

**PB: Mind; world-Mind; world-idea; world. : Void, Wm, Overself 1P**

**MIND WORLD-MIND OVERSELF –PB views 1P**

**AS comments: 1P**

**PARADOX: Mind vs. World-Mind 1P**

**INFINITE: Mind expressing itself Infinitely**

**More... Mind and WM 2P**

**PB: Mind; world-Mind; world-idea; world.** : Void, Wm, Overself **DUP IN FOURS**

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

The Supreme Godhead is unindividualized. The World-Mind is individualized (but not personalized) into emanated Overselves. The Overself is an individual, but not a person. The ego is personal. 28:1.53

What is the meaning of the words "the Holy Trinity"? The Father is the absolute and ineffable Godhead, Mind in its ultimate being. The Son is the soul of the universe, that is, the World-Mind. The Holy Ghost is the soul of each individual, that is, the Overself. The Godhead is one and indivisible and not multiform and can never divide itself up into three personalities. 28.1.54

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.(P) 27.2.48

**PB: --The Wisdom of the Overself** CH 12 *The Unveiling of Reality*

Psychologically, all this may be summed up as follows:

When Mind is active in knowing and distinguishing one thing from another, it is finite consciousness. When it assumes forms and qualities, it is the things themselves.

When it is centralized as an individual observer of these presented objects it is the "I".

When it is centralized as the observer through the Overself of all the innumerable separate observers, it is World-Mind.

**When it is passively at rest, it is itself, Mind.**

The universe cannot help eventually but move from the Many to the One. This is why all life tends to the grand climax of blessed unity in the end. TWOTO para 13

**NM when the I Am goes:**

When the 'I am myself' goes, the 'I am all' comes. When the 'I am all' goes, 'I am' comes. When even 'I am' goes, reality alone is and in it every 'I am' is preserved and glorified. Diversity without separateness is the Ultimate that the mind can touch. Beyond that all activity ceases, because in it all goals are reached and all purposes fulfilled. Ch 49

Q: Can there be awareness without an object of awareness?

M: Awareness with an object we called witnessing. When there is also self-identification with the object, caused by desire or fear, such a state is called a person.

In reality there is only one state; when distorted by self-identification it is called a person, when coloured with the sense of being, it is the witness; when colourless and limitless, it is called the Supreme. 79

**MIND AND WORLD-MIND** Green in ## Reality putting together part 2 has Where We Meet

**MIND WORLD-MIND OVERSELF –PB views**

...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 Indians have written the most important philosophic statement of all--"All is Brahman"--which I have transposed, possibly to their frowns, as "All is Mind." But one cannot go on repeating it all the time. There are other statements which need to be made, less important but still much to the point for us who have to live in the twentieth century. 12.2.14

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

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

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 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

**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.

## **PARADOX: Mind vs. World-Mind**

That which never dies and was not born, which has existed from one eternity to another, can exist only in a timeless Now which is beyond human conception but not beyond human experience. He who can learn to live feelingly in this everlasting Now knows how artificial are all those oppressions of time to which humanity clings so slavishly and so short-sightedly. He knows that these divisions which it insists on making are mere conventions which help to make practical life possible but which are illusions in the greater absolute life of Infinite Duration. The passive submission to time keeps man enchained. The willed meditation on the infinite observer which is ever with him and within him is a revolt which weakens every link of his chains. **If the unimaginably stretched-out time-life of World-Mind is beyond human reach the timelessness of pure Mind is within possible experience. As the Overself it is the stupendous ever-present fact of his life.** If you cease to ignore it and repeatedly strive to know it, the hour will certainly arrive when you shall do so. ... You will find in yourself the wonderful confirmation of that which reason merely affirms and religion only hints at -- the glorious fact of the **timeless** soul [awareness]. *The Wisdom Ch.14 Ex 4]]*

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 **DUP 10 ##**

### **Reality**

When we, human beings, through our most enlightened representatives, look for the highest principle of being, life, existence, consciousness--the Supreme Power, the Origin of all Substance, the ultimate Deity, in fact--we find It is one and the same thing looked at from different human standpoints. It is nameless but we may call it, Mind. There is no point where we can come into contact with It for It transcends everything, every human capacity. When we look for It in relation to the universe which includes us, we may call It World-Mind, or in religious terminology, God. Here there is real possibility of a contact, for in our innermost self the connection is already there. 28:2.94

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.

### **BUT: 28.2.91**

... 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

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

## **INFINITE: Mind expressing itself Infinitely**

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

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

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

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

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

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

## **More... Mind and WM**

### **26.1.**

Whatever we call it, most people feel--whether vaguely or strongly--that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilizations, of any importance, as it has come to all others which have appeared, and it is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source. 26.1.64

It would be a mistake to believe that the World-Idea is a kind of solid rigid model from which the universe is copied and made. On the contrary, the theory in atomic physics first formulated by Heisenberg--the theory of Indeterminacy--is nearer the fact. It does not seem that Plato meant the same thing when he described his theory of Ideas as referring to eternally existent Forms, but mentalism does not at all liken them to goods laid up on shelves in warehouses. Here they are simply the infinitude of possibilities, varieties, permutations, and combinations of elements through which the Infinite Mind can express itself in an infinite universe without ever exhausting itself.

26.1.117

### **27.1.**

We must differentiate between the invented God of religion and the imagined God of mysticism, on the one hand, and the real God of philosophical truth, on the other. The creator-God of religion is a more erroneous conception than the immanent God of mysticism, but both are alien to truth. Both have failed to fathom the Unconditioned, Nondual, and Illimitable God. 27.1.1

The atheist says, "God is nowhere!" The mystic says, "God is now here!" The philosopher says, "God is!" 52

All scientific evidence indicates that there is a single power which presides over the entire universe, and all religious mystic experience and philosophic insight confirms it. Not only is this so, but this power also maintains the universe; its intelligence is unique, matchless, incredible. This power is what I call the World-Mind. 58

### **27.2**

Swami Narayananda said, "God is the Subject of all subjects. In one sense He can never be known. It being the very Subject of all subjects how can we know it? To know means to objectify a thing, and the Supreme Subject can never become an object. In another sense, God is more than known to us. For it is our very Self. What proof do we want for our very existence?" 43

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. 48



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

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

*Logos* in Greek means not only the word through which mind communicates or expresses itself but also the thought behind the word. So the Biblical phrase "In the beginning was the *Logos*" means that first of all there was the MIND, here divine mind. 52

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

MIND is the Real, Energy is its appearance. Matter is the form taken by radiation or energy. It is not that the truth lies between two extremes but that it lies above both. 66

The term *Tao*, as used by Lao Tzu, does not refer to the World-Mind, that which is responsible for the manifested universe, but to the pure, essential being of Mind-in-itself. What I have called the World-Mind, he calls *Teh*. 28.1.48