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but they are not at all that which Mr. Brunton seeks to instill in the book before me. He states a part of the vedic-antist teaching with great clarity and eloquence, though often I think his epithets are out of place. Particularly offensive to me is that perpetual word "hidden" which seems to live in his pen and also his vaunting of his next volume which is to reveal a vast number of other truths that he has not revealed in this one. No doubt that is good salesmanship, but I think it should be kept out of what purports to be a philosophical treatise.

ALAN W. SHORTER in "RELIGIONS" (Quarterly) London. "A SEARCH IN SECRET EGYPT".

It should be the practice of a reviewer to draw his reader's attention to the merits of a book before describing what, in his opinion, are its defects. Let us begin, therefore by stating that certain chapters of Mr. Brunton's book, devoted mainly to the Author's interviews with remarkable people, are of interest. These chapters describe the magic of a Cairo magician, hypnotic phenomena, the feats of the fakir Tahra Bey, and an experience of snake-charming under the guidance of Moussa of Luxor. To these chapters may be added the Author's interview with the Rector of the University of El-Azhar, in which the Sheikh outlines Moslem belief and practice, and the account of a visit to a zikir at Karnak. If the book went no farther than this there would be little to criticize, apart from the journalistic style in which it is written, but unfortunately a more prominent section of the work is devoted to an interpretation of the ancient Egyptian religion which is intended to carry a message to the modern world, and this interpretation demands close scrutiny.

Mr. Brunton at the outset is at pains to disarm criticism by declaring that those who have devoted their lives to the study of ancient Egypt are unable to grasp the inner meaning of what they study. He tells us, for instance (p. 206) that "no Egyptologist of to-day has done more than translate the popular meaning of hieroglyphs, although in so doing, he has done magnificently; the rest is beyond him. For "the Words of God" demand to have brought to them a "spiritual and reverent consideration before they yield their innermost secret." Likewise, in discussing a relief in a temple, he gives first (p. 212) an Egyptologist's probable interpretation which, he says, "on its own level would be correct enough," and then his own. But whether or no Egyptologists as a class are incapable of "a spiritual and reverent consideration" it has been their lot to collect a certain body

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of evidence, a number of facts, and any new theory of the Egyptian religion must be examined in relation to those facts before it can claim acceptance. Of this evidence, of these facts, Mr. Brunton appears to be largely ignorant. His method of research consists of visiting a temple or tomb and there reacting, in a mystical manner, to what he sees. After this he is able to state authoritatively the hidden meaning of the place, and of the carved religious scenes which adorn its walls. His main experience is an "entrancement" undergone in the Great Pyramid, in which he claims to have been visited by two ancient Egyptian priests, and around this event his theories are centred. Briefly his contention is that the god Osiris was a pioneer colonist from Atlantis; he was a master of secret doctrine, an Adept, and the legend of his entrancement, burial and re-awakening after the fashion of certain Eastern fakirs. From Osiris the Egyptians learnt their "mysteries," and the central point of these mysteries was the entrancement of the candidate in such a way that his spirit retained consciousness while freed from the body, and thus finally returned to it with a sure knowledge of the immortality of the soul. The Great Pyramid was the principal temple of initiation: it was never intended for a tomb, the sarcophagus in the King's Chamber being meant to contain the bed on which the candidate was entranced. The Sphinx at Gizeh is the guardian of the Pyramid, and both were built by colonists from Atlantis at a great distance of time before the beginning of the historical age in Egypt as we know it. The Osirian rite of entrancement remained the centre of the mysteries celebrated in Egyptian temples throughout Egyptian history, but in the course of time its original significance became forgotten or was intentionally concealed by the priests. Thus the "Book of the Dead" is a mixture of texts, some relating to ritual entrancement, others to the resurrection of the body after death. Finally the Author claims this mysterious rite of entrancement as an important gift of religion to man, and suggests that it may yet again play a part in his spiritual progress.

Now to begin with, that any such place as Atlantis ever existed is no more than a supposition, the only foundation for which is the well-known story upon the history of the cult of Osiris. The main facts of the history of the Egyptian religion seem to be unknown to the Author. He does not appear to know that the whole of this history may be summarized as a struggle between the Solar and Osirian religions, which were originally quite distinct, or that the religion of

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of the Kings who erected the Pyramids of Gizeh was Solar, not Osirian! The ancient religious texts inscribed in the pyramids of the Fifth and Sixth Dynasties show us what the Solar beliefs of these Kings were. The dead King was believed to join the Sun-god in the sky and to reign with him there. The Osirian cult taught the existence of an after life in the under ground kingdom of Osiris, an entirely different conception, and it was only towards the end of the Old Kingdom that the Osirian cult gradually grew in influence until it was adopted by the Kings and forcibly made to harmonize with the Solar theory. All this may be clearly seen by a perusal of the Pyramid texts already alluded to. Moreover the Pyramid was a Solar symbol, and had nothing to do with Osiris; witness only the name of the Great Pyramid itself, "Horizon of Khufu."

Finally, an example of the Author's misunderstanding of his material is to be found in his treatment of the Book of the Dead. He seems unaware of the fact that it is a comparatively late compilation, and that the history of its component parts is known, and is not shrouded in mystery. The nucleus of this miscellaneous collection of texts is predominantly Solar, and has no connection with Osiris. The history of the Book started with the Pyramid texts, and the introduction of Osirian material can be traced from the Old Kingdom, through the Middle Kingdom to the Eighteenth Dynasty, when the Book of the Dead, as we know it, reached its full development. And this introduction was due to the spread and general acceptance of a belief in an after life in the Kingdom of Osiris. There is no question of entranced initiates in these texts. The real facts are there for anyone who is prepared to make himself acquainted with the rich material which is now available for the study of the Egyptian religion.

If space permitted it would be possible to examine the remainder of the Author's attempts to explain the inner meaning of Egyptian matters, and to show that his explanations bear no relation to known facts. For instance his contention that Egyptian hieroglyphic writing possessed a hidden symbolic meaning apart from its function as a medium for recording the spoken language is a well-known fallacy, due to insufficient acquaintance with the Egyptian hieroglyphic system. But the examples chosen above must suffice. We can only ask the reader of Mr. Brunton's book to examine the facts concerning the Egyptian religion for himself. The proverb holds good that "Truth is stranger than fiction," and we can prophecy that he will find in the

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Hon. Ralph Shirley: ("Light"). "The Wisdom of The Overself" review: "But if "humanity has always been a peculiarly mixed lot" on this planet, there are other planets, our author contends, "where pain and evil may be and indeed are utterly unknown." Here is dogmatism pure and simple. How do we know? It is well, however, to bear in mind that we are much too fond of drawing our deductions from conditions that prevail on this world of ours as if it were a sample planet, on which assumption we may be falling into the most grievous of errors. We have not, in short, adequate premises from which to draw our conclusions. Perhaps compared with other worlds, ours may be a sort of Devil's Island, or at least a kind of purgatory or even clearing-house where the failures in happier planes are condemned to "dree their weird." Draw your earthly horoscopes and find for yourself how far the malefic planets predominate over the propitious ones.

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H.K. Challoner: ("The Occult Review") (Is this a dig at P.B. knowing her anti-Brunton bias?) "It leads to the left, the Path of the Dark forces, who at the outset are so well disguised that they can easily be mistaken by the ignorant for angels of light, only the clear-sighted and discriminating being capable of recognizing their true nature. For under their aegis are produced those innumerable books which appear so full of excellent advice on rapid spectacular advancement; which assure the reader that all the "Powers which he will be helped to develop by the various practices therein described will ultimately be for the "good of humanity." Many are written by well-meaning people who have acquired just enough knowledge to enable them to write impressively, but not enough spiritual discernment to know when or where to stop. They advocate Yoga regardless of the fact that they are writing for untrained westerners, who have as yet but little control over their animal (emotional) natures, and beguile even the most earnest aspirant."

