

PB MENTALISM: From The Notebooks of Paul Brunton:

the more we talk and read the more we gather words. Look within...

--Paul Brunton... front dedications to THTBY

the first glance is thought to be truth, but much later the later glimpse is known. Look deeper.

--Paul Brunton... front dedications to TWOTO

A. key to understanding world, life, mind p.2

Think deeply and put thinking aside

Your actions are based on your convictions Inside-out

Don't have to deny existence to deny matter/ Don't have to assume spirit

Stages of World-Inquiry: OVERLAP... BRING IT BACK?

Science and Philosophy

Nonduality and Mentalism

A. key to understanding world, life, mind

If the exploration of how we know an external world turns our universe inside out, further understanding brings it back but transformed, interconnected and in a vast context.
If our inquiry begins in doubt and dissolving our old beliefs, it ends in complete surety and faith.

AD: opens you up

I have tried to study the nature of the mind and to understand its office in knowing. And the end of all my studies brought me to the sequel that I was compelled to testify to Hume's strange statements: "Nothing is ever really present with the mind but its perceptions. . . . We never really advance a step beyond ourselves. . . . Philosophy informs us that everything which appears to the mind is nothing but a perception, and is interpreted and dependent on the mind, whereas the vulgar confound perceptions and objects, and attribute a distinct, continued existence to the very things they feel or see. There is no question of importance whose decision is not comprised in the science of mind; and there is none which can be decided with any certainty before we become acquainted with that. 21.4.207

If he does not wish to trouble his head, he can comfortably accept the appearances of things; but then he will be living only in the comfort of illusion. If however he wants to ferret out what is *real* in existence he must put himself to some trouble. He must persevere, read and re-read these pages until the meaning of it all dawns suddenly upon him, as it will if he does. It is perfectly natural for a person to regard as the highest reality the experiences which impress themselves most forcibly upon him, which are those gained externally through his physical senses, and to regard as but half-real the experiences which impress themselves least forcibly upon him, which are those created internally by his own thoughts and fancies. But if he can be brought, as a true metaphysics can bring him, to arrive intellectually at the discernment that when he believes he is seeing and experiencing matter he is only seeing and experiencing thought, and that **the entire cosmos is an image co-jointly held in the cosmic and individual minds**, he will not unconsciously set up all those artificial resistances to the mystical intuitions and ultramystical illuminations which wait in the future for him. 21.4.7

If mentalism turns our universe upside down for us, further comprehension of it brings the universe back again into position, but transformed, divinized, and divinely supported. 21.5.101

To arrive at the understanding that the universe is non-material and is *mental*, is to be liberated from materialism. It produces a sensation like that felt by a prisoner who has spent half a lifetime cooped up in a dark and dingy fetid dungeon and who is suddenly liberated, set free, put out of doors in the bright sunshine and fresh clean air. For to be a materialist means to be one imprisoned in the false belief that the matter-world is the real world; to become spiritual is to perceive that all objects are mental ones; the revelation of the mental nature of the universe is so stupendous that it actually sets mind and feeling free from their materialistic prison and brings the whole inner being into the dazzling sunshine of truth, the fresh atmosphere of Reality. All those who believe in the materiality of the material world and not in its mental nature, are really materialists - even if they call themselves religious, Christians, spiritualists, occultists, or Anthroposophists. 21.5.96

Another truth which follows from the truth of mentalism is likely to be an unexpected one. To materialist atheists and their kind, it will also be an unpalatable one. Because all our human existence, including even our outward experience, is ultimately mental, there is no other way to a genuine and durable human happiness than that which is for all human beings the ultimate one, that irradiation of the

thought-bereft mind, that inner peace which passeth (intellectual) understanding which Saint Paul called entry into the kingdom of heaven. 21.5.122

The only way to escape materialism is not to become a follower of any psychic cult or religious faith, but to enquire with the mind into the truth of matter and to be rewarded at length by the abiding perception of its mental Nature. All other methods are futile, or at best are but preparatory and preliminary steps. (P. 292)

The word *gnana* means "knowledge" and is generally translated as such. But it has a secondary and allied meaning: "that which reveals." When the truth of mentalism finally dawns on a man, not only as an idea thought out, an emotion strongly felt, and an experience shattering the last remnants of materialism for him, what happens is the greatest revelation of his life--as sacred as any gospel. 21.5.103

The hidden teaching starts and finishes with experience. Every person must begin his mental life as a seeker by noting the fact that he is conscious of an external environment. He will proceed in time to discover that it is an ordered one, that Nature is the manifestation of an orderly Mind. He discovers in the end that consciousness of this Mind becomes the profoundest fact of his internal experience. 20.4.132

"...all experience is uninterrupted spiritual experience, whatever man has done to degrade it". 21.2.98

From: The Wisdom of the Overself ch2

...a tentative definition of the term 'mind' as being "that which makes us think of anything and which makes us aware of anything," was offered. To this definition we may now add: "and which reveals its existence in every thought but is unknown to us apart from such manifestation."

