

# WHERE WE MEET

The Short Path is, in essence, the ceaseless practice of remembering to stay in the Stillness, for this is what he really is in his innermost being and where he meets the World-Mind. 23.1.97

The little centre of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship constitutes a genuine religious experience, and its expansion into a final, full disclosure constitutes a philosophic one. 25.1.31

The ego to which he is so attached turns out on enquiry to be none other than the presence of World-Mind within his own heart. If identification is then shifted by constant practice from one to the other, he has achieved the purpose of life. 8:1.127

... The Infinite cannot be set against the finite as though they were a pair of opposites. Only things which are on the same level can be opposed to one another. These are not. The Infinite includes and contains within itself all possible finites. The practical import of this truth is that Mind can be experienced not only in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 20.4.124

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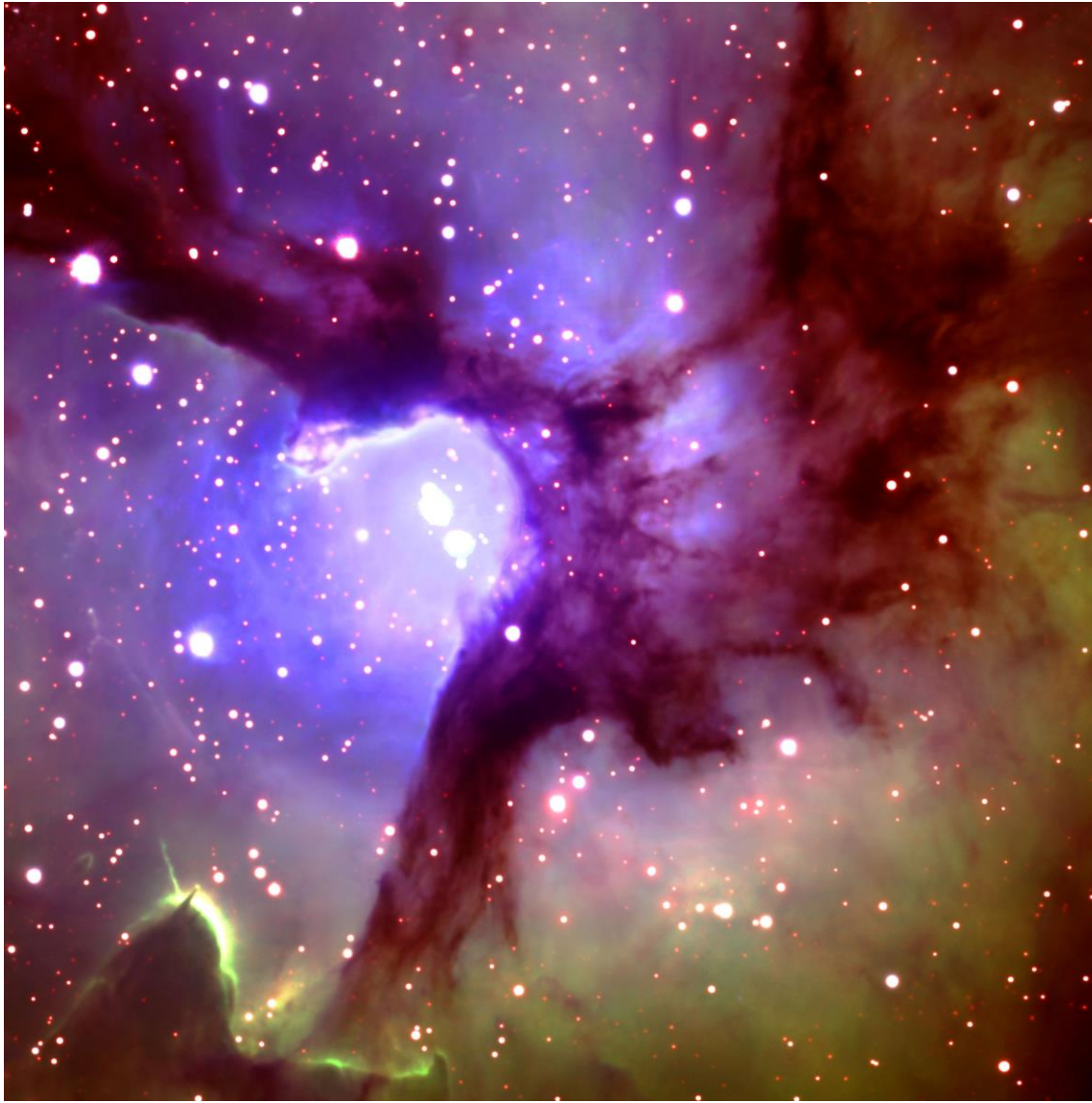
*20.4.124*



