

"Bhagavadgita" is a part of the ancient Indian epos 'The Mahabharata' and it is the one of the holy scriptures of the Indians which has been most widely recognized in the West. In spite of its ancient origin - it was written more than two thousand years ago - it contains spiritual instruction of the ~~highest class~~ and greatest actuality for the man of today. This instruction is given by the divine teacher Krishna to his disciple Arjuna in the midst of the clamour on a battle-field just before the battle.

Krishna is in India regarded as an incarnation of God, comparable to Christ. Ultimately he represents the divine centre in man which can illumine all dark corners and answer all questions - the Christself of the Christian mystics, the Atman of the Hindus and the Overself in Paul Brunton's terminology. When Krishna talks to Arjuna before the great battle in Hindustan, he gets inspiration from the same source of wisdom as Jesus when he gave the ~~gospel~~ sermon ^{on} the Mount in Palestine. His words are like those of Jesus ^{immortal} - in the true sense of the word. They have such a strong ^{spiritual} ~~living~~ force that they can change the course of a person's life, if ~~xx~~ she knows how to listen to them rightly. But while Jesus preached about the goal and showed where to look for it - within - Krishna teaches practical methods and gives detailed advice as to how ~~xxx~~ ~~to go about~~ to find it.

Paul Brunton's life's work has been and is to revive the old Eastern tradition of wisdom and give it a modern garment in order to make it accessible to the West. He is a pioneer, whose longing for truth led him far beyond the outermost landmarks of our culture. He belongs to the chosen ones who sought and found and his works rest on the firm foundation of ^{his} own experience and insight.

He knows that man today has reached a point where he no longer can find comfort and satisfaction in religious dogmas alone, He must find ways to obtain experience of the reality called God, if religion is to get any deeper meaning for him.

In this book he has concentrated ~~a~~ on the practical aspect of the teaching of the Bhagavadgita and explains those parts of it which can be of inestimable help for modern questers.

Arjuna is a hero and ~~a~~ leader for his people. He fights for the cause of the good. There is a budding spirituality in him, a higher consciousness which breaks through and makes him doubt his worldly role and actions.

~~He~~ ^{He} recognizes friends and ~~a~~ relatives among the enemy ranks and as in a flash he sees the absurdity and meaningslessness of killing anyone, even if ~~a~~ it is done to ward off something evil.

If he laid down his weapons and blew off the battle, would ~~that~~ ^{it} not be to betray all his followers who trusted him? ~~xxxxxxxxxxxx~~ would it not be to surrender to the ~~a~~ evil which his enemies represented?

But if he carries on the battle he may have to kill many people whom he loves. Arjuna's problem, which ultimately concerns the question how to bring together a spiritual ideal with extroverted activity, how to live an inspired life in the world, is not unique for him, but something which all questors sooner or later must face and come to terms with.

The world extends between the opposites ^{of} good and evil, it is covered by the grey membrane of relativity and subject to the law of change. As long as you never ~~xx~~ experienced anything else and the ~~x~~ worldly life did not cause you any disappointment or pain ~~thix~~ ~~thix~~ this does not present a problem. You accept the world as it is, just as a prisoner who never lived in freedom will regard his prison as natural and unavoidable.

But ~~the~~ the quester who has been granted a glimpse of a spiritual existence ^{of} of absolute truth and ~~x~~ universal ~~giving~~ Love or whose consciousness has winged itself out of the grip of ~~the~~ the body or ~~thought~~ thinking and experienced an unconditioned freedom, a ^{Supreme} ~~higher~~ light, will soon come to regard ~~this~~ this state of things in the world as a problem.

~~xxxxxx~~ Like Arjuna he may fight for a good ~~x~~ cause and to his consternation find himself about to get entangled in those very phenomena which he ~~xxx~~ had sought to fight, because they seem to be an inseparable part of the ~~world~~ worldly existence as such.

In such a situation it is all but too easy to turn your back on the world, to dismiss it as something altogether dark and evil or a hindrance to the spiritual development.

Arjuna cries out:

"Overpowered in the very essence of my being by (~~this evil of~~) commiseration, my mind confused about dharma, I supplicate you: tell me in sooth which is the ~~x~~ better. I am your disciple. Instruct me, who have taken refuge in you." What would the Master Jesus have advised Arjuna? To lay down his weapons, not to fight? To ~~xxxxxx~~ conquer his enemy not by using his own weapons but by divine love?

Krishna chooses another path which at first glance seem very different to that of Jesus but with closer scrutiny will come to resemble it more and more. ~~It also consists in a kind of passiveness - not physical but psychological.~~

Krishna exhorts Arjuna to do his duty as a leader for his people, to fight, but with his gaze turned to the spiritual reality and not the world. ^{He} He is to remain inwardly unaffected by the activity, ~~that~~ that is not hope for any personal rewards and look with indifference on the results whether they are successful or unsuccessful. He can never really harm anyone, since God is the true being in all people. No worldly battle can disturb the imperturbable peace and ~~xxx~~ harmony in the depth of existence. The supreme divine reality is eternal, formless and unchangeable. It is one only and beyond the seeming multitude ~~x~~ of the physical world. It neither gets born or develops and ~~xxx~~ can consequently not die. Still it is not out of

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The question, which ultimately concerns the question how to bring together
a spiritual ideal with extraneous reality, how to live an ideal life in the
world, is not unique for him, but something which all great thinkers or leaders
must face and come to terms with.

The world exists between the opposites good and evil, it is covered by the
grey mantle of relativity and subject to the law of change. As long as you
never experience anything else and the worldly life did not cause you any
disappointment or pain then this does not present a problem. You accept the
world as it is. Just as a prisoner who never lived in freedom will regard his
prison as natural and unavoidable.

With the person who has been granted a glimpse of a spiritual existence, of
absolute truth and a universal perspective on whose consciousness has wings
descent out of the grip of the body or material thinking and experienced an
enriched and freedom, a higher light, will soon come to regard this state
of things in the world as a problem.

Increasingly this person will begin to feel a need to his own transformation
and himself about to get entangled in those very phenomena which he has had
sought to fight, because they seem to be an inseparable part of the world which
existence is such.

In such a situation it is all too easy to turn your back on the world, to
shut it as something altogether bad and evil or a hindrance to the spiritual
development.

It may also be:
"Overpowered in the very essence of my being by the world's domination,
my mind confused about things, I implore you: tell me in such which is the
better I as your disciple. I must be, who have taken refuge in you."
What would the master Jesus have answered? Would he have said his weapons, not
to fight or to win, but to love? Or would he have said his own weapons, but to
divine love?

Jesus chooses another path, when at first Jesus seems very different to that
of Jesus but with closer observation will come to realize it more and more.
It is this way to a spiritual perspective on the world and on oneself.
Jesus explains to him to be his duty as a leader for his people, to fight, but
with his gaze turned to the spiritual reality and not the world. He is to remain
inwardly unaffected by the reality, that is not hope for any personal rewards and
look with indifference on the results whether they are successful or unsuccessful.
He can never really leave Jesus, since God is the true being in all people.
No worldly people can disturb the innermost peace which dwells in the depth of
existence. The eternal divine reality is eternal, timeless and unchangeable. It is
one only and beyond the seeming multiplicity of the physical world. It neither
gets born or develops and can consequently not die. Still it is not out of

3. Preach for man, in some unobtainable heaven, because god dwells with a part or himself in ~~the~~ world. Through man's ~~xx~~ existence runs a living core of god - his true self - which lends depth and light to his thoughts and ^{life to the} body. ~~xx~~ ~~this lies~~ Here lies the guarantee that ~~she~~ at last will find ~~his~~ way to god, to the good, however far away from it ~~she~~ in ~~his~~ ignorance has ~~been~~. The path to it does not lead ~~xx~~ without but within. ^(Strayed)

On the physical and psychic planes our existence is bound by certain circumstances and patterns, which are the result of our former thoughts and actions. There we are subject to ~~the~~ laws of karma or destiny. That is, as we sow, we shall reap. The ~~xxx~~ spiritual mountainpeak with its unconditioned ~~xx~~ freedom, clarity and timelessness seem to us who labour up the steep slopes towards it to be the very opposite of such bondage. The longing for freedom from earthly bonds and the reverse side of this longing - the pain it entails to be conscious of the limitations of life is something intimately connected ^{with} the quest for god. ~~xxxx~~ There are people whom ^{by} this ~~xx~~ longing and pain has ^{been} brought to feel a deep aversion bordering to hate for the world and nature and who has gone to the extreme of scourging their bodies. Certain sects both within christianity and hinduism teach that freedom is found through abstaining from worldly activity and tell their followers to retire to convents and hermitages. Krishna explains that this also is a possible path, but it entails that one must learn to master and completely still the thinking. He advises Arjuna to choose the harder path ~~xx~~ which leads to ^(living) an active life in the world, ~~xx~~ without being of it.

Activity is natural for man. Even if he runs away from the world to a convent or hermitage to avoid having to act physically ~~she~~ will still continue to think, ~~xx~~ which also is a form of action, creating inescapable effects. ~~He~~ can not cease ~~her~~ activity for any length of time no matter how much ~~she~~ would want to. Each man has a role to play in the cosmic drama. On this path you free yourself through looking through the worldly existence while being active in the world and not through avoiding action. The secret is to act, but surrender the results to god. "Thy concern ~~will~~ is with action alone, never with results. Let not the fruit of action be thy motive, nor let thy attachment be for inaction. Steadfast in devotion do thy works, O disciple, casting off attachment, being the same in success and failure." Krishna explains.

A great Christian teacher Meister Eckhart, reached the same conclusion that ^{many} ~~he~~ cannot live without activity, since activity is inherent in his nature. He explained that you must "learn to find god in all things and remain free in all actions and all places."

We can gain courage to deal with the world and understand it from a higher standpoint if we, in the midst of activity and its limiting changeable circumstances learn to discern the eternal that runs through it. In the eternal we find strength to live our lives to the full, to do our duty in the world and help to recreate and lift it up towards the light.

This is a priceless lesson to the mystic, who after having tasted the peace and bliss of the inner reality have ~~xx~~ come to shun the world.

paul printon ~~writes~~ has expressed the task before him ~~simply and~~ beautifully and simply: "What you have to do is not only to penetrate into your inner self, by ~~but~~ withdrawing in meditation from the world, but also to examine the world once again by the light in yourself. The material world was forsaken because it was a dream which you cast aside in order to turn inwards, but coming back to it with the lamp of inner understanding in your hand, you then discover that this world is also divine and real.

It is as much a part of the supreme unity as the inner self, only it appears in a different way. When you discover this, there is henceforth no sense of duality, no divorce between spirit and matter. There is only one reality in truth, which cannot be divided into two. The mystic who has penetrated to the inner self but has not gone beyond that stage, sets up this divorce between spirit and matter and ~~now~~ regards the external world as evil. ~~His~~ ~~more~~ profounder examination and understanding would have shown him that it is just as much divine as the wonderful inner realm which he has now found within himself. There is no real separation between the two. There is only the one."

Anna C. Bornstein

Paul Newman has expressed the task before him admirably
and simply. "But you have to do it not only to generate into your inner self, by
but withdrawing in meditation from the world, but also to examine the world once
again by the light in yourself. The material world was forsaken because it was
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but has not gone beyond that stage, sets up this division between spirit and matter
and the negative. The external world is evil, spirit is good, and the
understanding would have shown him that it is just as much divine as the
material inner realm which he has now found within himself. There is no real
opposition between the two, spirit is only the real."

Paul Newman

STUDYPLAN of THE SCRIPTURE OF THE YOGIS
MEETING I

Krishna instructs Arjuna in the midst of the battlefield of life, not in any secluded temple or school. His teaching is to be applied to life and is the means by which the disciple can learn to live more wisely and truthfully. Scriptures like the Bhagavadgita, the Bible or the biographical writings of the great mystics, saints and philosophers, easily get turned into holy relics or mere academic treatises through too abstract a study. But we here find a modern vision of religion for our modern life.

Reading scripture or philosophy changes one as one understands it. One of the values of the studycircle and group is to help recognize that change and to direct it to the practical affairs of life. You will find that you'll be leaving the meeting feeling that something really happened to you, that your outlook has changed.

The students introduce ~~themselves~~ themselves and tell something about their background. What brought you to this course of study? What do you hope to gain from it?

The circleleader gives an introduction of Paul Bruntons work and short summary of those of his books which so far have been published in Swedish.

Discuss how the studies are to be conducted.

Read the preface together and discuss the following questions:

- Modern man has reached a point where he no longer can find comfort and satisfaction in mere religious dogma.
Are there ways to gain direct experience of that reality called God?
- Arjuna was a prince in ancient Hindustan. What does he have in common with a Western quester in the end of the twentieth century?
- Who is Krishna?

Karl Marx is a man in the midst of the battlefield of life, not in any
isolated temple or school. His teaching is to be applied to life and in the
arena by which the struggle can learn to live more wisely and bravely.
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the great nations, science and philosophy, easily get turned into holy relics
or into academic treasures through too distant a study. But we have found a
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The student introduces in themselves and tells something about their background.
What brought you to this course of study? What do you hope to gain from it?
The professor gives an introduction of Karl Marx's work and short summary
of those of his books which so far have been published in English.

Discuss how the studies are to be conducted.

Read the notes together and discuss the following questions:

1. How has the world reached a point where it no longer can find comfort and solace
looking in mere religious dogma.

2. How does one gain direct experience of that reality called God?

3. How was a nation in modern history? What does he have in common with a
modern nation in the end of the twentieth century?

4. How is religion?

MEETING 2

In the opening of the Bhagavadgita we meet prince Arjuna, the leader of a large army of righteousness on the battlefield of life, ready to strike against the larger army of the enemy, representative of evil forces. As Arjuna glimpses the faces of his own relatives, former teachers and townspeople among the enemy ranks he is struck with doubt about his actions and social role. He wants to do his duty, but cannot bear the thought of destroying his own kin. He is thrust into a moral conflict and feels that the ground is opening up beneath him.

1. Read about and discuss Arjuna's state of mind. What are its deeper causes?

2. Many ~~xxx~~ people have to pass through a crisis or defeat where they experience the limitations of the personality before they become receptive to spiritual teachings. Have you experienced ~~xxxx~~ this? Why may it be necessary?

3. Arjuna experiences a conflict between his inner knowledge and the role he must play in the outer world. Do you have to be a conscious quester to feel such a conflict? What forms can it take?

4. Unless one becomes detached from the ~~x~~ external physical life one cannot perceive the spiritual truth. This process of detachment often happens gradually and stretches over a long period of time. It is experienced differently by different individuals at different times. Some feel an inner sense of freedom and exhilaration as the fetters are loosened, others become melancholic and sad ~~as~~ what is familiar seems to lose meaning. Most people get an inkling of this when life and destiny force a separation from some ^{dear} person or outer circumstances. Everything else may become empty, and yet an inner peace may come. Is this the meaning of Jesus saying: "He that loses his life shall find it"? Talk about this process of detachment from worldly things.

5. Arjuna is bold. He lives sincerely and fully. He is forced out on the precipice of doubt by his ~~xxx~~ very longing for truth and desire to do good. Many people experience moments of clarity when they look through and doubt their ambitions, social and family roles, ^{but} why do they so seldom do anything about it?

6. In order to find and follow the central core of meaning, which will lead you through the labyrinth of life to realisation of the highest truth you must be prepared to recognize and confront your doubt - doubt in the role you have to play in the world, in the immediate or long term ~~xxxx~~ value of normal life, in the way you think, and even ~~x~~ in the value of faith. This doubt is not merely intellectual and will not stick up its head only when you ~~xxx~~ think of God, study or try to pray. It can ~~xxx~~ strike while you are shopping in the supermarket, or

In the opening of the Bhagavadgita we meet Prince Arjuna, the leader of a large army of righteousness on the battlefield of life, ready to strike against the larger army of the enemy, representative of evil forces. As Arjuna glances the faces of his own relatives, former teachers and townsmen among the enemy ranks he is struck with doubt about his solemn and social role. He wants to do his duty, but cannot bear the thought of destroying his own kin. He is thrust into a moral conflict and feels that the ground is trembling beneath him.

