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The Way of Truth and Reality

Neil Hamley

The Way of Truth and Reality
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This book is dedicated to my friend Mario Virgili

Contents

- 1. Introduction**
- 2. Exposing the Delusions and Illusions of the Conventional or Ego-Centred View of Reality**
- 3. An Overview of Truth and Reality: The Individual Soul's Relation to the Spiritual Universe**
- 4. The Fall into Delusion and Illusion**
- 5. The Way of Truth and Reality**
- 6. Orientation to the Passages on Truth and Reality**
- 7. The Necessity of Truth and Reality**
- 8. Defining Truth and Reality**
- 9. Relative and Absolute Truth and Reality**
- 10. Readiness for, and Openness to, Truth and Reality**
- 11. The Veiling and Unveiling of Reality**
- 12. Truth, Reality and the Ego**
- 13. Philosophy**
- 14. Exposing the Delusions and Illusions of the Ego-Centred View of Reality**
- 15. Spiritual Inquiry**
- 16. Intuition**
- 17. Reason**
- 18. Knowing-By-Being**
- 19. The Deepening of Truth**
- 20. The Living of One's Truth and Reality**
- 21. Truth, Reality and Integrity**
- 22. Truth and Non-Attachment**
- 23. Truth, Reality, Suffering and Healing**
- 24. Truth and Positivity**
- 25. Truth and Growth**
- 26. Teaching and Learning the Truth**
- 27. The Truth Regarding Ignorance and Delusion**

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1. Introduction

The way of truth and reality is to live a life consciously and deliberately devoted to the increasing realisation and expression of the truth and of reality. This book is dedicated to an exploration of this way. As such, it explores questions and themes such as: How do we define truth and reality? What is the truth and reality of ourselves and our lives? What is the value of truth and reality? How do we realise truth and reality? And, how do we live a life in harmony with truth and reality? Each of us is treading the way of truth and reality, for each of us has his or her realisation of what is true and real, and lives accordingly. Of course, this realisation of what is true and real may be more or less conscious, more or less accurate, and more or less full or complete, but it is there in the mind and heart of each of us, and shapes our lives accordingly. The need for truth and reality is *inherent* to our nature. In part, the reason for this is obvious: we have an unavoidable need to find out what is true and real so that we can live in that way which brings us the greatest fulfilment and satisfaction. However, this is only part of a much more profound reason why each of us has an innate need for truth and reality: each of us is essentially a Spiritual Being, a Soul, where the fundamental purpose of our lives is to increasingly realise and give expression to our Spiritual nature, and inherent to this development is the increasing realisation and expression of the truth and of reality. Whether we are conscious of it or not, the path of life, the path of Spiritual realisation, and the path of truth and reality are really one, integral path. Overall and ultimately the way of truth and reality is rejuvenating, inspiring, uplifting and liberating, but also, for many reasons, this is an arduous path. It requires the increasing development of our logical, rational, intuitive and, ultimately, mystical capacities. For many or most of us this way will mean, in large part, a subversion and inversion of what we currently believe or experience to be true and real, and in which we have so much invested—including our beliefs about and experiences of who and what we are, the nature of the world in which we live, and the nature of the Spiritual. In turn, this will require significant changes to the way we live. Thus, the path of truth and reality naturally requires qualities such as devotion, courage, humility, true openness of mind and heart, and also the capacity to live with periods of confusion and suffering as old beliefs, experiences and ways are broken down and left behind. The way of truth and reality is a difficult path out of the darkness, and which we are all undertaking. This book is written with the purpose of throwing some more light upon this path, and hopefully, providing some encouragement and inspiration for those who need it.

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2. Exposing the Delusions and Illusions of the Conventional or Ego-Centred View of Reality

We may define reality as that which actually is, the actual nature of existence, and not as that which we wrongly believe and imagine the actual nature of existence to be. Truth may be defined as the absolutely accurate, certain, unchanging and complete knowing of what actually is, reality, or part (an aspect) of reality. The path of truth then is inseparable from the path of reality, for truth is the knowing of reality. The more we deepen into the truth and give expression to that truth in our lives, the more we deepen into the knowing of reality and give expression to that knowing of reality, which is to live in accord with reality.

