in changing mind.
Each moment brings a passing state
in which some passing object shows,
as mind's attention turns to it.

A world of objects is thus shown,
progressively, as passing states
replace each other in the mind.

Am I this mind, whose process turns
attention through a history
of passing states that somehow tell
a story that is meaningful?

Self-shining consciousness

From where is it that meaning comes
into the stories that mind tells?
It comes from knowing underneath
mind's changing show of passing states
that each show momentarily.

Each moment in the mind displays
a passing state, whose presence now
is shown replacing previous states
and giving on to future states
which mind somehow anticipates.

At any moment in each mind,
a single state of mind occurs,
with other states shown absent here.
All previous states are now shown passed,
and future states are yet to come.

To know this change of passing show,
a knowing presence must remain:
persisting underneath each state
that comes and goes in changing mind.
That presence is called 'consciousness'.

All states of mind are known from there:
from underlying consciousness,
whose very being is to know.
It shines as its own knowing light.
That is just what it always is.

Its knowing is no changing act
that gets put on or taken off.
It's very being shines with light
found in the background underneath
all passing show of changing mind.

That background shining lights itself,
as that which knows in each of us.
Just that alone is one's own self:
which can't be lost, because it is
one's very own identity.

Reflecting back into that self –
all body must be left behind,
so too all trace of changing mind –
to reach that shining found within,
where knowing is pure consciousness.

Knowing and expression

I'm not this body, nor these senses,
nor these changing states of mind.

I am pure consciousness that knows
itself, exactly as it is,
as its own true identity.

That knowing shines in everything
which comes and goes: in every state
of changing mind, in every sight,
each sound, each smell, each taste, each touch,
and in each object in the world.

Thus known to shine in everything,
I'm found expressed in all of these
appearances that come and go.
I'm that one truth they all express:
their one, unchanged reality.

Self-knowing

This body does not know itself.
It just perceives how it appears,
as shown by its sense-faculties.

It sees how it appears to sight,
hears how it sounds, smells how it smells,
tastes how it tastes, feels feelings it
presents to its own sense of touch.

Nor does the mind quite know itself.
Its thinking makes a show of self
which egotistically believes
all sorts of fancies that turn out
to be mistakenly conceived.

It's only by uncovering
mistakes of mind-conceived belief
that mind reflects more deeply back
to a more truly knowing self
which is more accurately known.

But can a final self be found
beneath all mind-conceived mistakes
which mess its knowledge of itself
and what it is supposed to know?

No mind, nor any body can
reveal a self that knows itself
and other things reliably.

It's only such a self that could
be trusted to reveal itself
beyond our personal mistakes.

True self cannot be found apart
from being it, without the smallest
trace of any difference left
between what knows and what is known.

There, knowing can't be more or less
than one's own true identity.
In that, all knowing and what's known
must be dissolved, beyond all trace
of knower-known duality.

For what, and by whom?

What else can this poor body do
but serve that source of knowing light
which all its living acts express?

That source is consciousness itself,
unmixed with any changing act
of body or of sense or mind.

For that unchanging consciousness
all acts are done, by nature in
our living personalities
and in the world that's shown outside.

All that gets done is for the sake
of that which shines by its own light,
illuminated from within.

That shining is no changing act
put on by any instrument
that has been driven to perform
by force exerted from outside.

An act that's driven from outside
is liable to start and stop.
It functions intermittently:
as outside force is introduced
to make it start, to drive it while
it carries on, until its end
when what has forced it is withdrawn.

The knowing light of consciousness
is not a driven instrument
whose functioning may start or stop.

It does not know through any act
that is put on or taken off.
Its very being is to know:
to shine by its own knowing light.

It knows itself, without an act
that may be started up or stopped.

It knows by being what it is.
That knowing is no changing act,
but only what it always is:
just its own true identity.

That is each person's real self,
that knowing self which each may find
by coming back to what it is
in one's own personality.

Beneath all show of changing acts
performed by body, sense and mind,
that knowing self is what one is:
just one's own true identity.

It is not body, sense or mind,
for they are driven instruments
of forces acting from outside.

In every personality,
it is the centre of all life,
the inmost centre from where knowing
is expressed in living acts.

In all the world's appearances,
its knowing is reflected back,
as each appearance is perceived,
interpreted and understood.
Thus understood, what has appeared
is taken into consciousness.

That consciousness remains unchanged
through all perceived and thought and felt
appearances that rise from it,
expressing what is understood.

All rising of appearances
and their assimilation back
expresses that same consciousness
which lives in every one of us.

It's the appearances and their
interpretations that get changed,
as people learn from all this coming
and this going of perceived
and thought and felt appearances.

What makes this changing show arise
from an unchanging consciousness?

It rises of its own accord,
inspired always from within
by that unspoken witnessing
for which all nature's happenings
produce their manifesting show
of many, different-seeming things.

Change and knowing

To know that change has taken place,
a knowing subject stays on present
through all moments in our minds.

As moments pass, that subject stays.
It is unchanging consciousness,
unmixed with changing faculties
that act from body or from mind.

It is pure consciousness that shines
as nothing else but knowing light.

That is each person's knowing self,
which may be found by anyone.

It is just that which anyone
may find by coming back to it,
as one's own true identity.

What never parts?

What is it that I call my 'self'?
It's that which never parts from me:
just that whose presence always stays
through all of my experiences.

I am no body in the world,
nor any sensual faculty;
for outside body and its senses
are not with me when I dream.

Nor can I be some inner mind
conceiving thoughts and dreams in time;
for no such mind is found with me
when dreams dissolve in depth of sleep.

Beneath all thoughts and dreams of world,
my very being is to shine
as knowing light that lights itself.
Just that is what I always am.

All of the world expresses that
self-shining light in each of us.
It is the same in everyone,
beneath all show of differences.

Thus always found impersonal,
it is at once all of the world's
reality and that same self
which every one of us calls 'I'.

Changing acts and knowing self

I am no changing act performed
by any body, sense or mind.
I am, instead, that knowing light
by which each changing act gets lit.

That knowing is no kind of act
which gets put on or taken off.
It's not a show which starts or stops.
Instead, it's what I always am.

I am myself that consciousness
whose very being is to know.
I know by being what I am,
as my own true identity.

Illuminated by my light,
a world of changing happenings
appears produced by instruments
which partly show and partly hide.

This partly shown, part-hidden world
can never be quite clearly known.
It's always found to be confused,
by mixing truth with falsity.

Through instruments of sense and mind,
we picture an uncertain world
that's found in need of questioning
to make our pictures accurate.

And, as we question, mind turns back
to ask about those instruments
which are here found to be involved
in making up the picturing.

Reflecting yet more deeply back
requires mind to get detached,
increasingly, from its own actions
asking for more clarity.

Where perfect clarity is sought,
mind's questioning must turn so far
that it at last destroys itself
as any kind of instrument.

It's only thus that I am found –
as knowing which is actionless –
beneath all acts of changing show
and all uncertain picturing.

Body, mind and self

Structured body

Each person's body is located
in some part of structured space:
from there perceiving other objects
forming an objective world.

Through body, we experience space
made up of objects shown perceived
to co-exist (each in its place)
thus making up a structured world.

Changing mind

Within each person's body, mind
conceives itself in course of time:
remembering moments that have passed,
expecting moments yet to come.

Through mind, what we experience
is only process made of states:
each one succeeding previous states
and getting in its turn replaced.

In every present state of mind,
no past or future state is found.
All previous states have passed away,
all future states have not yet come.

Our minds conceive of different states,
but this conception is pretence.
As actually experienced,
no different states are ever found.

None of our minds, at any time,
has ever shown more than one state.
In truth, none other has been found
than just one single unity.

Knowing self

Within each mind, as states get changed,
a knowing presence carries on.
It stays on present through the change
of mind-conceived appearances.

That presence is called 'consciousness'.
It's that which knows the differing
appearances that are perceived
and thought and felt in changing mind.

Without that presence, carried on
through changing states, we could not know
the differing appearances
that we perceive and think and feel.

All our perceptions, thoughts and feelings
are just acts of seeming show:
produced by body, sense and mind.
It is these acts that come and go.

But every one of them appears
illuminated by the light
of consciousness that does not change.
That consciousness is knowing self.

Its knowing is no changing act
that gets put on or taken off.
Its knowing is just what it is.
Its unchanged being is to shine.

From it, all changing show is lit.
No show appears without its light.
Its shining presence stays unchanged
through all that shows or disappears.

It is thus all reality,
revealed by all appearances.
And it is every person's self,
impersonal in each of us.

Objectively, it's known detached
by standing deeper back beneath
all changing personality,
to see things more impartially.

Subjectively, it's known direct,
as one's own truth of knowing self.
That shines alone, in depth of sleep
unmixed with dream appearances.

Body, mind and knowing self

This body is a structured object
occupying part of space,
along with many other objects
seen to co-exist in world.

This mind is a conceiving process
made of states that come and go,
each state replacing previous states
and getting in its turn replaced.

But, for each person, knowing self
is not an object shown in space;
nor any process thought made up
of states that come and go in time.

Each person's self is consciousness:
whose knowing presence shines unchanged
throughout all change of mental states,
through every object shown perceived.

That consciousness is knowing light
whose very being lights itself.
Its knowing is just what it is,
unchanged throughout all space and time.

It is the one reality
that's truly shown in everything
which we perceive and think and feel
through all this show of differences.

Instruments and consciousness

What is that self which each calls 'I'?
Can it be body, sense or mind?
No it cannot. For I am that
which knows all these as instruments.

This body is an instrument
through which these senses show a world.
These senses act as instruments
through which perceptions come to mind.

And mind is just this instrument
through which perceived and thought and felt
appearances display a world
that gets conceived in course of time.

An outside world of structured space
is thus conceived within each mind,
interpreting sensations 'here'
to speak of objects shown 'out there'.

But, none of this conceiving process
can take place in any mind,
and nor can any object show,
without the light of consciousness.

That knowing light shines by itself,
by merely being what it is.
Its shining is no changing act,
but its own true identity.

That light, which always knows itself,
is not a changing instrument.
It is, instead, just that from which
I never find myself apart.

That consciousness is what I am.
It's my own true identity:
unmixed with any instrument
of changing personality.

Reflecting back into myself,
it's there alone that I am found
impersonal in everyone,
beneath all change and difference.

Sense, mind and knowing self

Perceiving senses

Whatever is perceived by sense
appears thus shown, but disappears
when this perceiving act may end.

What sense perceives thus comes and goes.
It is a passing show produced
by our perceiving faculties.

But, as sensations come and go,
produced by our sense faculties
what can be better known through them?

To know things better, mind conceives
that common objects may be known
through many different acts of sense.

Hence, many different sense-perceptions
are conceived to show together
something thus more fully known.

What's shown by sense is partly shown.
Combining part appearances,
we aim to know less partially.

But that impartiality
requires a reflection back
into the depth of changing mind.

Perceiving senses

As mind conceives, in course of time,
it finds sensations meaningful,
interpreting what's thereby shown.

As each sensation passes by,
its meaning is interpreted
to show some object thus perceived.

This object is conceived as something
shown through different acts of sense,
each showing part of what is known.

An object thus gets partly shown
as mind's attention turns to it
at various moments in our minds.

At every moment it appears,
an object can be better known
by rightly understanding it.

The understanding takes attention
back beneath mind's changing surface
to a depth that stays unchanged.

Knowing self

That changeless depth is consciousness
unmixed with any sense or mind.
That is each person's knowing self.

Both sense and mind are faculties:
which keep on changing as they function
towards objects in the world.

But, in each person, knowing self
is not in truth a faculty.
It does not function in the world.

In every person, truth of self
is found by a reflection back
from changing acts to consciousness.

That consciousness is not an act.
Its very being is to know:
to shine as its own knowing light.

In every personality,
it is just that which knows itself,
as its own true identity.

From that self-shining truth of self
all seeming show of world is lit.
Just that is all reality.

Non-dual self

My self is just that which I know
by being it. I am no body
in the world. Nor am I any
faculty of sense or mind.

All bodies, senses and all minds
are instruments whose changing acts
produce a show of many objects
making up an outside world.

But I myself am that which knows:
that knowing light of consciousness
whose very being shines unchanged,
throughout all changes that appear.

I do not act. I only know:
quite unaffected by all acts
that body, sense and mind put on
to make this show of changing world.

My knowing is no changing act
that gets put on or taken off.
It's my unchanged reality:
found always present, everywhere.

It's present at all changing times,
throughout all different parts of space.
For each of us, it's that to which
no difference or change applies.

Our bodies differ, minds get changed.
But self, in truth, is that which knows.
That truth of self remains the same
throughout all change and difference.

Just what I am ...

Just what I am is with me always:
that one presence never absent
through all states that come and go.

It's what I know by being it,
beneath all show of changing acts
put on by body, sense and mind.

No body, thought perceived outside,
is known directly as myself.
It's known through acts of sense and mind.

No act of thought inside the mind
is known directly as that 'I'
which shines unchanged, as knowing light.

That light illuminates itself.
Reflecting its self-shining light,
all acts appear and disappear.

Without that light which lights itself,
there could be no appearances
perceived or thought by anyone.

All show of anything perceived
or thought or felt is indirect,
reflecting light from knowing self.

What knows directly is no act
of changing thoughts that come and go,
as moments pass in course of time.

What knows, in truth, is not an act.
It's that whose very being shines,
as my own true identity.

There, knowing is impersonal.
It is just that reality
which is the same for everyone.

It is at once what knows within
and all that's ever known outside.

The self called 'I'

The self called 'I' is what I know
by merely being what I am.

That is my true identity.
It's what I know by being it,
without the need for any act
that changes me in any way.

I know that self immediately,
where that which knows is found at last
identical with what is known.

In that self-knowing, there's no action
in between two different things.
There's only self, whose very being
shines as its own knowing light.

That self is knowing in itself.
It is a knowing subject found
in everyone's experience.

And it is what that subject knows,
in every object that appears
perceived through any sensual act
or otherwise conceived by mind.

Through changing acts of sense and mind,
a changing show of world appears.
But, underneath this changing show,
a self that knows itself remains.

Its knowing stays on shining there,
beneath the show, illuminating
everything that comes and goes
before its ever-present light.

Whenever any change appears,
it must be known from consciousness –
which is no changing faculty,
but just that self which knows itself
as it stays present underneath.

No intervening faculties
are needed there, to act between
a see-er or a thinker who
is different from an object which
is to be seen or thought about.

An object which is different needs
an intervening faculty,
to act between the object seen
and someone who is seeing it.

This seeing is a changing act
through which a see-er interacts
with something different seen elsewhere.
This is a seeing that takes place
across a distance in between.

An interacting process here
includes the see-er and the seen,
and both of them are changed thereby.
Each is an interacting part of world,
made up of various different things
caught up in processes of change.

This world is never rightly known.
Each object seen or thought in it
is an appearance found produced
by bodily and mental acts
which are not knowing in themselves.

These acts produce appearances
which partly show and partly hide
what is more truly known through them.

To know more truly what they show
there must be a reflection back
into that self which knows itself
as its own true identity.

It's only by returning there
that knowing is found rightly true,
so that plain truth is realized.

It's only there that truth is known
uncompromised with falsity.

Happenings and consciousness

For any happening to show,
this world depends on consciousness.
But consciousness does not depend
upon this changing show of world.

