

**Notes on What Is Consciousness?** *Note: paras in first few pages altered*  
*consciousness, Overself-consciousness, Awareness, higher or lower consciousness? Yes.*

*St. Francis of Assisi: "what you are looking for is what is looking."*

When a person comes to their real senses, they will recognize that they have only one problem:  
"How can I come into awareness of, and oneness with, my true being?" 1.1.130

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

If there is anything worth studying by human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is ... **a deep investigation of our own consciousness, of its nature itself**, its own unadulterated pure self. 1.6.81

The first question is also the final one; it is quite short, quite simple, and yet it is also the most important question which anyone could ever ask, whether of oneself or of others. This question is: "**What is consciousness?**" Whoever traces the answer through all its levels will find themselves in the end in the very presence of **the universal consciousness otherwise called God**. 19.3.32

**If you ask what reality is, in philosophy's view, the answer must be consciousness**. If you further ask what our work in this life is, the answer must be to become conscious of consciousness as such. But because, ordinarily, consciousness never discloses itself but only its varying states, we can accomplish this only by adopting extraordinary means. We will have to steel the feelings and still the mind. In short, we will have to deny ourselves. 20.3.155

**What is the reality behind all our experiences?** Since they are experiences, and since experiences are made possible by Consciousness, **it must be the Consciousness**. This remains true even when the "I" is unaware and unconscious; the Real is still there but hidden. 21.5.175

Why is it that so many people are so unaware of their own higher existence? The answer is that **their faculty of awareness itself is that spiritual existence**. Whatever they know, people know through the consciousness within them. **That in them which knows anything is their divine element. The power of knowing**--whether it be a thought that is known, a complex of thoughts such as memories, a thing such as a landscape--is a divine power for it derives from the higher self which they possess. (21:2.136)

It is **the disentanglement of consciousness** from its own projections, its thoughts of every kind, which is the final and first work of a would-be philosopher. Consciousness is then in its pure unconditioned being. 23.7.181

**Awareness is the very nature of one's being: it is the Self.** 28.2.130

That which is aware of the world is not the world. That which is aware of the ego is not the ego. [When this awareness is isolated, the man "experiences" the Overself.](#) 22.5.5

...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.](#)*

Everyone knows that they are aware of themselves, others, the world. But [that awareness exists also in an unlimited uninterrupted way](#) they do not know. Yet to the extent that we have this limited kind of consciousness we derive from It, share the spirit, are part of it. (21:2.98)

This is one of the subtlest acts which anyone can perform, this [becoming conscious of consciousness, this attending to attention.](#) 23.7.228

That beautiful state wherein the mind recognizes itself for what it is, wherein all activity is stilled except that of [awareness alone, and even then it is an awareness without an object](#)--this is the heart of the experience. 24.4.6

[The principle of consciousness in every human being is indeed the same thing as spiritual consciousness](#) and not a second thing, but we interpose so many clouds of thoughts, sensations, emotions, and passions into it that we seldom come to this knowledge. We seldom isolate this consciousness principle. 19.3.11

Everything else can be known, as things and ideas are known, as something apart or possessed, but the Overself cannot be truly known in this way. Only by identifying oneself with It can this happen. 22.3.190

[We can know the Overself only by being it](#), not by thinking it. It is beyond thoughts for it is Thought, Pure Mind, itself. 22.3.191

Because it is impossible for the questing ego to become the Overself, the quester [must recognize that they are the Overself](#) and stop thinking in egoistic terms of progress along a path, or attainment of a goal. 22.3.26

Q: How can I aspire to such heights, small and limited as I am?

M: [realise yourself as the ocean of consciousness in which all happens.](#) This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness. *[I Am That](#)*

If you will try to [perceive the mind by which you perceive the world](#), you will be practising the shortest, most direct technique of discovering the Overself. This is what Ramana Maharshi meant when he taught, ``Trace the `I' to its source." 22.5.6

The fact that we know our bodies is a guarantee that we can know our souls. For the knowing principle in us is derived from the soul itself. We have only to search our own minds deeply enough and ardently enough to discover it. 22.5.14

When you begin to seek the Knower, who is within you, and to sever yourself from the seen, which is both without and within you, you begin to pass from illusion to reality. 22.5.15

The mind's chief distinguishing power is *to know*--whether the object known is the world around or the ideas within. When this is turned in still deeper upon itself, subject and object are one, the thought-making activity comes to rest, and the "I" mystery is solved. One discovers the real self, or being--the soul. 22.5.16

The Overself perceives and knows the individual self, but only as an imperturbable witness--in the same way that the sun witnesses the various objects upon the earth but does not enter into a particular relation with a particular object. So too the Overself is present in each individual self as the witness and as the unchanging consciousness which gives consciousness to the individual. 22.3.338

"Awareness" is not enough to describe full enlightenment. "Knowingness" includes it but goes farther and is hence a better term. 25.2.10

Ramana: The Self does not need to know itself: the Self *is knowingness* itself.