What then is the truth and reality of existence, including ourselves? As a prelude to answering this question I would like to begin, in this chapter, by considering a view of reality which most or many people take, in full or in large part, to be true. This I will call the conventional or ego-centred view of reality, for it is our identification with and attachment to the ego which is at the centre of this view and keeps it in place. I will briefly show that such a view and experience of reality is largely delusory and illusory and grounded in unfounded assumptions. In the next chapter I will proceed to give a radically different view of the truth and reality of our existence which I shall call the Soul-centred view of reality, for it is the understanding of truth and reality from the perspective of oneself as the Soul. This will naturally involve an overview of the Spiritual universe, for the Soul and the Spiritual universe share a very intimate relationship. Indeed truth, reality, the Soul and the Spiritual universe are very intimately related, and we *cannot* deeply and fully comprehend one without the others. In a further chapter I will provide some key insights as to why we have fallen into the ego-centred view of reality and are unaware of our Spiritual nature and that of the universe. In the final chapter of the prelude to this book I will provide a brief overview of what it means for us to follow the way of truth and reality. These four chapters will then serve as the wider context to more easily and fully understand the short passages on the way of truth and reality which comprise the majority of this book.

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6. Orientation to the Passages on Truth and Reality

The following short passages discuss aspects of the path of truth and reality. An aphoristic style has both its advantages and disadvantages. Perhaps its greatest advantage is that essential ideas can be highlighted free of distracting details. In this regard, less is required of the reader. Perhaps the greatest disadvantage of such a style is the lack of supporting context to further elucidate these essential ideas and explore their implications. In this regard, more is required of the reader. To help mitigate this difficulty the foregoing chapters of this book provide a wider and more systematic, albeit brief, context for the following passages or thoughts. Also, it will become evident that many of the passages are related and therefore help to illuminate each other.

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7. The Necessity of Truth and Reality

Truth is not optional: more or less consciously, more or less certainly, more or less accurately, more or less completely, *everyone* has his or her understanding of what is true and what is not true, and lives accordingly. Reality is not optional: *everyone* more or less experiences reality or what is merely delusion and illusion, and lives accordingly.

The wise are living their truth, and the ignorant and stupid are living their “truth”—what they believe to be the truth. It is the commitment to truth that rules the world.

The philanthropist is dedicated to his truth, and the criminal to his. The holy man is dedicated to his truth, and the atheist to his. The dictator is dedicated to his truth and the oppressed to his. The scientist is dedicated to his truth, and the layman to his. All people are living *their* truth—that is, what they *believe* to be the truth.

Each of us is living, and has no choice but to live, according to his or her light, no matter how dim or bright that light may be.

Eventually, we discover the truth that to live according to the truth is to live according to reality—for truth is the knowing of reality or of what actually is—and that to live according to reality is, on the one hand, to avoid unnecessary suffering, while on the other hand, to deepen into the intrinsically fulfilling experiences of our Spiritual nature.

When all other ways are seen to be not only useless, but found to be painful, then we choose the way of truth. Ultimately, everyone steps onto the path of consciously and deliberately seeking and living the truth.

The whole manifest universe is evolving to be an ever-greater revelation and expression, through particular experiences, of the Truth and Reality which is the Soul as formless Awareness, and the Archetypes. In this evolution we each have a part to play. Essentially, each of us is the Soul as formless Awareness, and deep within each of us we carry a unique Vision of the Archetypes. It is the *destiny* of each person to progressively actualise and express the Truth and Reality which is the Soul and Its Vision, and, in part, to do so through the particular experiences of the life that he or she creates.

Our lives are an *irresistible* movement toward the increasing discovery and living of what is true and real.

