With the Seasons Greetings
and all Good Wishes for
the New Year

(I)

GLIMPSES OF LIGHT

"For some there be that without much and long exercise may not come thereto, and yet it shall be but full seldom, and in special calling of our Lord that they shall feel the perfection of this work; the which calling is called ravishing. And some there be that be so subtle in grace and in spirit, and so homely with God in this grace of contemplation, that they may have it when they will in the common state of man's soul; as it is in sitting, going, standing or kneeling."

The Cloud of Unknowing.

The way is a progressive one only in the largest sense. In actuality it consists often of stagnations and setbacks, falls and even withdrawals. Instead of smooth progression there are fits and starts, rises and falls. Nearly all seekers experience lapses and wanderings aside. Continuous advance without retrogression is likely to begin only after initiation into the ultimate path. The disciple should not worry about the ups and downs of his moods, but should wait patiently whilst continuing his regular meditation practices and philosophical studies, for, if he has a teacher he will come within his sphere of protection, so that advice and guidance are always open to him, and inwardly he will be aware of this.

It is as much a part of the aspirant's experience of this quest to be deprived at times of all feeling that the divine exists and is real, as it is to be granted the sunny assurance of such existence and reality. The upward flights of his novitiate have to be bought at the cost of downward falls. A period of illumination is often followed by a period of darkness. At first the experience of reality will come only in flashes.

Many a student tells of disheartenment at the lack of results, and depression over the long period of barren waiting, despite the faithfulness with which meditation has been practised. They tend to overlook that the path is integral, is a fourfold and not a single one. Often there is something left undone by the student. For instance no effort in character building may have been made by this student, or in religious prayer by that one.

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Although what the mystic feels is a genuine glimpse of the Overself, it is not necessarily a full or complete one. It reveals the ideal but he is not yet strong enough to realize it. New life has come to birth within himself but it is still in the embryonic stage. These glimpses make him aware of the existence of his spiritual self but do not make him united with that self. They fulfil their chief purpose if they awaken him from sleep in the senses or deceit by the intellect. With this awakening he becomes aware that his great need of this higher order of being is so supreme his lower life can no other than be dedicated to its rediscovery. And thus he enters upon the Quest. What he must do henceforth is to fortify and expand the union of his ordinary consciousness with his extraordinary Overself with unremitting effort.

Nobody is likely to be content permanently with but a mere glimpse of reality; he wants also to live it. He is not likely, and he should not be satisfied with these transient inspirations. Constant spiritual awareness should be his distant yet attainable goal. This is not to sway to and fro between periodic unions and separations but to dwell always with and in the Overself.

This all happens deep in the secret places of his own heart. One of the greatest events of his spiritual life-history passes by silently, unnoticed by those around him.

In his enthusiasm and ecstasy, the student may believe he has been granted the ineffable cosmic consciousness and will enjoy it for the rest of his lifetime. But such an event is an exceedingly rare one. He will find instead he has been granted only a brief foretaste of its memorable sweetness, a momentary touch of its awakening hand.

Afterwards, with the return to his ordinary state, the aspirant realizes that the whole lovely, miraculous event was but a single movement, one quick step.

Any man who will desert his present standpoint for the higher one may get the same result. It is the mystical crossing-over from the limited shallow personal consciousness to the wide, deep impersonal one. When this happens during meditation there is a clearly felt sense of abrupt displacement, of sudden transformation.

The aspirant should be very grateful for such rich and rare spiritual experiences. They bring him truly into touch with his soul, and demonstrate that divinity is both with and within him. They establish in his consciousness the knowledge of its real existence and the understanding of its real character.

The higher self will not yield to him completely before he has entirely detached himself from his lower nature. And any such deficiency in his character or mentality puts a term to his ecstatic mood and compels him by natural reaction to return to his normal state and set to work to make it good. To encourage him to do this and to strengthen his willingness to turn away from the lower nature, the higher self alternately reveals and hides itself at intervals. Once the Overself has vouchsafed to him its grace, he must make himself increasingly worthy of the gift.

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The disciple should remember that the emotional uplifts will eventually subside leaving only the moral, intellectual and intuitional elements remaining. Therefore this period should be used for cultivating these elements and for re-thinking incessantly his whole attitude towards life. The glimpse afforded him is only a glimpse, and therefore transient, but it is enough to suggest new developments in several directions. It is highly important that the disciple should recognise watchfully every such manifestation of grace and respond to it quickly. The chance to advance is thus given him, but the duty of co-operating with it must be fulfilled. No gross earthliness can be carried into that sublime atmosphere. Hence his glimpse of the supernal state must necessarily remain only a glimpse. If he wishes to make it something more he must set to work purifying himself. It is true that occasional glimpses and momentary exaltations may occur, but they are quite sporadic and may disappear altogether for a long time. The moral re-education of the self is indispensable to the reception of a continuous and durable experience. (I)

Until the human psyche is equilibrated it cannot gain durable peace or solid wisdom, and the aspirant must turn his attention to those aspects of his psyche the development of which have not kept pace with those with which he has been most concerned. Balanced living does not over develop one phase and under develop another. If the student's advance is an unbalanced one, if its various points do not meet on the same even level, then there is no alternative but to go backward and bring up the laggards. If he has purified his emotions of grossness and selfishness, but failed to purge his intellect of errors and illusions, then he will have to undertake this task. He has to build up the other sides of his nature, where they have been neglected in the building of the mystical side. And this will enable him in his mystical attainment to "bring it down to earth" as it were, and adjust it to the body, intellect and environment.

It is very encouraging to him to have the "Witness Self" experience quite a number of times. It speaks more for itself than any descriptive words could do. The student's meditation may have been unfruitful on the surface for many years, yet if he remains loyally patient and persistent, he may have at last in this experience the definite and discernible fruits of seeds sown long before. The experience does help to make the burden - and it is such to old souls - of the body more bearable. It helps in the understanding of what Spirit means, and gives testimony of its existence. It demonstrates what the quest is trying to reach, and how real is its divine goal. It is very important that the disciple should have this experience, and it is a favourable augury for his future progress.

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The vision of truth is one thing, its durable realisation is another.

The Overself is enthroned. The disciple deeply realizes its presence in his inmost feelings. Nothing in his experience, intellectual or emotional, has ever possessed for him such satisfying ecstasy, such paradisical contentment. For the delight of the higher levels of mystical experience, unlike the delight of passionate earthly experience, never palls but remains ever fresh and vivid as though encountered for the first time. The world takes on the texture of a lovely half-dream. His feet tread air. Blissfully, wondrously and overwhelmingly the disciple becomes that which he sought. (I)

These glimpses are accompanied sometimes by a brief ecstatic state, wherein the world is half dropped out of consciousness and the mystic's body wholly held in a fixed attitude. An indescribable lightness will pass through his head. The flash will seem to transfix his thoughts and keep his body rigid for a while in the same position and place in which it found him. The bodily position in which the flash catches him should not be changed in any way. All kinds of excuses for such a change will be suggested by the ever restless lower mentality but they should be resisted and refused. Even the pretext that it would be better to go to his usual place of meditation should be inacceptable. The contemplation should start and continue to its close in the very spot where the light first flashes.

The fact that he is unable to control these alternations between pleasurable and irksome meditations, between fruitful and barren ones, should show him that he is in the presence of an unknown and unpredictable factor. It should show him that by no act of his own will alone can he attain success in this labour. Patience is needful. He must wait for further revelations in the Overself's good time, and not his own. And no rhapsody can last. Life itself brings it to an end whether it is musical or mystical.

The momentary glimpse of the true self is not the ultimate experience. There is another yet more wonderful lying ahead. In this he will be bound by invisible hoops of wide selfless compassion to all living creatures. The detachment will be sublimated, taken up into a higher level, where the universal Unity will be truly felt.

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Return to R-B (Large) "Rough Drafts"

Chap I

SOUL-FINDING AS LIFE'S HIGHER PURPOSE

Jitterbug music is simply exciting unmelodious noise, as vulgar and disjointed as the mob mentality it expresses. These shrieking discords are not even worthy of the name of music. Its only effect on refined nerves is to cause them to shudder. It is an UGLY emergence from the lower levels of the human psyche. Its chief effect on coarse nerves is to increase the emotional restlessness and excessive extroversion which have already become modern diseases. It is not far from the borderland of insanity. Again, the obsession with sex which marks so much other popular music, the stupidity of these which stamps so many of its song-forms, can only have the bad effect of still more stimulating an already over-stimulated sexual nature. This is unhealthy and undesirable. Instead of uplifting man, as fine music could, it degrades him. It is a public danger and a private lunacy.

One thing that struck my mind forcibly on ~~my~~ returning to the Western hemisphere after an absence of several years in the Orient, was the way we busied and over-busied ourselves, whether in work, pleasure, or movement. Few take life easily; most take it uneasily. Few go through its daily business serenely; most go through it nervously, hurriedly and agitatedly. Our activities are so numerous they suffocate us. It is a life without emotional poise, bereft of intellectual perspective. We are intoxicated by action. We moderns give ourselves too much to activity and movement, too little to passivity and stillness. If we are to find a way out of the troubles which beset us, we must find a middle way between these two attitudes.

The need of silence after noise, peace after feverishness, thought after activity, is wide and deep today. Amid all the nostrums and panaceas offered to humanity there is little evidence of the realization of this need.

Anyone who can overcome the extroverting and materializing tendencies of our period has to be an exceptional man. Indeed a general turning towards spiritual life is not a hope for the immediate present but for the distant future. This may sound pessimistic. But it will discourage those only who are oppressed by the reality of time and do not perceive its true nature.

The conditions of modern civilized society are not helpful to mystical self-culture although they will serve intellectual self-culture. What is first needed is a

SOUL-TRADING AS LIFE'S HIGHER PURPOSE

"But curb the beast would cast thee in the mire,
And leave the hot swamp of voluptuousness
A cloud between the Tameless and thyself
And lay thine nobili shoulder to the wheel
And climb the Mount of Blessing, whence, if thou
Look higher, then - perchance - then may'st - beyond
A hundred ever rising lines,
And past the range of Night and Shadow - see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision."

Tennyson "The Ancient Sage".

One thing that struck my mind forcibly on my return to the Western hemisphere after an absence of several years in the Orient, was the way we hurried and over-burdened ourselves, whether in work, pleasure, or movement. Few take life easily; most take it uneasily. Few go through life daily business serenely; most go through it nervously, hurriedly and agitatedly. Our activities are so numerous they suffocate us. It is a life without emotional poise, bereft of intellectual perspective. We are intoxicated by action. We moderns give ourselves too much to activity and movement, too little to passivity and stillness. If we are to find a way out of the troubles which beset us, we must find a middle way between these two attitudes.

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recognition of the value of retreat, of times and places where every man and woman may periodically and temporarily isolate himself or herself whilst withdrawing attention from worldly affairs and giving it wholly to spiritual ones.