Wochester Telegram (USA): "(Willard S. Smith: review of Hidden Teaching Beyond Yoga")

"Briefly, the author's position is this: Religion satisfies the spiritual needs of the ordinary person; beyond religion lies the meditation and mysticism of Yoga. It is of Yoga, that Paul Brunton has preached and written in his previous books, depicted it as the supreme achievement of man's thinking. But now, a bit apologetically lest he be understood, he contends that even Yoga is not enough; that beyond it lies a hidden teaching which he terms "truth". So it may be for him, though the difficult path he follows to attain it is beyond most of us. But then, the book is not written for most of us. Because most of us will not agree that religion is but the lowest step to the discovery of the ultimate truth, nor that the final meaning of life is reserved solely for those who can grasp the "Secret of Time and Space" and understand the "Revelation of Relativity (chapters of the book.) The author need have no fear that we will condemn him for his position, new and advanced. We only wish we could have grasped more of the "elementary" teaching before being precipitated into the deep waters of the Hidden Teaching Beyond Yoga."

See 1: The Journal of Philosophy USA: ("The Hidden Teaching Beyond Yoga.") "The first two chapters of this book are autobiographical and reveal the progressive steps of a mind in search of ideas and of an author in search of clientele. This reviewer finds Paul Brunton an annoying writer

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for several reasons: first, because he is so entranced with the words "hidden" and "secret" that he uses them in expounding the most ordinary ideas known to modern philosophy; and second, because his writing is the philosophic equivalent of the "strip-tease"--always promising to reveal more and always ending up with something still "hidden" which will be "revealed" in the next act. This particular volume begins with a promise to reveal the "hidden" teaching beyond Yoga, which appears to be a sort of mentalism or Bishop Berkeley liberalized, and ends with the assertion that "Both materialism and mentalism are tentative viewpoints which must be taken up and then deserted when the ultimate viewpoint is reached. Then alone may we say: 'THIS IS REAL'" (p. 363). But 410 pages do not suffice to reveal the real--and Mr. Brunton leaves his readers panting for the next book and the reviewer hoping that the next time he will tell all and reveal Truth. Unfortunately, some conclusions apparently have no relation with the thread of reasoning. For instance, after concluding that "finality is a fiction" (p.224) and that "no scientific observation may now be declared correct for all time and for all observation," he goes on to decide that "there can only be one ultimate truth and one final standpoint whose character will be both unalterable and invulnerable" (p.229). This bifurcation is accomplished by relegating everything scientific to the relative and keeping for philosophy the surveyal of "the whole of existence, including the surveying mind itself" (p. 229.) To the reviewer it seems like saying that the facts are such and such and the conclusion from the facts must be such and such--but the philosopher happens to know that there is a better conclusion which the facts have failed to reveal--and so the facts are to be ignored and the philosopher holds his conclusion regardless."

Lucy Templeton: THE KNOXVILLE(Tennessee) NEWS-SENTINEL USA review of: "Discover Yourself". "Discover Yourself", as most books do, give me the desire to ask the author some questions. Brunton says of the doctrine of the Virgin Birth that it is impossible...this is not the way in which God works. God works through laws, established universal laws.' Further down on the same page he says that Jesus came voluntarily from another more evolved planet and incarnated on earth to help humanity. Without going into either of these two beliefs I cannot for the life of

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me, see why one transcends established law any more than the other. Brunton also says (p. 302) that 'the sun to all intents and purposes can be taken, as the heart of the Supreme Creator.' Surely there are larger suns in the universe, more worthy of that honor than ours. But I know of course, one answer to these questions though it might not be ~~xxx~~ the one that Brunton would give. It is that I am 'not far enough along' to understand these matters. Which, of course, may be the right answer. At all events it is captious to pick out what seem to be inconsistencies."

H. Mumford Jones: "Boston Transcript" on, "Discover Yourself". "Certain details startled with their arbitrary simplicity. What can one say when told categorically that the soul is on the right side of the physical heart? And that Christ came from a planet more advanced than ours in response to the unconscious need of a race temporarily sweltering in spiritual darkness?"

I sobel Moore: "Character & Personality" (Duke University) on, "Discover Yourself" & "Quest of the Overself":

"To those who want their facts well flavored with fantasy, Brunton's florid and ebullient writings would undoubtedly appeal. Readers with a practical turn of mind, however, might find it difficult to maintain the necessary patience to penetrate beneath his highly sentimental style. His rare experience is not enough in itself to recommend his books to the somewhat prejudiced academic public. After a meal of Dr. B ehanan's "scientific evaluation of yoga" Bruhton might serve as a pleasant dessert, but, like all desserts, if taken before the meat, he might prove decidedly unpalatable."

Rabbi Abraham Chill: Nashville (Tennessee) Banner, USA. on, "The Hidden Teaching Beyond Yoga": "Comes Paul Brunton a journalist who spent some time in India, and transforms the mysticism into terms and language of a modern philosophy. He goes still further and fortifies Yoga with the latest scientific discourses. All of which is, of course, ridiculous. He reaches the height of absurdity when he proposes to solve the confusion and chaos of the world by embracing the culture of Yoga. Let us take "The Doctrine of Karma." This doctrine, despite its fascinating name, is nothing but the affirmation of

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the Golden Rule. One must wade through a maze of fifty pages of intricate language and subtle terms to understand "The Doctrine of Yoga." The digest of it all is merely to that if you do wrong to others, you will be the one to suffer eventually. It isn't sufficient that this ethical proposition speaks for itself. Furthermore, there is no need to embrace Yoga in order to restore order in the world. Judaism and Christianity, if adhered to properly, would avert all the difficulties that engulf man today. This book would have been an admirable piece of work and scholarship had Yoga been treated per se. However, when the author injects into the bloodstream of his material a note of disappointment with western religions and advances the theory of Yoga as the only all-powerful solution, it reminds me of the cow that put its leg into the pail of milk."

Vasa Lindwall: Buddhism In England(London) on, "The Inner Reality". "Judged by Buddhist standards this book is inaccurate, but it is not addressed to Buddhists and can't be condemned for seeking an approach other than that of the All-Enlightened one. Words are dangerous things, and Mr. Brunton uses plenty of them to explain his points in a very occidental manner, excusing himself by saying that he would prefer to publish a collection of pithy sayings from the Teachers of all times. All that is now lacking is the ancient Chinese point of view to act as an antidote to Mr. Brunton. Nevertheless, his book is seen to be shallow compared with the depths of the teachings of the All-Enlightened All-Compassionate One by his failure to stress the greatest of all teachings, Compassion, and to stress that warning note that should be written on every page of every book on the path of liberation--Motive".

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The Listener: (London): "The Hidden Teaching Beyond Yoga:" "The one thing he has hitherto somehow avoided becoming is a good writer. Even this last book bumps badly into journalese from time to time. If one regrets its size and price it is because they will make it inaccessible to many people who would be most likely to welcome the educational revolution it involves. For it is no mystical experience which Dr. Brunton reveals; he only makes in the light of modern science and psychology, a searching analysis of consciousness and of the world which is revealed to us through our five senses, nerves and brain. Such chapters as 'The Worship of words,' 'From thing to thought' 'The magic of the mind' have a clarity of expression which is uncommon in Dr. Brunton who indeed reveals in one passage of this remarkable book that literature as a creative art has not yet formed part of his very remarkable experience." ("Journalese" means high-sounding stereotyped clichés often used by newspapers—P.B.)