Both the necessity and justification of meditation lie in this, that one is so preoccupied with his own thoughts that he is never aware of the mind out of which they arise and in which they vanish. The process of stilling these thoughts, or advanced meditation, makes this awareness possible. 4.1.36

The true state of meditation is reached when there is awareness of awareness, without the intrusion of any thoughts whatever. But this condition is not the ultimate. Beyond it lies the stage where all awareness vanishes without the total loss of consciousness that this normally brings. 4.1.128

If only we could become aware of our own awareness! 21.5.79.

Every human being is first conscious of his own consciousness. If he traces out its implication, he may see that this is the best proof of the mind's reality as a separate existence. 21.5.143

We never know Consciousness. We can claim to know objects and thoughts, impressions and feelings, because each being separate from the other they can only be known by a person, an individual, a separate and distinct knower. But Consciousness, being the light behind all thoughts, cannot be reduced to an ego-thought, confined with a little "I." 21.5.180

Although awareness is the first way in which we can regard the soul or **Overself, the latter is also that which makes awareness possible** and hence a sub- or super-conscious thing. This explains why it is that we do not know our souls, but only our thoughts, our feelings, and our bodies. It is because **we are the soul and hence we are the knower as well as the act of knowing**. The eyes see everything outside yet do not see themselves. 22.3.186

### ***PARAS: Ego self and Overself***

The ego self is the creature born out of man's own doing and thinking, slowly changing and growing. The Overself is the image of God, perfect, finished, and changeless. What he has to do, if he is to fulfill himself, is to let the one shine through the other. Notebooks 8.1.7

Because this emanated consciousness of the Overself ties itself so completely and so continuously to the thought-series, which after all are its own creations, it identifies itself with the illusory ego produced by their activity and forgets its own larger, less limited origin. 8.2.47

Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content. 8.1.8

The Overself-consciousness is reflected into the ego, which then imagines that it has its own original, and not derived awareness. 8.1.32

What is the ego but the Overself surrounded with barriers, conditioned by its instruments--the body, the feelings, and the intellect--and forgetful of its own nature? 8.1.6

Until it is brought to your attention, you may not know that the idol at whose feet you are continually worshipping is the ego. If you could give to God the same amount of remembrance that you give to the ego, you could quite soon attain, and become established in, that enlightenment to which others devote lifetimes of arduous effort. 8.4.153

### ***See Also >> A01 PRIME FILES***

- **00 and 01 gathering where we begin and meditation 33p**
- **02 Overself presence short path glimpses 38p**
- **05 - 06 now remember revising 0628**
- **07 - 09 shift grace surrender 45p**

## Excerpts from *The Secret of the I*

32. The present examination of the wakeful self has shown us that it points beyond itself to a principle of awareness which makes possible all conscious experience - and consequently the personal 'I' along with it - but which is itself hidden deep beneath the threshold of consciousness.

34. The consciousness possessed by the hidden observer cannot be a fitful one. Being the very principle of awareness, able at any time to shine through its projections, the wakeful or dream selves, it must therefore be an unbroken and unfailing one. *Secret of the I*

The fact that he could examine his own thoughts showed that there was something in him which was itself deeper than them, ... that intangible principle of awareness itself whose own existence makes the existence of all the multiple items of awareness itself possible.

When we believe that we are conscious of ourself we are really conscious of a heavy disguise of the powerful complex of thoughts constituting the conscious 'I' which the unknown self puts on and takes off.

45? The activity of this awareness projects a space-time existent person, which then imagines itself to be an entirely complete and self-sufficient being. It is indeed what we know as the person. ...It is this projected fraction of awareness which we ordinarily call consciousness."

45. the witnessing self is present in hidden association or mystic immanence in the personal self and reflects into that self the feeling of its own real existence.

When we believe that we are conscious of ourself we are really conscious of a heavy disguise of the powerful complex of thoughts constituting the conscious 'I' which the unknown self puts on and takes off.

