

A few more on *THE VOID*

We must withdraw every thing and thought from the mind except this single thought of trying to achieve the absence of what is not the Absolute. This is called Gnana Yoga: "*Neti, Neti*" (It is not this), as Shankara called it. And he must go on with this negative elimination until he reaches the stage where a great Void envelops him. If he can succeed in holding resolutely to this Void in sustained concentration--and he will discover it is one of the hardest things in the world to do so--he will abruptly find that it is not a mere mental abstraction but something real, not a dream but the most concrete thing in his experience. Then and then only can he declare positively, "It is *This*." For he has found the Overself. 23.8.118

Give four exercises of a highly advanced metaphysical character: (a) Meditation on the Void; (b) Meditation on Nonduality; (c) Meditation on Space; (d) Meditation on Ego's non-existence. 122

The best meditation in forgetting our personal miseries is the meditation on the Void. For if we succeed in it to only a partial degree, we succeed to that extent in forgetting the ego, who also is the sufferer, and his miseries vanish with it. 124

This exercise requires us to imagine the Divine as, first, all pervasive and everywhere present, unbounded and limitless, and second, the hidden origin of everything in the cosmos. 131

In this exercise he first tries to comprehend that there is an immaterial and infinite Mind back of himself and, second, tries to identify himself with it. This he can successfully do only by an inner withdrawal in the one case and by a forgetting of personality in the other. 132

He may use the ocean or sky as a starting point for concentrating, its character being one of unlimited stretch, but he should think of it as being *within* himself. 133

After all, even the Void, grand and awesome as it is, is nothing but a temporary experience, a period of meditation. 23.8.187

The awareness of what is Real must be found not only in deep meditation, in its trance, but when fully awake. 23.8.188

The true state of meditation is reached when there is awareness of awareness, without the intrusion of any thoughts whatever. But this condition is not the ultimate. Beyond it lies the stage where all awareness vanishes *without the total loss of consciousness that this normally brings*. 4.1.128

In that stillness, far from the physical activities, emotional excitations, and mental changes of everyday life, "the awareness of awareness" becomes possible, the Mind itself is isolated. The real being of a man is at last discovered and exhibited. 23.7.32

All phenomena are ultimately empty and relative. This is a large part of the meaning of the Void. 19.5.10

In a precise scientific sense, the Void is beyond explanation since it is not really a Void at all. It is a perpetual paradox. 19.5.11

The universal existence is an ever-developing process, an activity and not a thing. There is no cessation of this process anywhere but only the mere show of it. THAT out of which and in which it arises is alone exempt from this vibration, being formless, intangible, inconceivable void. 19.5.12

Sahaja samadhi is the awareness of Awareness, whether appearing as thoughts or not, whether accompanied by bodily activities or not. But *nirvikalpa samadhi* is solely the awareness of Awareness. 25.2.140

Psychologically the void trance is deeper than the world-knowing insight, but metaphysically it is not. For in both cases one and the same Reality is seen. 23.7.301 *also cf 20.4.124*

All that he knows and experiences are things in this world of the five senses. The Overself is not within their sphere of operation and therefore not to be known and experienced in the same way. This is why the first real entry into it must necessarily be an entry into no-thing-ness. The mystical phenomena and mystical raptures happen merely on the journey to this Void. 22.3.221

There is a point where the human meets the divine, where the conscious ego emerges from the all-encompassing Void. That point we call the Overself. 22.3.313

Philosophy rejects such psychic, occult, mediumistic, or trance experiences when imagination runs unbraked into them, or emotion heaves hysterically in them. It is then time to stop the dangerous tendency by applying a firm will and cold reason. **Philosophy welcomes only a single mystic experience--that of the Void (*Nirvikalpa Samadhi*), where every separate form and individual consciousness vanishes, whereas all other mystic experiences retain them.** This is the difference. 16.3.90

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 the 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