

PB MENTALISM: From The Notebooks of Paul Brunton:

C. The Nature of Mind, Consciousness, Awareness

The Double Nature Of Mind;
Still and Active; Double Standpoint

**Participation: Individual and World Mind Reality and
Realization
Reality must be here or nowhere:**

Explore consciousness : see file on consciousness ...

Aware of Awareness

From: The Inner Reality. Ch. 7 Inquiry into the Mind

From: The Wisdom of the Overself ch2

From: The Wisdom of the Overself "The Secret of the I"

C. On the Nature of Mind/Consciousness/Awareness [NOTE: here is one place Themes overlap: How do you know? ; Consciousness; Overself; I Am; glimpse ... and Reality... I believe Consciousness is the central conception of the teachings: it is the essence of our experience, it is the nature of Overself, it is the answer to "what is Reality" and it is intimate, pervasive.]

From: The Inner Reality. Ch. 7 Inquiry into the Mind [shorter form highlighted]

In deep sleep all thoughts disappear. If self were nothing but thoughts, it would also cease to be in sleep. Thoughts come and go, and yet something persists and mysteriously reveals itself again next morning.

You must therefore begin to separate self from mind. And this is the delicate turning point of your meditation, your self-analysis. **First of all, realize that the mind consists of thoughts, and of that which makes you aware of these thoughts.** The totality of all these thoughts throughout the day gives you, shall we say, the intellect. If you were able to stop your thoughts for a few seconds, you would still remain conscious. You would still be aware of that part which must be searched for; that which is consciousness. **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? Is it the physical eye? Certainly the light gives the image to the eye, but the eye has to send a message along the optic nerve to the brain, and you have to become aware, conscious, of that message. Until you do become aware of it there is, for you, no book, no sight of a book.

... Mind is the knower, the seeing agent in you. The eye is but an instrument. Further proof of this lies in the fact that people who have certain abnormal faculties have been able to read from a book with the eyes blindfolded. Therefore, if the mind is the seeing agent, and not the physical organ, we should ascertain what is the real seeing agent behind the mind, if there is one. **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 your-self than the mind, which is composed of ideas alone.**

Without consciousness there could be none of these thoughts. That is a very difficult point which you will need to reflect over a great deal. Your mind is simply a stream of thoughts. Buddha pointed out that thoughts constituted the mind by streaming through incessantly. Now keep up the same line of thought. **There are many different mental states, but one consciousness apprehends all these.** In the course of a week you may have five hundred thousand thoughts, but only one consciousness keeps them going in your mind. These thoughts are just floating, fugitive things. That cannot be the ultimate. There must be, and is, the inner Light, because nothing else that we know could make us aware of them.

Because this ultimate Self is the knower of the changing, it must itself be without change. If you reflect you will see that this must be so.

What is it that registers all these changes, whether they be of the external universe or your own mental states? How do you know that you slept in deep sleep? Because immediately the sleep was over, varied thoughts came into the mind and by the contrast you knew that deep sleep was a relatively constant, unchanging state. This matter requires profound meditation. That which records the changes must be something which itself remains unchanged. If the knower himself were to be constantly changing he would not be able to know that these outward things were changing. How could you know that you have constantly changing thoughts unless there were something fixed and stable in you by contrast with which you could see and perceive the difference? There must be some part of you which does not change in order to give you the understanding that everything else does. That is a piece of deep analysis which you can use for your meditation. If you can reflect upon it in the right way it will help you to get the true concept of the Witness-Self.

You ought to sink yourself again and again into the stream of thinking which has brought us to this point, for you need to recognize its truth not as something imposed upon you from outside but as something which has its own inherent rightness, and therefore is born within you with the fullest power of conviction.

Using no other means than the facts of human life and experience of human thought in its varied phases, we have arrived in sight of the truth that the real Self we seek dwells in a higher dimension than flesh, emotion, thought, and time; that it hides somewhere behind the thought-emotion "I"; and that it must indeed exist beyond all our ordinary categories.