"Light" (London): "The Hidden Teaching Beyond Yoga:" "I well remember the despair of Russian ladies with large families, who had applauded the early Tolstoy, when their teachers' favour turned from fertility to abstinence. It may be well to hitch your wagon to a star, but it is upsetting when it loops the loop. Once gathers from the apologia of his latest volume that Dr. Paul Brunton's views on yoga have achieved that type of mental acrobatics. The many readers who have followed his philosophic progress will recall with what panegyric acclamation he reached, in the Maharishee's company, the very zenith of his spiritual aspiration. He made us feel that such a Saint, such a weaver of magic, could scarcely be a terrestrial product. Like many others in the hour of reversion from an applauded faith, Dr. Brunton seems rather to over-do his farewell to mysticism. Dr. Brunton makes a confession which may seem startling to many who have followed closely his spiritual career. It will be remembered that, when he set out on his Search in Secret India, he represented himself as ignorant of all the tutelage which he was seeking. He explains why, in order to advertise himself satisfactorily, he practiced this deception. If the Maharishee possessed, in even a very minor degree, the powers with which he has been credited, he probably saw very easily through Dr.

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The Detroit News: on "Discover Yourself:" the afterthought left in the readers mind is that the author is descended from the fine heights he attained in "A Hermit of the Himalayas." Didactic Attitude: "I have moved slightly away from my former position," he writes, "and whether I like it or not, find myself forced to accept the fact that hundreds of spirit-hungry minds ardently desire to learn that which I have already learnt as a result of exceptional opportunities". But in becoming didactic he has unconsciously adopted the dogmatic attitude of the zealot who must hammer home his personal beliefs. There is much repetition, and in attempting to snare the inner wisdom of the "scripture of the yogis," Mr. Brunton abandons his former stand that to every seeker after truth it is revealed according to his development. In expressing his disdain for certain unnamed but quite easily recognizable doctrines, he forgets his own statement that every religion is good and sufficient for those who find it equal to their needs. The beautiful prose in which was reflected the high spiritual attainment of the author inspired study and would seem a more effective method of discharging his mission than the direct flourishing of pointer and ruler

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P. Mandevan: Aryan Path "Squaring" (Bombay): "The Wisdom of the Overalls": "This latest work of Dr. Paul Branton is claimed to contain 'the pith and essence

of all the known and secret wisdom of the thinkers of the East concerning the Overself." The skill and care lavished by the publishers on the production of the book would almost seem to indicate that they believed the claim! In the sixteen chapters covering more than 450 closely printed pages, we are given an exposition of the chief ideas and principles of the Advaita system of our philosophy, but undergoing a change which is neither rich nor strange. The language of the book has the appearance of extreme scientific precision, because of a miscellaneous use of many modern terms derived from recent advances in psychoanalysis. But there is far too much padding, of repetition, and a labouring of the obvious which might perhaps be gratefully welcome to those who are unacquainted with the outlines of Hindu thought. Thus, in the first fifty pages, we have an otiose explanation of the supremacy of a Cosmic Law of Karma which is summed up in a single Sanskrit quatrain, viz, the nandi sloka of Bhārtrihari, the author of the Satakas. Other curious features of the book are an amiable timidity which seeks to equate everything to everything else. Thus, all the religions of the world are passed in review, and each is praised for enunciating some principle or other which on examination is found to be not peculiar to itself alone. Though the Advaitic principle is emphasised from beginning to end, the author finds Dualism of all kinds equally satisfying. The Hindu concept of the perpetual flux between Purusha and Prakriti is stretched out to explain the problem of Evil in the world and how to overcome it. Even the Christian ideas of Grace and Salvation repose undisturbed by the side of the Hindu ideas of Siddhi and Mukti. Above all, frequent but vague references are made to a host of anonymous Asiatic and Oriental thinkers, and equally anonymous secret books, to enforce either obvious truths or truths for which there are definite authorities with us. In this way, many significant texts from our scriptures as well as their classic interpretations by our Acharyas are quietly paraphrased in the author's own language. The impression is sedulously cultivated that the corpus or canon of Hindu thought is really of extra-Indian provenance. One feels too that the author must have read Srī Aurobindo's two volumes on the Divine Life. But

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THE ARYAN PATH: (Bombay): "Hidden Teaching Beyond Yoga." by J.M.Ganguli.

A remarkable characteristic of the European mind is its inclination to propaganda. It is that characteristic which very often comes in the way of a European's going deep into a subject with patience and devotion, particularly when that subject is an abstruse one requiring long and earnest study. The short-sighted view of existence as limited to the span of his present life, that the European is used to taking makes the passing of minutes and of hours perturb his mind. Time is passing and the work in hand has, he thinks, to be finished within the time he chooses to allot to it, and so, with one eye on the clock, he turns the other to the work. This routine study may accomplish more or less in the case of common themes and subjects of topical interest, but not so in the case of philosophy, for the true appreciation and comprehension of which not only unflinching devotion is needed but also the development of a philosophical outlook through the shaping and the moulding of life on a spiritual basis. This is specially true of Oriental philosophy in general and of Indian philosophy in particular. Time had its necessary limited significance to the seers and the philosophers of India also, but its flight was not allowed to disturb the tranquillity of their minds during their meditation and contemplation. That mentality was, however, not the growth of a few months or years, started and stopped at will, but a gradual evolution over years and successive lives.

This fact the Europeans will not understand. "Why should I be unable to follow and to understand any philosophy with the education that I have had, which enables me to read and to understand the language in which it is written and explained? they ask; and if an Indian mystic cannot be convinced of their capabilities and attainments they give him up as one unwilling to part with his secret. That is why, very generally, they are found speaking of Indian philosophy as full of secrets very carefully preserved by a few clever people, who want to maintain their influence and importance in society with the aid of their exclusive knowledge.

This is however, very far from truth. There is hardly anything meant to be kept a secret in higher Indian philosophy, including that of Yoga. But the Yogis rightly believed that it was not for everybody to learn everything. A school teacher selects boys for different subjects accord-

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ing to their natural aptitude. The Yogis selected their disciples according to their outlook and their mental development and discarded the "casuals" and the mere inquisites, of whom obviously the writer of the present book is one. But that upsets the European inquisitive, who, by nature unwilling to admit his own shortcomings, makes much of the reticence and utilizes it for profitable propaganda. With his knack of propaganda, which also serves as a cloak for his incapacity for and disinclination to a long and undistracted pursuit after deep knowledge, he endows the philosophy, which he has probably penetrated hardly an inch, with a halo of secrecy and of mysticism. And this mysticism he professes to have mastered and proceeds to present to his readers in a manner that is likely to arrest their interest and attention.

This is evidently the explanation of the title which Mr. Brunton has chosen for this book. "The Hidden Teaching Beyond Yoga" is indeed an attention-drawing title, which cannot fail to have the desired effect of exciting curiosity in the mass of readers in the West for whom, the author says, the book is meant; and I can well understand why and how his other books with such cleverly chosen names have run into more than one reprint.

Mr. Brunton had a short sojourn in India and he may have had access to some pandits and sadhus, but that could barely have been sufficient, even to a small extent, to befit him for even a superficial comprehension of the deep philosophy of Yoga, into which he thought of looking. The late Maharaja of Mysore may have suggested to him that he study and carry to the West the higher philosophy of India, but Mr. Brunton was much mistaken if he took the Maharaja to mean that it was possible for him to do so during his short luxurious stay as a guest in Mysore. The Maharaja could only have wanted to create in him an interest in the sublime philosophy of India, which the saintly Maharaja well knew to demand lifelong devotion.

