

MIND AND WORLD-MIND

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 man to comprehend. All this is a mystery which is and perhaps forever will remain an incomprehensible paradox. 27.3.65

Mind as Void is the supreme inconceivable unmanifesting ultimate whereas the World-Mind is forever throwing forth the universe-series as a second, an "other" wherein it becomes self-aware. 27.3.60

The World-Mind is a radiation of the forever incomprehensible Mind. It is the essence of all things and all beings, from the smallest to the largest. 27.3.67

There has been so much friction and clash between the different religions because of this idea: whether God is personal or impersonal--so much persecution, even hatred, so unnecessarily. I say unnecessarily because the difference between the two conceptions is only an apparent one. Mind is the source of all; this is Mind inactive. Mind as World-Mind-in-manifestation is the personal God. Between essence and manifestation the only difference is that essence is hidden and manifestation is known. World-Mind is personal (in the sense of being what the Hindus call "Ishvara"); Mind is totally impersonal. Basically, the two are one. 27.3.56

Mind is the essence of all conscious beings. Their consciousness is derivative, borrowed from it; they could know nothing of their own power; whereas Mind alone knows all things and itself. When it knows them in time, it is World-Mind; when it knows itself alone, it is the unknown to man and unknowable Godhead. 28.1.45

World-Mind is only a function of Mind. It is not a separate entity. There is only one Life-Power, not two. Hence it is wrong to say that World-Mind *arises* within Mind, as I said in *The Wisdom of the Overself*. Similarly of the Overself; it too is a different *function* of the same Mind. 28.1.51

The distinguishing quality of Mind is a continuous stillness, whereas that of World-Mind is a continuous activity. In the one there is absolutely nothing whereas in the other there is an infinite array of universes. 28.1.44

The Mind's first expression is the Void. The second and succeeding is the Light, that is, the World-Mind. This is followed by the third, the World-Idea. Finally comes the fourth, manifestation of the world itself. 28.1.52

We must separate, in our human thought, Mind as passive reality (the void) from Mind as active being (World-Mind). All our understanding and interpretation of such words as are affixed to this state, be they Overself, Divine Being, Absolute, or Reality, is inevitably drawn from, and associated with, our experience in the world of time-space and relativity. It is what these words mean for *our* minds, not what they mean in themselves, that constitutes our use of them. We easily fall into self-deception about them, for the meaning given them is what we *imagine*, not what we know. 28.2.22

Being especially above all relationships and contrasts that the intellect can make or the imagination can create, it cannot rightly be called "The One" as it so often has been, for that implies that a second or a third entity of the same kind could be added to it, which is false. The intellect may attempt the task during its highest flights, but in the end what does it produce? Only more thoughts! 28.2.23

AS comments: To say that the Nous is the outward expression and activity and knowing actualized of the One Reality, and Soul is the entire flow of the One Reality, is to focus on Reality... everything is nothing other than the One Reality, in some mode or other. So this emphasizes that reality has "modes" and is truly infinite and all inclusive. When we consider it in time, in its power of intelligence and vibration, we call it Mind active, or World-Mind. When we consider it as beyond all activity, all knowing, we call it Mind in itself. But perhaps we can apply what we learned about the double nature of Soul: The ultimate Mind in itself is both Active and Passive, and World-Mind is also both, as is Overself. "even here it is not exclusively the partible. What in it knows partibility without partition"... i.e. awareness. The One is infinite in fathomless depths of power, and is "not un-intellective." Nous is an expression of this Power and Intelligence... it is not a separate power and intelligence... just luminosity "through a veil darkly"... concealing, and revealing, the infinite. Here my metaphor of the point and line extended to point and space could help.

Perhaps it is too simple a way to put it, but it seems that reality has two faces. The one we can call transcendent Absolute. It is its nature which is absolutely, forever, timelessly beyond any possibility of knowing or of any kind. Of statement about it, except that it is. On the other side, it is imminent. There is nothing outside of it. It is on the present. There can't be anything which exists whatsoever, separately, independently. In this second mode, the connection is never 0. Here we could say the reality is continuous with present with the appearance. Whatever level of appearance we're talking about, from highest to lowest. In the first mode, there is a kind of discontinuity between the absolute ultimate beyond being and even being itself, the world mind. However, there was a third way of thinking about things, which is that the world mind is the emanating expression of mind itself. So in this sense, the world mind is not just the presence of world mind, it is the accessibility and expressibility of the only reality there is. The world mind is not a separate reality. So we have a kind of horizontal Shiva and Shakti complementarity. And we have a kind of vertical ultimate and imminent Complementarity.

As Mind the Real is static, as World-Mind it is dynamic. As Godhead It alone *is* in the stillness of being; but as God it is the source, substance, and power of the universe. As Mind there is no second thing, no second intelligence to ask the question why it stirred and breathed forth World-Mind, hence why the whole world-process exists. Only man asks this question and it returns unanswered.(P) (28:1.62)

When Eckhart uses the term God he means the maker and governor of the world. By Godhead he means Mind, the absolute, beyond even the gods. 28.1.49

When Mind concentrates itself into the World-Mind, it establishes a focus. However vast, it goes out of its own unlimited condition, it passes from the true Infinite to the pseudo-Infinite. Consequently the World-Mind, being occupied with its cosmos, cannot be regarded as possessed of the absolute character of Pure Mind. For what is its work but a movement of imagination? And where in the ineffable absolute is there room for either work or imagination? The one would break its eternal stillness, the other would veil its unchangeable reality. This of course it can never do, for Being can never become Non-Being. But it can send forth an emanation from itself. Such an emanation is the World-Mind. Through its prolonged contemplation of the cosmos Mind thus becomes a fragment of itself, bereft of its own undifferentiated unbroken unity. Nevertheless the World-Mind, through its deputy the Overself, is still for humans the highest possible goal. 28.1.41

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

When the masculine and feminine temperaments within us are united, completed, and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence encircle them both, then wisdom begins to dawn in the soul. The ineffable reality and the mentalist universe are then understood to be non-different from one another. 25.2.120

Love says: 'I am everything'. Wisdom says: 'I am nothing.' Between the two my life flows. NM ch. 57

REALITY STILL AND ACTIVE

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

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

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

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 p. 293)

ON KNOWING REALITY

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

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

...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

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

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

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

OMNIPRESENCE

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

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



Two things have to be learned in this quest. The first is the art of mind-stilling, of emptying consciousness of every thought and form whatsoever. This is mysticism or Yoga. The disciple's ascent should not stop at the contemplation of anything that has shape or history, name or habitation, however powerfully helpful this may have formerly been to the ascent itself. Only in the mysterious void of Pure Spirit, in the undifferentiated Mind, lies his last goal as a mystic. The second is to grasp the essential nature of the ego and of the universe and to obtain direct perception that both are nothing but a series of ideas which unfold themselves within our minds. This is the metaphysics of Truth. The combination of these two activities brings about the realization of his true Being as the ever beautiful and eternally beneficent Overself. This is philosophy. 20.4.134