

#... 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.**" ...

... And even though an intellectual statement of a super-intellectual fact is only like an indirect and reflected light, nevertheless it is better than having no light at all. 28.2.59

#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

28.2.

The Godhead is too far beyond man's conception, experience, and knowledge; the Absolute cannot be comprehended by his finite capacity. It is indeed *the Unknowable*. Now metaphysical ideas must be metaphysically understood. If they are understood sensuously or physically, or if an eternal principle is replaced by a historical person, truth is turned to idolatry. Those who are able to hold such a lofty conception of its fleshly appearance as an Incarnation cannot cramp it into the little box of human individuality. Any prophet who makes such a claim repeatedly is merely emphasizing his person at the cost of his Overself, is glorifying his little self rather than the Infinite whose messenger he claims to be. The man who understands his own limitations and the Absolute's lack of them will never claim equality with it. Such a man will never ask others to show him the reverence which they ought to show to the pure spirit nor to give him the allegiance which they ought to give to God. Whereas nearly all popular religions set up as an intermediary between It and us "The Divinely Incarnate Prophet" or else "The Son of God," philosophy depersonalizes it and sets up instead the true self, the divine soul in man. **For even the prophets and avatars whom the divine Godhead sends down to mankind are sent not only to teach them that this Absolute exists but also to direct them towards the realization of their own true inner self. The true self will then reflect as much of the divine as it is able to, but it can never exhaust it. It is the Overself and, through the threefold path, is Knowable. In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets, like the sun's light, the manifested World-Mind, in which--in its turn--there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond but the second is always accessible as the Overself within.** 28.2.91

The inability of little man to enter into the knowledge of transcendent God does not doom him to perpetual ignorance. For God, being present in all things, is present in him too. The flame is still in the spark. Here is his hope and chance. Just as he knows his own personal identity, so God knows God in him as the Overself. This divine knowing *is continually going on, whether he is awake or asleep, whether he is an atheist or a saint*. He can share in it too, but only by consenting to submit his intellect to his intuition. This is not an arbitrary condition imposed by theocratic whim but one which inheres in the very nature of the knowing processes. By accepting it, he may put the whole matter to the test and learn for himself, in due time, his other nonpersonal identity. 28.2.89

We cannot know it as it is but only can know that the creative God could not have been there if IT had not been there first. We cannot give it any name for no picture, no concept, no thinkable nature is within our apprehension concerning IT. At the enunciation of its mere possibility we are hushed into silence, struck dumb. Let us retreat, then, into territory where a contact is possible, where GOD and MAN may meet. 28.2.92

This is the Great Aloneness, where no other living creature may intrude--no matter who--where man and God mingle. 28.2. 93

When we, human beings, through our most enlightened representatives, look for the highest principle of being, life, existence, consciousness--the Supreme Power, the Origin of all Substance, the ultimate Deity, in fact--we find It is one and the same thing looked at from different human standpoints. It is nameless but we may call it, Mind. There is no point where we can come into contact with It for It transcends everything, every human capacity. When we look for It in relation to the universe which includes us, we may call It World-Mind, or in religious terminology, God. Here there is real possibility of a contact, for in our innermost self the connection is already there. 94

Let us not deceive ourselves and dishonour the Supreme Being by thinking that we know anything at all about IT. We know nothing. The intellect may formulate conceptions, the intuition may give glimpses, but these are our human reactions to IT. Even the sage, who has attained a harmony with his Overself, has found only the godlike *within himself*. Yes, it is certainly the Light, but it is so *for him*, for the human being. He still stands as much outside the divine Mystery as everyone else. The difference is that whereas they stand in darkness he stands in this Light. 95

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. 96

Neither the senses nor the intellect can tell us anything about the intrinsic nature of this Infinite Mind. Nevertheless we are not left in total ignorance about it. From its manifestation, the cosmos, we may catch a hint of its Intelligence. From its emanation,

the soul, we may catch more than a hint of its Beneficence. "More than," I say, because the emanation may be felt within us as our very being whereas the manifestation is outside us and is apart.(p. 383) [97](#)

After the last sermon has been preached, the last book written, Mind remains the Mystery behind all mysteries. Thought cannot conceive It, imagination picture It, nor language express It. The greatest mystic's experience is only his own personal reaction to Its atmosphere, as from a distance. Even this blows him to pieces like a bomb, but the fact that he can collect them together again afterwards shows that it must have been present in some inexplicable supernatural way and was not lost, both to continue existence and to remember the event. [98](#)

