



# appearance of action

## 1.

reality is a function of cognition  
cognition is the conceptualisation of perception  
perception is an expression of the perceptual mechanism  
the perceptual mechanism is conditioned  
by its nature, experience and location  
the conditioning of the perceptual mechanism determines its field  
the content of the perceptual mechanism is determined by its field  
its field is determined by its location, experience and nature  
reality is determined by conditioning

experience is an expression of the perceiving mechanism  
determined by location, history, and nature  
experience conditions perception  
perception conditions reality

reality is always determined by unique conditions  
of location, perception, experience and nature  
reality is a perceptual construct  
reality is an appearance  
constructed within the conceptual field on the basis of accumulated  
perception  
reality is a personal myth  
generated by the mechanics of cognition  
all perceptions and cognitions are appearances

all objects are appearances  
all actions are appearances

the nature of an object is a perceptual appearance  
the nature of an action is a perceptual appearance  
no action has inherent existence  
no object has inherent existence

existence is a concept extracted from perception  
objects is a concept extracted from perception  
actions is a concept extracted from perception

time is a concept extracted from perception  
space is a concept extracted from perception

concepts are extractions from perception  
perceptions are extractions from totality  
totality is a concept extracted from perception  
perceptions are extractions from that which actually is  
objects are extractions from that which actually is  
actions are extractions from that which actually is  
extraction from that which actually is always an act of perception

a perceptual extraction is determined  
by the unique structure of the perceptual mechanism

an object is always an act of perception  
an action is always an act of perception  
an object is always an object of perception  
an action is always an object of perception  
the existence of an object occurs as an act of perception  
the existence of an action occurs as an act of perception  
existence is an act of perception  
existence is perceptual

no object has any inherent existence  
no action has any inherent existence  
objects are appearances in perception  
actions are appearances in perception  
appearances are objects of perception  
appearances are actions of perception  
all objects are by nature perceptual  
all actions are by nature perceptual  
the existence of an object is by nature perceptual  
the existence of an action is by nature perceptual  
the existence of an object is an appearance  
the existence of an action is an appearance  
appearance is the nature of existence

selfenquiry reveals  
the unique structure of the perceptual field  
and the unique structure of the conceptual matrix  
as a unique mythology of reality  
by revealing the illusory nature of both perception and cognition  
without removing perception, cognition, structure or myth

selfenquiry  
is enquiring into that which is actually happening

selfenquiry  
is yoga as process

## 2.

events happen, actions happen, deeds are done  
what does not happen is never a deed, action nor event  
what is not happening is not a deed, action nor event  
what did not happen was not a deed, action nor event  
what is not happening, what does not happen, what did not happen  
are the tyranny of idle speculation

all actions can be broken down into constituent actions  
all actions can be assimilated into composite actions  
all actions involve objects  
all objects can be broken down into constituent objects  
all objects can be assimilated into composite objects

all objects are objects of perception  
all actions are objects of perception  
all objects are acts of perception  
all actions are acts of perception  
all actions are objects  
all objects are actions  
all objects can be broken down into constituent actions  
all actions can be broken down into constituent objects

an object is a conceptual extraction from the totality of timespace  
an action is a conceptual extraction from the totality of spacetime  
the totality of timespace has neither beginnings nor endings  
the totality of spacetime is has neither endings nor beginnings

an action cannot be separated from its spacetimecoordinates  
an object cannot be separated from its timespace coordiantes  
an object cannot be separated from its actions  
an action cannot be separated from its objects

the nature of an object is its instrumentality to its actions  
past, present and future  
the conditioned tendencies through which its action are made possible  
by the localised thrust of totalactivity

yet its actions do not result from its inherent tendencies  
they are simply constituent factors of instrumental agency

an action is a localisation of totalactivity  
it does not belong to its objects  
no object causes, creates or owns any action  
no action belongs to any object  
all objects belong to totality

