

## **ON CONSCIOUSNESS**

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**Mystery and Meditations on Mind rev 6p extras for web** *CONTENTS*

**MAYBE: TIME AND TIMELESSNESS... ON WEB... AS 19.2.8 AND 171 AND...**

## **LOOK INTO EXPERIENCE ---**

When a person comes to their real senses, they will recognize that they have only one problem: "How can I come into awareness of, and oneness with, my true being?" For it is to lead to this final question that other questions and problems have staged the road of the whole life. This answered, the way to answer all the other ones which beset us, be they physical or financial, intellectual or familiar, will open up. 1.1.130

If there is anything worth studying by a human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of one's own consciousness--not a cataloguing of the numerous thoughts that play within it, but a deep investigation of its nature in itself, its own unadulterated pure self. 1.1.81

## **NATURE OF CONSCIOUSNESS**

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

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

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 but only its varying states, you can accomplish this work only by adopting extraordinary means. You will have to steel the feelings and still the mind. In short, you will have to deny yourself. 20.3.155

... 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.*

**Every person knows that they are aware of themselves, others, the world. But that awareness exists also in an unlimited uninterrupted way they do not know. Yet to the extent that they have this limited kind of consciousness they derive from It, share the spirit, are part of it. 21.2.98**

## **ALL WE NEED IS AWARENESS**

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

For the object of all this thinking is to awaken within him a mood of soul, a mental atmosphere and even an emotional condition of aspiration towards Truth which will provide an appropriate stage for the entry of illumination. ... [Quest Of The Overself](#)

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

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

\*\*\*

Silence is helpful, but you don't need it in order to find stillness. Even when there is noise, you can be aware of the stillness underneath the noise, of the space in which the noise arises. That is the inner space of pure awareness, consciousness itself. You can become aware of awareness as the background to all your sense perceptions, all your thinking. Becoming aware of awareness is the arising of inner stillness. [Stillness Speaks](#)

## **EGO AND CONSCIOUSNESS**

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

Why I chose "*What Am I?*": (1) Because I wanted to start with the idea of a non-"I" consciousness instead of their own "I" with which they are continuously occupied; (2) Because the word Brahman is of neuter gender, neither masculine nor feminine. Brahman in us is Atman, the Self--but utterly impersonal. "What" lends itself more easily to this impersonality than "Who"; (3) The answer to "*What Am I?*" is multiple but it begins with "a part of the world!" and is followed by another question, "What is my relation to this world?" The answer requires the discovery of Mentalism, leading back through the thought of the world, thinker, and consciousness, to Brahman. 8.1.36

## Overself is continuity of reality and appearance

### **Overself is continuity of reality and appearance: 22.3**

Overself is the inner or true self, reflecting the divine being and attributes. The Overself is an emanation from the ultimate reality but is neither a division nor a detached fragment of it. It is a ray shining forth but not the sun itself. 22.3.319

From the ordinary human point of view the Overself is the Ever-Still: yet that is our own conceptualization of it, for the fact is that all the universe's tremendous activity is induced by its presence. 22.3.192

Do not insult the Higher Power by calling it unconscious; it is not only fully conscious but also fully intelligent. Your real Self, which is this power, needs neither commands nor instructions from the physical brain. 22.3.247

#### ***SEE ALSO 22.3.***

3,4,9, 20, 23, 25, 31, 35, 50, 58, 60, 61 240-250, 221, 224, 234, 220, 211, 208, 195, 203, 190-192, 177, 184, 186, // 410, 338, 337, 330, 328, 327, 323-324; 303-319,;

### **Witness and Beyond... see also NM:**

To be the witness is the first stage; to be Witness of the witness is the next; but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience. 25.2.100

See also 23.6.88 click here: [88](#) ~~see also 25.2.55~~ click here: [55](#)

**21.5.130 long excellent on the Mystery of Mind: click here: [130](#) in other file see > # 10 meditations on mind - A01 REDOING 2023 0714 p.8+**

