

Realization

The Mirror & Its Reflections

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ABSTRACT

When the Mirror of what Is bends upon Itself a reflection arises in the Mirror that is either this or that. That reflection is never what Is, is never the formless Mirror Itself, but it does reflect, in its form, the way in which the Mirror is being in relation to Itself in order to create the reflection, in order to create the this or that, that arises within Itself, and which reflection, once created, the Mirror then knows as reality. Know yourself as form, as this or that reality, and you cannot know yourself as the formless Consciousness that you are.

Key Words: Mirror, reflection, form, reality, Consciousness, Self.

There is no world,
there is no mind,
there is no me.

There is no this or that,
there is only what Is.

The world is this or that,
the mind is this or that,
me is this or that.

What Is is the Mirror
in which this and that arise.

And how do this and that arise
in the Mirror of what Is?

When the Mirror of what Is
bends upon Itself
a reflection arises in the Mirror
that is either this or that.

That reflection is never what Is,
is never the formless Mirror Itself,
but it does reflect, in its form,
the way in which the Mirror
is being in relation to Itself

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in order to create the reflection,
in order to create the this or that,
that arises within Itself,
and which reflection, once created,
the Mirror then knows
as reality.

Reality seems to be what is there
where it appears to be,
but what is actually there
where reality appears to be
is the Mirror of what Is
that is both creating and apprehending
the reflection that arises within Itself,
owing to the way It is being,
in that moment,
in relation to Itself.

What Is Actually There
where a rock appears to be
is not hard.

What Is Actually There
where a rock appears to be
is neither hard nor soft,
but is empty,
devoid of form.

It is only when the formless Mirror
that Is where we are,
that Is what we are,
comes in relation to that same formless Mirror
that Is actually there
where the rock appears to be,
that a reflection arises within the Mirror,
that a form arises within the Mirror,
that a reality arises within the Mirror,
that we call hard.

The relation creates the reality,
and the particular relation
creates the particular reality.

One relation of the Mirror to Itself
creates this reality,
while the opposite relation of the Mirror to Itself

creates the opposite reality.

The reality is not there
in the absence of the relation
of Isness to Itself
that creates it.

Nor is the reality what is actually there
even in the presence of the relation
of Isness to Itself
that creates it.

For what is actually there
is the Mirror of Isness
that is both creating and apprehending
as reality,
the reflection that has arisen within Itself
owing to its being
in relation to Itself.

That is why I say
there is no world,
there is no mind,
there is no me,
because these things, these forms,
that make up what we call the world,
that make up what we call the mind,
that make up what we call me,
that make up what we call reality,
are not what is actually there
where they appear to be,
nor are they actually there
as they appear to be.

These things, these forms,
of which the world, the mind, and the me are composed,
are thought to be there
as we apprehend them to be there
whether or not we are,
in this moment,
aware of them as being there.

This is an illusion
made possible by the mind,
because it is an illusion
that rests upon what is only a thought,

and so rests upon what is itself
only a reflection.

These things, these forms,
of which the world, the mind, and the me are composed,
only appear to be
where they appear to be,
and as they appear to be,
as long as we, as the Mirror,
are aware of them being
where and as they appear to be,
as long as we, as the Mirror,
are involved in the relation with our Self
that brings into existence within our Self
the particular reflection,
the particular form,
that we, as the Mirror,
apprehend as that particular reality.

In the absence of a mirror
there can be no reflection
and in the absence of Awareness
there can be no reality.

Why then do these things, these forms,
the this' and that's that make up reality,
seem to be what is actually there,
where they appear to be,
if they are truly not
What Is Actually There
where they appear to be?

Because the Mirror has lost sight of Itself,
lost sight of What Is Actually There,
and so now what are only the reflections
that arise within Itself,
that arise within What Is Actually There
appear to be
what is actually there.

And how has the Mirror
lost sight of Itself,
and so lost sight of
What Is Actually There?

Because the formless Mirror

at some point, and for some reason,
instead of letting the thought "I am"
continue to flow forth from the realization
of its own formless Being,
instead chose to think
"I am this," or "I am that,"
and so made the mistake
of linking Itself to form,
and so made the mistake
of identifying itself with form,
thereby identifying itself
with something that arises within Itself,
yet which is not actually Itself.

And as long as the Mirror
knows itself as some form,
as some reflection,
as some reality,
that has arisen within Itself,
and so also mistakenly knows that reflection
to be what is actually there
where it only appears to be,
then What Is Actually There,
which is the Mirror Itself,
must remain hidden
while still in plain sight,
as a mirror becomes hidden
while still in plain sight
as long as the reflection that arises within it
is mistaken for what is actually there.