### **3.**

action apparently involves three agencies  
the apparent action  
the apparent subject  
the apparent object

because of the intrinsic inextricability of an action from totality  
it is not in itself a separate individual action  
but the localised expression of other apparent actions  
a uniquely localised expression of totalactivity  
and only apparently an individual action  
there is no such thing as an action  
except as an appearance

because of the inextricability of a subject from totality  
it is not in itself a separate individual subject  
but the localised expression of all apparent actions  
a uniquely localised agent of all actions  
and only apparently a subject  
there is no such thing as a subject  
except as an appearance

because of the inextricability of an object from totality  
it is not in itself a separate individual object  
but the localised expression of all apparent actions  
a uniquely localised effect of all actions  
and only apparently an object  
there is no such thing as an object  
except as an appearance

the subject is no less an object than any other  
albeit the active object of the perceived action  
it is neither the cause nor the source of that action  
only its local, apparent instrument  
all actions are the result of all the actions of all objects  
the source of action is totalactivity

all actions happen  
as a result of the indivisible wholeness of totality coalescing  
in a local object as its instrument  
which has the power neither to resist nor modify that action  
as the localised thrust of totality in its indivisible wholeness

actions do not belong to their instruments  
the instrument of an action is a localisation of totality  
acting on behalf of and through  
the conditioning power of the indivisibility of wholeness  
by which the instrument has been conditioned  
to make and be able to make that unique action

the cause of all actions is the indivisible wholeness of totality  
causality is an appearance  
the source of all actions is the indivisible wholeness of totality  
origination is an appearance  
the subject of all action is the indivisible wholeness of totality  
indivisibility, wholeness and totality are concepts

#### 4.

specific actions always take place when they do  
they never take place any other time  
than the time they actually take place  
within the indivisible wholeness of totality  
no action ever takes place any time other than when it does

particular actions always take place where they do  
they never happen any other place  
than the place they actually happen  
within the indivisible wholeness of totality  
no action ever takes place anywhere other than where it does

all actions always take place just as they do  
they never happen any other way  
than the way they actually happen  
within the indivisible wholeness of totality  
no action ever takes place any way other than the way it does

every action is conditioned by totalactivity  
to take place exactly where, when and how it does  
each action is caused by totalactivity  
to happen exactly where, when and how it does  
each action is determined by totalactivity  
to be exactly where, when and what it is  
each action is necessitated by totalactivity  
to happen exactly as it does

every action that actually takes place

is conditioned to do so by the indivisible wholeness of totalactivity  
every action that actually happens  
is caused to do so by the indivisible wholeness of totality  
every action that actually takes place  
is determined to do so by the indivisibility of wholeness  
every action that actually happens  
is necessitated to do so by all other actions

there are no actions that happen outside the indivisible wholeness of totality  
the indivisible wholeness of totality contains all actions  
every action takes place as a localisation of the indivisible wholeness of totality  
no action can be extracted from the indivisibility of wholeness  
wholeness renders all actions inextricable by nature  
every action takes place through the power of the indivisible wholeness of totality  
no action can be independent of indivisible wholeness  
wholeness renders all actions totally dependent by nature  
every action takes place within the indivisible wholeness of totality  
no action can happen outside indivisible wholeness  
wholeness is indivisible by nature

the indivisible wholeness of totality contains all conditions  
no condition exists outside the indivisible wholeness of totality  
every action is conditioned by other actions  
each action is a condition of all other actions  
every event is a condition of all other events  
every event is conditioned by the indivisible wholeness of totality  
each action is conditioned by the indivisible wholeness of totality

all actions are the result of totalactivity  
each action is an effect of all other actions  
every action is totally conditioned by all other actions  
every action is a totally conditioned effect of all other actions  
every action is the result of all other conditions  
each action is caused by the indivisible wholeness of totality

the indivisible wholeness of totalactivity determines every action  
the indivisible wholeness of totality necessitates every action  
every action is determined by all other actions  
all actions are necessitated by every other action

the indivisibility of wholeness supports every action in its necessity  
every event is supported by the indivisible wholeness of totalactivity  
every action is supported by the indivisible wholeness of totality  
every deed is supported by the indivisibility of wholeness  
every feeling is supported by the indivisible wholeness of totality  
every thought is supported by the indivisible wholeness of totalactivity  
every perception is supported by the indivisibility of wholeness