The mystic who sits in an hour long meditation is not wasting his time, even though he is indulging in something which to the sceptic seems meaningless. On the contrary his meditation ~~is~~ may be of vital significance.

Wherever and whenever it can, science puts all matters to the test. Mysticism welcomes this part of the scientific attitude. It has nothing to fear from such a practical examination. But there is a drawback here. No scientist can test it in a laboratory. He must test it in his own person and over a long period.

Owing to the widespread ignorance of the subject, there are some people who are disturbed by various fears of meditation. They believe it to be harmful to mental sanity or even a kind of traffic with Satan. Such fears are groundless. Meditation has been given by God to man for his spiritual profit, not for his spiritual destruction.

I would be failing in a duty to those less fortunate if through fear of being thought a boaster I failed to state that my researches have led me to the certain discovery of the soul.

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Any man may become an atheist or an agnostic and doubt the existence of his own soul, but no man need remain one. All that is required of him is that he search for it patiently, untiringly and unremittingly. Reality eludes us. Yet because common experience and mystical experience are both strongly interwoven out of it, they who persevere in their search may hold the hope that one day they may find it. Man will

Strange as it may seem to those who have immersed themselves heavily in the body's senses, hard to believe as it may be to those who have lost themselves deeply in the world's business, there is nevertheless a way up to the soul's divinity. That the divine power is active here, in London or New York, and now, in the twentieth century, may startle those who look for it only in Biblical times and in the Holy Land. But human perceptions in their present stage cannot bring this subtler self within their range without a special training. Its activity eludes the brain.

Every man who does not feel this close intimate fellowship with his Overself is necessarily a pilgrim, most probably an unconscious one, but still in everything and everywhere he is in search of his soul.

The soul is perfectly knowable and experienceable. It is here in men's very hearts and minds, and such knowledge once gained, such experience once known, lifts them into a higher estimate of themselves. Men then become not merely thinking animals but glorious beings. Is it not astonishing that man has ever been attracted and captivated by something which the intellect can hardly conceive nor the imagination picture, something which cannot even be truly named? Here is something to ponder over: why men should have forfeited all that seems dear, to the point of forfeiting life itself, for something which can never be touched or smelt, seen or heard.

What is it that has turned man's heart towards religion, mysticism, philosophy since time immemorial? His aspiration towards the diviner life is unconscious testimony to its existence. It is the presence within him of a divine soul which has inspired this turning, the divine life itself in his heart which has prompted his aspiration. Man has no escape

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from the urge to seek the Sacred, the Profound, the Timeless. The roots of his whole being are in it.

We are neither the originator of this doctrine nor even its prophet. The first man who ventured into the unknown within-ness of the Universe and of himself was its originator whilst every man who has since voiced this discovery has been its prophet. The day will come when science, waking more fully than it is now from its materialistic sleep, will confess humbly that the soul of man does really exist.

Men are free to imprison their hearts and minds in soulless materialism or to claim their liberty in the wider life of spiritual truth. Let them pull aside their mental curtains and admit the life giving sunlight of truth.

What could be closer to a man than his own mind? What therefore should be more easy to examine and understand? Yet the contrary is actually true. He knows only the surfaces of the mind, its deeps remain unknown.

If the mind is to become conscious of itself, it can do so only by freeing itself from the ceaseless activity of its thoughts. The systematic exercise of meditation is the deliberate attempt to achieve this. Just as muddied water clears if the earth in it is left alone to settle, so the agitated mind clarifies its perceptions if left alone through meditation to settle quietly. There exists a part of man's nature of which ordinarily he is completely ignorant, and of whose importance he is usually sceptical.

What is the truest highest purpose of man's life? It is to be taken possession of by his higher self. His dissatisfactions are incurable by any other remedy. Spinoza saw and wrote that man's true happiness lay in drawing nearer to the Infinite Being. Sanatkumara, the Indian Sage, saw and taught "That which is Infinity is indeed bliss; there can be no happiness in limited things."

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Reverie, trance or sleep are simply forms of throwing the conscious mind out of gear so that the Overself may throw its inspiration into our minds. But when they pass, the intellect itself supervenes with its rational working and logic chopping, and thus interferes with the inspiration, if it does not succeed in destroying it. There is the classic instance of the poet, Coleridge, whose mysterious verses about the Ancient Mariner bear the authentic stamp of inspiration. Fifty-four lines were finished, being written as fast as his pen could move over the paper, when he was interrupted by a person who called on business and stayed over an hour. When Coleridge returned to his task, he found to his surprise and regret that he retained only a vague recollection of the vision - insufficient to enable him to write any more of it. Thus, unless inspiration is caught on the wing, we stand in danger of losing it.

"The mind in inspiration is a fading coal which some invisible influence awakens to a transitory brightness; the power arises from within, and the conscious portions of our natures are improphetic either of its approach or its departure. Could this influence be durable, it is impossible to predict the greatness of its results; but when composition begins, then inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conceptions

Reverie, trance or sleep are simply terms of throwing the conscious mind out of gear so that the overself may enter and inspire-tion into our minds. But when they pass, the intellect must resume with its rational working and logic chopping, and thus interfere with the inspiration. If it does not succeed in destroying it. There is the classic instance of the poet, Coleridge, whose mysterious verses about the Ancient Mariner bear the authentic stamp of inspiration. Fifty-four lines were finished, being written as fast as his pen could move over the paper, when he was interrupted by a person who called on business and stayed over an hour. When Coleridge returned to his task, he found to his surprise and regret that he retained only a vague recollection of the vision - insufficient to enable him to write any more of it. Thus, unless inspiration is caught on the wing, we stand in danger of losing it.

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of the poet. I appeal to the greatest poets of the present day whether it is not an error to assert that the finest passages of poetry are produced by labour and study." vvv - by Shelley.

Few men have passed through life without a single moment of higher consciousness. But the moment has usually come unexpectedly and without clear translation into ~~into~~ intellectual meanings. Does it descend upon us out of the eternal? Are not its intimations brought to us upon the wings of the infinite? My words may adumbrate but faintly the intense reality of this dynamic experience. Such moments of bright release are the real moments of one's life. Our weaknesses drop away for awhile and the best things which we have had the faith to receive become luminously true. The noble joy of these moments is something which no bodily experience can yield and no earthly delight can parallel. The difference is in its serene character and superior quality. It is from such moments that we feel there must exist a diviner reality than the prosaic world which we all know.

(II.) It is important that the aspirant should not neglect meditation nor practice it too irregularly. Habit is a great help here. It is through such devoted practice that he can develop the sensitivity to higher spiritual forces. If he gives his whole time to business and pleasure and none to this inner work, how can he expect to become sensitive?

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The aspirant must make up his mind firmly to discipline the tendency to get either too busy or too lazy to practise meditation and commune in prayer. If it is all-too- easy for him to let each day get so crowded with engagements or activities, he should remember that he has the most important engagement of all - with his Master, whether the latter be living and embodied or only his internal and spiritual self. If he wants the peace which the Master gives, he must first make the inward journey to the place where the Master dwells. The perpetual rush of outer life must be made, by a resolute act of will, to give way at some point to the satisfying of this inner need.

The creation of a proper place for meditation that will keep away distractions and keep out disturbances is often a problem. To shut themselves up in the room of a house is all that most people are in a situation to do. But those who are so circumstanced that they can build for themselves a small hut at the end of a garden, sheltering it behind trees or a wall, may find ~~this~~ IT a useful place for the purpose, and one they may learn to love.

Those who find the squatting posture too difficlut and too painful should not abandon it too soon. Let them try long enough to overcome its unfamiliarity at least before deciding against it.

A little attention to physical details will be repaid by a lot of reward. If there are persistent strident street noises or loud-speaking neighbor's radios to disturb him, the windows should be shut. If there is more than a grey soft dim light, the blinds or shutters should be half-drawn or half-closed. He is free to choose the position of the body as he likes, whether in a chair, on a couch, or on the floor; whether ordinary sitting or cross-legged squatting. Once his body is comfortably settled down he is free for the next step: to take his mind off his personal activities and put it on his spiritual aspirations.

The question of right posture is to be settled by trial and experiment. When he finds one which lets him stay in it for a long time without aching knees or strained muscles, he may choose it for regular work.

The ~~practice~~ habit of dissolving his customary egoistic regard for himself is well worth ~~practising~~ CULTIVATING repeatedly for a period. For several reasons it is good ~~for several reasons~~ to learn this art of detachment, to practise becoming a second and separate person, to watching himself and noting the different reactions to the day's events. During this exercise he should place his attention upon some decisive event from his past which meant much to him at the time. He is to consider it as impartially and cooly as if it had happened to another man. He must keep out personal emotion from this special survey as he analyses the whole happening from begining to end, from causes to results. He is to judge it critically and where he finds his former attitude or acts faulty, reshape it or them mentally to correct form.

The place where he feels less hindered and most inspired is obviously the place where meditation is best practiced. The more it is bare of people, the less will he ~~likely is he to~~ be distracted.

Failure to advance in meditation may also be due to physical causes. Where the meditator sits down with his body filled with toxic products, his intestines clogged with an ill-digested mess of fermenting foods and his energies sapped by the toils consequent on over-eating, the dulling of the mind, its inability to concentrate, is not a surprise. A change of diet and limitation of quantity are indicated.

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Meditation (III)

It is a long road from the beginner's irritating difficulty in keeping his attention free from restless wanderings to the proficient's serenely withdrawn state of mental mastery. How often will his spirit droop and entertain the idea of giving up the exercises altogether!

He has nothing more - yet nothing less - to do than to stop all doing, be still, and receive the illumination that will come when he can practise this well enough.

His impressions of the world outside begin to fade away so that the landscape or the town, the room and the furniture, and lastly the body itself recede even more from his focus of awareness.

When a man carries intellect to its highest exercise, which is right reasoning, he comes near to the finest function of nature - intuition. Yet the gulf between them remains impassable unless he is willing to perform the vital and supreme act of stilling it altogether. In the intellect's complete silence the voice of divine intuition maybe heard.

The modern man who spends his working hours in a densely-peopled factory or office building and his pleasure hours in just as densely-peopled playhouses, needs more than his forbears ever did, this short daily period of solitude relaxation and silence.

Those who know only a single mode of living, that of the extrovert, or a single mode of thinking, that which is sense-based, need to expose themselves for sufficient time to the influence of a spiritual master before they can begin to become even dimly aware that they have a soul. But since a fully-evolved master is hard to find, something else must act as his next best subsitute. This must necessarily be an inspired writing produced by such a man.

So long as they do not take this first step of self-purification, it is really impractical to dabble in meditation, for the results can only be confused, distorted or deceptive. While the faculties of the mind heart and will remain captives of the body's unperceived gluttonies and unhealthy lusts, they can operate in meditation only as enfeebled and blinded agents.

If this exercise is to be something more than a flight of immagination with little results in consequence, it should be combined with the casting out of negative thoughts, with the work on character and including the denial of the ego.

