

The Wisdom of the Overself Ch. 12: THE UNVEILING OF REALITY *The Mysterious Void.*

From these conceptions we may next ascend to the enigmatical climax of all this metaphysical teaching. **It should now be clear that God is nothing that can be caught in our personal space-time net, nothing that can be seen, heard or touched; and we must think away all limitations from World-Mind's essence if we would catch even a hint of a hint of its true and perfect being.** We must not try to put the ultimate into a strait-jacket by particularizing it into a shape, a time-order, an attribute or a creature. It is, so far as our human perception goes and so far as our human reflection can go, not this, not that. A world of changing phenomena cannot be a self-sufficient one, a world stamped by relativity cannot be an ultimately real one. Therefore the real world must be an absolute one where there is no change, no relativity, no time, no space, no thing that can change, no time interval between events that can be measured and no distance that can be calculated. **But such an absolute thingless timeless and spaceless world would be utterly empty, when viewed from our side.** Thought would come to rest not in a particular something but in a seeming blankness of being. If we think away all the form and solidity, the texture and taste, the smell and colour of any object, what remains? When every attribute and quality has thus been thought away, we are left with what is apparently an empty negation. There is nothing in this boundless empty silence for an observing intellect to take hold of. As there is no particular appearance in space or time and no intellectual image by which we can think of it, it looks like a blank nothingness bereft of all content. There is here no space for any shape and no time for any event simply because there is here no space-order and no time-series at all.

When we probe deeply into the nature of Mind we find that it is ultimately inconceivable, except by negating all its properties, which leaves a vast Void that is paradoxically the only existence. When the World-Mind is by itself in between the cosmic periods and has withdrawn its emanations, it too merges in this unfathomable Void. In this, its own ultimate state, the World-Mind comes to final rest. The sublime Silence which holds it, hears no sounds, sees no forms, observes no movements and performs no actions. There is here no distinction between one thing and another, one being and another, one creature and another. **If therefore it be asked what was before the World-Mind the answer must be not nothing but No-thing-ness. For we cannot call it existence because there is nothing and nobody at all here to exist either as an experiencer or an experienced thing, either as a thinking being or as the ideas thought of.** There is no room here for personality whether sub-human, human or super-human, for all separateness is utterly obliterated. It transcends all the relativities inseparably associated with such personality. Because this conception of the ultimate being deprives it of any kind of form in space and of any kind of existence in time; because it divests it of all relations with a second thing and of all that self against not-self background which is what we mean by consciousness, it seems indistinguishable from complete non-existence.

The intellectual conception of the Void at first always seems repulsively austere to human sense. It is associated—although quite wrongly—with conceptions like cold death and silent cemeteries. This reaction arises from the ingrained materialism of human sense, the incapacity to look beyond what it can see, smell, taste or touch. In the

beginning few can face the concept of this vast Void without shrinking back in fear and fright. **Yet it is necessary to face it until it becomes familiar and acceptable before we can pass on to the next higher degree of understanding. For it would be an error to interpret the term Void in a negative and nihilistic sense only. However paradoxical it may seem, there is a positive sense within it too. If the Absolute is so remote from all that we know of as existence, nevertheless it may not be rightly described as nothing. It positively is, although it has no individual existence. This notion of a formless and featureless Void is indeed ungraspable by the intellect and can only yield its profound meaning to a higher faculty of insight. For if it is the real nature of us all and if some in the past have come into its knowledge they were certainly not nothing nor was that which they knew non-existent.** It must possess some kind of being therefore. According to a Tibetan text of this teaching, “Men created time out of Voidness: they themselves are Void. Those who understand this can dive deep into the element of Nirvana, which transcends relativity.”