Whatever shows or does not show,
this show or lack of showing shines
by light of knowing consciousness,
whose very being is to shine.

It's only happenings that change,
that may appear or disappear.
They come and go before that light
of knowing which remains unchanged.

Its knowing presence always shines,
there in the background underneath
all changing acts shown to succeed
each other in our surface minds.

From just that knowing presence, all
appearances are found expressed.
It is that one reality
from where all happenings arise.

That is our common source of life.
It's that from which all meaning, value,
purpose comes into our acts
and all of our experiences.

It is just that which motivates
all that we feel and think and do.
For that, all happenings occur.
For that, all of our acts are done.

It's there that we return at last
to what we seek. There, truth of self
is found completely unconfused
with changing personality.

Thus realized for what it is,
true self is found impersonal,
uncompromised. It always lives,
at perfect peace, in unconditioned happiness.

Happiness

Why seek to find this self called 'I'?

Where ego is identified
with body or with self or mind,
it seems to be a part of world.

This petty ego in the world
seems by its nature incomplete,
divided from the rest of world.

By nature thus dissatisfied,
it always seems in want or need
of objects other than itself.

Conditioned by the outside world,
it always suffers restlessness:
desiring what it doesn't have.

When a desire is fulfilled,
this restless ego comes to rest
and thus dissolves in happiness.

And here, where ego has dissolved,
what shines is unmixed consciousness
of self at one with what it knows.

Thus, when desire is fulfilled,
it's self that shines as happiness:
free from the world's conditioning.

But when the ego reappears,
the state of happiness seems passed:
as ego wants some further thing.

As long as ego reappears,
all happiness seems just a state
that alternates with suffering.

This state of happiness shows self
as unconditioned consciousness,
at one with all reality.

But unconditioned consciousness
is not a state. It is the goal
that all desire truly seeks.

It's not a state that I assume.
It is inherent in myself.
It is my self: just as I am.

Through seeming states of grief and joy,
I am just unaffected peace.
I'm pure, unchanging happiness.

Common questions

How can two persons be the same?
Two bodies are not one but two.
This body here, this mind calls 'I';
that body there, this mind calls 'you'.

What can two different persons share
that might be called 'humanity'?
Could it be in that world 'out there',
or in this mind which thought calls 'me'?

What in the world could be the same
through differences of space and time?
What in this mind remains unchanged,
in all these thoughts that are called 'mine'?

What is this self that is called 'I'?
Can it be just our different bodies?
Can it be just our changing minds?

Or is it that which goes on knowing
all the changes in our minds,
as thoughts appear and disappear?

In all that is experienced,
is it not that which carries on,
which does not change but stays the same:

both in the mind that seems 'in here'
and in the world that seems 'out there',
through differences of space and time?

A disciple 'remembers'

The one who showed me what I am
cannot be other than my self.

He's that for which each seeming breath
is breathed by this apparent 'me'.

This 'me' forgets the truth he showed;
then beats its breast, forgets some more,
and tries to get back there again.

It thus keeps up a dying show
of flitting back and forth from truth
which, actually, it never leaves.

The one who showed me truth is here,
as truth itself. This seeming 'me'
cannot make any difference.

There can't be any giving up
the final ground on which I stand;
for here there isn't any 'me'
to give, or take, or seek release.

This ground has no protecting walls
to shelter or imprison 'me'.
Here, there's no 'me' that would be saved.
There is no 'me' that could be bound.

For love of truth on which it stands,
all sense of 'me' must burn away:
to show, beneath these dying dreams,
the 'I' that always has been free.

Surrender and self-discovery

All this entire universe
belongs to God: who lives in it,
in every smallest bit of it.

Thus giving up all things to God,
whatever changes in this changing
universe may be enjoyed:

untainted by possessiveness,
uncompromised by wanting it.

Whatever there may be to claim,
to whom, in truth, does it belong?

from
1

There is no movement in the one,
whose quickness far surpasses thought.
It's that which always goes before,
beyond the reach of sense and mind.

Outrunning alien things which run
on by (pursued or in pursuit),
it stands at rest within itself.

On it, all change and movement are
produced from subtle energy.

from
4

It moves; and yet it does not move.

It's far beyond the furthest reach
of space and time; and yet it is
immediate, forever close,
inseparably present here.

It's here inside, in everything;
yet it is outside all of this.

from
5

For one who sees all beings in
pure self alone, and just this self

in everyone and everything,
there's nothing found not to accept.

There's nothing alien anywhere,
from which to hide or shrink away.

from
6

There, in that knowing where all things,
all beings are but self alone,
what could be found inadequate?

Then what dissatisfaction or
delusion could apply at all:
in seeing that pure unity?

from
7

Translated from the Īsha Upanishad

Dying body

Why has this body here been born
into a world of dying life?

This body has been born to die:
to show its source of knowing light,
and then to lead beyond the show
by dying back into that source
for which all body's acts take place.

That source alone is all the life
that's shown by body in the world.
It shines itself, by its own light.

All body's show depends on it,
while it depends on just itself.
When body dies, it carries on.
As life itself, it knows no death.

That knowing principle alone
is shown by body in the world.
It's shown by body's dying life
and by the body's death as well.

Body's death

This body has been born to die.
It's born to show the living source
of knowing light from which it comes
and for whose sake all of the acts
in which it gets engaged take place.

But as it acts to show its source,
it must be given up to death.
It must die back from outward acts,
so that it leads back to that source
from where its birth and seeming life
and all its acts originate.

That source is body's own true self,
which shines alone, by its own light.
There, body's world dissolves in truth:
which is exactly what I am
and all the world's reality.

Death and life

Whatever death may *seem* to be,
it's only found in course of dying.
Life alone is found alive.

All death applies to dying things.
It can't, in truth, apply to life.

Wherever life is truly found,
all deaths are found there to have died.

Dying persons, knowing 'I'?

In this apparent universe,
a person – thought to have been born –
expects to live for a few years,
till death takes body's life away.

It's only thus, as dying persons,
that we sense and think and feel
a universe of happenings
in which we each participate.

Whatever happens in the world
is shown to us inside our minds,
through physical and mental acts
performed by body, sense and mind.

None of these acts shows everything.
Nor is their show quite accurate.
What's shown is always found confused
by partiality and doubt.

How then can anyone be clear
just what it is we truly know,
through partial and uncertain acts
producing this bewilderment?

Each act of body, sense and mind
produces a confusing show.
It's only underneath these acts
that knowing can be clear and true.

To know, a person must reflect
by questioning beneath the acts
that so confusingly produce
our personal bewilderments.

It's only there, beneath all acts,
that any person truly knows.
But, there, no person can be found.
No personality remains.

What knows cannot be personal.
No personal identity
is ever found in that which knows.
It only knows. It does not act.

Unconfused with any action,
that which knows shines actionless.
Its very being shines with light
that is its true identity.

Beneath all personality,
it shines through birth and life and death
unchanged by any happening.
It is just that which each calls 'I'.

Undying self

Self is not born. Nor does it die.
Nor, after being for a while,
can it then ever go away.

Unborn, continuing unchanged,
it's always here, before all time.
It is not killed when body dies.

from
2.20

That principle which knows itself
forever undestroyed, unborn
and undecayed, how can it kill?

Who is there here for it to kill?
How can it cause whom to be killed?

from
2.21

As used-up clothes are thrown away
to put on others that are new,
so also the embodied self
throws off our used-up bodies, and
appears in others, seeming new. *from*
2.22

It is not cut by any blade.
It is not burned by any fire.
Water does not make it wet. *from*
No wind can dry it in the least. 2.23

Uncut, unburned, not wet, nor dry,
it's always here, goes everywhere;
and stands unmoved, before all time. *from*
2.24

Unmanifest to changing thought,
it's spoken of as that which stays
quite unaffected through all change. *from*
Known thus, it can't give rise to grief. 2.25

But even where it's thought to pass,
continually, through birth and death,
this is no real cause for grief. *from*
2.26

Death comes to that which has been born,
and birth must rise in that which dies.

What happens thus, unfailingly,
is that which must. It can't be fit
to grieve for what thus comes to pass. *from*
2.27

All things that have but come to be
were first unmanifest. They're only
manifested in between.

And when, in course of time, they pass,
they are unmanifest again. *from*
What is there here to fuss about? 2.28

Some make a mystery of seeing
this, some make a mystery
discussing it or hearing it;
but it can never thus be known. *from*
2.29

This that lives in all our bodies
cannot ever be destroyed.
It always *is*, before all time.

Therefore, there is no need to grieve:
for all those things that come to be,
that come to pass and pass away;

for anything that comes to be,
that comes to pass and passes on.

from
2.30

Translated from the Bhagavad Gītā

True knowing

Whatever may appear perceived
or thought or felt is not quite true.
Whatever show is thus produced
cannot be more than partly true.

All show of world that anyone
perceives or thinks or feels is thus
inevitably compromised,
by mixing truth with falsity.

How does this mixture come about?
As we perceive and think and feel,
how does true knowing get confused
with some false show that turns out wrong?

True knowing is pure consciousness
which shines unchanged as knowing light.
That is each person's truth of self,
beneath all changing faculties.

That truth, which shines as its own light,
is not a changing faculty.
It's that which knows in each of us,
as one's own true identity.

Just *that* alone is one's own self,
found by returning back to it,
beneath all show of changing acts
in outward personality.

It is that self alone which knows.
True knowing is found only there,
always completely unconfused
with any changing faculty.

That self alone is unconfused,
beneath all show which turns out wrong.
It is at once what rightly knows
and all that's ever truly known.

Identity

I'm not this body shown by sense,
nor these sensations fearing change
from pleasure to unpleasantness.

I'm not this thinking, feeling mind
conceiving objects in a world
that's driven by desiring.

This body, all these senses, mind
are only driven instruments
that show a world of changing acts.

I'm nothing else but knowing light
whose shining is no changing act.
Just that alone is what I am.

All that appears is lit by me.
My very being shines, unchanged.
That is my true identity.

‘I’

I'm nothing else but consciousness.

All the appearances I see
are nothing other than myself.

They rise in me, exist in me,
and come to end dissolved in me.

They're only my appearances.
Each of them shows me as I am.

In all that seems to be a world,
there's nothing else but this alone:

pure being known for what it is,
unmixed with any falsity;

pure consciousness whose very touch
dissolves all seeming things in light;

pure peace and unconditioned love,
at one with everything it knows.

Consciousness

Awakening?

This body wakens to a world
from which it later on retreats
into imagined worlds of dream
and back to dreamless sleep again.

What is this body's 'wakening'?

Is it reaction through the eyes
to light impinging from outside?

Is it reaction through the ears
to sound, through nose to smells breathed in,
through mouth to flavours on the tongue,
through skin and flesh to probing touch?

How does reaction thus through sense
awaken body to a world
that is found meaningful by mind?

As body wakens to this world
through faculties of sense and mind,
from where is it that meaning comes?

And as this body falls asleep,
retreating into dreaming mind
or into depth of dreamless sleep,
where is mind's meaning taken in?

How does that meaning stay alive,
so that it later on revives,
as body wakes to world again?

All meaning found by mind in world
is taken into consciousness,
whose knowing presence carries on:
from waking world, through dreaming mind,
into the depth of dreamless sleep.

All of this body's wakening
arises from that consciousness,
which knows all the appearances
that sense perceives and mind conceives
in waking world and dreaming sleep.

It's that same consciousness which knows
the silent depth of dreamless sleep,
where no appearances remain.
That consciousness stays present through
all that appears and disappears.

All world and dream appearances
and all their disappearances
are known by that same consciousness,
from underneath their changing show.

It is from there that meaning comes,
as body wakens to its world
perceived through its sense-faculties.

As body sleeps, its wakening
is taken back to consciousness
beneath all show of world and mind.

There, knowing is no act put on
by any body, sense or mind
which must be wakened to perform
its part in any changing show.

What knows is only consciousness,
whose very being knows itself
and thus needs no awakening.

It's only there – in consciousness
beneath all personality –
that anything is truly known.

It's there alone that anyone
is truly found to be awake.

Stages of awakening

Body and senses

When body wakes, its senses show
a world of objects thought to be
outside the mind that thinks of them.

The mind then thinks that it's awake
to objects which have been perceived
to show a world of space outside.

This world of space is thought to be
made up of various different things,
which co-exist at the same time.

Each thing exists in its own place,
along with other things elsewhere.
So different things relate together
from their different parts of space.

Related thus, these different things
form larger structures, making up
a world that's built progressively –
as a construction made of parts –
with more and more complexity,
as more and more is seen of it.

This world to which the body wakes
is put together by the mind,
by adding more and more that's thought
perceived outside in course of time.

Dreams and mind

But what about the mind through which
a world of space is thought perceived
outside the thought that thinks of it?

How far, in truth, is mind awake
as it conceives what's thought about?

How far does mind imagine dreams
that show what isn't really there?
And how can thinking help correct
its own mistakes of blind belief,
so that it wakes to clearer truth?

The world that's thought perceived outside
must be conceived in course of time,
by changing process in the mind.

But, in this process of the mind,
there is no space where different things
can co-exist at the same time.

In mind, there is no structured space
where different points can co-exist.
Instead, there's only changing time
whose moments never co-exist.

Whichever moment may occur,
it's here all by itself, alone.
All previous moments have passed by.
No future moment is yet here.

Each moment brings a single state
of mind's conceiving process – as
some feeling, thought, perception is
shown passing momentarily,
revealed into appearance here
before it's taken back again.

Each state of mind is shown thus in
the singular, as one alone:
replacing all those previous states
that went before, anticipating
all those states that are to come.

What's shown by mind is always one
at every single moment that
it's actually experienced.

And yet the mind thinks of itself
as showing many different things –
perceived and thought about and felt
through changing states that are revealed
by process in the course of time.

Each state shows just one single thing,
and yet mind thinks that many things
are shown by many different states
which come and go successively.

The mind thus thinks it undergoes
a process showing many states;
although what's actually shown,
in every state, is just one thing.

What's actually experienced,
throughout all time, is one alone.
All differences are dreamt by mind,
as it mistakenly believes
that its made-up imagining
is actual experience.

Knowing and consciousness

How can the mind awake from dreams,
where knowing has been found confused
with an imagined make-believe
in many different elements
of put-together picturing?

How can we know what's rightly shown
by pictures that our minds construct
from what we see and think and feel?

How can we truly be awake
to a reality that's shown
by various different views of it?

As that reality appears
in changing pictures of the world,
how can we find just what it is
beneath the change of picturing?

To find what's real, knowing must
reflect beneath the changing show
that is perceived and thought and felt
by mind-constructed picturing.

It must reflect to consciousness
that stays on present underneath –
while feelings, thoughts, perceptions pass
and states of mind keep getting changed.

As consciousness thus carries on
beneath the change of mental states,
all feelings, thoughts, perceptions must
arise from there – each one of them
expressing its reality.

Just that reality is shown
by all of the appearances
of form and name and quality
that are perceived and thought and felt
in everyone's experience.

All genuine awakening
is to that one reality
where that which knows is found at last
identical with what is known.

Deep sleep

What happens when a person falls
into a state where mind is stilled:
where waking world is not perceived,
and even dreams do not appear?

We call that state 'deep sleep'. But what
is it? Just what is found in it,
where no appearances appear?

When we awake or when we dream,
our minds produce appearances
that show us objects in the world
or thoughts and feelings in our minds.

In depth of sleep, it is just these
appearances that get dissolved.

