

CHECK THE CREDENTIALS

TO SEE THROUGH THE NEVER-PRESENT NATURE OF TIME and the world of the senses, look at this *seeming* state in another way. It's not what it appears to be.

The first part of this chapter is a new variation of what already has been said about the senses—but don't impatiently pass it over. It helps show why the sensing "mind" and the so-called "physical world" it seems to sense would be nothing more than a purely *mental* illusion. More importantly, it then clearly shows that to the Consciousness You are, no such mental state exists at all, *not even as an illusion!*

According to the so-called human sensing "mind," it appears at the moment that a book is being held in the hands. Supposedly, by way of the sense of sight, the mind is now experiencing a mental image of hands holding a book. Simultaneously with its visual image of a book and hands, the mind seems to experience a sense of touch. There is a tactile sensation from the fingers on the book that involves feelings of texture, as well as a feeling of weight or pressure, and even temperature.

Right now, hold the book up and feel that sensation of weight or pressure. Do not, with the intellect, say, "That feels like light weight." Rather, *feel* the weight.

Now *feel* the sensation of texture that the cover has. It is different from the texture of the pages. One feels rougher or smoother compared to the other—but don't just say one is smoother—close the eyes and feel them. These sensations of texture and weight seem to shift, change and pass as the book moves about in the fingers. To experience these passing sensations also takes *time*.

Clearly, identifying as pure Awareness *alone* is entirely different from identifying with all the tactile sensations.

Now—don't think of this tactile experience in terms of two separate objects—fingers *and* a book. Close the eyes again and experience it

purely as the one feeling, which is really what it would be. As a feeling, you wouldn't think of it as two separate items, but as *one* tactile sensation, simultaneously combining weight, texture, and temperature into one overall package of feeling.

Now, where is the only place *all* feelings of weight, texture or pressure—not just those of a book—would be found? Who has the weight—the Pure Awareness You are, or is the weight found in, or as, the sensation? All weight would belong to the senses, not Awareness. *All* qualities of heaviness would be finite—what only a finite “sense-mind” supposedly experiences.

Infinite Awareness cannot be put into any such categories.

Now “start with” or identify as pure Awareness alone. Ask Your Self how much Awareness “weighs” to Awareness.

The answer—utter weightlessness—is what *You* are.

Just *how light* are You?

Ask only pure, Present Awareness, as *that Awareness*. This never can be known by a body or a so-called sensing, weighing, finite “mind”—for Awareness is Infinity Itself, Purity Itself. It isn't something You have risen to. This Purity is what *You are*. You needn't go way “off there” to a distant Divine state, apart from or above a physical world, to be this wonderfully light, free Purity. It's what You always are being *right here*, as Pure Awareness. There never, never is an *end* to You.

This alone is “how” and “where” One lives.

Now—what is the “texture” of Pure Consciousness to *Consciousness*? It is not rough or coarse, but is the *smoothness* of Endless Oneness.

Conscious Awareness Itself, this Pure I-Presence You are, has no body, no sensations, to experience weight or roughness. The only place the experiencing of weight and a body would be found is as *the sensation*. There is no weight *apart* from the sensation.

Pure Awareness Itself always is simply, freely present.

Awareness, I-Presence, is entirely *undimensional*. It has no shape, no surface, with which something could come in contact, or exert pressure against. Not only does Awareness not weigh anything—nothing can weigh on It! Absolutely nothing can weigh You down! Again, what is Pure Awareness to *Itself*? Not a little weightless—*completely* weightless.

It's not that You now have let go of weight. *You never had any.*

In Pure Awareness, in the Present, there is no heaviness, no buildup of pressure.

The Present that Awareness is, not only has no physical weight. Equally, in the Present there is no burden of emotional or mental weight. *The Present knows only Itself and Its weightlessness*—and the Present *always* is all that is present.

How often does it seem a so-called personal body-identity is weighed down by thinking and worrying? Virtually always—and all of it would be based on what is sensed. Yet none of *that* is You. And there are not two Identities, not two types of Life.

Again, how light is the Present, Awareness, *to Pure Awareness?*

This indescribable Lightness of Your Present Awareness *is absolutely all the Presence there is*. Identifying as Pure Awareness only, the Lightness You are is *endless*. There is no point where It ends and a heavy, dense physical state begins—for sticking with Infinite Awareness *only*, It never comes to an end of Itself and Its magnificent Lightness.