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8. Defining Truth and Reality

Let us begin by stating the obvious: when we come to discuss the nature of truth and reality we must be careful to define what we mean by these terms, but also related terms such as ‘delusion’, ‘illusion’, ‘objective’, ‘subjective’, ‘absolute’ and ‘relative’.

We may define reality as what actually is, the actual nature of existence, and not as that which we wrongly believe and imagine the actual nature of existence to be. Truth may be defined as the absolutely accurate, certain, complete and unchanging knowing of what actually is, reality, or part (an aspect) of reality. Conversely, non-truth may be defined as that which is *not* the absolutely accurate certain, complete and unchanging knowing of reality or part of reality.

There is the knowing of experience *per se*, as it actually is, and, there is the knowing of experience mixed (or overlain) with our individual delusions and illusions (deluded imaginings) which, by definition, we fail to recognise as such. The former is truth, the latter is not.

The deepening into truth is the deepening into the knowing of reality, what actually is. There is no path to reality which does not have truth or wisdom as its core.

A number of spiritual traditions define Reality as that aspect of the Spiritual universe which is ontologically primary (or fundamental), underived, unchanging, without dimensions (or infinite or boundless) and, for want of a better way of putting it, of the highest quality. Here, The Spirit, or the Archetypes, or the Soul as dimensionless Awareness, may be regarded as Reality. Here, *non-reality* would be that which is secondary (not fundamental), derived, changing, and of lesser quality, namely, the manifested and finite forms of the universe. Alternatively, both aspects together may be considered to be reality—aspects of it. Whatever is regarded as reality, the truth will be the absolutely accurate, certain, complete and unchanging knowing of any such reality or part of it.

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9. Relative and Absolute Truth and Reality

There are truths and approximations of truths, and a wise person not only does not confuse the two, he or she uses both as appropriate.

We may say that there are relative truths as approximations of the absolute truth. But, if we define truth as that which is *absolutely* accurate, certain, unchanging and complete, then these relative or approximate truths are not truths—they are delusions.

Some truths are based upon, and relative to, one's experience *so far*. Relative truths of this nature may be found to be incorrect when a wider range of experience occurs. As such, they are not really truths.

A truth which is based and dependent upon a set of experiences, and which may change when new experiences occur, is not certain, unchanging or complete, and as such is not actually a truth.

In so far as any of its conclusions are dependent upon empirical findings which may increase and change, science is a domain of relative, not absolute truths.

The truth or wisdom regarding our *finite* or particular experiences upon *any* level or plane of universal existence is *always* the "grasping" of what are variously called the Archetypes, Forms, Ideas, Intelligibles, Primal Beings, or Names of God. The Archetypes are the changeless Beings which are the essential design of the universe, and all finite or particular experiences are expressions and reflections of the Archetypes. The depth of ourselves, the Higher Soul, has a unique and unchanging Vision of the Archetypes which It Knows by Being that Vision. In *this way* the Higher Soul has the absolutely accurate, certain, complete and unchanging knowing, or Truth, of the Archetypes. The Higher Soul compares *our* finite experiences to the Archetypes, and in doing so, knows the truth of these experiences, in particular, in what ways and to what degrees they express the Archetypes. This knowledge is then passed "down" to us, into our everyday awareness as truthful and spontaneous insights about our finite experiences. These insights may arise from direct contact with our particular experiences, through the knowing-by-being of our particular experiences, through intuitions regarding our experiences, or as we reason about our experiences.

The Soul and the Archetypes *may* be called the Absolutes in that they are both unchanging and infinite (or boundless or unlimited) in nature. All finite experiences in the Spiritual universe following the Archetypes are *lesser* reflections and expressions of the Soul and the Archetypes—limited and lesser in nature. We can say that Soul and Archetypes are Absolutes while the all finite experiences are approximations of these Absolutes. The Higher Soul can compare or relate our finite experiences to Itself and the Archetypes to ascertain how, in what ways, and to what degree, they are approximations of Itself and the Archetypes—in what ways, and to what degree, they are approximations of the Absolutes. We can receive these truths as spontaneous insights.