§

Thus, in the last analysis, it is clear that it was the mind which involved him into matter. It is the mind that can set man free again. This is not done by running away to monasteries or mountains and spending one's life there; **it is done by USING THE MIND TO EN-QUIRE INTO ITS OWN OPERATION.**

The Double Nature Of Mind: [note: and relating Mind, Consciousness, Self. PB chooses to emphasize the connection using "mind" with different qualifiers]

Everyone knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it. (21:2.98) [dup above]

AD: Extraordinarily beautiful

The mystery of Mind is undoubtedly the biggest mystery of all, for when he understands that he will have the key which unlocks the door to all the other problems. However, it is necessary to grasp the following: there are two phases of Mind. The first is *Consciousness* in its everyday form, that is, the consciousness of this time-space-matter world. He has the illusion that this consciousness is a continuous and unified whole, but actually it is like a stream of machine-gun bullets, being made up of an incessant series of disconnected thoughts. Because these thoughts arise and disappear with extraordinary rapidity, the illusion of continuous consciousness, the illusion of an unchangeable, solid world, and the illusion of a separate ego are born. The word "illusion" used here must not be misunderstood. The existence of this amazing trio is not denied for a single moment, because they are there staring him in the face. But this existence is purely relative. It is not absolutely permanent and therefore not real in the Oriental definition of that much-abused word. He must not confine the notion of Mind to that fragment of it which is used in everyday consciousness. What is called Consciousness is merely a portion of what is called Mind, or, functionally regarded, merely one of its faculties. It is the transient and relatively less important portion too. Whether consciousness lives or dies, Mind will always go on because it is the hidden source. Now this Mind in its own pure stage (i.e., unexpressed through everyday human consciousness) is utterly beyond the range of human thinking because it is Absolute, timeless, spaceless, idea-less, and matterless. It has no shape to be seen, no sound to be heard. Consequently from the average human standpoint it is a great Nothing and as a matter of fact some of the Tibetan sages did call it a Great Void. As he cannot pull it down to the grasp of his little human mind and therefore is not ordinarily aware of it, it has sometimes been referred to as the Unconscious Mind, for want of a better term. But such a description is not a good one, as it may lead to dangerous misunderstandings. A better descriptive term must be found. To quote a

phrase from one of Disraeli's novels: "The conscious cannot be derived from the unconscious. Man is divine."

It is this Infinite Mind which has been called God, Spirit, Brahman, and so forth. He has to get the *knowledge* that his own little individual stream of consciousness has flowed out of this great source and will eventually return to it and disappear into it. This is Truth. This universal, impersonal Being is what all are after. The ones who seek it consciously are the people who have taken up the Quest. Those who are after it unconsciously take to drink and other sensual enjoyments and pursue the allurements of this most alluring world. 21.5.130

The mind can know as a second thing, as an object, that which is outside itself. This applies to thoughts also. If it is to know anything as it really is in itself, it must unite with that object and become it, in which case the distinction of duality disappears. For instance, to know a person, one must temporarily become that person by uniting with him. Otherwise, all one knows of that person is the mental picture, which may not be similar to the real person. Similarly, the Ultimate Consciousness is not something to be known as a second being apart from oneself. If he knows it in that way he really knows only his mental picture of it. To know it in truth he has to enter into union with it and then the little ego disappears as a separate being but remains as part of the larger self. The wave then knows itself not only as a little wave dancing on the surface of the ocean, but also as the ocean itself. But as all the water of the ocean is ONE, it can no longer regard the millions of other waves as being, from the standpoint of ultimate truth, different from itself. To render this clearer still, during a dream he sees living men, houses, animals, and streets. Each is seen as a separate entity. But after he awakens, he understands that all these individual entities issued forth from a single source--his own mind. Therefore they were all made of the same stuff as his mind, they were non-different from it, they were not other than the mind itself. Similarly when he completes the Ultimate Path he will awaken from the illusion of world-existence and know that the entire experience was and is a fragmentation of his own essential being, which he now will no longer limit to the personal self, but will expand to its true nature as the universal mind. The dream will go on all the same because he is still in the flesh, but he will dream consciously and know exactly what is happening and what underlies it all. When this happens he cannot go on living just for purely personal aims but will have to enlarge them to include the welfare of all beings. This does not mean he will neglect his own individual welfare, but only that he will keep it in its place side by side with the welfare of others. 21.5.170

