

WHERE WE MEET REALITY: Individual Mind And World-Mind

INTIMATE REALITY AND ULTIMATE REALITY: Presence, immanence of reality

Reality is paradoxical. It is transcendent and immanent. It is passive substance and active function. It is absolutely simple, and infinitely complex. It is empty, and it is full. It is impalpable, and yet knowing of it, contact, is the only and most important knowing. What do we mean by reality? Relative and ultimate reality? How do we come to "realization:" to know reality or know about reality? What is the relation of reality to appearance?

Where we meet reality and how we meet reality might be thought of differently depending on whether we are considering reality as ultimate reality or intimate reality or universalized reality. Now I know that there are not different realities, but there are different faces or aspects to reality. Again, that famous metaphor of the diamond with many facets to it. So we have the ultimate reality as mind itself, and we have universal reality as world mind, and we have intimate reality as overself. In reality, none of these are separate. But the distinctions could be helpful. As PB says he makes the distinction between overself and world mind for clarity.

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 live in what appears as a multiverse, a timed and spaced existence--in short, a finite one. But those who can pierce through to its secret--and some have done so--find that it is actually the Unconditioned revealing itself *as if* it were the Conditioned. 26.1.196

The little center 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

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

God's immanence is reflected throughout the whole universe. God's reality is indicated by the very existence of the universe. God's intelligence is revealed by the intelligence of the creatures in the universe. (26:1.208)

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

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 Short Path is, in essence, the ceaseless practice of remembering to stay in the Stillness, for this is what we really are in our innermost being and where we meet the World-Mind. P 97

What is the reality behind all our experiences? Since they are thoughts, and since thoughts are made possible by Consciousness, it must be the Consciousness. This remains true even when the ``I" is unaware and unconscious, because limited and little, being only a thought itself, an object known like other objects; the Real is still there but hidden. 21.5.175 Dup

The One Infinite Life-Power is the ultimate of all things and all consciousness. There is no thing and no mind beyond it. [28.1.11](#)

The world is a spectacle presented for our meditation in depth. It is a clue, a pointing sign, and even a mystery play. [26.1.189](#)

Neither the senses nor the intellect can tell us anything about the intrinsic nature of this Infinite Mind. Nevertheless we are not left in total ignorance about it. From its manifestation, the cosmos, we may catch a hint of its Intelligence. From its emanation, the soul, we may catch more than a hint of its Beneficence. "More than," I say, because the emanation may be felt within us as our very being whereas the manifestation is outside us and is apart. (28:2.97)

No mortal may penetrate the mystery of the ultimate mind in its own nature--which means in its static inactive being. The Godhead is not only beyond human conception but also beyond mystic perception. But Mind in its active dynamic state, that is, the World-Mind, and rather its ray in us called the Overself, *is* within range of human perception, communion, and even union. It is this that the mystic really finds when he believes that he has found God. [25.1.71](#)

... The true self will then reflect as much of the divine as it is able to, but it can never exhaust it. It is the Overself and, through the threefold path, is Knowable. In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets, like the sun's light, the manifested World-Mind, in which - in its turn - there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible to man as the Overself within him. [28.2.91](#)

When we, human beings, through our most enlightened representatives, look for the highest principle of being, life, existence, consciousness--the Supreme Power, the Origin of all Substance, the ultimate Deity, in fact--we find It is one and the same thing looked at from different human standpoints. It is nameless but we may call it, Mind. There is no point where we can come into contact with It for It transcends everything, every human capacity. When we look for It in relation to the universe which includes us, we may call It World-Mind, or in religious terminology, God. Here there is real possibility of a contact, for in our innermost self the connection is already there. [28:2.94](#)

The individual mind presents the world-image to itself through and in its own consciousness. If this were all the truth then it would be quite proper to call the experience a private one. But because the individual mind is rooted in and inseparable from the universal mind, it is only a part of the truth. Man's world-thought is held within and enclosed by God's thought. 21.3.70

The act of creative meditation which brings the universe into being is performed by the World-Mind. We, insofar as we experience the world, are participating in this act unconsciously. It is a thought-world and we are thought-beings. [27.3.19]

The universe is not only a thought of WM, but is a “self-revelation” of the World-Mind. There is no real separation in nature of the universe as thought and the Mind which thinks it. TWOTO Ch3 ... Thus mentalism renders it easier to understand three great truths:

First, the universe is God made manifest.

Second, God must be immanent in the world just as our mind is immanent in every thought.