A certain physical regimen is also advisable, including short fasts and diet changes. The proper point in this exercise to direct the flow of regenerative life-force to a particular and afflicted part of the body is after the all-round circuit has been finally completed 5 times the diseased portion is thus given a special and concentrated treatment.

The beginner in this art often falls into melancholy despair or apathetic frustration because he finds himself unable to concentrate attention and eliminate intruding thoughts.

A begining is made by shutting oneself up away from the world, like a monk, for a short time every day. There one sits, waiting in patience and silence and stillness for the inspiration that can bless guide and fortify him.

The first phase to be passed through is also the hardest. The interrupting thought-tendencies cling to consciousness like parasites.

The goal is to be able to sit as quiet and as immobile as a stone monument.

The aspirant must be warned again at

Before the contemplative exercises can become really fruitful, there must be some re-ordering of the active everyday existance to prepare him for them. There must be a strengthening of the will, a purification of the heart, a cleansing of the body and a discipline of the ego.

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The difficulty about meditating in a group is that instead of thinking about himself he is liable to think about the other people present there.

To keep the thought-free state without any break for as long as a half hour is an uncommon acheivement.

Aspirants who are more intent on getting 'experiences' out of their meditation than on getting rid of the ego, risk falling into the quest's side-tracks. For the experiences are mostly wanted because of the pleasure they give the ego's emotions and the flattering they give its mentality.

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IV F

THE INTERIOR WORD

"If thou would'st hear the Nameless and wilt dive
Into the Temple-cave of thine own self,
There brooding by the central altar, thou
May'st haply learn the Nameless hath a voice".

Tennyson "The Ancient Sage".

"When He, the Spirit of Truth is come, He shall guide you into all truth; for He shall not speak from Himself: but whatsoever He shall hear, these shall he speak."

Jesus.

"Which things we also speak, not in the words which man's wisdom teacheth but which the Holy Spirit teacheth."

St. Paul.

The Key To Prayer

A striking mystical phenomenon is the "living word" as some have called it. This is the interior communication through clearly framed messages from the Overself. It is a form of speech where every sentence is endowed with magic, where every word is a vital force and where definite effects flow from each communication. It works in and on the heart, and sheds wisdom's light on the mind.

All inspired bibles are the records of this inner utterance. They are the echoes of this same speech, but drained of its life-giving power, its supernal, other worldly tone and its vivid authority. All true gospels are spoken in this mystical inner language, are heard only in the heart and not with the ears, are creative transfiguring forces and not mere intellectual statements. What is heard within the heart is indeed the Logos, the Divine Word, which can he heard only in this way. That which is written or printed on paper can be no more than the word of Man, not God.

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THE INTERIOR WORD Contd.

This mysterious power of the deep silence within himself to break into speech will at first astonish and then delight the aspirant. If he perseveres in his practice, the silence within will little by little take voice and guide his further efforts. Its words may reveal divine truths, afford spiritual guidance, or explain the inner significance of situations and events. Negatively it will reprove his sins, warn him of his errors, humiliate his egoism. Positively it will lead him to higher stand points, show him the right path to follow and illuminate the true meaning of all scriptures. It will correct his attitudes, direct his behaviour, instruct his mind. And he who has attained to the hearing of this inner voice will always be glad and willing to obey such commands. He must learn to listen to the inner voice and heed the inner light rather than the teachings and guidance of other men. It will come to possess for him an indisputable authority and a supreme truth. But it can do so only after he has learned to distinguish it clearly from its rivals and enemies, only with time, experience and constant self examination.

After he has won through to the stabilization of this experience of the inner voice, he will find an inward teacher perpetually within his heart. Henceforth the higher self will impart knowledge steadily to him either in the midst of activity through intuitions or in the depths of self absorptions through inspirations.

By this method he will be taught continuously and instructed progressively. He will be led by a voice speaking in his heart, from stage to stage, truth to truth, and perception to perception.

It is a mysterious voice that breaks the silence of ignorance which reigns in other men and whose every word is creative, dynamic and loving. The voice which now speaks perpetually to him is no metaphorical one. It is so real that even once heard it is more unforgettable than any human voice - however beautiful - could be. It is so sacred that he receives its utterances with the reverence accorded to scripture, for they are nothing less.

When inward converse with the higher self develops the ego vividly feels the presence of its Beloved, and expresses its longings and prayers, its joys and reverence. Through the Interior Word the soul responds. These interior

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"And I make it my business only to persevere in His Holy presence, wherein I keep myself by a simple attention, and a general fond regard to God, which I may call an actual presence of God; or to speak better, an habitual silent and secret conversation of the soul with God, which often causes in me joys and raptures inwardly."

Brother Lawrence "Practice of the Presence of God".
17th century mystic. Translated from the French.

"That we need only to recognise God intimately present with us to address ourselves to Him every moment, that we may beg His assistance for knowing His will in things doubtful, and for rightly performing these, which we plainly see he requires of us, offering them to Him before we do them, and giving Him thanks when we have done."

Ibid.

The dialogues may develop spontaneously, and it will be a useful exercise to cultivate silent conversations with the sacred presence whenever the slightest tremor of its nearness is felt. Dialogue form often concerns revelations, guidance, counsel, encouragement and the answering of questions. There are fine specimens of this form in the third part of "The Imitation of Christ".

A kindred phenomenon to the Interior Word is the dialogue between some higher being, often regarded as God or as an angel, and the mystic himself.

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Once he truly awakens to the god who sits concealed in his inmost heart, once he has learnt how to enter the silence and pass through it, then out of the interior silence there will sound forth the interior word. This amazing moment when the silence of the higher self is dramatically broken, when its voice speaks in his heart, will repeat itself at intervals first in his periods of withdrawal for prayer and meditation, then at any time. This is the mystic voice heard by Samuel "Speak Lord, for thy servant heareth", by Muhammed, and by all inspired prophets. It will bring healing to his nerves and bear its own authority to his mind. Authoritative messages may thus be received from his higher self, formulated in distinct words but without any sound. During sessions of mental quiet the Overself may reach the ego in either a wordless or wordful way. A presence is felt, an inner voice is heard, an uplifting ideal is presented. Some have called this striking mystical phenomenon "the living word". Speech forms itself in the mystic's heart, he knows not how, and communicates revelations or gives counsel. What we have elsewhere called intuition, which is more a feeling inside him that anything else, is not the same as this, which is more like someone speaking to him. It is an aspect of the Overself's power.

The mysterious inner voice, which utters no sound that the ears could hear, yet formulates messages and communicates guidance of spiritual importance, arises within him during trance. They will, however, refer only to the inner life. They will give no guidance for the outer life.

The aspirant should listen intently to the silence that he will find deep within his heart, deeper than all the passions, emotions, instincts, desires, attractions and

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repulsions which usually pulsate tumultuously there. No one else can do this for him. The voice which will presently make itself faintly felt will seem like a messenger from another world. Something or someone will begin to stir in his inner being and address itself to him. Wise, instructive, warning or inspiring, this mental voice will seem to be another's. Yet later he will become aware that it is not so, that it is indeed the voice of his own best mind.

Although the experience may not be in store for everyone it is possible that some aspirant who is sufficiently advanced may find himself gradually entering into a heritage of great powers which have awaited him since his dim evolutionary past and which have slowly germinated deep down within his being during all these mystical efforts. The first of these mystical powers is to hear the Voice of the Silence.

It is needful to learn the art of distinguishing between the true "Interior Word" and the pseudo one. If it manifests itself during the second stage and before he has ever been able to touch the third stage, it most probably is the pseudo word. It may then be a result of mental activity on the ego's part mixed with a little reflected light from the Overself. The true word comes after the third stage. It speaks out of the mental stillness of contemplation, and is indeed one of its striking effects. It is "The Voice of the Silence".

"I will hearken what the Lord God will speak in me." Psalm 85 testifies to the truth of this same experience. Similar testimony is found in Oriental Scripture.

Dr. Singh has translated the Gorakha-Bodh, a dialogue between Gorakhnath and his teacher Machendra, which bears comparison in style and importance of the Yoga Upanishads. An extract follows:-

Question. "Who can tread a path without feet? Who can see without eyes? Who can hear without ears? Who can speak without words?

Answer. "Contemplation can tread without feet; discrimination can see without eyes; attention can hear without ears; the self-born can speak without words.

Eternal wordless truth is brought into time and expressed in space.

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Although the experience may not be in store for everyone it is possible that some aspirant who is sufficiently advanced may find himself gradually entering into a heritage of great powers which have awaited him since his dim evolutionary past and which have slowly germinated deep down within his being during all these mystical efforts. The first of these mystical powers is to hear the Voice of the Silence.

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"I will hearken what the Lord God will speak in me." Psalm 85 testifies to the truth of this same experience. Similar testimony is found in Oriental Scripture.

Dr. Singh has translated the Gorakha-Bodh, a dialogue between Gorakhnath and his teacher Machendra, which bears comparison in style and importance of the Yoga Upanishads. An extract follows:-

Question. "Who can tread a path without feet? Who can see without eyes? Who can hear without ears? Who can speak without words?

Answer. "Contemplation can tread without feet; discrimination can see without eyes; attention can hear without ears; the self-born can speak without words.

Eternal wordless truth is brought into time and expressed in space.

All classifications and systemizations of the mystical ascent are in a certain sense artificial and arbitrary. They exist to satisfy the intellect's requirements but by themselves they cannot satisfy the Overself's requirements. Aspiration, faith, determination, sacrifice or service may, if carried to extreme intensity, upset all such schemes and quickly win its Grace. The aspirant will pass through a succession of levels of spiritual awareness, each higher than the one before. But he will not pass through it mechanically and smoothly. Between the first step on the mystical path and the gaining of its glorious prize, an existence of ups and downs, of terrible darknesses and exhilarating enlightenments, of shameful weakness and satisfying endeavour, awaits him.

Owing to the presence of such unknown factors as Grace and emotional stability, a fixed period cannot be assigned for development and it is not possible to make correct, generalised statements about the time required for its various stages. That is entirely a matter of the individual's situation, character and the development he has brought over from former births. Also it would be wrong to suppose that during the ascent, these stages always and necessarily follow each other in the prescribed order. This would have to be the case if we were climbing a physical mountain like the Matterhorn or if we were mastering an intellectual profession like law. But here there is first: an X-factor involved - Grace, and second: delayed action tendencies or acquirements from former earth-lives. Therefore, the different stages may sometimes exist side by side.

Some who enter upon this Quest pass swiftly through its early stages but most do not. Most men are destined to pursue the Quest through a long discipleship. Alas! how long is the way, how slow the journey of self-unmasking. On this road one eventually learns that the notion of a quick, abrupt victory is often a deceptive one. Rather will it be found that nature's usual way of slow growth with occasional spurts must be followed.