Mr. Brunton, however, has tried to correct his perceptive and to look at the system of Indian philosophy with an understanding of the requirements necessary for the useful study of it. He not only has devoted a long chapter to philosophical discipline, stressing the importance of concentration, calmness and review, but has also written at length on the right and wrong use of words, on the training and development of the thinking power, on philosophical living, etc. And he

ing to their natural aptitude. The Yogis selected their disciplines according to their outlook and their mental development and described the "casuals" and the more inductive, of whom obviously the writer of the present book is one. But that quote the European inductive, who, by nature unwilling to admit his own shortcomings, makes much of the reference and utilizes it for profitable propaganda. With his knack of propaganda, which also serves as a cloak for his incapacity for any distinction to a long and undisturbed pursuit after deep knowledge, he endows the philosophy, which he has properly penetrated hardly in touch, with a halo of secrecy and of mysticism. And this mysticism he professes to have mastered and proceeds to present to his readers in a manner that is likely to arrest their interest and attention. This is evidently the explanation of the title which Mr. Brunton has chosen for this book. "The Hidden Teaching Beyond Yoga" is indeed an attention-drawing title, which cannot fail to have the desired effect of exciting curiosity in the mass of readers in the West for whom, the author says, the book is meant; and I can well understand why and how his other books with such cleverly chosen names have run into more than one reprint.

Mr. Brunton had a short sojourn in India and he may have had access to some pundits and sadhus, but that could barely have been sufficient, even to a small extent, to help him to even a superficial comprehension of the deep philosophy of Yoga, into which he thought of looking. The late Maharaja of Mysore may have suggested to him that he study and carry to the West the higher philosophy of India, but Mr. Brunton was much mistaken if he took the Maharaja to mean that it was possible for him to do so during his short hazardous stay as a guest in Mysore. The Maharaja could only have wanted to create in him an interest in the sublime philosophy of India, which the saintly Maharaja well knew to demand lifelong devotion.

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has inserted chapters on materialism and its faults and shortcomings and on some modern concepts of science regarding space and time, relativity and so on; but in the book thus enlarged there is not that appreciative synthesis of human experiences, subtle and crude, of mind and matter, of the Absolute and Relative, of the Everlasting and the un-lasting, which the great Yogis have comprehended in their self-forgetful meditation, and to which the philosophy of Yoga seeks to lead the resolute and the devoted, not through a prescribed course of study for a few years, as in an University, but through years and lives, during which, as we pass round the wheel of karma, our experiences turn us to realizations which mould our living, stretch and elevate our thought and extend and develop our finer vision and thus befit us to take the road to the Ultimate Realization. What could a book on Yogic teaching be without an exposition of that essential in the philosophy of Yoga?

Mr. Brunton and others like him who come out to India on a trip and go round for a time, seeing some people and some places, presume to have understood subjects like Yoga and other branches of Indian philosophy, but their readers will be really misled if they look in their books for a correct presentation of the matter and the teachings given in those systems. To the author himself I would suggest that when he understands the great significance of mental discipline and of right physical living, without which mental concentration and calmness are not possible, and the necessity of the growth and development of the proper mental attitude, he should devote himself to the attainment of those requirements unswayed by any consideration of time or other things, in order that he might gradually reach the stage when yogic realizations and perceptions which have aroused his curiosity might become possible. To attempt to write a book on Yoga without such long self-training and preparation, both mentally and physically, can end only in the production of a volume that will have little substance though so much enlarged with extraneous and irrelevant matter.

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PSYCHIC SCIENCE

(London)

THE HIDDEN TEACHING BEYOND YOGA

There are one or two blemishes, in the reviewer's opinion. One is a rather subtly "superior" attitude towards the majority of human beings. In fact, that ghastly expression "the Herd" actually spoils one page, and other references show the same spirit. If "the Herd" do not ascend to the heights, one wonders how it has been recorded in the Christian Scriptures that thousands joined the very early Church in one day, and also that thousands became converted as the result of one sermon preached by Lord Buddha. When the Elect Few show out more clear evidence of the illumination they assert is theirs, perhaps the multitude will be duly impressed, for a rather fine idea expressed in some schools of occultism ought not to be forgotten. That an Initiate, in his initiation, carries the whole race a little nearer to its perfection: ". . . the whole race becomes a little wiser because one has known, and a little purer because one has arisen to the heights of purity" (Annie Besant). Nor do I like the seeming endorsement of Dean Inge's view on page 66: "As for repudiating obsolete dogmas, it is very difficult. . . It is perfectly hopeless to try to compose a creed which will satisfy both a learned scholar and his kitchenmaid" It is not hopeless. And but for the repudiation of obsolete dogmas by the multitude, we should yet have human and animal sacrifices, and the blatant worship of the male organ of sex in our temples, and the Reformation could never have been more than a splutter quickly silenced by fire and rack.

Nor is it true that The Buddha did not mean his gospel of non-violence for everyone. If the quoted statement of The Buddha to the soldier given on page 339 is authentic, then the rest of the Master's teaching is apocryphal, for it is in direct variance to everything else attributed to Gautama of India. One of the divisions of the Eightfold Noble Path is Right Livelihood, and Right Livelihood excludes being a warrior or making implements of warfare. But in the surging, rioting belligerency of our days, this concession to the war spirit may be forgiven in Dr. Brunton.

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1911

Printed and published by the

1911

Black Book Critique

"THEOSOPHICAL NEWS AND NOTES" (LONDON).

"Golden Jubilee Souvenir" (Published by
Sri Ramanashram, India.)

This volume is well worth study despite exaggerations, for it reveals the power and influence of one who has experienced reality; also what it means to be a real Yogi maintaining a constant and unremitting awareness of things great and small, and not someone seeking some insignificant powers through a few exercises or postures and some breathing practices. The Maharshi and his Ashram were first brought to Western notice in a somewhat unfortunate advertising way by Paul Brunton in his book *In Search of Secret India*. This volume will correct that version and leave a real respect for one who has sought and won Self-realisation.

JOSEPHINE RANSOM.

"THEOSOPHICAL NEWS AND NOTES" (LONDON).

