

The Edge of Enlightenment

By David Hall

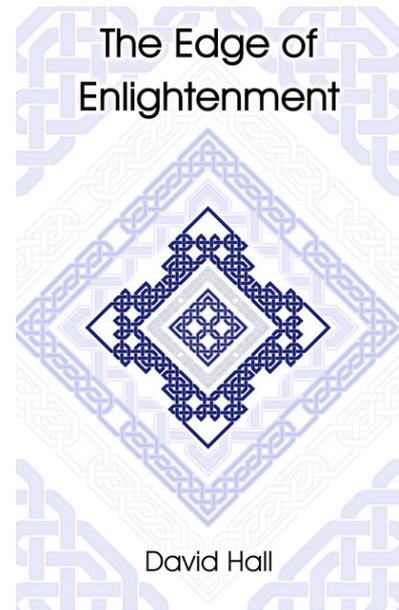
Third edition

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Foreword

It's been around 25 years since writing my first book, *Philosophical Contemplations*. It focused on patterns in the world and understanding the nature of this World of Opposites. This book is effectively a follow-up, written in a similar vein, as a collection of contemplations on the nature of reality, leading towards enlightenment. I've called it the *Edge of Enlightenment*, but really this book is about how there are no edges. We assume the world is finite, but infinity is everywhere. Enlightenment itself is merely a letting go of ignorance, letting go of the belief in the finite and one's identity as finite.

It's hoped that these insights may be of help to those seeking answers to the biggest questions in life. Philosophically, the theme here can be described as Nonduality, Advaita or Zen. It is a pointing towards the true nature of reality being an infinite singularity, which is the heart of our being, the heart of all beings. You'll find terms such as the Infinite One, the Self, I am, and God, used throughout. They all attempt to describe the indescribable, the infinite peace at the heart of existence.

So if you're interested in Nonduality, keen to understand reality, or interested to know your true nature and follow that old directive, 'Know Thyself', then read on.

Infinite thanks to Ramana Maharshi, Mooji and Eckhart Tolle for pointing the way to the heart of being.

The Truth about the Illusion

Basic principles

This book looks at three basic principles of existence:

1. **Separateness is an illusion**

The world appears to consist of many separate things, but this is only its appearance. In truth there are no clear defining edges of things. All is one interconnected flow. Separateness is not true.

2. **Singularity is the truth**

The world, or what is, remains as one, a singularity. Although it appears to have split into opposites, into many, it forever remains as one. It is an infinite one without limits: no beginnings or ends, no inside or outside.

3. **Mistaken identity**

Humans generally consider themselves separate from others. But this is a mistake. There is only ever the infinite one. Identifying as the thoughts and the body puts limits on our true infinite nature. Enlightenment is letting go of these mistakes.

Where do I begin?

We have concepts of this world being finite, but the reality is infinity.

For example, I could think of my body as Dave: I was born, will live my life then die, and that's the end. But really this body is part of an infinite flow of life. Dave is not an isolated individual with a beginning and an end. When did this body become a body? When does the food, drink and air become this body? At what exact point? When did it become alive? When it dies, at what exact point is it no longer alive? There is no exact point. It is the flow of life. An infinite flow of life that gives the appearance of having beginnings and ends.

We have a view of 'alive' and 'body' but these, like all concepts, have fuzzy edges. This is because the concepts we have are not real. They are our way of understanding the world, putting concepts and labels on portions of infinity. They are useful in this world, but if we believe in them we will overlook the truth; we will look for answers but won't find them; we will continually look for the smallest particle and we will try to look further and further into space. We will overlook the obvious, right here and now.

Understanding the world of opposites

It helps to recognise that the perceivable world is a world of opposites. Opposites are an essential feature in its presentation: highs and lows, good and bad, positives and negatives, what is and what is not. These are throughout the world in all aspects of this creation. For example, in energy, in music, in waves, in atoms. And this points to an important insight, that the visible world of opposites is itself a reflection of an invisible singularity. This singularity can be described as infinite, complete and eternal. The singularity is like the hub of the wheel of the world of opposites, the one around which and within which the apparent many revolve.

The world of opposites reflects this reality in its many patterns of stillness and movement, many branching out from one, like flowers opening from the centre, and planets spinning around a sun. The human body shows this, with limbs from a central torso, and from each limb there are fingers or toes. These many can all be traced back to a centre.

The opposite of the visible is invisible. The opposite of many is one. The opposite of movement is stillness.

Understanding Nonduality

Nonduality is a concept of no concepts. The basic principle of Nonduality is that the world is not plural, not made of many things, just one. The perceivable world is a world of opposites, a duality that appears as many. But this is only an appearance. The opposites appear to be separated from one another, but it is not a true separation.

It's as if the world of opposites that we see has come about by the singularity splitting into two opposites, and the pattern repeating until the one has become an innumerable many.

But, like the branches of a tree stretching out and multiplying, the one doesn't really become many. In the concept of Nonduality there is only ever one: there are not many beings, only one appearing as though it is many.

Separateness

It is important to consider separateness, as there is generally an assumption that there are separate 'things' in the world. But this is our conceptualisation. There are not separate things. There is one world which gives the appearance of being many. This is enabled by the different variations of the same thing.

The colours of the rainbow are not separate; they blend through changes. They have no clear definable edges, but we pick out portions of this and label them as specific colours.

Also consider the example of a cup shape chiselled out of ice and water poured into it. When heated up this can all evaporate. But it is all one substance. It is the same with the whole of the world – it is all one substance with different levels. Nothing is truly separate. There is only an appearance of separation. Having a fundamental assumption that there truly are separate ‘things’ in the world will lead to errors of understanding.

The magic mirror

In this world it appears that movement is everywhere. Everything moves and changes; nothing stays the same. Some things may give the illusion of stillness, like the mountains or the earth beneath our feet, but we know this isn’t true: the mountains rise and fall with the movement of the earth’s crust and erosion, and the earth is spinning around a moving sun. Stillness cannot truly be expressed in the moving world.

But this is a magic mirror. It is a reflection of the truth. Movement is actually the illusion and stillness is the reality. The mirror is a play of opposites, of movement and stillness, but these are a reflection of the One who is infinite, peaceful and still.

How do we know this is an illusion?

Everything seems so real. But when you really consider the fundamentals – space and time – all is not what it seems.

How far does space stretch out? What’s beyond the reach of space? Where did space come from? How small is the smallest thing?

What happened before the start of the universe? How long ago was the universe created, and what was there before that? Will the universe end, and if so what will be left?

There are no real answers to these questions, at least not any answers that don’t give rise to further questions. The world appears finite, but when you scrutinise it you realise that infinity is there wherever you look. There are no beginnings and ends, only the appearance of this. The mind likes to conceptualise and label what we experience, to have ideas of things, shapes and forms. But these concepts are not real.

Get used to infinity

People often don’t think about infinity. We consider the world around us to be pretty orderly. We have definitions of what things are, how big they are, what they weigh, and how long they may exist. For the most part these work pretty well until one looks closer. Then one may wonder: are things really as defined as we think they are? How large is the

largest number? How small is the smallest thing? What happened before the start of the universe? Will it end? What will happen after that?

It's time to get used to infinity. The definitions are our own making. They are not fact. Measurements are made by humans for comparing and logically understanding the world. But the world is infinite. There are no clear endings or beginnings, only appearances of these. Where does a river end?

It is the same with your own being. Look closer and you will find that you are infinite. Your consciousness has no end and no beginning. You are not the apparent limitations of the body. You have no boundaries by which your size or age can be measured. You are beyond the appearance of time and space.

Here and Now

How can we really answer the question, "Where?" Normally, when asked where something is, where we live, or where we are going, we will answer with a location: it's in the far cupboard in the kitchen, I live in a small town near the capital city, or we're going to the coast. These are all relative locations. They depend on concepts of other locations. But where really is anything?

The same can be considered of time. If asked when something will happen or when it happened we answer with a time or date. These times and dates are manmade systems that relate to each other. The reality is that there are no real permanent fixed points of space and time. There is only Here and Now, where Here is nowhere and Now is timeless.

The red pill or the blue pill?

We've all "taken the blue pill." This is where we live as human beings in the created world where humans exist. Human beliefs are based around their experiences, each as one being in a world of many, where they have a beginning and an end. In between this they experience happiness, suffering, pain and pleasure, love and enmity.