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

23.8.37 click here: [37](#) 28.2.142 **this is what I found** click here: [142](#)  
[25.1.155](#) later in here

### **Unit of Life and Reincarnation notes:**

the fabulous summary of the "Unit of life"... click for 26.4. [256](#) 26.4. [257](#)

**Each unit of life unfolds in and through the world idea... and the world idea unfolds in and through the unit of life...**

The teaching of a higher individuality needs to be correctly understood. It is not that a separate one exists for each physical body. The consciousness which normally identifies itself with the body--that is, the ego--when looking upward in highest devotion or inward in deepest meditation, comes to the point of contact with universal being, World-Mind. This point is its own higher self, the divine deputy within its own being. But if devotion or meditation are carried still further, to the very utmost possible stretch of consciousness, the point itself merges into its source. At this moment the man is his source. But--"Man shall not see My face and live!" He returns eventually to earth-consciousness, where he must follow out its requirements. Yet the knowledge of what he is *in essence* remains. The presence of the deputy is always there meanwhile, always felt. It may fittingly be called his higher individuality. 25.1.155

### **9.1.181 on reincarnation... [181](#)**

The answers to questions concerning immortality were given in the seventh and eighth chapters of *The Wisdom of the Overself*. However, certain points are given here again:

- (a) Every person maintains his or her individuality during and after the perishing of the body-thought.
- (b) The inequalities and injustices, which trouble many, are all balanced sooner or later by the law of recompense (karma). Each person receives in return precisely what he or she gives out; thus there *is* justice in the world, despite appearances to the contrary.
- (c) When others ridicule the idea of immortality, the aspirant should not be upset nor allow his own faith to be weakened; he must remember that these people are merely expressing their own opinions, not passing on knowledge. The fact that many persons are not too happy about the idea of physical annihilation--and fail to take into consideration the fact that the "I" endures--has, of course, coloured their personal tastes. Their opinions are, however, incompatible with truth.
- (d) The superstition that a childless person cannot reincarnate is nonsense.
- (e) There are two kinds of immortality (so long as the lower self dominates consciousness): first, the "endless" evolution of the ego, gradually developing through all its many manifestations; and, secondly, the true immortality of the everlasting, unchanging Real Self--or Overself--which forever underlies and sustains the former.
- (f) My reference to not clinging to the ego simply means that the aspirant must learn the art of releasing what is transitory in himself and in his existence--that which can survive only temporarily. The Real Individuality--the sense and feeling of simply Being--can never perish, and is the true immortality. No one is asked to sacrifice all interest and appreciation in "things": one may continue to appreciate them--provided their transiency is understood and one does not deceive himself into overvaluing them. The prophets merely say that the eternal life cannot be found in such things. 9.1.181

**+ see next page**

## From Category 19 section 3—on the states and fourth state **DOUBLE VIEW**

19.3.179

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.

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There are two kinds of consciousness, one is in ever-passing moments, the other ever-present. The one is in time, the other out of it. The ordinary person knows only the one; the enlightened sage knows both.

183

A person never leaves Consciousness. The world comes into it as perception, that is, as idea. Whether anything, object or state, comes into it or not, Consciousness remains as our unchanging home. Whether asleep or awake, wrapped in himself or out in the world, our essential being remains what it is. Our thoughts and sense-impressions, feelings and passions are produced by it or projected from it: they exist in dependence on it and die in it.

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In our view, even deep sleep unconsciousness is a form of this "consciousness" which transcends all the states we ordinarily know--waking, dream, and deep sleep--yet includes them when they merge back into it. Such a "consciousness" is unthinkable, unimaginable, but it is the true objective awareness. It is also the *I* you are seeking so much. But to reach it, then you have to let go of the *I* which you know so well.

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The transcendental being is not an unconscious one. The absolute consciousness could not be other than self-conscious in its own impersonal way. Hence the fourth state is not the same as deep sleep.

