

Mystery of Mind

Philosophic meditation will show him that his own existence is rooted in that of a higher power, while philosophic study will explain some of the laws governing his experiences from birth to death. But at the bottom of existence and experience is ineffable incomprehensible Mystery.
28.2.96

The mystery of Mind is undoubtedly the biggest mystery of all, for when he understands that he will have the key which unlocks the door to all the other problems. However, it is necessary to grasp the following: there are two phases of Mind.

The first is *Consciousness* in its everyday form, that is, the consciousness of this time-space-matter world. He has the illusion that this consciousness is a continuous and unified whole, but actually it is like a stream of machine-gun bullets, being made up of an incessant series of disconnected thoughts. Because these thoughts arise and disappear with extraordinary rapidity, the illusion of continuous consciousness, the illusion of an unchangeable, solid world, and the illusion of a separate ego are born. The word "illusion" used here must not be misunderstood. The existence of this amazing trio is not denied for a single moment, because they are there staring him in the face. But this existence is purely relative. It is not absolutely permanent and therefore not real in the Oriental definition of that much-abused word. He must not confine the notion of Mind to that fragment of it which is used in everyday consciousness. What is called Consciousness is merely a portion of what is called Mind, or, functionally regarded, merely one of its faculties. It is the transient and relatively less important portion too. Whether consciousness lives or dies, Mind will always go on because it is the hidden source. Now this Mind in its own pure stage (i.e., unexpressed through everyday human consciousness) is utterly beyond the range of human thinking because it is Absolute, timeless, spaceless, idea-less, and matterless. It has no shape to be seen, no sound to be heard. Consequently from the average human standpoint it is a great Nothing and as a matter of fact some of the Tibetan sages did call it a Great Void. As he cannot pull it down to the grasp of his little human mind and therefore is not ordinarily aware of it, it has sometimes been referred to as the Unconscious Mind, for want of a better term. But such a description is not a good one, as it may lead to dangerous misunderstandings.

A better descriptive term must be found. To quote a phrase from one of Disraeli's novels: "The conscious cannot be derived from the unconscious. Man is divine."

It is this Infinite Mind which has been called God, Spirit, Brahman, and so forth. He has to get the *knowledge* that his own little individual stream of consciousness has flowed out of this great source and will eventually return to it and disappear into it. This is Truth. This universal, impersonal Being is what all are after. The ones who seek it consciously are the people who have taken up the Quest. Those who are after it unconsciously take to drink and other sensual enjoyments and pursue the allurements of this most alluring world. 21.5.130

There is here no form to be perceived, no image born of the senses to be worshipped, no oracular utterance to be listened for, and no emotional ecstasy to be revelled in. Hence the Chinese sage, Lao Tzu, said: "In eternal non-existence I look for the spirituality of things!" The philosopher perceives that there is no such thing as creation out of nothing for the simple reason that Mind is eternally and universally present. "Nothing" is merely an appearance. Here indeed there is neither time nor space. It is like a great silent boundless circle wherein no life seems to stir, no consciousness seems to be at work, and no activity is in sway. Yet the seer will know by a pure insight which will grip his consciousness as it has never been gripped before, that here indeed is

the root of all life, all consciousness, and all activity. But how it is so is as inexplicable intellectually as what its nature is. With the Mind the last word of human comprehension is uttered. With the Mind the last world of possible being is explored. But whereas the utterance is comprehensible by his consciousness, the speaker is not. It is a Silence which speaks but what it says is only that it IS; more than that none can hear. 28.1.115

Meditations on Mind: Let go thoughts... keep your sense of Being

This is knowledge of the highest order, that everything around us and within us, every bit of Nature and creature, the experience of life with a physical body and of death without it--all are but forms of consciousness. 21.3.97

... 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 man's consciousness, for it is beyond both his thoughts and sense-experience, yet all consciousness springs mysteriously out of it.

...Nevertheless man may enter into its knowledge, may enter into its Void, so soon as he can drop his thoughts, let go his sense-experience, but keep his sense of being. Then he may understand what Jesus meant when saying: "He that loseth his life shall find it."... 28.2.100

You should dismiss each particular and separate thought continually as it comes into his field of awareness, as the ordinary yogi dismisses it, but affirm also the consciousness of which it is composed.