When mind appears, it makes a show
of many different, changing things.
Wherever different things appear,
it is the mind that pictures them
and fashions their appearances.

It makes their seeming, passing show
of names and forms and qualities.
But this is just a surface show:
which shows a depth yet to be found.

Whatever changing mind may show
with all its varied picturing,
that always leaves yet to be found
a depth that is essentially
unnamed, unformed, unqualified.

What is that depth, beneath the changing
pictures that our minds conceive?
These minds themselves arise from there,
with all the pictures that they show.

So when our minds are brought to rest,
as in deep sleep, where do they go?
Where do their changing pictures come
to settled understanding that
continues through experience?

Is knowledge lost when mind's conceptions
get absorbed and disappear
into the background of experience:
which continues quietly,
through changing things that come and go?

Where mind and all appearances
dissolve in depth of dreamless sleep,
what is there lost and what remains?

What's lost are the appearances
that come and go, that show and hide.

But what remains? What is left there:
where seeming things don't show or hide,
where no appearances appear.?

Is that a blank? Is it just
empty nothingness? When seeming show
has come to end, what could be left?

Beneath the change of seeming show,
is there a depth of timeless rest
where our experience carries on?

Just what could that experience be,
continuing beneath all time?

Is that what's left in depth of sleep:
uncovered there, unseen by mind,
but shining quietly, alone?

Outside and in

In this great world that's shown made up
of *outside* things, it seems that dreams
are found made up *inside* our minds.

But by returning there inside,
where dreams are made, it turns out that
all outward-seeming things express
an unaffected consciousness
which knows them always from within.

Direct knowing?

Perception of the world is never
a direct experience.
It is a show which mind makes up,
remembering it as an act
that is not present here and now.

It is not known as it occurs,
but only made up later on
as something that is past and gone.

All seeing of the world is thus
interpreted through memory.
What's seen this way is indirect.

There is no direct knowing here,
but just a story told by mind
of absent things that never can
be genuinely verified
as knowing actually takes place.

What could such actual knowing be?
How can we more directly know
a genuine experience?

World, mind and consciousness

How do we know a world of space,
where different objects co-exist
in structural relationship?

We know this world in course of time,
as passing states replace each other
in the process of each mind.

And mind is known from consciousness,
whose knowing lives unchangingly,
beyond all thought of passing time.

Body, senses, mind...?

This body is a piece of show –
appearing here in its own part
of structured space, surrounded thus
by other objects that appear
to make a many-seeming world.

This made-up world is shown perceived
through sight and sound and smell and taste,
and through the touch of body-parts
that contact other objects shown
outside, in an external world.

Each sense-perception brings to mind
some part of an external world
that's shown perceived in course of time.
From bits and pieces thus perceived,
our minds conceive their pictured worlds.

But in these pictures mind conceives,
how can we tell what's rightly known
from what conception has got wrong?
How can mistakes be rectified
beyond all trace of compromise?

How can what's wrongly thought and felt
be clarified – so as to find
that simple truth of knowing which
shines finally uncompromised,
beyond all taint of ignorance?

World, mind and knowing

Space and structure in the world

The world to which our bodies wake
is a construction made of parts.
This world is thought to be made up
of objects that exist in space.

Each object is a piece of world –
existing in particular
at its own place, which is a part
of the entire space of world.

We thus conceive a world of space,
where different objects co-exist,
each one relating from its place
to other objects found elsewhere.

Through this relationship of parts,
a world of structure is thought formed
and thought to change through passing time.

Time and process in the mind

It is through time that world appears –
each object shown through body's sense,
and structures made of objects shown
through changing process in each mind.

As any part of world appears
perceived by body's sense, it's there
experienced as a piece of sight
or sound or smell or taste or touch.

Or if a part of world appears
conceived by mind, it's then a piece
of thought or feeling, in some process
of experience that shows pictures
and tells stories of a world
which is accordingly described.

But how is the description built?
How are its pieces of perception,
thought and feeling put together,
as they show what is described?

Each piece appears at its own time,
at its own moment in the course
of passing states that come and go.

Each state shows momentarily,
here in a process of conception
that makes up each changing mind.

In time, no moments co-exist.
At every moment that occurs,
previous moments have gone by
and future moments have not come.

As time goes by, each state of mind
replaces previous states of mind
and is replaced by future states.

So, at the time when any state
is actually experienced,
it's always in the singular.

No mind has ever actually
found different things to co-exist.
All states of mind occur alone.
They each occur one at a time.

As any state of mind occurs,
it always shows a single piece
of world that here and now appears
to be perceived or felt or thought about.

Knowing in identity

How then can mind conceive a world
that's pieced together from a show
where every piece appears alone,
at some single point of time?

How can one piece of mind's conception,
showing now, be joined with previous
pieces that appeared before
and further pieces that the mind
expects may show up later on?

To join these various different pieces,
which appear and disappear,
that which knows them must remain.
Its knowing must stay present, while
what's known appears and disappears.

That knowing presence is essential
to record the various pieces
of perception, thought and feeling,
in the course of passing time.

In the process of our minds,
each piece of world appears alone,
shown passing momentarily.

To join the pieces, consciousness
must carry on, staying present
in the background, underneath
the passing of appearances.

What is that background consciousness?

Its knowing is no changing act
which starts or stops in course of time,
as mind and sensual faculties
produce a show of picturing
that gets put on and taken off.

The knowing of that consciousness
stays always present, everywhere,
in everyone's experience.

For consciousness is that which knows
by merely being what it is.
Its very being is to know.

Its knowing is identical
with its own being, as it is,
beneath all change of pictured show
produced by body, sense and mind.

There, underneath appearances,
What's truly known is found to be
identical with that which knows.

It's that which only knows itself,
as its own true identity.

That can be found by anyone,
returning back from outward things
to one's own truth of inmost self –
found always utterly unmixed
with any personality
of body, sense or mind.

Returning there, to one's own truth,
the world's complete reality
is found at last for what it is.

It is there known quite unconfused,
beneath all tainted compromise
with made-up show that's thought produced
by looking out to seeming world
through partial personality.

Form, meaning, consciousness

Form in world

What body sees, through sense, is 'form'.
And form is made of different parts,
located in a world of space.

Each part is seen in its own place,
alongside other parts that have
been previously perceived elsewhere.

It is thus thought that body sees
a structured world made up of objects,
formed from co-existing parts.

Meaning in mind

But any form that body sees
is found interpreted by mind,
as it's perceived and understood.

Our minds thus mediate between
the show of forms that sense perceives
and knowing what is meant thereby.

Where mind interprets what is meant,
there is no structured world of space
with different parts that co-exist.

Our minds do not experience space
made up of co-existing points,
enabling structure to be seen.

No structured space is ever found
at any moment in our minds.
There is no space, but only time.

In the experience of our minds,
no co-existing points of space
are ever found to make a world.

In mind, there is no structured space.
There are no co-existing points,
but only moments passing by.

No different moments co-exist.
Each moment shows that other moments
are not present at the time.

There's only process in the mind,
with difference occurring only
in the course of changing time.

The mind is thus a changing process,
which goes on from state to state,
interpreting what sense perceives.

It's through this process in the mind
that meaning is interpreted,
so as to know what's been perceived.

But how can meaning be revealed,
so as to find what's really true
in what perception makes appear?

How can perceived appearances,
be somehow rightly understood,
so as to find what's truly known?

How can confusions and mistakes
of sense and mind be cleared away,
so that true knowing may be found?

In what we sense and think and feel,
can any knowing be so true
that it finds plain reality?

Knowing in consciousness

At first, it seems that sense-perception
knows the forms that it perceives.
This act of sensing seems to know.

But, seen more clearly, sense-perceptions
only act to make a show
of sensual forms that pass in mind.

This act of showing form in mind
does not know anything itself.
It only acts. It does not know.

As senses show their forms in mind,
the mind acts further to conceive
what's meant by these apparent forms.

Through thought and feeling, mind acts
further to interpret what is meant
by passing forms perceived by sense.

Thus, through these acts of sense and mind,
perceptions, thoughts and feelings show:
as states that pass in changing time.

Each moment brings a passing state,
replacing states that went before
and getting in its turn replaced.

Perception, thought and feeling act
to make this show of changing states.
What knows the show is consciousness.

That consciousness is present always –
common to all the perceptions,
thoughts and feelings known by it.

As consciousness, it always knows.
Its very being is to know:
to know itself, as its own light.

All acts of body, sense and mind
are lit by its self-knowing light,
in everyone's experience.

That is true knowing in itself –
through all perceptions, thoughts and feelings
anyone experiences.

Non-duality

As consciousness thus carries on,
it is each person's knowing self
and everything that's truly known.

For it is always found expressed
in all perceptions, thoughts and feelings
showing anything to us.

By coming back from changing show
to changeless knowing in each self,
all world and self are found at one.

Body, mind and consciousness

Body and space

Each person's body is an object,
thought by mind to interact
with other objects in a world
where different objects co-exist.

Each object is a part of world,
existing in its part of space.
As different objects interact,
they form a world of structured space,
made up from various different parts.

The world of objects is thus thought to put together different things – in changing structures seen made up of different, co-existing parts.

Mind and time

In every mind, a present state replaces previous states of mind, and in the course of time becomes replaced by states that follow on.

Each mind is thus a passing process, changing in the course of time as various objects come and go. Each object shows as it's perceived or thought or felt by changing mind.

At every state of mental process, some apparent object shows, as mind's attention turns to it. And then this object disappears as mind's attention turns elsewhere.

As mind thus turns from state to state, no present state can co-exist with any other state of mind which is now passed or yet to come.

With different states not found together, how can any mind relate an earlier and later state, so as to know that time has passed and difference has taken place?

How can the passing states of mind be found the same or different?

Consciousness and continuity

In order to relate such states of passing process in the mind, they must be known by consciousness that knows each state at its own time.

That consciousness must carry on. It must stay present as each state replaces what has gone before and gets replaced by what's to come.

Thus, consciousness is shared in common
by all different states of mind.
It is that common principle
whose knowing light illuminates
all states which come and go in mind.

As our perceptions, thoughts and feelings
show a stream of different objects
passing by in changing mind,
what knows the stream is consciousness
that stays on present through the change.

That consciousness remains unchanged.
It is that common principle
whose knowing light remains the same,
beneath the show of differences
which come and go in changing mind.

No previous state of mind relates
directly to some later state.
Each state relates to other states
through underlying consciousness –
which is their common, knowing light.

That knowing is their changeless background:
found expressed in all perceptions,
thoughts and feelings, as they rise
into their show of differences.

Knowing in identity

Whatever show of different things
may be perceived or thought or felt,
this show expresses consciousness,
which is the background of all change.

From that unchanging consciousness,
all changing acts and happenings
arise into this show of world
produced through personality.

Returning there, beneath the show,
all difference is at an end.
All that appears, throughout the world,
expresses that one consciousness
whose very being is to know.

How can that consciousness be known?
It is no changing act performed
by any body, sense or mind.
It's that which knows: that knowing self
which shines by its own changeless light.

It's only known by being it,
by coming back to that 'I am'
which knows itself for what it is.
But how can such a self be found
to know itself so perfectly?

Wherever such a self may be,
it can't be distanced from itself.

Its knowing can't be otherwise
than its own true identity,
where no duality remains
between what knows and what is known.

Perception, mind and knowing

Perceiving body

This body, shown perceived by sense,
is made from co-existing parts.

Each part is shown by part-perception
as a partial piece that works
with other pieces similarly
part-perceived, to contribute
towards the body's functioning.

Part-pieces, shown by sense-perception,
thus appear to work in concert,
each one playing its own part
to make up body's functioning
as a co-ordinated whole.

But, in its turn, each body that
our senses see is found by mind
to be no more than a part-piece
of larger structures in a world
which mind conceives as made from parts.

Conceiving mind

How is this structured world conceived?
It is conceived through mental process,
as mind's states replace each other
in the course of passing time.

But, time in mind is found quite different
from the structured space of world
perceived through body's outward sense.

Through sense-perceptions in our bodies,
space appears to be made up
of different points that co-exist.
Thus different objects in the world
seem to appear at the same time,
each one in its own part of space.

Appearing thus, at the same time,
some different objects seem combined
together, in a composite
perception that establishes
a composite relationship.

It's only where perception is
thus composite, in structured space,
that different things are taken to
relate across their differences,
here in a put-together world.

Each mind experiences this world
through time alone, where actually
no co-existence can appear.
For time is made of passing moments
which can never co-exist.

At any moment in the mind,
no other moment is found there.
All previous moments are now gone;
no future moments have yet come.

There's never any space in mind
for different things to show at once.
At any moment in the mind,
what's truly shown is only one.

How then does change appear in mind?
How is it that what's now perceived
or thought or felt seems different
from previous states of passing mind,
which are remembered from before?

Knowing consciousness

To know that change has taken place,
a knowing presence must continue
underneath the change of states.

That knowing presence in the mind
is common to all mental states.
It is that common principle
which knows perceptions, thoughts and feelings
as they pass in changing mind.

That common, knowing principle
is spoken of as 'consciousness'.

As feelings, thoughts, perceptions pass,
it stays on present through them all,
illuminating each of them,
as they appear and disappear.

As each perception, thought and feeling
passes by, it is an act
of changing show that comes and goes,
produced by sensual faculties
and mind's conceptions of a world.

Our sensual and mental acts
thus make a passing show of change
that's known by light of consciousness.

That consciousness is knowing light,
whose shining presence carries on
through changing acts which come and go.

The knowing of that consciousness
is not an act that is put on
by any changing faculty
of any body, sense or mind.

As consciousness illuminates
appearances, its knowing is
no changing act that it puts on.

It does not know through any act
which changes it in any way.
It's very being is to know,
to shine unchanged with knowing light
by which appearances get lit.

It's the appearances which change,
while consciousness remains unchanged,
just shining always as it is.

That is true knowing, undisturbed
by any change or differences
which trouble body, sense and mind
in their display of changing world.

Whatever in the world appears –
including body, sense and mind –
is nothing but a seeming show,
confused by partiality.

True knowing is that shining peace
which stays unchanged through changing show.

That shining is pure consciousness,
unmixed with any changing acts
of partial body, sense and mind
producing changed appearances.

Each one of these appearances
gets known by light of consciousness
that knows itself as its own light.

What knows is just that consciousness,
unmixed with any changing show
that comes and goes before its light.

What changes are appearances
displayed by body, sense and mind
producing a misleading show.

What's shown is always compromised
by partial body, sense and mind
displaying part-appearances.

The show is never fully true.
It part reveals and part conceals,
thus mixing truth with falsity.

What's shown by body, sense and mind
is always a confused perversion
of what's plain and simply true.

What's true is only consciousness:
which never suffers any change,
as it stays always quite unmixed
with changing body, sense and mind.

What is that unmixed consciousness?

Space, time and consciousness

What is the mind's experience
of differentiated space,
seen in the course of changing time?

There is, in fact, no space in mind.
Here, different points don't co-exist,
located differently in space.
There are just moments passing by,
occurring in the course of time.

Those moments never co-exist.
As each occurs, a present state
replaces states that have gone by.

As any state of mind occurs,
no other state is present then.
Each state of mind occurs alone,
when previous states have passed away
and future states are yet to come.

In mind, there's only passing time,
where different things don't co-exist.
There is no space where different things
can co-exist as different parts
of something that contains them all.