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If this quest is pursued, then the advance of age should bring advance of wisdom to the philosophical student who should grow morally stronger and mentally taller with the years. With continuous perseverance on the quest, his life becomes stabilised and his energies concentrated. His advance will be marked no less by deeper thoughts and steadier emotions, by kindlier words and nobler emotions in the ordinary round of daily life, as by subtler intuitions and serener meditations in the hidden life. He will advance inwardly beyond the common intellectual limitations and find that no book can give him the feeling of rich living presence, the sense of real glorious being, that these intuitions evoke within him. Out of these long years of spiritual travail, he will emerge with chastened mood and deepened conscience; indeed, the measure of his advancement will be tokened by the gradual alteration of his reaction to events, by the serenity which replaces sorrow and the indifference which replaces joy.

How he is to apply this philosophy to particular situations in everyday living - for we live in practical times and a teaching is judged and tested not only by what it claims to do but also by what it actually does - is quite rightly a man's own business and responsibility. He has taken to philosophy not only for the truth it contains but also for the happiness it yields. He desires its intellectual doctrines and delights in its practical results. The philosophic mentality is sufficiently realist not to waste time on impossible goals. It is sufficiently idealist not to leave out the nobler possibilities of regulating and governing itself for both its spiritual and physical benefit. It is neither foolishly sentimental not brutally calculating. It understands both what can immediately be done to better its life and what will eventually have to be done. Anyone can sit down and draw up a programme for self-reform which will fall to pieces when put to the test of practical experiment, but only a philosopher can sit down and draw up a programme based on hard facts yet illumined by the lantern of a true desire to improve his spiritual situation and infused with the imagination to understand and the understanding to imagine the better man that he ought to be. If the philosopher has no time to indulge in impracticable mirage-like plans, he has the capacity to perceive practical possibilities not beyond actual human scope although they may be beyond conventional human vision.

So, the natural question which arises, "What is the meaning, what is the value of philosophy for <u>my</u> life?" may be answered.

If this quest is pursued, then the advance of age should bring advance of wisdom to the philosophical student who should grow morally stronger and mentally taller with the years. With continuous perseverance on the quest, his life becomes stabilised and his energies concentrated. His advance will be marked no less by deeper thoughts and steadier emotions, by kindlier words and nobler emotions in the ordinary round of daily life, as by subtler intuitions and serener meditations in the hidden life. He will advance inwardly beyond the common intellectual limitations and find that no book can give him the feeling of rich living presence, the sense of real glorious being, that these intuitions evoke within him. Out of these long years of spiritual travail, he will emerge with chastened mood and deepened conscience; indeed, the measure of his advancement will be tokened by the gradual alteration of his reaction to events, by the serenity which replaces sorrow and the indifference which replaces joy.

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IV

THE PROGRESSIVE STAGES OF THE QUEST (THE WORKING OF GRACE)

"On the day of life's surrender I shall die desiring Thee;
I shall yield my spirit craving of Thy street the dust to be."

Humamud Din 14th Century Persian mystic.

In these poetic lines is expressed the lengths to which the mystic must be willing to go to obtain grace.

Only if a man falls in love with his soul as deeply as he is ever likely to do with a woman will he even stand a chance of finding it. Incessant yearning for the higher self, in a spirit of religious devotion is one of the indespensable aspects of the fourfold integral quest. The note of yearning for this realization must sound through all his prayer and worship, concentration and meditation. Sometimes the longing for God may effect him even physically with abrupt dynamic force, shaking his whole body, and agitating his whole nervous system. A merely formal practice of meditation is quite insufficient although not quite useless. For without the yearning the advent of grace is unlikely, and without grace there can never be any realization of the Overself.

The very fact that a man has consciously begun the quest is itself a manifestation of Grace, for he has begun to seek the Overself only because the Overself's own working has begun to make it plain to him, through the sense of unbearable separation from it, that the right moment for this has arrived. The aspirant should therefore take heart and feel hope. He is not really walking alone. The very love which has awakened within him for the Overself is a reflection of the love which is being shown towards him.

Thus the very search upon which he has embarked, the studies he is making and the meditations he is practising, are all inspired by the Overself from the beginning and sustained by it to the end. The Overself is already at work even before he begins to seek it. Indeed he has taken the quest in unconscious obedience to the divine prompting. And that prompting is the first movement of grace. Even when he believes that he is doing these things for himself, it is really grace that is opening the heart and enlightening the mind from behind the scenes.

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THE PROGRESSIVE STAGES OF THE QUEST (THE WORKING OF GRACE) Contd.

Man's initiative pushes on toward the goal, whilst divine Grace draws him to it. Both forces must combine if the process is to be completed and crowned with success. Yet that which originally made the goal attractive to him and inspired him with faith in it and thus gave rise to his efforts, was itself the Grace. In this sense Paul's words "For by Grace are ye saved through faith, and that not of yourselves" become more intelligible.

The Grace of God is no respector of persons or places. It comes to the heart that desires it most whether that heart be in the body of a king or of a commoner, a man of action or a recluse. John Bunyan the poor tinker, immured in Bedford gaol, saw a Light denied to many kings and tried to write it down in his book "Pilgrim's Progress". Jacob Boehme, working at his cobbler's bench in Seideburg, was thrice illumined and gleaned secrets which he claimed were unknown to the universities of his time.

If a man has conscientiously followed this threefold path, if he has practised mystical meditation and metaphysical reflection, purification of character, and unselfish service and yet seems to be remote from the goal, what is he to do? He has then to follow the admonition of Jesus: "Ask and ye shall receive, knock and it shall be opened unto you." He has literally to ask for Grace out of the deep anguish of his heart. We are all poor. He is indeed discerning who realizes this and becomes a beggar, imploring of God for Grace.

He must pray first to be liberated from the heavy thraldom of the senses, the desires and the thoughts. He must pray next for the conscious presence of the Overself. He should pray silently and deeply in the solitude of his own heart. He should pray with concentrated emotion and tight held mind. His yearning for such liberation and such presence must be unquestionably sincere and unquestionably strong. He should begin and close - and even fill if he wishes - his hour of meditation with such noble prayers. He must do this day after day, week after week. For the Overself is not merely a concept, but a living reality, the power behind all his other and lesser powers.

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THE PROGRESSIVE STAGES OF THE QUEST (THE WORKING OF GRACE) Contd.

No aspirant who is sincere and sensitive will be left entirely without help. It may appear during temptation when the lower nature may find itself unexpectedly curbed by a powerful idea working strongly against it. He may find in a book just that for which he has been waiting and which at this particular time will definitely help him on his way. The particular help he needs at a particular stage will come naturally. It may take the form of a change in outward circumstances or a meeting with a more developed person, of a printed book or a written letter, of a sudden unexpected emotional inspiration or an illuminating intellectual intuition. Nor is it necessary to travel to the farthest point before being able to gather the fruits. Long before this, he will begin to enjoy the flavour of peace, hope, knowledge and divine transcendence.

In the moment that a man willingly deserts his habitual standpoint under a trying situation and substitutes this higher one, in that moment he receives Grace. With this reception a miracle is performed and the evil of the lower standpoint is permanently expelled from his character. The situation itself both put him to the proof and gave him his chance.

The factuality of Grace does not cancel out the need of moral choice and personal effort. It would be a great mistake to stamp human effort as useless in the quest and to proclaim human inability to achieve its own salvation as complete. For if it is true that Divine Grace alone can bring the quest to a successful terminus, it is likewise true that human effort must precede and thus invoke the descent of Grace. What is needed to call down Grace is first a humility that is utter and complete, deeply earnest and absolutely sincere, secondly an offering of self to the Overself, a dedication of earthly being to spiritual essence, and thirdly a daily practice of devotional exercise. The practices will eventually yield experiences, the aspirations will eventually bring assistance. The mysterious intrusion of Grace may change the course of events. It introduces new possibilities, a different current of destiny.

Our need of salvation, of overcoming the inherently sinful and ignorant nature of ego, isolated from true consciousness as it is, greater than we ever comprehend. For our life being so largely egotistic, is ignorant and sinful, a wandering from one blunder to another, one sin to another. This salvation is

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by the Overself's saving power, for which we must seek its grace, approaching it with the childlike humility of which Jesus spoke. No man is so down, so sinful, so weak or so beaten that he may not make a fresh start. Let him adopt a childlike attitude, placing himself in the hands of his higher self, imploring it for guidance and grace. He should repeat this at least daily, and even oftener. Then let him patiently wait and carefully watch for the intuitive response during the course of the following weeks or months. He need not mind his faults, Let him offer himself just as he is, to the God, or Soul he seeks. It is not indifferent nor remote.

The forgiveness of sins is a fact. Those who deny this deny their own experience. Can they separate its light from the moon? Then how can they separate forgiveness from love? Do they not see a mother forgive her child a hundred times even though she reproves and chastises it.

If the retribution of sins is a cosmic law so also is the remission of sins. We must take the two at once, and together if we would understand the mystery aright.

We humans are fallible beings prone to commit errors. If we do not become penitents and break with our past, it is better that we should be left to the natural consequences of our wrong doing than that we should be forgiven them prematurely.

The value of repentance is that it is the first step to set us free from a regrettable past; of amendment, that it is the last step to do so. There must be a contrite consciousness that to live in ego is to live in ignorance and sin. This sin is not the breaking of social conventions. There must be penitent understanding that we are born in sin because we are born in ego and hence need redemption and salvation. It is useless to seek forgiveness without first being thoroughly repentant. There must also be an opening up of the mind to the truth about one's sinfulness, besides repentance, an understanding of the lesson behind this particular experience of its result.

When St. Paul speaks in his Epistle to the Hebrews of the Christ who offered to bear the sins of many, he may be mystically interpreted as meaning the Christ-Self, the Overself, who offers to bear the Karma of many ego-incarnations.

THE PROGRESSIVE STAGES OF THE QUEST (THE WORKING OF GRACE)
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This primary attribute is extolled in the world's religio-mystical literature. "Despair not of Allah's mercy," says the Quran. "What are my sins compared with Thy mercy? They are but as a cobweb before the wind," wrote an early Russian mystic, Dmitri of Rostov. "Those who surrender to me, even be they of sinful nature, shall understand the highest path," Bhagavad Gita.

Yes, there is forgiveness because there is God's Love. Jesus was not mistaken when he preached this doctrine, but it is not a fact for all men alike. Profound penitence and sincere amendment are pre-requisite conditions to calling it forth. It was one of the special tasks of Jesus to make known that compassion (or love, as the original word is usually translated) is a primary attribute of God and that grace, pardon and redemption are consequently primary features of God's active relation to man. When Jesus promised the repentant thief that he would be forgiven, Jesus was not deceiving the thief or deluding himself. He was telling the truth.

The Divine being what it is, how could it contradict its own nature if compassion had no place in its qualities. The connection between the benignity which every mystic feels in its presence and the compassion which Jesus ascribed to that presence, is organic and inseparable.

The discovery that the forgiveness of sins is a sacred fact, should fill us with inexpressible joy. For it is the discovery that there is compassionate love at the heart of the universe.