...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 aim is self-reflectively to isolate Mind, that which enables us 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.* The Wisdom of the Overself

You should remember the metaphysical tenet that behind all those thoughts which were changing continuously, the consciousness which observed them remained static throughout, unmoved and unaltered, that through all the flow of experienced events and things there was a steady element of awareness. You should try to identify yourself with this consciousness and to dis-identify yourself from the accustomed one. --The Wisdom of the Overself ex 4

When thought of the little self vanishes, even gloating thought of its spiritual rapture, and That which is behind or beyond it in utter stillness is alone felt and known, then he is said to experience "the touch of the Untouchable," as ancient sages called it. 28.2.137

What was named in The Hidden Teaching Beyond Yoga "The Yoga of the Untouch" can be literally translated as "The Yoga which Touches no Object," meaning--in plain English--the practice of turning attention away from every thought and image and thing in profound concentration and being utterly absorbed in pure Mind. This is a feat which obviously requires prior preparatory training. There is no attempt at self-improvement, self-purification, or mind-training here; nor any aspiration, or longing. It is a calm movement into the Silent Universal Mind, without personal aims. 23.7.231

His dependence on self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind--what may be called the practice of nonduality. In it he should seek to identify himself with the universal and infinite power, to forget that he is an individual. 23.6.49

This exercise in emptying the mind of its thoughts begins as a negative one but must end as a positive one. For when all thoughts are gone, it will then be possible to affirm the pure principle of Thought itself. (23:7.153)

There is then only the single and simple insight of Being into its own wonder. The circle has closed in with itself. 23.8.113

That beautiful state wherein the mind recognizes itself for what it is, wherein all activity is stilled except that of awareness alone, and even then it is an awareness without an object--this is the heart of the experience. 24.4.6

Adyashanti:

True meditation has no direction or goal. It is pure wordless surrender, pure silent prayer. All methods aiming at achieving a certain state of mind are limited, impermanent, and conditioned. Fascination with states leads only to bondage and dependency. True meditation is abidance as primordial awareness.

As you rest into stillness more profoundly, awareness becomes free of the mind's compulsive control, contractions, and identifications. Awareness naturally returns to its non-state of absolute unmanifest potential, the silent abyss beyond all knowing

Where we meet reality:

The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too. 25.1.23

The innermost being of man and the cosmos is ever at rest, and single. The incarnate being of both is ever in movement, and dual. The inner is the Real, Changeless; the other is the Appearance, and subject to the play of two opposed but interpenetrating active forces. Because it is the quintessence of consciousness and intelligence, I call the first Mind. It is without shape, infinite and untouchable by man, but because it *is*, universes are able to appear, expand, disintegrate, and reincarnate. This activity is directly due to the agency of the first entity to appear, which I call World-Mind. From the latter flows ceaselessly the energy which is at the heart of every atom, the life-force which is at the heart of every man. World-Mind and Mind are for us the twin sides--a crude but simple, understandable metaphor--of God. The human being draws breath, exists, and thinks with awareness only because of this relationship. If he declares himself an atheist, sees himself only as an animal, rejects any divine basis to his mind, he testifies thereby to a failure on his own part: he has failed to seek and find, or because of prejudice--that is, of prejudgement--has sought wrongly. Jesus gave two helps in this matter: seek the kingdom of heaven *first*, and seek it *within*. It is open to anyone to test this truth that he is related to God. But if he does not bring certain qualities into the work, such as patience and humility, the going may be too hard, the result disappointing. 25.1.6

The ego to which he is so attached turns out on enquiry to be none other than the presence of World-Mind within his own heart. If identification is then shifted by constant practice from one to the other, he has achieved the purpose of life. (8:1.127)

The individual mind presents the world-image to itself through and in its own consciousness. If this were all the truth then it would be quite proper to call the experience a private one. But because the individual mind is rooted in and inseparable from the universal mind, it is only a part of the truth. Man's world-thought is held within and enclosed by God's thought. 21.3.70

He who experiences the world, who touches, sees, and hears it through the five physical senses, actually gives it existence for himself. But this would not be possible if he were really, solipsistically, alone. He is not. For his little circle of mind is embedded in the larger circle of the World-Idea, itself the expression of the World-Mind. And it is from this fundament of all Being and, especially, Consciousness, that his personality gets its own consciousness. Man is literally in God but insists on holding to his littleness! 21.3.83

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

We can not ever know the Divine which is Transcendent but we can acknowledge that it IS. We may however know the Divine which is Immanent, recognize, perceive, and feel its presence. 25.1.120

The actual experience alone can settle this argument. This is what I found: The ego vanished; the everyday "I" which the world knew and which knew the world, was no longer there. But a new and diviner individuality appeared in its place, a consciousness which could say "I AM" and which I recognized to have been my real self all along. It was not lost, merged, or dissolved: it was fully and vividly conscious that it was a point *in* universal Mind and so not apart from that Mind itself. Only the lower self, the false self, was gone but that was a loss for which to be immeasurably grateful. 28.2.142

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

Thinking man needs the concept of pure Mind, infinite formless consciousness, timeless being, as absolutely necessary to complete and perfect his thinking. Everything in the end points to it, from his own existence to the universal existence. The religionist and the mystic may call it God, satisfied with faith; and even if he himself cannot enter into it, he knows it must be there and has always been there. 21.5.183

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

28.2.7 28.1.116