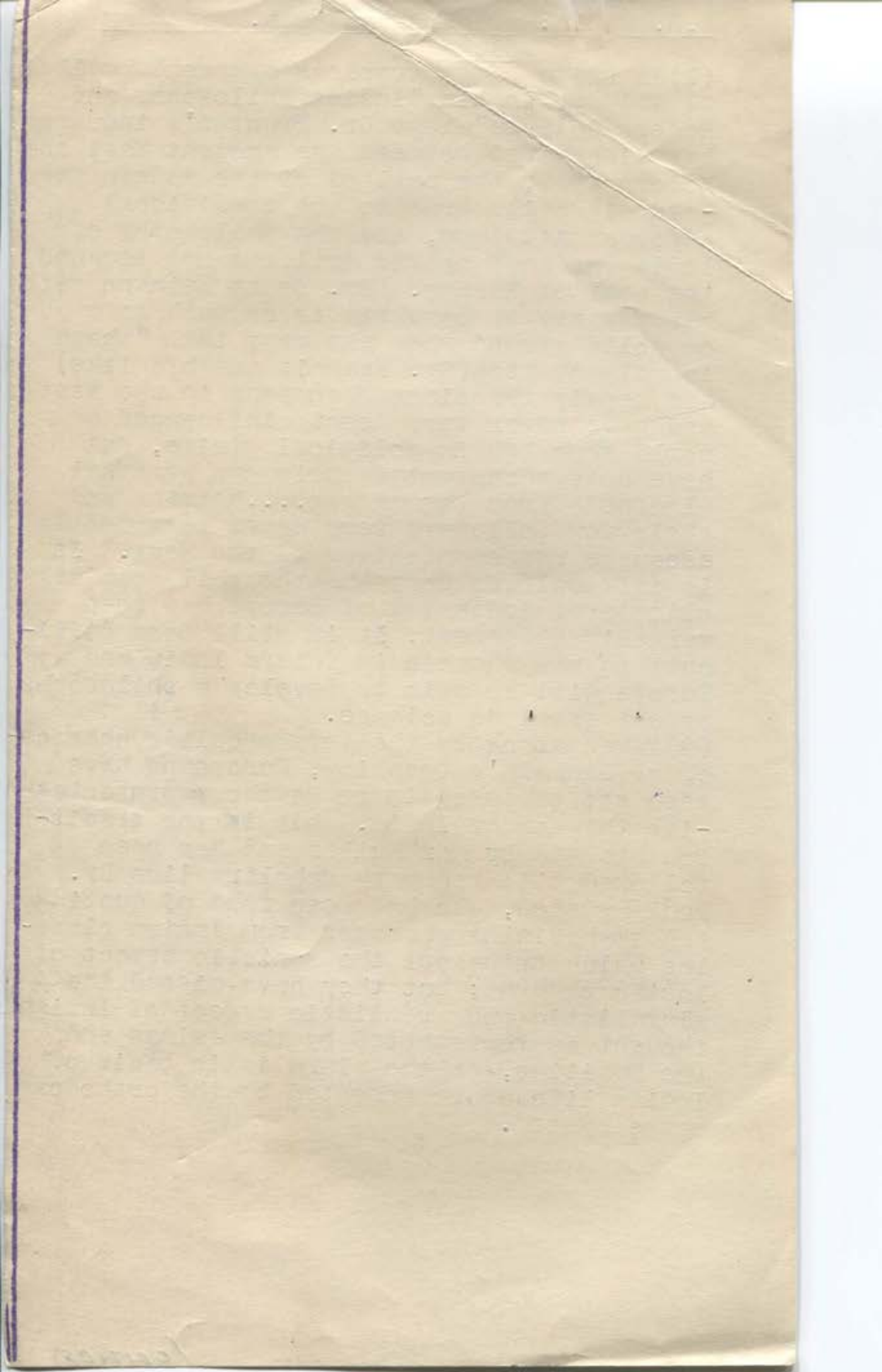
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JOSEPHINE RANSON.

(1) In spite of the various apparent parallels of thought in his "Indian Philosophy and Modern Culture" that Dr. Brunton's industry has discovered between the ancient East and Modern West, the outlook of the modern European is still true to the traditional European attitude, and the philosophy of India for good or for evil has not touched the soul of Europe. Dr. Betty Heimann with her mastery of Sanskrit is so much more on solid ground when she says that "these longely mystics (St. Francis and his like) are merely transient phenomena in the West and have never very deeply influenced a world absorbed in political strife, but have only accentuated their own personal aloofness from the masses....hermits and their few followers were never regarded as adequate representatives of the West." It is difficult to deny that the philosophical climate of India and of Europe has been markedly different. It is still more difficult to say whether in future India and Europe will be able to develop a philosophy as universal as science.

(2) Taken aback by the very peculiar character of Sankara's teaching, Europeans have been apt to take him to be the representative thinker of India. This is the tradition started by Max Muller and has been followed till today by scholars like Dr. Paul Brunton, who has been fond of quoting and emphasizing passages from Indian classics which bring out the monistic aspect of Indian thought; but they have missed the pluralistic and realistic aspect of Indian thought as represented by the Jainas and the Dvaitins, or the pluralistic basis of Indian life as represented by the orthodox caste system.



THE REEF.
(South Africa)

A Search In Secret Egypt.

An outstanding attribute of the human race is credulity. To suggest that the author of this work is aware of the trait would be harsh, and perhaps untrue. Yet the gullible will read this book agog; the discerning will enjoy the deeper satisfaction of sifting its amazing submissions.

Opening in nocturnal meditations by the Sphinx and within the Great Pyramid at Gizeh, the matter contained traverses every department of Egyptian mental leanings from snake charming, through the rites of the Jewish and fakir, to the lost worship of Ra and prevailing Islam.

While admitting that the most stupid of vices is mockery of another's religion, and while prepared to believe that from Islam to Christian Science each of today's accepted modes of worship probably contains its just measure of truth; any attempt to smooth obvious deficiencies must be met with the proverbial lifted eyebrow. The author understands the Egyptian and can be forgiven if he gilds the lily in parts; for with regard to worship in modern Egypt no mention whatever is made of the current national deity, the silver piastre. And in reading a full chapter on the beauties of the religion inspired by the prophet Mahomet, one cannot help criticizing

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the failure to mention the universally-acknowledged filth and sexual degradation flourishing for the attainment of the piastre in the shadow of the mosque walls. And finally, in speaking of Mahomet himself, the author does not present the truth in its entirety. There need be said no more than that.

Hence these chapters can be absorbed or not according to the dictates of personal taste. As for humour, the author's statement that he halted cobras in their tracks in Allah's name, would be a workmanlike trick for the young man-about-town after a bottled Saturday evening.

With these several points carefully borne in mind, it is obvious that the remainder of the book must be read with the utmost caution.

and often amusement. But I would have appreciated it much more if I could have regarded its author as the Yogi described on the flyleaf instead of a super-salesman cashing in on spooks.

CANADIAN THEOSOPHIST.

. . . read portions from the fifth chapter of Paul Brunton's latest book, The Hidden Teaching Beyond Yoga, marking seven stages of philosophic discipline: The Truth Above All: Hold on and Hope on: Think: Inner Detachment: Concentration, Calmness and Reverie: Reason must Master Emotion: Give up the Ego. A serious discussion followed in which the Seven Portals of The Voice of The Silence were placed in parallel - Dana, Shila, Kshanti, Viraga, Virya, Dhyana, Prajna. It was noted that Mr. Brunton had transcended in this book the Hatha Yoga practices which he had previously been investigating, the present book leading to "philosophic discernment" but a further volume is promised in which he will approach "uncontradictableness". It was suggested that if he studied The Secret Doctrine he might be inclined to revise some of his statements in his chapter on "The Secret of Space and Time."

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PAUL BRUNTON'S CASE.A Review Of A Yet Unwritten BookThe Hidden Teaching Beyond Yoga

Paul Brunton's is not an easy case. On the contrary, it is rather a difficult one. At the same time it is a case which may be expected to become quite typical. Though it is not the first, it is perhaps the most outstanding. Certainly, it will not be the last and, because it touches several problems of principle, which usually beset every serious student of matters esoteric and spiritual, it commands our full attention.

Since the sacred writings of the East have been revealed to the western world by the painstaking and self-sacrificial work of eminent scientists and translators, they have always commanded a sustained, if not absorbing interest. The West was first astonished, and then delighted by the universality of Indian philosophy, by the charm of its poetry, the depth and sublimity of its mystical and religious experience, and above all by what appeared to be a perfect synthesis of these elements. Since then the hope could have been entertained for the western world too, as it was by internal contradictions that a similar harmonious synthesis between religion, science and philosophy might be achieved here in the future. To the quest for such a synthesis, some of the best scholars of the western world have devoted their lives—studying, translating, commenting on, or living the principles of the ancient Wisdom. Certain even undertook long journeys to India and Thibet in order to draw upon the very source, and their personal findings, with very few exceptions, have generally met with the highest expectation.

Then the news spread of the living teachers of the eastern philosophy; their holy life and their great achievements were revealed. Soon their disciples, both Orientals and Westerners, began travelling through Europe and the Americas, spreading the Vedantic ideas. If the lives of these men had often left much to be desired, it was only too comprehensible; average mortals, they did not claim to have reached themselves the same pinnacles of Wisdom or mystical development as their Gurus, but only aspired, as far as they were able, to introduce the elements of their lofty philosophy to the western world.