every event is necessitated by the indivisible wholeness of totalactivity  
every action is necessitated by the indivisible wholeness of totality  
every deed is necessitated by the indivisibility of wholeness  
every feeling is necessitated by the indivisible wholeness of totality  
every thought is necessitated by the indivisible wholeness of totalactivity  
every perception is necessitated by the indivisibility of wholeness

all perception belong to the indivisible wholeness of totality  
all thoughts belong to the indivisible wholeness of totality  
all feelings belong to the indivisible wholeness of totality  
all choices belong to the indivisible wholeness of totality  
all decisions belong to the indivisible wholeness of totality  
all actions belong to the indivisible wholeness of totality

actions do not belong to their instrument  
decisions do not belong to their instrument  
choices do not belong to their instrument  
feelings do not belong to their instrument  
thoughts do not belong to their instrument  
perceptions do not belong to their instrument

you are not responsible  
you are not to blame

## 5.

all actions happen  
as a result of the indivisible wholeness of totality coalescing  
inextricably, irrevocably, imperfectly and inevitably  
in an instrument uniquely and necessarily conditioned to that action  
by its previously necessitated experiences in spacetime

the coordination of actions in spacetime  
may or may not be preceded  
by cognition of their imminence  
as a conscious decision

as the instruments of all actions are ignorant of their future  
they do not know in advance what their actions will be  
if the irrevocable and inexorable thrust of historical spacetime  
requires of an action any wondering, pondering, choosing or deciding  
or any other mental or physical event in its instrument  
those events will take place  
if not, then they can not

choice, effort and action  
are all the remit of the historical totality of spacetime circumstance  
they need not be predetermined by the instrument  
but sometimes are  
in the guise of decision making

a decision is not the cause of an action  
nor even its pragmatic trigger  
it is simply the local recognition in the instrument  
of the inevitability  
of the coalescence of the historical totality of spacetime circumstance  
into the coordination of that totality  
now and here  
as this action

when actions occur through the agency of a human instrument

the impression of volition can arise  
this impression results from mind recognising the possibilities of action  
before a specific action occurs  
and recognising the one that suits it best  
when this recognition occurs just before the action itself  
it can be associated with the action as if its cause  
this association generates the concept of volition  
the instrument appearing to decide to act according to its intent

this is only an appearance  
both the decision and the action  
are extracted from and originate in the indivisible wholeness of totality  
they do not originate in the instrument  
they do not belong to the instrument  
actions belong to the indivisible wholeness of totality  
necessitated as they are by its inextricable indivisibility  
actions do not belong to any object  
all objects are only appearances  
extracted from the indivisible wholeness of totality

all actions are inextricable from totality  
all actions are irreplaceable by any other action  
all actions are irrevocable  
all actions are imperfectable  
all actions are impersonal  
there is no doer of any deed  
there is no maker of any choice  
there is no feeler of any feeling  
there is no thinker of any thoughts  
there is no perceiver of any perceptions  
other than the indivisible wholeness of totality  
functioning through innumerable localised actions and instrumental  
objects  
all of which are by nature impersonal, imperfectable, irreplaceable, and  
irrevocable

what happens is what actually happens

and never anything else  
yet it always happens through specific actions  
delivered by particular objects  
that are necessary to those actions without being their cause  
you are not responsible  
you are not to blame  
but you are accountable for your actions  
even though they are not yours  
for you are their unique instrument

an action always expresses the conditioned predisposition of its  
instrument  
a human action is always that which the bodimind feels most bound to  
do  
in that moment of spacetime and never anything else  
a human action is always what is most strongly felt to be done by its  
instrument  
and never anything else

each human being always thinks what it is compelled to think by the  
thrust of spacetime  
each human being always chooses what it is necessitated to choose by  
the thrust of spacetime  
each human being always does what it is made to do by the thrust of  
spacetime

each human being always does what it feels must be done  
whether it understands it or not  
each human being always does what it feels it has to do  
whether it enjoys it or not  
every human being always does what it feels to do  
whether it likes it or not  
every human being always does what it feels to  
whether it wants to or not  
every human being always does what it feels  
whether it knows it or not