By mentalism we mean more precisely this: that *all* things in human experience without any exception are wholly and entirely mental things and are not merely mental copies of material things; that this entire panorama of universal existence is nothing but a mental experience and not merely a mental representation of a separate material existence; that "we can arrive at such conclusions not only by a straight-line sequence of reasoned thinking but also by a reorientation of consciousness during advanced mystical meditation." Wisdom of the Overself ch.2. DUP

Mind is its own seer and seen, self and not-self, experiencer and the thing experienced. It is one but it has many functions through which it is able to present innumerable different manifestations of itself to innumerable different 'selves.' The latter in their ignorance take the presented world because of its 'outsideness' to be non-mental in its nature and fail to see that their separation from it is only a surface one. It is certainly outside the body but not outside the mind. Thus what is essentially a mental activity is taken to be a material substance. **This is insight, that there is nothing in the world but Mind. This is the meaning of mentalism.** Ch. 3

Science and Philosophy

Remember when matter was real, and consciousness a ghost in the machine? Now we find the reality of consciousness and the ephemerality of matter. Remember when religion parted ways with science? Now our deepest spiritual philosophy is again inter-relating with scientific thought. Mind and Life, science and nonduality.

I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness. --Max Planck *The Observer* (25 January 1931)

" the universe begins to look more like a great thought than like a machine."

"Mind no longer appears to be an accidental intruder into the realm of matter...we ought rather hail it as the creator and governor of the realm of matter." (James Jeans *The Mysterious Universe*)

... no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference." —Eddington, *The Nature of the Physical World*, 276-81. [[DUP]]

The mind-stuff of the world is, of course, something more general than our individual conscious minds.... Eddington, *The Nature of the Physical World*

It is difficult for the matter-of-fact physicist to accept the view that the substratum of everything is of mental character. But no one can deny that mind is the first and most direct thing in our experience, and all else is remote inference." Sir Arthur Eddington, *The Nature of the Physical World*, 276-81

As a man who has devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter per-se. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. *We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter.* (Max Planck: "The Nature of Matter", speech at Florence, Italy, 1944)

AD: there is no such thing as matter.

...science, which began by repudiating mind and exalting matter, is being forced by facts to end by repudiating matter and exalting mind. This is why philosophy today must sharply emphasize and teach, alongside of ancient lore, the profounder mentalist import of vital facts of modern discovery which have not yet received their deserved reward of recognition from the world. 21.4.128

The time will come, and cannot be avoided, when both the new and the accumulated facts will force scientists to regard Mind as the real thing they have to deal with, and matter as a group of states of mind. But by that time they will be something more than mere scientists alone; they will be somewhat on the way to becoming philosophical scientists. 21.4.164

When a mystical seer proclaimed on the basis of his own insight that the reality of the universe was not matter but mind, educated people could afford to disregard his proclamations. But when leading scientists themselves proclaimed it on the basis of verifiable facts and rational reflections, they could not help giving their confidence to it. Consequently, those who have seriously absorbed the latest knowledge have been falling away from intellectual materialism. It is indeed only the uneducated, the half-educated, the pseudo-educated, and the word-educated who today believe in this miserable doctrine. 21.4.167

When a mystic like Brunton writes strongly in advocacy of a revolutionary doctrine like mentalism, it is only a negligible few who are likely to be convinced that it is a true doctrine. But when a first-class scientist like Sir James Jeans writes even mildly in advocacy of it in his authoritative books, many will begin to sit up and take notice. For the name of Brunton means little today whereas the name of Jeans must be regarded with respect. 12.4.8

It was the keen thought of Gaudapada, with no equipment, which enabled him to set down the truth of non-causality which Planck and Heisenberg have reached in our own day through the use of the last word in laboratories. 21.4.175

It is not merely a personal speculation but a commonplace fact of science, an item of the accepted physiology of the senses, a known result of anatomical research, that the *consciousness* of what we see and feel is what we really experience, not the things themselves. In the end all our facts are mental ones, all our surroundings are known only as our own thoughts. 21.2.100

Shankara's Snake-Rope illusion is out of date. Science provides better illustration based on facts of *continuous experience* instead of exceptional or occasional ones. Indians ignore the fact that a thousand years have travelled on and away since Shankara's time. Human intelligence has probed and discovered much. Modern evidence for mentalism is more solid today. The tremendous advance of knowledge since his time has shown that the substance of which this universe is made turns out to be no substance at all. 21.4.169

Whatever science has been in the past, whatever it is in the present, the affirmation may be unhesitatingly made that it will be nothing less than mentalistic in the end. It will be driven to endorse out of its own practical wisdom what an Asiatic sage wrote thousands of years ago out of his immediate insight in the *Maitri Upanishad*: "The world is just one's thought!" [Wisdom of the Overself ch2](#)

MORE: Science and Philosophy

Science suppresses the subject of experience and studies the object. Mysticism suppresses the object of experience and studies the subject. Philosophy suppresses nothing, studies both subject and object; indeed it embraces the study of all experience. 20.1.21