The Soul as formless Awareness and the Archetypes have infinite (or unlimited or boundless) and unchanging value—we can say that They are Absolute Goodness. The finite experiences or forms of the universe are lesser reflections and expressions of these Realities. The Higher Soul can compare our finite experiences to Itself as formless Awareness, and to Its Vision of the Archetypes, to thereby determine the relative value or goodness of our experiences. We may receive these evaluations as truths about what is good and not so good.

The statement ‘Beauty is in the eye of the beholder.’ should not mean that everyone *simply* has his or her own personal or individual apprehension of beauty. A person’s appreciation of beauty depends on his or her maturity, that is, to what extent he or she is able to experience the Archetype of Beauty—Beauty Itself, Absolute, or unchanging and infinite, Beauty—being reflected through the finite forms of life.

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10. Readiness for, and Openness to, Truth and Reality

Plato or Socrates states somewhere that to begin the search for truth we must first see that we do *not* know. To come to know what is true and to experience what is real we must first suspect that we do not know what is true and are not experiencing what is real.

The pervasiveness and common acceptance of our fundamental delusions and illusions—those concerning the nature of the self, space, time, matter, causality, and the Spiritual—mean that their truth and reality, or lack of it, are generally not *seriously* questioned.

The deepest delusions hide as truth, and the deepest illusions as reality.

The truth is that many or most people are not ready for the truth about who or what they are and the world is—not ready intellectually, intuitively and emotionally, or in terms of what it would mean for them practically, personally, socially, morally and Spiritually.

For most of us, the discovery of the truth and reality of our existence will constitute a more or less complete subversion of our current “reality” and of all that we have invested in it. This is one reason why we can only take so much truth and reality at any given time.

Each of us comes to truth and to reality little by little.

Until we are ready, truths, experiences, and opportunities go unrecognised and unappreciated.

We must love the truth above all else, otherwise we shall sacrifice the truth for whatever we love or desire more. We are able to do this when we realise the truth that knowing and living the truth is *the* key to all of our riches.

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11. The Veiling and Unveiling of Reality

Reality may be defined as that which actually is or exists, as opposed to what we, ourselves, creatively and wrongly believe and imagine to exist. The entirety of reality or what actually exists is the Spiritual universe. When we consider the Spiritual universe *below the level of the Archetypal Realm*, we find that reality has two *fundamental* aspects: formless or dimensionless Awareness; and manifest and more or less finite forms or experiences “in” that Awareness. Of course, we *may* wish to restrict the term ‘reality’ to the first aspect of existence only, namely, dimensionless Awareness. Truth may be defined as the absolutely accurate, certain, complete and unchanging knowing of reality or part of reality. Truth then, will be the absolutely accurate, certain, complete and unchanging knowing of dimensionless Awareness and the manifest and finite forms of Awareness, or part of these. Again, we may wish to restrict the term ‘truth’ to the knowing of the first aspect of reality only, namely, dimensionless Awareness. When we do so, we may wish to capitalise the terms ‘Truth’ and ‘Reality’ for they refer to That which has no dimensions.

As Awareness Itself not separate from the finite forms appearing “within” It, we are Reality. But we do not recognise or know this Truth. Why? We, Awareness, are *attached* to certain finite experiences or phenomena and have thereby *restricted* our focus and experience to them alone. Further, upon this restricted field of experience we have, for the most part unconsciously, created and superimposed a layer of delusions and illusions (imaginings). Consequently, we do not simply experience what is, reality, Awareness not separate from Its finite forms—Ourselves. Instead, it is this restricted experience mixed with our delusions and imaginings which we normally and wrongly experience and mistake to be reality.

When the normal layer of delusions, illusions and attachments have been removed one knows the truth of experience, of what is, of reality, of oneself, in a direct and unmediated way by simply being that experience, being what is, being reality, being oneself.

