

WHERE WE MEET REALITY: INNER REALITY AND ULTIMATE REALITY

Reality: Intimate and Ultimate: Presence, immanence of reality—AS comments.

WHERE WE MEET REALITY: Individual Mind And World-Mind

AD: CENTER OF BEING AND JUST BEING

WM AND INDIVIDUAL MIND... PRESENCE... from *The Wisdom of the Overself*

**When the truth alters our whole conception of life,
penetrates our heart and stirs our will, it has become our
own. 13.1.115**

INTIMATE REALITY and ULTIMATE REALITY: Presence, immanence of reality

We must look at everything in the metaphysical realm through the eyes of complementarity, paradox, and pointers.

In one way, the ultimate reality, Mind itself, is the ever still, and the emanation, World-Mind, vibrating power, is the ever-active aspect of Reality, SHAKTI – radiating out..

In another way, ultimate reality includes both still and active perfection. (for example, 6.8.16). Shiva and Shakti are implicit in the One, and explicit as emanating... as knowing-being.

In another way, ultimate reality is beyond stillness and activity... it is great infinite mystery and 0—out of which emerges, arises, emanates, totality of known, or Nous as eye with vision, or the Logos, or Ishvara, which is a point in the absolute, and also the center around which the entire “knowable” emerges. PB calls these Mind itself and World-Mind. They are Parabrahman and Brahman Saguna—with attributes. Godhead and God:.

The point which appears in space is a point of light. It spreads and spreads and spreads and becomes the World-Mind. God has emerged out of Godhead. And out of the World-Mind the world itself emerges--not all at once, but in various stages. From that great light come all other and lesser lights, come the suns and the planets, the galaxies, the universes, and all the mighty hosts of creatures small and great, of beings just beginning to sense and others fully conscious, aware, wise. And with the world appear the opposites, the dual principle which can be detected everywhere in Nature, the yin and yang of Chinese thought. 27.2.48 **PUT WITH MIND/WM**

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 *reality*. We can say transcendent and immanent—or emanent. Relative and ultimate reality. 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. Reality as immanent: we live in God’s Mind, primordial Consciousness. God is in my eyes, how else could I see. I Am: how else could I be. God *is* IS.

We can say stillness and activity. It is passive substance and active function. It is simple, and infinitely complex. It is empty, and it is full. It is imparticipable, and yet knowing of it, contact, is the only and most important knowing.

What do we mean by reality? Relative and ultimate?

How do we come to “realization:” to know reality or know about reality?

What is the relation of reality to appearance? How from Reality does anything arise?

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, these are not separate. But the distinctions could be helpful. As PB says he makes the distinction between overself and world mind for clarity.

WHERE WE MEET REALITY: Individual Mind, World-Mind and Mind Itself

SEE ALSO: > consciousness for PB youtube

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

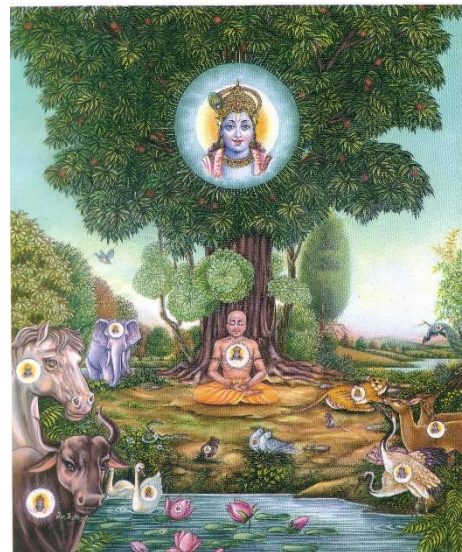
It might well be said that I am connected with God on the one hand, with the world on the other hand, but both connections are highly ingenious inventions. God is literally in me. His "I" makes my "I" possible. My own sense of being is immersed in God's archetypal thought. [*"my" I Am is God is, is God's is.*] 25.1.3

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

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)

The ego to which we are so attached turns out on enquiry to be none other than the presence of World-Mind within our own heart. If identification is then shifted by constant practice from one to the other, we have achieved the purpose of life. [8.1.127](#)



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

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. 21.5.205

All we need to take us through intricate problems of metaphysics is this single masterly conception: Mind alone is. 28.1.1

There is only the One. 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: Near end CH 12

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

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

... 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 but the second is always accessible as the Overself within us. 28.2.91

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

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

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 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

This is the paradox, that the Overself is at once universal and individual. It is the first because it overshadows all as a single power. It is the second because it is found by each within itself. It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart. 22.3.384