But recent times had witnessed a further and rather unexpected development:

(81) after returning from more or less prolonged journeys to India and Thibet, certain authors claimed to have been initiated into the 'secrets' and 'mysteries' of the Orient, and have consequently attempted not only to interpret and popularize the ancient wisdom, but also to act as qualified teachers themselves. Similar claims were chiefly made with regard to Yoga. Now Yoga, to put it briefly, is a highly intricate system of what can be called concentrated practical mysticism. It was designed chiefly for the people who strove to devote, if not their whole life, at least a considerable part of it, to a spiritual unfolding leading them to the closest contact with God. Both the principles and training of Yoga are in a certain degree comparable to those of the ardent Christian mystics, who left the world for the secluded and ascetic life of the cloisters. And in both cases, having passed through a long period of training and experience, they were credited with possessing superhuman powers and wisdom. From the original sources it is known that Yoga demands not only the accumulation of knowledge, but also a radical transformation of human nature itself, and is therefore in many respects more difficult, more exacting, and certainly of longer duration than its ways of ordinary science, art or philosophy. Therefore the claims of those travellers, who pretended to have received initiation into the 'mysteries' of Yoga according to the famous principle 'veni, vidi, vici'—i.e., in a few short years or even months, have always been, and ought to be, dismissed by serious students as a fallacy. There is no Royal Road in Initiation any more than in science, art, philosophy: different as the methods and technique of various teachers may be, the results depend, after all, upon the gradual, painstaking exercises of the pupils. Nobody will claim nowadays to have been 'initiated' into mathematics, music or even chess and tennis at one stroke. But it happens still with the incomparably more difficult and intricate Yoga! Even before Paul Brunton started his quest of what he calls 'a short cut to the kingdom of heaven' he was subject to certain abnormal fits which he apparently mistook for the extasies of mystical trance. Accordingly, when he first came to India, he considered himself no longer a novice in the practice of Yoga. This however he concealed both from his teachers and readers, assuming ignorance and pretending scepticism. To decide whether such a procedure was ethically justified may be left to the judgment of the readers;

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the spiritual way of Paul Brunton would be practically closed for a long period. His teachers either did not see through him, and in this case proved not to be qualified for their task; or they probably chose the policy of non-interference—"as you sow you shall mow"—which was not long in producing the only possible result. Brunton declares himself disappointed with mysticism and Yoga. Consequently, he turned towards philosophy, in the hope to find there the verification of Truth. This Truth dawned upon him from the 'hidden teaching' which he found in India and which he promises to present 'for the first time in any modern form or any Western language' in the further final volume of this comprehensive work.

Needless to say, such an amazing claim can hardly be substantiated, and the promised stupendous revelations, if any, will prove wither the well-known scheme of philosophical speculation, or a motley combination of familiar elements, borrowed both from western and eastern philosophy, psychology and mysticism, mixed with a generous dose of pious platitudes and verging more or less on Theosophical lines. The same may be said about the promised new superior meditation techniques which, if not already known and practically tested, should be carefully avoided in order to prevent undesirable results.

But this, yet unwritten volume, should also be attentively read and studied. It will be a human document of the utmost importance, not only instructive and thought-provoking, but also showing exactly the point, from which every seeker after truth has, and Dr. Brunton had, to start his quest. All his final findings could, after all, be discovered in the very bosom of western Christian civilisation. And without attempting to decide, in this short article, whether and how far Yoga, in its classical form or specially adapted is suitable for Westerners in their usual circumstances of life, he had proved in his own person that, before plunging into exotic waters for pearls of wisdom, one should first look around at home; and only if, and when, this source is exhausted—which is indeed very improbably a case—~~one~~ is one justified in searching elsewhere.

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"Discover Yourself".

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P. 130

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17/10

THE EDITOR: VEDANTA KESARI (MADRAS). "The Inner Reality".

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page
24)

It cannot be accepted as a true and exact representation of them. Hindu scriptures do not speak of God as Light except as symbolically. To confuse the photic experiences of mystics with the Light experimented by physicists is unwarranted. A Hindu religious aspirant must accept only after scrutiny these and similar assertions.

The "Mystery of Jesus" is unravelled in conclusion. Some of the facts given there are undocumented and are arbitrary.

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We are very unlucky not to find even the least indication of the source of this valuable historical knowledge, which is so vividly presented, even in a footnote of the book.

The Gita certainly is a gospel of activism and contemplation; but one has to be very careful when the modern interpreter extols it for satisfying the needs of the present day; because he is often likely to forget that the activism of the Gita is based on participation in the Divine and not merely as a successful way of doing work.

He speaks of reincarnation, grace, Guru and help of other powers as unscientific theology does. Long meditation is harmful; so just in the midst of busy life one may dip into the "pure white radiance of consciousness inside" hanging on a peg outside, like a coat, all worries and desires. Yoga, as it is put down in the book, is certainly not emptying of mind but calming the modifications of the mind. It is the violent attempt to empty the mind that makes meditation irksome.

Though the book is attractively written in an unconventional style and contains some useful information there is very little originality except in the manner of writing. To a person well-read in Hindu religion either in its ancient texts or in authentic modern translations and expositions of them, there is nothing new in the book except some strange notions which are likely to mislead the genuine Sadhaka. We do not perceive in this book either scholarly exactitude, or the inspirational quality characteristic of the utterances of a saintly personage.

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Our contention is that it is unwarranted "to confuse the photic experiences of mystics with the light experimented by physicists." Study of non-quantitative properties is not strictly a function of physics. Writes J.W. N. Sullivan, "Radiant energy is, in its very nature, atomic. This conclusion applies to all forms of radiant energy." It does not matter whether we think of the atom as a particle or as a mathematical symbol. The light seen by Yogis is a mental phenomenon. Neither physics nor psychology has been able to establish experimentally its radio-active nature. We have not denied, as Dr. Brunton suggest, the belief that "The Supreme Being manifests materially as well as symbolically through" the medium of light. According to Hindu scriptures,---we mean the Advaitic reading of it---all that exists is the Supreme Being in reality. So light too is He. This is not the same as saying that radiant energy, sun and God are synonymous. Our scriptures teach us to view meditatively mind, sun, either, Om, etc, as the Supreme Being, and not to regard them as identical in a physical sense. Vide Brahma Sutras: IV, 1, 4 & 5, and Sankara's commentary thereon. Sankara also suggests in his comment on Ch. Up. III, 13, 7, that Brahman,---the light which shines above heaven---appears as if it shines.

The Atman-Brahman Reality,---which we have in mind when we use the term 'God'---is the Pure Principle of Experience of Consciousness which makes all knowledge possible. It is, therefore, Svayam-Jyotis, Swayam-Prabha (Self-luminous, Self-illuminating or Self-manifest.) It is the Unchanging Ether in which all changing experiences occur. It is neither subject nor object, but Illumination itself, which is its own content. The objective phenomenon of light cannot be this Unrelated Reality, on which ~~no~~ no category can be fastened. See Mandukya VII Katha, II i, 8, calls this Reality Agni, fire. And Manu XII 123 corroborates it. There are also hundreds of Rig Vedic hymns on Agni, esoterically interpreted as God. Since luminosity purity and pervasiveness of consciousness shared by ordinary light it has been deemed the suitable symbol of it.

The Upanishads, as Dr. Brunton cites below, speak of the Atman, as Jyotis, Bhas, Sukra, Divya, Tejas etc,---effulgence, brilliance, light etc. But it is in apposition to or identical with Chit or Consciousness. Sarvasara anisad too has, "What shines in the heart is Consciousness."