... awareness is itself a separate principle. Part of it acts upon the body, principally through the heart and the brain. It has certain correspondences and relations with centres in the brain. The part which thus acts is the part which is projected into a particular space-time existence and which thenceforth *imagines* itself to be an entirely complete and self-sufficient being. It is indeed what we know as the person. It is this projected fraction of awareness which is what we ordinarily term consciousness, that is the sum of all our personal sensations, thoughts and feelings. It is this fractional consciousness—and not the mind whence it originates—that has its seat in the particular body with which it is so intimately associated, a seat which is largely located in the brain and hence the parallel workings of both, as noted by physiologists. But even then this limited field of awareness cannot rightly be limited only to the brain with which it is related, much less imposed as a boundary on the larger mind whence it emanates.

50. The person is only a projection from the Overself as a dream-figure is a projection from the mind of a dreamer. It is only a dependent creature which has forgotten its origin and now imagines itself to be the real I

## ***Not Something Different Seen... but you See differently***

First of all, realize that the mind consists of thoughts, and of that which makes you aware of these thoughts.

There is something in you which is awareness and which is consciousness, but which is not thought; something which yet gives you the sense of selfhood, the sense of being, the sense of individuality, and therefore which must be in contrast to the intellect; this is your real self.

When you look at a book, what sees the book

. There is the thought, the idea of the book, and then there is something which is aware of that thought. That some-thing we might call the real see-er, the real witness in the mind, and that must therefore be more really yourself than the mind, which is composed of ideas alone. --*Paul Brunton The Inner Reality. Ch. 7*

**Anthony:** Never mind what it sees. Just concentrate on who sees. And after a while there develops the looking sensation, that you're just looking. And then after a while that drops away. The sensation of looking drops away and there's just looking. Then you begin to feel that you aren't anything at all, but just this infinite consciousness, no limits to it. But it's right there when you close your eyes. You say, "Look I see all these thoughts running around." Never mind the thoughts. Who sees the thoughts. "Oh, I'm disturbed today." Never mind the disturbance, who sees the disturbance? Always go back to the who. It's that point of light within you that you got to go into and follow it through all the way. And that's the void that he's speaking about. Because that seer is consciousness.

But you will see, you'll think about consciousness and you're off the point. Because to think about consciousness is to put you outside of consciousness. So all you can do is to be attentive to that seeing. Never mind anything else. Who's looking, who sees this blackness in front of me? It's horrible. I keep looking, I keep hoping to find myself, but all I see is this blackness, this darkness. And you got to try to remember. Go back to who sees it and stay with that. Don't let the contents usurp your attention.

The important point here is to try to understand by being that awareness. That's the only way that it could be understood, by being that awareness.

... give you the feeling of being infinite awareness, boundless, uncircumscribed, empty of everything...

AD: Just think of it: how do you know anything? No matter what it is that you know, you now through this intangible undimensioned unfeatured principle, intelligence. It has no qualities, it has no way of being recognized, you can't say of it "it is" you can't say of it "it isn't." You cannot say it is both or neither. And yet it makes possible for a universe to appear and disappear. So which one is more real? Think about it...

AD: Let me put it this way: the most immediate experience you have is that of your own mind. If you got that, you've got it. Because that is our immediate environment. We live in the mind. We are the mind. We experience ourselves functioning. But we loose sight of that, and we're preoccupied with what it did, rather than what it is. –

...When you get this feeling that you're experiencing ideas, it is like you are getting closer to the mind-stuff, which is not rigid.

Once you begin to realize, "Now I understand, this is really what I am, I am the mind," you open yourself up inside to let things happen; whereas the other way you are closed. ...

But once the person understands, he says, "The whole world is a projection of my mind. No matter what I experience, I can only experience my own mind, my own thoughts, my own feelings."

