

From The Wisdom of the Overself

We cannot stop with the dynamic conception of the World-Mind alone. For so long as it is conscious of its relation to the individual centres, so long as it is active in the out-breathing and in-breathing of universes, so long as it has to work with time—however far beyond and beneath our human range its own amazing time-sense may extend—so long is it in the realm of appearance and not reality, so long is it in the sphere of thought-forms and not of undifferentiated Thought itself. We cannot stop with this conception therefore if we would know intellectually at least what is absolutely ultimate, what is definitely final in existence. We must proceed on our way. 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. ... And because it is the ultimate source of everything it is likewise the ultimate key to everything.

For we have reduced all human beings to cells in this cosmic mind and all material things to the co-produced thoughts of both. Everything exists within an ocean of mind just as all waves exist within the watery ocean itself. Cosmic Mind therefore is unique and like nothing else in existence. It is the ultimate. It is irreducible to anything simpler than itself. The importance of getting even an intellectual insight into its nature and meaning is such that it must simultaneously yield an intellectual insight into the nature and meaning of God and of reality, that is into the most fundamental problem open to human reflection. *Ch. 12: Unveiling of Reality*

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. *Ch. 11 The World-Mind*