

## **FROM: The Notebooks of Paul Brunton**

### **SYMBOL/REALITY/APPEARANCE**

You cannot put It into any symbol without falsifying what It really is. Yet you cannot even mention It in any way whatsoever without putting It into a symbol. What then are you to do? If mystics declare, as they so often do, that you should keep silent, ask them why so many of them have failed to obey this rule themselves? In their answer you will find its own insufficiency and incompleteness. For although, like everyone else, they too have to function on two separate and distinct levels, yet the truths pertaining to one level must in the end be coupled with those pertaining to the other. 19.2.34

... For although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself. 28.2.59

The phenomena of the world-form tyrannously and completely masks its reality, so completely that only a dwindling number of people even suspect there *is* any reality behind it. Spiritual intuition has never been so dormant among the race as during the past hundred years. Form, which should have been a wicket-gate giving entry to its diviner significance, has become a prison in which they are held captive by their own obtuseness. 26.1.199

Paradox is both the primal and the final truth. Life, whether we approve of it or not, is like that. Things are dual and so is man's nature a pairing of negative and positive. But even more is the entire cosmos itself both real and unreal. (26:3.1)

Paradox is the only way to view both the immediate and the ultimate at the same time. (19:2.30)

The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense, it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos. (26:1.179)

It is one and the same Reality which appears in different ways to beings on different planes of perception. If it is true that they are dealing only with Appearance because they are perceiving only its forms, it is equally true that, as soon as they discover what it is that projects these forms, they will discover that life is a harmonious whole and that there is no fundamental conflict between the so-called worldly life and the so-called spiritual life. (p. 293)

... It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart. 22.3.384

## ***COSMOLOGY***

All spiritual study is incomplete if it ignores the facts, truths, laws, and principles of cosmogony. To attempt to justify this neglect with the accusation that they belong to the world of illusion is silly and useless. For the accuser must still continue to live in an illusory body and use an illusory self governed by those laws. After every such attempt and for each violation of those laws--upon which the order and harmony of the universe depend--which his neglect brings about, he must pay the penalty in suffering. (26:4.161)

There is a universal order, a way which Nature (God) has of arranging things. This is why what we see around us as the world expresses all-pervading meaning, intelligence, and purpose. But we catch only a mere hint of these veiled qualities--the mystery which recedes from them is immeasurably greater. 26.1.82

Was it not Goethe who wrote: "Everything which happens is only a symbol"? Is not the whole gigantic cosmic effort in the end only a symbolic expression indicating that paradoxically it is and is not? 26.1.193

"The God in the sun is the `I' in me"--this put tersely is the essence of man's relationship to divinity. A whole book may be needed to explain it, a whole lifetime to get direct experience of its truth as insight. 25.1.1

## ***VALUE OF SYMBOL***

Philosophy recognises that the human mind cannot even grasp the concept of the Void that is Spirit save after a long course of study and reflection, much less realise it. Therefore it provides for this situation by offering a Symbol of that Void, a picture or an idea of which the mind can easily take hold as a preliminary until he can make the direct attempt. 4.5.74

There is a difference between the symbol which only tells us that a higher reality exists, and the symbol which not only tells us [that]504 but also inspires, leads, informs and helps us to its attainment. 4.5.79

It is easier to meditate on Reality through a symbol than directly p. 4.73

The first value of the symbol is that it at once focuses attention, concentrates thought, arouses love and strengthens faith. The second is that it automatically reminds the aspirant of the higher state, being and power. 4.5.102

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### **Symbol in Devotion : Category 4 section 5**

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The spiritual emblem combining a circle and some other form stands for reconciliation of the Overself and the ego, for integration of man's higher and lower nature. 56

When the spiritual emblem takes the form of a circle, it represents the Wholeness which is the ideal state of the fully developed and equilibrated man. 66

The sign made by joining the thumb to the tip of the forefinger of the right hand so as to form a circle shows that the person knows the highest truth. It appears in both Hindu (atman is one with Brahman) and Greek Orthodox sacred pictures. 99