To Your Lightness, *only* Lightness is present.

How much of your day do you spend *being* the Lightness You are?

It's the only way You are present—as the utter *absence* of weight or density.

Your Present Life is that of Pure Ease—forever unpressured and unput-upon. How graceful, how gentle, is this Pure Awareness You are, in Its delightful ease of *being*?

Yet, as unspeakably gentle and delicate as your indescribable Ease is, It is eternally indestructible.

This effortless Lightness that You are cannot be limited or contained. It is *unrestrainable*.

All there is, is incalculable Freedom, endlessly overflowing *Openness*, which is *alive*.

This open, alive ease is the *texture* of Life Itself. The texture of Your Life is this endless *alive smoothness* that Absolute Oneness is.

This is Real Texture. It is Self-Texture—the way pure Being “feels” to Its own Purity.

This is You as You endlessly are.



The entire weighty human world that appears each passing day by way of the senses, would be just that—a *passing sense* of existence. It is not the ease of Being or Existence Itself, as Pure Conscious Awareness.

The most important point of this book is that there are not *two* kinds of Existence.

There is not the Real Existence that is, the delicate, open ease that You are as Pure Infinite Consciousness—and a finite, weighty, three-dimensional appearing world of the senses—though it would *seem* so if one starts with the senses.

In terms of Infinite Consciousness alone, there is no weight, no finite appearance of anything.

There is only Infinity.

What does it mean that there is only Infinity? It's like saying in the movie example that not only is the movie unreal—there isn't even a movie appearing! All there is, is formless, appearance-less Pure Spirit, the endless Absolute. There is only the ease of weightless Being that Consciousness is—an entirely un-dimensional but *consciously alive* Presence.

"This is crazy," the would-be "mind" or intellect based on the senses may try to say.

The so-called sensing, thinking "mind" that deals constantly in hard evidence—in touchable, visible, three-dimensional objects—would say, "How can this be? If there are no senses, no finite, weighty, appearing world, then why do I see it? How can I feel my body, or this book? How can I behold such a world if it doesn't exist to Consciousness?"

All such questions are exactly what would be expected of a state of thinking that is based only on the senses. It never is Infinite I-Presence, never *You*, asking such questions. It would be a state of ignore-ant finite thinking that asks.

All that this finite state of thinking or intellect seems to do, is ignore the Infinity of the Only I-Presence, Pure Being, and deal in what is sensed and observable in passing time—which *never is being*.

In fact, such a state of thinking *isn't a mind at all*. It's a mistake.

It would be due to mistakenly identifying with the sensations one appears to be aware of, and saying, "That's me"—*instead of being Pure Awareness Itself, the Only I*, the only true Self, Mind, or Intelligence.

When you stop to pull it apart, this would-be “mind” is just a chain reaction of thoughts based only on what the senses sense—totally avoiding ever-present Awareness, *what truly is*, or Truth. A bunch of sensations or thoughts by themselves are not alive, not a *conscious entity*. Only You are. There is no Intelligence, Awareness, or Life in a bunch of mistaken thoughts. It would be only *its own ignorance* that labels what it is doing as being a “mind.”

It may seem that up to now you have unwittingly accepted this weighty state of finite sensing and thinking as being you, or belonging to you. If so, there is no shame in it. It seems to be the human norm. Without knowing Identity is Pure Conscious *Being*, one would appear to be left on the level of that constantly passing “mind.” What *it* says would be all one has to go by—one wouldn’t even know there was anything else.

Consciousness, Your Self, here, now, actually never has accepted any such thing, even unwittingly. Consciousness can *only* be Pure Awareness, Pure *Is*.



What happens when one starts by identifying or “looking out as” Pure Consciousness, Intelligent Being only, instead of identifying with ignore-ant thinking based on the senses?

What happens when you examine the credentials of this *would-be* finite, sensing time-experience? Can it pass the test of *truly being*?

The so-called state of thinking based on sensing would say, “The finite, physical world *must* be here. I can see it. I can touch it. I hear, taste and smell it. I can think about it and have emotions about it. It’s *obviously* right here.”

This same finite state of thinking also is the only thing attempting to refute that there is *only* the Infinite. The only place all seeming objection to the *complete, absolute Presence of the Infinite* would seem to come from, would be this sensing state of thought, the only naysayer.