We may suppress sins by personal effort but we can eradicate and overcome them by the Overself's grace alone. If we ask only that the external results of our sin be forgiven, be sure they won't. But if we also strive to cleanse our character from the internal evil that caused the sin, forgiveness may well be ours.

The aspirant's best hope lies in repentance. But if he fails to recognise this, if he remains with unbowed head and unregenerate heart, the way forward will likewise remain

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We do not get at the Real by our own efforts alone nor does it come to us by its own volition alone. Effort that springs from the self and Grace that springs from beyond it are two things essential to success in this quest. The first we can all provide, but the second only the Overself can provide. Man was once told by someone who knew "The Spirit bloweth where it listeth." Thus it is neither contradictory nor antithetic to say that human effort and human dependence upon Divine Grace are both needed. For there is a kind of reciprocal action between them. This reciprocal working of Grace is a beautiful fact. The subconscious invitation from the Overself begets the conscious invocation of it as an automatic response. When the ego feels attracted towards its sacred source, there is an equivalent attraction on the Overself's part towards the ego itself. Never doubt that the Divine always reciprocates this attraction to it of the human self. Neither the latter's past history nor present character can alter that blessed hope-bringing fact. Grace is the final, glorious and authentic proof that it is not only man that is seeking God, but also God that is ever waiting for man.

The Grace is a heavenly super-human gift. Those who have never felt it, and consequently rush into incautious denial of its existence are to be pitied. Those who flout the possibility and deny the need fo a helping Grace can be only those who have become victims of a cast iron intellectual system which could not consistently give a place to it.

THE PROGRESSIVE STAGES OF THE QUEST (THE WORKING OF GRACE) Contd.

story and painful. The admission that he is fallible and weak will be wrung from him by the punishments of Nature if he will not yield it by the perceptions of conscience. The first value of repentance is that it makes a break with an outworn past. The second value is that it opens the way to a fresh start. Past mistakes cannot be erased but future ones can be avoided. The man that he was must fill him with regrets; the man that he seeks to be with hopes. He must become keenly conscious of his own sinfulness. The clumsy handiwork of his spiritual adolescence will appal him whenever he meditates upon its defects. His thought must distrust and purge itself of these faults. He will at certain periods feel impelled to reproach himself for faults shown, wrongs done and sins committed during the past. This impulse should be obeyed. His attitude must so change that he is not merely ready but even eager to undo the wrongs that he has done and to make restitution for the harm that he has caused.

We do not get at the Real by our own efforts alone nor does it come to us by its own volition alone. Effort that springs from the self and Grace that springs from beyond it are two things essential to success in this quest. The first we can all provide, but the second only the Overself can provide. Man was once told by someone who knew "The Spirit bloweth where it listeth." Thus it is neither contradictory nor antithetic to say that human effort and human dependence upon Divine Grace are both needed. For there is a kind of reciprocal action between them. This reciprocal working of Grace is a beautiful fact. The subconscious invitation from the Overself begets the conscious invocation of it as an automatic response. When the ego feels attracted towards its sacred source, there is an equivalent attraction on the Overself's part towards the ego itself. Never doubt that the Divine always reciprocates this attraction to it of the human self. Neither the latter's past history nor present character can alter that blessed hope-bringing fact. Grace is the final, glorious and authentic proof that it is not only man that is seeking God, but also God that is ever waiting for man.

The Grace is a heavenly super-human gift. Those who have never felt it, and consequently rush into incautious denial of its existence are to be pitied. Those who flout the possibility and deny the need to a helping Grace can be only those who have become victims of a cast iron intellectual system which could not consistently give a place to it.

IV

THE PROGRESSIVE STAGES OF THE QUEST (THE WORKING OF GRACE) Contd.

It was a flaming experience of Grace which changed Saul, the bitter opponent, into Paul the ardent apostle.

This is the paradox, that although a man must try to conquer himself if he would attain the Overself, he cannot succeed in this undertaking except by the Overself's own power; that is by the Grace "which burns the straw of desires" as Mahopanishad poetically puts it. This is certain that such an attainment is beyond his ordinary strength.

All that the ego can do is to create the necessary conditions out of which enlightenment generally arises, but it cannot create this enlightenment itself. By self purification, by constant aspiration, by regular meditation, by profound study, and by an altruistic attitude in practical life, it does what is pre-requisite. But all this is like tapping at the door of the Overself. Only the latter's Grace can open it in the end.

The will has its part in this process, but it is not the only part. Sooner or later he will discover that he can go forward no farther in its sole dependence, and that he must seek help from something beyond himself. He must indeed call for Grace to act upon him. The need of obtaining help from outside his ordinary self, and from beyond his ordinary resources in this tremendous struggle becomes urgent. It is indeed a need of Grace. Fortunately for him this Grace is available, although it may not be so on his own terms.

At a certain stage he must learn to "let go" more and allow the Overself to possess him, rather than strain to possess something which he believes to be still eluding him. Every aspirant who has passed it will remember how he leapt ahead when he made this discovery.

At another stage, the Overself whose Grace was the initial impetus to all his efforts, steps forward, as it were, and begins to reveal its presence and working more openly. The aspirant becomes conscious of this with awe, reverence, and thankfulness. He must learn to attend vigilantly to these inward promptings of Divine Grace. They are like sunbeams that fructify the earth.

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THE PROGRESSIVE STAGES OF THE QUEST (THE WORKING OF GRACE) Contd.

With the descent of Grace, all the anguish and ugly memories of the seeker's past, and the frustrations of the present are miraculously sponged out by the Overself's unseen and healing hand. He knows that a new element has entered into his field of consciousness, and he will unmistakably feel from that moment a blessed quickening of inner life. When his own personal effort subsides a further effort begins on his behalf by a higher power. Without any move on his own part, Grace begins to do for him what he could not do for himself, and under its beneficent operation he will find his higher will strengthening, his moral attitude improving and his spiritual aspiration increasing.

The consciousness of being under the control of a higher influence will become unmistakable to him. The conviction that it is achieving moral victories for him which he could not have achieved by his ordinary self, will become implanted in him. A series of remarkable experiences will confirm the fact that some beneficent power has invaded his personality, and is ennobling, elevating, inspiring and guiding it. An exultant freedom takes possession of him. It displaces all his emotional forebodings and personal burdens.

Grace is received, not achieved. A man must be willing to let its influx move freely through his heart; he must not obstruct its working nor impede its ruling by any break in his own self-surrender. He can possess Grace only when he lets it possess him.

Philosophy affirms the existence of Grace, that what the most strenuous self-activity cannot gain, may be put in our hands as a divine gift.

As at the beginning, so at the end of this path, the unveiling of the Overself is not an act of any human will. Only the Divine Will, that is only its own Grace, can bring about the final all revealing act, whose sustained consciousness turns the aspirant into an adept.

In seeking the Overself, the earnest aspirant must seek it with heart-felt love. Indeed, his whole quest must be ardently imbued with this feeling. Can he love the Divine purely and disinterestedly for its own sake? This is the question he must ask himself. If this devotional love is to be something more than frothy feeling, it will have to affect and redeem the will. It will have to heighten the sense of, and obedience to, moral duty. Because of this devotion to something which transcends his selfish interests, he can no longer seek his selfish advantage at the expense of others. His aim will be not only to love the soul but to understand it, not only to hear its voice in meditation but to live out its promptings in action.

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IV G

THE DARK NIGHT OF THE SOUL

The upward flights of the aspirant's novitiate are bought at the cost of downward falls. It is as much a part of his experience of this quest to be deprived at times of all feeling that the divine exists and is real, as it is to have the sunny assurance of it.

At first the experience of reality comes only in flashes. Actually it is not the higher self which tantalizingly appears and disappears before the aspirant's gaze in this way, causing him alternating conditions of happy fruition and miserable sterility, but the higher self's loving grace. Each time this is shed the aspirant's first reaction is a strong sense of spiritual lack, dryness, darkness and longing. This brings much unhappiness, self-discontent and frustration. But it also brings both increased and intensified aspiration for the unearthly and distaste for the earthly. This phase passes away, however, and is followed by one as illuminative as the other was dark, as joyous as the other was unhappy, as productive as the other was barren, and as close to reality as the other seemed far from it. In that sacred presence a purifying process takes place. The old familiar and faulty self drops away like leaves from a tree in autumn. He makes the radiant discovery in his heart of its original goodness. But alas when the presence departs, the lower self returns and resumes sovereignty. The period of illumination is often followed by a period of darkness. A spiritual advance which comes unexpectedly is usually succeeded by a period of recoil. Jubilation is followed by depression.

A greater trial still awaits him. The Overself demands a sacrifice upon its altar so utter, so complete that even the innocent natural longing for personal happiness must be offered up. As no novice and few intermediates could bear this dark night of the soul, and as even proficients cannot bear it without mumuring, it is reserved for the last group alone. Which means that it happens at an advanced stage along the path, between a period of great illumination, and another of sublime union.

During this period the mystic will feel forsaken, emotionally fatigued and intellectually bored to such a degree that he may become a sick soul. Meditation exercises will be impossible and fruitless, aspirations dead and uninviting. A sense of terrible loneliness will envelop him.

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THE DARK NIGHT OF THE SOUL Contd.

Interest in the subject may fall away or the feeling that further progress is paralysed may become dominant. Yet in spite of contrary appearances, this is all part of his development, which has taken a turn that will round it out and make it fuller. Most often the student is plunged into new types of experience during the dark period. The Overself sends him forth to endure tests and achieve balance.

The most dangerous feature of the "dark night" is a weakening of the will occuring at the same time as a reappearance of old forgotten evil tendencies. This is the point where the aspirant is really being tested, and where a proportion of those who have reached this high grade, fail in the test and fall for several years into a lower one.

Even Muhammad had to undergo this experience of the dark night of the soul. It lasted three years and not a single illumination or revelation came to brighten his depressed heart. Indeed he even considered the idea of killing himself to put an end to it; and yet his supreme realization and world-shaking task were still ahead of him.

He who has passed through this deepest and longest of the "dark nights" which precedes mature attainment can never again feel excessive emotional jubilation. The experience has been like a surgical operation in cutting him off from such enjoyments. Moreover although his character will be serene always, it will be also a little touched by that melancholy which must come to one who has not only plumbed the depths of life's anguish himself, but also has been the constant recipient of other people's tales of sorrow.

The aspirant can rest in the passive self absorbed state for a short time only, for a few hours at most. The relentless dictates of Nature compel him to return to his suppressed ordinary state of active life.

This intermittent swinging to and fro between rapt self absorption and the return to ordinary consciousness will tantalize him until he realizes what is the final goal. It will end only when his egoism has ended. Up to now he has succeeded in overcoming it fully in the contemplative state only. He must now overcome it in his ordinary active state. But the ego will not leave him here unless the purpose of its own evolution has been fulfilled. Therefore he must complete its all round development, bring it to poise and balance, and then renounce it utterly. With the ego's complete abnegation, perfect, unbroken and permanent oneness with the Overself ensues.