Human existence cannot have its goal in meditation alone, however rich the experiences may be which such meditation brings. For the deepest possible experience of meditation is to empty consciousness of the world-experience and thus to point out its unreality. But That which does the pointing, and that which is having the experience, and the experience itself--all, in the end, originate from the Real. The discovery of the unreality of the world is useful, for it offers the needed complete detachment from our bonds. But this cannot be the unique, the sole highest purpose of our existence, for then there would be no need to continue existence in the body after the discovery. A mystic must move on and seek the still farther realization which shows the world under a new light and offers an entirely new standpoint for understanding it. And this is that the uniquely real is not less present in the world than in his meditation, only it is present in a different way. It is like the dreamer who awakens to the fact that he is dreaming and who continues to dream but knows all the time that it is a dream experience. In just the same way the highest realization is that the Real is Consciousness--the pure, the ultimate Consciousness--but this consciousness can take different forms and yet still remain what it really is. (21:5.171)

That which IS, by its very nature, is out of time--while thinking involves a series of points in time. Thinking is finite and limits awareness to finite objects. Therefore, to contact the *infinite* we must go beyond thought. Because human intellect is too finite, it follows that our thoughts cannot encompass it. Since that which IS cannot be taken hold of by thinking of any kind, a part of the essential requirement for contact

with it is the non-acting of the thinking function. The mind must be emptied of all its contents in order that its true nature--awareness--should be revealed. At present, it is always entangled with some thought so that awareness by itself is lost in that thought. Self disappears in the ego-thought, and the "I" mistakes the object for the subject--whether the object be the world outside it, or thoughts inside it. (23:7.154)

Can we ever escape from the relativity which affects everything from an ant to an aeon? In a universe where everything is in process of continuous change and is ever becoming something else, where nothing has a self-existence that is really enduring, where every ephemeral change seems the only reality at the moment, can we hope to find something that exists by its own right and forever exists unchanged in itself? Reality that IS? The answer is provided by philosophy. Our intellects and senses may misapprehend it and perceive form without perceiving its essence. Nevertheless, reality interpenetrates everything and goes out into all things. There is nothing here in this space-time without its share in reality. Hence philosophy bids us see *through* the multitudinous forms of the world into the unity upon which they are grounded, without, however, letting our consciousness lose, as the mystic loses, the forms themselves. And this unitary substance is none other than Mind-essence itself. 19.2.4

A few pointers to how PB uses the word Mind in The Notebooks.

PB uses the word Mind to point to what others call spirit, God, Reality.

We do not intend to deal here with some supernatural "spirit" which does not explain the world but only mystifies us, which is beyond all ordinary experience and whose existence cannot be irrefutably proved. We do not need to go beyond Mind--which explains the world as a form of consciousness, which is everyone's familiar experience at every moment of the day or night, and whose existence is unquestionably self-evident, for it makes us aware of every other kind of existence. 21.4.9

The words mind,consciousness, allow us to move from our ordinary experience, to the cosmic epistemology of World-Mind, and ultimately used capital M—Mind-- to point to the nature of Reality... to the vast transcendent reality he calls Mind Itself, beyond what we can even imagine.

... 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 Godhead is a great Void and has no direct connection with the cosmos. When the hour ripens for the latter to appear, there first emanates from the Godhead a mediator which is the active creative agent. This is the World-Mind, the Logos, Brahma. 27.2.49

Mind in itself stays always in absolute repose: there is then no operation whatever, no movement or manifestation, no creation or communication or revelation; it is forever inaccessible and unknown. This is the "Divine Darkness" of early Christian Fathers, the Godhead of medieval Christian theologians. 28.1.57

We found it necessary, in the interests of greater precision and better exposition, to restrict the term "Overself" to represent the ultimate reality of man, and to introduce the term "World-Mind" to represent the ultimate reality of the universe. 22.3.304

*What is mind in itself? Is this real? Need double standpoint...
Appearance... and reality... if it appears, it is not real...*

The innermost being of man and the cosmos is ever at rest, and single. The incarnate being of both is ever in movement, and dual. **The inner is the Real, Changeless; the other is the Appearance, and subject to the play of two opposed but interpenetrating active forces. Because it is the quintessence of consciousness and intelligence, I call the first Mind.** It is without shape, infinite and untouchable by man, but because it *is*, universes are able to appear, expand, disintegrate, and reincarnate. This activity is directly due to the agency of the first entity to appear, which I call World-Mind. From the latter flows ceaselessly the energy which is at the heart of every atom, the life-force which is at the heart of every man. **World-Mind and Mind are for us the twin sides--a crude but simple, understandable metaphor--of God.** The human being draws breath, exists, and thinks with awareness only because of this relationship. If he declares himself an atheist, sees himself only as an animal, rejects any divine basis to his mind, he testifies thereby to a failure on his own part: he has failed to seek and find, or because of prejudice--that is, of prejudgement--has sought wrongly. Jesus gave two helps in this matter: seek the kingdom of heaven *first*, and seek it *within*. It is open to anyone to test this truth that he is related to God. But if he does not bring certain qualities into the work, such as patience and humility, the going may be too hard, the result disappointing. 25.1.6