From the succession of finite experiences or mental states—thoughts, emotions, perceptions, desires, needs, aspirations, memories and imaginings—which is all that we ever experience, we piece together a permanent, physical, external and self-sufficient world—but, actually, it exists *only* in our thought and imagination.

Through metaphysical analysis we begin to appreciate the immense, complex, comprehensive and systematic work of creative construction that the mind has undertaken, largely unconsciously: from out of its endless succession of ephemeral mental states—all that it experiences—it has constructed a world of material objects set in fixed, three-dimensional space and in linear time unfolding at a uniform rate, and, created oneself as an ego—a temporal-spatial and apparently permanent entity—housed within a body. Yet, careful analysis clearly shows that *all* that one *ever actually* experiences is an ongoing series of ephemeral mental states within Awareness.

We are experiencing the surface of life, and so, of ourselves, and not its depths.

Reality is existence as it actually is. Most of us do not simply experience reality, what actually is. Instead, due to attachments, we shut out the experience of the infinite-eternal Awareness which is the depth of reality; and upon the remaining surface, of finite experiences, we superimpose—for the most part unconsciously—ideas, often delusions, and imaginings, often illusions, about reality, about what actually is. To a large degree, the Spiritual path is the discarding and dissolving of these attachments and superimpositions upon reality, upon existence as it actually is. To a large degree, Spiritual-Realisation is the experience of reality, existence as it actually is, free of our individual attachments, ideas and imaginings about reality.

Self-Realisation is “just” ordinary or normal consciousness, but free of attachments, delusions and illusions.

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12. Truth, Reality and the Ego

Initially, we begin our inquiry into truth and reality upon a foundation of delusion and illusion—upon unquestioned and false assumptions and imaginings about what is true and real.

At the outset of this search, you should be acutely aware that there is part of yourself, that part identified with the ego, which does *not* want the truth.

At the outset of the search for truth, it is important to recognise that there is a part of you which is *deeply* committed to *not* finding the truth, that part which has a life and death commitment to perpetuating illusion—the depth and tenacity of this commitment only becomes fully clear as the journey unfolds.

There is no full realisation of truth and reality yet, quite simply, because there are aspects of his psyche, delusions and illusions, largely unconscious, which do not want and cannot bear truth and reality.

Identified with the ego, we cannot bear too much reality.

Most of us, at a very deep level, both consciously and subconsciously, believe in and experience that we *are* the ego and possibly the body. We take this deluded and illusory perspective as true and real, and so we hang onto it and all that supports it with tremendous energy and tenacity. Here, truth and reality are deeply unwelcome.

Identity with the ego, and living out the ego’s view of life, is largely and essentially a structure of delusional beliefs and illusions, and so, the ego is constantly engaged in defending itself and its life *against* truth and reality.

Misidentified with the ego—a personality structure and corresponding self-image constellated around a sense or knowing of ‘I’-ness—we are engaged in a perpetual battle to maintain and enlarge it as true and real—something which involves the avoidance of truth and reality. In this regard the ego has a number of strategies and subterfuges, all of which we all engage in to some degree: distraction, avoidance, denial, apathy, repression, suppression, rejection, attachment, manipulation, projection, attack, rationalization, imagination, and fabrication.

Dedication to the truth entails the deepest courage, for an essential aspect of this dedication is exposing the delusions and illusions of the ego, including the illusion of being the ego itself, and also, of letting go of the attachments based upon these delusions and illusions.

For the ego, it’s more important to be “right” than to find the truth—in fact it cannot afford to uncover the truth.

Upon the limited domain of experience which the ego allows, overlain with its delusions and illusions, we attempt to understand our lives, and to conduct our lives upon that “understanding”.

Most of us, much of the time, are trying to get life to conform to our delusions and illusions.

Trying to make an illusion work—the normal way people attempt to find happiness, love and peace.

The more deeply she sees that she has been living in delusion and illusion, identified with a dream figure, lost in a dream, condemned to suffer, the more deeply she longs for truth and reality and to live in truth and reality.