It is admittedly not easy for our form-ridden consciousness to accept this notion that Nought is the equivalent of Reality, that Emptiness is the basis upon which all our wakeful, dream and sleep experience is built and not a solid ultimate material stuff, but once we thoroughly comprehend it, we comprehend also that it solves the final enigma of existence. We must deny everything before we can understand everything. **We must first find and affirm the Ultimate to be not this, not that, before we can find out what this and that really are. Nothing that is measurable, nothing that is finite, nothing that is formed can possibly be it. It is only by leaving out all that is transient, by negating all that is familiar, that the final concept of all can be grasped. The Void is really unnamable, for even this word itself is entirely a negative one and does not hint at the positive ‘Be-ness’ which fills the actuality it represents and which has a real if mysterious existence of its own.**

The mind cannot successfully represent an absolute void to itself for even when it believes that it has reduced everything to total blankness it is itself still there to think this blankness. At the very moment of thinking the Void the mind is actually itself filling the Void! By the very act of declaring nothing to be there the mind declares its own presence. By asserting that all is darkness it asserts the existence of its own light. We cannot think of a non-existent thing, for even if we declare it to be such we are at least thinking the idea of it. The notion of an absolute void is equally unthinkable for even if everything else were eliminated the thinking mind would still be there. The metaphysical meaning of thoughts lies in Thought. The fact that Mind appears to be a ‘nothing’ is only our illusion for it is the final irremovable reality left when all else is thought away. The notion of utter non-existence is therefore fictitious and illusory. The idea of *absolute* annihilation is equally an illusory one. Even beneath the negative thought which we entertain there is an affirmative sense—**the subtle sense of sheer being itself, the mysterious element of awareness** whose mere presence enables us to utter this very world-denial. Thus there paradoxically *is* a residuum—the Mind-stuff out of which it is born—and this continues to exist unaffected by the disappearance of the particular forms into which it was temporarily moulded by our space-timed consciousness, but without which it is *like* but not really nothing. For all these properties which we have thus thought away are also limitations. That

which is left over is Mind in its own pure intrinsic nature. Thus we see that this unlimited and infinite being must be unconsciously presupposed before we can know its limited and finite manifestations within and around us.

The Void is unique inasmuch as we cannot even set the idea of Fullness against it even though the latter is contained in it. Thus everything we see around us has come forth out of the Invisible, which cannot therefore be a mere nothing. The Void is empty only of individual and separate appearances but not of the universal reality which is their original nature. The materialist notion of a stuff called matter which spreads out to fill empty space as water spreads out to fill an empty vessel, may be matched against the mentalist notion that the Void itself is both potential stuff and potential space. Were we to remove every vestige of the universe with all its creatures from the lowest cell to the highest man, from the subtlest proton to the bulkiest star, **the ineffable mysterious Emptiness which would then remain would be Mind in its pure primal and unmanifest state. If there is nothing that is relative in the Void this is not the same as nothingness. The Real is still there, transcending all relativity. We may not call it non-existence because it is the permanent ground in which all things are rooted, the foundational boundlessness in which all lives are contained.**

Beyond the senses of all creatures, beyond the ideation of man, this alone forever *is*. This then is the only real existence, all else being but an intermittent appearance within it. Just as in actuality the body of man cannot be separated from his mind, so in actuality the All cannot be separated during cosmic manifestation from empty Mind. A matured understanding must see the World-Mind under these double aspects. **The universe exists during its period of manifestation in this Void like a cloud in the sky, but before this period it is wholly merged in Mind. Hence we read in Genesis: "And the earth was without form and void." We can trace things back to thoughts and we can trace thoughts back to our mind and that again to the Supreme Mind.** Therefore we may say that from the standpoint of common experience Mind is the cause of the universe.

"The mysterious quality of Mind-Essence is that though you may look at it, you cannot see it," said a Chinese sage. Psychologically, the Void means that purity of the Mind where it is devoid of all the colourings of creative imagination, that cessation of forms feels tastes smells and sounds which means the cessation of earthly consciousness, that vanishment of the world of ephemeral appearances which leaves only the world of everlasting reality. Mind in its primal state has no attributes, no desires, no will and no shape; it has no visible perceptible or conceivable individuality, no possible magnitude and no adequate name; it is not a thing graspable by hand or thought. The reason why in the utter stillness of the Void there is no past present or future, no time at all, no space-orders and no forms to fill them, no manifestation or dissolution of the universe either, is that such activity exists only for and within the imagination of the individuals within them, not for the Void-Mind. Just as a dream exists for and within the imagination of the dreamer and the birth or death of a dream-figure does not involve the dreaming mind itself, so there can be neither birth nor death, neither passion nor desire nor sorrow in the Void but only in the thoughts which individuals rooted in it impose upon themselves.

