

## ***MIND AND WORLD-MIND***

*Ultimately, the "duality with unity" of PB is world-Mind and Mind itself: or Mind as Active Perfection and Mind as Stillness.*

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

The Godhead is a great Void and has no direct connection with the cosmos. When the hour ripens for the latter to appear, there first emanates from the Godhead a mediator which is the active creative agent. This is the World-Mind, the Logos, Brahma. 27.2.49

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

From the Void emerges the Central Point. The Point spreads the All. So the World-Mind and the Grand Universe appear in existence together. No thing is exactly like any other nor is any individual history the same as any other. No entity or circumstance is perpetuated: each passes away and the entity reappears later in another form. 50

The World-Mind eternally thinks this universe into being in a pulsating rhythm of thought and rest. The process is as eternal as the World-Mind itself. The energies which accompany this thinking are electrical. The scientists note and tap the energies, and ignore the Idea and the Mind they are expressing. 60

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

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

Manifestation implies the necessity of manifesting. But it might be objected that any sort of necessity existing in the divine equally implies its insufficiency. The answer is that the number One may become aware of itself as being one only by becoming aware of the presence of Two--itself and another. But the figure Nought is under no compulsion. Here we have a mathematical hint towards understanding the riddle of manifestation. 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

Mind active and mind in quiescence are not two separate beings, but two aspects of one and the same being as they appear to human inquiry. Mind active expresses itself in the heart of man as his higher self and in the universe as the World-Mind. 27.3.66

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