

REALITY PUTTING TOGETHER PART 2

Ultimate Reality: Primordial Mind (The Notebooks 28.1) Mind Alone Is

NOT-TWO: REALITY AND NONDUALITY

[for Asparsa—no touch—see Meta, Myst, Phil]

UNKNOWABILITY Nevertheless, pointers are valuable... [in handout]

Ultimate Reality: Primordial Mind (Notebooks 28.1)

WHAT REALITY IS... There is only this one Mind Mind Alone Is

On the Short Path the aspirants need the philosophical study to understand only one point: **What is Reality.** It is necessary to understand the difference between Illusion and Reality...

The basis of the Short Path is that we are always divine. It is with us already, it is no new thing, and we only have to [try to] recognize what is already there. 2.1.209

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

It must be a universally diffused mind, primal, permanent, self-subsistent, always linked with the universe, boundless. And not merely on the basis of right reasoning alone but on the basis of ultra-mystic insight also, the hidden teaching affirms the existence of such a supreme Mind. ch. 2 The Wisdom of the Overself

The ultimate reality is one and the same, no matter what it is called; to the Chinese mystic it is TAO, that is, the Significance; to the Christian mystic it is GOD; to the Chinese philosopher it is TAI CHI, that is, The Great Extreme; to the Hindu philosopher it is TAT, that is, Absolute Existence. It has its own independent, everlasting, invisible, and infinite existence, while all worldly things and creatures are but fragmentary and fleeting expressions of IT on a lower sphere altogether. It lies deeply concealed as their innermost substance, and persists through their changes of form. (28:1.4)

What is Reality? In *The Hidden Teaching Beyond Yoga*, I defined it as that unique entity which is not subject to change. But we can look at it from another standpoint and define it as that which would alone remain if every other entity in the universe and the universe itself disappeared. (28:1.102)

Philosophy raises the question of Reality and pursues it until an answer can be found. That answer asserts there is something unique which alone can be the Real, which ever was, is, and shall be. 28.1.88

Philosophy's fundamental postulate is that there is but one ultimate Power, one sublime Reality, one transcendent Being. It is invisible to all, since it is the power that makes the world visible. It is without form, since it is the Substance out of which all forms are made. 28.1.89

Philosophy defines God as pure Mind from the human standpoint and perfect Reality from the cosmic one. The time has indeed come for us to rise to meditate upon the supreme Mind. It is the source of all appearances, the explanation of all existences. It is the only reality, the only thing which is, was, and shall be unalterably the same. Mind itself is ineffable and indestructible. We never see it as it is in itself but only the things which are its passing phases. 28:1.3

In the highest Sanskrit texts, the universe is pointed to as "This" and the final reality as "That." 37

In The Hidden Teaching Beyond Yoga and The Wisdom of the Overself I unveiled that portion of the hidden teaching which negated materialism and showed the world to be immaterial and spiritual. In this book I unveil the remaining portion which shows that the person himself is devoid of real existence, that the ego is a fiction, and that there is only the One Universal Mind.38

The REAL is always there: we live in it. 28.1.6

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

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 not self-existent but MIND is. 28.1.71

When all thoughts move far away and then are gone, when mental pictures fade off, then the whole being rests in the Stillness of THAT WHICH IS. 28.1.185

The Real is forever and unalterably the same, whether it be the unmanifest Void or the manifested world. It has never been born and consequently can never die. It cannot divide itself into different "realities" with different space-time levels or multiply itself beyond its own primal oneness. It cannot evolve or diminish, improve or deteriorate. Whereas everything else exists in dependence upon Mind and exists for a limited time, however prolonged, and therefore has only a relative existence, Mind is the absolute, the unique, the ultimate reality because with all its innumerable manifestations in the universe it has never at any moment ceased to be itself. Only its appearances suffer change because they are in time and space, never itself, which is out of time and space. The divisions of time into past present and future are meaningless here; we may speak only of its "everness." The truth about it is timeless, as no scientific truth could ever be, in the sense that whatever fate the universe undergoes its own ultimate significance remains unchanged. If the Absolute appears *to us* as the first in the time-series, as the First Cause of the Universe, this is only true from our limited standpoint. It is in fact only our human idea. The human mind can take into itself the truth of transcendental being only by taking out of itself the screens of time space and person. For being eternally self-existence, reality is utterly timeless. Space divisions are equally unmeaning in its "Be-ness." The Absolute is both everywhere and nowhere. It cannot be considered in spatial terms. Even the word "infinite" is really such a term. If it is used here because no other is available, let it be clearly understood, then, that it is used merely as a suggestive metaphor. If the infinite did not include the finite then it would be less than infinite. It is erroneous to make them both mutually exclusive. The finite alone must exclude the infinite from its experience but not vice versa. In the same way the infinite Duration does not exclude finite time. 28.1.101