The Real can't be merely static, actionless; this aspect is one of its faces, but there are two faces. The other is dynamic, ever-active. On the path, the discovery of its quiescent aspect is the first stage; this is mysticism. But the world is always confronting him and its activity has to be harmonized with inner peace. This harmonization can only be established by returning to the deserted world (while still retaining the peace) and making the second discovery--that it, too, is God active. Only then can he have unbroken peace, as before it will be intermittent. He then understands things in a different way. 24.3.310

It is one and the same Reality which *appears* in different ways to beings on different planes of perception. If it is true that they are dealing only with Appearance because they are perceiving only its forms, it is equally true that, as soon as they discover what it is that projects these forms, they will discover that life is a harmonious whole and that there is no fundamental conflict between the so-called worldly life and the so-called spiritual life. *Perspectives 21:65*

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

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 World-Mind is omnipresent. There is a point where every person touches it. When they attain awareness of this point, they are at last attending the true Holy Communion service. 25.1.30

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 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)

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

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

The universe is not only a thought of WM, but is a “self-revelation” of the World-Mind. There is no real separation in nature of the universe as thought and the Mind which thinks it. Ch3

...Thus mentalism renders it easier to understand three great truths:

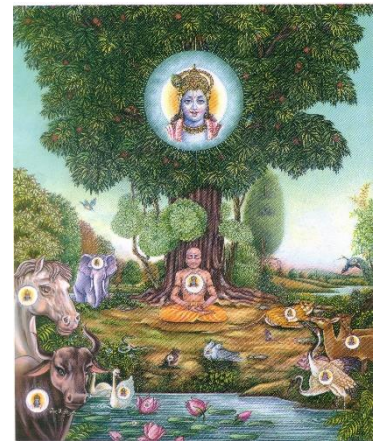
First, the universe is God made manifest.

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.]

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



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)

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

In time our 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

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 hidden teaching starts and finishes with experience. Every person must begin his mental life as a seeker by noting the fact that he is conscious of an external environment. He will proceed in time to discover that it is an ordered one, that Nature is the manifestation of an orderly Mind. He discovers in the end that consciousness of this Mind becomes the profoundest fact of his internal experience. 20:4.132

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?

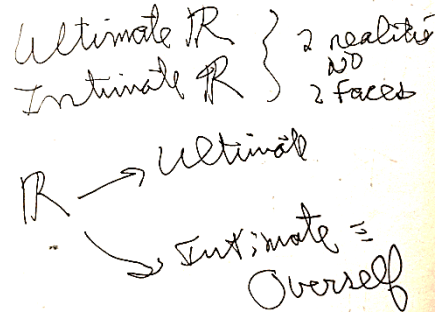
M: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. ... *I Am That ch 7*

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

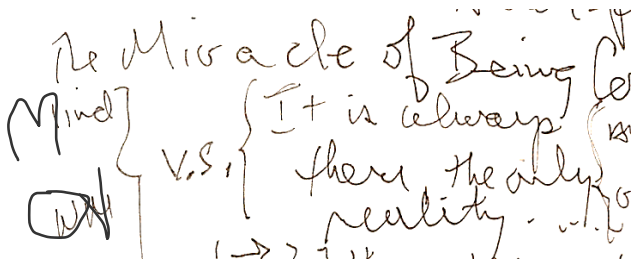
M: **realize yourself as the ocean of consciousness in which all happens.** This is not difficult. A little of attentiveness, of close observation of oneself, and you will see that no event is outside your consciousness. *I Am That*

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

When we, human beings, through our most enlightened representatives, look for the highest principle of being, existence, consciousness--the Supreme Power, the Origin Substance, the ultimate Deity, in fact--we find It is one the same thing looked at from different human standpoints. It is nameless but we may call it, Mind. is no point where we can come into contact with It for It transcends everything, every human capacity. When we for It in relation to the universe which includes us, we 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



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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

It would, however, be a mistake to consider the World-Mind as one entity and Mind as another separate from it. It would be truer to consider World-Mind as the active function of Mind. Mind cannot be separated from its powers. The two are one. In its quiescent state it is simply Mind. In its active state it is World-Mind. Mind in its inmost transcendent nature is the inscrutable mystery of Mysteries but when expressing itself in act and immanent in the universe, it is the World-Mind. We may find in the attributes of the manifested God--that is, the World-Mind--the only indications of the quality, existence, and character of the unmanifest Godhead that it is possible for us to comprehend. All this is a mystery which is and perhaps forever will remain an incomprehensible paradox. 27.3.65

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

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,
25.1.59, 71, 99, 110-111, 120 , 137-143, 155, 157, 160