The mind itself does not allow
for different things to co-exist
in a containing structure where
each part relates to other parts
across their spatial differences.

Thus, though the mind conceives a world
of structured space where different things
are seen located differently,
there is a contradiction here –
between what's thought and what in truth
is actually experienced.

The actual experience
of mind itself is only time,
in which no structured space occurs.

In fact, no structured world of space
can be experienced by the mind.
Where such a world appears in mind,
this is no true experience.

It's nothing more than make-believe
in a confused, pretended show
of what does not in truth occur.

This make-belief confuses mind
and thereby makes it misconceive
its own experience of a world.

At every moment mind appears,
its actual experience
is always in the singular.

The mind does not, at any time,
experience any difference
between two things thought different.

Each seeming difference is itself
experienced in the singular –
as nothing more than one alone.

In any thought of difference
between two things, it is implied
that consciousness within the mind
continues through the different states
in which each thing is singly known.

That consciousness stays always present,
through all different-seeming things
that are conceived to come and go.

That consciousness is only one.
No difference applies to it,
while different things and changing states
are thought by mind to come and go.

It is that consciousness alone
which is the mind's experience,
in actual fact, at all times in
the passing stream of mental states
that misconceiving mind believes
keep changing in the course of time.

That consciousness remains unchanged
throughout all change conceived by mind.
It is that changeless truth which mind
experiences within itself,
in actual fact, throughout all time.

It is that one reality
which mind in truth experiences,
found always in the singular,
as just one thing and that alone.

Private states and common ground

Each passing state of mind is private
to the mind where it occurs.
But, what is it that knows the change
of different states which come and go?

Each state is known by consciousness
that stays on present in each mind
while states appear and disappear.

That principle of consciousness
is shared in common by each state
which comes and goes in passing mind.

Whatever state of mind appears
in anyone's experience,
this state is lit by consciousness
whose knowing light is always there.

That knowing light is present always,
through all change of passing states
that anyone experiences.

All states in any person's mind
appear before that knowing light.
It is just that which lights itself,
while other things are lit by it.

They each depend upon its presence
to appear and disappear.
Whatever anyone perceives or thinks or feels
is present to that consciousness.

All objects seen or thought or felt
appear before that knowing light.

They each appear when brought before
its shining presence. And they each
must disappear immediately
they get removed from where it shines –
as mind's attention turns elsewhere.

Thus, through the turning of our minds,
different objects come and go –
presented to that knowing light,
which in itself does not appear
nor can be found to disappear.

That light is shared by all our minds,
beneath their seeming differences.
All different persons show in common
just that light, which all perceptions,
thoughts and feelings must express.

That is our common, knowing ground
which every one of us must share.
It's that to which each must return
whenever we communicate.

Communication?

How is it that two different minds
can possibly communicate?

Each mind conceives a world of space,
where different objects co-exist
and thus relate as different parts
of larger structures in the world.

But, in each mind, what's actually
experienced is not space at all.

Each mind conceives that different points
of space exist at the same time.
But this conception is experienced
in the course of passing time,
whose moments never co-exist.

As actually experienced
in any mind, each moment brings
a mental state which has replaced
all previous states and which in turn
becomes replaced by future ones.

In the experience of the mind,
there are no co-existing things
related differently in space,
so as to form a structured world.

In mind itself, there is no space,
nor any world of structured things.
There's only time, as mental states
succeed each other, one by one.

The structured world that mind conceives
is thought located out in space.
But mind itself experiences
a process of succeeding states
occurring in the course of time.

Thus, while mind thinks that different things
occur together in the world,
no such togetherness occurs
in any mind, not in the actual
process of experience.

In this process, every mind
experiences just its own states –
each state experienced on its own,
with other states not present there.

How then can we communicate –
not just externally with other
minds, but even inwardly
from earlier to later states
within each mind's experience?

Just what connection can be made
between two minds, each one with its
own process of experience?

And what connection can be made
within each mind – between its states
that do not ever co-exist
in anyone's experience?

There's no direct connection here,
to join our minds or mental states.

Two bodies can extend their hands
to join together in the space
where different bodies co-exist.

But minds cannot connect like this.
Each state of mind is momentary.
It's present only at the time
when it immediately occurs.
It's absent at all other times.

No mental state can be extended like a hand
so as to join with something else.

Our minds and mental states cannot
be made to join mechanically,
by some extension made to bridge
a gap of space found in between.

What separates our minds and states
is not a gap in structured space
that can be bridged mechanically.

It is instead a disconnect
of timelessness in passing time,
from where our minds have to reflect
into the ground that carries on
beneath their mental picturing.

To join the gaps that separate
our changing minds and mental states,
we have to ask what common ground
is shared by these same changing minds
and by their states of picturing
a world that they conceive outside.

In order to communicate,
our different minds must somehow find
a common ground where each reflects
to find some meaning that is shared
beneath the various different ways
that we express what's meant by us.

To learn from past experience,
our changing minds must somehow find
a ground of knowing that is shared
by previous states and later ones;
so that what has been learned before
may get expressed to be applied
in what is happening presently.

What is that ground which is found shared
in common by all knowing states
that come and go in changing mind?

That ground may be called ‘consciousness’.
It is that knowing principle
which is found common to all states
of anyone’s experience.

It’s that to which we must reflect
whenever we communicate
across our differences of mind.

And it is there that we absorb
whatever lessons have been learned.
It is from there that what’s been learned
may be expressed in what we do,
communicating what is known.

It’s there that knowing is found true
and truly shared by everyone.

That truth is reached by questioning
beneath the mind – until at last
what truly knows is found unchanged
by mind-conceived appearances,
seen masquerading as a world.

Doing and knowing

All doing makes appearances,
which are each known by consciousness.

Each of them shows that consciousness,
which shines by its own knowing light.

Each one of them expresses it,
as it stays present through them all.

That is their one reality.

Recognition

How can an object be perceived
as something that is recognized
from what has previously been seen?

In such a recognition made
by falling back upon the past,
there must be something found before
that is now somehow found again.

That something found before and now
is found in common, underneath
its past and present instances.

Thus, when a horse is recognized,
it is a present instance of
that common principle called 'horse'
which has been found to underlie
this present horse and all the previous
horses that were seen before.

It's thus, through common principles
that objects get generic names.

When any object is thus named
generically, it's thereby shown
as something in particular –
seen instancing a principle
that's found in common underneath
its various different instances.

To make the naming more specific,
qualifying adjectives
and phrases may be added on
and also proper names.

As for example when it's said
not just 'a train', but 'this fast train,
the Deccan Queen, that's leaving soon'.

Thus, names are formed quite obviously
from general to particular.

But how can naming be reversed,
to ask for general principles
that we may somehow recognize
beneath the objects and events
shown up as pieces of a world
perceived in the particular?

A change of perspective

All acts performed involve belief
in mind-conceived imagining
of different objects in a world
perceived through passing states of time.

As mind conceives of passing time,
no different moments co-exist.
Each present moment must occur
with previous moments now passed by
and future moments yet to come.

As moments pass in changing mind,
each moment that occurs is found
experienced in the singular.

At every moment in the mind,
only one state occurring then
is actually experienced.

No different states of changing time
are known together actually,
in any mind's experience.

How then can any mind relate
its different states: as each appears
thus isolated on its own,
with other states found absent then?

To overcome this isolation
of mind's momentary states,
a knowing presence must continue
through the course of passing time.

That knowing presence must remain.
It must stay present in the mind,
through mental states that come and go.

It is just that whose presence stays,
through all the comings and the goings
of these passing states of mind.

That presence is called 'consciousness'.
It's shared in common underneath
all different states of changing mind.

It is the background of each mind,
beneath all change and difference.
From there, all changing acts are known.

That background is in truth what knows.
Its knowing is no changing act,
involving any mind's belief.
Its knowing is just what it is,
beneath all mind's conceived beliefs.

To know that knowing, mind must turn,
back from all world's transforming acts,
to that which knows these acts unchanged.

Returning there, it turns out that
no transformation is here needed
in our persons or the world.

What needs to change is only where
what's taken as the knower stands.

Where that true knowing has been found,
all personality and world
are found expressing perfectly
what is quite perfect in itself.

Attaining that perspective there,
all need for change is at an end.

Conflict resolution?

When someone hears a baby cry,
a sound that's heard in world outside
is heard as a disturbing pain
evoked within the listener's mind.

The baby thus conveys its pain,
which then becomes a shared concern,
as baby cries out in distress
to its affected listeners.

As differing perceptions, thoughts
and feelings come and go in mind,
how is it that we share concern
across our many differences?

What is there in our faculties
to which we commonly refer,
in order to resolve concerns
that come into conflicting show?

As conflict breeds confusion through
the compromises that get made
between our different faculties,
what common knowing can be found?

That knowing is called 'consciousness'.
It is that common principle
of knowing light from which all show
of change and difference gets lit.

That light stays present in each mind,
beneath all states that come and go.
It's only by returning there
that differences are found resolved.

Inadvertent

Wherever mind's attention turns
to this or that, here difference shows.
This show is called 'advertisement'.

But where attention is turned back
into the source from which it comes,
there knowing shines for what it is.

There, knowing shines indifferent
to any different 'this' or 'that'.
It shines untouched by difference.

That knowing is called 'consciousness'.
It's that which shines as its own light
and thus needs no advertisement.

Picturing

Whenever any world appears,
through any body, sense or mind,
this world is just a show, made up
by an imperfect picturing.

Changing pictures

No differentiated world
that seems to change continuously
can rightly be described like this.

Wherever difference is described
two or more different things are shown
as parts of one same pictured whole.

At every moment in each mind,
some put-together show seems made
of smaller parts that co-exist.

As moments pass in course of time,
each brings a snapshot picturing
which flashes thereby into show.

As time proceeds in changing mind,
a world outside is thought conceived
through pictures shown thus passing by.

But, to describe how world has changed,
some pictures from the past must be
compared with pictures now perceived.

To make such a comparison,
we need a larger picturing
accommodating different times.

We need a picturing composed
of earlier and later snapshots,
each describing its own time.

Each snapshot shows a structured space
made up of various different points
which co-exist at one same time.

But time is not made up like space.
times moments do not co-exist:
they each exist at different times.

Between two moments, there's a gap:
which follows when the first has passed,
before the other follows on.

That gap is timeless in itself.
There, knowing shines, connecting what
has passed away with what must come.

That knowing shines beneath all change.
All changing states arise from there
and are absorbed back there again.

All pictured show of changing world
bursts flashing forth from timelessness
of knowing that remains unchanged.

Sense, mind and consciousness

Perceiving senses

Through our perceiving acts of sense,
some objects in a world appear.
But each of these appearances
shows only part of what's perceived.

Thus, each perception makes a show
which partly hides what's shown by it.
This partial show is not quite clear.
It is confused by ignorance.

Wherever world is found perceived
by acts of sense, what's known is mixed
confusingly with what remains unknown...
as knowledge is shown incomplete.

Thinking mind

To make perception more complete,
some part perceptions shown by sense
are put together in our minds,
through our conceiving acts of thought.

A pictured world is thus conceived,
containing many different things
that sense has partially perceived
to fit in pictures made by thought.

But thought keeps changing all the time –
as it fits sense perceptions in,
to build up all its picturing
of a containing universe.

Knowing consciousness

On what, then, are the pictures built?
Upon what stable ground do they
co-ordinate their picturing
of a diverse complexity?

What common background do they share –
these many pictures we conceive –
as we interpret our perceptions
in so many different ways?

That background is called 'consciousness'.
It is just that which shines itself,
without the need for any act
that changes it in any way.

It is itself pure, knowing light.
It's very being is to know.
It's only known by being it,
as one's own true identity.

Impartiality

Sense and world

A world outside our minds is thought to be perceived through bodied sense. Sight, sound, smell, taste and touch are thought to show us objects in this world.

This is a world of structured space made up of points that co-exist. Each object is a piece of world existing in its part of space.

In course of time, our bodies show sensations that our minds thereby conceive as showing outside objects, each located in the world.

But, each conception thus achieved through sense and mind is incomplete. What sense perceives is a part show that mind can never quite complete.

Our senses show us bits and pieces of perception, which then need to be improved by mind's construction of some better thought-out show.

Mind and picturing

From bits and pieces shown by sense, our minds construct a pictured world in which our senses are contained, as parts of this world-picturing.

Our minds, which make the pictures up, thus somehow need to be detached from sensual organs pictured partly through their partial picturing.

This partial picturing of sense is always found self-compromised, unable to examine fully its own partiality.

Our pictures are thus found confused. Their show is never fully clear. It partly shows and partly hides, thus mixing truth with falsity.

It's only by detaching mind,
from pictures formed through partial sense,
that falsity may be removed
from knowing clearly what is true.

Knowing and truth

In course of time, mind's picturing
may be developed and refined,
through a successive stream of states
that each replace what went before.

In every present state of mind,
some narrow object of attention
shows perceived; and thus perceived
is understood and taken in.

How is each present object shown?
It's shown through feelings, thoughts and acts
that have now turned the mind to it,
away from previous objects shown.

These feelings, thoughts and actions rise
expressing knowledge carried on
from previous objects which the mind
has similarly shown before.

But what then is that knowing which
continues on from state to state,
as every state of mind is found
replaced by states that follow on?

That knowing is no changing act,
producing changed appearances.
It is that unchanged principle
found present through all changing show.

That principle stays present always,
shared in common everywhere,
impartial though all differences
of world and personality.

It's that whose presence knows itself
as one's own true identity.
One truth, sought inwardly, is found,
unchanged outside, through all the world.

Knowing death?

It's in the dying of what passes
that reality shines clear,
as that whose knowing lights itself.

Just that which knows is light itself.
All seeming death is lit by that.
It is that self which does not die.

Actionless knowing

Whatever may appear perceived
or thought or felt by anyone,
this show is found reflecting light
that shines from knowing consciousness.

That consciousness is its own light.
Its shining is no changing act
that gets put on or taken off.
It always shines, unchanged within.

Our senses act in changing ways:
producing many different sights,
sounds, odours, flavours, and sensations
felt as matter touching flesh.

Our thoughts interpret what's perceived.
They thus conceive a changing world,
made up of outside happenings
continuing through space and time.

Our feelings value what takes place.
They motivate our worlds of dream,
made up from mind's imagining
in states that keep on passing by.

Each state of mind occurs alone.
All previous states have passed away
and are no longer present now.
No future state has yet occurred.

What, then, of any lasting value
can continue through these states
that keep replacing one another,
in the process of our minds?

It's only consciousness itself
that lasts through changing states of mind.
No changing act, of sense or mind,
can truly know reality.

It is that consciousness alone
which shines in depth of dreamless sleep.
There, knowing is no changing act
performed by body, sense of mind.

Where world and dreams dissolve in sleep,
each person's self shines there alone.
There, every one of us comes back
to one's own true identity.

Speaking and knowing

How do we speak some meaning that's
expressed in words and sentences?
It's not by calculating thought
which tells us which next word to say.

Our words are not just formed outside.
They come more deeply from within.
What's said expresses consciousness,
from which forms of speech arise.

Our speech is thus urged inwardly.
It rises of its own accord,
inspired by that consciousness
whose very being is to know.

That consciousness shines actionless
as knowing light, found at the centre
of each person's mind and heart.
That light illuminates all show.

The urge to speak arises there,
from inmost light that stays the same,
beneath all acts that change the show
of personality and world.