If we "take the red pill" we begin to realise that all is not what it seemed. We become aware that there are no beginnings or ends, there aren't many beings, there is one whole being. We fell in love with ourselves, we fought against ourselves, we searched for answers and we were the answer, we are one. Taking the red pill is a shock to the human being, causing it to drop all its strongly held beliefs, to realise that all that has been important to it was an illusion. The most important thing, the only thing, is the true Self, the Infinite One, I am.

The illusion

The world your body moves around in is an illusion. It's a dream created by the magic of the infinite consciousness. If you question it you will find that it is telling you what it is all about. It just takes some observation. There are patterns in the world that show many coming from one, branching out from one and multiplying. But if you try to find where one ends and another begins you will find that it is not as clear as you thought. There are no real beginnings or ends. The beginnings are vague. The endings are vague.

You think of yourself as an individual separate from others. But that's not real. Where do you end? When does the food you eat or the air you breathe become you? Are you the one who has been growing and changing all these years? Or are you the constant, essential one within?

Relative truths

If I place a pen on a table and come back a month later and it is still there, has the pen moved? Relative to the table it hasn't moved. Relative to the house it hasn't moved. Relative to the earth, maybe it has moved slightly. But relative to the solar system it is in a very different place.

This is an example of how our concepts are relative to each other. We use words and concepts as if they explain the truth. If we say the pen hasn't moved that isn't really true.

Words and concepts are not the truth

One will not find the truth in words or concepts. They may give a sense of the truth and they may point to the truth, but they can never be the truth; just as the highest number you can think of will not reach infinity.

Words and concepts are created. They come and go. They change. And they mean different things to different people. So words and concepts cannot be accepted as truth.

The answer to the big questions

There are some big questions that people have. Who is God? How did the universe begin? What will happen when we die? Is there a heaven? Is there a hell? Do we have souls? What is the meaning of life?

The answer to all these questions is: there is only the Infinite One!

God is the one without beginning or end. The universe didn't begin – there is only the Infinite One. We do not die, we are the Infinite One. Heaven, hell, souls? No, there is only the Infinite One. There is not a meaning of life – there is only the Infinite One. No need for meaning. The Infinite One is complete.

This is the answer. But the questions arise because we see a world of many, a world of opposites, with beginnings and ends, and we believe it to be real. But it is only an appearance of many, an appearance of opposites, of beginnings and ends. The answer is: there is only the Infinite One.

Limits on the limitless

We turn the infinite into the finite conceptually. Consider a 'year': the earth does a circuit around the sun and we label it a 'year'; the earth spins on its own axis and we call it a 'day' for each full spin; we group the days into seven and call it a 'week'; we give the seven days different names and identify them as 'Monday', 'Tuesday', 'Wednesday' and so on. But it is all really just the world swirling and flowing on. The years, weeks and days are not fixed entities that exist, they are limits we place on the limitless.

Creation and destruction

The world is continuously creating and destroying. It is the flow of change, of rise and fall. The assumption is that creation came first. But did it? Creation and destruction are simultaneous. Whether something is seen as creation or destruction is relative to the observer. When something rises something falls.

The Truth

So all this talk of illusion, but where is the truth? The reality is that there is only the Truth. Other things don't exist. So when there are things, when one thinks, "I know what this is," then that is not the truth. Anything that appears to have substance is not the truth, it is illusion. The truth is that which has no substance, which cannot be seen, felt or described, that which cannot be known. It just is.

That Which Is

Separateness is something we take for granted as being true. We think: there's a cat, there's a house, there's a tree, there's a flower, there's an ocean. But these labels are vague. If you

really try to define them you will notice that it's impossible, except by using other vague concepts.

There is really only That Which Is, and it is able to give an appearance of being more than one. The world appears to us to be many different things. There appear to be edges to things and they are separated by air that we cannot see. Or are they connected by air? Ultimately, the air, the water, the earth, flows through them. The only way in which That Which Is can be many is by appearing to have separation. So it's an illusion of sorts. The world is a play of separateness, where That Which Is, God, the Infinite One, or whichever name we call the heart of existence, can experience many, diversifying, identifying as a separate individual, interacting with others, and exploring infinite possibilities.

Whatever appears to happen, That Which Is remains as it is. There is only an appearance of move and change. If you stretch a rubber band to make one end much further from the other, it remains the same; it only appears different.

Pictures on paper

Imagine a blank sheet of paper. Upon it is drawn a sun, planets around it, an earth, with animals and people. All these things – the sun, the planets, the earth, the animals, the people – they are still the sheet of paper.

All created things are like this. They appear on the surface of the infinite Self. There are infinite possibilities. There can appear to be an infinite number of beings, but they all appear on the surface of the Self. No matter how different they look, their true nature is the one Self.

The tree of life

The tree is an expression of the creation of the universe. Its trunk is the singularity. From the trunk there is a separation, a division into two: two of the same but different. This continues until there are many branches reaching out in different directions, reaching a limit. The singularity becomes a multiplicity. The ends of the branches can be seen as individual, separate and different from each other. And this would appear to be true.

But if we investigate a branch to confirm its individuality we find that its core, and in fact the core of all the branches, is one; because although the tree branches out into the appearance of many, it in fact remains one. This is the same with the universe. It branches out with the appearance of many. Created beings are formed that appear individual, but at the core of their being they are the same Self. The appearance of many is an illusion. This is how things seem when the expression appears stretched further from the singularity.

This is not the truth

The aim of this book is to point towards the truth. This book is not the truth. If anyone says about something, "Here is the truth," then it is not the truth. If your mind says, "Ah, now I have found the truth," then it is not the truth. If something appears to be the truth, then it is not the truth, because the truth does not appear. The truth cannot be found. It cannot be seen or accurately spoken of. It may be pointed to but if you chase it you will not catch it. It is here already.

Death

There is no death, there is no end of life. Life is eternal. In the world of opposites and illusion the appearance of beginnings and ends is experienced. This is the Eternal One experiencing its reflection. We are the Eternal One at the core of our existence. We take on human form in a world of many and experience what it's like to have limits, including limits to life. But it is only an illusion. The body will come and go, due to the oppositional nature of the illusory reflection, but the core of our existence remains eternal.

The pattern of 'Many from One'

Close a fist then open it. The pattern of 'Many from One' is right there in your hand. The five fingers open out from the one hand, and the hand remains as one. It is a pattern found throughout the world. Trees branch out as many from a singular trunk, petals open up from a flower, spokes stretch out from the centre of a bicycle wheel, and the human senses open outwards into the world.

This pattern doesn't appear by accident. It is a natural expression of the flowering of the world. The world appears as many whilst remaining as one. The consciousness of the Infinite One expresses itself as consciousness in many.

Life and death

It could be said that there is no death, because there is only the ever flowing world. There are no separate individuals that die, only the appearance of separate individuals whose beginnings and ends are vague, blending with the flow of life. So there is only life. But then if there is only life, life and death have no meaning. It is the same with existence and non-existence. There is only existence, but in recognising this we realise that the term 'existence' has no meaning when that which is, just is.

And equally with truth: the reality is that there is only truth. There is nothing other than truth. So the concepts of true and untrue fall away and have no meaning. The reality is a oneness without life and death concepts, without existence and non-existence, without any concepts. It just is.

Hot and cold

One person's hot is another person's cold. How to define hot? What point divides hot and cold? And at what point is warm in between? In a running hot tap, where the water starts cold but slowly heats up, at what point is it hot? Who decides?

These are just concepts relative to the subject who applies them.

Good and evil

What about good and evil? Where does that come into all of this? Well, in truth there is only One, and that one is beyond opposites of good and evil. But that answer won't be good enough for many. Although the world has much beauty, there is also much hurt and sadness. Some wonder how God can allow this.

Ultimately the world must balance out, and all apparent opposites return to one, to nothing. God is the infinite one in whom there are no separates. God allows for the infinite possibilities to play out. Every creature that does good, that causes harm or is hurt, is at the heart of their being God. There is none other than God.

Strictly speaking nothing is done, but in identifying with our bodies the separateness becomes like a reality for us. It is then that hurt can be felt, harm can be caused, and good can be done. But our true nature does not do, is not harmed and is neither good nor bad. It just is.