He discovers that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where man and God finally meet. He knows that God indisputably exists, not because some religious dogma avers it but because his own experience proves it. 25.1.39

The World-Mind is omnipresent. There is a point where every man touches it. When he attains awareness of this point, he is at last attending the true Holy Communion service. 25.1.30

The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too. 25.1.23

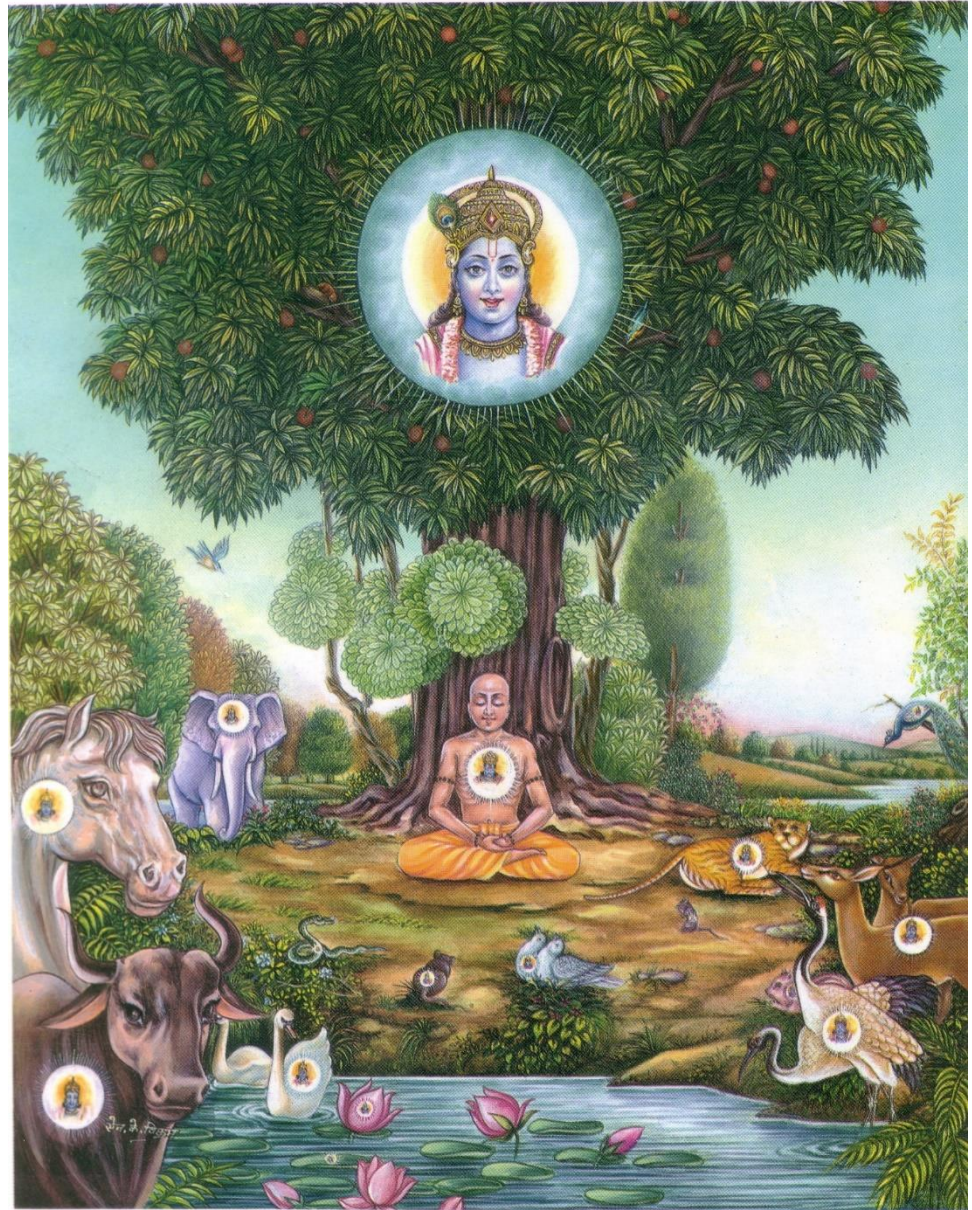


We can not ever know the Divine which is Transcendent but we can acknowledge that it IS. We may however know the Divine which is Immanent, recognize, perceive, and feel its presence. *25.1.120*



## KRISHNA

That which is at the heart of all existence--the world's and yours-- must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere. [28:1.15](#)





