

INFINITE: Mind expressing itself Infinitely: 43 PARAS

The Infinite cannot be set against the finite as though they were a pair of opposites. Only things which are on the same level can be opposed to one another. These are not. The Infinite includes and contains within itself all possible finites. The practical import of this truth is that Mind cannot only be experienced in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises. 20.4.124

The World-Mind is expressing through an infinite number of minds its own infinitude multiplied by infinity an infinite number of times. 27.3.25

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

You have a body but the real *you* is not physical. You have an intellect but the real you is not intellectual. You have emotions but the real you is not emotional. What then are you? You are the infinite consciousness of the Overself. 8.1.61

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

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

The mind must constantly give itself up to the idea of its own infinity. 24.4.82

We must move from consciousness to its hidden reality, the mind-essence which is alone true consciousness because it shines by its own and not by a borrowed light. When we cease to consider Mind as this or that particular mind but as all-Mind; when we cease to consider Thought as this thought or that but as the common power which makes thinking possible; and when we cease to consider this or that idea as such but as pure Idea, we apprehend the absolute existence through profound insight. Insight, at this stage, has no particular object to be conscious of. In this sense it is a Void. When the personal mind is stripped of its memories and anticipations, when all sense-impressions and thoughts entirely drop away from it, then it enters the realm of empty unnameable Nothingness. It is really a kind of self-contemplation. But this self is not finite and individual, it is cosmic and infinite. 23.8.8

Just as the echo can have no reality, no existence even, without the sound which originally produced it, so this entire universe can have none without the Infinite Power from which it originated and on which it is still dependent. 27.2.57

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

What Tibetan Buddhism used as a symbol of the Infinite Being, medieval Christian theology used for the same idea--the circle. 28.2.35

There is a beauty in the infinite reality which outshines whatever beauty there is in the imaginative phantasy. 28.2.77

Whoever adores the Highest Beauty, whether through Nature's scenery or art's fabrication, through prayer or meditation, song or poem, feelingly and sincerely, is not wasting his time, whatever materialists may say. Even the intellectual mathematician or astronomer contemplating on infinity or space, can use this approach as worship. 7.6.142

Pythagoras had seen that the universe was built on number, Spinoza that the number of possibilities was infinite: both men worked with a mathematically trained mind whose borderland merged into intuition, in the same way as it does with a metaphysically trained mind; but it must be purified and strengthened, too, if the required concentration is to be sustained and if its course is to be straightened and not distorted. Then the intuitive *experience* of infinity comes with the intuitive *notion* of it. This must be so because the Mind which conceived the universe is itself infinite. 4.4.73

The mystery of Mind:

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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

To attach oneself to a guru, an avatar, one religion, one creed, is to see the stars only. To put one's faith in the Infinite Being and in its presence within the heart, is to see the vast empty sky itself. The stars will come and go, will disintegrate and vanish, but the sky remains. 28.2.104

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

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

Were the World-Mind beyond, because outside, the finite universe, then it would be limited by that universe and thus lose its own infinitude. But because *it includes* the universe completely within itself while remaining completely unlimited, it is genuinely infinite. World-Mind is neither limited nor dissipated by its self-projection in the universe. If World-Mind is immanent in the universe, it is not confined to the universe; if it is present in every particle of the All, its expression is not exhausted by the All. 27.2.25

Being itself infinite, the World-Mind is able to express itself in an infinite number of individual souls. 25.1.156

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

God, the infinite power, is everywhere present and always active. All beings draw their little power for the purposes of their transient self-centered lives from it. In the same way the infinite Mind provides the mainspring for the activity of each little egoistic mind. 26.1.215

It is not only man that is made in the image of God: the whole universe likewise is also an image of God. It is not only by coming to know himself that man discovers the divine life hidden deep in his heart: it is also by listening in the stillness of Nature to what she is forever declaring, that he discovers the presence of an infinite World-Mind. 26.1.221

[SEE 27.3.65-67](#)

28.1. 41. 43. 44. 45. 49, 52-57, 62 101, 102, 104, 108, 114-116, 124, 125, 139
28.2. 22, 79, 82, 85, 89, 90, 91, 95, 97-102, 124, 154, 155

AS COMMENTS: from **## Reality putting together part 2**

World-Mind is inseparable, in essence and in activation, from world. World-Mind's function and nature is to give rise to universes. And there is necessity because it is through manifesting that the WM becomes fully self-aware. But Mind itself is under no such necessity. Hence, as PB says, the Sage's knowledge of timeless redeems us: there is nothing to do, no journey, no necessity. Whereas, the evolutionary journey involves all of time and universal manifestations.

Here we can get some other clues from Plotinus. In tractate 6.8 on "free will and the will of the One." Plotinus traces the view of necessity from our finite local person, through soul, Nous and One: a journey he takes us on in many tractates. Soul has its necessity: that of manifesting a cosmos. Even Nous has its necessity: that of simply eternally being the dual unity of knowing being, or "the entirety of the knowable" and of being the home of Souls, supporting also by being the paradigm, of all universes. In some way the Nous and Soul need the Universal manifestation for their completion.

But the One is under no necessity at all. The One is characterized by "Infinite depths of power." What Plotinus calls "the One" is what PB means by the Nought or Void. And in 5.2.1: "seeking nothing, lacking nothing, possessing nothing, the One is perfect, and in our metaphor Overflows." It is simply the nature of the One to overflow, and that overflow turns to its source, envisions the One, and there arise Intelligence and the Intelligible objects. Plotinus says in a metaphor that the divine Ideas are "successive impressions" of the One in the vast gaze of the Nous. Nisargadatta speaks of this as "the entirety of the knowable in the vastness of the ineffable."

Seeking nothing, possessing nothing, lacking nothing, the Reality is perfect and in our metaphor has overflowed. Plotinus. Enneads 5.2.1

No doubt it is wonderful that Reality should thus be present without any coming, and that, while it is nowhere, nowhere is it not; Plotinus Enneads 5.5.8

In some way, each of the One, Nous, Soul—or in PB language Mind itself, World-Mind, Overself—are essential for the fourth, the system of nature or manifestation. In some way, Nous, Soul and Cosmos are the Knowability, Lifability, and manifestability of the only Reality. And each of these primals represents a stage on the path to completeness, or Insight, or Realization... i.e. actualizing the real.
PB: four gates. PB four stages in HTBY