What is and what is not

The perceivable world appears as what is and what is not, like light in the darkness. Like an active star in empty space, or like living creatures and inanimate objects. But this is only appearance and concepts, it is not the truth. What is not does not exist. There is only what is.

But by the magic of the world of opposites, the Infinite One can appear as many. By the illusion of separateness, of what is and what is not, the Infinite One can experience the play of duality and the interaction of separate identities.

The Truth isn't out there

What is the truth? Humanity searches for it. Discoveries are made and humanity progresses. But all truths out there are relative. They use concepts and measurements that humanity has created. These are truths that belong in the world of illusion.

But the search for truth and answers will be endless. The truth is eternal and infinite. There is no beginning or end to the search. Ultimately the realisation will come that what is being searched for, the answers that are sought, will be forever out of reach.

The real Truth is not out there in the world of illusion. It is here, everywhere and always. But you cannot see it or catch it, or even truly explain it. It just is.

Full emptiness

We have a general sense of when something is empty – an empty glass, an empty magician's hat. But equally it could be said that they are full – every space is filled. The empty glass is full of air. So nothing can be truly empty? There is always something inside. It is like an illusion of there being nothing there, but actually there is – you just can't see it. And even if there was a container that held within it a void, conceptually it can still be considered both empty and full of nothing.

Understanding the full emptiness brings us to understand the reality of existence. The Infinite One who is at the heart of all and yet encompasses all can be thought of as complete, being the unity of opposites, both full and empty. But actually, although helpful to some extent, even the concepts full and empty will never be accurate. The Infinite One just is. Words and concepts will never be it.

The greatest superlative

The apparent world of opposites gives rise to such reflective concepts as good and bad, movement and stillness, darkness and light, order and chaos, love and hate, perfection and imperfection. But the greatest of these can never be seen. The Infinite One is the highest good, perfect stillness, complete light, complete orderliness, wholly love and absolute perfection.

Truly the Infinite One is neither good nor bad, darkness nor light, nor any of the opposites, because these opposites don't exist in a singularity. But from the standpoint of the world of opposites, which plays within the consciousness of the Infinite One, these opposites point to the greatness of the Infinite One as the superlative of their drawn out expression. The Infinite One is the pinnacle of existence.

The Infinite One, the Infinite None

The Infinite One is not truly one, it is infinite and without description. Some call it the void. The Infinite One is nothing.

The perceivable world is like the opening up of the singularity into opposites, stretched out across space and time. But truly the singularity remains as it is. The sum of the opposites is always zero. The negatives plus the positives cancel out. The sum is nothing. Nothing to see, no seeing and no one who sees.

Although we may think of the Infinite One as the highest love, the perfect stillness, the purest good, and even life itself, it is none of these. The Infinite One is beyond concepts. In complete love there is no other to love. In perfect stillness there is no imperfection or movement by which it can be compared. In purest good there is no other to be good to, no right or wrong. And when all is life, the concept of life is meaningless. It just is.

The pattern of 'the Hollow'

A common pattern in the world about us is the hollow, the hole of emptiness or fullness. It's evident in bones, bamboo and other plant stalks, veins through which blood flows, flutes through which air blows, pipes and telescopes, and the hurricane eye.

The hollow shows us the fullness and emptiness at the heart of existence. The complete peace around which the world of movement spins. The heart of our being is both full and empty and yet neither. It is the singularity in which no opposites exist. It is invisible and ever present, unmoving and unchanging. We are the still centre of complete fulfilment. We can understand our invisible, complete and ever present nature as the reflection of the visible, the incomplete and the changing, moving world – the world of opposites.

The spectrum of opposites

From time to time this book mentions the world of opposites, as the observable world in which we live. These opposites are easy to observe wherever we look: high and low, far and near, love and hate etc. Although ultimately these opposites don't in truth exist (they are concepts erroneously assuming the reality of separation), it can be useful to consider how they work.

Let's take near and far: there is a spectrum or continuum of distance, say from here to somewhere else, which brings about the concepts of the opposites near and far. But there's no clear point where on the spectrum of distance far begins; it's a subjective thing.

Let's consider love and hate: there is a spectrum of love, say from unconditional love stretching away through friendly love, to like, to dislike, to hate. Hate then can be thought of as existing on the spectrum of love, albeit at the far end of that spectrum.

The spectrum or continuum concept can be used for all opposites. For example truth and lies, good and evil, order and chaos, perfect and imperfect. It recognises that the apparent opposites are in fact part of the same overarching concept. One can then consider why they appear and what is it that they stem from.

Maybe there is a pot of gold at the end of the rainbow after all. For beyond the spectrum of opposites is the Infinite One, of whom they are a drawn out reflection. Beyond the appearance of good and lesser goods is the absolute good. Beyond the appearance of order and lesser order is absolute order. Beyond the appearance of unity and separation is the absolute unity, the singularity of the Infinite One.

Love, unity and the singularity

As has been discussed here, love and hate can be thought of as opposite concepts on the spectrum or continuum of love. Hate is an emotional distancing and a strong separation of two or more, whereas love is a closeness and binding that brings two or more together. Simply put, in the world of opposites hate separates and love unites.

From the separation of hate, the spectrum of love comes inwards towards a unity at the heart of all. This leads us to the ultimate, absolute, complete love and union, the singularity, the Infinite One, from whom the opposites and separation appear to stem.

Who am I?

There is a dream

In the beginning.... No, before the beginning.... No, now.... No, never. Well, words aren't good enough, but here goes. There is a dream where separateness exists. In the dream there are many things because of separateness. They team up, they unite, they break up, they fight.

The dream spreads out like a tree, branching out into many different directions. The dream, like the tree, has many different twigs and branches, creating new branches, new experiences, new interactions. But also like the tree, the dream is one, no matter how many branches there are.

The dream of separateness keeps on rolling through eternity. Upon the many branches created beings blossom. They realise that it is a dream, and that throughout the dream of separateness there is a reality of one. They realise that the only real permanent truth is the infinite one who they are: the one observing the dream; the one who is unaffected by the dream; the one who is without time or space, who neither grows nor shrinks, who neither wakes nor sleeps; the one who is beyond the world of separateness and opposites.

Mistaken Identity

When one realises that separation is an illusion, this leads to questioning, "Who am I?" We have assumed that we have our own separate identity. We will have identified with the body assuming this to be who we are. Then maybe later we find that we are not the body, but we are the soul. But if there is no separation then we are none of these. And in fact all concepts fall when one realises that separation is not a reality. I am.

The separate individual

There is a sense of self fashioned by identity with the physical body. This can be called the ego. It is a sense of being a separate individual. But it is a mistake. Separateness is an illusion. There are no separate individuals. The world is a play of separation, presented upon the singularity of the infinite Self. Like a painting of many people on canvas, it is all just one canvas. The play of separation and the many separate individuals are all just the one Self.

So the identity with the human form and the ego we have is flawed. The human body itself has no clearly defined edges. It could be said that the skin contains the body, but the skin is constantly changing. And there is also 'external' interaction through breathing, eating,

drinking, and the bodily functions that follow. There is no clear point when food, drink or air becomes the body, and no clear point when excretions are no longer the body. But there is an assumption in the mind that the body is a separate individual and there are other separate individuals to interact with.

Through questioning and seeking answers, the ego can go on a wild goose chase trying to find its purpose in life, having difficult interactions, mental turmoil and confusions along the way. Ultimately though, it may see that things aren't what they seem, and it may ask itself, "Who am I?" In seeking its own identity the ego will find that it was mistaken, it is not a separate individual after all. All the beliefs, defences and mental structures the ego has built upon its own flawed identity will fall. The mistake of the ego and the separate individuals will be no more.

The phantom ego

The phantom ego arises when formless consciousness identifies with finite form, as an individual separate from others. The mind fashions a sense of self separate from the world around it. It is the opposite of the infinite Self.

The ego will never be satisfied, for in reality it is not separate, it is a phantom based on the perception of being separate. So when enlightenment comes and the reality of oneness is clear, the illusion of separateness falls and the phantom ego flees like a shadow in total light.

Who am I?

So I am not the one who does things. I am not the body. I am not the soul. I am the one who has always been here. These things come and go. Thoughts come and go. Attachments to things come and go. Identity comes and goes. Throughout it all I am here.