So once I really begin to understand that, then I open myself up; I become receptive, and then the higher mind could start flowing in. --Anthony Damiani LIM

Remember that reality I was speaking about, that pure awareness, like when you are looking into the darkness and I tell you, ask who is looking? That's the reality, what is looking is the reality, not what you see. And when you begin to realize, then you open up inside. And once a person is opened up inside, his heart becomes sensitive. He can feel and be aware when the soul sends in promptings, intuition. --Anthony Damiani LIM

...It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living. I Am That Ch 4

... When you look at anything, it is the ultimate you see, but you imagine you see a cloud or a tree. Learn to look without imagination, to listen without distortion: .... Stop attributing names and shapes to the essentially nameless and formless, realise that every mode of perception is subjective, that what is seen or heard, touched or smelt, felt or thought, expected or imagined, is in the mind and not in reality, and you will experience peace and freedom from fear. I Am That Ch 44

M: Your expectation of something unique and dramatic, of some wonderful explosion, is merely hindering and delaying your self-realisation. You are not to expect an explosion, for the explosion has already happened -- at the moment when you were born, when you realised yourself as being-knowing-feeling. There is only one mistake you are making: you take the inner for the outer and the outer for the inner. What is in you, you take to be outside you and what is outside, you take to be in you. The mind and feelings are external, but you take them to be intimate. You believe the world to be objective, while it is entirely a projection of your psyche. This is the basic confusion and no new explosion will set it right. You have to think yourself out of it. There is no other way. I Am That Ch 51

***Above all else I want to see things differently. --***

You could, in fact, gain vision from just that table, if you would withdraw all your own ideas from it, and look upon it with a completely open mind. It has something to show you; something beautiful and clean and of infinite value, full of happiness and hope. Hidden under all your ideas about it is its real purpose, the purpose it shares with all the universe. ACIM

***God is in everything I see because God is in my mind.***

The idea for today is the springboard for vision. From this idea will the world open up before you, and you will look upon it and see in it what you have never seen before.

Thus, we are trying to join with what we see, rather than keeping it apart from us. That is the fundamental difference between vision and the way you see. *A Course in Miracles*

Let me offer you this practice: See all things with love, as part of you. Do you see how I have slipped in the necessity to love yourself? Some of you didn't even notice. For example: a flower. Touch it with your love, not just visually, but experientially. Breathe in its aroma; it is part of you. See its beauty; that is who you are. Touch its softness; that is your softness. Feel the strength of its roots. That is your strength, your rootedness in your world. You would not see that flower if it were not already a part of you. --*Emmanuel's Book*

Look at a tree a flower a plant... let your awareness rest on it... how still they are... how deeply rooted in being.... Allow nature to teach you stillness..

When you look at a tree and perceive its stillness, you become still yourself. You connect with it on a very deep level. You feel a oneness with whatever you perceive in and through stillness. Feeling the oneness of yourself with all things is love. Eckhart Tolle

Change the current of your desire from taking to giving. The passion for giving, for sharing, will naturally wash the idea of an external world out of your mind, and of giving as well. Only the pure radiance of love will remain, beyond giving and receiving. *I Am That* Ch 7

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Make it a matter of habit, until it becomes a matter of inclination, to be kind, gentle, forgiving, and compassionate. What can you lose? A few things now and then, a little money here and there, an occasional hour or an argument? But see what you can gain! More release from the personal ego, more right to the Overself's grace, more loveliness in the world inside us, and more friends in the world outside us. 2:5.12

**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.



***Eckhart Tolle: stillness is your essential nature***

When you lose touch with inner stillness, you lose touch with yourself. When you lose touch with yourself, you lose yourself in the world. Your innermost sense of self, of who you are, is inseparable from stillness. This is the *I Am* that is deeper than name and form.

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Stillness is your essential nature. What is stillness? The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness, there would be no perception, no thoughts, no world. You are that awareness, disguised as a person.

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Silence is helpful, but you don't need it in order to find stillness. Even when there is noise, you can be aware of the stillness underneath the noise, of the space in which the noise arises. That is the inner space of pure awareness, consciousness itself.

You can become aware of awareness as the background to all your sense perceptions, all your thinking. Becoming aware of awareness is the arising of inner stillness. [Stillness Speaks](#)

59: I am telling you now the secret of life; you still have to use it... In any experience there are things arising: inner thoughts feelings, emotions and outer people places events.

You give attention, not resisting: saying yes to the moment. But then, there is more. You are aware of awareness itself in which the content arises: alive stillness, continuously there. And you stop seeking yourself in the event, circumstance, content. You are the underlying field (.)

Even if you never went to another talk, only remembered to listen to silence whenever possible. Through this the new consciousness would arise more and more. *Omega 2002*

***PB: Be Still And Know:***

"Be still and know that I am God" is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is "non-doing." Rather is it a "letting-be," a non-interference by your egoistic will, a silencing of all the mental agitation and effort.