To keep this origin always at the back of one's mind because it is also the end of all things, is a necessary practice. But this can only be done if one cultivates reactionlessness to the happenings of every day. This does not mean showing no outward reaction, but it does mean that deep down indifference has been achieved--not an empty indifference, but one based on seeing the Divine essence in all things, all creatures, and a Divine meaning in all happenings. [101](#)

To attach oneself to a guru, an avatar, one religion, one creed, is to see the stars only. To put one's faith in the Infinite Being and in its presence within the heart, is to see the vast empty sky itself. The stars will come and go, will disintegrate and vanish, but the sky remains. [104](#)

Meditations on Mind

The topic with which all such metaphysical thinking should end after it has pondered on mentalism is that out of which the thinking principle itself arises--Mind--and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point, it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual`s consciousness alone. [99](#)

He will arrive at the firm unshakeable conviction that there is an inward reality behind all existence. If he wishes he 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 he is in quest of that which is alone the Supreme Reality in this entire universe, must possess him. 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 his latent spirituality. He will doubtless feel cold on these lofty peaks of thought, but in the end he 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 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." Such an accomplishment may appear too spectral to be of any use to his matter-of-fact generation. What is their madness will be his sanity. He will know there is reality where they think there is nothingness. [100](#)

There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation. [102](#)

First, remember that It is appearing as ego; then remember to think that *you* are It; finally cease to think of It so you may be free of thoughts to be It! [103](#)

In a world of constantly changing scenes, fortunes, health, and relationships, a precious possession is the knowledge that there is the unseen Unchanging Real. Still more precious is awareness within oneself of ITS ever-presence. [105](#)

In the moment that there dawns on his understanding the fact of Mind's beginninglessness and deathlessness, he gains the second illumination, the first being that of the ego's illusoriness and transiency. [106](#)

Not to find the Energy of the Spirit but the Spirit itself is the ultimate goal--not its power or effects or qualities or attributes but the actuality of pure being. The aspirant is not to stop short with any of these but to push on. [107](#)

He will have gone far intellectually when he can understand the statement that mind is the seeker but Mind is the sought. [108](#)

He who puts his mind on the Unlimited instead of on the little parts, who does not deal with fractions but with the all-absorbing Whole, gains some of Its power. [109](#)

What we need to grasp is that although our apprehension of the Real is gradual, the Real is nonetheless with us at every moment in all its radiant totality. Modern science has filled our heads with the false notion that reality is in a state of evolution, whereas it is only our mental concept of reality which is in a state of evolution. [110](#)

Thinking can, ordinarily, only produce more thoughts. Even thinking about truth, about reality, however correct it be, shares this limitation. But if properly instructed it will know its place and understand the situation, with the consequence that at the proper moment it will make no further effort, and will seek to merge into meditation. When the merger is successfully completed, a holy silence will pervade the consciousness which remains. Truth will then be revealed of its own accord. [111](#)

When all thoughts are gone, when all vibration, movement, or activity of the thinking faculty has ceased, then is the self-revealing possible of Mind-in-itself, of Consciousness without its states. [112](#)

Where the intellect is active it creates a double result--the thought and the thinker. Where the enlightened man goes into the Stillness this duality does not appear but Consciousness remains. It contains nothing created by him. It is the Alone. [113](#)

Every creature, from the most primitive amoeba up to the most intellectual man, has some kind and degree of awareness; but only the Illuminate has that toward which awareness itself is striving to attain--Consciousness. [114](#)

The "Void" means void of all mental activity and productivity. It means that the notions and images of the mind have been emptied out, that all perceptions of the body and conceptions of the brain have gone. [115](#)

Master Huang Po: "This Mind is here, now. But as soon as any thought arises you miss it. It is like space . . . unthinkable." [116](#)

What Lao Tzu calls "the great Emptiness" is the Ultimate Being, without form, Matterless and Motionless, ineffable, and undescrivable except by statements of what it is not. Those whose study can lead them to this high level must then let go of words, abandon images, representations, symbols, numberings, divisions, and dualities; must be ready to enter the Stillness. [117](#)