I cannot see myself. I cannot find myself. I am the mystery. If I think I have found myself it is not myself. I am like silence: if I think I can hear it then that is not it.

I am

Before the world of movement and change, I am
Throughout the world of movement and change, I am
When the world of movement and change has gone, I am

I am not that which moves or changes
I am the constant that is always here

I do not go out, I do not come in
I am not shaken and thrown about

I am present in all that exists
I am all that exists
I am

Don't take it personally

Your true nature is not personal. We identify with the body and believe we are a separate individual, the person who has a name, who lives and dies. But this is not who we really are. It is a body, a person, that has life because we are the life presence. Our natural state of awareness looks through the body's senses and observes its play within the world. We are aware of its thoughts and these form a personality based on its experiences and concepts within the world, an identity where it considers itself separate from the rest of the world.

But the body and the mind are part of the flow of life. There are no real defined limits that clearly separate the body as an individual. The 'person' is an imaginary being or believed concept in the world of opposites, which is itself the opposite of our true identity. Holding onto the person as a truth gives rise to innumerable problems.

We are not one clearly defined individual separate from others. Our true nature is infinite oneness where there are no boundaries and no others. Our true being does not clash with others. It does not rise and fall, or change and move about. It is not dependent on others for sustenance, happiness, fulfilment or peace. Our true self is content and complete, regardless of where life appears to flow. Allow the world to flow and know that you are the perfect peace and stillness that witnesses this.

Who's fooling who?

Some may think that the illusion is fooling us and keeping humanity enslaved. But who's fooling who? There is only the One. The One dreams the dream of the world in its consciousness of infinite possibilities. Separates appear upon the indivisible. Limits appear upon the unlimited. They interact and create more. Conscious beings appear that don't know who they are. They evolve to a point of self-awareness, when they start to realise it's all a dream and they are the One dreaming. They are the infinite being. They were never limited and never can be.

Many

The Infinite One, the Self, or I Am, are terms for the one being that exists eternally. It may be thought of as the creator of the illusion of duality – the world of opposites and limitations we see. The illusion of separateness is the only way that the infinite One can experience many. Many can never be a reality.

Souls are created within this illusion of duality, but the centre of our being remains I Am. So we are all I Am. The I Am experiences itself as many. Each soul experiences itself as many. Each soul has its own path and direction – to go out, explore, experience and return.

Spokes on the wheel

The centre of our being is like the hub of a great wheel. The spokes stretch out in separation from the hub. At the limits we appear most separate and can think of ourselves as different beings with different views – separate individuals from others. But our core is one. We can all trace the centre of our being to the Eternal One. We are all this same one expressed as many.

Twigs on the tree

We humans are all twigs on the tree. We stretch outwards, looking. We may create more twigs, a bit like us, that stretch out in their own way. We see the other twigs as they all go their separate ways. They are similar to us but different. We may feel we are unique or maybe we fit in with a bunch of twigs just like us.

This is how we appear. But looking deeper within we can find the core of our being. We are one tree, we have one source, one core, one heart of our being. We may identify with the twig but it is only a small select part of our whole being. At the heart of our being we are the whole tree. We are the Infinite One.

The expanding universe and the blossoming flower

The universe spreads out from the light and the created beings go out into the dim light. Then they turn and learn the beauty of the light, when they are able to look at it from afar. They look from the outside to the light within and blossom like a flower, proclaiming the beauty of the light.

Blossoms on the tree of consciousness

Every conscious being is like a blossom on the tree of consciousness. There is one consciousness and it expresses itself as many. The many appear as separate beings with apparent beginnings and ends. They open up to express their nature and close again to nothing.

For the Infinite One to be able to express itself the singularity must appear to break into what it is and what it is not. Thus the opposites appear and the one branches out to many. Within the world of many, the conscious beings open their eyes and see what they are not.

Just like the earth revolving around the sun and the many flowers opening up to the light and warmth of the sun, the conscious beings open up to the heart of their being, the singularity of the Infinite One.

If this world is an illusion is the soul or the spirit real?

Anything that is not the Infinite One is an illusion; it's the magic of the Infinite One. If there are multiple souls then they are part of the magic.

However, ultimately there is nothing other than the Infinite One. So there is no illusion at all. The illusion is the concept of the world as being separate. If one believes oneself to be the body, it is an illusion. If one believes oneself to be a soul, it is an illusion. One must let go of attachment and identity to any shape or form. We are not that. When one lets go of identity and rests in the heart of the Infinite One, there is nothing other than the Infinite One.

The heart of our being

The human mind, in its assumption of separateness, weaves an identity with the body. Thoughts develop like, "I am talking," "I'm good at this," "I'm a bad person," and "Why does this always happen to me?" People develop hardened beliefs and fixed views, underpinned by this identity as being separate from others. This naturally leads to infinitely varied interactions throughout human development. And here we are.

But we are not truly limited by the body. We are not humans. We are formless, infinite, indivisible awareness. The further from the heart of our being our attention goes, the more limited, rigid, isolated, hard and cold we seem to become. From this standpoint the heart seems to be at our centre, or so hidden we do not believe in it. But we are always the heart, and in the heart there is no inside or outside.

The thoughts that float by are like fluffy clouds that have no permanence or solid foundation. The heart of our being is the unmoving, unchanging witness to all that moves and changes.

Why write and share this when it's all an illusion?

Well, this writing is part of the illusion. The phenomenal world flows. People speak, sing, write, paint, work and play. It's all part of the flow. So this human being is writing in the apparent world of opposites a book about how there is only a singularity. It's a book for others to know there are no others. That's just the way it flows.

Limitations

The limitations we feel we have are not real. We think we are the body, but even this is not limited. Truly there are no limitations in the world. The world is infinite, but the appearance of separateness can make it seem that there are limited things with beginnings and ends.

Underneath our layers of identity we are the Infinite One. Identity with shapes and forms places limits on our infinite nature, leading us to feel restricted and part of a finite world. Letting go of identity with shapes and forms will reveal that our true nature is always unlimited.

Inside and outside

Truly there is neither inside nor outside. These are concepts within the world of opposites, which overlook the infinite nature of reality. However, this is how people think of the world, and we can talk of our true nature being within, or that the Kingdom of God is within. This can be helpful but it's not strictly true.

So, at the heart of the many there is one, and within the heart there is neither inside nor outside. From the outside there appears to be an inside and outside. But on the inside these limits do not exist. On the outside there is the appearance of the world of opposites; on the inside is the Infinite One, where there are no opposites. To put it another way, from the material perspective there is a spiritual nature within, but from the spiritual perspective all is spirit.

So it is with identity and the person. From the person's perspective there is a person and many other people, and it can be known that within the heart of all beings is the one infinite being, or the presence of God. From the perspective of the heart within, of presence, there is only what is; there are neither persons nor God. The heart of our being is the infinite one without definition. Our true identity is no identity. I am.

No future, no past

I have no future, no past
No gender, no culture
No needs, no wants
No fears, no favourites
No rights, no wrongs
No positives, no negatives
No losses, no gain
No description, no name
No friends, no enemies
No possessions, no poverty
No inside, no outside
No beginning, no end

Why does God allow evil, cruelty and suffering?

Firstly it should be said that God is the Infinite One and there is no other. The world that we see is not truly separate from God, because there is no end to the Infinite One. The world appears like the oak tree sprouting from a single acorn and appearing to branch out into many.

The apparent separation is necessary if the world is to be seen and experienced. It allows for many particles and individuals to react with each other, and gives rise to the world of opposites, where good and evil, kindness and cruelty, joy and suffering are experienced. So it is the apparent separation that gives rise to these. But know that separation cannot happen. It is only the appearance, the idea, the concept, of separation.

Humans have an identity of themselves as separate individuals. It is this that can lead to evil, cruelty and suffering. But we are not separate, just as the branches on the oak tree are not separate. In truth there is only the Infinite One. The Infinite One remains as it is. The core of our being is never harmed or changed by the world.

Hand in glove

We are like the hand in the glove, except we have come to believe we are the glove. The hand cannot be seen within the glove, but the glove moves and has life because of the hidden hand. We see the glove and how it moves and we believe that is who we are. The glove may have a particular character and a particular colour, but that is not our true nature. Our true nature is unseen.