23.5.202

He will understand the real spirit of meditation when he understands that he has to do nothing at all, just to sit still physically, mentally, and emotionally. For the moment he attempts to do anything, he intrudes his ego. By sitting inwardly and outwardly still, he surrenders egoistic action and thereby implies that he is willing to surrender his little self to his Overself. He shows that he is willing to step aside and let himself be worked upon, acted through, and guided by a higher power. 23.7.238

The real Short Path is really the discovery that there is no path at all: only a being still and thus letting the Overself do the work needed. This is the meaning of grace. (23:5.223)

More than any other author, Lao Tzu has put in the tersest and simplest way the importance, the meaning, and the result of the sitting-still practice, the patient waiting for inner being to reveal itself, the submissive allowing of intuition to be felt and accepted. 23.7.270

The Stillness is both an Understanding, an Insight of the mind, and an Experience of the being. The whole movement or vibration comes to a stop. (P) 24.4.172

Where the heart goes, there soon or late the other faculties will follow. This is why it is so important to let the Overself take possession of the heart by its total surrender in, and to, the Stillness. 24.4.90

The seeker after stillness should be told that the stillness is always there. Indeed it is in every person. But he has to learn, first, to let it in and, second, how to do so. The first beginning of this is to remember. The second is to recognize the inward pull. For the rest, the stillness itself will guide and lead him to itself. (24:4.51)

The principle which makes union with the Overself possible is always the same, albeit on different levels. Whether it appears as humility in prayer, passivity to intuition, stillness in meditation, or serenity despite untoward circumstances, these attitudes temporarily weaken the ego and lessen its domination. They temporarily silence the ego and give the Overself the opportunity to touch us or work through us. So long as the ego dominates us, we are outside the reach of the Overself and separated from its help. 22.5.3

If you ask why you can find no trace of God's presence in yourself, I answer that you are full of evidence, not merely traces. God is present in you 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. 22:3.409

“The best form of meditation is to avoid thinking of anything. In the mind so kept clear, God will manifest Himself.”—Shankara of Kanchi 23.7.165

The novice must be warned that certain ways of practicing concentration, such as visualizing diagrams or repeating declarations, as well as emptying the mind to seek guidance, must not be confused with the true way of meditation. This has no other object than to surrender the ego to the Overself and uses no other method than prayerful aspiration, loving devotion, and mental quiet. 4.1.131

The Long Path developed in him through yoga-meditation the capacity to find the inner Stillness. The Short Path added to it (1) the knowledge that the Stillness is himself, and (2) the practice of continuing remembrance to be the Stillness. (23:4.68)

This stillness is the godlike part of every human being. In failing to look for it, he fails to make the most of his possibilities. If, looking, he misses it on the way, this happens because it is a vacuity: there is simply nothing there! That means no things, not even mental things, that is, thoughts. 24.4.4

Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But never mind; just play with such ideas if you care too. Ruminates and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may *know*—as the Bible suggests. 1.5.72

There is nothing to seek and find, for there is nothing lost. Relax and watch the “I am.” Reality is just behind it. Keep quiet, keep silent; it will emerge, or, rather, it will take you in. I Am That Ch 99

Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that *God is*, until they live in this fact alone. That will transfer their attention from self to Overself and keep them seeing its presence in everyone’s life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognize and rest in the divine character, the less will they be feverishly concerned about their own spiritual future. 23.5.222

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If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber--otherwise we would not have known that we had had such enjoyment--so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. We are as near to, or as much in, the real Self, the Overself, at every moment of every day as we ever shall be. *All we need is awareness of it.* 22.3.25

Is this benign state a past from which we have lapsed or a future to which we are coming? The true answer is that it is neither. This state has always been existent within us, is so now, and always will be. It is forever with us simply because *it is what we really are.* 22.3.23

... *By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is?* 23.1.1

It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. *For that, the thorough understanding of philosophy and its incessant application to oneself is required.* 20.4.88

## 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

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

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]

## TWOTO

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. 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.