NOT-TWO: ULTIMATE REALITY AND NONDUALITY

*It is helpful to distinguish the word real or reality used in a relative way such as the Reality of Soul, or Soul reality, from reality used as ultimate, unrelated, intrinsically in itself. We will also distinguish: Ultimate reality and intimate reality. Transcendent reality and immanent reality. But we distinguish in order to unite. Philosophy uses the word Nonduality (a-dvaita,, literally not two), to point to ultimate reality. **Nonduality means that there are not two realities** At the same time, this word nondual is also a description of the the sages' realization "That Thou Art" says the Upanisad. .*

The philosophic outlook rises above all sectarian controversy. It finds its own position not only by appreciating and synthesizing what is solidly based in the rival sects but also by capping them all with the keystone of nonduality. ([20:1.471](#))

The term nonduality remains a sound in the air when heard, a visual image when read. Without the key of mentalism it remains just that. How many Vedanta students and, be it said, teachers interpret it aright? And that is to understand there are no two separate entities - a thing and also the thought of it. The thing is in mind, is a projection of mind as the thought. This is nonduality, for mind is not apart from what comes from and goes back into it. As with things, so with bodies and worlds. All appear along with the ultimately cosmic but immediately individual thought of them. **28.1.25**

The teaching of nonduality is that all things are within one and the same element - Consciousness. Hence there are no two or three or three million things and entities: there is in reality only the One Consciousness. **28.1.26**

Duality exists, but only within nonduality, which has the last word. **28.1.27**

If we could raise ourselves to the ultimate point of view, we would see all forms in one spirit, one essence in all atoms, and hence no difference between one world and another, one thing and another, one man and another. **28.1.28**

Just as a larger circle may contain a smaller one within it, yet the one need not contradict the other, so the ever-being of Mind may contain the ever-changing incredibly numerous forms of Nature without any contradiction. **28.1.29**

The universal reality is neither a unit nor a cipher. Were it a cipher we could never know it, could not even think of it, for then we would not be thinking. Were it a unit it could not stand alone but would mask a host of other units, thus making a plurality of realities. For it can be proved mathematically that the existence of one always implies the existence of a whole series of figures, from two upwards. What is it then? The answer, be it said to their credit, was discovered by old Indian sages. It is nonduality. **28.1.30**

The notion of the One belongs to the realms of instruction for beginners; in reality it is as illusory as the Many, because it presupposes the truth of the latter; the reality of number one implies the reality of number two, and so forth. Hence Monism is not our doctrine, but rather Nonduality. There is a vast difference between the two terms. **28.1.31**

Nonduality simply means that there is nothing other than the unseen Power, nothing else, no universe, no creature. **28.1.32**

Everything exists in opposing pairs, that is, in twos. Hence the Origin, the Ultimate, is called by Hindu sages "the Not-TWO" (Advaita). 28.1.35

In a precise scientific sense, the Void is beyond explanation since it is not really a Void at all. It is a perpetual paradox. 19.5.11

In the end, when truth is seen and its relativities are transcended, there is only this: nonduality, nonorigination, and noncausality. 28.1.34

Real is continuous with its appearance....

...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*



When duality is blended with, and within, unity it is the true jivanmukta realization. The One is then experienced as the Two but known to be really the One. 25.2.123

This is PB's ultimate brilliant description of nonduality. Nonduality is inclusive of many views, all folded in. Or rather: we take one view of Reality as ultimate ineffable emptiness as well as infinite complex fullness. Then we view reality as complementarity; as triple absolute; as four-fold nested emanation: as 5 uniqueness; etc. Anthony used water as an example. There is a level of wet, of chemical compounds, of atoms and quantum. But all these are water. Water is the unity beyond all the multiple levels, and includes all the dualities. A famous Chinese philosopher of the middle ages used a statue of a "golden lion" to explain how reality (gold) and appearance (the form of the lion) are inseparable. . And we have the famous "Heart of Wisdom" sutra which proclaims: "form is emptiness, emptiness is form."

You and I seem separate on the surface. When we heal the separateness of ego from world, from self, from God, then we have non-duality. What is the relation between the inviolable timeless I-Am and Avery? The non-difference, in essence, is nonduality.



You do not add something to get reality: but nor do you subtract anything. You simply recognize the "natural" reality which already and always is. Hence, another term for the state of Sage is "sahaja" which really means "natural." It is not a special experience, but is just the way everything is, the Dzog-Chen "natural perfection." It is also "wu-Wei" meaning spontaneously arising activity.