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engage in business discussions - at any time.

The orientals speak of developing a basic tension and anxiety - the doubt sensation which must be aroused and faced if you want to realize the truth. In "Buddhism, its essence and development" Edward Conze writes: "There is in the core of our being a basic anxiety, a little empty hole from which all other forms of anxiety and unease draw their strength ... People who are busy all the time, who must always ~~think~~ think of something, who must always be doing something, are incessantly running away from this experience of the basic or original anxiety. What we usually do is to lean and to rely on something else than this empty centre of ourselves. The Buddhist contention is ~~x~~ that we will never be at ease before we have overcome this basic anxiety and that we can do that only by relying on nothing at all." ... "To endure it is more difficult than anything in the world, and yet the only way by which one can attain to the ultimate meaning, joy and freedom in life."

This inner core is just what Arjuna had to face on the battlefield.

Discuss.

7. Krishna is to the Hindus quite similar^{to} what Jesus is to many Christian mystics - an embodied divine teacher but ultimately he represents the divine centre within man himself - The Hindu Atman or the Overself (in Paul Bruntons terminology) - the inner God who can illumine all dark corners and ~~xxx~~ answer all questions. The Atman is formless, eternal, unchangeable, towering high above ~~xxxx~~ man's personal existence and yet immanent in it. It is the very source of the persons consciousness and life. In that sense Krishna is not "another" who Arjuna must obey blindly, but speaks with the voice of Arjuna's own divine intuition. What is a spiritual teacher? What role and function does he have?

8. Krishna tells Arjuna, who shrinks from ~~xx~~ killing his enemies in battle, that if he could only pierce through the appearance of bodily form and catch a glimpse of his enemies' true eternal nature, and his own, he would understand that there is no such thing as death, and that he could ~~xxx~~ never really kill anybody. ~~Although~~ This is the truth from the highest standpoint. But in the old Hindu tradition only people who had learnt compassion and in whom all aggressions had been uprooted could partake of it. In that way one guarded this ~~xxx~~ supreme teaching from being misused as an excuse for violence and killing.

In Plato's dialogue ~~xxx~~ "Phaedo", Socrates' teaching on the immortality of the soul has the same urgency, ^{as in the Bhagavadgita} but there it is put to the test, not by Socrates having to kill another in battle but by his own readiness to die. Study and compare Krishnas and Socrates view of the soul, death and the body.

(see quote from Phaedo, p A)

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The original task of developing a basic tension and anxiety - the doubt sensation which must be aroused and faced if you want to realize the truth. In "Buddhism, the essence and development" Edward Jones writes: "There is in the core of our being a basic anxiety, a little empty hole from which all other forms of anxiety and stress draw their strength... People who are busy all the time, who must always think of something, who must always be doing something, are anxiously running away from this experience of the basic or original anxiety. But we anxiously do so to face and to rely on something else than this empty center of ourselves. The Buddhist contention is that we will never be at ease before we have overcome this basic anxiety and that we can be that only by relying on nothing at all." "...The anxiety it is more difficult than anything in the world, and yet the only way by which one can attain to the ultimate meaning, joy and freedom in life." This inner core is just what exists and to face on the battlefield.

Discourse.

1. Referring to the Buddha's words "What is to many Christians regarded as an embodied divine teacher but ultimately he represents the divine source within man himself - The Hindu Atom on the Overhead" (in Paul Brunton's "Buddhism") - the inner God who can illumine all dark corners and cover himself all over. The atom is formless, eternal, unchangeable, towering high above everything. Personal existence and yet transcendent in it. It is the very source of the person's consciousness and life. In that sense Krishna is not "another" who appears and disappears, but speaks with the voice of universal and divine intuition. What is a spiritual teacher? What role and function does he have?

2. Krishna tells Arjuna, who shrinks from his killing his enemies in battle, that if he could only perceive through the appearance of bodily form and catch a glimpse of his enemies' true eternal nature, and his own, he would understand that there is no such thing as death, and that he could never really kill anybody. Although this is the truth from the highest standpoint, but in the old Hindu tradition only people who had learnt compassion and in whom all aggressions had been uprooted could perceive of it. In that way one avoided this war against oneself from being started as an excuse for violence and killing. In Plato's dialogue "Phaedrus", Socrates, teaching on the immortality of the soul has the same urgency, but there it is put to the test, not by Socrates having to kill another in battle but by his own readiness to die. Study and compare Krishna and Socrates view of the soul, death and the body. (see quote from "Phaedrus", p. 1)

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4.

THAT out of which it has evolved, is ^{thus even at} given ~~in~~ the beginning of the ^{Sita.} Bhagavadgita. During the earlier stages of the quest everything real is still illusory, while everything illusory still seems real."

The indians speak of Maya, the veil of illusion thrown over the one formless reality. To Plato the sense world perceived by the ordinary man was a world of shadows (see the parable of the Cave ⁱⁿ ~~from~~ the Republic, ~~13~~) compared to the world of truth.

Many people understand this as a negative evaluation of life here and now, in favour of some remote heaven. Others are inclined to look for that immortal reality not high above this life, but in it's very heart, within reach for all bold enough to pierce the illusion of form and multitude projected onto it by the individual mind.

Discuss.

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Plato.

MEETING 3

One of the main themes of the Bhagavadgita is the question of right action. In order to understand Krishnas teaching, it may be useful to know a little about the Eastern concept of Karma, as applied to human life. Karma is a sanskrit ~~word~~ word, it comes from the verbroot Kri, which means to do, to make. It refers to the chain of cause and effect by which all things enter and leave manifestation. That is, our deeds have an influence on, - indeed they create our destiny. More importantly, it is our thoughts and attitudes which create our actions and reactions, so the general idea is that our thoughts are creative of the actual circumstances in which we live and that the visible experience comes from the invisible attitudes. A man's thoughts will not only form his personality and crystallize into a physical vehicle but also are to a large extent responsible for the outer circumstances in which he finds himself. One so often sees a troubled person repeating a pattern of experience over and over, as long as he is unwilling to recognize his bondage to his attitude, ~~just~~ self-image or the judgement of others. When these change, the circumstances begin to right themselves. Behind the thoughts is the attentive mental gaze which when traced back to its source leads to pure eternal and unchanging consciousness.

Through introspection a man learn to understand the relationship between his own thinking and intentions, and the circumstances that confront him as part of an ~~exp~~ external world. He may discover how his desires and thoughts creates and binds him to ever shifting circumstances. But he can not escape permanently from activity, no matter how hard he tries. If he refrains from physical action and retreats from the world he will still be involved in mental activity, ~~whix~~ which also produce karmic effects.

Buddha envisioned the ordinary man as fettered by desire to the endless wheel of existence, which by its very changing nature inevitably brings pain and suffering.

1. There are two deep and difficult questions which faces a spiritual seeker who like Arjuna, has looked through the conventional guise of circumstances, and longs for a higher reality. Is it possible to act truthfully and justly in this relative world where every intention, act and accomplishment, no matter how good and honorable, seems to cast a shadow? Is there any escape from the ~~ix~~ treadmill of active existence, to which we bind ourselves ever anew with the threads of our feelings, thinking and willing? The way ~~xxx~~ out which Krishna shows Arjuna is subtle, and difficult to grasp. "Thy concern is with action alone, never with results. Let not the fruit of action be thy motive, nor let thy attachment be for inaction. Steadfast in devotion do thys works, O Disciple, casting off attachment, being the same in success and failure."

What does Krishna mean? Have you experienced this problem?

2. Paul Brunton ~~ix~~ writes: "Try to cut loose the desirebonds. They are inside of you, and if you can cut them loose, it does not matter what is happening out-

One of the main themes of the Bhagavadgita is the question of right action. In order to understand Krishna's teaching, it may be useful to have a little about the eastern concept of Karma, as applied to human life. Karma is a Sanskrit word, it comes from the Sanskrit *kr*, which means to do, to make. It refers to the chain of cause and effect by which all things enter and leave manifestation. Thus, in our deeds have an influence on, - indeed the creation of our destiny. More importantly, it is our thoughts and attitudes which create our actions and reactions, so the generalization is that our thoughts are creative of the social circumstances in which we live and that the whole experience comes from the invisible attitudes. A man's thoughts will not only form his personality and organize into a physical vehicle but also into a large extent responsible for the outer circumstances in which he finds himself. One who sees a troubled person regarding a pattern of experience over and over, as long as he is unwilling to recognize his change to his attitude, that self-image or the judgment of others. When these change, the circumstances begin to right themselves. Behind the thought is the extensive causal force which traces back to the source leads to pure eternal and unchanging consciousness. Through introspection a man learns to understand the relationship between his own thinking and intentions, and the circumstances that confront him as part of an external world. He may discover how his desires and thoughts create and bind him to ever shifting circumstances, but he can not escape permanently from activity, no matter how hard he tries. If he refuses this physical action and retreats from the world he will still be involved in mental activity, which also produces karmic effects. Krishna explained the ordinary man as trapped by desire to the endless wheel of existence, which by its very changing nature inevitably brings pain and suffering. If there are two deep and difficult questions which face a spiritual seeker who like Arjuna, has looked through the conventional gates of circumstances, and longs for a higher reality. Is it possible to act truthfully and justly in this relative world where every intention, act and accomplishment, no matter how good and honorable, seems to cast a shadow? Is there any escape from the inescapability of active existence, to which we find ourselves ever more with the threads of our feelings, thinking and willing? The way out which Krishna shows Arjuna is subtle, and difficult to grasp. "Thy concern is with action alone, never with results. Let not the fruit of action be thy motive, nor let thy attachment be for success. Standing in devotion do thy work, O Bhishma, ceasing all attachment, being the same in success and failure."

What does Krishna mean? Have you experienced this problem?

S. Paul Brunton is written: "Try to cut loose the desires. They are inside of you, and if you can cut them loose, it does not matter what is happening out-

6.

side.

When you understand this you simply do what you have to do - let it be the best and utmost that life demands of you and then let the results take care of themselves, not because you do not care, but because you know that a cosmic power is taking care of them. The results are in the hands of the Overself and destiny. Accept this destiny with a certain resignation. Do not run away and refuse to act. Neither go to the other extreme and plunge into activity with greed and desire as the only motives for your action. Have higher ones also. Act, then observe the results of your actions, retiring to the status of an ~~imperson~~ impersonal witness. You must act and move in the external world, but your inner ~~self~~ self must be the unseen axis - serene, reposed, still."

To conceive of something as a result is to impede the flux of life, is to crystal¹ize a moment as an independent real; this ~~crystallization~~ crystallization as a result also makes it a cause of new changes, until the attitude is once more dissolved in flux.

Discuss.

3. It is difficult, especially for a modern ~~westerner~~ westerner who has grown up in an age ~~where~~ where both acts and a man's worth is measured by the results produced, to change~~x~~ his attitude and become detached from his ~~work~~ work. Does Krishna, or Paul Brunton in his commentary, give any hints as to how this can be accomplished? Have you experienced that life has presented you with problems or experiences, which because of their ~~very~~ very depth and difficulty to solve, have forced such a detachment?

4. The yogic ideal is an act sprung forth spontaneously from contemplation of the inner truth of man~~x~~ and the world, in the same way as a plant sprouts and grows from a seed. Detachment should not lead to passivity and laziness. Discuss.

5. When an ordinary person tries to concentrate on a ~~difficult~~ difficult task or sits down to learn meditation he inevitably is confronted by the restlessness of his mind. In ~~contrast~~ contrast to the constant flux of thoughts which he has to grapple with, there is the steady mind described by Krishna, which is the goal of yoga and~~x~~ mystic meditation.

"When a man, satisfied in ~~the~~ the Self alone by himself, ~~he~~ completely casts off the desires of the mind, then he is said to be of steady mind."

Paul Brunton calls this state "mental quiet".

How can it be recognized.

6. There are many different traditional methods by which to achieve ~~mental~~ mental quiet? Which ^{techniques} (do you know? Has anybody in the group personal experience of meditation? But common for all is the need to discipline the thoughts and feelings and bring the mind into a state of concentration.

When you understand this you simply do what you have to do - let it be the best and utmost that this demands of you and then let the results take care of themselves, not because you do not care, but because you know that a person power is taking care of them. The results are in the hands of the Overworld and destiny. Accept this destiny with a certain resignation. Do not run away and refuse to act. Neither go to the other extreme and plunge into activity with greed and desire as the only motive for your action. Have higher one's also.

Let them observe the results of your actions, referring to the status of an experimental witness. You must not move in the external world, but your inner self must be the unbroken axis - serene, poised, still. To observe of something as a result is to make the line of life, is to organize it as an independent reality, this experimental organization as a result also makes it a cause of new changes, until the universe is once more dissolved in flux.

It is difficult, especially for a modern person who has grown up in an age when where both gods and a man's worth is measured by the results produced, to change his attitude and become detached from his work. Paul Brunton in his commentary, give any hint as to how this can be accomplished? Have you experienced that life has presented you with problems or experiences, which because of their very depth and difficulty to solve have forced such a detachment?

4. The psychic ideal is an not spring forth spontaneously from contemplation of the inner truth of man, it and the world, in the same way as a plant grows and grows from a seed. Detachment should not lead to passivity and inaction. Dispassion.

5. When an ordinary person tries to concentrate on a difficult task or give down to learn meditation he inevitably is confronted by the restlessness of his mind. In stark contrast to the constant flux of thoughts which he has to struggle with, there is the steady mind described by Krishna, which is the goal of yoga and static meditation. "From a man, separated in the self alone by himself, no completely caste off the desires of the mind, then he is said to be of steady mind." Paul Brunton calls this state "mental quiet". How can it be recognized?

6. There are many different traditional methods by which to achieve mental quiet, which is the key to the group personal experience of meditation. But common for all is the need to discipline the thoughts and feelings and bring the mind into a state of concentration.

7.

7. Little is known at present in the West about the nature of the mind, although the medieval mystics were adepts ⁱⁿ the art of meditating. The ~~xxx~~ opinion is ~~now~~ that there has to be thought-contents in order ~~for~~ there to be consciousness is widespread, even among modern psychologists. But the mystic, philosopher or yogi, who practices meditation sincerely, eventually discovers by his ~~x~~ own experience that the adventure of consciousness begins only when he succeeds in stopping his thinking. For only then do we begin to know for ourselves the difference between consciousness and thought.

8. Most of us are conscious only of the world of manifestation, or generation, where beings are born, grow decay and die, where ideas develop and change and the will carries a purpose. We look upon our life merely as a becoming, as a development towards something and are not aware of its unchanging face - the eternal being and sameness, which is the ~~xxx~~ ground of experience, the condition for there to be any perception of changes at all. A person who gets a ~~glimpse~~ glimpse of the unchanging reality will not become detached from his ^{habitual view} ~~idea~~ (that the form world is the only reality overnight, but begins to doubt the face value of things. He may feel a gnawing doubt even at the peaks of his personal life, that perhaps he is missing the point. Since the unchanging reality has no form or shape, no attributes by which the mind can grasp and remember it, it may take time before he realizes the great worth of it and is able to turn around and trust himself to it.

Make an experiment ~~of thought~~ and suppose you had obtained ~~insight~~ insight into this unchanging reality. How would it affect your life. Would you continue to live ~~as~~ as you do now? What ~~change~~ would you want to change?

9. There ^{are} ~~is~~ no outer ways by which to recognize such God-inspired free activity. It obeys no man-made rules or morality but seem to have sprung from the truth of the moment. The only thing one can say about it, is that it is always right, perhaps not from a standpoint of personal satisfaction, but from the standpoint of the whole.

Paul Brunton explains:

~~"When you surrender the ego and attain the truth you no longer act but are acted upon, x you no longer speak but are spoken through."~~

"The secret of all super-personal help is surrender. Not surrender to weakness, lethargy, laziness, hopelessness or short-sighted fatalism, but surrender of the personal power to the central power within oneself. Then, instead of pitting one's own limited faculties against the gloomier circumstances which are arrayed against him in the battles of life, he lets this central power get to work on his behalf. Where one fails, it succeeds, where one perceives ~~at~~ only impassable brick walls of difficulty, it passes miraculously through. It will work for him and better than him, yet all that one has to do is to open

8. ~~is~~ oneself to it's expression. " (The Quest of the Overself).