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

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

...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.*

AD: CENTER OF BEING AND JUST BEING

Whenever I have used the term 'the centre of his being,' I have referred to a state of meditation, to an experience which is felt at a certain stage. Because the very art of meditation is a drawing inwards and the finer, the more delicate, the subtler this indrawing becomes, the closer it is to this central point of consciousness. But from the point of view of philosophy, meditation and its experiences are not the ultimate goal--although they may help in preparing one for that goal. In that goal there is no kind of centre to be felt nor any circumference either--one is without being localized anywhere with reference to the body, one is both in the body and the Overself. There is then no contradiction between the two." Perspectives p. 276 and 20.4.136

So we could say something like this: when you constrict your attention to a point and you experience the reembodying soul, we could call that consciousness, or a mystical experience of the witnessing awareness. Then there's something beyond that which we could call the mind, the individual I-Am, the unit Soul. If one goes beyond the re-embodying soul and reaches the I Am there is no reference to a center. The I-Am, pure Mind, the individual unit Mind, projects forth from itself this witness I. The experience in meditation which takes you into the center of your being is the Witness-I. The experience of what's beyond it is the I Am.

The I AM, pure Mind, the individual unit Mind, projects forth from itself the Witness-I. Now, the experience in meditation takes you into the center of your being; that's the Witness-I. The experience of what's beyond it is the I AM.

Now the combination of these two--the experience of one's center of being and the experience of one as just being--is what Plotinus referred to as the "We." . . . that's the philosophic experience: the experience of the I AM which includes that part or power that the I AM has to project forth.

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

ANTHONY:

The main point I think we have to make is number one, is that the ultimate, IN YOU, is Mind; and until this is experienced personally it would not be possible to reduce the universe to ideas. In other words, one must have the experience that everything is Mind, that his ultimate principle is Mind. Given that experience then it is possible to say that anything that Mind manifests MUST OF NECESSITY be an idea. It cannot manifest or manufacture something which is out of Mind, outside of the realm of Mind. 12/7/83

WM AND INDIVIDUAL MIND... PRESENCE... *The Wisdom of the Overself*

Thus mentalism renders it easier for us to understand three great truths. First, that the universe is God made manifest; second, that God must be immanent in the world just as our own mind is immanent in every one of our own thoughts; third, that because it has a mind behind it, the universe cannot be a senseless affair but must possess a consistent meaning. The world is so intimately connected with the World-Mind that it becomes meaningless and unthinkable apart from it.

The universe expresses infinite intelligence and possesses meaning precisely because it is a manifestation of infinite mind. The presence of World-Mind invests the whole world-process with sense and sanity. We may translate this into the statement that God is the secret and original source of the universal mental and biological activity, the basis and bedrock of the whole world-experience.

We earlier found that the whole universe is alive and mental. But if we understand the implications of the unconscious, we must add that the whole universe is also conscious. One fundamental error which is often made by those who approach this subject, whether they do it as materialists or religionists, is to picture consciousness only in an anthropomorphic form. They cannot get away from the view which limits the activity of awareness only to the way in which we humans think, know, feel and experience things. Even if mind be denuded of consciousness *as man knows it* this is not to say that it is denuded of consciousness as it itself knows it. We must give up this anthropocentric definition. We must make a sharp distinction between mind as human awareness and as pure awareness. **Ch. 11**

And indeed it is the World-Mind, the living God Itself, which bids whoever comes to the comprehension that it does exist, whoever understands it to be the ultimate ground of all life and being, to look beyond it to THAT which alone possesses the uttermost reality. He must understand that although mentalism reduces the world to idea, it does not reduce reality to idea. Thus we arrive at the problem of the World-Mind's own nature. **Ch. 14**

But our mind does not stand isolate and alone. Beneath it is the World-Mind. Beneath our thought-form of the thing there is its base—the World-Mind's stimulus which provokes it into being. Hence the character of our creative power is only a semi-independent one. 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 re-creates, in its own consciousness the idea reflected into it by the former. We assimilate in our individual minds the fruits of the World-Mind's planting.

Consequently we can neither say that man is confined to his own creations nor admit that he is merely the passive recipient of another mind's pre-existent creations. The truth includes

both views but is not exhausted by them. The human mind is not entirely passive to the reception of ideas from World-Mind but it is both active in one way and passive in another. The cause of its ideas lies partly in itself and partly in World-Mind. The World-Mind is the hidden cause which stirs our world-image into being but actualization of it belongs to us. We are co-conscious with the cosmic mind of the world spread around us; it is not our exclusive personal possession. The World-Mind's master perceptions are shared and shareable by the single finite minds only within the limits of their capacity. Each looks through his little window on the universal scene in his own limited way whereas the World-Mind, working through us, perceives its idea of the universe in an unlimited way.