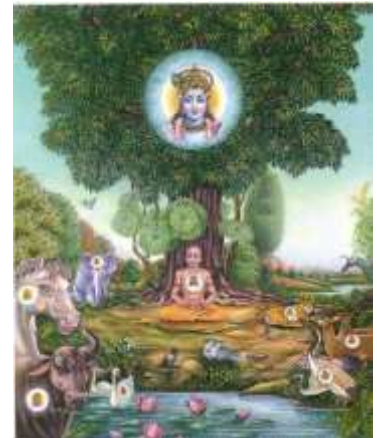
Third, because it has a mind behind it, the universe must possess a consistent meaning. WOTO Ch11

[[note: world as a vast thought means there is Mind in which it arises. It is not that Mind thinks a thought and it just goes away. Mind is (omni)present with/to every thought It thinks. More: thoughts are of the very nature of Mind.]

... When we recognize that the Real is continuous with its Appearance and that the latter is indeed the very incarnation of it, when we understand that the vast universe is a presentation by the Mind to the Mind, the tendency to scorn the flesh and desert the world itself deserts us.

It is as incomplete a vision to see the world as transitory alone without its underlying reality as it is to see the reality alone without its manifestation as the world. The two are inseparably linked and true insight sees them as such, not as opposed to each other. The Real and its expression through the World-Idea are, after all, not two irrevocably separate things but an unbroken unity. ... [The Wisdom of the Overself](#)

What we know through the senses as forms points to the existence of the mind. What we know through the intellect as thoughts points to the mind. What does the individual mind itself point to? We can find the answer by plunging deep into its core, deeper and ever deeper in the practice of contemplation until we come to its ultimate source. There, where the world vanishes and the ego is stilled, we become one with the infinite and eternal Mind behind the universe. 25.1.34



We discover 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. We know that God indisputably exists, not because some religious dogma avers it but because our own experience proves it. 25.1.39

Since the world is never found to be apart from our own minds, we are forced to relate it to them. And since it is equally obvious that the surface part of them does not deliberately bring it into existence we are further forced to deduce, first, that the deeper and unconscious part must do so and, second, that this second part must be cosmic in nature and hold all other individual minds

rooted in its depths. This deduction, arrived at by reason, is confirmed by experience but not by ordinary experience. It is confirmed by sinking a shaft down through the mind in mystical meditation and arriving at our secondary cosmic self. (p. 282)

If a person asks why he can find no trace of God's presence in himself, I answer that he is full of evidence, not merely traces. God is present in him as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect, and body which finally and clearly reveals what these other things simply point to. "Be still, and know that I am God" is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience.(P) (22:3.409)

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

With every thought we break the divine stillness. Yet behind all thoughts is Mind. Behind all things that give rise to thoughts is Mind. 28.1.10

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

Consider the fact that our individual lives are totally suspended during sleep, that the waves of personal consciousness then merge utterly in the ocean. How clearly this shows the Divine to be also the Infinite and Universal, our lack of true spirituality, and our possession at best of its pale reflection! For where else could we go to sleep except in this Infinite and Universal Mind? Yet we know it not! To get rid of such ignorance, to attain transcendental insight into the fourth state of being, is the most wonderful of all the tasks which this philosophy sets before us. *19.3.179*

...Now drop the term mind, the term consciousness, and let the term spirit take their place. Here psychological analysis of experience seems to cross the border into religion. For mind is a real thing, not a no-thing. It exists in its own right. *More, all experience is an uninterrupted spiritual experience, whatever man has done to degrade it.*

The Indians have written the most important philosophic statement of all--"All is Brahman"--which I have transposed, possibly to their frowns, as "All is Mind." But one cannot go on repeating it all the time. There are other statements which need to be made, less important but still much to the point for us who have to live in the twentieth century. 12.2.14

M: There can be no experience of the Absolute as it is beyond all experience. On the other hand, the Self is the experiencing factor in every experience and thus, in a way, validates the multiplicity of experiences. ...That which makes the experience possible is the Absolute. That which makes it actual is the Self. *I Am That Ch 6*

Q: Why do you deny being to the world?

M: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. ... *I Am That ch 7*

Hindu Holy man: If you do not know God you will not find God anywhere. If you know God you will find God everywhere.

Raphael Beyond Doubt p.43-45

Philosophy of Being...

includes the transcendence and immanence, the immutable and mutable.

In regard to the individual: It teaches to Be rather than not to be.

It teaches the individual in its uniqueness entirety and totality.

It teaches how to find and recognize oneself

It points out the illusions created by the small mind

It indicates the path of Realization rather than self-assertion.

It teaches how to find one's own heart Beatitude, one's own pax profunda and Fullness.