It is urged thus, from consciousness,
that meaning rises into speech,
expressed in words and sentences.

And, as what's said gets taken in,
it is returned to consciousness
that meaning must be understood.

Knowing in the mind

How does the mind know anything?

In truth, it does not really know.
It only passes through a stream
of changing acts that think and feel
and thus produce appearances
of different objects in the world.

Each object that appears is shown
illuminated by a light
that keeps on shining underneath.

That light is known as 'consciousness'.
It is no changing act of mind;
but just that light which always shines,
illuminating everything
that comes and goes in course of time.

As mind attends to different things,
it gets transformed by what it shows.
Each state of mind is thus replaced
by other states that follow on,
in a passing stream of change.

In every state, the mind has turned
towards some object that is shown.
Attention here is narrowed down
upon this object which appears,
known at the surface of the mind.

As different objects thus appear
in changing states of surface mind,
each state is lit by consciousness.
Its knowing light continues on,
in the background of experience,
underneath the changing mind.

There, at the background, consciousness
is not engaged in any act
that could transform it in the least.

Its knowing is no changing act
that it puts on or puts aside.
It does not know through any act
that gets put on or taken off.

Its knowing is just what it is.
Its very being is to know,
to shine by its own knowing light.

It just illuminates itself,
by its own nature, as it is.

In everyone's experience,
it is that knowing presence which
illuminates what comes and goes.
But since it shines by its own light,
it does not disappear itself.

From that same light, which lights itself,
all show of mind and world is lit.

Impersonal knowing?

Whatever process may occur,
it is made up of passing states
that each occur successively,
as moments pass in changing time.

In this time-bound experience,
no different states can co-exist.
Each state replaces previous states
and in its turn becomes replaced.

What knows this change of passing states?
What depth of knowing carries on,
so as to know that previous states
have been replaced by later ones?

To show this change that is observed
through mind and body in the world,
a knowing presence must stay on
through changing personality.

Beneath the changes that appear
perceived and thought about and felt,
what consciousness can there be found
to know our seeming differences?

Dreaming and knowing

What gets made up from bits and pieces
of perception is a dream.

What's found expressed in all our dreams
of outside world and inner mind,
that is the consciousness which knows
what's dreamt perceived and thought and felt.

From just that knowing consciousness,
all meaning comes into the worlds
that we perceive or think or feel.

To it, all meaning is returned
in learning from experience.

It is at once the self that knows
and all the world's reality
that can be known by anyone.

The basis of knowing

Whenever anything is known –
whatever it might be –
consciousness is always there.

Without the light of consciousness,
nothing ever can be known.
It is the basis of all knowing –
any time and everywhere.

And even when a state appears
in which there's nothing known at all –
as in deep sleep,
or in imagined death,
or in between succeeding thoughts –
consciousness is also here.

Without the light of consciousness,
not even 'nothing' can be known.

Not only 'what is present',
but 'what is absent' too
has to be known by it.

No presence, nor absence,
no appearance, nor disappearance,
no attention, nor inattention
to anything,

no seeing, nor blindness,
no sensitivity, nor insensitivity,
no noticing, nor any ignoring

can ever be experienced
without this consciousness.

It is the common base:

of knowing some apparent thing,
of ignoring other things,
of knowing nothing at all.

We use the word 'unconscious' for
a state where nothing known appears.
But how can such a state be known?

It must be known by consciousness,
with nothing known appearing here.

This is in truth pure consciousness:
found shining by itself, alone,
with no reflected light thrown back
from other things it seems to know.

In what we call 'unconsciousness',
when nothing known appears at all,
that seeming 'nothingness' turns out,
in truth, to be pure consciousness:

found shining here in its own light,
with no reflection from what's known.

When consciousness has thus been seen
in its own light, just as it is,
quite unreflected by what's known,
what does that clear, unblemished sight
show us about the many things
which in our other states of sight,
this consciousness appears to know?

These many-seeming object-things
are only known as its reflected
light. That's all they really show.

They're nothing but appearances,
with no existence of their own.

Apart from consciousness, each one
of them must vanish instantly.
Except when they're reflecting
consciousness, they are not there at all.

They do not add to consciousness;
they do not change it in the least.

There's nothing else but consciousness,
no matter what seems to be known,
no matter what seems left unknown,
no matter what appearance seems
to show or hide or fail to show.

As consciousness lights up appearances,
all that it lights is its
own self, at one with what it knows.

This consciousness is what I am.

It is my own, true self:

where love returns back home to truth,
quite free of all conditioning,
at one with all that's ever known.

Knowledge in itself

Can there be knowledge in itself
without some object that is known?

An object shines reflecting light
that does not quite belong to it.
Each object only comes to light
when it's perceived by sense and mind.
It thus appears when it's perceived
and disappears when it is not.

No object can appear perceived
without the light of consciousness.

So when an object is perceived,
it is not just an object, but
the *knowledge* of an object that
is really there: as actually
experienced by any one.

What is this 'knowledge of an object'?

When an object is perceived,
what does it add to consciousness?

No matter what appears perceived,
perception only adds appearance:
only that which comes and goes
before the light of consciousness.

But no appearance can exist
at all, apart from consciousness.
The moment an appearance parts
from consciousness, its seeming does
not then exist. It's nothing in
itself: when it is on its own.

So all appearances perceived
have no existence in themselves.
They're nothing else but consciousness.

They are just forms made up of light:
which shines in every one of them,
in front of which they come and go.

As nothing else but light themselves,
they do not add to consciousness.
Their transformations are just light,
which is not changed itself at all.

They come and go. Light stays the same:
as unaffected consciousness.

All knowledge of each object known
is just that light of consciousness:
in truth unchanged by what seems known.

As objects seem to come and go,
all that they show is consciousness:
the one reality of everyone's experience.

When objects come into appearance,
light is all they really are.

And when they go, when their appearances
dissolve, that same pure light
shines there as knowledge in itself:

unlimited by seeming things,
not needing objects to be known.

But how can we, who see a world
of seeming things, go down beneath
appearances: to know that light
in which all seeming things consist?

At first it seems that light itself
is hidden from our sense of sight.
It seems we somehow hide away
the very light by which we see,
of which all that we see is made.

In fact, this isn't really true.
No light is hidden from our eyes.
Obscurity is just a show,
misleading us where we forget
that we ourselves are only light.

It's only consciousness that knows,
in each of us; just consciousness
that lights all our experiences.

That is each person's real self;
just that, not body, sense or mind –
which don't know anything themselves,
but only form appearances
before the light of consciousness.

Thus consciousness is rightly known
as one's own self: as that which knows,
in one's direct experience.

It's found by turning thought and all
its questions back upon themselves:
enquiring their way towards
the knowing source from which they come.

There, knowing only knows itself:
with nothing getting in the way
between what knows and what is known.

There, knowing is pure consciousness,
whose very being is to know.
It does not know through any act,
producing any kind of show.
Its knowing is just what it is.

It's here in all experience,
illuminating everything.
And as it lights appearances,
it just illuminates itself.
Its light is all that's shining there.

It's known by coming back to it,
as what one is in truth oneself.

From there, it's clear there's nothing else
but consciousness: which is one's own
and all the world's reality.

Knowing in itself

This body sees itself, outside,
as differing from other things.

This mind thinks of itself, inside,
as getting changed from state to state.

Each state is known from consciousness –
found present always, in each state.
That consciousness stays present there,
as that which knows what comes and goes.

All change takes place in passing states.
No change applies to consciousness.
As change appears, its knowing stays
unchanged, beyond all change and time.

That consciousness is what I am.
My very being shines with light
that is true knowing in itself.

That knowing light illuminates
whatever differences appear,
whatever changes may take place.

All differences and changes rise
from just that knowing in itself,
which stays on present underneath.

And that is where all differences
and changes shown must each return,
each to its own reality.

Pictures and stories

Our lives appear in pictures drawn
and stories told by sense and mind.

As pictures drawn by sense appear,
our minds believe their stories tell
us of a world perceived outside.

This world is thought made up in space,
where different objects co-exist –
outside the process of each mind,
whose states pass by, one at a time.

Each mind accordingly conceives
a world of objects thought outside
the process of replacing states
that come and go in mental time.

Mind's process has no space in it
for any structure to be made
of different parts that co-exist.

Within each mind, there's only time –
whose passing moments are believed
to show a world made up outside.

To show this world, the mind depends
on underlying consciousness,
whose knowing presence carries on
beneath all change of mental states.

That consciousness is always there –
its knowing process always found
beneath whatever may appear
perceived by sense in world outside
or thought or felt within the mind.

As it stays present underneath,
that consciousness is found expressed
in every picture drawn by sense,
in every story told by mind.

All sense-perception is drawn out
upon the screen of consciousness,
whose background knowing always shines
through every picture that appears.

It is the light in every picture,
shining changeless underneath
each changing picture that is shown.

That background screen of knowing light
extends throughout all space and time,
beneath all changes that appear
in world that seems perceived outside
or mind that's thought conceived within.

That screen is nothing else but light,
pure knowing light called 'consciousness'.
All meaning in the pictures shown
and in the stories told thereby
expresses that same consciousness.

Its knowing is no changing act,
but just that ever-present light
before which changing acts appear
to come and go in course of time.

All actions rise inspired by
its unaffected witnessing.
All story telling in the mind
is told for its pure witnessing.

It is that principle of life
which animates all pictured show
and makes all stories meaningful.

That knowing principle of life
is all the world's reality,
found thus perceived in everything
that's shown perceived or thought or felt.

All that appears to anyone –
no matter where, no matter when –
shows only that reality
whose very being is to know.

Returning there, what knows is found
identical with what is known.
There, known and knower are at one,
in unaffected happiness.

All life of body, sense and mind
arises there, and there returns
to find what truth has thus been told.

Pictures and light

We live in pictures of a world
where we are seen as pictured parts:
as persons that we call 'our selves'.

Each person sees an outside world,
made up of objects that are seen
through body, senses and through mind.

This body, all these senses, all
these faculties of seeming mind,
they too are objects in the world.

They're only seeing instruments,
seen doing some apparent act,
perceived in an apparent world.

But this apparent world, in turn,
is pictured by the very minds
that are just objects in the world.

Thus, in our pictures of the world,
our minds get caught up in the act
of making pictures of themselves,
as part of what they're picturing.

A picture picturing itself?
That's how each mind must see itself.
This nonsense always brings to end
each mind's attempts to know itself.

And since it cannot know itself,
it cannot rightly understand
its own perceptions of the world.

Through body's senses, mind perceives
sensations which are then conceived
as coming from a pictured world.

Thus mind perceives and thinks and feels:

producing the appearances
of objects and events conceived
as pieces of a bigger world,

that's thought about by building up
a larger picture in the mind.

*Our faculties of mind and sense
do not, in truth, know anything.
They just produce appearances
and pictures of a seeming world.*

As time proceeds, in every mind,
a changing stream of differing
appearances goes passing by.

*But nothing ever can be known
unless it's lit by consciousness.*

As each appearance comes and goes,
it gets illuminated from
within; reflecting inner light
that's always present, shining here,
at every moment of our lives,
in everyone's experience.

This inner light is consciousness:
the changeless, common principle
beneath all change and difference
that body, sense and mind perceive.

As body, sense and mind are changed
by their experiences of world,
this inner light remains: unchanged
by any seeming happening.

Whatever changes may occur,
whatever seems to come and go,
it's only consciousness that knows:
as it lights all appearances,
itself entirely unchanged.

*For consciousness shines by itself,
by its own light, which is itself.
Its very being is to know.*

It is the principle called 'I',
which knows all 'my' experience.

For every person, it is 'I':
the same in truth for everyone,
the common, knowing principle
within each body, sense and mind.

This principle is my own self:
entirely impersonal,
unchanged by seeming differences
of time and personality.

Beneath all seeing differences,
it is entirely unmixed
with anything that changes in
this changing personality.

*I am pure consciousness, unmixed
with any last, remaining trace
of body or of sense or mind.*

In everyone's experience,
the world appears in consciousness.

Whatever anyone perceives,
whatever object or event,
however named, however formed,
however it is qualified,

no matter how it may appear,
it must appear in consciousness.

Outside of knowing consciousness
appearances do not occur.
Thus each appearance is contained
entirely in consciousness.

Each seeming thing that we perceive
is nothing else but knowing light.
This knowing light, called 'consciousness',
is all that's known by anyone.

*As consciousness illuminates
appearances of seeming world,
it just illuminates itself.*

All that the seeming world can show
is nothing else but consciousness.

This is complete reality
that's known directly – face to face,
without an intermediary –
by just returning back to it.

And here, with nothing in between
the self that knows and what is known,
there simply is no room for doubt.

There's only timeless certainty,
uncompromised by any lack
or want or partiality.

Here, at this final, knowing ground,
all dreams dissolve in deathless light,
as true perfection is attained.

Thinking back

When any thought arises, it
is nothing else but consciousness.

But, later on in seeming time,
when it is viewed through memory,
the ego claims past thought as 'mine'.

Thus ego claims: 'I thought that thought',
'I saw that sight', 'I felt that wish',
'I chose that choice', 'I did that act'.

This claiming 'I' then seems to be
a mind and body in the world:
a doing 'me' with faculties
that think and feel and see and act.

But what in fact has happened here?

A thought arose in consciousness.
A brain reacted to the thought,
with pulses travelling down its nerves.

A body that contains the brain
reacted with an outward act
that caused the senses to react:

with sights and sounds and names and forms
and qualities, interpreted
to show a world seen by a 'me'
who is a person in the world.

What is this show of 'me' and world?

Not for one moment *when it's seen*
is it apart from consciousness.

But *later on, through memory*,
a picture forms: superimposed
upon the ground of consciousness,
which memory cannot depict.

If consciousness is here ignored,
behind some picture of the world,
this pictured world – seen by some little
pictured 'me' – may seem somehow
to be apart from consciousness.

But consciousness is always here:
beneath all pictures of the world,
beneath all thought of pictured 'me'
perceiving or conceiving anything.

Whatever's pictured in the world,
whatever's thought to be perceived
or not perceived, whatever's thought
to be conceived or not conceived,
no smallest piece of this can ever
be apart from consciousness.

There's nothing else but consciousness:
in all that 'me' appears to see,
in all the world's appearances.

It is the underlying ground:
from which all seeming things arise,
whose light they all reflect, and whose
reality they all express –
as each gets to be manifest.

Whatever happens in the world
expresses only consciousness,
in which all seeming things appear.

When thinking 'me' comes back to where
its thoughts arise, it is dissolved –
together with all thoughts of world –
in plain, unthought reality.

Mind and consciousness

As mind produces a parade
of pictures that portray a world
of name and form and quality,
what do these pictures really show?

What's signified by naming names?
What is produced by forming forms?
What's qualified by qualities?

All these are just appearances
that come and go in consciousness.

They're all displayed by seeming mind
upon the screen of consciousness.

And this same screen is light itself.
Without it nothing could appear.

It is the common background light
which all appearances reflect,
the underlying principle
of which appearances are made.

It's signified by every name.
It is the substance of each form.
It's what seems to be qualified
by all conditioned qualities.

As consciousness appears to us,
reflected in our seeming minds,
it's taken to be qualified
by the parade of pictures which
are taken to appear in it.

But this idea of a parade
of passing pictures is just that.
It's an idea thought up by mind,
a dreamt-up thought conceived by thought.