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In the waking state we experience the physical world, in the dream state our experience corresponds to the etheric astral world, in the deep sleep state we enter a still higher level of experience which is that of the God whose will is expressed in the other and lower two worlds. This God the Hindus call Ishvara; I have called it World-Mind. Now underlying these three states and therefore the Reality, the consciousness, the real consciousness underneath them, man experiences as enlightenment. The other three are states whereas this is the Reality supporting those three states--waking, dream, and deep sleep. In deep sleep man reaches God, it might be said, but owing to his ignorance he is unaware so he does not benefit by it.

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One of the first things a student of philosophical psychology must learn to understand is that the different states of consciousness are not the same as pure basic essential consciousness-in-itself. The states are like little circles within larger ones. They possess various limits and limitations, belong to lower levels, and are subject to alteration. Basic consciousness transcends all these things, all these conditions, and may therefore be called transcendental consciousness.

What is called *Turiya* or the "fourth state" in Sanskrit, although it is neither waking, dreaming, nor sleeping, is related however to all three as their background. Therefore, before one falls asleep it comes into play. Before one wakes up in the morning it also comes into play. Or before a dream comes to an end and deep sleep supervenes, it comes into play. This is why either the practice of meditation or the brief practice of spiritual remembrance at any of these three natural pause periods takes the fullest advantage of them. This is also why during the interval between two separate thoughts, it comes into play. Thus, throughout a man's life, he's comfortably being brought back into touch with his divine Self. But because his face is turned the other way and he's looking in the wrong direction, he never takes advantage and becomes aware of that Self.

How paradoxical: that the fourth state should be the First Principle of Being! 19.3.200

### **Revisiting 19.3.188 Self and No-Self**

We exist for a fragment of time only and therefore relatively. But is there something behind time itself which is absolute, a principle of Foreverness? The Buddhists firmly deny it; the Advaitins just as firmly proclaim it, while philosophy accepts and reconciles both schools.  
19.3.188

Buddhist central teaching is that reality is *anatma* which is an-atma, which means **no self**... and/or Reality is *Sunya* which means void of all form, determination, content, ego-self. Advaita central teaching is that reality is *Atma* which means capital S Self... or Brahman which means beyond all form, determination, content, ego.  
What one says by negating the unreal, the other says by affirming the real.

*Perhaps this also fills out the meaning of Ennead 5.1.1.*  
5.1.1

What can it be that has brought the souls to *forget* God, and, though members of the Divine and entirely of that world, to *ignore* at once themselves and It?  
... A double discipline must be applied if human beings in this pass are to be reclaimed, and brought back to their origins, lifted once more towards the Supreme and One and First. There is the method, which we amply exhibit elsewhere, declaring the dishonour of the objects which the Soul holds here in honour; the second teaches or recalls to the Soul its true race and worth; this latter is the leading truth, and, clearly brought out, is the evidence of the other.

## From Nisargadatta on Witness and Consciousness

Q: How do I get at it?

M: You need not get at it, for you are it. It will get at you, if you give it a chance. Let go your attachment to the unreal and the real will swiftly and smoothly step into its own. Stop imagining yourself being or doing this or that and the realisation that you are the source and heart of all will dawn upon you. With this will come great love which is not choice or predilection, nor attachment, but a power which makes all things love-worthy and lovable. Ch 1

Q: What is the relation between awareness and consciousness?

M: Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. ... Awareness is absolute; consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeful; awareness is total, changeless, calm and silent. And it is the common matrix of every experience. Ch 11

Q: how does one go beyond consciousness into awareness?

M: since it is awareness that makes consciousness possible, there is awareness in every state of consciousness. Therefore, the very consciousness of being conscious is already a movement in awareness. Interest in your stream of consciousness takes you to awareness. It is not a new state. It is at once recognized as the original, basic existence, which is life itself and also love and joy. Ch 11

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

M: Awareness with an object we call 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 colored with the sense of being it is the witness; when colorless and limitless, it is called the Supreme. ch 79

Q: What is turiya, the fourth state we hear about?

M: To be the point of light tracing the world is turiya. To be the light itself is turiyatita. But of what use are names when reality is so near? 78

Q: Are there levels of awareness?