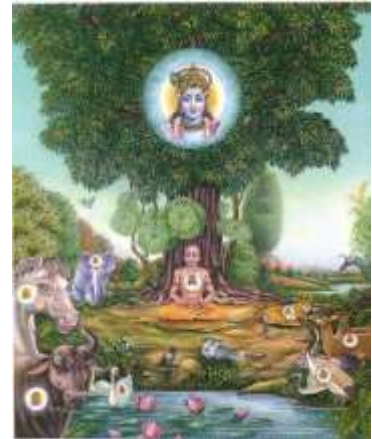
Third, because it has a mind behind it, the universe must possess a consistent meaning. Ch11

[[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



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

[There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. 28.2.102](#)

All he needs to take him through intricate problems of metaphysics is this single masterly conception: Mind alone is. 28.1.1

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)

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*

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*

Although the aspirant has now awakened to his witness-self, found his "soul," and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort still awaits his hand. He has yet to realize that the witness-self is only a *part* of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it. He has, in short, by further meditations to realize his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. Thus the ultramystic exercises are graded into two stages, the second being more advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly gained consciousness reveals the All-inclusive universal self. The second feat is the harder. *23.6.88*

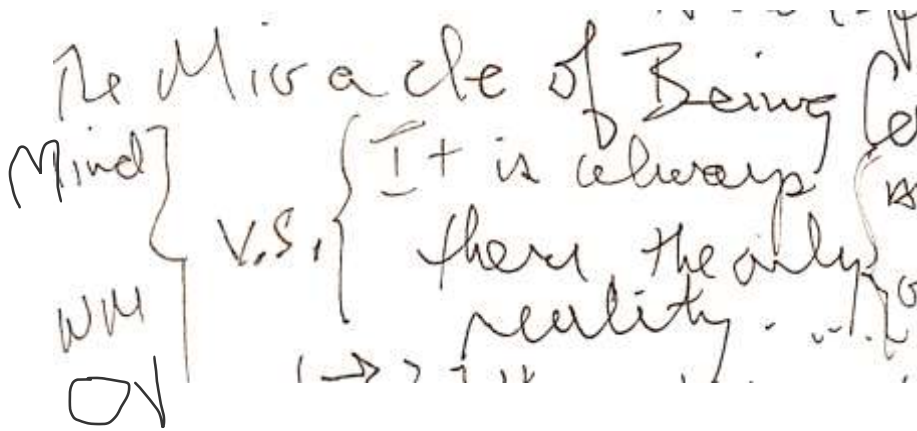
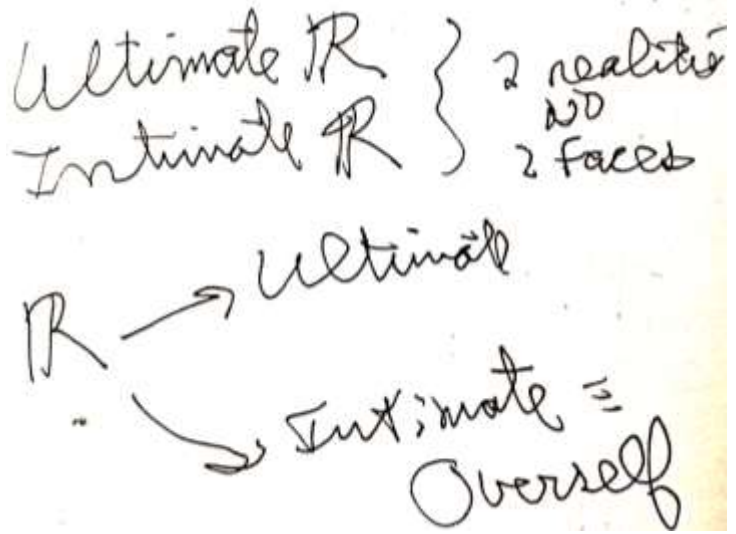
Reality as immanent: we live in God's Mind. God is in my eyes, how else could I see. I Am: how else could I be. God *is* IS.

Reality as transcendent, hierarchy, Ultimate... Ground of Awareness, Beyond Being. Then we talk of Godhead and God; One, Nous, Soul; Mind and World-Mind. Parabrahman and Ishvara.

It seems that there is an aspect of reality that is absolutely transcendent, Inaccessible, unfathomable. And there is an aspect of reality that is omnipresent, more intimate than even our breathing. And yet there are not two realities. So since we need some language, we say that there are two aspects of one and the same reality. We can say Shiva and Shakti. We can say stillness and activity. And sometimes we can say transcendent and imminent.

...