"I am" is a thought, and so is a form,
that points one toward the Formless,
and so points one toward their true Self,
because it is a thought that arises
from the direct realization of one's Self
as formless Beingness.

"I am this," or "I am that"
are also thoughts,
but they are thoughts
that point one toward form
and so point one away from their true Self,
because these are thought that arise
from the experience of one's self
as form.

The relation of the Mirror to Itself
that is the direct realization of its formless Being,
that allows the Mirror to know Itself as it Is,
as the formless Isness,
while still in relation to Itself,
and so while still creating form within Itself,
while still creating the reflection "I am,"
is the opposite of the relation of the Mirror to Itself
that creates the reflections "I am this," or "I am that,"
which cause the Mirror to know itself as it is not,
as other than the formless Isness.

And because these relations are opposite,
they are also mutually exclusive,
meaning that while the Mirror is involved in one relation,
and thereby creating one reflection,
It cannot be involved in the other relation,
and so cannot create the other reflection.

This is why as long as we, as the Mirror,
know ourselves as this or that,
know ourselves as some form,
what we truly Are remains hidden
while still in plain sight
as the Formlessness
by which all form is apprehended,
which is also the Formlessness
within which all form arises.

Because knowing ourselves as this or that,
knowing ourselves as some form,
requires our involvement
in the particular relation with our Self
that creates that particular form,
that particular thought,
that particular reality,
within our Self.

And as long as we are involved
in that particular relation with our Self
creating that particular form,
that particular thought,
that particular reality,
and so knowing ourselves in that particular way,
as this or that form,
it is simply not possible

for us to become involved
in the opposite relation with our Self
that would point us back toward our Self,
and simultaneously reveal to us
both our formless Nature
and the illusory nature of our form-identity.

Consciousness is non-dual
but the reality Consciousness creates
through relation to Itself
is nothing but duality,
nothing but this or that form.

Know yourself as form,
as this or that reality,
and you cannot know yourself
as the formless Consciousness that you are.

For Consciousness to know Itself as Consciousness,
to be primarily conscious of Consciousness,
rather than primarily conscious of form,
still requires Consciousness to be in relation to Itself.
But Consciousness cannot be in the relation with Itself
in which it knows Itself as Consciousness
while continuing to be involved
in the opposite and so mutually exclusive relation
in which it knows Itself as some form,
in which it knows "I am this" or I am that."

Because while involved in the relation
in which Consciousness knows Itself as some form,
in which Consciousness knows "I am this," or I am that,"
Consciousness must remain hidden from Itself,
while nonetheless always there in plain sight,
as the Formlessness which must be there
for there to be the apprehension of any this or that,
for there to be the apprehension of any form.

This is why so many seek
but so few find,
because the very action of seeking
while still identified with form
and so while still involved in the relation
that creates the form-identity,
that creates the idea "I am this," or I am that,"
must keep hidden the Formlessness

that is ultimately
what is being sought.

The difficulty is in realizing this conundrum
while still identified with form
and so while reality still appears
to be what is actually there
where it appears to be,
and so still seems to be
all there is,
and so still seems to be
of primary and absolute importance.

You may not, in this moment
be able to disidentify with form,
and so you may not, in this moment,
be able to extract yourself from the relation
that keeps What You Actually Are
hidden from You.

But you can, in this moment,
realize the relative nature of form,
realize form to be but a reflection,
realize reality to be but a reflection,
and in that way prepare
for the realization that will inevitably follow,
for the Mirror cannot remain long hidden
once the reflection begins to be recognized
for what it is,
and so therefore also begins to be recognized,
for what it is not.

For what a reflection is not,
and what it can never be,
is what is actually there
where it appears to be.

There is no world,
there is no mind,
there is no me.

There is no this or that,
there is only what Is.

Everything else is just a reflection.
Everything else is just reality.

And all reality,
emotional, mental, and physical,
only seems so absolutely important
as long as What Is Absolutely Important
remains unavoidably hidden
by one's involvement in the relation
that creates the reflection,
that creates the form,
that creates the idea,
that creates the reality,
that reality,
that the world,
that the mind,
that the me,
are what is actually there
where they appear to be,
where there is only ever actually
the Mirror of Isness
the Mirror of Consciousness
in which all the reflections,
all the forms,
arise and exist,
and by which all the reflections,
all the forms,
are known as reality.