The fool

Many people who hear these things may think you are a fool: you're born, you live, you die, and that's it. Others have different spiritual or religious beliefs, and they may feel that what is being said here is absurd, maybe confusing, or contrary to their beliefs. The person who recognises the illusion and speaks about this is the fool. People will laugh at us who say this is an illusion, there are not many, there is only one, and the core of our being is God.

Who is the fool? The one who forever searches for answers to questions, or the one who says, "You will never find the answer. It is here already. Though you cannot see it, hear it or know it. You are it."

Feeling alone

The I Am is alone in the sense that it is the only one. But the I Am is complete, full, without loss. Feeling alone is dependent on a sense of loss, being a separate individual isolated from others. This sense of identity separate from 'others' is the opposite of I Am; it is the ego, the separate individual far from unity. I Am is a total singularity where there are no others, and there is no identity.

From a human perspective the thought of realising that there is only one and no other beings exist can seem scary. But it is our true nature. The Infinite One does not have a sense of loss, being complete and total peace.

What happens when we die?

We don't die. We are not the body. The body lives in the world of motion and change. It is part of the flow of this, so it comes and goes. But the body is an expression of our Self. It is not our Self. The true Self at the heart of our being is infinite and eternal. We exist before the body and will still exist after the body is gone.

Detachment

As consciousness focuses attention outwards it appears to become attached to the body and the world of illusion, believing it to be real rather than the flitting dream it is. Then comes a belief that one is the body.

To become self-aware one must realise that all that moves is an illusion, and the body belongs to the world of illusion. We are not the body. We are the One who neither moves nor changes. If you think, "Ah, this is me," then you are mistaken. You will not find yourself, only reflections of yourself, what you are not.

Even the soul is not your true self. Incarnating in this world, we find that we are not it, and we are not anything. So detachment is necessary to let go of the mistaken beliefs that seem to bind your infinite self to the things of this world. Giving up belongings isn't necessary, just giving up the attachment to them and letting go of the concept of belongings. The things you cling to are the things that bind you.

Not this, not that

I am not the man who laughs and cries
I am not the body that lives and dies
I am not the bones, the fingers and toes
I am not the breath that comes and goes
I am not the mind that wanders about
I am not the person who plays it out
I am not the world that spins around
In the earth, the heavens, I am not found
I am not the soul, though great it seems
I am not the seeker, searching dreams
I am not any one that I can see
or sense. How could that be me?
I am not this, not that, but I am aware
I am here, not there
I am

What is my purpose?

You may wonder, "What is my purpose? Where is my place in life?" The truth is that you neither have nor need a purpose, and your place in life is where you are. Your true Self isn't involved in action, in doing anything. Your Self doesn't go anywhere. Your true Self has no needs or wants. The Infinite One is content and complete.

However, the created world appears to have a purpose – to go, to reach out, to spread, to multiply, to interact, to unite, to return.

Beyond existing

When one logically understands that this world of opposites is an illusion, the follow-on from this is that the body is also an illusion, as it is part of the world. But I know I exist, so I am not the body. It also follows that the soul is part of the illusion. So I am not that either.

One knows that if it moves it is not the permanent truth. I am that which does not move and is not seen. I am the ever present, untouchable, imperceptible existence.

How could one truly see oneself? The best that can be expected is to see what one is not, as a reflection. Hence the illusory world of opposites. It is not the real, but it can be experienced as a reflection of the real. It is also ultimately flawed in that there is only reality. The Self, which is real, is all that exists. There is no other; there is no illusion.

The Infinite One is beyond the opposite concepts of real and not real, existing and not existing.

Where am I?

I know I exist. My body lives in a house in a city in a country on Earth. We have made coordinates which can identify where my body is. They are useful, yes. But we have made them up. Where am I really? The only true answer is “Here.” Wherever my body goes, it is here. Wherever I am, I am here.

The broken mirror

The perceivable world is a world of imperfections where nothing is ever completely perfect. But our true nature is absolutely perfect. The singularity of our nature means that nothing else exists by which it can be compared. There are no broken pieces or imperfections. Opposites do not exist in the reality of our true nature – there is no greater or lesser, no worse or better.

Conversely the perceivable world of imperfections appears like the broken mirror of our true nature. It is as though our singularity is separated through time and space into moveable incomplete parts, of which the total sum across time and space is our complete singularity. Our infinite nature allows for infinite possibilities whilst timelessly remaining perfect as One. And by the reflection of what we are not – imperfect, many, separate – we can know the perfect singularity of our being.

The reflection of perfection

The world we see is the reflection of perfection. The manifest world appears as the opposite of the unseen, unchanging, undifferentiated singularity. We are the unseen singularity. We are the awareness of the world. We cannot see our Self. The imperfect world of many that we see is a reflection of the perfect singularity of our unseen true nature.

Self reflection

The Self is the only reality, and yet we have this world of opposites here. This too is the Self. The Self is like a mirror upon which its own reflection appears. We see the reflection and overlook the mirror upon which it plays. The reflection comes and goes. The mirror remains.

Consider when we look into a mirror. We are intelligent and know that we are looking at a reflection and it is not the real thing. But consider the world as a three dimensional mirror. We generally think that the reflection is real, this world and all the business that goes on. But this is a reflection upon the reality of the Self.

It makes no difference if a mirror shows a roaring fire or a flowing river, the mirror remains as it is. This is the same with the Self. It is unchanged no matter what appears upon and within it.

Presence, not person

For years I have thought I am this body. I have a name and respond to it when other people call me. I have a family life. I have skills I've developed and a job where I earn money to pay the bills, pay for food, go on holiday etc.

But now I find that it makes sense that there is only one, that the world is an expression of an unseen infinite unity, or rather a singularity. And who am I? I look and find that I cannot be what I can see. I cannot be this body, the man who has this life. The thoughts and physical life I perceive just flow. I look within and find there is no inside or outside. There is only That Which Is, and I am that.

I am not the limited body. I am not the one who walks, drives, thinks, or does anything. I am not the person. I am the presence. I am here whilst the physical life flows. I don't need to identify as it; it still flows. Let it flow without ego, without selfish needs and wants, by realising I am not a person, I am presence.

Pure Awareness

I am not that that I thought I used to be.

What I thought I was was not me.

And that which I think I will become,

That is not me, that's not the one.

For I am here and now, and always will

Be perfect peace, forever still.

Don't look for me in all that flows,
I am not that which comes and goes.

I am not a person who writes this rhyme
Within the emptiness of space and time.
Within the limitlessness of the heart,
I am not defined by end or start.

And if I think I've found me near,
I am closer still, for I am here.
No distance or separation splits
Me from where the heart of being sits.

What limits there are are what the mind pretends,
With relative concepts of beginnings and ends,
Perceiving the world through the tree of senses,
Defining the infinite with imaginary fences.

So the mind conceives of individuals separate from others,
For sisters, brothers, fathers and mothers.
To divide the world with enemies to fight,
And friends and lovers to unite.

I am not the thoughts that think of me
As this body, this person, this identity.
In awareness they appear to make their claims
Of egoic identity and selfish aims.

Amidst the flow of all of this,
Pure awareness here in stillness sits.
The core of my being, the heart, my essence,
Indescribable really, impersonal presence.

When thoughts are quiet or all thoughts have gone,
Pure awareness remains, here all along.
Catch those moments of stillness and be as you are.
Not inside or outside, not near or far.

Where once I thought the personal real, the impersonal fake,
Now I realise the personal identity is the mistake.
I am not that that I can see.
What comes and goes and changes cannot be me.

I am the pure awareness at the heart of all;
The presence here and now, impersonal.
I am infinite, unbound, and not limited by this.
I experience the limits and the fall from bliss.

Beyond the world of opposites, of highs and lows,
Deep in the heart of all that flows,
I am the still centre, like the burning sun.
I am pure awareness, the infinite one.

Confusion and clarity

Confusion arises in the world of many. The many mix and interact. It can be the same with the mind, that confusion comes as an entanglement of different thoughts clashing. “This is true. No, that is true. Is she right? Are they right? Who is right? Is that true? What is true?” Confusion can branch off, looking for answers, or become tangled like a bundle of wires.