The sensing “mind” would try to say: “The Infinite has no verifiable credentials. I can’t see the Infinite or otherwise sense It. I can’t observe or measure Pure Infinity scientifically. I can’t quantify It mathematically. I only can theorize about It—but I can’t *find It* anywhere. How could this Infinite Being be true, be *All*, or be a Presence or Power? It’s so ethereal, so insubstantial. This Infinite stuff may sound intriguing, but *my finite physical world* is the one that’s really here. Since my finite world is here, the Infinite can’t be all there is, and It’s certainly not being Infinite here.

I see sin, disease, death. You say the Infinite or God is *all*? Have you taken leave of your senses? Maybe this Infinite is way out in space, or off in a divine state somewhere, but It's not here."

To a state of thinking based solely on the senses, any premise that is non-sense, naturally would seem to be nonsense.

Now turn the tables on it.

Question the legitimacy of this state of sensing and thinking, rather than entertaining *its* doubts about the Infinite. What exactly are the credentials of this finite "mind" that *supposedly* testifies to physicality and an entire three-dimensional world of time and space?

What happens when one closely examines *those* credentials?

And here's the real issue. How valid then could all human thinking, reasoning and conclusions be—whether philosophical, scientific or religious? How real could they be if based entirely on sense-activity that is a state of utter non-presence—thus unreal, invalid?

These questions aren't coming from another, from an author-body. It can only be *I*, the One All-Present Intelligence, the Life I Am, the only One present and conscious so this book can be read.



Pull this would-be state of sensing and thinking apart slowly, piece by piece, and hold it up to the light of Intelligence. Read the following closely, as if enjoying a good detective story, for that's what it would seem to be.

Right now, the finite "mind" supposedly looks out over a book, a body, and a room, observing a universe of objects and space. But on what basis would the "mind" even say there is a body now holding this book and doing all that? In fact, on what basis would it be said there even is a weighty physical world of time and space at all?

It is all based on the five senses.

To even say there is finite or human experience would depend entirely on the senses sensing it: seeing it, hearing it, touching, tasting, and smelling it. As said earlier, if one were to take away the five sensations of human experience—all the sights of it, all the touches of it, all the sounds, smells and tastes—one couldn't even say there was such a thing as human experience!

Now exactly how does this sensory experience seem to work?

As an example, consider any everyday item sensed by the five senses. Say it's a nice red apple. How does the "mind" know anything about that apple—or even claim an apple is *there* in the first place?

The sensing "mind" experiences a specific visual sensation, which also could be called an appearance, or a mental image of the apple. That particular visual sensation of red color and roundish shape is one way the mind differentiates an apple from other items, such as a book or a hand.

Simultaneously with this visual sensation, the mind experiences a particular tactile sensation of the apple; there is a feeling of weight and texture when holding it.

Also simultaneously, there may be a sense of sound associated with an apple, such as crunching when a bite is taken. There also is a sensation of taste, and a scent.

Each of the five senses contributes its particular "aspect" of the apple to the mind. As a result of all the sensations it experiences, the mind instantly says to itself, "An apple is here."

This same process of course applies to all items in daily experience.

When the senses combine in their normal operation, it results in normal human activity; this is how the sensing mind experiences its entire world. The mind experiences all sensations at once, which in this case equals "apple."

Now look again.

A question long pondered by philosophers concerns the nature of the *substance* of this whole apple experience. Exactly what kind of substance is one dealing with here?

The entire and only basis on which the mind would say an apple is present, is by way of the senses. Absolutely everything the mind would know about the apple is thanks to a visual sensation, a sensation of touch or feel, a sound, a taste and smell. The mind's entire "evidence" is sensations.

Now ask yourself, what makes up the apple *itself*—that supposedly is giving off this sensory experience to the mind?

Really stop a moment. Ask yourself what the apple itself consists of, *apart* from those five sensations.

When you try to think of what an apple is, entirely apart from those five sensations—what happens?

You can't think of anything.

And why can't you think of anything besides the sensations?

Because there *isn't* anything.

There are only the sensations!

There are not the sensations of an apple *and* an apple! Sensations are the entire and only "substance." There is no apple that is a stand-alone physical object "out there," with its own substance, in addition to the sensations experienced by the *mind*. The "apple" would be entirely *mental*—consisting one hundred percent of sensations only.