11. Wisdom is often mistaken for large stores of memorized facts. What characterizes a truly wise man, according to Krishna?

It is useless to try to express it in words. (The power of the Overworld.)

If wisdom is often mistaken for large stores of memorized facts, what chance
remains for a truly wise man, according to Aristotle?

MEETING 4

There is only one truth, one reality, but since the way ~~is~~ to it leads within there are as many paths as there are individuals and there is not ~~is~~ the outer bondage to dogma and creed. All men are progressing in their own time and according to their own capacity towards the divine. The best path is that which help the individual advance the most, at a given stage of ~~is~~ the quest.

"As men approach me, so do I accept them, men on all sides follow my path," Krishna ~~xxxxx~~, the symbol of the Inner Spirit, assures.

1. Krishna ~~is~~ describes different paths. One is the path of knowledge, another the path of action. By action is not meant action which strives towards ~~is~~ a goal and demands rewards, but action as a sacrifice to God, - action, which has renounced its selfish personal purpose and direction. This path of action is often found in the saints who work simply with the poor, sick or troubled like Mother Teresa in India. By knowledge is not meant the ~~is~~ hoarding of facts or discursive thinking but ~~xxxxxx~~ contemplation of the eternal which is obtained through certain traditional methods by which the mind is used as a tool to transcend its own boundaries. These saints leave their mark on the world through their poems or writings, like St John of the Cross, Meister Eckhart or Ramakrishna.

Discuss.

2. Meditation is a direct way of training the mind to concentrate. In this respect it is like calisthenics; to win a race you must be in shape; so to use your mind you must exercise it first. Three steps can be distinguished on this ~~is~~ path - concentration, meditation and contemplation. Read what Paul Brunton has written about these ~~xxxxx~~. (see page 8)

Discuss.

3. The goal of ordinary meditation is a complete introversion of consciousness while the body is in stillness, which is a blissful experience of temporary merge~~ance~~ with the inner divine Self, during which the personal ego is felt to melt away. The yoga of action, i.e. selfless service, will eventually also lead to a release of the personal ego, which is experienced in the ~~is~~ midst of activity. [The two paths, - fulltime meditation and action in the world - lead to the same goal. Are they equal? What does Krishna answer to Arjuna's question? Which of them is to be preferred?

4. Is it necessary to withdraw from the world and practice full time in order to ~~realize~~ realize the goal of meditation?

There is only one truth, one reality, but since the way to it leads through
 there are as many paths as there are individuals and there is not in the outer
 beings to begin and end. All men are progressing in their own time and
 according to their own capacity towards the divine. The best path is that which
 helps the individual achieve the most, at a given stage of his quest.
 - as an approach to, so do I accept that, as an all-wise follow up path,
 Krishna says, the goal of the inner spirit, namely.

1. Krishna describes different paths. One is the path of knowledge, another
 the path of action. The path of action is not meant to be a sacrifice to God, which
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 or Ramakrishna.

2. Meditation is a direct way of training the mind to concentrate. In this
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 path - concentration, meditation and contemplation. Good what Paul Brunton has
 written about these things. (see page 8)

3. The goal of ordinary meditation is a complete immersion of consciousness
 while the body is in stillness, which is a physical experience of temporary
 samadhi with the inner divine self, during which the personal ego is left to
 drift away. The yoga of action, the highest service, will eventually also lead
 to a release of the personal ego, which is experienced in the state of
 activity. The two paths, - meditation and action in the world - lead to
 the same goal. Do they really? And how Krishna wants to express this?
 Which of them is to be preferred?

4. Is it necessary to withdraw from the world and practice full time in order
 to realize Krishna's goal of meditation?

5. Read and try to understand the following explanation of the yoga of action
 by ^{Swami} Vivekananda; ~~disciple of~~ ^{disciple of} ~~the~~ Ramakrishna

"We should work through yoga (concentration). In such concentration in action there is no consciousness of the lower ego present. The consciousness that I am doing this and that is never present when one works through yoga. The Western people do not understand this. They say that if there be no consciousness of ego, if this ego is gone, how then can a man work? But when one works with concentration, losing all consciousness of oneself, the work that is done will be infinitely better, this everyone may have experienced in his own life. We perform many works subconsciously, such as the digestion of food etc, many others consciously and others again by becoming immersed in samadhi as it were when there is no consciousness of the smaller ego. If the painter losing consciousness of his ego becomes completely immersed in his painting, he will be able to produce masterpieces."

6. The experience of the inner divine Self which is the goal of ordinary yoga and mystic meditation is often mistaken for the final realization, since few people have gone beyond it. Krishna indicates that perfection in yoga is not the highest goal but only a steppingstone to wisdom. "Verily there exists no purifier equal to wisdom. He who is perfected in yoga finds it in time in himself, by himself himself."

Discuss.

7. Paul Brunton tells in the beginning of his book "The Hidden Teaching Beyond Yoga" of how he was led to this realization. ~~xxxxxxx~~: (see p C)

8. Paul Brunton has distinguished between the long and short path.

~~"The long path is usually more or less familiar to the world because much of it appears in the religious texts in previous times. In order to understand~~

"In order to understand the short path it might be helpful to compare it to the long path which consists of a series of exercises and efforts which gradually develops concentration and character and knowledge. But the long path does not lead to the goal. On the long path you often measure your own progress. It is an endless path because there will always be new circumstances which bring new temptations and trials and confront the aspirant with new challenges. No matter how spiritual the ego becomes it does not enter the whitest light, but remains in the greyish light. On the long path you must deal with the urges of interference arising from the lower self and the negativity which enters from the surrounding environment. But the efforts on the long path will at last invoke the grace, which opens the perspective of the short path.

The short path is not an exercise but an inner standpoint to invoke, a state of consciousness where one comes closer or finds peace in the Overself."

to

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it is not yoga, how then can a man work? But when one works with concentration-

then, feeling the consciousness of oneself, the work that is done will be infinite-

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works mechanically, such as the digestion of food etc., many others automatically

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Chapter.

5. Lord Krishna tells in the beginning of his book "Bhagavad Gita" that

he has led to this realization. *Chapter: (see p 10)*

6. Lord Krishna has distinguished between the long and short path.

Chapter: (see p 10)

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but remains in the grayish light. On the long path you must deal with the organs

of interference arising from the lower self and the negativity which enters from

the surrounding environment. But the effort on the long path will at last

involve the grace, which opens the perspective of the short path.

The short path is not an exercise but an exercise that invokes a state

of consciousness where one comes closer or finds peace in the Overself."

Discuss.

9. Before you can find the Overself you must accept your own loneliness. As long as you cling to outside objects, possessions, persons, ideas or feelings you will be too bulky to enter into that innermost sanctuary in the Heart, where the Overself dwells. A camel cannot slip through a needles eye. In India the priest says to the candidate who seeks initiation:

"He is the loneliness that is within you ...You are standing all alone before the sacred fire, and from this time on the fire that will be given to you will be lonely and ~~you~~ you will be lonely with it. Are you ready to accept that loneliness?"

This loneliness is ^{also} one's true entrance into the eternal brotherhood of man.

2. Before you can find the Overself you must accept your own limitations, as long as you cling to outside objects, possessions, persons, ideas or feelings you will be too busy to enter into that innermost sanctuary in the heart, where the Overself dwells. A soul cannot climb through a needle eye. In India the priest says to the candidate who seeks initiation:

"So is the loneliness that is within you... You are standing all alone before the sacred fire, and from this time on the fire that will be given to you will be lonely and as you will be lonely with it, are you ready to accept that loneliness?"

This loneliness is not a true entrance into the eternal brotherhood of man.

MEETING 5

Krishna teaches that the highest reality is formless, eternal, unborn, unchangeable and one only. How can one reconcile this insight with the fact ~~that~~ we experience a world of name and form in which there is a multitude of individual beings and things? The indian metaphysicians resolve the problem by stating that the world is neither real or unreal, ~~it~~ it has no being in itself, but derives its existence from the fact that it is an appearance of reality, in a ~~similar~~ similar way as a thought has no being in itself apart from the mind to which it appears.

This does not mean however that we should turn away from ~~the~~ the world of experience and negate it. There is divine wisdom in the fact that we are made to experience certain* things and not others. As long as a world exists ~~for~~ for us our experiences in it should be~~re~~ regarded as important occasions to learn and be taken seriously. Life is like a ladder ~~xxxx~~ towards the highest truth and the experience it offers us are those very rungs we need in order to surmount it. Radakrishnan writes in the foreword to his translation of The Bhagavadgita: "As the manifested world hides the real from the vision of mortals, it is said to be delusive in character. The world is not an illusion, though by regarding it as a mere mechanical determination~~s~~ of nature unrelated to God, we fail to perceive its divine essence. It ~~is~~ then becomes a source of delusion."

1. To reach the goal - a permanent realization of the Overself - it is not enough* to meditate at special times only, when one withdraws from the world. Once one has found the inner spiritual reality - one must practice to remain* in contact with it even* while active in the world. Why is this necessary? How can it be achieved?

2. Why does Paul Brunton advice the quester to develop the habit of constant self-observation?

3. Plato has ~~also~~ expressed the thought that all beings without exception strive to possess the Good - the highest reality in his system of philosophy. The reason why some seek it in the pleasures of the senses, others in material wealth or power is due to ignorance as to the nature of what the good is, not divergence of aim. Paul Brunton also explains that everybody unconsciously or consciously seeks ~~the~~ the Overself. The whole human struggle is really a quest for the satisfaction its protection alone offers.

Discuss.

4. Krishna says "Among thousands of men, one perchance strives for perfection, even among those who strive and are perfect, only one perchance knows ~~Me~~ in Truth." Jesus has expressed this in his saying: ~~Many~~ Many are called, but few are

chosen." If the Overself is everywhere, why is it so difficult to find it? How is this related to the previous point? Discuss.

5. It is hard to surmount the illusion which nature confronts ~~x~~ us with. Reality can be likened to a ~~xxx~~ screen upon which is projected various ideas and concepts of the mind. Some of these, like mountains and rivers and oceans that we ~~perceive~~ perceive in the physical universe have a cosmic origin, and ~~is~~ ^{are} common to all mankind. Others are psychological and individual and derived from individual psychological variations, but both are mental. In order to ~~realize~~ realize truth one has to penetrate through layer after layer of projected thought-forms until one hits upon the screen.

Paul Brunton writes in "The Wisdom of the Overself": ^{u But} "Whatever ^{be} the origin of our ~~x~~ experience, the fact remains that we are conscious only of our own ideas, and that our perceptions of things must necessarily be but pictures in the mind. We see our own construction in everything which we see. Nature is our own idea. Whether a thing exists outside us which corresponds to these pictures or not, it also could never be known to us if at all as anything other than an idea. Do what we will, we cannot introduce the external existence of matter at any point of our ~~x~~ experience. These ideas are not only the only things which we really experience, not only are our notions of separate material objects ~~xxxx~~ utterly deceptive ones, but they have no actualized existence apart from our own minds. This is why and this is the true sense in which the ancient Asiatic seers called the universe "maya" a term usually but inadequately and imperfectly translated as illusion."

The thought that the world is an image i.e. a mental projection has also ^{although in somewhat different terms} been ~~xxx~~ conveyed by the ^{lectures on} Western psychologist CG Jung. In "Analytic psychology" he says: "The world is our picture. Only childish people ~~x~~ imagine that the world is what we think it is. The image of the world is a projection of the world of the self, as the latter is an introjection of the ~~xxx~~ world. But only the special mind of a philosopher will step beyond the ordinary picture of the world in which there are static and isolated things."

Even in modern physics one is beginning to arrive at a mentalistic outlook. The discovery that mass is nothing but a form of energy has ~~led~~ led to a new view of particles. Since mass is no longer associated with a ~~material~~ material substance particles are not seen as consisting of any basic "stuff" but as bundles of energy. And energy - what would it ~~be~~ be but a form of consciousness? Discuss the mentalistic concept of the world. What is the meaning of mentalism?

6. Paul Brunton distinguishes three main steps on the path - the religious, the mystic and the philosophic. They may overlap one another. On the religious stage one worships a symbol or concept one has of supernatural being or beings. On the ~~mystic~~ mystic stage, which includes ordinary yoga, the God or ~~Reality~~ Reality which ~~one~~ earlier worshipped without as something other than oneself is gradually

observed. "If the Overworld is everywhere, why is it so difficult to find it?"
How is this related to the previous points? Because.

It is hard to understand the illusion which nature constructs for us with reality. It can be likened to a wax screen upon which is projected various scenes and concepts of the mind. Some of these, like mountains and rivers and oceans that we know perceive in the physical universe have a cosmic origin, and as such common to all mankind. Others are psychological and individual and derived from individual psychological variations, but both are mental. In order to realize reality truth one has to penetrate through layers of projected thought. Hence until one hits upon the screen.

Paul Brunton writes in "The Vision of the Overworld": "Whatever the origin of our experience, the fact remains that we are conscious only of our own ideas, and that our perceptions of things must necessarily be determined in the mind. We see our own construction in everything which we see. Hence to our own idea, whether a thing exists outside us which corresponds to these pictures or not, it also could never be known to us if it is anything other than an idea. So what we will, we cannot introduce the external existence of matter as any point of our experience. These ideas are not only the only things which we really experience, but only our own mental images of separate external objects which actually become real, but they have no external existence apart from our own minds. This is why and this is the true sense in which the ancient mystic poets called the universe "maya", a term meaning but inadequately and suggestively translated as "illusion".

The thought that the world is an image that a mental projection has also been much conveyed by the western psychologists of Jung. In "Analytic Psychology" he says: "The world is our picture. Only children really imagine that the world is what we think it is. The image of the world is a projection of the world of the self, as the latter is an introjection of the world. But only the special kind of a philosopher will stop beyond the ordinary picture of the world in which there are static and isolated things."

Even in modern physics one is beginning to realize that a materialistic outlook, the discovery that there is nothing but a form of energy has led to a new view of physics. Since there is no longer associated with a material substance particles are not seen as consisting of any basic "stuff" but as bundles of energy. And energy - what would it be but a form of consciousness? Because the materialistic concept of the world, that is the meaning of materialism.

Paul Brunton distinguishes three main stages in the path - the religious, the psychic and the philosophical. They may overlap one another, in the religious stage one receives a symbol or concept one has of supernatural being or beings. In the psychic stage, which includes ordinary yoga, the god or reality which one earlier worshipped without as something other than oneself is gradually

~~being~~ being stripped of form and attributes until ^{it} ~~he~~ is known as a formless reality in the depth of one's own being. In the philosophic stage which is the subject of Paul Brunton's main philosophic work "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself" the gulf which the mystic, in spite of his realization, experiences between the inner spiritual reality found in the ~~xxx~~ sanctuary of the heart and the apparently external secular physical world must be bridged. The final ~~xx~~ consummation of the quest cannot come about unless "The intelligence is brought to bear upon the ~~x~~ relation between the world and thoughts, between thoughts and the thinking ~~x~~ principle and lastly upon this principle itself.....The philosophic yogi must do it differently. He ~~must do it~~ by understanding that the space-time form of the ~~xx~~ World, which includes those senses themselves, is primarily the outcome of his image-making faculty, and that the whole world is really a great thought-form in which consciousness has become immersed. Hence he has to acknowledge and accept its existence as being but a mental one and then to disengage consciousness from the ~~xx~~ thought itself not by rejecting it but by absorbing it. Thus he takes the world-idea into himself and transcends it. The same kind of intelligent effort is demanded of him when dealing with the personal "I"-thought. It is the worst sinner and will ~~xxx~~ naturally oppose him in his endeavour because its own illusion-creating rule would be ~~xx~~ threatened by his success."