M: There are levels in consciousness, but not in awareness. It is of one block, homogeneous. Its reflection in the mind is love and understanding. There are levels of clarity in understanding and intensity in love, but not in their source. The source is simple and single, but its gifts are infinite. Only do not take the gifts for the source. realise yourself as the source and not as the river; that is all. Ch 80

**nisargadatta BOOKLET unpacked highlighted rev 2024 WITH SLIDE # plus highlights to ch101 and letters GREEN HIGH**



**NM: I AM THAT. Two more**

Q: As I can make out, you give distinct meanings to the words 'mind', 'consciousness', and 'awareness'.

M: Look at it this way. The mind produces thoughts ceaselessly, even when you do not look at them. When you know what is going on in your mind, you call it consciousness. This is your waking state -- your consciousness shifts from sensation to sensation, from perception to perception, from idea to idea, in endless succession. Then comes awareness, the direct insight into the whole of consciousness, the totality of the mind. The mind is like a river, flowing ceaselessly in the bed of the body; you identify yourself for a moment with some particular ripple and call it: 'my thought'. All you are conscious of is your mind; awareness is the cognisance of consciousness as a whole.

Q: Everybody is conscious, but not everybody is aware.

M: Don't say: 'everybody is conscious'. Say: 'there is consciousness', in which everything appears and disappears. Our minds are just waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it.

Q: Is the search for it worth the trouble?

M: Without it all is trouble. If you want to live sanely, creatively and happily and have infinite riches to share, search for what you are.

Ch.48

Q: It is all very tempting, but how am I to proceed to realise my universal being?

M: You have two ways: you can give your heart and mind to self-discovery, or you accept my words on trust and act accordingly. In other words, either you become totally self-concerned, or totally un-self-concerned. It is the word 'totally' that is important. You must be extreme to reach the Supreme.

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

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

Q: The world is full of events which do not appear in my consciousness.

M: Even your body is full of events which do not appear in your consciousness. This does not prevent you from claiming your body to be your own. You know the world exactly as you know your body -- through your senses. It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living.

Q: What I do not follow is what you say about going beyond consciousness. I understand the words, but I cannot visualise the experience. After all, you yourself have said that all experience is in consciousness.

M: You are right, there can be no experience beyond consciousness. Yet there is the experience of just being. There is a state beyond consciousness, which is not unconscious. Some call it super-consciousness, or pure consciousness, or supreme consciousness. It is pure awareness free from the subject object nexus. Ch.65

## *Time and Timeless*

*We quoted the last line (highlighted below) ... 19.2.8 § here is the whole thing...*

What is the practical value of the teaching about time? The full answer to this question would embrace many fields, but here is one of the most important. Philosophy teaches its student to apply the double point of view to the outward happenings of his life as it does to the inward contents of his sense-experience. From the ordinary point of view, the nature of an event determines whether it is a good or an evil one; from the philosophic point of view, the way he thinks about the event will determine whether it is good or evil for him. He should always put the two points of view together and never separate them, always balance the short-range one by the long-range one.

The higher point of view enables him to escape some of the suffering which the lower one would impose upon him. An event which to the worldly man seems staggeringly important and evil from the point of view of the moment, becomes smaller and smaller as the years recede and, consequently, less and less hurtful. Twenty years later it will have lost some of its power to shake him; fifty years later it will have lost still more--indeed, it may have lost so much as to cause him no further pain; one incarnation later it will not trouble him at all. When the student adopts the long-range point of view he achieves the same result in advance and by anticipation of time. It is said that time heals all sorrows; if we seek the reason why, we shall find it is because it insensibly gives a more philosophic point of view to the sorrowful. The taste of water in a jar will be strongly sweetened by a cupful of sugar; the taste of water in a bucket will be moderately sweetened by it; the taste of water in a bathtub will be only slightly sweetened by it; and water in a lake will be apparently quite unmodified by it at all. In exactly the same way, the stream of happenings which makes up time for human consciousness gradually dilutes the suffering which each individual event may bring us.