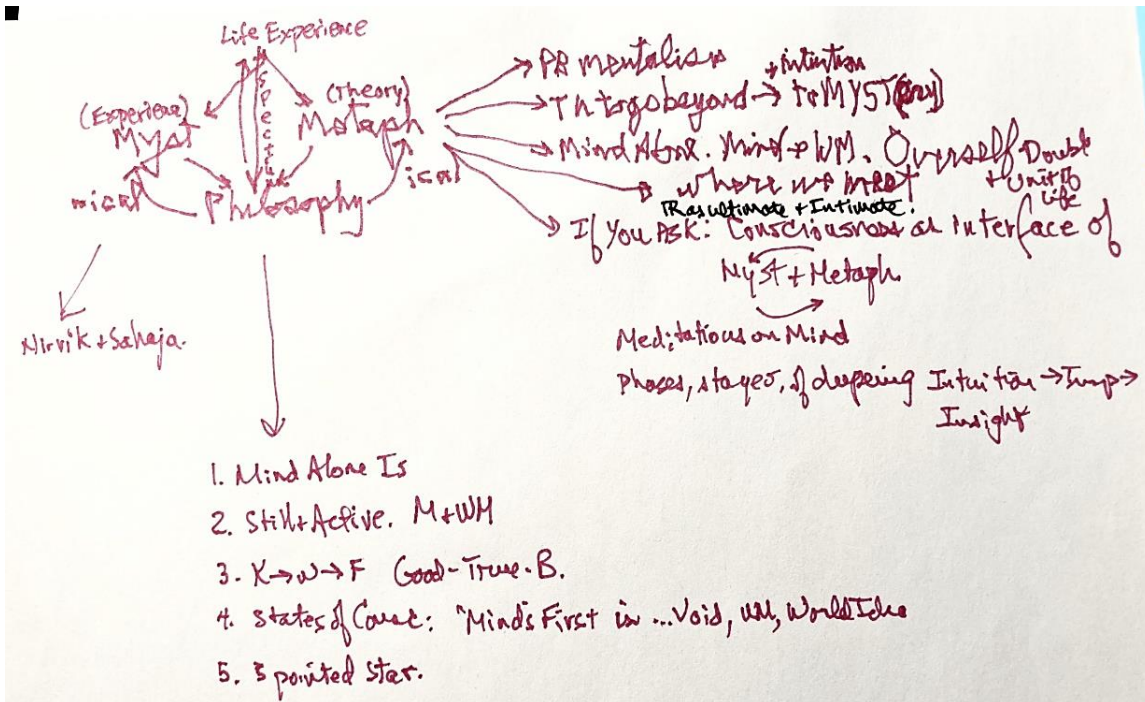
Were there not this element of World-Mind present in our own individual minds, we could not respond to its stimulus and perceive the things lying about in space and moving about in time at all. It is this kinship which makes possible our awareness of the external world. Without the constructive activity of the individual, the world could not take the form under which we know it. Without the co-presence of the World-Mind there could be nothing continuous and significant to enter that form. All the experiences which we gather through the five senses, all our sensations of an external world are derived ultimately from this mysterious radio-like communication of being, consciousness and activity from World-Mind. It is we who think the external world into a particular space-time form of existence but it is the World-Mind which obliges us to do so. Without this close relation the whole universe would vanish from the ken of all conscious beings and they themselves along with it. Were this supreme mind to cease its ideative activity for a moment, then they would all be stripped of the source of their sensations. Just as a man's thoughts can be said to exist only so long as the man keeps thinking them, so does the world-thought have its own existence only so long as the World-Mind keeps thinking it. Were the latter to cease its imaginative labour for an instant, the world would, in Shakespeare's words, "dissolve and leave not a wrack behind."

And so somebody has said: "Things are because God sees them." **Ch.3**

INTIMATE REALITY: Presence, immanence of reality

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





When the 'I am myself' goes, the 'I am all' comes. When the 'I am all' goes, 'I am' comes. When even 'I am' goes, reality alone is and in it every 'I am' is preserved and glorified. Diversity without separateness is the Ultimate that the mind can touch. Beyond that all activity ceases, because in it all goals are reached and all purposes fulfilled. Ch 49

Q: Can there be awareness without an object of awareness?

M: Awareness with an object we called witnessing. When there is also self-identification with the object, caused by desire or fear, such a state is called a person.

In reality there is only one state; when distorted by self-identification it is called a person, when coloured with the sense of being, it is the witness; when colourless and limitless, it is called the Supreme. 79