7. In ~~the~~ "The Quest of the Overself" Paul Brunton has defined the Overself: "Although the Overself is really a unit, intellectually it may be considered from different standpoints and thus one may find that it possesses different aspects. Be that as it may, it is essential, above all, to grasp the idea of its unitary nature. It is not composed of various layers or sections of our being but is indeed the central point, the innermost living core of man himself..."

The Overself is the creative force which gives birth to the personal ego, sustains it for a cosmic period, and then draws it back to itself again. This is the explanation of St Paul's bold pantheistic phrase: "In Him we live and move and have our being." - - -

~~xx~~ Just as a single sun-ray cannot really be separated from the sun itself, so the Overself-ground in the body cannot be separated from its parent ---God in the universe.

...That which exists within the human being as the Overself-centre, exists also outside him in the universal spirit.

The position is paradoxical because there is but one Overself, one universal divine self resting in all men- There is not a separate Overself attached to each individual, as it were. Monism is the ultimate truth. "I am in my Father and ye in me and I in you," announced ~~xx~~ the Overself through Jesus..." That which appears in one man as divine when the personal ego is subordinated is precisely the same as that which appears in all other men..." "Thus the Overself is both a mathematical hollow point and simultaneously space

being being stripped of form and attributes until it is known as a formless reality in the depth of one's own being. In the philosophical stage which is the subject of Paul Brunton's main philosophical work "The Hidden Teaching Beyond Yoga" and "The Vision of the Overself" the Self which the spirit in spite of his realization experiences between the inner spiritual reality found in the inner sanctuary of the heart and the apparently external secular physical world must be bridged. The final re-orientation of the great cannot come about unless "the intelligence is brought to bear upon the relation between the world and thought, between thought and the thinking, a bridge and fasten upon this principle itself.... The philosophical stage must be its last stage." It is by understanding that the space-time form of the world, which includes those things themselves, is primarily the outcome of his image-making faculty, and that the whole world is really a great thought-form in which consciousness has become incarnate. Hence he has to acknowledge and accept its existence as being but a mental one and then to disengage consciousness from the world-form itself not by rejecting it but by accepting it. Thus he takes the world-form into himself and transcends it. The same kind of intelligent effort is demanded of him when dealing with the personal "I"-thought. It is the about others and will eventually appear in his own behavior because the one himself-creating role would be in character of his essence.

In the "The Quest of the Overself" Paul Brunton has defined the Overself: "Although the Overself is really a unit, intellectually it may be considered from different viewpoints and from one way that it possesses different aspects. So that as it says, it is essential above all, to grasp the idea of its unity and so. It is not composed of various parts or sections of our being but is indeed the central point, the innermost living core of our being.... The Overself is the creative force which gives birth to the personal ego, sustains it for a cosmic period, and then draws it back to itself again. This is the explanation of it and a bold metaphysical paradox: 'In this we live and move and have our being.'"

It just as a single unit - we cannot really be separated from the ego itself, as the Overself - ground in the body cannot be separated from its ground -- God in the universe.

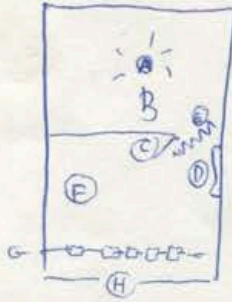
...that which exists within the human being as the Overself-center, exists also outside him in the universal spirit.

The position is paradoxical because there is but one Overself, one universal divine self resting in all men, there is not a separate Overself attached to each individual, as it were. Hence in the ultimate truth, "I am as you" and you as I am, "I am you" and you are I. Brunton in the Overself through Yoga... that which appears in one man as divine when the personal ego is subordinated is precisely the same as that which appears in all other men.... "Hence the Overself is both a metaphysical hollow point and simultaneously space

enclosing a universe in one sacred alliance..."

Read and ~~the~~ discuss.

8. People who have not had a glimpse of the Overself, may when they hear about this quest, confuse it with a quest ^{for} a greater and stronger ego. But there is a great difference between the Overself and the ego. Paul Brunton has attempted to explain it by the help of an analogy in "The Quest of the Overself". See figure.



In ~~the~~ the room B is a lamp A, between this room and the next there is a communicating door C, a glass reflecting mirror D is affixed to a wall in such a way that it catches ~~the~~ and reflects the lightrays from the lamp in the inner room and throws them across the outer room F and even beyond it into the outer veranda H. A represents the Overself, the inner chamber B eternity. The force of a wind E arises and blows the door open, this wind will represent the entry of the first factor to disturb the sublime harmony - time. With ^{the} opening ^{of} the door the reflecting surface of the ~~the~~ mirror D comes into operation. The mirror is the ego. A minute fraction of the Overself's light passes outward to the second chamber which stands for the dreamstate. The lightrays finally reach the five windows, the bodily senseorgans. This means that consciousness has entered the physical body and allied itself with it. The veranda ~~xxxx~~ corresponds to the waking condition of everyday activity.

The second chamber F, is known to the ~~the~~ mystic, while the first B is known only to the philosopher. Yet all see ~~the~~ and seek light, it is the same light that shows them where they are and where they have to go.

Compare the Overself to the ego? How is the ~~g~~ ego related to the Overself? Is the ego real?

9. From our previous example we can see that the windows ~~xxx~~ break up the light from A, and we ~~may~~ might mistake either the windows or the mirror ^{for} the true lightsource. By ~~misunder~~ mistaking the light source we misunderstand the dependent nature of the ~~misunder~~ world.

The Indian view of the manifolded physical world as maya is thought by many westerners to be a devaluation of the world and ^{to} give rise to a negative attitude to life, an attempt to escape. The term ^{the} maya is most often translated as illusion, but it is derived from the root Ma, to measure, and may also mean "the

enclosing a universe in one second of time...
 Good and the bad.

6. People who have not had a glimpse of the Overworld, say when they hear about this quest, compare it with a quest of a greater and deeper ago. But there is a great difference between the Overworld and the ego, Paul Brunton has attempted to explain it by the help of an analogy in "The Quest of the Overworld". See figure.



In the room 2 is a lamp 1, between this room and the next there is a communicating door 3, a glass reflecting mirror 4 is affixed to a wall in such a way that it catches 1 and reflects the light rays from the lamp in the next room and thence back across the other room 5 and over beyond it into the next room 6. 1 represents the Overworld, the lamp chamber 2 eternally, the two of which 3 enters and gives the beam over, this will represent the way of the light beam to enter the ego's chamber - that is 4 opening 5 the door of the reflecting mirror of the ego's chamber 6 into the Overworld. The mirror is the ego, a mirror reflection of the Overworld's light beam enters to the second chamber which seems for the Overworld, the light rays finally reach the five windows, the bodily consciousness, this means that consciousness has entered the physical body and entered itself with it, the Overworld's light corresponds to the waking condition of everyday activity.

The second chamber 6, is known to them as the ego, while the first 2 is known only to the Overworld, yet all see it and feel light, it is the same light that enters them when they are and when they have to go.

Compare the Overworld to the ego now as the 2 ego related to the Overworld, in the ego world.

7. From our previous example we can see that the window has break up the light from 1, and we might imagine either the window or the mirror in the two chambers. By knowing everything the light source we understand the constant nature of the Overworld world.

The better view of the manifested physical world as seen is thought by many philosophers to be a deviation of the world and not a positive attitude to life, an attempt to escape. The true way is not often translated as life, but it is derived from the root for, to measure, and not also from "the

power by ~~which~~ which things are measured". This latter meaning accords with the view of mentalism which regards the world as a mental image i.e. a limitation ~~of~~ or "measured" content within a boundless mind.

power by means which things are measured. This latter meaning according to
the view of mentalism which regards the world as a mental image i.e. a picture-
thing in or "measured" content within a conscious mind.

MEETING 6

The doctrine of reincarnation according to which a soul lives not one but a chain of lives on the earth can be easier understood in the light of the eastern teaching of karma. If one observes one's own present life one will see how certain thought habits are being dissolved while new ones are formed. Our behaviour patterns, thought - and feeling-life seem to a large extent to be the effect of psychic causes or complexes buried in the unconscious. To the hindus and buddhists the notion that ~~these~~ these formative contents in the unconscious ~~should~~ should have exhausted themselves at death seem improbable. They compare death with sleep. During ~~in~~ deep sleep there is no visible sign of a personality, still it exists in a latent state in the depth of the mind. The thought and feeling habits which characterize the person re-manifest ~~in~~ the next morning upon waking. ~~Correspondingly~~ Correspondingly the ego or soul at death is shedding the outer layers of its physical and mental existence, distilling the essence of meaning from its many fold experience during life and withdrawing into a state of latency, only to re-manifest later through a new body. This law of transmigration however only applies to the relative spheres of name and form. Only as long as the soul attaches reality to mental productions does it partake of this cyclic motion so characteristic of all life. Once it has looked through the veil of forms cast over reality and merged its difference into the simple unity of pure consciousness it is freed from karma and consequently also from the cycle of rebirths.

1. Krishna teaches: "Having attained to Me, they do not again attain birth, which is the seat of pain and ^{is} not eternal, they having reached highest perfection."

Why is birth within this material world and body the seat of pain?

2. You can not break the spell cast upon you by nature's forms unless you get at least one glimpse of unmanifested formless reality, which is what Krishna means by saying "having attained ~~to Me~~ to Me."

Paul Brunton writes: "When the ^{is} experience comes you will dismiss all ideas. You will ~~not~~ not be this or that. You will just "be". You will be able to say "it is" but not to qualify it by saying "it is good" because that denotes its opposite ^{is} bad, and brings it back in your mind to the realm of the relative." Discuss.

3. Gradually, perhaps after years of effort and work to master techniques and improve the personality it dawns upon the aspirant that he will not be able to lift himself up to the Overself by his own effort alone, since even the sharpest thinking, most immaculate doing and sublime feelings presuppose the very ego which he strives to transcend. Now he may discover the sovereign Science, the sovereign Secret, ~~the~~ the supreme purifier which consists in turning 180 degrees

The doctrine of reincarnation according to which a soul lives not one but a chain of lives on the earth can be easily understood in the light of the eastern teaching of karma. If one observes one's own present life one will see how certain thought habits are being dissolved while new ones are formed. Our behaviour, thoughts - and feeling-life seem to a large extent to be the effect of psychic causes or complexes buried in the unconscious. To the Hindus and Buddhists the notion that these formative contents in the unconscious should have exhausted themselves at death seems improbable. They compare death with sleep. During its sleep there is no visible sign of a personality until it enters in a latent state in the depth of the mind. The thought and feeling habits which characterize the person re-emerge in the next morning upon waking. A correspondingly the ego or soul at death is dissolving the outer layers of its physical and mental existence, dissolving the essence of meaning from its long held experience during life and withdrawing into a state of latency, only to re-emerge later through a new body. This law of transmigration however only applies to the relative spheres of name and form. Only as long as the soul attaches reality to mental phenomena does it remain in this specific notion as characteristic of all life. Once it has looked through the veil of forms and over reality and merged its difference into the single unity of pure consciousness it is freed from karma and consequently also from the cycle of rebirth.

1. Krishna teaches: "Having attained to Me, they do not again attain birth, which is the seat of pain and sorrow, they having reached highest perfection."

Why is birth within this material world and body the seat of pain?

2. You can not break the spell cast upon you by nature unless you get at least one glimpse of unmanifested forever reality, which is what Krishna means by saying "having attained merger to Me."

Paul Brandon writes: "When the experience comes you will identify all ideas. You will not be this or that, you will just 'be'. You will be able to say 'it is' but not to qualify it by saying 'it is good' because that denotes its opposite 'bad' and brings it back to your mind to the realm of the relative."

Reasons.

3. Gradually, perhaps after years of effort and work to master techniques and improve the personality it dawns upon the adept that he will not be able to lift himself up to the Overworld by his own effort alone, since even the sharpest thinking, most immediate feeling and sublime feelings presuppose the eye which he strives to transcend. Now he may discover the sovereign Godhead, the sovereign power which exists in turning the wheel of karma.

around from all phenomena, thrusting ^{him?} ~~one~~ self into the seeming void of the formless. This change may ~~proceed~~ be proceeded by a mounting anxiety, since the ego which is used to always deal with forms experiences it as a threatening annihilation. It happens inwardly and need ^{to} have little to do with one's outer behaviour. Paul Brunton talks about it in terms of "The Short Path."

This is Arjuna's true status at the beginning of the Bhagavadgita.

(Read about the short path under Meeting 4) Talk about this change of attitude. It must ripen from within, as a consequence of a spiritual light beginning to illumine one inside bringing to consciousness how the inner man views life. This makes it possible to "peel off" much which one thought important and cared about before.

4. Many people shrink from the impersonality of a life in the Overself. To the ego who thrives on personal preferences, likes and dislikes, the Overself's impersonality and universal love is incomprehensible. Yet having once known ~~it~~ it you can't help but to long and strive ^{for} to experience ^{ing} it again until one day the grip of your personality with its pretensions and false claims is loosened. Then you will understand that impersonality is freedom to ~~know~~ know and love truly and partake of a grander universal life.

Paul Brunton writes: "When you ~~have~~ have realized the deepest Truth and found your life in the Overself you will regard all people without exception as sharing that life with you. You will not consider anyone as being outside, therefore you will not be able to hate or enter into conflict with them.

That is because you recognize your own ~~self~~ self in them. It then follows that you show perfect understanding and sympathy towards them and all other beings."

5. Compare Krishnas teaching of what happens to the soul after death, to that of the Buddhists and Christians.

One of the early christian churchfathers Origenes, who had the same teacher as Plotinus, taught the ~~transmigrating~~ transmigration of the soul, but his teaching was condemned at the 5th ecumenic council in Constantinople 533 AD and banned from the christian doctrine. This means that for 500 years after Christ's death reincarnation was taken as Christian truth.

Discuss.

6. If you only could seek refuge in the Overself, Krishna assures that you will be liberated from all bondage. To seek refuge is to turn 180 degrees from the world, but ~~it~~ it is not so much a turning away from, as it is a turning towards the light.

Read the following explanation of liberation by the indian sage Ramana Maharshi and discuss. (see page **B**)

7. Krishna's statement: "All beings dwell in me; and I do not dwell in them" is explained by Paul Brunton;

"All beings dwell in Me" means that all beings draw their life-current at second hand from the Overself, all beings and creatures exist in the mind and mind exists in the Spirit, therefore the latter does not dwell directly in them.

This "mind" is simply a collection of thoughts which come and go. Since they are impermanent they are unreal and have their existence in the unreal. Their existence is illusory, ~~mind~~ similar to that of a dream. When you wake up from your limited ideas of the universe you will see ~~the~~ the Reality, the One Truth, You cannot limit the Unlimited and say, for instance, that It is dwelling in a table. All that exists is only your idea. Beyond it is the One Reality."

Why does Paul ~~xxxx~~ Brunton compare the perspective of the senses with that of a dream?

8. Compare the widespread common view that truth is relative, depending on circumstances and the individual standpoint to the following definition of truth by Paul Brunton (The Hidden Teaching)

"Our quest of a valid source of knowledge can come to an end only when it will yield one that is universally and forever unalterable, which will be the same and hold to the same laws of verification at all times and in all conditions, not during meditation alone."

"Truth is that which is beyond contradiction and free from all doubt, which is indeed beyond the very possibility of both contradiction and doubt, beyond ~~the~~ ^{the} changes and alternations of time and vicissitude, forever one and the same, unalterable and unaltering, universal and therefore independent of all human ideation."

1. Kantian's statement: "All beings dwell in me; and I do not dwell in them" is explained by Paul Brunton:

"All beings dwell in me" means that all beings draw their life-current from me and are dependent on me. All beings are conscious of me in the mind and in the spirit, therefore the latter does not dwell directly in them.

This "me" is simply a collection of thoughts which come and go. Since they are dependent on me and have their existence in the mind, their existence is illusory, their nature is that of a dream. When you wake up from your limited view of the universe you will see with the reality, the One.

Truth, you cannot limit the Unlimited and say, for instance, that it is dwelling in a table. All that exists is only your idea. Beyond it is the One Reality."

Why does Paul Brunton compare the perspective of the seer with that of a dream?