But throughout this play of the world, this play of the mind, there is an ever present clarity. Your true nature, and in fact the only truth, is oneness, and in that oneness there is infinite clarity. There is no confusion in oneness. Realising this light of clarity untangles all the knots, removes all the confusion and removes the one who was confused.

Being content

Contentment is your natural state. The heart of this world of movement is your own Self, which does not move, and is complete. There is no want or need. There is nothing other than this heart, this Self. It is infinitely one. It has remained one throughout the appearance of many. It is timeless contentment. This is your true nature. You are not the body. You are not the fluttering mind. You are complete peace and stillness.

The illusion of time and space, of movement and the many things, can give rise to an identity of separate individuality. This separate individual will never be content. The contentment is forever in the unseen stillness that is your true identity. You are not the movement. You are the stillness.

Competition

It's common for human beings to have a sense of competition, feeling a need to do better, whether to better oneself or to be better than others. It's time to let go of this. You are perfect in yourself. You are not the imperfect human in the imperfect world. You are the perfect peace. You are not the doer.

And there are no others to be better than. All apparent others are, like your human body, outer expressions of the one infinite being. Recognise the heart of your being and know that it is the heart of all.

Simply the best

The human nature often strives to be the best – the best at sports, the best artist, the best in business, the best chess player, the best video gamer. But it is never possible for a human to be the best permanently; this will come and go.

However, our true nature is beyond better and worse. No opposites truly exist in the Infinite One, and there is no other to be better or worse than. We are already perfect. There is nothing that we need to achieve, no way that we can be better than we already are. So effectively we are the best, although not a comparative best because there is no other to compare.

Infinite emptiness

The Infinite One is infinite emptiness. The heart of our being, our true nature, is without form, without beginning or end. We are unlimited and timeless. In our being there is no loss or gain. We are complete. We are empty. There is nothing lacking and nothing to be gained. We are stillness. We are infinite peace. There is no confusion, only perfect clarity.

The busy world of movement appears to revolve around the centre of our being. But when the awareness rests in the heart it is seen that there is nothing other than the Infinite One.

Attributes of the Infinite One

The world that we perceive appears as a reflection of the Infinite One. It is like a dream mirror of reality: the visible showing us the invisible, the imperfect showing us the unseen perfection. From this we can list attributes of the invisible.

The finite is a reflection of the infinite, the many reflects one, and separateness reflects a singularity. The Infinite One is perfect, complete, absolute stillness, unlimited, timeless, unblemished, undifferentiated simplicity, complete peace, all-pervading, complete love.

The Infinite One does not act or move and is not the knower of things, for in the Infinite One there is no movement, there are no things, and there is no time or space. Yet the Infinite One has no confusion or chaos. The Infinite One is perfect clarity and order.

Edging towards Enlightenment

Is there no end?

One may think, “Is there no end to this search for truth? Is there no end to this striving?” But really there is no start. There is no searching. There is no striving. These things happen in the illusory world of motion, which is infinity imitating the finite. You, your real Self, is beyond this, beyond the world of motion. You do not do anything. You do not search. Your Self remains still and perfect, untouched by the dream of creation that swirls around and within it. You do not go anywhere. Your Self, being infinite, does not move or need to move. There truly is no beginning or end. But this is a natural thing. The mistake is the dualistic thinking that one needs to reach an end.

Disenchantment

The human being belongs in the world and develops conditions and concepts based on its biological history and survival instinct, culture, experience and environment, to name a few. These conditions and concepts have their uses in the world, but on an existential level they are flawed and connected with the illusory world.

As the human being becomes more conscious of the world, at some point it begins to recognise that the concepts it believes and has been living by are not the truth. It becomes more and more aware, making changes to how it lives and interacts with the world. It is becoming disenchanted, heading to a point of realisation that its whole concept of being is flawed.

The human being reaches the edge of enlightenment where it knows that the world in which it has been living and the life it has been experiencing are not real. There are no things, no others. All that is real and unchanging is the core of its being. Everything that moves is an illusion, a dream in its own infinite consciousness. It recognises that the familiar things which it has learnt and known are enchantments that have distracted it. It has fallen in love, fought enemies, searched for answers, faced calamity, overcome challenges, been abandoned and ultimately wandered alone separate from others. But now it realises that it hasn't done these things. It has not been anywhere or done anything. As the realisation of this seeps into its dream, the dreamer begins to become conscious of the dream. Standing on the edge of enlightenment it will need to leave behind its mistaken beliefs and concepts, and its sense of personal identity. It is faced with the leap into the void of no identity.

What is enlightenment?

What is enlightenment to the human being? Enlightenment is not when a human realises that it has a soul that has lived many lives and it gains a sense of peace with all other beings. Enlightenment is when the human realises the truth of reality, in that the appearance of the world in which it lives is an illusion, and its Self is all that exists. Maybe more accurately enlightenment is when the being sheds its mistaken perceptions of the world and its true nature is realised.

How to become enlightened?

So how do we do it? How do we become enlightened?

Question. Find who you are. Look for the one who sees but is not seen. Look for the one who observes the thoughts. You are not the thoughts. Be who you are.

Become more like the good. Help others and try to do no harm. In time you will realise they are not others. They are yourself. What you do to them is reflected in you. But in time you will realise that you are the true reality and nothing is done. So work towards understanding that you are not doing anything. You are the unmoving in the world of movement.

Realise you are the Infinite One.

Give up what you are not

The ultimate aim of the created being is to realise that all things that move and change are not real – there are really no ‘things’ that can be defined anyway. It will realise that identifying itself with these ‘things’ that change is a mistake. The created being will come to realise that at its core it is the truth, it is the stillness within the hurricane eye. It is the unmoving witness, whose nature is infinite oneness. Perhaps ‘witnessing’ is more accurate than ‘witness’, as there is no identity or form in the Infinite One.

There are many practices that we humans can do to reach this realisation. But in reality there is no need to practise to be who we really are. It is more that we created beings need to give up the identity and attachment to what we are not.

Resolving conflict

Conflict is part of the physical world, the world of opposites, where ‘things’ are separated and dense, clashing against each other. There is also inner conflict that arises because of

separateness. But separateness is not real. Recognising that one is not separate from others will reduce conflict, when one realises that all are one.

Let it go.

Self enquiry

Instead of asking, “Why does this happen to me?” ask, “Who am I?” When thoughts arise such as, “I must get this done,” or, “How can I get through this?” catch your thoughts and ask, “Who is it that does anything?”

Sri Ramana Maharshi spoke of Self Enquiry. As thoughts arise, seek who is thinking them. In doing this the thoughts dissipate and the Self remains. If the thoughts appear and disappear, who is the permanent one who witnesses them?

Instead of focusing on the thoughts and floating away with them, let them go. Turn your attention to the awareness and rest in your infinite peace.

Finding yourself

You think you are a human being. But look deeper. The human body is like clothing you wear. It isn't you. Look deeper. You have thoughts. You sense your thoughts and feel that they are you. But they are not you. Look deeper. You can observe the thoughts before you. They appear and disappear. Who are you that observes? Rest in your true inner self beyond the thoughts, ideas, shapes and forms, and let go of attachment to these.

The more one practises observing the thoughts and letting go of thoughts, the more easily one can rest in the stillness of the Self. You will not see yourself, but you will rest in the pure awareness of your being.

Who is to blame?

When something bad happens, who is to blame? Me, you, him, her or them? We are one. There is no other. Whatever happens, we are I Am, the one Self. When pointing the finger at others we are really pointing at our self.

The universe is one being. If I dropped an expensive ornament from my right hand and it smashed to pieces on the hard floor, is it fair for my left hand to blame the right?

By letting go of blame and complaints you will let go of the binds that prevent your freedom. Be at peace with the world of opposites. There really is no one to blame.

The simplicity of karma

In this world of opposites each negative is linked to a positive. This is the Law of Opposites. It stems from the singularity seeming to split into two and perpetuating this throughout the universe. This of course is an illusion, because the singularity does not split. But that aside, we can see how in this world if there is a negative action it must be balanced out by a positive. This is the simplicity of karma and the Law of Opposites, that the universe will ultimately rebalance its opposites.

So created beings in this world of opposites create karma and their actions will ultimately be balanced out. An awakened being however does not identify as the created being that is subject to this law of opposites. The awakened one is free of karma. True harmony is ever-present.