The knowledge of Allah follows upon the dissolving of the ego, *fana*, says Sufism. But some Sufi masters go even farther and assert that it follows only on the dissolving of this dissolving (*fana-el-fana*). What does this strange statement mean? The answer is nonduality. What nonduality itself means is to be gleaned from another Sufi declaration: "The outer path: I and Thou. The inner path: I am Thou and Thou are I. The final insight: neither I nor Thou." 25.2.117

UNKNOWABILITY Nevertheless, pointers are valuable... [in handout]

The inability of little man to enter into the knowledge of transcendent God does not doom him to perpetual ignorance. For God, being present in all things, is present in him too. The flame is still in the spark. Here is his hope and chance. Just as he knows his own personal identity, so God knows God in him as the Overself. This divine knowing is continually going on, whether he is awake or asleep, whether he is an atheist or a saint. He can share in it too, but only by consenting to submit his intellect to his intuition. This is not an arbitrary condition imposed by theocratic whim but one which inheres in the very nature of the knowing processes. By accepting it, he may put the whole matter to the test and learn for himself, in due time, his other nonpersonal identity.(P) 28.2.89

The divine essence is Unknowable to the finite intellect, but knowable, in a certain sense, by the deepest intuition. And this sense can arise to the man previously prepared by instruction and purification, or by studied knowledge and purification, if he puts away thoughts, even those about the essence, or lets them lapse of their own accord, and awaits its self-disclosure patiently, reverently, lovingly--three conditions of high importance.(P) 28.2.90

... 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 dup

... For although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself." ... 28.2.59

Philosophic meditation will show him that his own existence is rooted in that of a higher power, while philosophic study will explain some of the laws governing his experiences from birth to death. But at the bottom of existence and experience is ineffable incomprehensible Mystery. (P) 28.2.96

This is passive Mind or pure Being, the First, the Unconditioned Origin of all, the Inconceivable and Unknowable. It is beyond the capacity of any individual entity to penetrate this mystery of mysteries and still remain an individual. A mediating principle is necessary. This exists in the Overself, in man's higher self, which is nothing less than a germ of that same infinite life. If this were not present in man, not only would mystical experience be impossible for him but all religious intuition would be mythical to him. 28:2.82

All attempts to explain the inexplicable, to describe the inscrutable, to communicate the ineffable must end in failure if they begin and end in words. For then it is merely intellect talking to intellect. But let the attempts be made in the stillness, let "heart speak to heart," and the Real may reveal itself. (28:2.126)

We can know as much, and as little, of God as the wave dashing against the Californian coastline can know of the immense ocean stretching so many thousand miles to the Australian shore: such is human insignificance in relation to that activity of God which is directed to this universe. But in relation to that non-activity which is God-in-itself, at rest, we can know absolutely nothing. For here is Being without end, Mind without individualization of any kind, and Life without any bottom or top to it. 28.2.45

...Although the ultimate principle is said to be inconceivable and unknowable, this is so only in relation to man's ordinary intellect and physical senses. It is not so in relation to a faculty in him which is still potential and unevolved--insight. If it be true that even no adept has ever seen the mysterious absolute, it is also true that he has seen the way it manifests its presence through something intimately emanated from it. If the nameless formless Void from which all things spring up and into which they go back is a world so subtle that it is not really intellectually understandable and so mysterious that it is not even mystically experienceable, we may however experience the strange atmosphere emanating from it, the unearthly aura signifying its hidden presence. 28.2.79

For even the prophets and avatars whom the divine Godhead sends down to mankind are sent not only to teach them that this Absolute exists but also to direct them towards the realization of their own true inner self. 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**

To say that the ultimate Reality is utterly unknowable is quite correct from the standpoint of the actual human situation involving ordinary and familiar instruments of knowledge, namely, the body's senses and the mind's reasonings. But it is not quite correct from the standpoint of possible human attainment. What neither sense nor intellect can find, a third and higher faculty, now latent, may find. This is the faculty of insight. 28.2.85

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 **DUP M\WM**

...This is the Principle which forever remains what it was and will be. It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both his thoughts and sense-experience, yet all consciousness springs mysteriously out of it. Nevertheless man may enter into its knowledge, may enter into its Void, so soon as he can drop his thoughts, let go his sense-experience, but keep his sense of being. 28.2.100

Thus Mind is to be worshipped silently, thought of negatively and realized in the Void. All other worship yields either an imagination in consciousness or a sensation in the body, that is it yields a symbol of the Real but does not touch the Real itself. Wisdom of the Overself The Serpent's Path.