2. Compare the widespread common view that truth is relative, depending on circumstances and the individual viewpoint to the following definition of truth by Paul Brunton (The Human Machine):

"Our quest of a valid notion of knowledge amounts to an end only when it will yield one that is universal and forever unalterable, which will be the same and hold to the same law of verification in all times and in all circumstances, not having contradiction."

Truth is that which is beyond contradiction and free from all doubt, which is indeed beyond the very possibility of both contradiction and doubt, beyond all change and fluctuations of time and space, forever one and the same, unalterable and unchanging, universal and therefore independent of all human limitation."

MEETING 7

"The quest mostly winds its way across a long, flat plain, but other times it courses up lofty, difficult mountains. It is not hard to mistake the path or difficult to take a mis- step. The traveller may have to pass through states of temptation and struggle, trial and defeat, combat and triumph. He may have to negotiate his way around or over the boulders which are placed at certain ~~x~~ stages of his path. He should be prepared to endure recurring disappointments of exaggerated anticipation and to experience inevitable frustrations of premature hopes.

If it is asked "How long a ~~xx~~ time will it take to follow this quest until the goal is attained?" the answer can be only that so long as the Overself is only an idea, not known and not experienced every moment of the day, ~~xx~~ awake or asleep, so long must the quest be followed. To measure this period on a scale of years must necessarily vary with different individuals. They all start from different starting points, from different levels of their present condition. It is not possible to set any period. Men are to be seen advancing for a time, stopping for a time, missing their way for a time and renouncing the quest altogether for a time. Or they ~~xxx~~ move forward slowly at some periods and quickly at others."

(Paul Brunton :THE SPIRITUAL CRISES OF X MAN)

1. What qualities of character will be helpful on the quest?

2. "It is necessary to bring body and thoughts under some degree of control. Paul Brunton writes: "You will have to fight yourself because you have built up habits throughout your incarnations which have shaped your personality. You must learn to resist them and to declare "These habits are not I, they are ^{of} the mind and body."

Discuss.

3. As you penetrate the deeper layers of the psyche the need for calmness becomes imperative since you may hit upon deepseated complexes and karmic knots charged with the most compelling emotion. "The most important reason for practicing calmness is according to PB "that the Overself with which you are seeking ~~xxx~~ conscious union lives within you in a state of intense stillness and peace. When you are calm you are becoming more sensitive to the state of the Overself, thus rendering union with it ~~xxx~~ more and more possible." Also a sympathetic harmony between one's conscious attitude of calm and ~~that of~~ the Overself's natural state bring up a remembrance of its wisdom, which can often abate or solve problems.

How can you learn to keep calm in the midst of life's ~~xxx~~ storms? Why is balance so necessary?

4. It is necessary to work to improve one's character on the quest. But as long

"The guest mostly winds his way across a large, flat plain, but other times it comes up fairly, hill, and mountain. It is not hard to mistake the path or difficult to take a side-escape. The traveler may have to pass through states of temptation and struggle, trial and defeat, defeat and triumph. He may have to negotiate his way around or over the obstacles which are placed at certain stages of his path. He should be prepared to endure recurring disappointments of unexpected resistance and to experience inevitable fluctuations of hope and despair."

It is to be said "how long a time will it take to follow this quest until the goal is attained?" The answer can be only that as long as the quester is alive, he has not failed and not expected every moment of the day, he must be patient, so long as the quest is followed, he must be patient on a scale of years and occasionally very with different individuals, they all start from different starting points, from different levels of their present condition. It is not possible to set a standard, for one to be seen following for a time, stopping for a time, missing their way for a time and returning the quest altogether for a time. In they have now turned clearly to some period and finally to others."

(Paul Brandon: THE QUESTER'S QUEST, p. 100)

1. The qualities of character will be helpful on the quest.

2. "It is necessary to bring body and thoughts under some degree of control. Paul Brandon writes: 'You will have to fight yourself before you have half a chance of doing anything. You must know what you have done and what you are doing. You must know to resist them and to become 'pleasant habits are not, they are the mind and body.'"

3. As you penetrate the deeper layers of the psyche the need for calmness becomes imperative since you are now engaged in complex and delicate tasks charged with the most overwhelming emotions. "The most important reason for persistence is according to us 'that the Overworld, with which you are seeking, is a condition which favors you in a state of intense stillness and peace. When you are calm you are becoming more sensitive to the state of the Overworld, thus rendering more with it more and more possible.' Also a sympathetic harmony between one's character and the state of the Overworld's natural state brings up a resonance of the whole, which can often state or solve problems."

Now can you learn to keep calm in the midst of life's most stormy days? Balance so necessary? It is necessary to work to improve one's character on the quest. But as long

as you live in the ego and under the rule of the personal will you move from one extreme to the other. A too strong pull in one direction will ~~inevitably~~ inevitably ~~provokes~~ provoke a reaction~~x~~ which will in time draw you towards its ~~opposite~~ opposite. perfection is not reached through will alone, what else is needed?

5. The Overself is the Secret Mover and Supporter of the unlimited forms and myriad of solarsystems. But it supports them only with a part of itself and is in no way circumscribed by them. Paul Brunton writes: "Universes manifest, live and die. The Overself remains the One. If it ~~x~~ manifested in a universe and that universe ended, that would result in part of ~~It~~ ~~x~~ going out. But such is not the case. These manifestations appear within the Overself."

Many people~~x~~ misunderstand the quest of the one Reality and think it must lead away from the world to a heaven high above it, since it obviously leads away from the multitude of worldly forms. But this need not be so. ~~It~~ It leads away from the~~x~~ limitations imposed by the belief in ~~that~~ the forms to be all there is, when actually they are a limited appearance within the infinite. Indeed the quest is entirely a change in worldview - from one compounded of truth and error to one of pure seeing of things as they are.

Discuss.

6. One simple but efficient technique to cultivate equanimity of mind is to remind yourself of the Overself, by stopping dead in the~~x~~ midst of activity especially during transports of emotions and ask: Who is experiencing this? This practice is described in ~~x~~ The Quest of the Overself (see page E)

7. If you approach the Overself from where you are now, in the physical body, it seems as if it is seated in the heart region.

Krishna declares: " I am theSelf, O Disciple seated in the heart of all beings: I am the beginning and the middle, as also the end of all beings."

In the Chandogya Upanishad it says: "This is my soul in the inmost heart, smaller than a grain of rice, or of barely, or of mustard seed, or of a millet, or of a grain of millets kernel; this is my soul in the inmost heart, greater than the earth, greater than the atmosphere, greater than the heaven, ~~as~~ greater than these worlds."

Read Paul Brunton's detailed explanation in "The Quest of the Overself" and discuss (see page F)

8. There are many misconceptions about how an initiation happens and what it is. After Arjuna has listened to and understood Krishnas theoretical explanations of truth he receives an initiation through the grace of his teacher during ~~which~~ which his spiritual sight is temporarily opened so that he can ~~x~~ perceive the ~~truth directly for himself~~ ~~in the ancient Egyptian and greek traditions of~~

as you live in the ego and under the rule of the personal will you move from one extreme to the other. A too strong pull in one direction will necessarily involve a reaction which will in time draw you towards the opposite extreme. Reaction is not freedom through will alone, what else is needed?

3. The Overself is the power and support of the individual form and spirit of individuality. But it requires that only when a part of itself and its in no way overshadowed by them, but rather within them, "inwardness" is lived and the Overself remains the true self. It is a realization in a universe and that universe exists, that would remain in part of it a being out, but such is not the case. These realizations "grow within the Overself."

Very peculiar characterizing the quest of the one reality and think it must lead away from the world to a higher knowledge of it, since as obviously leads away from the multitude of worldly forms, but this need not be so. It leads away from the limitations imposed by the belief in reality the forms to be all there is, when actually they are a limited appearance within the infinite. Indeed the quest is entirely a change in behavior - from one conception of truth and reality to one of pure seeing of things as they are.

4. The single but efficient technique to achieve objectivity of mind is to realize yourself of the Overself, by dropping head in the midst of activity especially during moments of emotion and calm. In its experiencing this this practice is described in a few pages of the Overself (see page 5)

5. If you approach the Overself from where you are now, in the physical body, it seems as if it is seated in the heart region.

William Butler Yeats: "I am the self, a shadow seated in the heart of all beings; I am the beginning and the middle, as also the end of all beings."

In the Christian's language it says: "What is my soul in the lowest heart, smaller than a grain of rice or of barley, or of mustard seed, or of a millet, or of a grain of millet's husk; this is my soul in the lowest heart, greater than the earth, greater than the atmosphere, greater than the heaven, by greater than these worlds."

Good and genuine detailed explanation in "The Quest of the Overself" and discuss (see page 5)

6. There are many misconceptions about how to introduce religion and what it is. After years has listened to and understood William Butler Yeats' explanation of truth he receives an intuition through the grace of his vision during which his spiritual sight is temporarily opened so that he can perceive the

truth directly for himself.

In the ancient Egyptian and Greek traditions the aspirant for spiritual knowledge went to the mystery school, where he underwent a very specific training which prepared him for the initiation.

In our time, due to the breakdown of traditions, and the individualisation of man, life itself is the mystery school in which the student is trained and prepared to receive a higher knowledge, which may come to him as a spontaneous glimpse. Paul Brunton has described these experiences in "The Spiritual Crises of man" (page 6)

10. There are different degrees of initiation corresponding to varying depth of knowledge. Paul Brunton writes in "A Search in Secret Egypt": "In the earlier degrees, the candidates were made acquainted with the human soul, pictured as a little bird-man in the system of ~~hieroglyphs~~ hieroglyphs; they solved the mystery of death. They learned that it was really disappearance from one state of being, only to reappear in another, that it affected the fleshy body but did not destroy the mind and the self. They learnt, too, that the soul not only survived the destruction of its mortal envelope but progressed onwards to higher spheres.

In the advanced degrees, they were made acquainted with the divine soul; they were brought into personal communion with the Creator. They stood face to face with the Divine... Thus while yet on their pilgrimage in time, they had gathered the ~~spoils~~ spoils of eternity."

Through the initiation or spontaneous glimpse of the Overself the student gains an insight into supersensual planes of existence, ^{the knowledge of which} ~~which~~ are often referred to as esoteric ~~knowledge~~. The American philosopher Manly Palmer Hall has defined esoteric knowledge in "Lectures on Ancient ~~and~~ Philosophy." (see page 6)

H

trust himself for himself.

In the ancient Egyptian and Greek traditions the recipient for spiritual knowledge went to the teacher, where he underwent a very specific training which prepared him for the initiation.

In our time, due to the freedom of tradition, and the individualization of man, this itself in the mystery school in which the student is trained and prepared to receive a higher knowledge, which may come to him as a spontaneous gift. Paul Brunton has described these experiences in "The Spiritual Crisis of Man" (page 10).

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In the advanced degrees, they were made acquainted with the divine soul. They were brought into personal communion with the Creator. They stood face to face with the divine. Thus while yet in their physicality in time, they had obtained the realm of eternity."

Through the initiation or spontaneous gift of the teacher the student gains an insight into experimental planes of existence, which he often referred to as occultic knowledge. The ancient philosopher Empedocles has defined occultic knowledge as "knowledge in secret and mystery." (see page 10)

MEETING 8

The first step on the path leads inwards through meditation or yoga or a natural development towards a complete introversion of the mind where one discovers and temporarily merges with the divine ground of the Overself within. This ~~x~~ is an overwhelming experience, by many thought to be the highest peak within reach for man. But the sages tell of a still higher path which will in time reveal itself to the student who has passed the milestone of temporary union with God during such an inner mystic experience. This path Paul Brunton has called "~~the philosophic~~ ^{path} "the philosophic" or "the yoga of philosophic ~~of~~ discernment".

1. Krishna states: " This body, O Disciple is called the field, him who knows it, they who know of them call "The knower of the field."

The term field is used symbolically as representing the body and the whole of the material or physical world. ~~xxx~~ This is a common perspective, though not always a conscious one. The experience of "fighting a cold" shows us ^{that} we separate ourselves from our body and its conditions. According to this way of ~~xxx~~ thinking the body with its ~~sense~~ sense-apparatus and the actual sensations which ~~x~~ make up ~~everything~~ everything we know about the so called outside world are lumped together and called the field (of experience) This ~~xxx~~ way one avoids the mistake of identifying the subject of experience with the body. Discuss.

2. Krishna speaks of himself as " the knower of the field" in all. Every person who plunges deep enough into his own being, will find the Overself. Although it appears to be many ~~overselves~~ since it dwells in all people, it is one in essence, the one knower in the universe, the God-consciousness to whom the innermost thoughts and feelings of all creatures as well as the external world are objective. St Paul intimates this knower when he says: "Then I shall know, as even ~~I~~ am fully known."

What does it mean to be fully known from within?

3. Many people who find their inner divine self, during a state of introversion ~~g~~ get carried away by a longing to withdraw from the external ~~if~~ life. They begin to experience the world as something " undesirable" or troublesome since it diverts their attention from the inner sanctuary, but this prejudice is just what prevents them from knowing the whole truth. Paul Brunton writes: "Nothing must be left out if we are to attain the ultimate truth. The whole truth ~~x~~ must be embraced, because Truth is the reality. The reality is the One and the One involves the entire universe, and not just the part of it which dwells inside yourself. Religious mysticism can lead you to a very high state, but it is not enough. When you are able to come back and examine the external world and not be afraid of it, you will find that it exists as part of the one reality. You see through the illusion and you know what it is." How can one, during the mystic stage, when one feels a ~~xxx~~ strong pull inwards,

The first step on the path leads through meditation or yoga to a natural development towards a complete transcendence of the mind where the discoverer and the discovered merge with the divine ground of the universal within. This is an overwhelming experience, by many thought to be the highest peak within reach for man. But the pages tell of a still higher path which will in time reveal itself to the student who has passed the milestone of temporary union with God during such an inner ecstatic experience. This path Paul Brunton has called "transcendentalism" or "the yoga of philosophy in disincarnation".

1. Practical course: "This path, a discipline is called the path, the way known to those who know of their call 'the path of the field'." The term field is used symbolically representing the body and the whole of the material or physical world. You find in a common perspective, though not always a connection too. The expression of "lighting a candle" shows us the separate ourselves from our body and its environment, according to this way of the thinking the body with four senses-separates and the actual connection which exists between everything we know about the so-called outside world are fused together and called the field (or experience) and this way one evolves the idea of identifying the subject of experience with the body, pleasure.

2. Practical course of itself as "the master of the field" in all, every person who begins deep enough into his own being, will find the universal. Although it appears to be very subjective since it dwells in all people, it is one in essence, the one nature in the universe, the God-consciousness to which the innermost thoughts and feelings of all creatures as well as the external world are objective. It is this innermost the power when we say, "I shall know, as even I am fully known."

3. Practical course who find their inner divine self, during a state of transcendence get started away by a longing to withdraw from the external life. They begin to experience the world as something "unrealistic" or "unpleasant" since it gives their attention from the inner universe, but this prejudice is just what prevents them from knowing the whole truth. Paul Brunton writes: "Nothing more is held out if we try to reach the highest truth. The whole truth must be embraced because truth is the reality. The reality is the one and the one involves the entire universe, and not just the part of it which dwells inside yourself. Religious education can lead you to a very high state, but it is not enough. Then you are able to come back and realize the external world and not be afraid of it, you will find that it exists as part of the one reality. You see through the illusion and you know what it is." Now one, during the ecstatic stage, when one feels a six strong pull towards

avoid to raise a psychological barrier between oneself and the world? Why is it necessary to overcome this tendency?

4. Krishna's exhortation to Arjuna to act in the world, but with his eyes turned to the divine self is an effective technique for one who has found the inner sanctuary, by which to overcome the felt barrier between inner and outer reality. It prevents the prejudice to get rooted and gives a golden key by which the mystery of the world will be solved. This, of course is a later stage in spiritual development - one where the inner reality ~~has~~ has been found, and its pathways become somewhat familiar.

Give examples of how such activity could be conducted. Begin with Arjuna.

5. ~~Enumerate~~ Enumerate and discuss the virtues which will aid the seeker to come into this understanding of the overself.