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The common attitude which thoughtlessly proclaims that everything on one side of a case is good and everything on the other is bad, cannot be adopted by a philosopher. For it is dictated by the unconscious complexes of egoism. It brushes aside what is unpleasing or unselfish. It is not honestly concerned, as he is, with truth, the whole truth and nothing but the truth. A wise student, therefore, will not accept the demand to choose between two extremes. He will take something from each but tie himself to neither. The part of a fanatic who forces all questions into an "Either-or" steel frame is not for him. These sharp divisions into two opposite camps are uncalled for. There is a third alternative which not only combines their own best features but also rises superior to them both. Philosophy seeks this higher view as the outcome of its refusal to take a partisan one, for partisan views contain truth but, because they are too prejudiced or too exaggerated or too one-sided, they also contain untruth.

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Thus he will never make the common and harmful error of confusing sentimentality with spirituality. The propagation of the doctrine of pacifist non-violence as a universal ethic arises out of such an error. Pacifism is a dream. The only practical rule is to meet force with force, to deal firmly when you are dealing with ruthless men, and to renounce the use of violence only when you are dealing with non-violent men. So it is that while mystical ethics lend themselves to conscientious objections to war, such an attitude is defective from the philosophic standpoint. The philosophic student must be guided by the ideal of service and should not hesitate about the form of service whether it be soldiering or otherwise. Nevertheless, it is necessary to be tolerant and respect the inner voice of others.

There is nothing reprehensible about holding conscientious objections to the draft for military service at a certain stage of his growth for it grows out of his fine ideals. It is not a matter where anyone should attempt to dictate what he should do, for such a view is to be respected and the practice of tolerance is advisable in such an instance. Nevertheless, he should also realise that it is nothing more than a milestone from which he will one day move on. There is a higher possible view but if he cannot see its rightness or hasn't the inner strength to take it, he should not worry but do whatever he thinks is right. And this higher view is to sink his personal feelings, to realise that having been born among the people of his country and shared its life, he has incurred a karmic responsibility to share its protection too. If their ideals are different, that does not absolve him of responsibility. Only a deliberate renunciation of citizenship and removal of residence to another country would absolve him - and once war has been declared, it is too late. As to taking up arms and killing an enemy, if need be, here again if it is done in defence of one's country against an aggressive nation, it is not a sin but a virtue. For he is not doing it merely to protect himself alone but others also. To that extent it is quite unselfish. Much depends on his motive. If a soldier fights selflessly as in a spirit of righteous service against a ruthless aggressor, he is acting egolessly. Again, the mere killing of a physical body is not a sin but the motive which brought about that killing can alone turn it into a sin or not.

Being different from the crowd may mean being lonely but it also means being inspired, protected, blessed. Jesus was not holier <u>in essence</u> than he is, only that man had manifested all this holiness, whereas he has hardly begun to do so. The task is to reflect the attributes of divinity in the conduct of humanity, involving the bringing-in of his metaphysics and his mysticism to actuate his conduct.

He will not love men merely because they happen to have been born within a few miles of from where he was born nor hate them solely because they happen to live a few hundred miles from it. His sympathies are too broad for that. Let the world not judge such a man by its own standards. Although he will externally comply with all that the State may legally demand and all that society may rightfully demand, he will internally be beyond all nationalistic or class favouritism, bias and prepossessions. In its thought it may believe

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that he regards himself as, for instance, a Frenchman and a Catholic. But in his own thought he will really regard himself as a citizen of the world and a servant of God. There will be no room in his heart for narrowness and credalism. Consequently, he will be completely tolerant and friendly towards all, including the members of different races and religions who approach him. But will they be so towards him?

Among the traditions of Jesus current with Muhamedan mystics, there is one which mentions that the more people reviled him the more he spoke good of them. When one of his disciples complained about this as being an encouragement to them, Jesus answered: "Every man giveth of that which he hath." He who seeks to enjoy the smiles of truth must be willing to endure the criticisms of uncomprehending observers, the sneers of unbelieving ones, the frowns of convention, for he who is not prepared to conform must be prepared to suffer.

What are the prospects of the fulfilment of a student's aspiration and ~~the~~ WHAT hindrances ARE likely to attend it?

So lofty is the goal to be reached but so low is his present position, that it would be unnatural for him not to feel at times shaken by despair or oppressed by futility. Such moods, when humanity's life seems pointless and his own purposeless, when labour becomes tedious and pleasure depressing, will come over him from time to time. These dry periods, when mystical life seems boring and unreal, dull and dreary, are to be expected. They are normal experiences in every aspirant's career and their remedy is in God's hands in His good time. He is being tantalized so as to make him prize the divine visitation all the more. Most of the seekers are tried in this way. Then it also shows how helpless he is. For the last word lies with divine grace. Yet all this is no excuse for ceasing self-effort, however, and so he will have to go on with his meditations and prayers and studies. For it is their activity which induces the grace to descend.

When one knows that the Real always is and that all disappear back into it because there is nowhere else to go, then one ceases his terrific hurry to get somewhere and takes events more calmly.. Patience comes with the fragrance of the eternal. One works at self-improvement all the same but there need not be any desperate bother about the task. There is plenty of time. One can always do tomorrow what one needs to do today.

The practice of calmness amid all occasions and the exercise of an unruffled patience in all situations are indeed two valuable elements of the philosophic discipline which contribute definitely towards the student's growth. It is easy to be patient sometimes and with some men but the philosophic discipline calls for unruffled patience at all times and with all men.

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Man's need to isolate himself temporarily but regularly from the world's turmoil, is more urgent in this century than in any previous one. The intent should not be to escape but to rally the spiritual forces and recuperate from personal stresses to take a proper look at the kind of life-pattern he is weaving and to note defects and plan amendments. No one would be worse and everyone would be better for taking a little time out of his day, for suspending his activities for perhaps a half-hour ~~every day~~ daily, to 'go into the silence.' Life becomes spacious and unstrained, its horizon of daily living enlarged, when a still timelessness creeps into a man's make-up. He will become less hurried but not less active. He knows that his future is assured because his present conduct is serene and that it is safe because his present understanding is right.

Only a small minority of the human race feels the need of giving itself the time for meditation. Consequently, only a small minority ever knows that mystical experience is really factual. The absence of intervals of tranquil meditation from their day-to-day lives is not to be excused but rather explained by the fact that there are many who shrink from these studies and practices under the impression that the former are dark and incomprehensible and the latter mysterious and unholy. So they come to leave philosophical mysticism to the few who are regarded as abnormal or eccentric. But the truth is that they are disinclined in the first case to make the mental efforts and in the second case to practise the emotional disciplines.

There is also the factor of the desperate overcrowding of their leisure with trivialities and frivolities. If they complain of the lack of time for meditation, let them ask themselves whether there is a lack of time for going to parties, cinemas and theatres. These offer them an amusing form of relaxation. Both will relax their minds and nerves and body. But whereas the one leaves no benefits behind, the other will leave valuable benefits as its legacy. If they would organize their leisure by the light of spiritual values, instead of haphazardly drifting through it, they might find some time for both amusement and meditation too.

Reading about these truths has a revelatory effect upon certain minds but only a boring or irritating effect upon others. Why? It is because the first have been brought by experience or reflection to a sufficiently sensitive and intuitive condition to appreciate the worth of what they are reading, whereas the second, comprising for the most part an extroverted public, will naturally be impatient with such mystical ideas and contemptuous of their heretical expounder. Indeed, some of these writings must seem as incomprehensible to a Western ear as the babblings of a man just awakening from the chloroformed state.

Tolerance and mutual accommodation is the way of true spirituality. There is room in life for the other man's opinion also. Let him keep it if he wishes, so long as he refrains from forcing it upon us and so long as he himself does not preach or practise intolerance. His own experience of the ups and downs of life have combined to bring him to that belief; why should he not have it, then? We may dislike it intensely but we must admit that from his standpoint he is right enough. When his experience broadens out and he sees life in larger perspective, be sure that he will change his opinion too. When his circumstances alter or his environment changes, he may learn how limited was his former view. When the long-drawn lesson of suffering or a thought-provoking book or powerful personality swings the balance of his mind in a new direction, he will desert his opinion or modify it. Meanwhile, let us set the world an example - and be tolerant.

man's need to isolate himself temporarily but particularly from the world's turmoil, is more urgent in this country when in any ser-

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defects and plan amendments. No one would be worse and everyone would be better for taking a little time out of his day, for suspending his activities for perhaps a half-hour every day, to 'go into the silence.' Life becomes spacious and uncluttered, its horizon of daily living enlarged, when a still timelessness creeps into a man's make-up. He will become less hurried but not less active. He knows that his future is assured because his present conduct is serene and that it is safe because his present understanding is right.

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The enigmatic questions which have long haunted the human mind and will long continue to haunt it and which will rise insistent in the mind of the aspirant are: "What is he to seek"? - "How is he to gain the objects of his search?" - "What are the prospects of the fulfilment of such an aspiration and the hindrances likely to attend it?" The answers to them are a gradual revealing which follows on the heels of the cultivation of certain attitudes to truth and to persons and things.

"What is he to seek?" He should seek reality and the knowledge of it which is truth. This is the ideal which is set before him. This is to realise his spiritual nature and thus achieve his higher destiny. Because truth is so subtle and so hard to find, his search after it should be well guided, his knowledge of it properly tested and his adventures in meditation morally and intellectually safeguarded. Truer ideas are needed; nobler standards are called for. Such ideals, truthfully formed, deeply held and whole-heartedly applied, can only benefit man and not hurt him. He who has been given a glimpse of the Ideal will not be able to lie always asleep in the sensual. The finer part of his nature will revolt against it again and again.

The Ideal serves more than one useful purpose. It is not only a peak to whose summit he tries to raise himself by slow degrees. It is also a focus for meditation exercises, a guide for practical conduct in certain situations and a compass to give general direction to his trend of thought, feeling and doing. It causes the aspirant to feel that he has been led through varying events to the new path which now opens up before him, that a spiritual meaning must be given to the period of his life just closed. The sequence of events and the cumulation of experience will force him to face his problems in the end. If he can do this honestly, analyse them intelligently and intuit them adequately, he may acquire a valuable new point of view.

"How is he to gain the objects of his search?" The truth-seeker will begin to turn inward in quest of unity with his own soul and outward in quest of unity with his mankind. Life is the guide that is bringing him home to himself and to kindlier relation to his fellow. Life itself teaches and disciplines towards these great ends. The following of the integral philosophic quest, with life as the guide and teacher will involve the re-education of moral character which is done in part by constant reflection and special meditations on the one hand, and discipline of the senses on the other; and in part by prayer, aspiration and worship. In addition, if a man cultivates the habit of barring entrance to negative thoughts and of instantly throwing weakening ones out of his mind, his character will strengthen itself more quickly. The outcome will be certain relationships to oneself, to others and to situations and things.