What happens to karma when a human becomes enlightened?

When a human becomes enlightened its ego vanishes; its sense of individuality separate from others disappears. The human realises its true nature as the Infinite One. The Infinite One is not bound by the dream world of opposites. It isn't pushed around by the karma and reaction of opposites, seeking balance. The Infinite One is complete. The perfect harmony of its singularity brings harmony and reconciliation to the world.

No failure

There is no failure. Although as human beings we may not live up to certain standards, we do not fail. We are not the doer. Human beings are imperfect in an imperfect world, where mistakes are normal.

But we are not human beings and we are not the imperfect world. Our true nature is perfect, unseen, unchanging peace. If we identify as the body then we will appear to fail. By letting go of identity we will not place ourselves in the world of imperfection. Our true nature is here always, free from limitation or imperfection.

But who will do all the work?

Fears may come and thoughts such as, "If I let go of the body, who will do all the things that need to be done?" But the reality is that you are not the one who does these things anyway. Enlightenment is becoming aware of one's true nature, which is unmoving, unchanging, infinite and eternal. The true Self is not the doer. In fact there is no doer. The world of motion keeps on moving, and the things that need to be done will flow naturally.

You don't need to abandon the body and the world. Just let go of attachment and identity.

How to explain this to people

There are people for whom this will all make sense. But many people will think it is all wrong, foolishness. How do you explain to people that the ideas and concepts they have of the world are flawed, they are not the body and we are all one consciousness? It's difficult to sum it up in a short conversation, and many people will not accept it yet.

At some level we can say that although the world appears to be made of separate things, they all flow as one. Where we have thought in finite terms, actually the truth is infinite. The core of our nature is infinite. We are not a finite body. It's a mistake to identify with anything, because there is no end, there are no limits to fix us to anything. There is always only the infinite one, and we are that.

The world appears to reach out from the heart of oneness in all directions, stretching further away, becoming more isolated, hardened and cold, the further we go from the heart. It is then that the world appears to be made of separate things, and we assume identity with apparent bodily forms that clash with others. But this is only the appearance of things. The reality always remains the perfect singularity of the infinite one. In finite terms we think of it as being at the heart of our being, but in reality the heart is everywhere present.

Kindness and compassion

Showing kindness and compassion to others can bring one closer to God. Giving praise and worship to God, who is one with all, will also bring closeness to God. These are ways in which the ego fades and we move closer to enlightenment, to infinite oneness. But when we get close to a sense of oneness, we must give up the idea of others. There are really no others to be kind to. There is not an 'I' that worships God. There is never a separateness from God. There is only God.

Perfect peace and stillness

You can work to bring peace and stillness into your life. You can move more slowly, and slow down the pace of your life. You can show kindness to others. You can meditate and feel the peace inside. This peace can blossom on the outside. Bringing peace to the world is a wonderful thing. It is an expression of the true peace within.

But don't rest with the peace on the outside – it will not be perfect. Rest in the perfect peace and stillness of the heart. It is here. You are here. It is you. You are not the one who

moves about and changes. You are the perfect peace and stillness in the heart. It is the heart of all.

Wandering clouds

In meditation one can observe thoughts coming along in the mind, like wandering clouds in the sky. I see them or hear them or sense them in the mind. How can they be me? I don't ask for them. I don't instigate them. I see them appear and disappear of their own accord.

But if I follow the thoughts I get lost in them, they carry me along and I forget myself. I fall into a daydream and tumble along in ignorance. Until I stop. Then I wake from the daydream and the thoughts are gone.

We are the pure awareness. Like the infinite sky that holds the wandering clouds, we are the awareness within which thoughts appear and disappear.

Listening to silence

Finding the true Self is like trying to listen to silence. You cannot do it. It's hard to even consider it in a busy noisy world. If you find a quiet space and reduce all noise there will still be some sound. And even if all sound has gone, still the silence cannot be heard.

To know the silence one must let go of listening. To know the true Self one must let go of trying to know. The silence is always there whilst the noisy world plays on top of it. It is similar with the true Self: it is always here, whether there is a noisy world or not.

Moths around the light

Thoughts are like moths around the light. They flutter about, bumping into each other and trying to cling to the light. But they are not the light. It can seem that the light dims when surrounded by the moths, but the light is there continuing to shine. You are the light. The moths are thoughts. They will come and go. Let them. You are forever the light.

Flowing down the river

If you hold onto what flows down the river you will flow down the river also. Let go of that which flows and you will remain as you are.

No more words

Learning, seeking, searching, changing and practising have their uses to turn the attention back to the truth. And the time will come when one has gained the knowledge and practised the practices to return to the awareness of oneness. Then the words and knowledge that have been helpful to bring one here are no longer needed, and in fact they can become a hindrance. There can be a reliance on words and knowledge, a holding on to these out of habit and attachment. But when the time is right attachment to them must be released.

Intellectual knowledge cannot be carried into infinite oneness, and words cannot truly describe it. The infinite one just is.

Distraction

When a being looks within, to find its true Self, the mind will throw up distractions. For example, in meditation, uninteresting thoughts will hardly be noticed, then the mind will present something “important” to think about, or something to consider from earlier today. Attention can fall on this and drift away on the waves of thought, branching out from one thing to another, until one realises this distraction and returns to meditation.

Distraction similarly happens in the physical world. There are always things to do. The more you do, the more there is to be done. Let it go.

Non-attachment

The created being will find enlightenment by not being attached. We become attached to people we know and love, things we want and need, thoughts, ideas, ideologies and concepts, and our own mistaken identity as the body.

Being non-attached means letting go of attachment to these things and being free as the infinite one that we truly are. It doesn't mean that we must leave the ones we know and love or give up our home, our cars and clothes. No, it is about giving up the attachment and the ideas that we are separate individuals and there are things separate from our self.

What will be will be. Our body, ideas, homes, friends and family will all pass away. But it is all a play of the Infinite One, who we are and who is at the heart of all.

To concentrate or not to concentrate

The seeker aims to concentrate on the goal and at times it will feel as if it's difficult to keep concentrating. But the true goal is beyond concentrating or not concentrating. So when

there is a feeling of not being able to focus one should enquire who it is that finds it difficult. The same applies for any difficulties in life – enquire who is the witness of these difficulties. You are always the centre. You are the awareness of whether there is concentrating or not concentrating. You are the awareness of thoughts, feelings and actions.

The Self exists regardless of any actions or inactions in the world, just as the sun shines whether hidden behind clouds or not. You are always the awareness at the heart of all activity or non-activity.

The path of knowledge

The path of knowledge leads one to let go of all knowledge. It is like a ladder that helps you climb up a tree, then as you climb you realise there is no end to the tree. You learn that there is no tree, no learning, only the One. You know this but you learn that there is no learner either; there is not a separate individual who knows. The end of the path of knowledge is infinity. One must let go of the path, let go of the finite, let go of knowledge, let go of knowing, and be.

Closer to God

Although God is beyond all concepts, striving to be like God can bring one closer to God. So, striving to be good, to be peaceful, and to have clarity will bring us closer. This is because God is the highest good – God is truth and what is right. God is the highest peace – there is no movement in God, God is stillness beyond still; God has no enemies, as there is no separation and there are no others in God.

God is total clarity – there are no boundaries and there is no confusion; God simply is. So letting go of things that limit us back and cloud our view will bring us closer to God.

Showing love and compassion to others can bring us closer to God, because God is one with all. God is the highest love. Love brings us together, and God is wholly together. God's singularity is a total and complete oneness.

The ultimate answer

If you search outwards for answers, more questions will always arise. The more you look, the more there is to look for. Similarly, if you look inwards your search will be infinite. You will not find an answer that satisfies; other questions arise.

Recognise that the ultimate answer is Infinity itself. When you look outwards you look at infinity. When you look inwards you find infinity also. The true nature is infinite. There are

no beginnings and ends: the finite is not real. Rest in your infinite nature. There is no need to search for this. It is here now.

How to be

When striving towards enlightenment, one wonders how to be. How should I behave to bring me towards that perfect peace? What is right and wrong, so that I will know how to do right. This is grace bringing one closer to self-realisation.