6. The word ignorance ~~is~~ denotes the confusion of the one eternal overself with any of the many bodies and forms, whether psychological or physical projected upon it by the mind. This fundamental mistake is by the hindus considered the root-cause of attachment to suffering. The forms only become delusive as they hide their real spiritual nature from our vision and appear unrelated to God. Paul Brunton writes: "Ignorance means ^{that you} ~~confusing~~ the unreal with the real, and that you take sense-~~im~~ impressions, ~~thoughts~~ thoughts, opinions, or visions to be the one permanent reality which is unchanging. There being only one reality, everything ~~is~~ else is ignorance. Knowledge of the reality is known immediately once and for all. Things which are ~~taught~~ taught in lectures and in books belong to the sphere of ignorance. The reality you will know as one tremendous rebirth, and after that there is nothing more to be known in this sphere. All else is ~~comparative~~ comparative ignorance. Whether spiritualism or occultism, it is still ignorance because it is ~~is~~ still in the sphere of the mind-plane."

Discuss.

7. One of the great indian teachers of nondualism is the sage Shankara, who ~~he~~ lived in 788 - 820 AD. His famous commentary on the Bhagavadgita is the most ancient of the existing ones. Shankara recognized only the highest Reality, Brahman which is one without a second. Only the wisdom ~~is~~ that the universal reality and the individual self are identical which can be obtained while yet in the flesh can bring final liberation and dissolve the ego. ^{Compare} (Shankara ~~writes~~ writes in "The Crest-Jewel of Discrimination" with Paul Brunton's -

(See page I)

Explanation

avoid to raise a psychological barrier between oneself and the world; why is it necessary to overcome this tendency?

4. Krishna's explanation to Arjuna to not be in the world, but with his eyes turned to the divine self is an effective technique for one who has found the inner strength, by which to overcome the felt barrier between inner and outer reality. It promotes the practice to get rooted and gives a golden key by which the mystery of the world will be solved. This, of course is a later stage in spiritual development - one where the inner reality has been found, and the egoistic becomes almost a hindrance. Give examples of how such reality could be cultivated. Begin with Arjuna.

5. Arjuna's dilemma and discuss the virtues which will aid the seeker to come into this understanding of the Overworld.

6. The word Ignorance as denotes the condition of the one concerned himself with any of the many bodies and forms, whether psychological or physical projected upon it by the mind. When fundamentally rooted in by the mind, consciousness the root-cause of attachment to existence. The form only becomes relative as they hide their real spiritual nature from the vision and again unrelated to God. Lord Krishna writes: "Ignorance means overlooking the truth with the veil, and that you take names-forms, positions, ranks, thoughts, opinions, or visions to be the one permanent reality which is unchanging. There being only one reality everything else is ignorance. Knowledge of the reality is most immediately one and for all. Things which are knower taught in theories and in books belong to the sphere of ignorance. The reality you will know as one transcending reality and after that stage is nothing more to be known in this sphere. All else is mere comparative ignorance. Further spiritualism or occultism, it is still ignorance because it is a veil in the sphere of the mind-plane."

7. One of the great exponents of spiritualism is the sage Shankara, who lived in 800 - 850 A.D. His name is synonymous with the Advaita or the highest reality, most modest of the existing world. Shankara recognized only the highest reality, Brahman which is one without a second. Why the vision of that the universal reality and the individual self are identical which can be obtained while yet in the flesh can bring final liberation and dissolve the ego. Shankara writes in "his crest-jewel of illumination" and "his other works."

(see page)

MEETING 9

Krishna emphasises time and again that the highest one reality is not merely an intellectual abstraction, a philosophical concept but an ever actual living reality, a permanent state of consciousness, obtainable by those few earnest seekers who strive for it. ~~It~~ seems far away only because our sight is obscure. We focus our attention on the contents of thought, on our own mental pictures instead of perceiving their unitary background and source, which is ^Mind, ~~the~~ the one unchangeable undivisible eternal essence of all life.

1. The Overself is the goal of all knowledge. Once you have realized it you will understand the true meaning of life and the world, and will be cured of the disease of the intellect, which consists in hoarding little peaces and bits of information mistaking the outer picture they present for the real thing. Lao Tse has written: "To know one's ignorance ~~x~~ is the best part of knowledge, to be ignorant of such knowledge is a disease. If one only regards it as a disease he will soon be cured of it. The wise man is exempt from this disease. He knows it for what it is and so is freed from it."

Why is the intellect an insufficient tool for obtaining knowledge? Discuss.

2. If you don't know the truth by personal experience you can listen to and learn from those who do know. "They will act as a raft which will carry you across the river of illusion and thus you will be led to your own knowledge of Truth." But genuine teachers who themselves have realized a higher reality are hard to find. Many times we will meet or hear of someone of public spiritual stature. Although well intentioned many have a mixture of ignorance and spiritual experience to offer. We can learn to see through this by what they say and do, yet we need not follow, or believe everything they say (or is said about them) until ~~the truth is~~ ~~x~~ we are firmly grounded in the truth and permanently grounded in truth we must seek, and seek further with an open, but not an unwise mind.

Discuss the function of a teacher. How can you know a genuine teacher? What qualifications are needed to become a student of such a teacher?

3. The ego's greatest ~~delusion~~ delusion is that which makes you think "I am living, acting, thinking etc." A liberated person continues to act, talk, think but ~~in~~ his acts are no longer thread upon the string of ego-hood, but are impersonally experienced as carried out by nature. So the I-thought has its place, but not at stagecenter - ~~the~~ the personality is not erased, but understood as a temporary structure - a suit of clothes, and no more.

Talk about the illusions which the ego creates. What expressions do they take?

...and again that the highest one really is not really
an intellectual abstraction, a philosophical concept but an ever actual living
reality, a permanent state of consciousness, observable by those few earnest
souls who strive for it. It seems that only because our sight is obscured
we focus our attention on the contents of thought, on our own mental pictures
instead of perceiving their underlying background and source, which is "I",
the one unchangeable indivisible eternal essence of all being.

1. The intellect is the goal of all knowledge. Once you have realized it you
will understand the true meaning of life and the world, and will be cured of
the disease of the intellect, which consists in looking at the world and life
of intellectualizing the outer picture they present for the real thing.
"The real picture" is the true picture, the true picture of knowledge,
to be ignorant of such knowledge is a disease. It can only be cured by a disease
it will soon be cured of, for the disease is a disease from this disease. It
knows it for what it is and so it is cured from it.

2. If you don't know the truth of personal experience you can't know to know
from those who do know. They will not be a state which will cure you
because the river of knowledge and the world will be led to your own knowledge
of truth. The genuine teachers who themselves have realized a higher reality are
not to think that they have well used or lost or even of public opinion
because, although well intentioned they have a mixture of ignorance and spiritual
experience to offer. We can learn to see through this by what they say and do,
but we need not follow, or believe everything they say (or do) about them)
until we ourselves have reached a state of knowledge and personal
experience in truth we must walk and seek further with an open, but not an
untrue mind.

3. The function of a teacher is to lead you to a genuine reality.
Your difficulties are needed to become a student of such a teacher.

4. The ego process continues to exist which makes you think "I am
living, feeling, thinking, etc." a limited personal existence to see, talk,
think but it has now no longer spread over the whole of ego-life, but
are increasingly experienced as centered out by nature. So the I thought has its
place, but not at the center - in the personality is not spread, but understood
as a temporary existence - a state of mind, and no more.
Talk about the function which the ego process. What explanation do you want?

4. Krishna declares: "Those who strive, endued with yoga, perceive Him ~~x~~ dwelling in the self."

What is meant by endued with yoga?

5. Knowledge can be divided into two categories: a) the state of things as they are presented to the mind and five senses. b) Absolute knowledge or truth.

The former knowledge is partial and incomplete, limited by our senseapparatus, since the senses help us to know certain things only by shutting out many more things from our range of experience. To be aware of anything in this "ordinary" way is to be aware of its relations, both to other things and to oneself.

Absolute knowledge is ^{according to Paul Brunton} beyond all contradiction and ~~perfect~~ free from all doubt, beyond the changes and alternations of time and vicissitude, forever one and the same, unalterable and unaltering, universal and therefore independent of all human ideation.

people who only ~~xxx~~ acknowledge the first category usually say that truth is something relative and dependent on outer circumstances. To be conscious of the second category gives ~~x~~ a firm ground on which to stand and also a better perspective on that changing stream of events and experiences which we call life. Discuss.

6. The mentalistic ~~x~~ idea that solid material forms ultimately are ideas of solidity and materiality, existing in the mind agrees with the finds of modern physics. The atoms which in the last century were considered the material buildingstones of the universe, have been pursued until it vanished into energy. This perforce gives us a differently, deeper view of practical knowledge. Mentalism is the key to practical knowledge, and its basis is in ultimate knowledge.

7. When a person becomes aware of the unchanging witness in the innermost recesses of his consciousness, to whom even his own thoughts and feelings become objective the various experiences of his life will take on a deeper significance. Henceforth he will interpret them not merely according to temporal standards and norms inherited from a certain social or cultural context but recognize the karmic tendencies which have brought them forth and distill from them the precious drops of wisdom which mellows the soul and prepares it for the final deliverande. In obtaining this perspective a person is said to have entered on "the secret path." The Master in ^{the small blueosophic book} "Light on the path" says: "For within you is the light of the world - the only light that can be shed upon the path. If you are unable to perceive it within you, it is useless to look for it elsewhere."

Talk about this inner knowing. ~~why~~ why is it the solid foundation he needs in order to begin the real work of distinguishing illusion from reality? ~~what is the~~

8, What is true religion? Would the following concept of religion be accepted by the church?

"The external forms and customs of a religion were instituted to create habits of internal mental and spiritual states corresponding to the forms. The true aim of those who set the great pendulum of rule and rite swinging, was to instil and perpetuate these states in men, not to perpetuate the rules among men for all eternity."

MEETING 10

THE FINAL MESSAGE OF THE Bhagavadgita is that divinity is everywhere. Every-where ~~is~~ god can be found, and god is good. The reason why everybody don't know it is that the divine eternal formless truth which lends reality, consciousness and meaning to our temporal life, so often is mistaken for any of its many appearances - the mental or physical forms which gives but a remote reflection of it. Man can only grasp a fragment of truth with his limited sense apparatus and intellect. This does not mean however that we are shut out from truth. There is another and direct way of knowing god, through becoming one with him. The grossest illusion arises when we clutch at a fragment of knowledge and greed and pride seduces us to declare that it is the whole.

The only unfailing cure for this ill, is to turn the gaze back to and contemplate the highest $\frac{3}{4}$ Reality. But our eyes and minds are so used to seeing ~~forms~~ ^{forms} that even after we turn around a residue of attributes and characteristics from the sense and mental realms will cling to our vision. The formless can overwhelm and frighten our little person, it seems like nothingness compared to the many thoughts which ~~before~~ before inundated our mind. Time and again we are forced to conclude, not this, not this. We know what is not real. The conformatory experience will not come until we have ~~given~~ given up all preconceived notions, all ~~pretensions~~ pretensions of knowledge, power and love and merged with the very ground of our being. And even then we would not be able to name reality properly. No list of superlatives would do justice to it. The mystery connected with spiritual consciousness lies in the surrender of the ego, or as Jesus put it "the giving up of your own life."

1. The equanimity which is a result of ~~overself~~ ^{self} consciousness, when one according to Krishna "neither grieves or desires, treating all beings alike" may seem cold to people who are used to live in the constant agitation of the personal mind. But deeper reflection will show that virtue doesn't necessarily consists in ~~avoiding all kinds of kindness and love~~ emotionality and that the pleasure of experiencing these "good" feelings may actually mislead us and blind us to the true good of those we want to help and the true purpose of life. ~~The feelings,~~ The awareness of the long-range value of an action may even be at odds with the immediate emotional happiness of someone. A person who is able to detach himself from his personal emotions, likes and dislikes, may be capable of a much deeper and more comprehensive goodness, than one who may have dedicated his life to doing good, but is emotionally attached. What is impersonality? What does it mean to be detached? Does the equanimity of a sage mean that he has no feelings?

2. Paul Brunton writes: "It is not enough to ^{Say we} believe in god, we must know him in consciousness." Ordinarily we are only aware of knowing thoughts, feelings and physical sensations

THE FINAL MESSAGE OF THE ENLIGHTENED IS THAT DIVINITY IS EVERYWHERE. EVERY-

WHERE IT CAN BE FOUND, AND GOD IS GOOD, THE REASON WHY EVERYBODY DOES IT KNOW IS

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in our consciousness. How does this knowledge differ from knowing God?

3. Krishna promises that fixing your heart on the Overself, you shall cross over all difficulties. Study Krishnas teaching about karma and action and draw the practical implications of this promise. How can faith in the Overself help you to cope with your everyday problems?

4. "The true teacher does not try to impose his will on his disciples, but gives him the freedom to act without hindrance."

The goal is to help the student to find and learn to rely upon his own Overself and not bind him to any external authority or teaching. Such a teacher's presence or sphere of influence is what the sun is for the flower, it will bring forth his latent powers and inherent knowledge and bring his soul to spiritual maturity.

Discuss.

5. We cannot reach the Overself by our own efforts alone. But with proper attitude and preparation, trying hard will help to invoke the Overself's grace, that it may come to us once our own powers are exhausted, and we are sufficiently humbled. Paul Brunton writes: "The final message of grace comes at the end of the book. It is true that without grace there is no entry. You may strive and weep, but unless the grace falls on you, you cannot enter into the gate of heaven."

Grace is further defined in "The Quest of the Overself" see page 8)
What does Paul Brunton mean by grace? Have you or anyone you know or have read about experienced this?

6. Arjuna's doubts are dispelled and henceforth he will stand firm in the tumultuous battlefield.

Paul Brunton writes: "Now the disciple has a basis for life, for it is based on reality. He stands firm, for he feels no more doubt. When you are reborn into supreme truth, all ~~possibility~~ possibility of doubt disappears. The reason for this is that doubt arises in the intellect and can come only to the man who is living in the intellect. But for the one who enters into transcendent reality, there can be no more doubts. This is the final beauty which awaits man, that he shall at last arrive at the final possession of himself, all else are but ports of call and not the final harbour."

Arjuna's change of attitude has not been brought about merely through intellectual reasoning or reliance on the teacher's words. What did he experience which gave him certitude?

7. How do we know when we have found the goal? Read and compare the following descriptions of self-realization:

in our consciousness. Now does this knowledge differ from knowing God?

3. I believe promises that living your heart on the Overself, you shall cross over all difficulties. Study promises teaching about karma and action and how the spiritual implications of this promise. Now our faith in the Overself help you to cope with your everyday problems.

4. "The true teacher does not try to impose his will on his disciples, but gives him the freedom to act without hindrance."
The goal is to help the student to find and learn to rely upon his own Overself and not find him to any external authority or teaching. Now a teacher's process or agents of influence is what the sun is for the flower, it will bring forth the latent powers and inherent knowledge and bring the soul to spiritual maturity.

5. We cannot reach the Overself by our own efforts alone but with proper attitude and preparation trying hard will help to traverse the Overself's Grace, that it may come to us once our own powers are cultivated, and we are sufficiently unified with spiritual wisdom. The final message of Grace comes at the end of the book. It is true that a without Grace there is no escape you may strive and work, but unless the Grace falls on you, you cannot enter into the Gate of "Mastery".
Grace is defined as a "the Guest of the Overself" and says
"What does your Master want by Grace? Have you or anyone you know or have read about experienced this?"

6. "Human doubts are dispelled and answered as will come this in the final book."
Paul Brunton writes: "You are struggling with a doubt for this, for it is based on reality. It seems that, for as long as you are human, you are bound into a state of doubt, all knowledge, all knowledge of truth disappears, and reason for this is that doubt arises in the intellect and can come only to the man who is living in the intellect. But the two who enter into transcendental reality, there can be no more doubts. This is the final perspective which awaits any that is shall no longer arrive at the final perspective of himself, all else are x but words of call and not the final response."
Human change of attitude has not been brought about merely through intellectual reasoning or reliance on the teacher's words. What has in experience which gave him conviction.