Beneath this *thought* that a parade
of conscious states goes passing by,
what do we actually *know*?

All passing states are only thought.
It's thought that comes and goes with time.
To *know* the changes that take place,
it's consciousness that carries on.

It's consciousness that's shared by all
the passing states conceived by thought.
It is the common principle
of all conceived experiences.

As thought conceives of different things,
it's qualified by what's conceived
and so it changes all the time.

But consciousness does not conceive.
It does not think of anything.

It only knows, without an act
that adds to it in any way
or takes it on to something else.

It's not defined by any function,
has no object that it serves.

Unlike an act towards an object,
consciousness is objectless:
its only being is to know.

Throughout all thought of seeming time –
as passing moments come and go –
one principle is always here,
at every moment that we know.

This principle is consciousness,
by whose reflected light appears
each seeming thing that we perceive.

Remaining always as it is,
pure light beneath all seeming things,
it just illuminates itself:

unchanged by doing anything,
unmixed itself with seeming things.

All seeming things of world are lit
by this unmoved, spontaneous light.

It is the underlying ground:
from which appearances arise,
on which all happenings take place,
to which all seeming things return
as they are known and understood.

But it is never changed at all
and cannot thus be qualified
by any qualities of world.

Our thoughts, as part of seeming world,
must share in world's conditioning.

But all these thoughts and all the world
are nothing but appearances
that come and go in consciousness,
where all conditions are dissolved.

*All that there is, all that in truth
there ever was, is consciousness.*

All else is only thought about,
or told to us at second hand,
and thus imagined in our minds.

This self-illuminating light
of consciousness is here and now:

at every moment of our lives
and, as each moment passes on,
returning back to timelessness
from where new moments seem to rise.

It's this that knows, and this alone
that each of us directly knows,
by simply being what it is:

truth known by truth, as truth itself,
beyond all possibility
of complicating ignorance.

This simple, unconditioned truth
is everything there is to know.

Mind and knowing

At every moment in each mind,
some present state of thought appears.
But each such state is momentary.

As any state of mind appears,
it's always shown as passing by:
replaced by states that follow on.

Each state replaces previous states
and in its turn becomes replaced.
No different states can co-exist.

Though mind *imagines* different states,
no one in any state of mind
has ever *known* a different state.

All seeming difference is thus made
by mind's confused imagining.
No difference is truly known.

As states of mind appear to change,
this seeming difference must be known
by something that has carried on.

Returning there – to that which knows
beneath all passing states of mind –
truth shines unchanged, indifferent.

Objective and subjective

All objects of our sense-perceptions,
or of our conceiving minds,
appear before that knowing light
which each of us calls 'consciousness'.

That light is not a changing act
performed by any instrument.
It is that inmost knowing self
whose very being is to shine.

In every personality,
what knows is that one self alone.
It's only by reflecting light,
which comes from it, that objects show.

It is that knowing subject found
to shine within the depth of heart.
All objects show reflecting light
that it alone originates.

All feelings, thoughts and acts arise
expressing its objective show,
from where perception cycles back
to get absorbed subjectively.

Expression and reflection thus
keep going out to objects shown
and coming back subjectively
to keep alive their changing show.

Returning home

I am just that which always knows:
through waking, dream and dreamless sleep.
My very being is to shine,
uncaused, throughout all space and time.

Whatever happens in the world
expresses that self-shining light
which shines unchanged in each of us,
beneath our seeming differences.

It's only there, from knowing light,
that living inspiration comes.
And only there that anyone
is rightly individual.

It's only by returning there,
to one's own self, uncompromised,
that lasting happiness is found.

Unchanged knowing

I am not this that comes and goes,
not any of this changing show
that's made up so deceptively
of changed confused with changelessness.

The show appears in changing pictures,
seen displayed through passing time;
upon a background that remains
always unchanged, as knowing light.

As changing pictures come and go,
each one is lit by consciousness
whose knowing light remains unchanged.
That consciousness is what I am.

I'm not a structured body made
of any put-together parts.
I am no faculty of sense
producing forms that show perceived.

Nor am I any changing mind
whose passing states don't co-exist,
but keep replacing one another
from one moment to the next.

I'm nothing else but knowing light
that shines unseen, unthought, unfelt:
through all perceptions, thoughts and feelings
shown to change in space and time.

That knowing light, called 'consciousness',
appears to change: as different objects
are perceived and thought and felt,
in passing states of changing mind.

But what gets changed is only show
made up by acts of sense and mind.
Each act is lit by consciousness
whose very being is to shine.

I am that light of consciousness
whose shining always stays unchanged:
whatever comes or goes away,
whatever shows or does not show.

In depth of sleep, I shine alone,
unmixed with dream appearances
or objects thought or felt perceived
in waking to some outside world.

And in between two states of mind –
just after one has passed away
and just before the next has come –
I shine alone, as in deep sleep.

Thus, in the absence of all show
that comes and goes, I am revealed
as unaffected consciousness,
unchanged by any show of world.

Language and the world

All perceptions, thoughts and feelings
of a world are nothing but
the speaking of that consciousness
whose knowing shines by its own light.

Whatever anyone perceives
or thinks or feels is lit by that
same consciousness, which carries on
throughout the course of passing time
in everyone's experience.

All space of world is known through time
that passes by in changing mind.

As mind is known, its changing states
are known by just that consciousness
whose knowing presence is found shared
in common by all states of mind.

As different minds communicate,
they each reflect to what they share
beneath their changing differences.

That which they share is consciousness.
It is just that which stays the same
through differences of changing mind.

That is our common, knowing ground:
the common base where we reflect
whenever we communicate.

Wherever we find life expressed,
there we reflect to consciousness
that's found expressed in common by
our living personalities
and any life which they perceive,
or think about or somehow feel.

Thus, consciousness is nothing but
that inner principle of life
to which each one of us returns,
by turning mind reflectively
back into its subjective ground.

Wherever world is seen made up
of objects that have been perceived
or thought or felt, that world is just
a pictured space, imperfectly
constructed by conceiving mind.

Each object is a piece of world,
resulting from a part perception
which is not quite fully true.

To make what's shown more accurate,
our minds attempt to build up pictures
showing various bits and pieces
put together as a whole.

As new perceptions are perceived,
they show new bits of world that must
be fitted in, thus building up
more complex pictures of the world.

But this objective building up,
of pictured worlds, can have no end.

Each object shown by sense and mind
is only an apparent part
of what is more completely true.

An untrue partiality
is thus built into every object
that's perceived or thought or felt.

All pictures made up of such objects
have untruth built into them.
This untruth built into our pictures
of the world can't be removed
by building up complexity.

To find what's true, we have to stop
imposing mind-constructed pictures
on what nature says to us.

Instead of looking outwardly
at pictured objects and events,
there has to be a listening
that asks reflectively what's meant
in all of nature's happenings.

In that reflective listening,
all nature is alive to that
which witnesses its happenings.

The witness is then found detached
from all that happens in the world
and in our personalities.

And nature is then found alive:
expressing purpose, meaning, value
through a living energy
which is inspired to arise
from underlying consciousness.

All the entire world is thus
the speaking of that consciousness.

Peace and light

What shines in peace is light alone:
illuminated by itself,
unmixed with any changing act.

All show of change is lit by that
self-shining light, which shines unchanged
throughout all show of changing world.

That light is self, which always knows.
It's that alone which truly knows:
in everyone's experience.

I know that self by being it:
as my own true identity,
beneath all acts of changing show.

My knowing is impersonal:
unmixed with any changing show
produced by body, sense and mind.

I am that unmixed knowing light:
found utterly impersonal
beneath the show that's lit by it.

There, underneath the changing show,
I shine alone, unchangingly:
through all these acts which come and go.

Beneath this change, I'm that which knows.
Just that alone is what I am.

Just that unchanging truth of self
is all the world's reality.

Self-shining

I'm not this body made of parts:
located in a world of space
made up from many different things.

I'm not these senses, functioning
to show perceived appearances
from many different points of view.

I'm not this mind, interpreting
sensations in the course of time
to tell what has been thus conceived.

I'm nothing else but knowing light
that shines unchanged – throughout all show
produced by body, sense and mind.

No object thought perceived in space,
no thought conceived in changing time
appears without that unchanged light.

That light shines always as my self,
as my own true identity.

Nature and consciousness

Not for a single moment does
illuminating consciousness
depart from the appearances
of nature's manifesting show.

Thus *consciousness*, which lights up all
appearances, and *nature*, where
appearances arise, are not
in truth two different principles.

Though mind may somehow think of them
as two opposing principles,
they never can be known apart.
They are not two, but only one.

Reflecting thus, the mind dissolves,
returned to its own changeless source:

found living unconditioned here,
as 'mother' nature's own true self
and as that unmixed consciousness
which people worship as the 'Lord'.

Apart from knowing consciousness,
all nature disappears at once.
The two are never known apart;
they are not two, but only one.

Thus nature's life is nothing less
than that same principle called 'God':
pure, unconditioned consciousness
which is each person's real self.

Knowing in identity?

There is no resting in the mind.
Wherever mind appears, it's caught
reflecting back and forth between
the changing objects it conceives
and underlying consciousness.

Each object comes into appearance
as attention turns to it.
But as attention turns away,
each object also disappears.

Whatever object may appear,
a knowing light is present there,
illuminating what appears.
That knowing light is consciousness.

When any object disappears,
this disappearance can't be known
without the light of consciousness.

As different objects come and go,
the light that knows them must remain,
to tell what change has taken place.
That light continues in the background,
underneath the changing show.

It shines itself – as its own light –
while everything that comes and goes
depends on it, in order to
appear or even disappear.

Its knowing light is what it is,
just its own true identity.
That's only known by being it.
It's only known as one's own self,
beneath all show of acts perceived
by mind and body in the world.

It's only there that rest is found,
beneath all acts that are put on.
There, it turns out that knowing is
no changing act which gets put on
or taken off by anyone.

Instead, for every one of us,
our knowing is what does not change.
It's an unchanged identity
between the self that truly knows
and the reality that's known.

But, what exactly could that be?
What truth of self can thus be found
by asking back reflectively,
beneath all preconceived ideas,
to where what knows is found at last
identical with what is known?

Light

'Enlightenment'

'Enlightenment' is that strange case
of going to a funny place
where there is found to be no 'where',
and no one's left who has gone 'there'.

Seen from outside, as just a part
of seeming world, it has a start:
when understanding shines at last,
so that all ignorance seems past.

But seen itself, in its own sight,
it's known as nothing else but light.
It's light before all thought of 'time',
before all thought of 'me' and 'mine'.

That light is always present here,
beneath all changes which appear;
no less when darkness seems to hide
that light thought seen from the outside.

Though it is thought to disappear,
that light shines unaffected here.
Though darkness seems to hide its face,
it shines untouched from its own place.

And there, beneath all seeming face,
no thought conceives of time and place.
No state is called 'enlightenment',
not found by 'us', nor 'heaven' sent.

It's only truth that's known for sure;
all thought leaves room to doubt some more.
All states are just uncertain thought
that some have sold, and others bought.

All states are thoughts that come and go;
they are not what we really know.
The truth we know is always free
from any changes that we see.

'Enlightenment' is only light
that shines itself, in its own sight.
Beneath all doubtful, shifting show,
'enlightenment' is all we know.

The 'light' in 'enlightenment'

All objects shown by sense and mind
are shown through their appearances,
which come and go in course of time.

But each of these appearances
is known by light of consciousness,
which is thus common to them all.

Whatever may appear depends
upon the presence of that light.
Without that light, it could not show.

Each disappearance too depends
upon that knowing light, remaining
present as it knows a change
in passing – from a state where something
shows, to another, different state
which shows that something disappeared.

Throughout all things that come and go,
throughout all changes that pass by,
a knowing presence carries on,
stays common to all different states.

That presence is called 'consciousness'.
It's very being is to know.

It does not know through any act
that it puts on, not through an act
that starts or stops or gets affected
in the course of changing time.

Its knowing is just what it is:
pure light whose nature is to shine.

That light is not an outward act
seen going out to object-things.
It is its own illumination,
lighting its own self within.

That self shines pure and objectless:
quite unperceived by outward sense,
quite unconceived by any thoughts
or feelings in our dreaming minds.

It can't be known through sense or mind,
but only in identity
with what one is oneself within.

Returning there – from sense and mind
to one's own true identity –
one comes at last to light itself
on which all that appears depends.

That is the changeless ground of light
beneath all differing appearances.
It is their one reality,
which they all show,
beneath their seeming differences.

To know it simply as it is,
quite unconfused with what it's not,
is said to be 'enlightenment'.

Showing and hiding

When the sky is clear at night,
the stars appear: as points of light.
But, as light dawns and brings the day,
that daylight hides the stars away.

Whatever light may show or hide
is only light, seen from inside.
All shades of colour – black or white
or in between – are made of light.

Whatever colour may appear,
whatever seems to disappear,
is made of light – adds nothing else
to that which shines as light itself.

Painted pictures

Where sights of world are broken up
in shapes and colours, recombined
to picture scenes suffused by light,
what can be real in this show
of paint-created fantasy?

At first, the world's reality
seems left behind, forsaken for
imagined worlds of sight and dream,
in search of vision's mystery.

But it is only mind's belief –
in seeming sights of body's sense –
that has in fact been left behind.

What's real is no longer seen
in sensual body's seeming world,
nor in ideas believed by mind;

but underneath the changing pictures,
in the canvas that continues
through their over-painted shapes.

That canvas is a changeless background,
on which sense and mind keep painting
pictures for our fond belief.

The pictures form a changing show
that's known by light of consciousness.

As different pictures come and go,
that which knows them carries on.
It is their common, background light:
of which each one of them is made,
in which their different forms consist.

Perceived by sense or thought by mind,
all worlds are pictures made of light.

What could they be apart from light,
appearing in these seeming forms
of sight and sense and thought and dream?

What's real here but light itself:
which lights all forms, from which they're made?

And what is light that lights itself
but consciousness whose knowing is
its own illuminating self,
whose very being is to shine?

It's that which can't be seen by sense,
nor dreamt by mind's imagining.

What can that be but one's own self,
found just by being what it is,
as one's own true identity:

beneath all pictures seen by sense,
beneath all dreams believed by mind,
beneath all paint that covers it?

‘Light crumpled throwaway’

At any moment in each mind,
some seed of thought has blossomed out
into some state of passing show.

This show can’t last. As moments pass,
each state of show gets taken in –
the very moment it appears.

Thus, each appearance, flashing by,
is born to die immediately,
replaced by what then follows on.

Each moment brings some bursting forth
of passing show that crumples up,
as it is seen and taken in.

This crumpling leaves a seed behind:
a seed of lurking potency,
felt planted at the depth of mind.

Habitually, that dept seems dark.
It seems a dark ‘unconsciousness’
of densely packed conditioning.

Our lives seem driven from that depth
of darkly felt conditioning,
remaining over from the past.

It seems that our conditioning
must limit us, must weigh us down
with what we have inherited.

But if we look back to that depth
which we think ‘dark’ within our minds,
what could be our experience there?

It’s only at mind’s narrow surface
that what changes may appear –
that changing things may come and go.

Beneath the surface of attention,
change and difference don’t appear.
There is, in truth, no change at all.

There, consciousness is found unmixed –
as knowing light and that alone –
unmixed with any changing thing.

That knowing light beneath the mind
is consciousness unlimited,
found free of all conditioning.