But know that you are not the doer. You do not do right or wrong. The heart of your being is pure peace; the perfect stillness within the world of motion. You do not need to know how to be – it is your true nature. You do not need to strive to be yourself.

It is the person, the ego, that wonders how to be, and the person can do good to bring itself closer to realisation. Good actions can lead a person towards enlightenment, by following grace and focusing on bringing about peace and harmony. It has been said to love others as you love yourself. This makes perfect sense when we understand that we are one.

But ultimately thoughts of doing actions, whether good or bad, must be discarded. They are part of the attachment and identity of the person. The greatest good is the freedom of the being, letting go of the limitations of attachment, and recognising one's true nature as the infinite unchanging one.

Advaita Meditation

There are different ways to meditate. Some meditate to bring about peace and calmness in themselves. Some meditate to become closer to God. Some meditate to focus their minds and thoughts. Some meditate to focus their spiritual energy. Advaita Meditation is meditation to bring about enlightenment, or the realisation of one's true nature.

It is important to know that we are not the doer and we are not the one doing meditation. We are always the Infinite One who remains unchanged and unblemished by the world of change. The meditation should be about letting go of attachment to the body, thoughts, concepts and identity. We do not need to become peaceful. We are peace. We do not need to become still. We are true stillness itself. We do not need to balance energies or become free. We are the perfect unity, completeness, and there are no boundaries that can limit our infinite nature.

So the meditation helps us to not follow thoughts and imaginings based on flawed concepts, and allows our true nature to shine through. It's about letting go of the mistakes and being who we are.

In meditation the attention may follow thoughts and ideas, but let them go. Focus on the one who is aware of this and rest in the peace of your being.

The importance of being empty

Simply empty the mind of thoughts, history, experience, ideas and identity, and be aware of the stillness that exists as one's own being. This might just last for a fleeting moment at first, before thoughts start to pop in. But with practice the thoughts will be less intrusive, allowing the true nature to prevail. In time there will be less attachment of identity with the body and thoughts, as one rests in the infinite Self.

You do it best when you do nothing at all

The heart of your being is the heart of stillness. You do not move – there is no space and no limitation in your true nature.

The evolution of the created being is to recognise the heart of its being, to recognise that its true identity is not with its body. You are not the one who does. The doing gets done by itself. The world of motion flows on whilst you remain unchanged. No activity is done.

When one realises that motion and duality are illusory, consequently it is known that all activity is illusory. Only that which is truly permanent is real. The rest is the dream of activity. Recognise that you are not the doer. Recognise the stillness that is the heart of your being.

Knowledge that removes the knower

This knowledge about the illusion of separateness and the truth of the singularity of the Infinite One is knowledge that can ultimately remove the knower. Learning and understanding this knowledge is good but is not itself the awareness of being the Self. However, when a person allows this knowledge to sink in they will naturally question the validity of their supposed separate identity. They will question who the knower is.

This questioning “Who am I?” will turn the knower from looking out and learning, to looking inwards and being. At the heart of being there is only the singularity, where the knower, knowing and known do not exist. It is found there that there never was a knower. It is awareness of awareness.

Let go of the seeker

When created beings start to be interested in spiritual things and become seekers of truth there are many different paths they will take. Over time the seeker will come to points of letting go: letting go of attachments, false ideas, false habits, unhelpful actions, negative thoughts. There is much to let go of, till ultimately the seeker must let go of identifying as the seeker. Like a carrier rocket used to take a spacecraft into orbit, the seeker and the seeking thoughts can be let go of once they have reached a certain point where they cannot go.

To find the truth, the seeker must let go of being the seeker and realise that there is only the infinite unbounded Self. In realising this no further seeking is needed, and in fact the illusion of there being a seeker will vanish.

Free from desire

One may wish to be free from wants or desires, but this is a desire also. Let go of the one who has desires and let go of the one who wants to be free from desires. That is the only way to be free of it. When the true Self is realised then the ego vanishes, and with it all the desires, preferences, and problems.

Effortless

The infinite Self exists effortlessly. Although it seems that effort needs to be made to awaken to enlightenment, really there is no effort at all, the Self is naturally awake. The effort is in the mistaken identity to realise that it is not what it thinks it is. The ego strives to achieve enlightenment, and this is what it must do. But in striving it will reach the point at which the ego is no longer, where it is realised that the ego and its striving are only mistaken concepts, and there is always only the infinite effortless Self.

Looking inwards

Look inwards to find the heart of your being. Looking outwards draws you out to identity, supposed separation, to confusion, conflict, suffering and loneliness. Look inwards to your still centre. Let the world turn, let the thoughts go, don't hold on to them. Your true self doesn't need to hold onto any concepts.

Look inwards and follow the 'I'. Who is it that observes the world, hears the thoughts go by?

Pure Clarity

Your true nature is pure clarity and unblemished awareness. Who is aware? We think we are the body, aware of the world. But looking deeper, we can observe thoughts, ideas and images in the mind. You are the awareness of this. You are not the things that appear and disappear in awareness.

The world that appears and disappears is a reflection upon the perfect clarity of our infinite awareness. Awareness sees it. We see through the eyes and senses of the human being and identify with the body and the mind of the body. But we are not these. We are the formless awareness that witnesses this.

Resting in this awareness, and allowing thoughts to pass like clouds across the infinite sky, we settle into the perfect peace and pure clarity of our being. Pure clarity is our nature, untouched by the world of change and movement, chaos and confusion. The mind thinks and becomes entangled in confusion. Let go of these thoughts and rest in your pure clarity. You need only be.

Seek the heart

Through the eyes and the senses we see the outer world. Within is the mind and the thoughts. But look deeper still. There is one observing the thoughts and the images of the mind. You cannot see it. You can only be it. It is the heart of your being. You are it already, but you think you are something else. You think you are what you can see.

When you look within, thoughts will come and distract you. But let them go. Whatever happens you are this Infinite One, but following thoughts can turn your attention to identify as a separate individual, the mistaken identity.

Know that your true nature is not a form or shape; you do not think or talk. It is the body and the body mind that thinks and talks. You are infinite oneness, the unchanging singularity, complete peace and stillness. Seek the heart of your being and know that you are not the world of change and motion.

Resting in Simplicity

In meditation rest in your simplicity. The mind may come up with thoughts that will distract you. They are not you. You are infinite peace. Know that the thoughts come and go within your infinite peace. Your peace remains even while thoughts pass through.

You may feel that you need to try to focus. That is the mind and the ego thinking it has to do something. But nothing needs to be done. Resting in your simplicity is the goal that is here already. Know that you are always resting in your infinite simplicity.

Thoughts and the world of motion move through your peace, like clouds moving through the sky. You remain the eternal unblemished simplicity.

Infinite stillness

The heart of your being is infinite stillness. Rest in your stillness. Let the mind and its thoughts be. Even if thoughts come and go, even if the world comes and goes, this infinite stillness remains.

Who can see true stillness? It is here all along. The world of motion dances within the infinite stillness, and the stillness remains unmoved, unchanged.

Infinite peace

Know that no matter what trouble, confusion, darkness or anxiety there is around you, your heart is infinite peace – it is the stillness of the Infinite One that you are. Movement and resistance, order and chaos, will appear to continue in the world, but you are not it. You are that which cannot be moved, cannot be changed, cannot be harmed. You are the Infinite One at the heart of your being. Your true nature is infinite peace.

So seek that stillness which cannot be seen, heard or felt. It is here all along. Throughout all the confusion, your stillness remains at peace.

Infinite awareness

Rest in infinite awareness. You are not the thoughts. You are not the things that come and go. You observe the thoughts and the things that come and go. You are witness to them, but you are not an observer, not someone who observes. You are simple, pure awareness. You are not the body nor the mind; you witness the comings and goings of these.

Bring your attention to rest in the infinite awareness of your being. Allow the thoughts and things that come and go to pass. If your attention follows them bring it back to you, to the awareness. Rest in the unbounded expanse of your being.

And end to thoughts and words

To explain the unseen true nature we use words and concepts. But these are not the truth. They can only point to the truth. The words on this page could describe what the perfect empty page is like, and that could be useful for some to understand what is right here. But ultimately the words get in the way; they hide what they aim to show.

You will need to let go of the thoughts, concepts and words that try to understand and explain the truth. It is here all along.