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

Still and Active

An ever-active Mind within an ever-still Mind--that is the real truth, not only about God but also about man. 25.1.9

Mind is primary being. It is mysteriously as still as it is self-active. 28.1.7

Double Standpoint

Mentalism says we can make sense of our experiences only if we apply to them, and to our understanding of them, the double standpoint: Immediate and Ultimate, or Appearance and Reality, or Relative and Absolute. The ordinary, normal point of view takes the world as the five senses find it--that is, as it appears to be. This is easy for everyone to understand and accept. But the deepest possible examination and analysis by philosophic intelligence, as well as the highest possible insight of mystic experience, presents a totally different result: The One, That which IS, has undergone no change at all. 19.2.3

We hear from the East that the world is unreal and that the ego is unreal, or that the world does not exist and that the ego does not exist. It is here that semantics as developed by Western minds may perhaps be of some service in clarifying confused thinking leading to confused statements. The body is a part of the world. Do we or do we not dwell in a body? If we do not then we should stop feeding it and stop taking it to the physician when it gets sick. Yet even those people who make such extraordinary statements do continue to eat, to fall sick, and to visit a doctor. Surely that disposes immediately of the question whether or not the body exists. In the same way and by the same pattern of reasoning we can discover that the world also exists. What then has led these Indian teachers to proclaim otherwise? Here we begin to intrude upon the field of mentalism and as a necessary part of the key to mentalism we must turn to the dream state. If we dream of a world around us and of a body in which we live in this dream world and of other bodies of other persons moving in it, the Indians say that these dream persons and this dream world is seen to be non-existent when we wake up and hence they deny its reality. But the experience did happen, so let us scrutinize it. There was no such thing as this world, true, but something was there; what was there? Thoughts. All this world and all these persons about whom we dream pass through consciousness as thoughts, so the thoughts were there. Whether we consider dream or hallucination, the pictures are there in the person's mind; they exist there, but they exist there only as mental creations. But when we say they are merely mental creations, we are bringing in an attempt to judge them, to judge their nature, what they really are. The statement that they are unreal is therefore a judgement and is acceptable only on the basis of a particular standpoint, the standpoint of the observer who is outside the dream, outside the hallucination. It is not acceptable on the basis of the person who is having the experience at that moment. Thus we see that the existence of the ego, the body, and the world need not be denied; it is there, it is part of our experience, but what we have to do is to examine it more closely and attempt a judgement of its nature. And this judgement does not alter the fact that they are being experienced. This is a fact of our own, of everyone's experience, including the highest sage, only the sage and the common man each has his own judgement from his point of view, from his knowledge. In all these topics we can see how much easier it is to pick our way if we adopt the attitude which was proclaimed in *The Hidden Teaching Beyond Yoga* that there is a double viewpoint and a double standard in this teaching in order that we may be clear about our experiences and about our ideas and not get them mixed up. These two standpoints, the immediate and the ultimate, the common and the philosophic, are absolutely necessary in all talk and study about such metaphysical topics. Otherwise we get lost in mere verbiage, words, words, words. 19.2.58

Participation: Individual and World Mind Reality and
Realization
Reality must be here or nowhere:

Participation: Individual and World Mind: *Note: see “where we meet”*

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)

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

Every kind of experience, whether it be wakeful, dream, hypnotic, or hallucinatory, is utterly and vividly real to the ego at the time its perceptions are operating on that particular level. Why, then, amidst such bewildering relativity, do we talk of divine experience as being the ultimate reality? We speak this way because it is concerned with what bestows the sense of reality to all the other forms of experience. And that is nothing else than the central core of pure Mind within us, the unique mysterious source of *all* possible kinds of our consciousness. This, if we can find it, is what philosophy calls the truly real world.(P) 21.5.205

The world is what it is, an appearance in the little mind; but behind both is Mind, the great unchangeable reality which transcends all human thought and touch and which alone is, was, and will be. 21.4.171