7. Now do we know when we have found the truly good and aware the following descriptions of self-realization:

"do you experience a sudden illumination? You cannot really get a sudden illumination. What you ^{can} get is a sudden cessation of ignorance, a sudden falling away of egotism, a sudden dropping off of all false ideas and errors. When they fall away then you are conscious of what was always within you. The divine light is always there; it is there even at this very moment. It is not ~~xxx~~ something new which you have got to gain or attain. It is something which you, as mind, are obscuring yourself. It is for you to stand out of your own light.

The final lesson is that divinity is everywhere. Everywhere god can be found and god is good."

paul Brunton

"It is false to speak of realization. What is there to realize. The real is ~~at~~ as it is, ever. How to rea-lize it? We have real-ized the unreal i.e. regarded as real what is unreal. We have to give up this attitude. That is all that is required for us to attain jnana. We are not creating anything new or acheiving something which ~~x~~ we did not have before. The illustration given in books is this. We dig a well and create a huge pit. The akasa in the pit or well has not been created by us. We have just ~~x~~ removed the earth which was filling the akasa there. The akasa was there then and is also there now. Similarly we have simply to throw out all the age-long samskaras which are inside us, and when all of ~~xx~~ them have been given up, the self will shine, alone."

(~~xpayxtdayxwith~~ "day by day with Bhagavan" Ramana Maharshi

8. An inspired scripture like the Bhagavadgita has the power to actually change your consciousness, if studied in the right ripe frame of mind. You may pick up the book and happen on a phrase, word or meaning which will act like a flash of lightning illuminating your consciousness or casting light on your immediate situation, helping you to understand the meaning and value of the experiences you are going through. Talk about your own experiences throughout the course of study.

"So you experience a sudden illumination, but cannot really get a sudden illumination. What you get is a sudden cessation of ignorance, a sudden falling away of egoism, a sudden dropping off of all false ideas and errors. When that fall away then you are conscious of what was always within you. The divine light is always there, it is there even at this very moment. It is not something new which you have got to gain or obtain. It is something which you, as mind, are obscuring yourself. It is for you to stand out of your own light. The final lesson is that divinity is everywhere. Everywhere God can be found."

"Long as you live."

Answer him

"It is false to speak of realization. It is for you to realize. The real is not to be, ever, how to realize it? We have realized the unreal, i.e. egoism. We have realized it. We have to give up this egoism. That is all that is required for us to obtain 'him'. We do not expect anything new or something something which we did not have before. The illumination given in books is this. We dig a well and create a hole in the ground. The light of the sun is not seen created by us. We have just removed the earth which was blocking the light there. The light was there and is still there now. Similarly we have simply to throw out all the egoistic concepts which are inside us, and when all of us have been given up, the light will shine, alone."

(Explanatory) "If you wish to know" (Explanatory)

"A teacher sometimes has the knowledge, but the power to actually change your consciousness, is needed in the right form of mind. You may look up the book and say, 'I am a guru', but it is something which will not like a flame. It is lighting illuminating your consciousness or casting light on your mind. It is helping you to understand the meaning and value of the experiences you are going through. It is about you and experiences throughout the course of life."

32 "Does it, therefore, appear to you (says Socrates) that ~~maximaxmax(xarphilosopher)~~
~~will~~ the employment of such a one (a philosopher) will not consist in things which regard
the body, but in separating himself from the body as much as possible, and in converting
himself to his soul. ..Is it not, therefore, first of all evident, in things of this
kind, that a philosopher, in a manner far surpassing other men, separates his soul in the
highest degree from communion with the body?...And to the many, o Simmias, it appears that
he who accounts nothing of this kind pleasant, and who does not partake of them, is not
worthy to live, but that he nearly approaches to death who is not concerned about the
pleasures which subsist through the body. . .

But what with respect to the acquisition of wisdom? Is the body an impediment or not, if any one associates it in the investigation of wisdom? What I mean is this: Have sight and hearing in men any truth, or is the case such as the poets perpetually sing, that "We nothing accurate nor see or hear"

Though if these corporeal senses are neither accurate nor clear, by no means can the rest be so, for all the others are in a certain respect more depraved than these. Or does it not appear so to you?... When then does the soul touch upon the truth? for when it endeavours to consider any thing in conjunction with the body, it is evidently then deceived by the body. ...Must not therefore, something of reality become manifest to the soul, in the energy of reasoning, if this is ever the case? ..But the soul then reasons in the most beautiful manner when it is disturbed by nothing belonging to the body, neither by hearing, nor sight, nor pain, nor any pleasure, but subsists in the most eminent degree, itself by itself, bidding farewell to the body, and as much as possible neither communicating nor being in contact with it, extends itself towards real being. ...Does not the soul of a philosopher, therefore, in these employments despise the body in the most eminent degree and, flying from it, seek to become essentially subsisting by itself? ...But what shall we say, Simmias, about such things as the following? Do we ~~not~~ say that the just itself is something or nothing? - By Jupiter, we say it is something. -And do we not also say, that the beautiful and the good are each of them something? - How is it possible we should not: - But did you ever at any time behold any one of these with your eyes: - If by no means, says he - But did you ever touch upon these with any other corporeal sense? (But I speak concerning all of them, as for instance, about magnitude, health, strength, and in one word, about the essence of all the rest, and which each truly possesses) Is

then the most true nature of these perceived through the ministry of the body ? Or rather shall we not say, that whoever among us prepares himself to think dianoetically in the most eminent and accurate manner ~~is~~ about each particular object of his speculation such a one will accede the nearest possible to the knowledge of each? ...Entirely so - Will not he therefore accomplish this in the most pure manner, who in the highest degree betakes himself to each through his dianoetic power, neither employing sight in conjunction with the dianoetic energy, nor attracting any other sense, together with his reasoning, but who exercising a dianoetic energy by itself sincere, at the same time endeavours to hunt after every thing which has true being subsisting by itself separate and pure, and who in the most eminent degree is liberated from the eyes and ears, and in short from the whole body, as disturbing the soul and not suffering it to acquire truth and wisdom by it's conjunction? Will not such a man, Simmias, procure for himself real being, if this can ever be asserted to any one? ...

Is it not necessary, therefore (says Socrates) from hence , that an ~~exam~~ opinion of this kind should be present with genuine philosophers in such a manner ^{that they will} ~~that they will~~ ^{that they will} speak among themselves as follows: In the ~~conjunction with reason~~ ^{that they will} consideration of things this opinion , like a certain path, leads us in conjunction with reason ^{from the vulgar} track, that as long as we are connected with a body, and our soul is contaminated with such an evil, we can never sufficiently obtain the object of our desire, and this object we have ~~is~~ asserted to be truth? For the body subjects us to innumerable occupations ~~through~~ through necessary ailment and fills us with love, desire, fear, all various images, and a multitude of trifling concerns,, not to mention that, if we are invaded by certain diseases we are hindered by them in our hunting after real being, so that as it is said, we can never truly, and in reality acquire wisdom through the body. For nothing else but the body and its desires cause wars, seditions and contests, of every kind: for all wars arise through the possession of wealth : and we are compelled to acquire riches through the body, becoming sub^{servient}servient to its cultivation: so that on all these accounts we have no leisure for the exercise of philosophy. But this is the extremity of all evils, that if at any time we are at leisure from its attendance, and betake ourselves to the speculation of anything , then invading us on all sides in our investigations, it causes agitations and tumults, and so vehemently impels us, that we are not able through it S

to perceive ~~the~~ the truth: but it is in reality demonstrated to us, that, if we are designed to know anything purely, we must be liberated from the body ~~and~~, and behold things with the soul itself. And then, as it appears, we shall obtain the object of our desire, ~~and~~ of which we profess ourselves lovers, viz wisdom, when we are dead, as our discourse evinces: but by no means while we are alive: for, if we can know nothing purely in conjunction with the body, one of these two consequences must ensue, either that we can never possess knowledge, or that we must obtain it after death: for then the soul will subsist apart by itself, separate from the body, but never before this takes place: and while we live in the body, as it appears, we shall approach in the nearest manner possible to knowledge, if in the most eminent degree we have no association with the body, nor any communication with it (except what the greatest necessity requires) nor are filled with its nature ~~and~~, but purify ourselves from its defiling connection, till Divinity dissolves our bonds. And thus being pure, and liberated from the madness of the body, it is proper to believe that we shall then associate with others who are familiarly pure, and ~~we~~ shall through ourselves know every thing genuine and sincere: and this perhaps is the truth itself: for it is by no means lawful that the pure should be touch by that which is impure. ..(-265-- 270 PLATO IV The Phaedo)

"But does not purification consist in this, as we formerly asserted in our discourse, I mean in separating the soul from the body in the most eminent degree, and in accustoming it to call together and collect itself essentially on all sides from the body, and to dwell as much as possible, both now and hereafter, alone by itself, becoming by this mean liberated, from the body as from detaining bonds? ...Is not death called a solution and separation of the soul from body?...But those alone who philosophize rightly, as we have said, always and especially providentially attend to the solution~~and~~ of the soul: and this is the meditation of philosophers, a solution and separation of the soul from the body; or do you not think so?....Would it not ~~be~~, therefore, as I said at first, be ridiculous for a man who has so prepared himself in the present life as to approach very near to death, to live indeed in the manner we have described, and yet, when death arrives, be afflicted? Would not this be ridiculous? ...In Reality, therefore, O Simmias, those who philosophize rightly will meditate how to die; and to be dead will ^{be} to them of all men a thing least terrible. ..."

The Wisdom of the Overself (P 300 - 302)

He may begin by focusing his attention on any single point which may be either an external object, an internal idea ~~■~~, or simply within himself. His consciousness must be brought under control and kept ~~■~~ upon one thought or thoughtseries or one thing or detail of a thing to the exclusion of all others. His thoughts must be kept tied like a wild elephant by the cord of remembrance to the stake of a single object or subject selected and not allowed to run aimlessly hither and thither. It will inevitably be necessary to bring them back again and again from their attempted wanderings, which will require both skilful ~~■~~ handling and hopeful perseverance. Just as fixing his sight on a single point ahead when ~~■~~ bicycle-riding will eventually enable an inexperienced rider to retain his balance and become a successful cyclist, so the fixing of attention on a single thoughtseries in the mind whilst learning to concentrate will eventually ~~■~~ enable the student to ward off all other thoughts and thus practice meditation successfully. But a physical object can only be a starting - point to ~~■~~ enable his swarming thoughts to become collected and fixed. Sooner or later he must call attention from outside things and break it away altogether. With this he finishes the first stage (concentration) of yoga and ~~■~~ enters its second one (meditation proper),

• • •

The dictionary definition of meditation is "close ~~on~~ or continued thought" but there is much more behind the term as it is used in mysticism. The student must now shut his ~~senses~~ against the outer world and his attention against intruding thoughts and wandering fancies. Although this cannot in any case be easy, it yields to patient striving. This stage is a process of undoing the ~~next~~ work of the five senses, an operation leading eventually to loss of touch with the outside world, a wandering beyond it to an inner region of rapt ~~revery~~ ~~where~~ reverie, where no physical sensation will be heeded although thinking will still be active....Hence the full power of one-pointed attention must be directed deep inside his being and the mood of rapt absorption cultivated. Only if he persists in doing so, only if he resists the backward pull of ~~ex~~ ~~xxx xxxxxxxxxx xxxxxxxxxx~~

external environment and checks the sense-directed movement of wayward thoughts only then shall he succeed in penetrating at a length to the mystical core of consciousness which lies on the fringe of the true "I". The glorious climax of all these efforts will, by the grace of the Overself, come at last. On that memorable day the tension which is the inevitable consequence of his rigidly acquisitive attitude toward life suddenly falls away. The strain which accompanies his desire-filled existence relaxes ~~at once~~ altogether. With this a stillness of spirit comes over him and when meditation reaches its highest point yoga passes into its third octave (contemplation). Then intellectual reasoning ceases and mental images no longer appear. Then the attention spontaneously empties itself in the heart, not head. Thus from willed ~~concentration~~ concentrated thinking he passes gradually to passive reception, from mental activity he sinks inwards to relaxed quiescence. It is in this third stage particularly that great care must be taken to keep the body absolutely steady, for even a slight muscular disturbance or slight change of its position will react quite disproportionately and may easily disturb and break up the contemplation.

A successful concentration takes about two and one-half minutes. This keeps the mind unbrokenly hitched to a single object, point or thought. The time stated does not include the ~~pre~~ usual preliminary period required by beginners to settle the body, pacify the emotions, get rid of extraneous thoughts and get into the actual state itself, a period which may well take treble and quadruple the time taken by concentration. A successful contemplation takes about twenty-six minutes. This period yields the full quality; nothing more can be gained from a longer one. It is unnecessary and indeed difficult to extend ~~contemplation~~ contemplation beyond the stated time. "

6

Hidden Teaching p 38-39

"Through long practical tests I had plumbed the depths of yoga, as the mystics and yogis of my acquaintance seemed to know it, and found the proper limits of its usefulness; it certainly gave much, it gave the misty feeling of having reached truth, but it did not give the irrefutable knowledge of truth. Yoga gave only these vague feelings but could not turn them into definite formulation; moreover it could only convert these intermittent experiences into permanent attitudes if one were willing to abide in meditation the day long. This was not only impracticable to most men but also, I know now, impossible to all men.

My bafflement had been intense until the notion slowly dawned on me that such permanence could arise only out of the balance between knowledge and feeling. When intellect had discovered what emotion glimpsed, when it had established that discovery upon an irrefutable basis of fact forever proved, and when reason and feeling had perfectly fused into spontaneous action, the whole being of a man would be harmonized, his outlook firmly established and his inner peace welded like steel into an unbroken and unbreakable element. It would then no longer matter whether he were active in the noisy world or plunged in ~~xx~~ silent trance, for his life would be an integral unit. ^g ~~There were state-~~

E.D.

"Our real nature is mukti. But we are imagining we are bound and are making various, strenuous attempts to become free, while we are all the while free. This will be understood only when we reach that stage. We will be surprised that we were frantically trying to attain something which we have always been and are. An illustration will make this clear. A man goes to sleep in this hall. He dreams he has gone on a world tour, is roaming over hill and dale, forest and country, desert and sea, across various continents and after many years of weary and strenuous travel returns ~~and walks into~~ to this country, reaches Tiruvannamalai, enters the Asramam and walks into the hall. Just at that moment he wakes up and finds he has not moved an inch but was sleeping where he lay down. He has not returned after great effort to the hall, but is and always has been in the hall. It is exactly like that. If it is asked, why being free we imagine we are bound, I answer. "Why being in the hall did you imagine you were on a world adventure, crossing hill and dale, desert and sea? It is all mind or M maya."

Ramana Maharshi, from Day by Day with Bhagavan

E. 4700 2nd 1st 4th 2nd 1st

"One should slow down the rythm of breathing for two or th4ee minutes and simultaneously question oneself:

"Whom does this trouble? " "Whom does this pain?" "Whom does this deprees
"Whom does this tempt:" or "Whom does this perplex?" - and so on according
the particular problem. Then a mental pause should be brought about and the
thoughts kept kalm, concentrated and fixed on the question. Everything else
whether external scenes or extraneous ideas, should be rigidly ignored and
the mind introverted until it sinks as deeply into the inner self as the
mental quiet practics have achieved. The entire exercise should not take more
than a few minutes and should be done simply and naturally and undemonstrative

This method is applicable to any kind of problem, *which need only to be*
brought ~~in~~ into the sublime ever-presence of the Overself. Although the latter
is quite competent to deal with whatsoever arises, one ought not to make the
mistake of always looking for an immediate solution. Higher powers must take
their own time, which is normally ~~a~~ unpredictable. A striking result may flash
forth within ~~xxxx~~ the hour or one may have to learn the lesson of quiet
patience. ~~Impatiencexxxxbreakxxxx~~

"The Quest of the Overself."