Our contention is that it is unwarranted "to compare the photic experiences of mystics with the light experiments of physicists." Study of non-quantitative properties is not strictly a function of physics. Writes J.W.N. Sullivan, "Radiant energy is, in its very nature, atomic. This conclusion applies to all forms of radiant energy." It does not matter whether we think of the atom as a particle or as a mathematical symbol. The light seen by Yogis is a mental phenomenon. Neither physics nor psychology has been able to establish experimentally its radio-active nature. We have not denied, as Dr. Brunton suggests, the belief that "The Supreme Being manifests materially as well as symbolically through" the medium of light. According to Hindu scriptures,---we mean the Advaitic reading of it---all that exists is the Supreme Being in reality. So light too is He. This is not the same as saying that radiant energy, sun and God are synonymous. Our scriptures teach us to view meditatively mind, sun, ether, Om, etc., as the Supreme Being, and not to regard them as identical in a physical sense. Vide Brahma Sutra: IV, 1, 4 & 5, and Shankara's commentary thereon. Shankara also suggests in his comment on Ch. Up. III, 15, V, that Brahman,---the light which shines above heaven---sovereign as it shines.

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 X, 129, 3 speaks of the "Darkness hidden in darkness" and
 mystics, it is well known, have also spoken of God as the
 "Unborn Darkness." The conclusion is therefore inevitable
 that the Light of Knowledge, which sustains and illumines
 experience and its segment the universe, is Consciousness,
 and not radiant energy of physics.

(V.S. IYERS reply to foregoing criticism:)

("The science of psychology has made this point clear
 although only spiritualists claim that it is different.
 The onus is upon them however to show that it really is
 different. Why is the word 'light' used in the Hindu Scrip-
 tures? Has it a meaning? You are at liberty to give any
 interpretation you like, but my interpretation may be as
 good as yours. How am I to know that your idea of God and
 of Light is the true one?")

The right to make plain, philological translations of
 Indian scriptures is amply exercised both by Western sav-
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 But in India there is an established tradition of exegesis
 followed by the great Acharyas, based on criteria more val-
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V.S. IYER'S reply to foregoing paragraph)

("How am I to know that your interpretation of the
 great Acharyas is correct? That is yet to be proved.

How do we know that any person has ever reached that
 level of understanding in which they saw the highest truth.

Everyone imagines that he understands the highest, but
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In India we are trained, as we advance in spiritual
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Dr. Brunton means. Since "God" is indescribable in precise terms (Avangmanasagocharam), we have either to keep silent, or use speech which has every chance of being misinterpreted by persons who have not reached that level of understanding. We for our part, fail to see why "poor aspirants" cannot get any certainty at all.

Reason has stranded many in Scepticism. Science has its dogmas, Priesthood and Church. Intuition and mysticism are often misunderstood than understood. All are equally open to changes. What matters is one's way of understanding. (see ~~next~~ page 24) *

(see page 24 @) — If this principle is generously extended to the diverse views of teachers, saints, and sages of India regarding "God" how could any really advanced seeker continue to see real contradiction in them. At the same time how could he categorically deny advancement for them?

Re: Jesus: We have no quarrels whatsoever with visions, fancies, history supplied by spirits, etc, if they are stated to be so. To the common man, history is based on epigraphic, literary, monumental and other public evidenced. The whole para reveals a confusion between (a) Philosophical Truth, which is beyond all adequate description and (b) historical truths which should not be based upon individual and questionable experiences called "mystic".

We are certainly at one with Dr. Brunton in realising the value of a balanced outlook. But in the context in which the expression "Nothing that you do with or by the body" etc is not made clear that the author means only "physical regimen such as fasting, sitting in a wave etc.", which he mentions now. Apart from this, we were combating the view, held by pseudo-Vedantins, that "those things which are the causes of sin to others", "hot sex" etc., may "even become the cause of uplift to the enlightened aspirant of our own age." The pure teachings of our scriptures are not at all in consonance with this view. (see page 24 #)

We have not made any personal attack of Dr. Brunton. But we admit we have been a bit vehement in our criticism of some of his views, especially of what appears to us as his very slighting estimate of some of India's much respected institutions like monasticism. No self-respecting Indian, especially one who has experienced the great value of these institutions, can help making such

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("There are two standards of truth in your criticism I have not the least objection to your using strong language, but I do object to your using one standard of truth for Indian consumption and another for foreign use.")

(V.S. IVER'S replies to paragraphs marked on pp's 23, 20:

- (*) ("How are we to be sure that one's way of understanding leads to truth?")
- (@) "How do we know which is on a higher rung and which on the lower?"
- (#) "What renunciation means has to be known from the Gita or from Brh. Upanisad. bottom of page 793 ("theSelf")
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DOUGLAS AINSLIE in "THE PERSONALIST"⁽¹⁾--(A quarterly Journal of philosophy published by the University of Southern California, Los Angeles. "THE HIDDEN TEACHING BEYOND YOGA".

This book has recently been published and I believe that a few words about it might be of use to some of those who are in doubt as to whether they should read it or not.

Mr. Brunton has written a number of other works in which he has professed to bring into the light of day the secrets of the East, which have remained hidden, until his piercing intellect revealed them to him alone of all seekers after truth.

Mr. Brunton, whose experience was chiefly in Fleet Street journalism before he went in for the East, mentions the Maharajah of Mysore, as having inspired the writing of the present volume, while he was a guest in Mysore. Of course the dragging in of the Maharajah is for the purpose of attracting sales and I may as well say at once that this commercializing of the so-called "hidden" hindu teaching which is rampant in all that Mr. Brunton writes, is a pity from the higher point of view, for he has given us a very clear statement of the Hindu position as to some of the great problems of philosophy, which is not an easy thing to accomplish. But in my opinion he mars the impact of his thought with this constant intrusion of his ego and with the insistence that he alone has brought this thought within the reach of American readers. Of course the truth is that at any of the many excellent public libraries, it is quite easy to obtain the Sacred Books of the East and very many commentaries upon them, which contain really all that Mr. Brunton has to say, though quite possibly in a less convenient form for those not accustomed to the modes of Eastern thought. There are also the works of Deussen in German and of Guénon in French, though of course the English literature is by far the most complete. Patanjali's work on Yoga gives the doctrines very succinctly and there is a good English translation. It is not correct to say that the teachings expounded here are "beyond Yoga."

Ramana Maharshi himself refuses to have any dealings with practical matters, though he is most kind and considerate to all visitors to the Ashramam, which has grown up around him by the force of his own personality and life of entire self-abnegation and devotion to the truth. Mr. Brunton has his own reasons for ignoring all this source of information, upon which he himself has drawn largely during the years of his sojourn.

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for
Black
Book

Brunton (1943) Contradicts Brunton (1934)

EVERY time I read a book of "higher teachings," mysticism, or one dealing with the problems of the universe seen through one man's eyes, I remember something said by a small girl when she was listening to grown-ups talking about these things. She said: "I think we are all living in somebody's dream"—and then very sensibly she went on with her lunch.

I feel like that girl after reading Paul Brunton's latest book, "The Wisdom of the Overself" (Rider, 21s.). Being an unwise Spiritualist, I read on and on and on through learned pages about the nature of illusion, and wondered how one comparatively small head like Paul Brunton's—or any other man's—could carry so much that means so little to ordinary men and women.

With my hand on what remains of my heart, I can say that I have travelled through all the philosophies of the East and West: from Kant to Karl Marx, from Berkeley and Bacon to Spinoza, from the sublime atheism of the early Buddhists, the Advaites, the Brahmins, and even English mystics, to the simple teachings of men like Silver Birch. And unswervingly I am a convert to demonstrable simplicity.

The value of any teaching lies in the benefit it confers on the greatest number, and that benefit is real in proportion to the amount of ignorance it diminishes and the amount of wisdom it promotes. The net result is real happiness because then the soul grows.