every human being always does what is needed  
by the indivisible wholeness of totality  
every human being always does what it needs to do

the human instrument, like any other, is devoid of any autonomy  
the actions it takes are extractions from the indivisible wholeness of  
totality

the human instrument, like any other, is devoid of any independence  
the actions it takes are conditioned by the indivisible wholeness of  
totality

the human instrument, like any other, is devoid of any volition  
the actions it takes are necessitated by the indivisible wholeness of  
totality

the human instrument, like any other, is devoid of free will  
the actions it takes are determined by the indivisible wholeness of  
totality

while everything that happens is being done  
there is nothing acting by its own power  
while all human actions are being done by specific instruments  
and no other  
they are none of them done by the power of volition

specific agents and particular instruments of action  
and no other  
act always in the way that they do  
in impersonal expression of the indivisible wholeness of totality  
and by its singular power

no-one is to blame  
while all instruments are necessary to the actions  
that happen through them  
and without which they could not happen  
but  
they could not not happen  
because they are necessitated to happen  
just as they do

by the totality of spacetime circumstance

**6.**

what has already happened is the past  
what is actually happening is the present  
what will happen later is the future

life always takes place in the present  
thoughts always takes place in the present  
feelings always takes place in the present  
decisions always takes place in the present  
actions always takes place in the present  
life always takes place in the present

present actions are the localised fruition  
of the indivisible, imperfectable, irrevocable, inevitable, and impersonal  
matrix of all actions constituting the past  
present actions constitute  
an inextricable, inevitable, imperfectable, irrevocable, impersonal,  
node in the matrix of the future

the present just as it is  
is an consequential expression of all that has ever happened  
the present could not be just as it is  
if the past had not been just as it was  
the present just as it is  
is a causal expression of all that will ever happen  
the present could not be just as it is  
without the future being just as it will be

past, present and future  
constitute an irrevocable and irreducible totality  
inferred and indicated by any identifiable  
action of which it is apparently constituted

the existence of any action incorporates  
the inevitable, imperfectable, irrevocable, impersonal and indivisible  
matrix of actions constituting past, present and future  
the instrument of an action is therefore not its cause  
it is simply the last consequential and first causal link  
in the chain of causality constituting past, present and future

the subject of an action is not its cause  
but simply the temporal fruition  
of the indivisible, inevitable, imperfectable, impersonal and indivisible  
causality of totality  
it is not the owner of that action  
merely its immediate agent

all actions belong only to the matrix of totality  
they cannot accurately be attributed to any separable part  
no separation of independent parts  
from the matrix of totality can actually be made  
the only entity to which action pertains  
is the matrix of totality  
inevitable, imperfectable, irrevocable, impersonal and indivisible

while actions occur, events take place  
and aspects of these events can be conceptualised in relation to  
causation  
no entity other than the totality  
can be truly said to be bringing about  
or experiencing  
these actions or events  
other than the matrix of totality  
there is neither an individual doer nor experiencer

actions, instruments, experience and existence  
are only apparent extractions from the matrix of totality

extraction is only apparent  
the extracted is an appearance in the cognitive instrument  
the extraction is an appearance  
extraction is existence  
existence is a perceptual projection

perception is an expression of consciousness  
cognition is an expression of consciousness  
perception is a projection of consciousness as consciousness-of  
cognition is a projection of consciousness as consciousness-of

actions are projections in consciousness as consciousness-of  
objects are projections in consciousness as consciousness-of  
experience is a projections in consciousness as consciousness-of  
phenomenal existence is a projection in consciousness as  
consciousness-of

experience is an appearance in consciousness  
objects are an appearance in consciousness  
actions are an appearance in consciousness  
existence is an appearance in consciousness

experience is consciousness  
objects are consciousness  
actions are consciousness  
existence is consciousness

consciousness is bliss  
consciousness moving outwards is love  
consciousness moving inwards is peace  
consciousness is all there is  
thou art that  
peace, love, bliss