Not only is the world an appearance-in-Consciousness, but so is the ego. It is in the end a thought, perhaps the strongest of all; and only the Consciousness-in-Itself is the Reality from which it draws sustenance, existence, life. 21.5.138 DUP

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. Ch 11

World-Mind thinks its ideas into our mind. It is the thinking of the World-Mind that is primarily responsible for the world. We share the ideas, participate in the sense-images thus evoked, it is true, but we do not project their original stimulus. There is a cosmic activity within ourselves. The world is originally the product of World-Mind, and only secondarily by reflection the product of our mind. And such reflection is perfectly possible because each little circle of a single individual mind lies within the larger all-containing circle of World-Mind. The individual recreates in its own consciousness the idea reflected into it by the former. TWOTO ch. 3

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 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 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

Reality must be here or nowhere: immanent reality of consciousness: [put with “where we meet”]

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

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)

...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* ch. 12 Unveiling of Reality

The cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe. (p. 361)

He comes to see the whole cosmos as a manifestation of the Supreme Being. It follows that involuntarily, spontaneously, he brings himself--mind and body, heart and will--into harmony with this view. (p. 361)

Each instant is an epoch, and within each atom is enacted the entire drama of self-veiling and self-knowing. All is a thought form created by cosmic consciousness. And yet, nothing is created by or in cosmic consciousness, for there is nothing else. *Yoga Vasishta* p.37, p. 53

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. Ch. 7

Right there in the world of birth and death is the world of no-birth and no-death.

Imagine the waves on the ocean. The wave can lead the life of a wave, or the wave can live the life of the ocean. If the wave bends down and touches its true home as water, all fear will end. -- Tich Nath Hanh:

Prince Rama wanted to withdraw from his position, title, duties, and family in pursuit of God. But the wise Vashistha, the great teacher of Mentalism, asked him: "Is He apart from the world that you wish to renounce it?" (2:7.15)

The nature, at once divisible and indivisible, which we affirm to be life/consciousness, has not the unity of an extended thing: it does not consist of separate sections; its divisibility lies in its presence at every point of the recipient, but it is indivisible as dwelling entire in the total and entire in any part. Plotinus Enneads 4.2.1

Even here it is not exclusively divisible: it is still the indivisible as well: what in it knows parts is parted without being divided; undivided as giving itself to the entire, a whole to a whole, it is divided as being present effectively in every part. Ibid. 4.1.1

Because it is known directly--and not through the medium of thoughts or words--it is called immediate knowledge. (21:5.202)

The world is never really given to us by experience nor actually known by the mind. What is given is idea, what is known is idea, to be transcended only when profound analysis transforms the Idea into the Reality.(P) (21:2.105)

Whoever understands that every object and every person he sees around him is separate only in appearance, and appears so only through the unexamined working of his mind, is becoming ripe for realization. But very few are those who have come to such advanced understanding. (p. 294) 21.5.98

This is knowledge of the highest order, that everything around us and within us, every bit of Nature and creature, the experience of life with a physical body and of death without it--all are but forms of consciousness. 21.2.97

The word gnana means "knowledge" and is generally translated as such. But it has a secondary and allied meaning: "that which reveals." When the truth of mentalism finally dawns on a man, not only as an idea thought out, an emotion strongly felt, and an experience shattering the last remnants of materialism for him, what happens is the greatest revelation of his life--as sacred as any gospel. (21:5.103)

When we come at last to perceive that all this vast universe is a thought-form and when we can feel our own source to be the single and supreme principle in and through which it arises, then our knowledge has become final and perfect. (p. 214)

Those who have not had the inward revelation granted them, who have not awakened what the Hindu yogis call *antardrishti*, a kind of clairvoyant insight, often believe that mentalism is mere theory and that its talk of the world's unreality is mere verbalism. Even some among the seers have not seen this, although they have seen much else that fleshly eyes cannot. Sri Aurobindo in India, for instance, disputed mentalism, although his neighbour and contemporary, Ramana Maharshi, fully accepted it. Rudolf Steiner in Switzerland likewise disputed it although J.J. van der Leeuw, his Dutch contemporary, understood and explained it. This situation is strange, but among the sages with whom I found the deepest penetration into the nature of things and who were nearly all mentalists, some observed that the capacity to receive and understand the mentalist doctrine was the sharpest of all tests to which a truth-seeker could be subjected. 21.4.101