Because the mentalness of all things is seen to be a fact, this does not mean that they are non-existent and because the mind-essence is invisible intangible and incomprehensible

to the bodily senses, this does not mean it is to be regarded as nothing. Things are not to be denied but understood. They are the transient *forms* which the everlasting mind-essence takes. They are certainly there but they are appearances which are doomed as forms to pass away but as essence to abide everlastingly. The world is *actual*, it is vividly present to our eyes, ears, fingers, and yet it is nothing less than an appearance! We achieve a measure of understanding only when we arrive at acceptance of this paradox. **Mind is not mere emptiness but the very reality itself behind all our world-experience. The Void is only a blank nothingness from the materialist standpoint, whereas it is the fundamental reality, the basis of all manifested existence from the mentalist one. It is also the universal state before universal existence itself arises. Paradoxical of course but perfectly true, the Void, the No-thing which we never experience directly, is ultimate reality whereas the All, the Every-thing which we commonly experience, is an appearance within it. Everyone sees the world-appearance but few catch the truth of it. The world's reality is not a self-existent or self-supporting one for it depends on the original Void-Mind and indeed arises from and is merged back into it.**

What the unenlightened regard as substance, that is the form of things, is really its negation, whereas true substance, that is the essence out of which those forms emerge, is disregarded by them as non-existent. The hardest barricade for our Western understanding to break through is this simple acceptance of the Unmanifest as ultimate reality. We think in terms of measurable forms and solids so habitually that we have lost the power to think in terms of undimensioned formless Thought itself, which is the unseen reality of all those forms and solids, the hidden rock on which they all rest. He who hopes to find the Real where it is not, among transient shapes and fleeting conditions which are but appearances in the mind instead of looking where it is in the Mind-essence itself, is like the ignorant monkey which tries to catch the moon's image upon the water's surface.

Mind does not lose its formless placeless intangible empty character when it intermittently assumes the universe-related nature of the World-Mind. It is void of all forms, personalities and ideas yet paradoxically it is the root of all forms, personalities and ideas. There is no movement, no activity in it. Yet it contains the endless possibility of all movement and all activity. From nothing comes everything, from silence all sounds, from unconsciousness emanates consciousness, from zero all numbers, from invisibility everything visible, and from intangibility all tangible things. This is what the Buddha meant when he made the momentous declaration of Nirvana: "There is, O disciples, a something that is not born, not produced, not created, not compounded. Were there not, O disciples, this something not born . . . there would be no possible exit for what is born."

How is it possible for the Unchanging to become the Changing, for the Immobile to pass into Motion, for the One Mind to manifest itself so abruptly as the multiformed universe? Nature has given us a glimpse of the answer in giving us sleep. For there we ourselves experience how mind in its unified and undivided state breaks suddenly into a multitude of thoughts and things, when it breaks into dream or wakefulness out of deep slumber. The One splits itself up into the Many. The individual mind loses nothing of its own integrity by this apparent self-division. The universal Mind spends itself in the evolutionary existence but yet remains unimpaired, undiminished and unexhausted. Mind can manifest itself in

various ways but although none of them make it any the less Mind yet all of them appear to be different from each other. This is like the figure 10 which can be expressed arithmetically as 5×2 , $6 + 4$, $20/2$, 10×1 , $7 + 3$, and so on. All these formulae are different representations but amid all their permutations all are equivalent to the same result—10. Many intellectual wings will cease to flap in this rarefied atmosphere. This cannot be helped. Man must renounce his littleness and touch the universal if he is to honour truth. But experience confirms that those who fail to fly here at the first attempt often succeed at the fifth, the tenth or the hundredth attempt. **If perseverance conquers in the end it is because they are dealing here with something which is not quite so remote as it seems but does indeed pertain to their own innermost nature.** We have to study the Real by progressive phases. Thus this aspect of it as a great Emptiness is not to be taken as the final one. Yet its comprehension constitutes a necessary stage in such a study and has a twofold result. First, by depriving the whole universe of all its material substance, it breaks down our innate materialism. Second, by reducing all separate things to a seeming void, it removes our last excuse for attachment to them. **Thus it is not only a metaphysical stage to instruct us but also a disciplinary one to liberate us.**

