

# Running Commentary Following Gertrude's Death

## Part 22 of 53

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I forgot to mention in the preceding report that the cat was disturbed throughout this period, but was his normal self after I woke up at around two o'clock and was back in normal consciousness.

Now, this afternoon I have had a similar experience in connection with the afternoon nap. Again I slept well, as on the 10th of this month. I slept more than the usual hour and wished to sleep longer but got myself up nonetheless. Then I found that I was again in the state of fatigue that follows a state of being in trance. It was not as strong as on the 10th of March, but it was there, and for the last couple of days the cat has been acting disturbed, a bit on the cranky side, though he is normally a very gentle and reasonably placid cat. Now, in this case today, if I was in trance, I did not know it; which would indicate that it was especially light. But for the past two days, the cat has been cranky. I have not yet seen him since I woke up a couple of hours ago.

Now, in this case, I have been for some days delving into the discussion of the first fundamental in *The Secret Doctrine* that follows the presentation of that fundamental and I've been moving with my thought toward the domain where thought is said to be unable to reach.<sup>1</sup> I have just recently, even today, been dwelling upon the characteristics of Absoluteness referred to in the final summation of that discussion. What, I thought, is the relation of Absoluteness toward the manifested world, both in the gross and the subtle sense? Absoluteness means the quality of being unconditioned and unrelated. But if the discussion of Absoluteness is more than merely an academic exercise, then it is important for the existence of a manifested universe, both subtle and gross. How is it then that it has no relation to such? And this answer came to me: that which is Absolute persists unaffected whether there is a universe or not, whether there are creatures or not, but that manifestation could not be, and creatures, both human and other, could not be, if this Absolute did not exist. Therefore, this whole manifestation has a relation of dependency upon that

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<sup>1</sup> H. P. Blavatsky, *The Secret Doctrine*, vol. 1 (Wheaton: The Theosophical Press, 1893), 42:

An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the *Mandukya*, “unthinkable and unspeakable.”

To render these ideas clearer to the general reader, let him set out with the postulate that there is One Absolute Reality which antecedes all manifested, conditioned Being. This Infinite and Eternal Cause—dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy—is the Rootless Root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being, Sat in Sanskrit, and is beyond all thought or speculation.

Absoluteness without the Absoluteness being involved in the dependency. The Absolute persists unaffected whether there is a universe or not, whether there are creatures or not; but the latter could not be if the Absoluteness were not—a one way dependency.

Well, for the last several days I have been working on a tape that involves as profound penetration by thought as I have ever attempted.<sup>2</sup> I have been trying to pierce toward that of which it is said, it is beyond the reach of thought. And some light has come out of this and is on the tape which will be delivered tomorrow and probably for Convention also. It is as profound a tape as I have ever produced.

But now for days, I have been thinking into this; and then for the last couple of days it was noted by both Jim and myself that Harvey, the cat, was unusually disturbed. He has caterwauled some and he has been cranky—not at all his normal state, for he is generally a very even tempered cat. I even wondered if something was pending, for when I made those incursions into what seemed to be the realm of the dead, he was always uncomfortable, disturbed, and caterwauled. And now that I have been focusing upon a considerably deeper subject matter, the same effect seems to be produced. I'm getting the bare glimpses of insights into this realm where thought can scarcely reach, and is it possible that by so doing, I have produced a kind of trance state without knowing it? It seems so, for the after-effect when coming out of the last nap is essentially identical with the after-effect that I have known in connection with trances that are quite evident. But it is strange if one can go into a degree of trance and not even know it. I have been, during this period, unusually free from the sense of loss and have been rather happy and contented in the process of penetrating into this rather profound subject matter and that, in fact, is characteristic of a trance state.

If this is indeed a trance experience, it has lasted more than two days and two nights.

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<sup>2</sup> See the audio recording, "Three Philosophic Perspectives."