## 7.

phenomenal manifestation is an appearance in consciousness

phenomenal manifestation is an activity of consciousness

phenomenal manifestation is an expression of consciousness

phenomenal manifestation is the form of consciousness

form is the appearance of consciousness

form is the activity of consciousness

form is consciousness of

consciousness is of

consciousness is

form appears

the appearance of form is within and of consciousness

there is no form without consciousness of

there is no consciousness without form

there is no form without consciousness

form is consciousness

consciousness is

consciousness is empty

consciousness is full of form

consciousness is emptiness

consciousness is the fullness of form

consciousness is the fullness of emptiness

universal emptiness localises as form

form is the localisation of emptiness

form is the localisation of consciousness

form is the activity of consciousness

form is the activity of emptiness

form is the mechanism of emptiness

form is the mechanism of consciousness

form is emptiness manifest

form is consciousness manifest

formlessness is without condition  
form is all conditions  
all conditions are appearances  
form is formless

formlessness is without beginnings  
formlessness is without beginning  
formlessness is without distinction  
formlessness is without boundary  
formlessness is without endings  
formlessness is without ending  
formlessness is without separation  
formlessness is without opposition  
formlessness is without opposites  
formlessness is without duality  
formlessness is nonduality  
form is formlessness  
formlessness is form  
form is emptiness  
emptiness is form

emptiness is nonduality  
duality is form  
emptiness is nonlocal  
duality is local  
form is locality  
nonlocality is emptiness  
locality is the form of emptiness  
form is emptiness  
emptiness is form  
nonduality is duality  
form is nonduality  
form is emptiness  
duality is nonduality  
emptiness is form  
form is manifestation  
manifestation is spacetime

spacetime is extension and duration  
extension is separation in space  
duration is separation in time  
spacetime is separation  
manifestation is separation  
form is separation

form is a function of the localisation of consciousness in separation  
duality is a function of the localisation of consciousness in separation  
space is a function of the localisation of consciousness in separation  
time is a function of the localisation of consciousness in separation  
distance is a function of the localisation of consciousness in separation  
duration is a function of the localisation of consciousness in separation  
separation is a function of the localisation of consciousness in separation  
manifestation is a function of the localisation of consciousness in separation  
the matrix of totality is a function of the localisation of consciousness in separation

the matrix of totality is an expression of consciousness  
manifestation is an appearance in consciousness  
separation is an expression of consciousness  
duration is an appearance in consciousness  
distance is an expression of consciousness  
time is an appearance in f consciousness  
space is an expression of consciousness  
duality is an appearance in consciousness  
form is an expression of consciousness

form is the play of consciousness  
duality is the play of consciousness  
space is the play of consciousness  
time is the play of consciousness  
distance is the play of consciousness  
duration is the play of consciousness  
separation is the play of consciousness

manifestation is the play of consciousness  
the matrix of totality is the play of consciousness

there is only one play  
there is only one player

thou art that  
peace, love, bliss

## **8.**

something is always apparently happening  
as consciousness localises into the human cognitive mechanism  
as enquiry

consciousness expresses its enquiry with exquisite sensitivity  
consciousness expresses its enquiry with indefatigable honesty  
consciousness expresses its enquiry with unflinching openness  
consciousness expresses its enquiry with unremitting intimacy  
consciousness expresses its enquiry with unconditional generosity  
enquiring into that which is actually happening  
is yoga

enquiry into that which is actually happening  
reveals the nature of objects and actions  
enquiry into that which is actually happening  
reveals the conditioned nature of objects and actions  
enquiry into that which is actually happening  
reveals the inevitable nature of objects and actions  
enquiry into that which is actually happening

reveals the impersonal nature of objects and actions  
enquiry into that which is actually happening  
reveals the apparent nature of objects and actions

enquiry into the nature of objects reveals their true nature  
the true nature of an object is that it is a localisation of the indivisible  
wholeness of totality  
enquiry into the nature of actions reveals their true nature  
the true nature of an action is that they had to be

the apparent nature of an object or action  
is formal, subtle, dynamic and fundamental