The ascent toward truth proceeds by steps. If at first the merits of a particular teaching or teacher impress the emotions unduly, it is also likely that a more critical study of the one and a more thorough experience of the other will show up unsuspected defects. The philosophic student tries to avoid undergoing these unpleasant changes by getting a balanced view of the pros and cons from the start. He ought not to be so swept off his feet by the great admiration felt for a genius or a doctrine that he has no clear perception of the former's defects or the latter's faults. He must maintain balance - not only in the face of lower emotions but also of nobler ones.

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TESTS (IV) The visions messages writings and revelations, purporting to come from higher unseen beings or distant embodied Masters, may be true but are often false. They all need to be checked. (IV)

Self deception in these psychic experiences is easy, for the ego is ever ready to insert itself here undetected where it could not insert itself in outward experiences without detection. He may receive messages inwardly from what represents itself to be, and what he beleives to be a higher power or being, but this may be nothing more than the tapping of his own subconscious mind. Such experiences are admittedly abnormal or uncommon in the form they take but they are still only a kind of talking to himself.

These subjective messages are often flattering to the ego, which gets back its own wishful thinking disguised as inspired revelation.

Life, itself, is today the hierophant who tests his character and mentality, his power of endurance and responsiveness to intuitions. Life, itself, will sooner or later provide its square and compasses whereby his character may be measured, his earnestness proved and his aims known. It does this for all men in a general sense, but it does this for disciples in a special sense. Whoever engages himself to tread this path, in our own times, will find that every important event becomes a sign of the activity of either good or evil forces. He must be forewarned that, at certain stages, he will be examined by his higher self and tested by the beneficent forces or tempted by the adverse ones. From this epoch-making date, the major episodes of an aspirant's life are purposely sent into it. Both good and evil powers pay special attention, within his personal karma, to his affairs. Once he has committed himself to this quest, he will find that events so arrange themselves as to indicate his sincerity, examine his motives, display his weaknesses and find out his virtues. His devotion to the philosophic ideal will be tested, his loyalty to the goal will be tried. IV

Another danger of going astray, at an early stage, does not come from the obviously evil things. This mystical journey passes through a region where charlatans enter in pursuit of dupes, where quacks seek whom they may deceive, and where mental hallucination is often mistaken for divine vision. Hence, danger emanates from those men who take the name of God in vain, who seek to exploit or enslave inexperienced neophytes on the claim of Divine attainment. The quest should lead to greater freedom and not less, freedom to obey the voice of the soul inside rather than the voice of man outside. Yet few beginners realize this, and false guides sedulously sap them of what little realization of it they may instinctively possess. The seeker must learn to beware of this type, especially of those occultists who, unburdened by ethical principles, try to conquer weaker minds by the perverted power of hypnotism. They are in ugly contrast to the true sages, who liberate people by compassionate and competent service. I

Christ's warning against false prophets and unauthentic pretenders is apposite here. Thus, if the quest calls for keen discernment, metaphysical profundity and moral earnestness to conquer the opposing force, it also calls for much prudence and more vigilance.

An important part of the philosophic discipline for him is the cultivation of the quality of impersonality, both in his attitude towards his own life and in his intellectual handling of ideas. In all matters whether political, religious or social, if he seeks the truth, it is necessary to thrust aside his personal feelings and examine the facts with philosophical detachment. He must try to penetrate beneath the surface of events and get at their underlying causes. He must try to detect, face and balance all the true factors in every situation and not ignore some of them to suit his convenience or prejudice or wishes. Lack of prejudice sufficient to cause him to refuse to base his views on isolated data and to take the trouble to seek out the totality of evidence must show itself. He must not shirk the steps which will take him all the way from facts to conclusions, however unattractive the latter get as he draws nearer. So long as his personal interests and preferences come in the way, so long as he sees no particle of truth in any other intellectual position than its own, he cannot see truth. How few are even willing to adopt, let alone capable of, an ideological attitude which is fair, detached, dispassionate and impersonal towards other people's attitudes! So is it hard for the student to achieve the high degree of impersonality required by the philosophical approach.- to be inwardly remote, emotionally withdrawn, from events and experiences.

But it is an art in the conduct of life and, like all arts, can be cultivated. Such is the detachment of feeling which the aspirant must create for himself by repeated efforts and which he must sustain against constant provocations. If he shows a serene face to depression, this miserable harridan will turn away and betake herself to other souls. Worry, which only disturbs the mind and corrodes the feelings without altering a situation, is useless. He must learn to preserve his equilibrium under the impact of new experiences or new ideas, new contacts or new fortunes. In short, he must so try to live in the world as not to be affected by its repulsiveness or infected by its attractiveness.

A man's attitude toward the question of free will changes after he has surrendered to the Overself. It has to change. For henceforth he is to be loyal not to the ego's desires but to the Overself's injunctions. If the two coincide, it is well and pleasant for him. If not, and he obey his higher self as he must, then it can no longer be said that he has full freedom of will. But neither can it be said that he has not. For the Overself <u>is in him</u>, not outside, not something alien and apart; it is indeed himself at his best and highest level. Because the Overself is under no other law than that of its own being, which it always obeys, both freedom and fate are harmoniously united in it. Hence, the truly wise man will reconcile and unite the tenet of karma and the tenet of freewill. He knows that only a limited vision will range them against each other.

Creative work, in so far as it truly touches the depths and heights of inspiration, takes our mind out of our personal troubles and thus gives us temporary peace - for it brings the impersonal Overself into contact with our troubled person and the contact provides us with a higher point of view. Those moments of artistic inspiration when the mind becomes almost incandescent, are always moments of intense concentration and rapt absorption. "It is from this condition of their being (trance), in its most imperfect and form, that Poetry, Music, Art - all that belong to an idea of Beauty - take their immortal birth," — <u>Lytton's "Zanoni"</u> (see p)

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The manner, in which he will approach trying, painful or hostile situations, will also betray the true measure of his spirituality, his devotion to higher values, and his comprehension of what he has undertaken. He has to show, by the way he meets these events and faces such conditions, what he really is and really wants to be. He will adjust himself to such problems only according to the degree of maturity attained.

At certain times, during his exterior life, a crisis MAY ~~will~~ occur which, though it may cause agony, will also provide opportunity. The challenge of opposition and adversity, of difficulty and suffering, provides opportunities to make progress through the struggle of overcoming them. But the art of rightly using these opportunities, instead of bungling them, is not easy to acquire.

The calamity, the bitterness, the despair and the fatigue, which he may have to endure during these probationary years, can all be turned to spiritual account, can all be made profitable in terms of better self-control, ennobled character and truer values. Experience can be turned into a source of strength, wisdom and growth, or it can remain a source of weakness, foolishness and degeneration. It all depends upon the attitude he adopts toward it and the way he thinks and feels about it. Men have their faults in temperament and their defects in intelligence. Mistakes in action and errors in judgment, although never acceptable, are originally excusable. But, continuance of the same mistakes and the same errors, despite repeated warnings in the shape of their results, is always inexcusable.

It is a painful process, this disentanglement from the lower human and merely animal natures, but it is a necessary one if inner peace is ever to be attained. Observation of other students' lives will be helpful in lessening its painfulness. The lessons he learns from the analytic contemplation of his own errors are excellent but costly, whereas those he learns from the contemplation of other men's errors are excellent and free. The chance to overcome difficulties and fight temptations is the chance both to test character and promote growth. The hours of trouble or distress shake up his psyche and, by enabling him to detect his weaknesses, by drawing attention to his faults, by forcing him to practice a stark self-examination, afford him the chance to get rid of them. All through this quest, but especially at certain critical periods, events will so happen and situations will so arrange themselves that the aspirant's weaknesses of character will be brought out into the open. The experience may be painful and its results may be saddening, but only by thus learning to know and discriminate against his bad qualities, can he set out to submit them to the formative discipline of philosophy.

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Only so can he realize vividly what are the weak places in his character and strengthen them. If these incidents make him aware how pitifully slender are his own resources, if they bring him to realize how weak and faulty his character really is, then there is compensation for their painfulness. It is easy for him to believe he is virtuous or perceptive, but it is for life, itself, to reveal how far he is above temptation or error. Therefore, those experiences and events, contacts and persons, who afford the opportunity for this to be done, are indispensable. He may be strong in moral sincerity, but weak in critical judgment. It is his business now to become aware of this deficiency, to set about remedying it by attending to a co-equal cultivation of the different sides of personality.

If he succeeds in passing this probation, he will emerge stronger in the particular quality at stake than before. For it will have found fuller expression--it will have affected his practical will, his emotional feelings, his logical thinking, and even his capacity to receive and respond to intuitional guidance. Thus, to the extent that he is successful, to that extent will he bring the quality to a higher pitch of development. He may even learn to be grateful to time which brings healing, to afflictions which bring wisdom, and to opposition which elicits strength. If he is properly oriented, every external experience and every emotional and intellectual adventure will then help him towards a fuller and truer attitude towards life. If he obeys the injunctions of philosophy, in spirit as well as in letter, those very situations, which before aroused his lower nature, will now awaken his higher one. Each trouble can become a challenge to provoke the response of that serene detachment, which can handle it more wisely. Each temptation can sound a call to be active in that penetrative analysis, which can master it more effectually. If this inner life can sufficiently possess him, he will gain an independence of external things and events, which can carry him unaffected and undisturbed through the severest ordeals. But this inward detachment will not be the correct kind if it weakens his sense of responsibility or causes failure in the carrying out of duties.

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If a man cannot be wise, let him not therefore be foolish. No statement in the foregoing pages should be misconstrued as an injunction to go out seeking either temptations on the one hand or tribulations on the other. No one is called upon to become either an experimental hedonist or a sentimental martyr. It is enough to ask anyone, who thinks otherwise: What guarantee is there that ~~you~~ he will be able to stop at the point where ~~you~~ he proposes to stop?

He, who has once embarked on this quest, may be diverted from it for a while, but he can never be driven from it for ever. His eventual return is certain. Every fresh manifestation of human wrongdoing and human wickedness of which he is the sufferer, every new reverse of fortune and loss of possession, should only strengthen his determination to follow this quest and cultivate its calm detachment because it should strengthen his realization of the futility of basing his happiness on earthly things alone. He needs always to remember that the ordeal is transient but its prize is permanent, that if he succeeds in emerging from its tests still loyal to the ideal, he will also emerge with ennobled character, greater power and increased faculty. When he wins through, in the end, then the long sufferings of past failures will bloom into pity for others and into strength for himself.

Hitherto, he has always been liable to miss his steps or fall by the wayside. But, when he is established in the final stage, he is established in security. The roots of evil have been totally destroyed within him. Never again will they have the chance to grow and yield bitter fruit. When memories of his past life recur, he will find it hard to believe that they did not happen to someone else rather than to himself. He will look back with astonishment at the man he formerly was, at the ignorance and weakness which held him in bonds.