Now, there is nothing so simple as that in Brunton's book.

Here is a sample of Bruntonism: "The reader must attend carefully to what follows. It is hard to follow at first but easy after it has once been grasped. It is only surface thought which makes us believe that we experience a thing which is here and now before us without contributing anything to its nature. But deeper thought shows us that there is something within our minds which builds up order among our sensations of things and which makes them cohere together as the unified perception of it.

"When we look at a particular thing it produces a complex group of certain sensations of colour and form within us, but we do not get our conscious experience of the thing in little pieces, only in one unified whole. That is to say, we do not consciously get it in the shape of separate sensations with each one standing alone like a separate star in space."

It is not clear what philosophy does to all men, but it appears in this case to make the simple very complex.

What most people regard as the spirit guide of Socrates is called by Brunton his intuition, and he quotes the words of Socrates describing how he was guided: "You have often heard me speak of an oracle or sign which comes to me."

That is plain enough. Socrates would have said intuition if he meant intuition, but since he meant oracle—a deity or other spirit entity which answered questions—he said so.

But these criticisms are minor to the main one from the Spiritualist point of view.

With all that philosophising behind him, Brunton says:

"A question commonly asked is whether it is possible to communicate with spirits either through home seances or through sittings with professional mediums. The answer is that under abnormal conditions we may succeed in doing so. But in most cases it is unlikely that the communicants will be the spirits of those whom we believe them to be. Both sitter and medium are usually ignorant of the working of the deeper layers of their own minds, and ignorance which often causes them to ascribe to a spirit words and visions which emanate from themselves alone.

"Modern spiritualism (with a small s) has rendered great service to mankind in convincing many people of the truth of survival and in consoling the bereaved, but the public would be safer in being content with studying its literature, for, generally speaking, it is a field of research which should be left to a few carefully selected mediums and a few prudent investigators who are sufficiently trained in scientific methods and yoga technique to work competently and safely in such a deceptive and dangerous field."

So I turned, not to the cosmic record, but to the cuttings in *Psychic News* library, and found there the interest-

ing story of how Paul Brunton, not a scientist, in 1934 had remarkable psychic experiences.

He was the medium for some evidential messages, and Parish, who is also not a scientist, and another medium were the instruments through whom the messages were confirmed and added to.

As a result, Brunton, still not a scientist, then wrote—in *Psychic News*: "With regard to the result of the evening's ceremony, I can only say that it seemed as if a new store of life had been poured into my body, that some new power had been added to

me. My own health and energy has improved since then to a marked degree."

That is the answer, in 1934, to Paul Brunton in 1943. Perhaps that is inverted yoga.

One more point. There is an index to the book. Spiritualism is not mentioned in it. But "Spirits, Lying and Malignant" are.

That is what higher teaching, yoga and philosophy do to a simple body of facts like Spiritualism. I am waiting until I discover a book on the wisdom of the underself. The over-self is too much for me. P.M.

SILVER BIRCH ASKS HIS CIRCLE

"What Has Spiritualism Done For You?"

"IT is time I asked a question," said Silver Birch, guide of Hannen Swaffer's home circle. "What do you regard as the greatest result of all the knowledge you have obtained?"

"I should say," said one sitter, "it gives one a picture of being a member of an ordered and coherent world, instead of apparently being in a lunatic asylum. You see a plan for the world, for society and for yourself as an individual

to the right or to the left—except you should swerve to the Left. You know there is only one way of life and that we all have to find it for ourselves."

"But we do get help," said another sitter.

"I think you get encouragement," was the previous speaker's reply, "but I don't think you get help—only encouragement. That is what we need. I don't want to ask for help. I don't think I am entitled to, but the encouragement you get I would say makes

reply to Silver Birch said: "I would also like to add that all my life I was shocked by the bitterness death caused among people and the procession of mourners who followed the coffin. It always seemed to me to be rather out of place and wrong. Now I know that all of that is unnecessary."

"I am hoping that I shall have a chance later on to publish that truth abroad by speaking," added this former Methodist preacher. "I want to tell people that all that bitter anguish is unnecessary, because we can prove that people do not 'die.' I think that is secondary to what I said at first, but it is also most important."

NEVER ALONE

"My addition," said the sitter who spoke of help, "is that you have got to stand alone."

"Because when you do, you never are," replied the guide.

"I agree," was the retort, "when you know that you have got to do everything yourself then you get the help. You have got to make your own fight. As much as guides want to help you, in certain cases, they cannot, or must not, and those are the cases in which you have got to stand by yourself. I think that everybody, sooner or later, has got to discover that."

"I find it very interesting to hear what you tell me," said the guide. "You feel far more than you can express, I know."

"Well, we are experiencing something similar to what you experience," said a sitter. "It is very hard, in words, to express the innermost secrets of the depths of your spirit."

"Yes, I know that," was Silver Birch's comment. "Shall we all be in agreement if I epitomise what you

"It would be interesting," said one, "to hear if you have any criticism to make towards what we have said; whether there are any comments with which you disagree."

WHAT YOU GET

Silver Birch answered: "I was asking you for your opinions, not mine, and I listened to what you say with the greatest interest. I will make one comment. It is true, 'Ask and ye shall receive.' But the asking must be sincere, and the soul must be in a condition to receive the right answer to its request."

"You do not get what you have asked for just because you have asked for it. You get what is best suited to the condition of your evolution at that time."

"No soul is ever alone, although I might think it is, for always you are surrounded by those who love you. Whether or not they can impinge on your consciousness depends upon the conditions operating around you."

HOW IT WORKS

"In addition to direct, deliberate, spontaneous help, there is a constant aid directed from our world to yours, where the influence of the spirit seeps into individuals in your world in a thousand different ways—intuitions, premonitions, forebodings, inspiration, 'hunches'—as you call them—and all the methods of the unseen, invisible approach."

The guide ended the discussion with this:

"Let us strive always to learn the great lesson, to rise above self, to forget self and to remember the needs of those who have many burdens to carry."

MICHELE WILT: Critique of
PB'S books.

- 1) Arrogance shown in sentences like "The ordinary Western mind will not understand this"
- 2) Shocking egoism in "A Hermit In The Himalaya"
- 3) Bad taste in including such large space on a mere clown like Chaplin *in a book devoted to spiritual retreat*
- 4) By contrast with your previous books there is such a dignity in your "Wisdom of the Overself"
- 5) "A Hermit in the Himalayas" is very low in literary value. It drips ~~with~~ sentimentality and shrieks egoism. It strikes schoolboy attitudes, shows swelled head. There is too much showing off "see how I, PB, do this, etc." Chaplin did not deserve such a long chapter, ^{it is disproportionate.}

Also
TOM WILT: Meditation

(1) ^v ~~Meditation Report (with PB). "I felt that I had always been sitting here." This means he touched eternity, timelessness.~~

(6) So far as the Prefatory chapter of HTBY and WOO was written under a sense of personal grievance, they shrieked egoism to this extent the work of the books was spoiled. The same criticisms could have been thrown into impersonal third person general utterances and thus made to serve truth without being made to manifest egoism.

1939 (JEAN HERBERT) "Etudes Sur Ramana

Maharshee"

"L'influence spirituelle du Maharshi etant considerable, et nombre de lecteurs desirant en connaitre la base autrement que par les productions plus ou moins romancées de journalistes occidentaux qui croient l'avoir compris, il fallait pourtant trouver un moyen d'informer le public."

- 1) A passage shown in evidence like "The ord-
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Also

- 1) Introduction (Witt) "I felt that I had
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2) So far as the Prefatory chapter of HTH and WTT was
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THE (LAST) CHAPTER (WITT)

"L'influence spirituelle au regard des autres personnes, le
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