Go ahead. First take away those five sensations. Then see if you still can come up with an "apple." Poof! The "apple" is non-existent.

The "apple" as a separate, solid object didn't go anywhere.

It *never* was out there as a separate object in the first place!

The mind's experiencing of sensations results in what is called an apple, but never is there a separate item "out there." All there would be is a series of images, feelings, tastes, sounds and smells—*experienced entirely by the mind*.

There is nothing else there.

You may be asking, "If it's just *sensations* or 'mental,' then what did I chew and swallow at lunch today?"

Well, exactly what *is* an apple anyway? Supposedly a roundish red fruit with a whitish pulp, a slightly sweet or tart taste, and a pleasant scent. Okay, but what would all *that* be? What are chewing and swallowing? Nothing but so many sensations.

The way the mind experiences it, it has an illusory *appearance* to the mind as if there were a solid object, apart from, or objective to the mind. But there never is a separate physical item. The "apple" would be a purely *mental* process, experienced entirely in or as, thought.

The mind's sensations of "apple" and its very *thinking* that an apple is there, is the same, one process. The mind's sensations of "apple" would be exactly the same as the mind's *thought* in terms of an apple. This is important to recognize. Call it sensation or thought; either way, mere "mental-stuff" would be all there is to it. There's no physical object.

The only "hard evidence" of an apple isn't hard, solid matter at all. It would be just a mental experience of a flow of a lot of un-solid sensations, always passing on in time. It is just so much *mental fluid*. While

earlier one might have thought of an apple as a solid object, one can't say an image in thought, a passing feeling, a taste, or the hearing of a sound is a solid object. Those would be entirely mental phenomena and *they* do not constitute a solid object. It is in this way that the flow of all sensations, thus all would-be "objects," are referred to as "mental fluid."

What does all this *mean*?

It's a topic that has been debated almost for as long as there appear to have been philosophy and metaphysical teachings. The question always had been whether this apple experience (and thus by extension, *all* sensory human experience!) would be going on *outside* the mind, or *inside* the mind. In one regard it might be said either view is correct. Actually, neither is correct. It all seems to depend on the viewpoint.

Outside or inside the mind is not the real issue.

What *never* changes is that the apple experience is *inseparable* from the mind. The "apple" is neither outside nor inside the mind, but *is* the mind itself in its so-called operation!

To see why this is so, first see why neither of the other two is true.

The traditional, physical or materialist viewpoint *assumes* the world and universe are physical and that the mind is located inside the body. If the mind is said to be inside the body, then any thing or experience outside of the body (such as the apple) would be considered outside the mind.

But if one takes a meta-physical, or "mental" viewpoint, everything is seen in reverse. On this basis, the mind is not in the body—the body and all else is said to be in mind, or in thought. So not only the apple, but one's entire experience, is seen as within the mind, or "mental."

However, neither of these two viewpoints could be true, or be changeless Truth. Why? The validity of either view changes depending on the premise, depending on whether one arbitrarily starts on a "physical" or "mental" basis. One is no more or less valid than the other. Both viewpoints also mistakenly imply that the apple is somehow separate from the mind itself; or at least that the mind and apple are two different things. They're not.

The third alternative which has been largely overlooked, is, again, that the "apple" is neither outside nor inside the mind, but *is* the mind itself in its so-called operation.

For example, when the mind experiences the sensations associated with "apple," it can't be said those sensations are produced by an apple

that is separate from the mind, because no separate apple is there to have produced them. Yet if it were not for *that* particular seeming item or “apple,” that particular package of sensations wouldn’t exist either. One wouldn’t experience those specific sensations with an “orange.” The “apple” and those specific sensations need each other. Why?

The act of sensing and the “thing” sensed are *one*. No *thing* exists separate from the sensations of it—and no sensations exist separate from *what* is sensed. In other words, there aren’t sensations of a thing—only sensations as that thing.

This appears to be true for all items in finite human experience, not just apples!

What it means is, there isn’t the finite sensing mind *and* any item, or any form of experience apart from the mind. *It all is the mind*; it is one.

It means the finite “sense-mind” doesn’t ever think *about* a condition—the mind *is* the condition. The mind doesn’t visit or think in terms of places; the mind literally *is* the places. It doesn’t sense all the planets and things in the stellar universe. The mind *is* all the things; it is the universe. Even the feeling of a body moving through empty space would be entirely sensation or mental—space just feels less dense than an apple.