The first great event full of wonder will be this discovery of what is within himself; the second will be his discovery of what is within the world. For within himself he will find the soul and within the world he will find the working of God. He will discover that it is literal fact that everything happens under the laws and forces of the Higher Power, and that this is as true of human life as it is of plant life and animal life. He will find that the infinite wisdom is, everywhere and everywhen, taking care of every human being; that this includes himself and those who are near and dear to him; and that therefore he

has no need to worry weakly or despairingly over them, for the experiences which they get are those which they need or earn. When he is no longer anxious about himself, how can he be anxious about other people? When he has committed his own life to God, what else can he do about other people's lives than commit theirs to God also? He finds that everyone is here not for the body's sake but for the soul's sake, and that this is the real criterion wherewith to measure all happenings and all experiences. He will no longer let himself be deceived by appearances, no longer let events rob him of his inward peace. He will remain passive to the Higher Power, obedient to its leading, and receptive to its prompting. It will carry him serenely and sustain him adequately. 20.4.103

Of course no single word can convey the profundity and depth of what we call reality. Mentalism is not a system, but a pointer to the nature of Reality. To get that you have to read, get inspired, keep it in mind, and take it to heart.

Don't have to deny existence to deny matter; and Don't have to assume spirit. We do not need to assume matter, nor unreachable spirit. Consciousness is spirit, the world is an appearance in consciousness, therefore everything is spirit. But to come to this as experience is to dissolve our old belief in world as matter, and deepen our experience of consciousness itself into primordial awareness.

AD: not denying world: telling you what it is.

... The point of all this is that we do not have to swallow the incredible doctrine of the world's non-existence in order to deny its materiality. Science properly demands an explanation of the world. If it pushes this demand to the fullest possible extent, it comes to the same truth as philosophy, even though it be by a different way. The world is what it is, an appearance in the little mind; but behind both is Mind, the great unchangeable reality which transcends all human thought and touch and which alone is, was, and will be... 21.4.171

It would be absurd for him to deny the actuality, the living presence, of all that is happening to him in every moment of the day. They are there and they are real as experiences and he would be a fool indeed to deny them. Nor does mentalism ask him to do so. What it does say is that if he analyses the actuality of all these experiences, if he tries to trace out their beginning and end, their existence and continuity, he will discover that consciousness is their seat, that this consciousness can by profound thought be separated from its projections--the thoughts, the scenes, the objects and events, the people and the world--in short, that everything *including himself* is in the mind. 21.2.99

21.5.14 ABOVE

However much a Mentalist I may be by conviction and experience, I do not let it blot out the kind of world in which my body is living and active. The need for practicality, the keeping of both feet on the ground, is still there. 21.5.10

21.5.15, 18, 20

21.5.130, 167-171, 206

Nonduality and Mentalism

The concept of nonduality given by the Advaitins seems impossible to grasp and to accept to the normal Western mind and quite rightly so. This impasse must exist unless and until the situation is clarified and the only way to do so lies through mentalism. The human mind normally functions in a dualistic manner--that is, it identifies itself as a subject with an object of its consciousness outside. This dualism penetrates the practices followed on the Quest and the knowledge gained as a consequence of them. It cannot be got rid of until both subject and object are thrown into and unified by the pure consciousness--Mind--in which, from which, and by which all happens. In this connection a further point must be established. I have written admiringly of two great souls--Sri Ramana Maharshi and Shankaracharya of Kanchi, the spiritual head of South India. Now both these are strict followers of the original, the first Shankaracharya, who lived more than a thousand years ago, and they quote from his writings very frequently. Whoever studies those writings will discover that Adi Shankara, meaning the first Shankara, in his arguments against the Buddhists--especially those of the idealistic Yogacara and Vijnana schools--seems to reject idealism which is an incomplete form of mentalism. But let us not forget that Shankara was engaged in a campaign to reduce the power of Buddhism and increase the power of Hinduism. Let us not forget too that Buddha himself was not bound by any such bias; he was a free thinker and he did not hesitate to question the authority of the *Vedas* which Shankara followed and accepted. The Buddha rejected animal sacrifices and futile religious rituals, for instance. It is to Shankara's credit that he gave out the Advaitic teaching of nonduality--which is impossible for a Western mind in all its rationality to accept unless it falls into mysticism and yoga. Both the living Shankara and Ramana Maharshi were upholders of Hinduism. As I have said, the doctrine of nonduality is quite acceptable when presented with a mentalistic explanation or through a mystical experience, but not otherwise. 15.2.355

Some people get frightened at the mental toughness of those books. I had to write in such a tough way in order to appeal to the dominant authority of this particular age in which I happened to be born--the said authority being science, intellect, high-browism, and so on, which are worshipped as though they were God. The whole subject is really much simpler than it will appear to be from the books and not at all difficult to grasp. 12.5.217

EXTRA;

NM: I Am That

It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred and all the miseries of living. *ch 65*

Ultimately, all you do is based on your conviction that the world is real and independent of yourself. Were you convinced of the contrary, your behaviour would have been quite different. *ch.95*