The student is not content, however, to wait for such a slow process in order to reduce his suffering. By bringing the philosophic attitude to bear upon each event, as and when it occurs, he immediately reduces his suffering and fortifies his peace. Every calamity which is seen from this standpoint becomes a means whereby he may ascend, if he will, to a higher level of understanding, a purer form of being. What he thinks about it and what he learns from it will be its real legacy to him. In his first fresh anguish the unawakened man may deny this; in the mental captivity which gives reality to the Present and drops it from the Past, he may see no meaning and no use in the calamity; but either by time or by philosophy he will one day be placed at the point of view where the significance of suffering will be revealed to him and where the necessity of suffering will be understood by him. This, indeed, is one of the great paradoxes of the human development: that suffering leads him step by step from the false self to the acceptance of the true self, and that the true self leads him step by step back to the acceptance of suffering.

*If the worldly person agitatedly sees the event against the background of a moment, if the philosophic student calmly sees it against the background of an entire lifetime, the sage, while fully aware of both these points of view, offsets them altogether by adding a third one*

which does not depend on any dimension of time at all. From this third point of view, he sees both the event itself and the ego to whom it happens as illusory. He feels the sense of time and the sense of personality as unreal. Deep within his mind he holds unshakeably to the timeless character of true being, to the eternal life of the kingdom of heaven. In this mysterious state time cannot heal, for there are no wounds present whereof to be healed. So soon as we can take the reality out of time, so soon can we take the sting out of suffering. For the false self lives like a slave, bound to every passing sensation, whereas the true self lives in the timeless peace of the kingdom of heaven. As soon as we put ourselves into harmony with the true self, we put ourselves into harmony with the whole universe; we put ourselves beyond the reach of calamity. It may still happen, but it does not happen to nor is it felt by our real self. There is a sense of absolute security, a feeling that no harm can come to us. The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems us. 19.2.8 **8 dup above... and see #11 and near it: contra**

AND:

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 **4**

It is our innate inertia which keeps us set in habitual outlooks and thus keeps us victims of our own past experience. We copy again every day what we did before, what we thought and felt before. We live in both the conscious and the subconscious memories, desires, fears which time has accumulated for us, and that the ego has created to bind us to itself. We are ruled by compulsions, fixations, and neuroses--some of them not even known--that freeze us, preventing further real advancement. We rarely enter the day to gain really fresh experience, think really new thoughts, or assume really different attitudes. We are prisoners of time. This is because we are so ego-bound. The compulsion which makes us conform ourselves to dead yesterday's ideas and practices, concepts and habits, is an unreal one, an illusory one. In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains. Whereas the Overself speaks to us from tomorrow's intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing a new and higher way of viewing life from being born.

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew.

When a master mystic like Jesus tells men to refrain from being anxious about the morrow and to let today's evil be sufficient for today, he speaks out of his own consciousness of living in this Eternal Now. Consequently, he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He told them to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present--free, uncontrolled, and unconditioned by what he was, believed, or desired yesterday. 19.4.171

Think of yourself as the individual and you are sure to die; think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this--that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you." 21.5.95

## WHERE WE MEET REALITY

- # 13 WHERE WE MEET ONLY 1122 rev 2023 1228 8P added to 2024 0315 red dups
- **Mystery and Meditations on Mind rev 6p**
- **WHERE WE MEET: 25.1 3,6,9,20,21,23,30,31,39 ; 26.1.220 sacred**

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 human 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

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

To practise the Short Path is to be aware of the miracle entailed in every moment of living. 23.1.115

### 25.1.31 The little centre of consciousness that is myself

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

The ego to which he is so attached turns out on enquiry to be none other than the presence of World-Mind within his own heart. If identification is then shifted by constant practice from one to the other, he has achieved the purpose of life. 8.1.127