the formal nature of actions is their distinctness  
elucidation of distinctness realises their subtle nature  
the subtle nature of actions is their connectedness  
elucidation of connectedness realises their dynamic nature  
the dynamic nature of actions is their interconnectedness  
elucidation of interconnectedness realises their fundamental nature  
the fundamental nature of actions is their nonseparateness  
elucidation of nonseparateness realises emptiness  
emptiness is the essential nature of any action

the formal nature of objects is their distinctness  
elucidation of distinctness realises their subtle nature  
the subtle nature of objects is their connectedness  
elucidation of connectedness realises their dynamic nature  
the dynamic nature of objects is their interconnectedness  
elucidation of interconnectedness realises their fundamental nature  
the fundamental nature of objects is their nonseparateness  
elucidation of nonseparateness realises emptiness  
emptiness is the essential nature of any object

the true nature of objects and actions is the form of emptiness  
emptiness manifests through nonseparateness  
nonseparateness manifests through interconnectedness  
interconnectedness manifests through connectedness

connectedness manifests through the distinctness of separateness  
seeing the true nature of anything is the realisation of emptiness  
the realisation of emptiness is the realisation of wholeness is the  
realisation of unity is yoga

identification obscures the emptiness of form  
by attributing actions to objects  
and breaking the indivisible matrix of instrumentality  
into independent agents in possession of personal power

this generates the sense of personal self as the doer, decider, chooser,  
feeler, thinker  
whereas all thoughts, feelings, choices, decisions and actions  
result from and belong to  
the indivisible wholeness of totality  
in the absence of identification  
all objects and actions are surrendered to their source

when identification is relinquished  
action is surrendered to its source  
everything appears as an inevitable, imperfectable, impersonal  
expression of totality  
emptiness manifesting as form  
then the doer dissolves in the flow of activity  
the chooser dissolves into the source  
the seer dissolves in the light of awareness  
and independence of actions and autonomy of objects  
are no longer projected onto the the indivisible wholeness of totality  
this is the realisation of emptiness  
this is yoga

## 9.

actions can be of three kinds  
applied, pure and natural

applied actions are directed to an external end  
and focus on the result

enquiry into the nature of applied actions realises inevitability  
elucidation of inevitability realises relinquishment

pure actions are undertaken for themselves  
and focus on the experience

enquiry into the nature of pure actions realises imperfectability  
elucidation of imperfectability realises surrender

natural actions arise spontaneously  
and point to their source

enquiry into the nature of natural actions realises impersonality  
elucidation of impersonality realises freedom

natural actions arise directly from the source

applied and pure actions arise through the imposed sense of self

the imposed sense of self is the source of all unnecessary suffering

the imposed sense of self results from identification

identification is the personalisation of action

actions are personalised

when they are taken from the indivisible wholeness of totality

and attributed to instrumental objects

as if they were independent agents

in possession of personal power

objects and actions can be obvious, subtle or radiant

the obvious obscures the subtle

the subtle obscures the radiant

local in time, local in space

obvious actions appear to be

extensive in time, extensive in space  
subtle actions appears to be

unbounded by time  
unhindered by space  
radiant activity is

obvious actions are done by the doer  
in the light of the personal dream  
subtle actions are seen by the seer  
in the light of personal awakening  
undone and unseen radiant activity is

obvious actions are linear in cause and effect  
subtle actions dissolve the distinction between cause and effect  
uncaused and effectless radiant activity is

obvious actions separate subject and object  
subtle actions unify subject and object  
radiant activity is

when the obvious is clarified the subtle emerges in awakening  
when the subtle is clarified the the radiant emerges in surrender  
when the the radiant emerges nonaction is clarified in freedom

awakening does not arise from a cause  
surrender is not an effect  
freedom arises inherently  
subject neither to the doer, the seer nor the dreamer  
upon whose absence it depends

like every other action  
awakening occurs inevitably  
like every other event  
surrender takes place spontaneously  
like every thing else

freedom happens impersonally

then the dream is over and the play goes on  
through the role of the dreamer awakened

what to do?  
do what you love!

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