All crumpled throwaways are there
completely burned in that one light
whose very being is to shine.

They add no trace of dragging weight
that compromises mixed-up mind
with changing world's conditioning.

Light in mind

Gross body is an object thought
perceived through its sense faculties.
Mind is a thought that's shown conceived
through subtlety of thought in mind.

This subtlety of mind's conceit
makes it believe that thoughts and feelings
shown within display a world
made up of things perceived outside.

Perceptions, thoughts and feelings here
produce the world's appearances,
before that light of consciousness
which shines as knowing in the mind.

As each appearance comes and goes,
it shows that light which knows itself.
Its knowing presence stays unchanged,
beneath all changing show of world.

Just that reality is shown
by all appearances of world –
no matter where or when perceived
or thought or felt by anyone.

Thinking of consciousness

We often think of consciousness
as an ingredient in the world:
as something that explains to us
what living creatures say and do.

But this is only consciousness
as it appears from the outside:
seen indirectly, when we look
at other creatures in the world.

What then is consciousness itself –
not just imagined as a part
of someone else's life and mind –
but know right here, just as it is,
in one's direct experience?

Within our minds there seems to be
a stream of pictures moving by,
with sights and sounds and thoughts and feelings
telling of a world outside.

Each picture telling us of world
is shown to us in consciousness.

Each person's mind and body thus
work rather like a TV set,
receiving signals from outside
to show us pictures of the world
upon the screen of consciousness.

In everyone's experience,
there really is no world outside,
but only pictures moving by
upon a screen called 'consciousness'.

There really is no TV set,
no mind and body seeing world.
That's just a picture moving by;
it can't in fact see anything.

The very notion of a screen
is just a picture, nothing else.

The screen is nothing else but light,
just like the pictures that appear
to form and to dissolve in it.

There's no observer looking at
some pictures on a separate screen.
There is no screen conditioned by
the pictures that appear on it.

There's nothing else but consciousness,
pure light that only lights itself:
beyond all thought of consciousness,
quite unconditioned by the world.

This isn't any part of world,
but world's illuminating ground:

from which all seeming things arise,
on which all seeming things are built,
of which each seeming thing is made;

and where all things are known dissolved
in light they've never left at all.

Thinking of unconsciousness?

If knowing is thought absent, then
this act of thinking is confused.
For every act that thought displays
depends on knowing to appear.

As mind produces acts of thought
that come and go, these changing acts
appear by light of consciousness
whose very being is to know.

The knowing of that consciousness
is not an act which gets put on
or taken off in course of time.
True knowing neither comes nor goes.

What's truly knowing is no act
that's shown by light from somewhere else.
It knows itself as its own light,
unchanged from what it always is.

Its very presence shines with light
by which all acts of thought get lit.
These acts appear and disappear,
lit by that knowing which remains.

That knowing never disappears.
Beneath all change of passing show,
it keeps on shining – found at peace,
in its unchanged reality.

Seeing things?

What is not self is seen though acts
of partial body, sense and mind.
These acts produce a pictured show
of objects in a world outside.

Such objects are not seen direct.
A seeing process pictures them
through acts of body, sense and mind.

That process shows appearances
which it makes up, reflecting light
from consciousness whose knowing shines.

That knowing light shines silently,
illuminated from within.
Its shining is found present always,
in the background of all change.

It is that presence which remains
throughout all acts of passing show –
by changing body, sense and mind –
before its changeless witnessing.

Acting and knowing

Perceptions, thoughts and feelings act
from changing body, sense and mind,
creating all appearances
that consciousness illuminates.

Pure knowing shines from consciousness,
illuminating all the world
of changing acts and happenings.

Consciousness of *what?*

As different things appear in mind,
it seems that consciousness is changed:

from consciousness of *this*, to
consciousness of *that*; and then, to
consciousness of *something else* again.

Must consciousness keep moving on
to other things? Is consciousness
found only in the act of knowing
some apparent object,
physically or mentally perceived?

Must consciousness be always mixed
with different objects that it knows?

How could it be just consciousness
all by itself? And if it were,
what could it know? Found on its own,
it would be consciousness of *what?*

Try ‘consciousness of consciousness...’.

In anyone's experience,
as consciousness illuminates
all that appears, how is *it* known?
What lights it up and makes it shine,
as it lights everything that shows?

It shines itself, by its own light.
That's what is meant by 'consciousness'.

In all experience, it's what shines
subjectively – not from some object
known outside, but as that subject
which itself is light within.

As objects are all lit by it,
it is the subject – that which knows,
in everyone's experience.

But how can that which knows be known?

Just how can knowing be turned back
to find the source from which it comes?

How can it come to where it starts,
to find just what it is, within?

Knowing and being

All pictures known by sense and mind
depend upon assumed beliefs
which make the pictures meaningful.

But when what's thus assumed (beneath
the pictured show) is opened up
to careful questioning, the mind
that asks reflects beneath what's shown
to that which knows the picturing.

Then mind returns from pictured things
to that which lights them from within.
That knowing light is consciousness,
whose very being is to know.

It does not know by any act
that it puts on; but just by what
it always is, in its own self,
throughout all changing states of mind,
through all experience of the world.

Its knowing is just what it is,
illuminating all the acts
of mind and sense that make appear
the pictured objects of the world.

Mind's seeming knowledge is an act
that it puts on to picture things.
All things seen pictured in this way
depend upon the knowing light
of consciousness to make them known.

But consciousness shines by itself,
by its own light, whose knowing and
whose being are identical.

Shining

I am not body, sense or mind,
but only that pure consciousness
whose very being is to shine.

That shining is no act put on
by doing anything that starts
or stops at any place or time.

Throughout all happenings of world,
all acts of personality,
my shining is just what I am.

It's my own true identity,
unchanged by any seeming acts
which seem to show a world outside.

From where I stand, I do not change.
I have no personality
whose acts display a seeming world.

There's truly nothing else but light
whose shining is both what I am
and all this world's reality.

In acts of personality,
there seems to be a difference
between a doer and what's done.

In knowing that is found detached
from changing acts, what knows turns out
to be the same as what is known.

What seemed a show of differences
is thus dissolved in shining peace,
at one with what I always am.

Though known and knower are thought two,
clear knowing proves that they are one.

There, all confusion has been cleared
and truth at last is realized.

Momentary

Whenever anything appears,
it has burst forth from timelessness
into some passing state of time.

At every moment in each mind,
what shows is only momentary.
It's always over in a flash.

Our minds thus never show us more
than passing flashes of appearance –
each replacing previous flashes
and becoming then replaced.

How then can any truth be known
through what appears in passing time?

Flashing and shining (sphoṭa)

At every moment in each mind
some appearance of an object
is shown bursting into view.

No such appearance ever lasts.
It flashes momentarily,
illuminated from within.

As objects flash thus into show,
it's light alone that carries on,
illuminating what appears.

In course of time, as moments pass,
what changes flashes on and off.
But light itself remains unchanged.

Without that light, which knows all change,
no time nor any change could show
a world of different-seeming things.

That light alone shines timelessly,
throughout all show thought compromised
by ignorance and suffering.

Where knowing shines

All depths of sorrow, heights of joy.
all pull of fond desiring,
all push of having had enough,
all like, dislike, all conflict, peace ...
are known by light of consciousness.

Through all perceptions of a world
made up in space from different things,
through all conceptions thought and felt
to come and go in course of time ...
that knowing light is found to shine.

No object anywhere in space
appears perceived without that light.
No thought or feeling ever can
appear or disappear in mind,
for anyone, at any time ...
without that light found present there.

What is that ever-present light
which shines throughout all space of world,
throughout all time of changing mind
in everyone's experience?

It is a self that always knows
what may be shown to anyone:
throughout all space of outside world,
throughout all time in changing mind.

It is that single principle
of knowing self which we all share,
as common to each one of us.

And it's that plain reality
found always utterly unchanged,
beneath all change of seeming show.

It's there alone, in each of us,
that knowing shines for what it is
and lasting happiness is found.

Doing mind and knowing light

Enjoyment is a mental doing.
So is feeling misery.
But, as these doings come and go,
they shine by light of consciousness.

That shining is no changing act
of thought or feeling done by mind.
It's that which lights all changing acts,
by being what it always is.

Without the shining of that light,
no act or doing can appear.
As any act or doing shows,
it's lit by knowing from elsewhere.

All doings shine by knowing light,
as they appear and disappear.
That light alone remains unchanged.
It does not come or go away.

Its changeless presence always shines,
throughout all changes that appear.
And it stays shining just the same,
when all these changes disappear.

In *waking* to an outside world,
external objects are perceived
by mind's attention throwing light
onto their shown appearances.

But, to interpret what's perceived,
the mind reflects attention back
from outward forms to what they mean
and how they may be understood.

Reflecting thus, each mind conceives
a process of imagining,
through which what has appeared is judged,
and valued in the course of time.

This *dreaming* process in our minds
conceives a world that's thought outside,
and seeks improvement of what's judged
to help us better understand.

But, somewhat paradoxically,
it's only standing back from thought –
and its fond dreams – that understanding
can be judged and clarified.

True clarity is found at last
beneath all dreams, in *depth of sleep*
where no appearances appear.
It's there alone that truth shines clear.

Death separates, life unifies

Death separates our changing minds
from body in the world outside.
Thus separated, mind turns back
to knowing light that shines inside.

That inner light of knowing shines
unchanged throughout all changing states,
which show a world of different objects
seen and thought and felt in world.

As knowing light thus shines unchanged,
it is the centre of all life.
It's that which lives in everyone,
unchanged throughout all space and time.

Returning back to light

Wherever any world appears –
through any body, sense or mind –
this is a world of partial show,
remaining always incomplete.

Each act of body, sense and mind
is found to show a part of world.
An *unshown* part of world is thus
found necessarily missed out.

To fill what's missing, different parts
of world displayed at different times
are put together by our minds,
in a composite picturing.

We thus conceive a pictured world,
made up from many different parts:
of which some parts are better shown
than other parts left more obscure.

In course of time, each mind gets turned
to changing objects that appear.
And from each object, mind reflects
into its own subjective depth.

As any object shows in mind,
the show gets thereby taken in –
back to that changeless depth of mind
where changing things do not appear.

That changeless depth is utterly
unconscious of objects shown
by acts of body, sense and mind.
No object ever there appears.

There, consciousness alone is found.
Its very being shines with light,
unmixed with any changing show.
From there, all seeming things are shown.

Returning there, all objects are
absorbed in what they truly show.
That is their one reality,
from which each one of them is shown.

Beneath all changing acts of show,
what's real is that background light –
whose changeless knowing stays unchanged,
throughout all objects that get shown.

Each object shows none other than
its knowing subject, which is found
identical with all of the reality
that anyone has ever known.

Self-shining light

I'm not this body, sense or mind:
no instrument whose changing acts
produce appearances of world.

I am just that pure consciousness
whose knowing presence shines unchanged,
illuminating all that shows.

My shining is just what I am.
It's not an act of changing show
that gets put on or taken off.

All show of anything perceived
or thought or felt reflects my light.
Without that nothing can appear.

It's only in my presence that
whatever may be shown appears,
or what gets hidden disappears.

To me, no hide and seek applies.
I'm found, unhidden everywhere,
by asking what I always am.

Self-knowing light

Whatever may appear perceived
or thought or felt by anyone,
all such appearances are found
to shine by light of consciousness
whose knowing presence lights itself.

That knowing presence always shines.
It does not know by any act
that gets put on or taken off.
Its very being is to shine
with light from which all acts get lit.

That shining is no changing act
which may appear or disappear.
It is just that reality
which stays unchanged, throughout all show
of world and personality.

Just that reality is found
to be alive, to speak to us
in everything that we are shown.
It is that one reality
which *is* and *knows*, in each of us.

It's only by returning there
that each may come to happiness,
where that which knows and what is known
are found at last to be at one.

Light and reality

I am just that whose knowing light
shines out through all of these perceived
or thought or felt appearances,
as they display a seeming world.

It's by my light that sight and sound
and smell and taste and touch appear
to show a world where body wakes
to other things perceived outside.

By that same light shine back all dreams
that are made up internally,
from thoughts and feelings found inside
our subtle minds' imagining.

In depth of sleep, when all this show
of waking sense or dreaming mind
is taken in, I shine alone –
as that one light which lights itself.

My very being is to shine
with light that needs no act of show
by any body, sense or mind.

That light alone is what I am.
It's all of the reality
that anyone can truly know.

Knowing and reality

What we call 'knowing' is a light
by which all nature's show is lit.
That light shines in each one of us,
within each personality.

No matter what appears perceived
or thought or felt by anyone,
all these appearances are lit
by light of knowing consciousness.

That light illuminates itself.
Its very being is to shine
with knowing light in everyone,
beneath all changing states of mind.

That light of knowing does not change.
It's always present, as each state
of mind replaces previous states
and gets replaced by future states.

Each state of mind is always lit
by light of knowing consciousness –
whose shining presence carries on,
beneath all change of mental states.

It's through these changing states of mind
that different objects are perceived,
throughout all show of seeming world
produced by nature's happenings.

Throughout all show of differences,
what truly knows is consciousness
that shines unchanged – beneath all show
of change and difference in the world.

Beneath the changing show of world,
that consciousness remains unchanged.
It is that one reality
which all this seeming difference shows.

All world expresses nothing else
but that unchanging consciousness.
All nature is there found alive,
expressing that which truly knows.

There, knowing only knows itself,
beyond this world's duality.
The self that knows is realized
at one with what is truly known.

Knowing light

The knowing light of consciousness
is only known by being it,
beneath all acts of passing show
produced by body, sense and mind.

These acts of personality
do not themselves know anything.

All that they do is to create
appearances which come and go,
illuminated by that light
whose very being is to shine.

That light illuminates itself,
as knowing self whose shining is
just its own true identity.

The self that knows in each of us
is known by each as one's own self,
where that which knows and what is known
are found to be identical.
There, knowing light is what self is.

And that same self which knows itself
is all of the reality
that's ever known by anyone,
through all appearances produced
by changing happenings and acts
of world and personality.

Changing acts and knowing light

Whatever changes must appear
by light of consciousness that stays
on present through this changing show.

I am just that unchanging light
whose knowing presence always shines.

That shining does not come and go.
It is no changing act performed
by any body, sense or mind.

Such acts of personality
produce a changing show of world.
But these same acts that show a world
are shown to be a part of world.

What's thereby shown is found confused
with acts that are a part of it.
Through them, a world is shown perceived
outside our senses and our minds.

But, what then of our sense-perceptions?
How can they be clearly known
for what they rightly show to us?
To know what sense-perceptions show,
they are interpreted by mind.

And what, in turn, are we to make
of thoughts and feelings in our minds,
as their conceiving states interpret
what our senses have perceived?

As time proceeds in any mind,
each moment brings a passing state.
And, at each moment, what appears
is just a single state of mind.

Such states keep passing, one by one –
in a successive stream of states,
occurring in the course of time.

To know this stream of mental states,
a knowing presence must remain.
It must stay present while each state
appears replacing previous states
and gets replaced by future ones.

That knowing presence witnesses
all changing states that come and go
before its changeless, knowing light.

Its knowing is no changing act
that is put on or taken off.

Its very being is to shine
with self-illuminating light,
that stays completely uninvolved
in any show that's lit by it.