This is what Lao Tzu meant when he advised: "Attain to the utmost Vacuity. Cling singleheartedly to Quietude." [118](#)

Mentalism is the study of Mind and its product, thoughts. To separate the two, to disentangle them, is to become aware of Awareness itself. This achievement comes not by any process of intellectual activity but by the very opposite--suspending such activity. And it comes not as another idea but as extremely vivid, powerfully compelling insight. [119](#)

Nothing that the mind can think into mental existence is IT. [120](#)

The Godhead is a great Void and has no direct connection with the cosmos. When the hour ripens for the latter to appear, there first emanates from the Godhead a mediator which is the active creative agent. This is the World-Mind, the Logos, Brahma. 27.2.49

"I and the Father are One," said Jesus. The student asks why the individual should not therefore know the One as oneself? The saying of Jesus presupposes duality and difference, which explains why the awareness such a student seeks does not exist; it can come only after *all* duality disappears--even that mystical monism which *seems* to have transcended duality but has not really. The theosophy of *The Secret Doctrine* does not reach the height of the doctrine of Nonduality. That is quite all right because it purported to be only a "fragment" of the truth. H.P.Blavatsky wrote that the Causeless Cause, as she termed it, the Absolute, was unknowable and that seekers could reach only to the Logos. Dr. Brunton does not teach that. If all else but the Absolute is illusory (including the Logos) then the path is not worthwhile because truth is unattainable. This philosophy says that Truth *is* attainable and the so-called Absolute *can* be realized by man. Some theosophic studies will help in the understanding of the teachings of this path, while others will bring the student's mind into direct conflict with them. He will have to decide for himself whether to give his loyalty to the one or the other, but this doctrine cannot be mixed with any other save at the risk of diluting its truth. This path is based solely on the appeal to reason, never to belief, whereas there are many items of theosophy which no one can *prove*. 28.2.83

The world is neither an illusion nor a dream but is analogically *like* both. It is true that the mystics or yogis do experience it as such. This is a step forward toward liberation but must not be mistaken for liberation itself. When they pass upward to the higher or philosophic stage they will discover that all is Mind, whether the latter be creatively active or latently passive; that the world is, in its essential stuff, this Mind although its particular forms are transient and mortal; and that therefore there is no real difference between earthly experience and divine experience. Those who are wedded to forms, that is, appearances, set up such a difference and posit spirit and matter, *nirvana* and *samsara*, Brahman and Maya, and so forth, as antithetic opposites, but those who have developed insight perceive the essential stuff of everything even while they perceive its forms; hence they see all as *One*. It is as if a dreamer were to know that he was dreaming and thus understand that all the dream scenes and figures were nothing but one and the same stuff--his mind--while not losing his dream experience. 21.3.24

The Indians have written the most important philosophic statement of all--"All is Brahman"--which I have transposed, possibly to their frowns, as "All is Mind." But one cannot go on repeating it all the time. There are other statements which need to be made, less important but still much to the point for us who have to live in the twentieth century. 12.2.14

If he wishes to get at Reality, he may follow *any* mental discipline that helps him sharpen reason, tranquillize the mind, develop moods of abstraction, and completely concentrate thinking. All the different yogas, religions, and so on are more or less imperfect steps in this direction, so he is at liberty to invent his own. They are all only means, not ends. Parallel with this, he must thoroughly master and make his own by conviction the strange truth that *All is Mind*...2.4.98

All he needs to take him through intricate problems of metaphysics is this single masterly conception: Mind alone is. 28.1.1

Paradox is the only proper way to look at things and situations, at life and the cosmos, at man and God. This must be so if as full and complete a truth as mind can reach is desired. To express that truth there are two ways because of its own double nature: there is what the thing seems to be and what it really is. ... 19.2.32

PB: on void, on Mind itself, on four fold reality: in category 28

28.1

? [Mind alone Is](#)

? [Levels, phases, functions of Mind](#)

? [Real as self-existent, transcendent, unique](#)

? [Real as unchangeable](#)

? [Real as Void](#)

? [Real as Consciousness](#)

28.2

? [Reality reveals itself through Overself](#)

? [Meditations on Mind](#)

? [The ultimate ``experience''](#)

I am Looking at 28.1 1-57 114-116, 122 124+ 28.2. 102 and 91