No one can see the Real yet everyone may see the things which come from it. Although it is itself untouchable, whatever we touch enshrines its presence.  
28.1.22

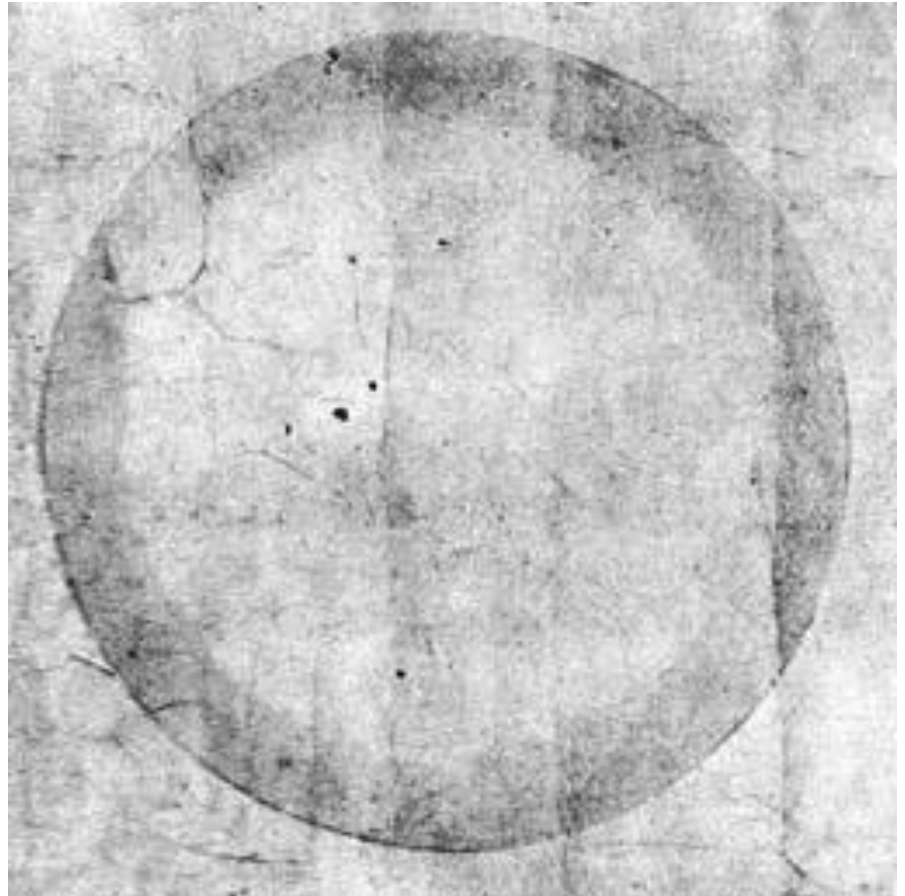
**When you  
look at  
anything, it  
is the  
ultimate you  
see, but you  
imagine that  
you see a  
cloud or a  
tree.**

*I Am That*





It is always there, the  
only reality in a mind-  
made world. *28.1.17*



Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: thus a choir, singing set in due order about the conductor, may turn away from that centre to which all should attend: let it but face aright and it sings with beauty, present effectively. We are ever before the Supreme- cut off is utter dissolution; we can no longer be- but we do not always attend: when we look, our Term is attained; this is rest; this is the end of singing ill; effectively before Him, we lift a choral song full of God. 6.9.8

The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. 26.1.179