It is that one reality
which stays the same throughout all show
of changing world that gets produced
by partial body, sense and mind.

Through this production, it appears
expressed in all occurrences
which are perceived or thought about
or felt to happen in a world
that's shown through personality.

But, it is more directly found
by asking back to its pure knowing,
found impartial underneath
all partial personality.

Appearances and light

Appearances that come and go
must keep on changing, all the time.
Time is their change, as names and forms
and qualities get named and formed
and qualified in different ways.

These differing appearances
are known by light and made of light
that shines in every one of them.

That light remains, as each appearance
is replaced by other things.
It always shines; while other things
appear from it and disappear,
dissolved into its changelessness.

All seeming darkness is a change
that's known by light and made of light,
like every other seeming thing.

All things that seem must change and pass.
Each one replaces something else,
and thus conflicts with other things.

But in that light which stays the same,
no change distracts, no conflict is
produced by different seeming things.

That light is unconditioned peace.
And yet it shines as light itself;
from which all changes are inspired,
for which all actions must take place.

All feelings and desires that rise
are its expressions in our lives.
Whatever we may feel or think
or wish or do is an outpouring
of that peace, which shines undimmed
as we dissolve in what we seek.

Timeless light

As moments pass in course of time,
each present moment gets replaced
by future moments yet to come.

Thus, in this stream of passing states,
a timeless gap is always found
between what's passed and what to come.

There, in that gap of timelessness,
all previous states are found dissolved.
From there, all future states must come.

That timeless gap remains unchanged:
between all changing mental states
which come and go in passing time.

What is experienced in that gap:
where all past states have been dissolved,
from where all future states will come?

What's there experienced does not change.
It is that ever-present light
which shines throughout all states of mind.

That light is knowing consciousness.
Its very being shines unchanged,
through all this show of differences.

Changing and knowing

This changing body I am not.
Nor can I be these changing senses,
nor these changing states of mind.

I'm only that pure consciousness
which carries on through changing states,
beneath the changes that appear.

I am found present always there,
illuminating what appears
and disappears, myself unchanged
throughout all change and difference.

My knowing is no changing act
that starts or stops in course of time.
Instead it's what I always am.

My very being is to shine
as knowing light that is myself.
That knowing light is what I am.

Whatever changes must be known
illuminated by my light.
But I who do not change am known
illuminated by myself.

I am that knowing light which shines
by merely being what I am.
That is my true identity
throughout all change that comes and goes.

Light and world

All pictures are no more than light.
Their forms and names and qualities
are made of nothing else but light.

That light is knowing consciousness
which knows itself, all by itself.

It is each person's real self
which lights itself, which forms
and names and qualifies itself –

thereby appearing manifest
in seeming pictures of a world
perceived by body, sense and mind.

All this entire universe
is nothing else but self alone,
illuminating just itself.

Devotion

Seeing God

deva pahāsaya gelo, deva hovunī ālo ...

Went off to see God,
then there became God,
and only thus returned.

*from a
Tukārām abhang
(text uncertain)*

Devotion to truth

Among all ways of striving to be free,
it's love that is the best, one must agree.
To question one's own truth, to ask what's there:
that is the love of those who ask with care.

Translated from Shrī Shankara's Viveka-cūḍāmaṇī, 31

Touching upon truth?

To touch upon that truth called 'God'
is to surrender all these changing
forms and names and qualities
to that which shines unchangingly,
in its own nature, as it is:
unformed, unnamed, unqualified.

When that is touched upon at last,
all forms perceived by sense dissolve,
no name remains conceived by thought,
and no affected quality
stays qualified by changing mind.

Truth shines there unaffectedly,
as its own being, in itself.

There, it is found impartially:
beyond all seeming differences
and changes that appear produced,
with such confusion and such doubt,
by partial personality.

Devotion to a teacher

A teacher's love shows truth itself,
at one with self that knows within.
Thus, truth is shown to one who seeks,
where love for truth is genuine.

Wherever ego's taint appears,
obscuring truth that has been shown,
there is no option but somehow
to get back to that genuineness
where one who seeks gives up all else
but love for which the teacher stands.

Prayer to a kārāṇa guru

Dear Lord, whatever this poor mind
and body do, may it be done
just for your sake and yours alone.

May mind and body give up all
their hopes and fears to you alone.

May all that's done be out of love
for truth that you have clearly shown.

There is no other way to turn
but to that truth for which you stand.

May this poor mind and body turn
back there, for love of what is true.

Prayer to truth

Whatever this poor mind and body
get to do, may it be done
just for the sake of truth alone.

May mind and body give up all
their hopes and fears to truth that's found
uncompromised by falsity.

May all that's done be out of love
for truth that is thus clearly shown
beyond all taint of compromise.

There is no other way to turn
but to that truth which has been taught:
that truth for which the teacher stands.

May this poor mind and body turn
back there, for nothing else but love
of that for which the teacher stands.

Prayer to love

Love, take me your way,
beyond all thought and dream.
Take me to more than words can say,
beneath the way things seem.

Take me beyond where mind can go,
to more than purpose can.
Show me what only you can know:
the truth I really am.

Every night

Every night,
in dreamless sleep,
we lose the fight
to get and keep
the objects we desire.

But here we find,
in this release
from restless mind,
a depth of peace
that's all we want, entire.

Love burns...?

Love burns each feeling it creates
and so gives rise to passing states:
where hope for more is restlessness,
egged on by fear of getting less.

Such states can't capture, only show
the love on which they come and go.
What does their burning really show?
When they have passed, what's left to know?

Possession and loss

In love, all sense of 'me' and 'mine',
all personal possessiveness,
all wish for gain, all fear of loss,
must finally be given up,
until no smallest trace remains.

Where 'love' is claimed for any object
somehow sought to be made 'mine',
that isn't love. It's just a grab
by some apparent, grasping 'me':
thus shown to feel dissatisfied.

Dissatisfaction makes this 'me'
seem separate from what it loves.

So it burns on, dissatisfied
for love of what seems separate,
until there's nothing left but love:

uncompromised and objectless,
found at the centre of each heart.
For this alone all things are done.

No separation here is real.
Though it may seem to be obscured,
what's loved is here, as love itself:

immediate in 'you' and 'me',
in each of 'us', in all of 'them',
not truly separate at all.

To love is just to come back home
to one's own self: where each of us
is free of all possessive ties
and yet we are not separate.

Feeling and asking

All feelings are just changing ways
in which unchanging love is shown.

Where love is shown conditional
on something asked for, in return,
there feelings change with what is asked.

But underneath this passing show,
love in itself is objectless.

It's that from which all feelings rise,
and that for which all things are asked.
For it, all else is given up.

It lives, beyond all compromise
with fancied things, where all that's asked
is that from which all asking comes.

As feelings pass and asking dies,
pure love remains, quite objectless,
here at the centre of all life:
as that for which all things are done.

To love is just to come back home.

Happening and truth

Whatever happens in our lives
shows just that one true happiness
from which all nature's acts arise.

Just that is what we need to know.
Just that is what we know, in *truth*.

Pain and pleasure

Pain is unreal, so is pleasure;
each of them succeeds the other.
Both show that one happiness
from which all motivations rise.

Loss

What is it that so makes us mourn
the loss of those who have been dear
to us; but who have now passed on
beyond this show of seeming world?

Where do we find what stays alive?
What lives on undiminishing,
through all these deaths that seem to take
away what we keep wishing for?

Lost and found

This body burns. It's bones are just
the framework of a seeming picture
that has somehow been fleshed out,
but is now being burned away
in that same light by which it's seen.

The body's blood evaporates,
replaced by currents burning up
in their own source of energy.

It's as if someone deeply cared
for, long feared missing, is now here,
has only to be recognized.

And, in the surge of recognition,
all the seeming weight of world
becomes transformed in restless flames
that take the shapes of what is seen.

As burning world goes up in flames,
they in the end must burn away
all restlessness: all hope and greed
for more and more, all fear and pain
of missing what seems sometimes found
and may some time seem lost again....

Perhaps these are old flames that come
from depth of longing once obscured,
but now recalled to rise again
through layers of buried memory.

All flames appear as they burn up.
Each must pass on and be forgot.

What seems 'recalled' is always here.
It's always fresh, always alive.

When seen recalled through memory,
it seems to be a passing flame.

Seen here direct, as it now is,
it's only love, always unchanged:
unaltered by these changing flames.

That which seems lost is never so;
it only *seems* to be obscured.

No separation here is real.
What's loved is never far away,
not truly separate at all.

To love is just to come back home.

Nurturing and care

A baby, lying in a cot,
seems at the mercy of the world.

Without protection, nurture, care,
what chance does any baby have –
or any of our lives and loves –
against the world's hostilities?

But this is just an outside view,
seen through the world's partitioning
into intrusive object-things:
each one of them objecting to
each other's objectivity.

In such a world, where objects push
and pull our sensitivities,
what keeps our fragile lives alive?

A baby needs its parents' care.
But what about the parents then?
Who cares for them? Who nurtures their
own lives and sensibilities,
on which their children's care depends?

Is it the state or government,
the rule of politics and law
that keeps us sane and sensible?

Our instituted politics
and laws are obviously themselves
in need of care and nurturing,
to find what little sanity
and sense they manage to attain.

So we are left to ask again
just where the care we need is found.

There is no answer in a world
partitioned into object-things.
All care arises from within.

To find the source from which care comes,
all questions must turn back to source;
to find from where they too have come,
with all their careful questioning.

And here, when looking back within,
the source is seen as life itself,
as love itself: no longer shown
expressed in fragile things of world,
but as the ground of everything.

When mind goes out to object-world,
it turns from one thing to the next;
and so its consciousness seems changed,
seems to be changing all the time.

But consciousness is always here,
at every moment that we know.

Without it nothing can appear
or disappear. It is just that
which stays throughout experience,
while seeming objects come and go.

It is the ground of seeming change:
the ground of all experience,
from which arises everything.

Expressed in bodies that are born,
live for a while and die away,
it seems that consciousness as well
is born, lives for a while and dies.

But this is only *seeming* life:
an outward show misleadingly
pretending life and consciousness,
as it keeps dying all the time
and shines with light from something else.

Life in itself, seen from within,
is consciousness: from which all show
of birth and change and death arise,
to which such show does not apply.

It is just light that lights itself,
beyond all show that's lit by it.
It can't be changed or qualified,
can't suffer death or pain or loss.

It's love itself: from which care comes,
which every feeling must express,
the depth of knowing where what's known
is found at one with that which knows.

Love is just that which nurtures all,
but needs itself no nurturing.

Wanting to be free?

As it is used, the working mind
is caught up in the job at hand.
It's here and now, just where it is.
It is at one with what occurs.

But afterwards, when mind looks back
at something else it thinks it was;
then it has split itself in two,
in its perception of itself.

It sees itself as something now
that thinks of what it was before.
It puffs itself that 'I did right',
or beats its breast that 'I did wrong'.

In either case, it says 'I did',
and thus mistakes what it does now.

It then goes on to say 'I will',
and fantasizes future things
that it pretends it's going to do;

when all it actually does
is think just where it is, right now.

It thus imagines it is split
between what was and what will be:
that it is pushed by what has been
and pulled by what it wants to be.

Thus, feeling quite undignified –
caught in this game of push and pull –

it tries to save its self-esteem
by thinking, in the oddest way,
that while it's driven by its wants
these very wants can make it free.

The wanting mind is driven on,
unsatisfied, from want to want;
trapped in such want by the pretence
that wanting somehow makes us free.

True freedom comes from looking down –
beneath the mind's imagined wants,
beneath the mind's imagined sight –

to what mind is, right here and now,
absorbed in its own functioning.

Here, there's no separated mind,
apart from something to be had.

There's only nature's functioning:
untouched by want, impersonal,
known as it is, quite free from mind's
distorting partialities.

Here, knowing is quite objectless:
with known and knower realized
as different names for consciousness,
where known and knower are but one.

Help for a sādḥaka

All final help must come unasked.
That is just how it needs to come.

The trouble is the sādḥaka –
still caught in partiality –
can't rightly know for what to ask
towards what's true, impartially.

What's felt in want?

This mind appears in passing states
where change is driven by a wish
for something that is felt in want.

When what was wanted is achieved,
the mind then feels a happiness
in which its wanting is dissolved.

But, later on, more wants appear.
Thus, mind is driven on again
to show its want in passing states
that seek an absent happiness.

Where can that happiness be found?

Is it just found in wanted things
that are made present to the mind?

If it's thus found, why does the mind
go on to want for other things
it needs to make it satisfied?

As mind seeks absent happiness,
what is it that can take mind there,
to fill its lack for what it wants?

What fills mind's lack is simply that
it comes to rest in what it wants.

It there no longer feels at odds
with what's found present in itself:
unfelt, unthought, unseen, unasked.

There, mind dissolves in happiness,
beneath its states that change and pass.

Impatience and peace

Impatience is a changing form
of changeless peace that always shines:
as consciousness which stays the same
beneath all show of changing acts.

As feelings thoughts and acts arise
expressing that subjective ground
of knowing light, remaining changeless
through all changed appearances.

All feelings, thoughts and acts arise
expressing that subjective ground
of knowing light which stays unchanged
beneath all changed appearances.

Thus, changing objects in the world
appear perceived and thought and felt,
producing a conflicted show
that's driven by its differences.

As different and changing things
are shown perceived and thought and felt
their driven show gets taken in
to be absorbed in consciousness.

Reflecting thus to consciousness,
the driven and confusing show
of changing world is understood
at peace and clarity within.

It's only by reflecting back
to underlying consciousness
that anything is understood
with any peace and clarity.

There, underneath the driven show
of changing and conflicted world,
all nature acts spontaneously
in perfect peace and harmony.

Non-dual happiness

It is for love of happiness
that any object may be sought,
that any act may be inspired,
that any happening occurs.

In all of our desiring,
there is a sense of lack and want.
Mind feels deprived of something missed,
some object sought to be attained.

There's felt a gap that need be filled.
A nagging absence draws the mind
to feel at odds with what it finds,
dissatisfied with what appears.

Thus, felt at odds, our minds get caught
in what is called 'duality'.
A thinking mind is felt opposed
to what is thought and felt about.

But when what's wanted is attained,
mind disappears entirely.
Mind then dissolves in happiness
where no duality is found.

That happiness is not a state
which comes and goes in course of time.
It is instead that knowing light
whose very being always shines.

It shines beyond duality,
beneath all thought of difference.
From it, all acts arise inspired.
To it, as peace, all acts return.

Enjoyment and 'happiness'

Whenever something is enjoyed
it's known dissolved in happiness:
where the enjoyer is at one
with what is found enjoyable.

There's only pure experience here:
quite free of any outside thing
that is apart from one's own self;
quite free of any inner sense
apart from what it sees outside;

quite free of any intervening
faculty that separates
what knows from something that is known.

Whenever something is enjoyed,
it is enjoyed for its own sake:
found here at one with one's own self.

This is no passing state where mind
imagines a pretended show
of temporary unity,
made up by mixing different things
that soon must fall apart again.

Instead, what we call 'happiness'
is that unmixed experience
where all mixed-up appearances
are known returned to common ground,
beneath their seeming differences.

This is the common ground of light
that all appearances reflect.
It's this that shines as 'happiness',
whenever something is enjoyed.

Through all that seems 'unhappiness'
or any other kind of state,
it is still this that is expressed:
shown always unaffected here,
always enjoying just itself.