15
"In the macrocosmic plan and ~~x~~ microcosmic pattern of the Supreme Creator, the transcendental self has been mysteriously focussed within each ~~x~~ individual human body at a point whose location is within the ~~xxxxx~~ chest. If we draw a line down the middle of the body, a portion of the physical heart...about one- eight ~~x~~...will be found to project over to its right side. In this part the spiritual self has its central abode within the human flesh ...and yet ~~xxx~~ paradoxically transcends it.

Scientifically stated, the divine atom of the Overself is situated in the right ventricle of the heart, more than an inch to the right of the body's median line.

~~xxxxx~~ This atom is the minutest of all in the physical body, yet, strangely, the most powerful, because ~~x~~ it condenses, concentrates and mirrors the creative power behind the universe. The scalpel of the anatomist has never found, and can never find this pin-point of divinity made flesh and of God made manifest as man. We know that atoms ultimately resolve themselves into protons and electrons, that electrons again disappear into something finer still, in short that matter is but a concretion of some mysterious force. So distinguished a scientific authority as Sir Arthur Eddington confessed in one of his lectures "The revelation by modern physics of the void ~~xxxx~~ within the atom is more disturbing than the revelation by astronomy of the immense void of interstellar space." Therefore it ~~x~~ should not seem absurd to the twentieth-century mind that "a something" exists within this material body of ours whose nature is so fine and impalpable that no instrument devised by science can possibly grasp it. Nevertheless, despite the assertion that it is so intangible, so invisible and so elusive, we may conceive theoretically that its existence is scientifically not impossible. ~~xxxx~~ ^{xx} This unseen atom is the true spiritual heart: ~~xxxxx~~.....
~~disintegration is from the grasping nature of the~~

The scientists who were groping out of the crude materialism of the nineteenth century sometimes defined matter as "holes in space". Their definition possesses some ~~x~~ particular applicability to this divine atom, because it can only be ~~x~~ conceived intellectually as a spiracle, and because the Oriental seers liken it to a minute hollow space ~~xxxx~~ inside the bodily heart which is pervaded by the spiritual presence of the true self, poetically termed "The Lord of the cave."

"If the macroscopic plan and microscopic pattern of the system, the
transcendental self has been previously located within each individual
human body at a point whose location is within the entire object. If we draw a
line down the middle of the body, a portion of the physical heart... about
two-thirds... will be found to project over to the right side. In this part the
spiritual self has the central abode within the human flesh... and yet has
transcendental transcendence."

Scientifically stated, the living atom of the universe is situated in the
right ventricle of the heart, more than an inch to the right of the body's median
line.

From this atom as the nucleus of all in the physical body yet eternally, the
most powerful, because it is organized, concentrated and within the creative
power behind the universe. The scope of the atom is never limited, and can
never find this point of divine radiance and of God made manifest as man.
We know that atoms ultimately resolve themselves into protons and electrons,
that electrons again are made of quarks and gluons, and so on. In short that matter
is but a condensation of some mysterious force, as distinguished a scientific
activity as the atom itself is contained in one of his lectures "The

revelation of modern physics of the void within the atom is more disturbing
than the revelation of astronomy of the infinite void of interstellar space."
Therefore it is almost not even absurd to the twentieth-century mind that "a
something" exists within this material body of ours whose nature is so fine
and imperceptible that no instrument devised by science can possibly grasp it.
Nevertheless, despite the assertion that it is no intelligible, no intelligible and
no effective, we say positively that its existence is scientifically
not impossible. This atom is the true spiritual heart, which...

The scientists who were trying out of the order materialism of the nineteenth
century sometimes defined matter as "solid in space". Their definition possesses
now a particular significance to this living atom, because it can only be
a conceived intelligibility as a spirit, and because the spiritual heart is
it to a minute hollow space that inside the bodily heart which is pervaded by the
physical presence of the true self, possibly termed "the land of the gods."

"Sometimes within the periods of relaxation, prayer or meditation but sometime outside them, the aspirant will experience moments, moods, hours or even days of great uplift, serene exaltation or ~~ex~~ ecstatic inspiration. These are real^y glimpses, either from near or from afar, either clear or ego-coloured, of the Overself. Such moments with their rich feeling and deep understanding endure in memory and can never be forgotten. They give another dimension to his life. He will come to esteem these infrequent glimpses, these brief illuminations, as holding the best of all values in life for him.

Linked with these glimpses is all that the more inspired workers on every art are trying to find and express. It is the pure spirit of beauty. It speaks to their intuition and through them to the intuition of mankind, whose higher development is thereby helped.

The felicitous experience of the Overself may or may not come briefly but it always comes abruptly. At one moment the student is his ordinary egoistic self struggling with his restless thoughts and turbulent feelings, at the next the ego suddenly subsides, and every faculty becomes quiescent. All he has to do is to be non-resistant to the divinity which is taking possession of him, to receive lovingly and not strive laboriously. The change catches him unawares because of its suddenness. It may be preceded by a curious happy premonition. It may also be precipitated, marked, or helped by an important external event, or series of such events. But whether or not this happens he will be fully aware of a movement away from the habitual centre of his feeling, thinking and doing into a new one upon a totally different and superior level.

The oncoming of this experience will be marked by various other signs. The intellect becomes suspended, will, judgment, memory and reasoning slip gently into mild abeyance. A deep serenity unknown before takes possession of him, and an exquisite calm settles over him. In these moments of joyous beauty, the bitterest past is blotted out, and the ugliest history redeemed. With the mind deepheld by the Overself in an atmosphere of exaltation, the harassments and burdens of life beat but faintly at the portals of

attention : the troubles of a lifetime recede to nothingness, the fears of the future decline into triviality. The outlook on the world becomes enlarged and ennobled and illumined, and is no longer bounded wholly by commonplace interests. Some of the veils hiding truth are lifted for a time. The idea that he has a higher self, the conviction that he is fundamentally a soul, breaks in upon his little existence with great revelatory force, and he feels he is emerging into glorious light after a dreary journey through a long dark tunnel.

For the Overself to give itself wholly and perpetually to a man, is a rare and wonderful event. Most often it gives itself only for a short time. The glimpse is a fleeting one because he is still too unprepared to remain abidingly in such a lofty order of being. The glowing experience is glorious and memorable, but he falls back from it because he is dazzled by its brightness. He cannot retain it precisely because he is unequipped for so doing.

It is a common complaint that exalted experiences of the Overself's presence are not continuous, are indeed utterly beyond the aspirant's control. The Overself seems to leave him and the loss brings him back to his ordinary self. These phenomena are not subject to his will. He has no power of himself to repeat them. The heavenly visitations come he knows not how, and just as mysteriously they depart. He will never be able to observe precisely the mechanics of this movement. This indicates they are vouchsafed to him by the grace of the Overself, or by the grace of an illumined man. Because they are so exceptional it is folly to demand their return, but wisdom to work for it. He who has once seen the goal, felt its sublimity, discerned its reality, enjoyed its beauty and known its security, should draw from the experience strength needed for the hard upward climb. He should regard the short glimpses afforded him in the glow of these, his best moments, as a working blue-print. He has to make himself over again according to the mental picture thus placed before him. The difference between the idea and the actuality should shame him constantly into renewed endeavour, should call him to more serious more frequent and sterner efforts, and should arouse in him increased ardour moral self-improvement. It has shown him his finest potentialities of virtue

63

now he has to realize them. All elements of personality must be adjusted to the ideal ~~xx~~ shown by the glimpse, as the whole personality itself has to ~~be~~ surrendered to it. ~~xi~~ A work lasting several years may be rooted in a flash lasting only a few minutes."

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H "The communication of esoteric knowledge requires a method far more than any at the command of metaphysical mountebanks. The ~~are~~ proper custodians of this knowledge - the ancient Mysteries - ~~fe~~ realized too well that its transmission and perpetuation were the most difficult of all tasks, in ~~many~~ many instances bordering on the impossible. How shall we reveal to another that which entirely transcends the province of the senses, that which is nonconvertible into mundane terms, and with which nothing physical is comparable?

Hence the secret schools of antiquity instituted systems of definite disciplin^e by which the whole nature was dissociated from the elements of exoteric knowledge, and through protracted effort elevated to the level of supersensuous comprehension. Having reached this state,^{re} the principles of higher knowing we then communicated to ~~the~~ the neophyte by a method almost as arcane as the ~~secrets~~ themselves. A strange telepathic system was developed whereby the ~~findings~~ findings of the subtler inner perceptions^{iv} were communicated without passing through that place interval which exists between ordinary intellects - an interval, which must be filled with words or other symbolic forms in which the esoteric matter is necessarily~~ly~~ lost. How then shall we define esoteric knowledge? It is the classification of those superessential elements of the pure intellect sphere where form, as man recognizes it, does not exist. It must be communicated by a method which, while it awakens no response in the sensory organisms, renders knowledge comprehensive to the inner perceptions. !!"

M.P. Hall

"Lectures on Ancient Philosophy"

I, *Journal of Devadatta* p 7

' The scriptures establish the absolute identity of Atman and Brahman by declaring repeatedly "That art Thou". The terms "Brahman" and "Atman" in their true meaning, refer to "That" and "Thou" respectively.

In their literal, superficial meaning, "~~Brahman~~" and "Atman" have opposite attributes, like the sun and the glow-worm, the king and his servant, the ocean and the well, or Mount Mery and the atom. Their identity is established only when they are understood in their true ~~signify~~ significance, and not in a superficial sense.

"Brahman" may refer to God, the ruler of Maya and creator *of the universe*. The "Atman" may refer to the individual soul, associated with the five coverings which are effects of Maya. Thus regarded, they possess opposite attributes. But this apparent opposition is caused by Maya and her effects. It is not real, therefore, but superimposed.

These attributes caused by Maya and her effects are superimposed upon God and upon the individual soul. When they have been completely eliminated, neither soul nor God remains. If you take the ~~king~~ kingdom from a king and the weapons from a soldier, there is neither soldier nor king.

The scriptures repudiate any idea of a duality in Brahman. Let a man seek illumination in the knowledge of Brahman, as the scriptures direct. Then those attributes which our ignorance has superimposed upon Brahman, will ~~dis~~ disappear.....

"Brahman is neither the gross nor the subtle universe. The apparent world is caused by our imagination, in its ignorance. It is not real. It is like seeing the snake in the rope. It is like a passing dream" - that is how a man should practice spiritual discrimination and free himself from his consciousness of this objective world. Then let him meditate upon the identity of ~~Bra~~ Brahman and Atman, and so realize the truth.

Through spiritual discrimination, let him understand the true ~~inner~~ inner ~~mean~~ meaning of the terms "Brahman" and "Atman", thus realizing their absolute & identity. See the reality in both, and you will find that there is but one..

*W*hen we say : "This man is the same Devadatta whom I have previously met"

12

we establish a person's identity by disregarding those attributes superimposed upon him by the circumstances of our former meeting. In just the same way, when we consider the scriptural teaching "That art Thou" , we must disregard those attributes which have been superimposed upon "That" and "Thou". The wise men of true discrimination understand that the essence of both Brahman and Atman is Pure ~~Self~~ Consciousness, and thus realize their absolute identity. The identity of Brahman and Atman is declared in hundreds of holy texts.

Give up the false notion that the Atman is ~~this~~ this body, this phantom. Meditate upon the truth that the Atman is " neither gross nor subtle, neither short nor tall" that it is self- existent, free as the sky , beyond the grasp of thought. Purify the heart until you know that "I am Brahman". Realize your own Atman, the pure and infinite consciousness."

3, "The Quest of the Overself."

Grace is the gatekeeper at the shrine. It is this communication of Grace, this manifestation of an authority higher than our own which finally starts to extinguish our attachment to the ego and to give give us the unimaginable peace of spiritual liberation. ~~It is~~... The operations of this power of Grace are mysterious. Our duty is to prepare the right conditions, the suitable atmosphere within which the Overself can vouchsafe its revelation, for we cannot predict the precise moment when that revelation will occur even after the conditions have been prepared.

The Grace is felt as a definite movement from the seeker's inner being, a movement which attempts to get hold of him and draw him deeper into himself. It is experienced always as a manifestation within the region of the heart. [It ~~is~~ arises inside him with an imperious power and takes hold of his feelings and thoughts in such a way that not only does he feel resistance to be useless, but he has no inclination whatever to resist, for it holds his consciousness as under a sorcerer's spell. It begins with a feeling of something melting within the heart. It continues by causing an upheaval of all his previous outlook upon life, during which pride, prejudice, rigidly-held ideas, desires and dislikes are all flung into a melting pot and disappear for a time. It ends in a more or less complete surrender of the ego to the divine ruler who has now appeared. ~~This experience may be repeated frequently with~~...

[There are signs which foretell the coming of Grace. Principal amongst these is a strong yearning for spiritual light which grips the heart more and more, which torments a man frequently and which makes all else seem ~~is~~ unsatisfying. Ordinary life seems to become dull, wooden, hollow, mechanical and oppressive by turns. The daily routine becomes phantom-like and aimless. When that intense aspiration becomes as a strong current in a man's emotional life, he may ~~begin~~ then begin to expect that its gratification is not far off. And the more powerful his yearning, the greater will be the manifestation of enkindled Grace.

Next among the prophetic heralds of the coming of Grace is the act of weeping, either at the absence of this ~~spirit~~ spiritual light or at some word, event person or picture which provokes one's remembrance of the existence of the

Overself. Such weeping will not always be visible and external: ~~it~~ it may ^{take} place silently in the secret ^{depths} ~~chamber~~ of the heart. When the tears, however, make their appearance, one should not resist them, but yield to their poignant emotion, even to the point of shedding them frequently and constantly, so : as external conditions permit. Such tears are valuable allies in the seeker's cause: they bear with them a mysterious influence which tends to dissolve hard encrustations built up by the ego, which bar the gate to the entry of Grace. By their gentle but powerful aid much is accomplished, sometimes as much as could be accomplished by the ordinary self-effort in meditation. Therefore let us welcome these visitors when they come and let us weep openly and unrestrainedly if solitude is available, or silently and invisibly if needs be, and thus permit our self-built handicaps to be washed away. Such yearning and such weeping to be effective must stir the seeker to the utmost depths of his being. Truly, the tears must emerge out of an inner compulsion. He alone who knows how to weep for the Highest, and how to refrain from weeping over worldly disappointments, is fit to know Truth.

Other signs may also manifest: the seeker may have a single clear and prophetic dream which he will be able to apprehend intuitively as a distinct message ^{from} ~~the~~ ^{his} Overself. Such a dream will be extraordinarily vivid and unforgettable. Further, some changes may come about in his worldly circumstances or even a complete crisis in his exterior affairs which will indicate that a time is at hand, or will shortly arrive, for moving into new environments with their corresponding new influences. In these and other ways, as well as by his own inner feeling, he may come to know that a period of spiritual light is approaching.

An important channel through which Grace may operate when, finally, it does come is that which connects it with some external human agency. Not infrequently the separation from, or death of, some person greatly loved brings this about, and as a consequence of their intense suffering that naturally results the seeker's life may receive a completely new orientation wherein the Grace may come as a kind of compensation for that which has been lost. He will first, however,

§3
have to pass through all the phases of the agony of his loss and when at the end the Grace begins to touch him, he will gradually discover that he can bear the sorrow patiently. No longer is it a burden that crushes him, for he perceives how the withdrawal of that other person from his life bears with it a spiritual significance. The sacrifice which has been demanded of him may bring to birth within his soul, first a sense of resignation and then of self-surrender to the will of God which will ~~fin~~ finally bring him the compensation ~~f~~ of inner peace. That very act of self-surrender will thus throw his burden on God and to a large extent ~~free~~ him from further suffering in this direction. Suffering in such an acute form may therefore be in its ultimate essence the herald of a compensatory serenity yet to come. We must not imagine from this, however, that Grace necessarily works always by hurting us where we can be most hurt. It may come indeed with no such dismal herald at all.

The other human form through which Grace may come to an aspirant initially that of a sage or adept, or even a special disciple of such a one, who can be used generally as a convenient instrument to impart it to others. But this presupposes some uncommon factors, and such men ~~x~~ ~~xxx~~ rarely cross one's path in this twentieth century, although self-styled adepts continue to delude others or ~~th~~ themselves."