When do we dis-attach from the ego? When we *clearly and deeply see* the falsehood that we are the ego, and, the inevitable and perpetual suffering and emptiness involved in the attempt to maintain that identity.

While we can engage in many sorts of practices to dissolve identity with the ego, essentially, we must *clearly and deeply understand* the nature of the ego-identity, its falsity, how it maintains itself, and the consequences of this identification. In doing so, we *automatically* adhere to what is seen as true, necessary, constructive and which promotes well-being—or do so with some application of the will—and avoid what is seen to be false, unnecessary, destructive, and causative of suffering.

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14. Exposing the Delusions and Illusions of the Ego-Centred View of Reality

That one exists is the deepest and most widespread of truths; that one exists as the ego is the deepest and most widespread of delusions.

The ego is the sense or knowing of 'I-ness' mixed up and associated with a personality and perhaps the body, and also, with a self-image or concept which corresponds with this composite. We are not the ego. The essential reason for this is quite simple: the ego may not be present, but oneself, in some way, will be, therefore, oneself is not the ego. The situation can be elaborated in more detail. We are not the ego as a *self-image* because: one, the self-image is an imaginary thing, built in imagination, and we are not imaginary; two, we are the one who has the power to use the imagination to construct the self-image (or deconstruct or change it) in the imagination; three, the self-image is frequently not present when, for some reason, the imagination is not working, however we *remain* present. We are present but the self-image is not, therefore we are not the self-image. Also, we are not the ego as the personality structure of which the self-image is a reflection because: frequently, *none* of the mental states which constitute the personality are present in awareness, but we are present, therefore we are not the personality or ego; two, in some way we are always, or at least often, *fully* present, however, only one part of the personality, one mental state such as love or hate or humour, can be present at any given time. We are fully present but the personality is not fully present, therefore we are not ego as the personality. Finally, we are not even the core of the ego which is the sense of 'I' because frequently the sense or knowing of being an 'I' is not present in awareness but oneself is nonetheless present. Constantly we are involved in activities where the sense or knowing of being an 'I' is not present, yet certainly, in some way, we are still there, present, during those activities.

The personality structure exists as a constellation of psychological states, or states of awareness, but what is it constellated about? The feeling or sense or knowing of being an 'I', an individual. If we can deepen this sense of 'I' it will take us back to the Higher Self, and in turn to the Higher Soul. The 'I' or Individuality is the first manifestation out of the formless Awareness which is the ground of the Higher Soul. The Individuality may be transcended so that we simply know ourselves as formless Awareness. We may reverse the process. From out of the Soul as formless Awareness the 'I' or Individuality appears. Here the 'I' is an aspect of the Higher Soul. The 'I' is then reflected down to be the centre of the Higher *Self*. It is then reflected down once more to be the centre of our ego or personality. The ego or personality, as a group of psychological states, forms or constellates around the 'I'.

We can transcend our false identification with the body and with the ego. We can even transcend the experience of being an 'I' or individual centre of awareness. But, as a Soul, we cannot transcend being formless Awareness, for this is what we essentially are.

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17. Reason

Reason is the faculty or power of deliberate thinking which generates *new* conceptual truths regarding the nature of our experiences, their being and laws.

The metaphysics of the truth is the *conceptual* truth of the nature of our experiences and what lies beyond those experiences, where these conclusions are the outcome of rational thinking based on that experience. The metaphysics of the truth has two major limitations which are inherent to the nature of reason. First, there is a limit to the *number* of truths that reason, based on limited experiences, can generate. Second, reason cannot give us truth as the knowing of experiences or reality *itself*, but only ever thoughts or concepts *about* reality. The knowing of reality itself can only come through *being* it—knowing-by-being.