This seeming nothingness is the secret basis of the whole universe's existence, the original source whence it emerges, the last refuge whither it retreats. It is the first and last of all things, the Nought and the All, the only enduring reality whose presence Nature is always hinting at but never disclosing. Its infinitude is unutterable, its existence immutable and, to earthly sense, its mystery impenetrable. When therefore materialist science and unilluminated metaphysics lay Nature out on an analytical dissecting table like a corpse for cutting up and later announce the results in the name of knowledge they gain everything except the one truth worth gaining.

The World-Mind emerged from Mind and the universe emerged from the World-Mind. This preposition 'from' must not be taken literally however; it is only used for want of a better term. **The universe has never been outside the World-Mind nor has the latter been apart from Mind. Any preposition used about it which possesses spatial implications is deceptive. In its first aspect World-Mind is the Nought-conscious whereas in its second aspect it is the All-conscious.** For in the first it gives itself entirely to itself whereas in the second it gives itself to thought about what appears as an 'other' to itself. If we may regard the World-Mind as itself a thought of Mind-Essence and the universe as a thought of the World-Mind, the universe then becomes a thought within a thought! The primordial Void becomes World-Mind and does not create it. The World-Mind becomes both the world and man and does not create them. Man's mind becomes his thoughts and does not create them. Thus the hidden circular thread of continuity which runs through them all is completed. Just as it is one and the same element which is manifest as vapour, as water and yet again so differently as solid ice, so it is one and the same Mind which is active as the World-Mind and manifest as the solid universe.

If it be asked why the universe is so incessantly restless, so constantly in motion, we may now answer that this very activity is striving in various ways to move towards the original state whence it emerged, a striving which is unconscious in almost all the individual centres but which rises into self-awareness in the human being at a certain stage of his development. Thus the ever-becoming character of the universe is simply a sign that

behind and beyond it exists the ever-still essence of empty Mind. For here the Divine reveals its own indescribable nature, undimmed by mists and uncovered by illusions.

Ch 12 near end: *The Real World.*

What is reality? It cannot be something which is here today and gone tomorrow. It must be something which over-passes the periphery of time. The first mark of reality is that it has always been in existence. Something of this universe, whether it be visible or invisible, whether it be so-called matter or so-called spirit, must have had an everlasting existence. For if the contrary were the case, if nothing whatsoever had even once been the condition of universal history, then the universe could never have arisen for out of nothing only nothing can emerge. Even the most primitive intelligence demands some reason to account for things. Therefore the original 'something' must have always existed and must still exist. This we may call the ultimate reality. It is the never-ending origin of the All. It is Mind.

... We may win access to the emptiness of undifferentiated Mind, to the Void, either through mystical trance or through philosophic insight. If this is done through the former channel alone then only its edge is touched and our consciousness of the world will be temporarily annulled so long as the trance lasts. This is why Indian mystics to whom the trance state represents man's ultimate achievement, declare the universe to be illusory, shadowy and unreal. For Mind at this level has no sense of being discriminated into separate 'I's, and does not cherish any consciousness of being split up into countless forms. It transcends the consciousness of all other existence. It never breaks its own unity by descending to awareness of the manifold and multiple world. In this respect it is like man himself who has no awareness of the myriad cell-lives which are born and die every few weeks within his own body, although they are so intimately a part of himself. It is true that the *forms* by which we experience the world are no longer possessed by the entranced mind but nevertheless the World-Mind which imaged forth those forms and which is their essence still exists in the Void and still knows them. This means that the mystical declaration of the world's unreality is one of those uncertain statements which must be linguistically analysed if it is not to lead us into error. If this is done, the net result will then be that our experience of the world's appearance is ephemeral but our experience of the world's existence is essentially real.