The chasm between the Real and man seems entirely impassable. The intellect is conditioned by its own finitude, by its particular set of space and time perceptions. It is unable to function where absolutes alone reign. The infinite eternal and absolute existence eludes the grasp of man's logical thought. He may form mental pictures of it but at best they will be as far off from it as a photograph is far off from flesh and blood. Idea-worship is idol-worship. Everything else is an object of knowledge, experienced in a certain way by oneself as the knower of it; but the Infinite Real cannot be an object of anyone's knowledge simply because it cannot be conditioned in any way whatsoever. It is absolute. If it is to be known to all it must therefore be in a totally different way from that of ordinary experience. It is as inaccessible to psychic experience as it is impenetrable by thought and feeling. But although we may not directly know Reality, we may know that it is, and that in some mysterious way the whole cosmic existence roots from it. Thus whichever way man turns he, the finite creature, finds the door closed upon his face. The Infinite and Absolute Essence is forever beyond his vision, unreachable by his knowing capacity and inaccessible to his experience, and will forever remain so. The point is so subtle that, unless its development is expressed with great care here, it is likely to be misunderstood. Although man must pause here and say, with Socrates, "None knoweth save God only"--for with this conception he has gone as far as human thought can grasp such mysteries--nevertheless he may know that the seers have not invented an imaginary Reality. He has neither been left alone in his mortality nor abandoned utterly to his finitude. The mysterious Godhead has provided a witness to its sacred existence, a Deputy to evidence its secret rulership. And that Witness and Deputy @u<can> be found for it sits imperishable in the very heart of man himself. It is indeed his true self, his immortal soul, his Overself. Although the ultimate principle is said to be inconceivable and unknowable, this is so only in relation to man's ordinary intellect and physical senses. It is not so in relation to a faculty in him which is still potential and unevolved--insight. If it be true that even no adept has ever seen the mysterious absolute, it is also true that he has seen the way it manifests its presence through something intimately emanated from it.

If the nameless formless Void from which all things spring up and into which they go back is a world so subtle that it is not really intellectually understandable and so mysterious that it is not even mystically experienceable, we may however experience the strange atmosphere emanating from it, the unearthly aura signifying its hidden presence.(P) 28.2.79

Let us not deceive ourselves and dishonour the Supreme Being by thinking that we know anything at all about IT. We know nothing. The intellect may formulate conceptions, the intuition may give glimpses, but these are our human reactions to IT. Even the sage, who has attained a harmony with his Overself, has found only the godlike *within himself*. Yes, it is certainly the Light, but it is *so for him*, for the human being. He still stands as much outside the divine Mystery as everyone else. The difference is that whereas they stand in darkness he stands in this Light. 28.2.95

In time his relation to the higher self becomes more intimate than any earthly friendship, closer than any human union could ever be. Yet it always remains a relation, never becomes an absorption; always a nearness, never a merger. 25.1.143

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

OTHER SOURCES

ANTHONY We can see that when we're speaking about the one, the simplicity of the one, its going to be the most complicated and complex thing that we can deal with. The complexity of unity is unfathomable. 1982 Tr. 304

ANTHONY After all the greatest joy that a human being can have is to try to fathom the unfathomable. When he gets to the point where he gives up then he gets enlightened -- but he better try real hard in the beginning. AD: 704 19820312

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* ch7

Q: As I listen to you, my mind is all in the now and I am astonished to find myself without questions.

M: You can know reality only when you are astonished. 88

NM: By all means do feel lost! As long as you feel competent and confident, reality is beyond your reach. Unless you accept inner adventure as a way of life, discovery will not come to you. 96

The One is as it waked itself to be. A wakening without an awakener.

The One is as it willed itself to be. *Plotinus*

Seeking nothing, possessing nothing, lacking nothing, the One is perfect and in our metaphor has overflowed.

Even to say (of the Good) "It Is" does not truly apply: Ultimate Reality has no need of Being: even "it is good" does not apply since it indicates Being: the "is" should not suggest some characteristic applying to another thing; it is to state identity. The word "good" used of it is not a predicate asserting its possession of goodness; it conveys an identification. It is not that we think it exact to call reality either good or The Good: it is that sheer negation does not point so well; we use the term The Good to assert identity without the affirmation of Being. --Plotinus *Enneads* 6.7.38.

Seeking nothing, possessing nothing, lacking nothing, the Reality is perfect and in our metaphor has overflowed. Plotinus. Enneads 5.2.1

No doubt it is wonderful that Reality should thus be present without any coming, and that, while it is nowhere, nowhere is it not; Plotinus Enneads 5.5.8