Reason can only give us truths of a certain kind or nature: reason gives us the truth in concepts or thoughts *about* or *describing* the nature of experience, but it does not give us the truth which comes from *having* the experience *itself*—much the same as the thought or concept of honey is not the knowing which comes from the direct experience or taste of honey. The knowing of the actual nature of an experience can only come when the conceptual layer or interposition has been removed, and one knows the experience directly by *being* it—knowing-by-being. However, in so far as reason can conceptually know experience or reality—its being and laws—where this conceptual knowing is absolutely accurate, certain, unchanging and complete, then reason can be said to generate truth. Reason can be said to give us *conceptual* truths *about* or *describing* our experience but not the truth as the knowing of the actual nature of this experience by being it. Of course, if truth is defined as the actual knowing of experience or reality, then reason cannot give us the truth.

If the Real or Divine is not a thought, then reason, using thought, cannot grasp, or be, the Real.

If the Real is non-changing It cannot be a thought which comes and goes in awareness.

Reason points to Awareness as That which is spaceless or infinite and timeless or eternal. In doing so, reason points to That which is beyond our imagination which works in spatial and temporal forms. Further, in doing so, reason points to That which is beyond itself, for as thoughts, reason is temporal, and in so far as it uses images reason is also spatial. ‘The metaphysical work of reason is to prove to us intellectually that something exists which reason itself cannot grasp because of its super-intellectual character.’—PB.

We can describe the Soul or the Divine in negatives, what It is not, including being spaceless and timeless, and, we can describe It in positives, but with the

understanding that these positives, being limited or finite in character because drawn from our ordinary and finite experiences, are not the Soul or the Divine Itself which is not finite. Our positive descriptions of the Soul or Divine are only pointers to Its nature, pointers which attempt to evoke or educe in us some *direct* experience of It, an experience which will *transcend* the pointers or positive descriptions which are limited or finite in nature.

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18. Knowing-By-Being

If you are *separate* from an object or event or experience, then you will need to experience the object or event or experience *indirectly* through a *representation* of it in your awareness, for example, as a sense perception or as a concept. Here, we cannot *fully* know the object or event or experience *itself*, but only know our representation of it. Second, this representation may be a limited or distorted representation of the object or event or experience. Again, there is no full knowing. By only having a representation of the object or event or experience, and possibly, a limited or distorted representation of it, there is no absolutely accurate, certain complete and unchanging knowing of it—in short, there is no truth. These difficulties arise because of the separation between oneself and the object, event or experience. They can only be removed if the separation between oneself and the object, event or experience is abolished. Here, you will *be* the object, event or experience, and therefore, know it in a direct and unmediated manner.

You cannot know reality itself without being it, for if there is a separation between you and reality—or between you and what is—you can only ever grasp and know it as an image or reflection or simulacrum or representation—but to know the representation of reality is not to know reality itself.

We only have two options. We can know existence or reality *indirectly through* a representation of some sort, say an idea (or concept) or image (any imagined thing). But this is only to know our individual, unique and relative representation of existence or reality. Or, alternatively, we can know existence or reality *directly* by being it.

In knowing-by-being one *is* what is known.

In knowing-by-being the act of being and knowing are one and the same.

In knowing-by-being the act of being and the knowing are one and the same, where the knowing is the truth of the being.

In knowing-by-being, being or reality and knowing or truth are one and the same.

In knowing-by-being, truth and reality are one and the same.

In knowing-by-being you know something simply by being it, where this is a direct or unmediated knowing of the being (or reality).

What fulfils the definition of real as that which actually exists, as opposed to our mistaken beliefs and imaginings as to what actually exists? If the inquiry is to have an answer it must come to rest in that which is self-evidently real, for in these matters we cannot have an endless regress of justifications. What fulfills the definition of truth as that knowing which is the absolutely accurate, certain, unchanging and complete knowing of reality or part of it? If the inquiry is to have an answer it must come to rest in that which is self-evidently true, for in these matters we cannot have an endless regress of justifications.

When you know something simply by being it you have the completed, unchanging, certain and accurate knowing of it, that is, you have the truth of it.

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