... Duality is an illusion of the mind. The ancient dualism between Spirit and Matter dissolves and disappears for the enlightened man. For he perceives that the innumerable host of things are but ideas and therefore not different in essence from his mind. He perceives further that when all things are thus reduced to a single stuff there is and can be no difference between both. The sensuous world is really a manifestation of Mind. There is nothing else than Mind. Matter and Spirit are fundamentally the same. Illusion and reality are but intellectual counters for the beginner to play with. Dualism is only for the ignorant. There is only the One. When we recognize that the Real is continuous with its Appearance and that the latter is indeed the very incarnation of it, when we understand that the vast universe is a presentation by the Mind to the Mind, the tendency to scorn the flesh and desert the world itself deserts us.

It is as incomplete a vision to see the world as transitory alone without its underlying

reality as it is to see the reality alone without its manifestation as the world. The two are inseparably linked and true insight sees them as such, not as opposed to each other. The Real and its expression through the World-Idea are, after all, not two irrevocably separate things but an unbroken unity. The materialist too believes the world to be real but in a quite inferior, different and self-deceptive sense. We are seeing the Real all the time when we see the external world. Only, we are seeing it at second remove, as it were, and not immediately, the ice and not the vapour. As St. Paul phrased it: "The invisible things of God are clearly seen, being understood from the things that are made."

This is ultimate reality. It is this which men have consciously or unconsciously meant when they have spoken of Spirit and Divinity, for there is no other. Whilst everything else exists relatively, this alone exists absolutely for itself and not in dependence on another thing. This matterless principle may be called, with Paul, the unknown God, or with the mystics, the Godhead, or with the theologians, the Deity. But after all, when we have given it all the names we have ever heard of, when we have called it by every Oriental, Occidental, religious, metaphysical, ancient or modern label we can remember, it will still be nothing else than the mysterious Principle which as life exists in all of us and in everything around us, and as Mind is the basis of all our awareness of these existences. Millions of Christians have uttered the Lord's prayer, have repeated the phrase, "Hallowed be Thy name." What does it mean? It means that we shall not formulate any thought, word or phrase which will label, tag, or separate God from anything else that we know or can think of—including ourself. We shall try to feel the sacredness of God without attempting to separate it from anything and everybody, because God is ultimately everything and everywhere. There is a world of real being which humanity has yet to find and to *love*: this is the unwritten task set us by life; this is the meaning of earthly existence for all.

Is it futile to set down such remote thoughts about a shadow-like reality at a time of unprecedented world upheaval and world conflict, when most of those who read them are unlikely to feel their truth and even less likely to realize their truth during the present incarnation? It would sometimes seem so were it not that they are set down for the sake of a few who need them and were it not that it is believed that they will penetrate deep down beneath the conscious minds of others and kindle sparks from a long forgotten past, awaken buried layers of memory to a fresh activity. All the present-day human suffering on such a tremendous scale is due in the end to defective remembrance. Mankind have *forgotten* what they really are, whence they came and whither they are going. It is one purpose of writings like the present effort to help a little to restore such lost memory. For that which begins as recollection will end as recognition.

Ch. 14 ex 7

He should dismiss each particular and separate thought continually as it comes into his field of awareness, as the ordinary yogi dismisses it, but he should affirm also the consciousness of which it is composed. He should not only comprehend the important mystical truth that thinking as an activity is only a habit but also that the Mind which makes it possible is ever present. The student's consciousness must insert itself through the gap between one thought and the next and if this elusive fleeting fraction of a moment is caught and extended longer and longer with every period of practice—and this requires

an immensely sharp and dynamically alert attentiveness perseveringly cultivated to continue without fatigue—the time will come when the mind will sink deeper and deeper into itself. When he is so fortunate as to attain this glimpse of what undifferentiated Thought means, he must exert himself energetically and unwaveringly not to let it slip away. This will certainly happen if he is not vigilant enough because he has upset the whole habitual tradition of personal existence. This sudden glimpse when the mind ultimately solves its own mystery and gains in the ‘lightning-flash’ the solution of *its own significance*, must be caught, precisely as the flash of intuition must be caught, before it fades. The insight flashes so unexpectedly, so suddenly and so spontaneously that it must be treated like the unexpected visit of a great king to the house of a humble commoner, a king who, ignored unattended or unwelcomed, may leave at once in abrupt offence at the discourtesy shown him. He will have to hold the citadel of consciousness strongly and steadily against the invasions which are sure to come, against the legions of memories, anticipations, reasonings, distractions and emotions which will try their utmost to enter the gates or climb the walls. If they cannot succeed straightforwardly they will try to enter in disguise. That is they will make pure Thought itself the subject of their activity and before he knows where he is he will be outside and they inside! The task demands a constant vigilance, a continual remembrance of what it is that he has set out to achieve. Eventually thought after thought—not about external objects, for he has long advanced beyond their tyranny, but this time about pure Thought itself—will insistently intrude itself in what is a masked and desperate effort to tear him away from increasing his intent concentration upon pure Thought itself, but he must vigorously thrust them aside.