On this basis, one sees that there never are separate “physical objects” that have different degrees of hardness or density—say, a ball of cotton as compared to a stone. The different “densities” really would be degrees of “mental” density, degrees of density of *thought*.

The traditional misconception always has been that sense data is “taken in” from a thing “out there” that is separate. There never is a separate object or thing out there from which to take sense data. Rather, it always would be the finite “sense-mind” experiencing *itself*—which it *calls* a body and universe of separate things.

What is important is that all of so-called finite human experience and its universe would be the “mind” in operation.

It doesn’t matter if it appears to be the beautiful call of a songbird piercing the silence at dawn, the dawn itself, or a plate full of pancakes. There is not the finite “sense-mind” *and* any form of experience in the entire stellar universe that exists as a separate entity “out there” apart from thought. *It all is the mind*, experiencing itself. It is one.

When buying a car, a new dress, groceries—anything—it really is a matter of *buying a package of sensations*; a state of thought buying into

a mental pattern it resonates with. Even the store itself and the money exchanged would be more of the same mere *sensory mind-fluid*.

This has staggering implications for science. What the mind supposedly senses as “cosmic background radiation”—supposedly resulting from the big bang and the beginning of the universe, supposedly “proof” of the beginning of a material universe and physical time and space—all of that would be entirely “mental” too. There simply is no other evidence of background radiation, or even an entire stellar universe, apart from what the mind supposedly senses of it!

There is another extremely important point to realize about this. As a result of sensing “things,” never does anything solid, separate or physical *remain* after the sensations of it are experienced! Never is a stand-alone solid object “left behind.” The mind’s activity, with the countless passing sensations it seems to have experienced over time, *never* has left so much as a single, solid separate object in its wake!

Equally, there never is a separate, solid apple anywhere *before* the sensations of it are experienced! It makes clear that there never is a physical, objective world “out there.”

That which is called “apple” or any other item, always would be the exact same *un-solid* flow of sensations. It doesn’t matter how solid or separate it may seem—and it will seem so. At no time is there a separate apple out there on its own, in addition to the fleeting sensations of it. Everything finite always is just a *flow* of sensations; mere “mind-fluid.” This holds true for *all* would-be “objects.”

In so-called human experience it never is mind *and* matter. Nor is it mind over matter. The “mind” *would be* “matter.”

Yet in Reality, to the Present Consciousness You are, *none of this really matters at all*.

Why? None of this mental-sensing activity stops passing on in time, not-being, to *really be*, or to *be Real*. As said repeatedly, the mind’s activity always is busy *not being*—busy being “not.” None of it is You. All there is to You is Infinite Consciousness, Being Itself. You can’t *be* what never is being!

Do you realize that all *would-be* physical laws, all limitations, and all problems of the world would be *one with* this “mind-that-never-is-being”? It isn’t that this “mind” knows about all the problems of human mortal experience. It *would be* the problems! It doesn’t observe birth and death, disease and sin; it doesn’t think about poverty and war;

it *would be* birth and death, disease, sin, poverty and war. This is *not* saying the mind is bad or evil—don't condemn or judge any of it. That which *isn't being* can be neither bad nor good.

The point is, never are there any such *physical* conditions. There is no world "out there" that is separate from you, leaving you helpless to do something about it. All there would be to it is mere mental wisps of ignore-ant thought, or belief. It's all supposedly believed by a state of passing thought that is not You. In fact, it's *never even present!*

Two distinct points have been made here that are so enormous in significance, they're worth summarizing. The first is that what appears to be an entire material world and universe separated by physical distance isn't that at all—but just a "mental" state which has an *illusory appearance* of being separate. Secondly, this entire would-be mental state always is moving or passing in time and never is *being*—and never, ever genuinely has been *present*.

If one mistakenly identifies or starts with that "time-mind," one has to account for and deal with its would-be conditions. *Starting with Truth* shows that Consciousness, the Present, is changelessly Omnipresent.

In Truth, *Pure Conscious Being is absolutely all that is being*—which means a "mind-that-never-is-being" and its would-be limitations never could begin or operate in Your Being—not even as an illusion. As there really is no "mind" to experience or be such conditions, *there are no such conditions!*

Pure Conscious Being is all that is *present*.

