

***On the Void –The Wisdom of the Overself. End of ch 14.***

Here, in this vast concept of thoughtless Thought itself, of pure Thought unbroken by any thoughts, is the true miracle of universal being, could mankind but appreciate it properly, something sacred indeed with a sacredness unknown to the petty and parochial vies of religious materialists. Its blankness can terrify those alone who do not and cannot understand. Here, as thinking ceases and willing lapses, as imagination is no more active and personality becomes utterly passive, as the senses lie quiet like a sleeping bird, there opens a third eye in man. He sees not only that which he is but also that which always is. That which others ignore as non-existent, the immaterial 'nothingness' of universal Mind, is precisely what offers itself now to his unveiled perception. It is not a state of non-existence. It is indeed a living actuality; otherwise it could never be inwardly realized. But it is not existence in the form which he can comprehend with the finite intellect. It is to be grasped only by each man for himself by a direct flash of insight whose content is not apart from the insight itself. It is not to be grasped by a conclusion reached by a succession of thoughts nor by a clairvoyant vision which is still within the limits of form. 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.

With these words we have reached the limit of what can be explained about this aspect of the ultimate reality. The truth about it is silent and scriptureless. Both reader and writer must now go into a strange wide ethereal silence if they would move a step further. Silence is the finest method of mystical perceptive worship. What the student has to grasp is that where there is seemingly nothing at all but 4 static Silence, the Real abides; where his individual perception fails to register either form or entity, there the Overself IS. When he can put the littleness of self aside for a moment and think of that Infinite Element within which he dwells, he will be overwhelmed with a sense of the wonder and mystery that surround the daily movements of mortal men. He can then neither sing its praises aloud with those who believe nor argue about its existence with those who disbelieve. He must remain as the thought finds him, with dumb lips and reverent heart, with quieted body and subdued emotion, silent indeed. This is his loftiest mood, this contented contemplation wherein the struggling I rests at last in the ever-peaceful I AM.

***On the place of Nirvikalpa The Notebooks of Paul Brunton***

This mysterious experience seems also to have been known to Dionysius the Areopagite. It is definitely an experience terminating the process of meditation, for the mystic can then go no higher and no deeper. It is variously called "the Nought" in the West and *nirvikalpa samadhi* in the East. Everything in the world vanishes and along with the world goes the personal ego; nothing indeed is left except Consciousness-in-Itself. If anything can burrow under the foundations of the ego and unsettle its present and future stability, it is this awesome event. But, because it is still an experience, it has a coming and a going. Although it is forever after remembered, a memory is not the final settled condition open to man--for that, philosophy must be brought in. Mysticism may remove the ego temporarily after first lulling it, but philosophy understands the ego, puts it in its place, its subservient place, so that the man remains always undeserted by the pure consciousness. 20.4.116

Many complain that they are unable in meditation successfully to bring their active thoughts to an end. In the ancient Indian art of yoga, this cessation--called *nirvikalpa samadhi* in Sanskrit--is placed as the highest stage to be reached by the practitioner. This situation must be viewed from two separate and distinct standpoints: from that of yoga and from that of philosophy. Would-be philosophers seek to become established in that insight into Reality which is called Truth. Intuitive feeling is a higher manifestation of man's faculties. So long as the feeling itself remains unobstructed by illusions, and--after incessant reflection, inquiry, study, remembrance, reverence, aspiration, training of thought, and purification--a man finds the insight dawning in his mind, he may not need to practise meditation. He may do so and he will feel the satisfaction and tranquillity which comes from it. Those who become sufficiently proficient in yoga, even if they achieve the complete cessation of thoughts, should still take up the pursuit of understanding and insight. If they are content with their attainment, they can remain for years enjoying the bliss, the tranquillity, the peace of a meditational state; but this does not mean knowledge in its fullest meaning. 20.4.138

**See: The Notebooks of Paul Brunton: Category 23.8 *Void as Contemplative Experience*.**

Repose in this condition of vast emptiness is accompanied by intense and vivid happiness. He knows that he is with the living God. He understands that he has come as close to God as it is possible for a human being on earth to do and yet remain human and alive. But he knows and understands all this not by the movement of ideas--for there are none here--but by a feeling which captures his whole being. But it is during this final experience of the Void, when he passes beyond all relativity, that he experiences Mind to be the only reality, the only enduring existence, and that all else is but a shadow. Entry into this stage is therefore a critical point for every aspirant. 23.8.32

The deeper one penetrates into the Void the more he is purified of the illusions of personality, time, matter, space, and causality. Between the second and third stages of insight's unfoldment there are really two further subsidiary stages which are wrapped in the greatest mystery and are rarely touched by the average mystic or yogi. For both of them are stages which lead further downwards into the Void. The yogi touches the edge of the Void, as it were, but not its centre. These two stages are purificatory ones and utterly annihilate the last illusions and the last egoisms of the seeker. They are dissolved forever and cannot revive again. Nothing more useful can and may be said about it here. *For this is the innermost holy of holies, the most sacred sanctuary accessible to man.* He who touches this grade touches what may not be spoken aloud for sneering ears, nor written down for sneering eyes. Consequently none has ever ventured to explain publicly what must not be so explained. 25.5.109