The 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

### ***ON THE WORLD-MIND: and where we meet... Cosmic!***

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. TWOTO

**The uniqueness of each person, his difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance. 25.1.157**

For us who are philosophically minded, the World-Mind truly exists. For us it is God, and for us there is a relationship with it--the relationship of devotion and aspiration, of communion and meditation. All the abstract talk about nonduality may go on, but in the end the talkers must humble themselves before the infinite Being until they are as nothing and until they are lost in the stillness--Its stillness. 27.1.72

**Whatever we call it, most people feel--whether vaguely or strongly--that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilizations, of any importance, as it has come to all others which have appeared, and it is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source. 26.1.64**

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

**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. 26.1.220

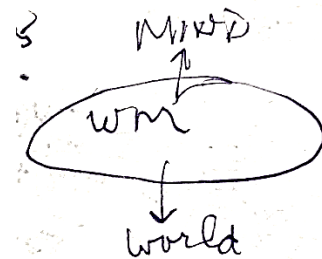
It would, however, be a mistake to consider the World-Mind as one entity and Mind as another separate from it. It would be truer to consider World-Mind as the active function of Mind. Mind cannot be separated from its powers. The two are one. In its quiescent state it is simply Mind. In its active state 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

... 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

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

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

**World-Mind points two ways: to World and to Mind.** PB: "to me God is the world's mind"  
Whatever World-Mind *Is*, you *Are*.



Appreciate the vastness and mystery of cosmos →  
points to even more amazing vast mystery of beyond being Void →  
points to vast mystery of cosmos (quote from wisdom ch 11

## **THE MYSTERY OF MIND**

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

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

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



## **MEDITATIONS ON MIND: ... and more 28.2.99-102**

**see > # 10 meditations on mind - A01 The mystery of Mind 8-12**

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

He will arrive at the firm unshakeable conviction that there is an inward reality behind all existence. If he wishes he may go farther still and seek to translate the intellectual idea of this reality into a conscious fact. In that case the comprehension that in the quest of pure Mind he is in quest of that which is alone the Supreme Reality in this entire universe, must possess him. The mystery of Mind is a theme upon which no aspirant can ever reflect enough: first, because of its importance, and second, because of its capacity to unfold his latent spirituality. He will doubtless feel cold on these lofty peaks of thought, but in the end he will find a heavenly reward whilst still on earth. We are not saying that something of the nature of mind as we humans know it is the supreme reality of the universe, but only that it is more like that reality than anything else we know of and certainly more like it than what we usually call by the name of "matter." The simplest way to express this is to say that Reality is of the nature of our mind rather than of our body, although it is Mind transcending the familiar phases and raised to infinity. It is the ultimate being the highest state. 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. Then he may understand what Jesus meant when saying: "He that loseth his life shall find it." Such an accomplishment may appear too spectral to be of any use to his matter-of-fact generation. What is their madness will be his sanity. He will know there is reality where they think there is nothingness. 28.2.100

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

The actual experience alone can settle this argument. This is what I found: The ego vanished; the everyday "I" which the world knew and which knew the world, was no longer there. But a new and diviner individuality appeared in its place, a consciousness which could say "I AM" and which I recognized to have been my real self all along. It was not lost, merged, or dissolved: it was fully and vividly conscious that it was a point *in* universal Mind and so not apart from that Mind itself. Only the lower self, the false self, was gone but that was a loss for which to be immeasurably grateful. 28.2.142

- # T THOUGHT TO GO BEYOND 0623 rev 2023 0930 p.17 and p. 20
- [Thinking and Beyond May 16](#) AD to 3:20
- <http://averysolomon.com/index.php/2020/05/19/astronoesis/>

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“To imagine is to create. That which a person thinks, they become. Rightly thinking yourself immortal, you consequently attain immortality” ... *quoted by PB from Ashtavakra in The Wisdom*

21.5.95 ... “think of yourself as Universal”... click here: [95](#)  
 ... Study what this planet's best people have given us. It is no truer message than this:  
 "Seek for the divine within yourself, return to it every day, learn how to continue in it and finally *be it.*" 26.4.170

