

The One Choice That Shapes Your Life

Living from the Unity Beneath All Experience

Each morning, before all the concerns of your day arrive, you wake into the simple fact of being or being aware. All of your thoughts, feelings and circumstances appear within this awareness, which remains present throughout them all. From here, one choice will give shape to the whole of your day: whether you take your stand as one person among many, or as the awareness in which everyone and everything appears.

All that is ever known, or could ever be known, is experience. And all there is to experience is the knowing of it, the consciousness of it, the awareness of it. Thus, consciousness is all that is ever known. And it is known by consciousness, that is, by itself.

It is like saying all there is to a movie is the screen. Imagine a magical screen that has the capacity to watch the movie that is playing on it. Consciousness is a presence that is knowing the entirety of experience that takes place within it. And just as the screen never appears as an object in the movie, so consciousness, awareness, never appears as an experience: a thought, feeling, sensation, perception and so on. And yet, just as the screen is all there is to a movie, so consciousness is all there is to experience.

If you only look at the movie, you see a multiplicity and diversity of people, objects and things, each one separate, divided. But if you see the screen, you see only one thing: that there are no divisions in the screen, that the divisions that pertain to the movie do not pertain to the screen. The divisions are illusory.

It is exactly the same with experience. If you only look at experience, at thoughts, feelings, sensations and perceptions, you see a multiplicity and diversity of people, animals and things, of which you seem to be just one. But if you look at the reality of your experience – the stuff out of which all experience is made, pure knowing, pure consciousness – none of the divisions that pertain to experience pertain to consciousness, that is, to your self.

When a child is born in a movie, the screen is not born. When a person dies in a movie, the screen does not die. When it rains in a movie, the screen does not get wet. When a house burns down in a movie, the screen is not destroyed. Nothing that happens in a movie happens to the screen, and yet the screen is all there is to the movie.

It is exactly the same in the relationship between experience and your self, consciousness or awareness. Nothing that happens in your experience happens to consciousness, and yet all there is to experience is consciousness.

As a person, you were born. As a person, you go through numerous experiences. As a person, you grow old. As a person, you get sick. As a person, you die.

But you, pure knowing, pure consciousness, pure awareness, are not born. You do not grow old. You do not get sick. You do not die. You are never sad. You are never lonely. You are never agitated. You are never excited. You are inherently free. You are at peace. You lack nothing.

One Choice

There is really only one choice to be made in life: to stand as a character in the movie, or to stand as the screen. To stand as a person, or to stand as consciousness.

If you stand as a person, you will enjoy and suffer in equal measure, experiencing alternating states of peace and agitation, happiness and sorrow, harmony and conflict. But if you stand in consciousness, as consciousness, you step out of the drama of life. You are eternally at peace. And this enables you to participate fully in the drama of life without

expecting it to be a source of fulfilment for you.

So, in taking your stand in consciousness, you are not in any way rejecting life. In fact, it is only as a person that you are continually negotiating experience, accepting some aspects of it and rejecting others. If you take your stand in consciousness, as consciousness, you are no longer deceived by the apparent evidence of sense perception. You see through the apparent multiplicity and diversity of people, animals and things. You see unity in everyone and everything, instead of separation.

This paradigm of unity, of oneness, informs everything you do in life: your activities, your thoughts, your feelings, your relationships and so on.

Two Paradigms

One way of formulating this one essential question, the only choice you have, would be this: 'Is my life informed by the paradigm of separation, or by the paradigm of unity, of oneness?' Make a clear decision as to which of these two paradigms you want your life to be based on, and then do your best to live the implications of the paradigm you choose.

Another way of formulating the same essential question is this: 'Am I going to live my life based on the evidence of the mind or the evidence of consciousness?' The evidence of the mind, that is, the evidence of thought and perception, tells you that there is multiplicity, diversity and therefore division, separation, and therefore inevitable conflict and sorrow. The evidence of consciousness tells you there is only one; there is only unity. That one is always at peace and knows no otherness in itself, and thus its nature is love.

Ask yourself every morning, 'Am I going to live today based on the paradigm of separation or based on the paradigm of unity, oneness?' You are free to choose. Scrutinise every thought, every feeling you have, every activity and relationship you engage in. Ask yourself, 'Is this thought, is this feeling, is this action, is this relationship an expression of the paradigm of separation or of unity?' Only tolerate thoughts, feelings, activities and relationships that are a direct expression of the paradigm you choose.

The Nature of Love

If you take your stand as the screen, you feel that you are the reality, the essence, the being of everyone and everything in the movie. If you take your stand in consciousness, as consciousness, aware being, you feel that you are the reality, the essence, the being of everyone, of all people, all animals and all things. That is what love is: to feel that you are the very being of another. In other words, the other ceases to be other.

There is no otherness for consciousness.

Love is to feel your self as the very being of another person, animal or thing: to feel everyone and everything as your self. When you love another person, animal or thing, you enter into that one. You know what it is like to be them from the inside. You know what it is like to be their being from the inside, because to be their being is exactly the same as being your being.

You feel your self as the very essence or being of everyone and everything. That is what love is. It is for this reason that love is said to be the nature of consciousness, or being. When you look at another, see their body but be their being.

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