The aim is self-reflectively to isolate Mind—that which enables him to think—from the images and thoughts which stream forth continuously from it, to achieve a state of *understanding* consciousness where there is no object of consciousness. And, owing to the inconceivable quickness with which the world-thought vibrates as successive sense-images, this cannot be accomplished in a merely intellectual way. It cannot be done without some kind of yoga but when his thoughts are directed to search with determination and understanding for their own ‘stuff’ they enter upon a form of yoga which is quicker in yielding results than almost all other forms. Consciousness is to be caught between two alternate ideas and thus cleared of all thoughts and kept attentively alert and wakefully alive to its own character at the same time. He must burrow beneath all thoughts to their deepest ground. He must reach inwards behind the endless series of disconnected thoughts to the pure element of undifferentiated Thought which exists behind them. The higher meditation begins when thought is no longer preoccupied with its offspring, thoughts, and is no longer directed to alien topics but seeks to get an insight into its own nature, to succeed in recognizing itself and consequently be itself. Thought is that hidden ultimate element whose activity we know as consciousness, whose manifestation we experience as thoughts and whose existence contains the world-idea’s own existence whereas a thought is something which the mind creates or has for itself and perceives in itself. The stages of deepening achievement in this meditation are: First, outward consciousness begins to dissolve until the world becomes a mere shadow and finally vanishes altogether; second, then the sense of personality becomes abbreviated and fainter and likewise vanishes; third, this is the profoundest stage when a formless

nameless limitless timeless existence alone remains.

Such an extreme state of lightness is experienced that he feels he has become as empty as space and as weightless as air. He has no consciousness of whether he is in or out of the body simply because he has no consciousness of the body at all. The extraordinary fact about it is that although there are no sensations of physical existence at all, the sense of bare existence itself is very strong and intense. The world-thought and its individual thinker have now blent and become one. So in that exalted state the duality between experiencing man and an experienced world suddenly vanishes. There is then only a single existence in consciousness. Thus in the end, in a grave calm and revelatory quietude of all his being, the contemplation becomes so intense that all thoughts will merge smoothly in their primary principle and no longer will effort be needful to restrain them. When his meditation uninterruptedly attains this profound depth, the student will seem to be transformed into a veritable ocean of mind-stuff, a vast void wherein the personal self with its past history and present activity vanishes as though it never were and wherein the whole external universe is not even a memory. Mind—boundless imperturbable and changeless—alone is. He passes out of his personal self and enters a condition of absolute inner emptiness. There is nothing here to be known as there is nothing to be named. It is not the annihilation, so expected by materialists, for consciousness of a new kind still exists. It is not the merger, so sought by absolutists, for individuality of a higher sort still exists. He has indeed come as close to God as mortal man on this planet may come. This is the ultimate being or be-ness. Yet there is nothing to see or hear, taste or touch or smell in this experience, which is entirely a supra-sensual one.

He has found the solution of his long long quest, not as a matter of mere speculation but of verifiable experience, yet at once finds himself without thoughts, his consciousness poised above the brain, his lips struck dumb at each attempt to communicate the uncommunicable. Here is a wisdom which trembles on the verge of speech and must forever remain unspoken. It is a state of beautiful quiescence, not of emotional rapture; no egoistic excitement may enter that holy shrine. No shadow of any external thing may fall across its illuminated threshold. No train of reasoning may be thought out in that sublime stillness. For the meditator then becomes what he sees; he alone is but he is not now what he was in the world outside. He has returned to the primal unity of being, to the sublime illimitable Void.

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 views 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 a 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*.