

## ON THE VOID

Neither deep meditation nor the experience can give more than a temporary glimpse. The full and permanent enlightenment, which is to stay with a man and never leave him, can only come after he has clear insight into the nature of Overself. 22.8.11

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. 23.8.1//22.3.221

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 (#30477)

God as MIND fills that void. In being deprived first of his ego and then of his ecstatic emotional union with the Overself, the mystic who is thereby inwardly reduced to a state of nothingness comes as near to God's *state* as he can. However this does not mean that he comes to God's consciousness. 23.8.10

Students draw back affrighted at the concept of a great void which leaves them nothing, human or divine, to which they may cling. How much the more will they draw back, not from a mere concept, but from an actual experience through which they must personally pass! Yet this is an event, albeit not the final one on the ultimate ultramystic path, which they can neither avoid nor evade. It is a trial which must be endured, although to the student who has resigned himself to acceptance of the truth whatever face it bears--who has consequently comprehended already the intellectual emptiness of both Matter and Personality--this experience will not assume the form of a trial but rather of an adventure. After such a rare realization, we will emerge a different person. Henceforth we will know that nothing that has shape, nobody who bears a form, no voice save that which is soundless can ever help us again. We will know that our whole trust, our whole hope, and our whole heart are now and forevermore to be surrendered unconditionally to this Void which mysteriously will no longer be a Void for us. For it is God. 23.8.43 (#30512)

This is the Void wherein, as in deep sleep, the thought of world-experience is temporarily stilled. But here consciousness is kept, whereas in sleep it is lost. 23.8.48 = 30517

Whoever succeeds in going down deeply enough into their own consciousness can find a phase where it passes away *as person*, as the limited little self, but is transformed into the Universal being and then, still farther, into the Void. **This Void is not the annihilation of Consciousness but the fullness of it, not blankness but true awareness, unhindered by subsiding activities,**

**not the adulteration of it by thoughts or imaginations but the purity of it.** In this way we experience our own personal self-nothingness. From this we can understand two things: why so many prophets have taught that self blocks our way and why the Mahayana Buddhists have taught the reality of the Void. 23.8.73 = 542,

Much of the writing of Plotinus is descriptive of the state Hindus call *Nirvikalpa Samadhi*. It is the total dispersal of the world from the field of awareness, a complete flight from sensations, thoughts, mental images, the physical body, and, above all, from any and every kind of activity. To an outside observer, it may seem to be a trance state, but he would not be correct in his observation, nor altogether wrong. It is as deep as contemplation can possibly go. It is Consciousness freed from any kind of personal admixture, staying only with itself. All these other things being removed, what is left is then true self-knowledge, *even if it is unconscious to the ego*. 23.8.75,

You will arrive at the firm unshakeable conviction that there is an inward reality behind all existence. If you wish you may go farther still and seek to translate the intellectual idea of this reality into a conscious fact. In that case the comprehension that in the quest of pure Mind you are in quest of that which is alone the Supreme Reality in this entire universe, must possess you. The mystery of Mind is a theme upon which no aspirant can ever reflect enough: first, because of its importance, and second, because of its capacity to unfold your latent spirituality. You will doubtless feel cold on these lofty peaks of thought, but in the end will find a heavenly reward whilst still on earth. We are not saying that something of the nature of mind as we humans know it is the supreme reality of the universe, but only that it is more like that reality than anything else we know of and certainly more like it than what we usually call by the name of "matter." The simplest way to express this is to say that Reality is of the nature of our mind rather than of our body, although it is Mind transcending the familiar phases and raised to infinity. It is the ultimate being the highest state. This is the Principle which forever remains what it was and will be. It is in the universe and yet the universe is in it too. It never evolves, for it is outside time. It has no shape, for it is outside space. It is beyond human consciousness, for it is beyond both thoughts and sense-experience, yet all consciousness springs mysteriously out of it. **Nevertheless we may enter into its knowledge, may enter into its Void, so soon as we can drop thoughts, let go sense-experience, but keep our sense of being. Then we may understand what Jesus meant when saying: "One that loseth their life shall find it."** Such an accomplishment may appear too spectral to be of any use to his matter-of-fact generation. What is their madness will be our sanity. We will know there is reality where they think there is nothingness. 28.2.100

This is the transcendental sight--that under all the multifarious phenomena of the cosmos, the inner eye sees its root and source, the great Void. 90,

When we contemplate World-Mind as existing in and for itself, not for its universe, not for the All, we have to contemplate it as the formless Void. And this can be achieved only by becoming for the time being indistinguishable from the ineffable Void, identified with it. There is then only the single and simple insight of Being into its own wonder. The circle has closed in with itself.