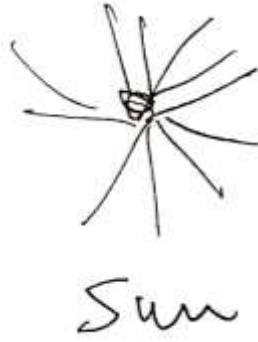
When we, human beings, through our most enlightened representatives, look for the highest principle of being, life, existence, consciousness--the Supreme Power, the Origin of all Substance, the ultimate Deity, in fact--we find It is one and the same thing looked at from different human standpoints. It 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



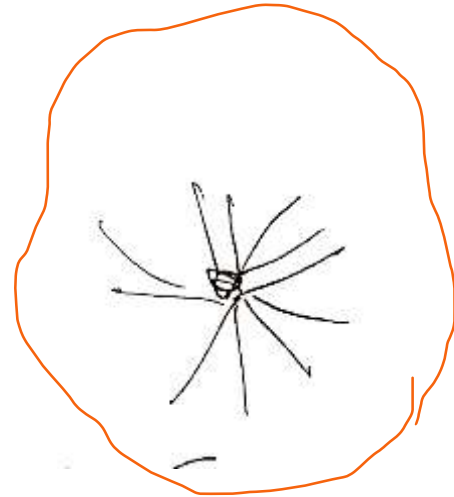




**DISCONTINUITY**  
**Sky and Clouds**



**CONTINUITY**  
**Sun and Rays**



**TOGETHER:**  
**Godhead and Sun of God**

**Golden Lion.**

**Primordial awareness. Omnipresence.**

**Diving board.**

**Reality is continuous with its appearance.**

**Psychologically, all this may be summed up.**

**IS--This is it. Just is. God is IS. Why there IS rather than Isn't.**

**Reality is active and passive. Mind-itself is passive and world-mind is active. An ever-active mind within an ever still mind**

**Cannot ever know mind which is transcendent, but we can know the mind which is imminent.**

**Use overself for the ultimate reality of person and world mind for the ultimate reality of the universe.**

**Jewel Net of Indra.**

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

**Otherwise known as God. WM in THE heart.**

22.3 "Overself and World-Mind" 304 306 307 310 314 317-319 324 332

25.1.10, 71,124 28.1.51-54 See 28.2. 59, FDI: 79, 91, IN APP. L: 100-102, 111. : 99,

**A11 REALITY AND APPEARANCE:** british court of law, the Bhagavad Gita, Fa Tsang, PB, Nisargadatta, Padma dKarmo, Vidyaranya and Anthony Damiani's comments on the Parmenides of Plato.

In a famous mythical scene from a British court of law: "Your honor my client was not there, and besides it was self-defense."

*In the Gita*, Arjuna has grave doubts which lead him to throw down his weapons and refuse to fight his relatives, who are aggressors anyway. His wise charioteer Krishna tells him: "you must fight. It is your duty. And anyway, they started it. And anyway, no one is really killed as we are Atma. And anyway you will set a bad example, as you are a warrior. And anyway, it is Brahman that acts, not you... so act! And anyway, to deny action is also to act and they will kill you and your family and countrymen. So act!" By the end of the dialogue, with many more beautiful experiences, Arjuna says: "thank you, my doubts are answered" and he picks up the weapon and wins.

*Fa Tsang* has a beautiful metaphor he comes upon one day as he tries to explain reality and appearance to his Empress: the golden lion. The gold and lion interpenetrate; the gold is infinite in power, the lion form is infinite in its variety of expression; you can focus on gold, and lion goes out, or you can focus on lion and gold goes out... and 7 other views!

*PB, at the end of the unveiling of reality* says: there is only the One. When we realize that reality is continuous with its appearance, the desire to desert the world deserts us. And "when duality is blended with and within duality, then is the true jivanmukta realization..."

*Nisargadatta*: It is Brahman you see but take it to be a rock or a tree. Everything points: the awareness in consciousness, the beingness in existence... Wisdom says I am nothing, Love says I am everything. Between these I live.

*Panchadasi*: for the ordinary person, the love of the sensible objects hides Brahman, but for the seer, the love of the sensible objects is an expression of the Bliss of brahman, and reveals that Bliss.

*Padma dKarmo*: although instantaneous experience does not have duality, by not recognizing it as such, it emerges as a sense field, feeling, etc. But by recognizing it... it is known as it is.

*Parmenides*: If the one is defined as absolutely one, it is in no sense many or whole of parts. But if the One has Being, then it has many, qualities, activity, etc. So we view reality as transcendent, and then let that go and see it as immanent. Each view of reality gives us a view of reality.