We get involved in these ideas and are unable to get behind them to experience the stillness of the Self. .... This cannot be done by force, for that creates resistance. This can be achieved only by alert passivity, by relaxing the mind by not thinking of anything in particular, and yet not losing awareness. [Doctrine of Recognition](#) Intro by Jaideva Singh, p.29

## **STILLNESS**

“Be still and know that I am God” is the key to the enigma of truth, for it sums up the whole of the Short Path. Paradox is the final revelation. For this is “non-doing.” Rather is it a “letting-be,” a non-interference by your egoistic will, a silencing of all the mental agitation and effort. 23.5.202

By this simple act of unlearning all that you know--all that you have acquired by thinking, by remembrance, by measurements, by comparison, and by judgement--when you return to the mere emptying of the consciousness of its contents of thoughts and ideas, and when you come to the pure consciousness in itself, then only can you rest in the Great Silence. 24.4.78

Thinking can put together all sorts of theories and speculations and even discoveries. But only when it dies down and lets the pure quietened mind come to rest in the very essence of consciousness, at peace with itself, with nature, with the world, only then is there a deep sense of utter fulfilment. 24.4.87

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

## ***JUST BE... SURRENDER...***

Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. **Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that *God is*, until they live in this fact alone. ... 23.5.222**

We who honour philosophy so highly cannot afford to be other than honest with ourselves. We have to acknowledge that the end of all our striving is surrender. No human being can do other than this--an utterly humble prostration, where we dissolve, lose the ego, lose ourselves--the rest is paradox and mystery. 20.5.11

The real Short Path is really the discovery that there is no path at all: only a being still and thus letting the Overself do the work needed. This is the meaning of grace. 23.5.223

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. (P) 25.2.123

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## A FEW MORE

If he wishes to get at Reality, he may follow *any* mental discipline that helps him sharpen reason, tranquillize the mind, develop moods of abstraction, and completely concentrate thinking. All the different yogas, religions, and so on are more or less imperfect steps in this direction, so he is at liberty to invent his own. They are all only means, not ends. Parallel with this, he must thoroughly master and make his own by conviction the strange truth that *All is Mind*. ... The mystic and the yogi, when sufficiently advanced, each makes a somewhat similar discovery in his reverie or trance, but he makes it only as a *feeling* and a transient one at that. It is only by thorough reasoning that the permanent understanding of it can be got. 2.4.98

Students draw back affrighted at the concept of a great void which leaves them nothing, human or divine, to which they may cling. How much the more will they draw back, not from a mere concept, but from an actual experience through which they must personally pass! Yet this is an event, albeit not the final one on the ultimate ultramystic path, which they can neither avoid nor evade. It is a trial which must be endured, although to the student who has resigned himself to acceptance of the truth whatever face it bears--who has consequently comprehended already the intellectual emptiness of both Matter and Personality--this experience will not assume the form of a trial but rather of an adventure. After such a rare realization, he will emerge a different man. Henceforth he will know that nothing that has shape, nobody who bears a form, no voice save that which is soundless can ever help him again. He will know that his whole trust, his whole hope, and his whole heart are now and forevermore to be surrendered unconditionally to this Void which mysteriously will no longer be a Void for him. For it is God. 23.8.43

The ideas in a man's mind are hidden and secret until he expresses them through actions, or as speech, or as the visible creations and productions of his hands, or in behaviour generally. Those ideas are neither lost nor destroyed. They are a permanent part of the man's memory and character and consciousness and subconsciousness, where they have been recorded as automatically and as durably as a master phonograph disc records music. Just as a wax copy may be burnt but the music will still live on in the master disc, so the cosmos may be annihilated or disintegrate completely but the creative idea of it will still live on in the World-Mind. More, in the same way a man's body may die and disintegrate, but the creative idea of him will still remain in the World-Mind as his Soul. It will not die. It's his real Self, his perfect Self. It is the true Idea of him which is forever calling to be realized. It is the unmanifest image of God in which man is made and which he has yet to bring into manifestation in his everyday consciousness. 26.4.63