*In Anthony's mandala*, as the metaphysical chart: each idea is a window onto reality... we look at reality as One, as Power, as Mind, as States of Consciousness, as 5db, as Forces of Nature, as 36 tattvas, .... And we look at each of these ideas as a unique form of the entire Mandala.

*Panchadasi*: for the ordinary person, the love of the sensible objects hides Brahman, but for the seer, the love of the sensible objects is an expression of the Bliss of brahman, and reveals that Bliss.

### ***Yoga Vasistha: VI.1 39-41:***

The Lord is to be worshipped by one's own consciousness, not by external means.

This worship is supreme meditation--continuous and unbroken awareness of the indwelling presence, the inner light of Awareness.

While doing whatever one is doing, seeing, hearing, eating, moving, one should realize one's essential nature as Pure Conscious Awareness.

Worship is of the nature of perpetual meditation whether one is awake or asleep, walking or standing, through all one's thoughts and actions.

One should contemplate the supreme Lord who is seated in the heart and sees through your eyes. One should worship the Intelligence which sleeps and wakes us up, touches, enjoys, values and breathes.

This inner intelligence should be worshipped with whatever comes to you.

For this worship, one should abandon what is lost, and accept what is received without effort.

Worship the Intelligence which pervades the universe and oneself.

This Intelligence is without parts and also is the all: it is in the body and is omnipresent:

One who contemplates in this manner reaches the natural state of goodness:

This worship is performed day and night perpetually.

Praise the Lord in everything that happens, without effort.

Praise the Lord in all enjoyments, eating, drinking, as well as illness, suffering, all of life activities: including dream and death

One should abandon all thoughts of separateness of I and world, and realize:

“all this is indeed Brahman.”

One should worship the Self, abandoning all distinctions between desirable and undesirable.

The Lord should be worshipped with joy, friendship, love and indifference.

That alone is worship performed in a state of equanimity like that of space: mind utterly still.

Remain in this state, O sage, experiencing everything as a child does.

Whatever you do, or refrain from doing, all is the Lord who is Pure Consciousness.

It is really Consciousness itself which is indicated by words such as “this world.”

Even the concepts indicated by words about the world are also the pure Intelligence.

Oh what a mysterious wonder that Pure Consciousness somehow forgets itself and comes to experience a world as an individual unit of life.

## Plotinus: fit yourself for the vision: *Watch And See:*

We must not run after the Good, but fit ourselves for the vision and then wait tranquilly for its appearance, as the eye waits on the rising of the sun, which in its own time appears above the horizon--and gives itself to our sight.

This Principle, of which the sun is an image, where has it its dawning, what horizon does it surmount to appear? [*Where do we look to see the One-rise?*]

It stands immediately above the contemplating Intellect which has held itself at rest towards the vision, looking to nothing else than the good and beautiful, setting its entire being to that in a perfect surrender, and now tranquilly filled with power and taking a new beauty to itself, gleaming in the light of that presence. 5.5.8

1.6 The Way of Beauty: If you do not find yourself perfect, then make yourself into a likeness of reality: never did eye see sun unless it was first sunlike. (8,9)

we can take these words as “transmissions” of some inspiration beyond the words, which evokes or invokes a response in us. There are two directions to this dance: as we become more sunlike, we see more of the sun. And as we gaze on the sun, we become more sunlike

#Create an atmosphere that invites a response. intuitive recognition, suggest, arouse aspiration to attain.

If you find the words resonate, you will find inspiration for your heart, and transformation of your mind.. PB: when you feel the response, STOP. Awaken aspiration and longing: **heliotrope**, Lao Tsu, recognition “it is so.”. Appreciate Beauty/bliss even if you don’t have experience yet:

*#Truly a trying to understand rather than a claim to have done so. Philosophy as wonder--and the insight into that wonder--will produce for us the inspiration for our daily and ordinary lives. Supp 622*

## MADAME GUYON: everything is a gift of Christ P.16

when you sit in front of the divine, why do you meditate? If you want sweetness and presence and getting something, that is not the highest meaning. Just sit in front of the divine to give love. Take whatever comes to you as a gift of the divine. Take everything in your life as a gift of the divine. Be grateful. If dryness comes, then take that. If pain comes, take that. Because the sun is shining everything. By seeing separation, pain, joy, hunger, then we are not seeing underneath all this is non-separateness. Everything is already reality. Any notion of yourself as other than the one reality is an illusion. So what is the status of correcting an illusory belief? Even less real.