Reaching this final paragraph and casting about in mind for a valedictory thought, it is a fact, and a most extraordinary one, that after this beautiful entry into the higher level of his being, the past loses its capacity to hurt him, memory can no longer depress him, and the host of old blunders, sins or tragedies are blotted out as though they had never been. Thus, at long last, those trying years of toilsome exercises and studies, hard sacrifices and disappointments, show their pleasant, satisfying result. By his success in passing these recurring tests, he has thereby shown that he fully deserves the higher and holier consciousness, which now follows them.

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From these reasons alone, we may see why philosophy declares that the mystical achievement of peace is not enough and why we have to go much farther than that and unfold wisdom, also. The mystic's peace does not protect him from the path's pitfalls, which are set at intervals along its sides.

(IV)

TESTS

The glamour, which surrounds occultism, continues, even as in remote antiquity and in medieval Europe, to draw numerous human moths. They flutter agitatedly around its cheap sensationalism and want to become twentieth-century wizards or wonder-working Oriental fakirs--only to live for years self-hypnotized in vain hope rather than in actual satisfaction. Would-be mystics have thus been sidetracked from their original purpose, have gradually lost sight of the diviner destination which once formed their goal, and have bestowed the time and energy of half a lifetime, perhaps, in dangerous dabbling and futile striving to attain (for them) unattainable powers--an effort which, if put forth towards loftier aims, might have brought worthwhile mental possessions such as inward serenity. There are even cases where people have spent twenty years trying to find out pseudo-secrets that are not worth the trouble of learning or which are even utterly non-existent, when they might have gathered imperishable life-giving truths into the nets of their minds within as many months. The wise seeker will leave this tempting but dubious pursuit alone--not all are fit to pry into dark occult corners or to grapple with shadowy, eerie forces, which Nature has wisely veiled from the unready.

Many waste their time and energies seeking extraordinary states of consciousness when they have not done the requisite preparatory work upon their ordinary state of consciousness. Without such preparation, it is either impossible to achieve their goal or, if partly achieved, it will be in so unbalanced a form that they will harm themselves and spread error amongst others. Instead, therefore, of meditating upon the higher consciousness, let them look to their lower faults of conduct, their undeveloped intelligence and unawakened intuition, their ungoverned passions and uncontrolled thoughts. Let them ruminate over the causes and consequences of these defects, meditate over the proper remedies, and cultivate the opposite qualities. They must improve self before they can really illumine self. They may not shirk this duty, which is nothing less than a full-time job in human engineering. Just as some of the alluring temptations will try their sincerity of purpose to the uttermost, just so some of the inevitable tragedies of life will test the quality of their character to the limit. Just as they will have to learn how to overcome temptation, so will they have to learn how to endure tribulation.

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(retyped 9/6/81) 1

ETHICAL QUALIFICATIONS OF THE SEEKER (CONTROL OF EMOTIONS & DISCIPLINE OF CONDUCT).

He who possesses the name and bears the form of man is to be respected only when reason rises to the ascendant over the animal in his nature. The danger of passions like lust, anger and animal violence is proverbial, but the blindness of the emotions like attraction and repulsion is ofter unrecognised. Passion is brought down to defeat by the combined labours of reason and will from his own side and grace and suffering from beyond himself. He has to quell the periodical turbulence of passion until it tires of revolting and gives up the struggle, and he must refuse to be victimised by his emotions. The battle against the animal nature is fought inside himself. Especially must he learn to fight his own emotions. He must give battle at some times to his pleasurable feelings, at other times to his painful ones. His lusts and cupidities war against his worthier ideals. Continually must he strive against his animal self and egoistic nature. He should seek to be as truthful in his feelings and accurate in his emotions, as he should already seek to be in his ideas. It is during these periods of emotional strain that he is likely to make faulty decisions and take wrong action.

One of the targets of the philosophic aspirant in his endeavours for self improvement is liberation from all those emotional prejudices of a personal and communal nature which divide and antagonize mankind and retard its progress. Philosophy makes for a more charitable attitude towards all men. Malevolence must yield to good-will unwarped by prejudices. Such good-will acts as a solvent of the prejudices, dislikes, frictions, envies and hatreds which darken social life.

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ETHICAL QUALIFICATIONS OF THE SEEKER (CONTROL OF EMOTIONS & DISCIPLINE OF CONDUCT) Contd.

It is not that we should reject emotion from our attitudes (as if we could) but that we should not form them solely in terms of emotion. The emotional appeal is not absent from philosophy, but it is an appeal to our higher and not baser emotions. Philosophy does not sterilize emotion but spiritualises it.

If our thoughts were deprived of all feeling, they would make little positive impression on our minds. Each idea would then carry the same weight, the same importance as another. The thought of a teapot would be in the same category as the thought of truth. So it is not that we are to eliminate feeling from life. It is that we are to control and discipline it, to keep it in its proper place. For a consciousness in which passion or emotion has got the upper hand and from which reason is absent, is like an unsubstantial cinema screen world whose objects can be distinguished by sight, but not felt by touch. Hence in this quest for truth, the metaphysical facts must be related together by reason but they must also be made actual by feeling.

As mystics we must educate our hearts as effectively as we have already educated our intuition. When the workings of emotion get the approval of reason and the sanction of intuition, then are they safe and healthy. Only when passion is bridled and emotion is curbed, do we become reconciled with life and discover the meaning of serenity.

The emotion which in various grades of keenness we call satisfaction, pleasure, joy, felicity, bliss or happiness, reaches its fullest volume and loftiest quality when it deserts the lower self altogether and expresses only the higher one. Our thoughts about these higher things must be blended with feelings about them. But the feeling must be in consonance with the ideas. These noble moods are not to be put in the same category as the sloppy emotionalistic ones which merely disfigure the mystical life rather than express it.

The seeker must learn the art of being his own master under every kind of circumstance.

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VI

ETHICAL QUALIFICATIONS OF THE SEEKER (CONTROL OF EMOTIONS & DISCIPLINE OF CONDUCT) Contd.

The way of self-overcoming is an upward one, a difficult one, but it is as essential to the quest as the smoother way of giving himself up to emotional ecstasies in meditation. What must be done is to assert dominion over the thoughts which would drag him down, the feelings which would tear him, and the many foolish selves which would misrepresent him. It is not enough to try to deal with the manifestations of the lower self by creative thought alone. It is also necessary to make a parallel effort of the will, a self-denying endeavour to lift action on to a higher level, an active tearing struggle to resist what seems to be a veritable part of his own being. Not only must he control the actions which seek to satisfy desires against his better judgment, but even the day dreaming which seeks the same objective. He should beware of the first onset of merely negative and viciously destructive or shamefully egoistic emotions. It is easier to stop the life of tender shoots than maturer ones. This is especially true of emotions like jealousy, pique, wounded pride, bitter resentment, and hot anger.

The seeker must discipline himself to face the vagaries of fortune and surmount the vicissitudes of life. Such a self discipline will provide his youthful years with more security, his aged ones with more dignity. Whoso will not arrive at this self discipline from within peaceably and voluntarily, will have it imposed upon him from without compulsorily and violently.

Prolonged association with certain people may deeply alter an individual's character and powerfully divert him from his general direction. It depends upon him either to accept or to resist their influence. He must be on his guard against the misdirection of his forces and the deflection of his aspirations. They can be correctly led only if he follows the counsels of philosophy. Just as the best when corrupted becomes the worst, so strength when misdirected becomes weakness. He must seek and find the proper balancing and safeguarding factors.

To the habit of orderly thinking which education may have given him, he must add the habit of disinterested thinking, which in its perfect form philosophy alone can give him.

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ETHICAL QUALIFICATIONS OF THE SEEKER (CONTROL OF EMOTIONS & DISCIPLINE OF CONDUCT) Contd.

He will neither take refuge in complacent escapism nor give himself up to helpless despair. He will look the situation in the face, calmly and steadily. He will approach men and events, ideas and problems, not as one belonging to any of the conventional orthodoxies but as a detached truth seeker. He must see things in their true light, without the deceptions or distortions provided by greed, hatred, lust, prejudice and the like. His personal reaction to world events must be brought into line with the rest of his truth seeking endeavour.

Those who can use their thinking power in the purest way, that is to say unbiassed, undeflected, unweighted, unegoistic, are extremely rare. Yet the philosophic training seeks to lead men to do just this.

It should be the seeker's aim to retain and sustain his ideals whatever the surroundings in which he happens to find himself. In a society animated by narrow prejudices and unworthy selfishnesses, he must steadfastly keep his moral integrity. He must strive to maintain a strict integrity of character henceforth, as being a vital part of the path towards the Overself. Thus the quest is not easy and not always pleasant. He must defend the integrity of his mental life against all physical foes, human or environmental.

We do not progress by yielding to weakness that masquerades as virtue, but by nuturing strength even though it bears a disagreeable face.

It is not enough only to discover the principles which secretly control human life. It is also necessary for the student not to contravene the precepts which arise from them, nor to act at variance with them in his daily conduct. These principles are not to be obstinately supported at one time only to be suddenly sacrificed at another.

As his character matures and his intuition develops, the soundness of the ideals for which he works becomes plainer than ever. When a man is really in earnest about this quest there will come a time when he will have to make a heroic

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stand for its moral principles, when he must refuse to sacrifice them for the sake of a shifting passing advantage. He will reach a stage where he will not only refuse to violate this code of ethics but will refuse even though he could gain greatly thereby, or even though his violation could never be found out by others.

The aspirant should know that if he has been true to the injunctions of the teaching, he will sooner or later receive deliverance from his difficulties. His steps may still be halting, his mind still unsure of itself,yet with the passage of time he will find that definite progress has been made.

He will reach a bodily age and mental ripeness when certain truths will be a little clearer to his view and less repulsive to his feelings. Of these he should consider three; the illusory value of sex, the need of subordinating emotion to reason, and the reality of the invisible, intangible Overself. He should meditate again and again upon these things if he wants inner peace.

His success in life can no longer be measured adequately by externals alone but must be measured also by how far he has succeeded in purifying his heart, developing his intelligence, unfolding his intuition and attaining balance.

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Ethical Qualy. of the Seeker
5 pages

from 'Early Writings', I

Retyped 9/6/81

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(IX)

PHILOSOPHY AND WORLD AFFAIRS. The answer.

Towards the end of every epoch humanity is delivered hand and foot to the Fates for a settlement of old accounts.

What did it mean to the American destiny and to the human channel through which that destiny was being formulated in the last century that the most ~~illumined mind~~ illumined mind in the country, Ralph Waldo Emerson, twice talked to Abraham Lincoln in the White House at Washington during a dark year of the Civil War in America. What did it mean to Lincoln that the one man who could do so brought him a spiritual gift of hope, light and fortitude? It is significant that a few months after Emerson's visit, Abraham Lincoln issued the preliminary proclamation of the Emancipation of the Slaves, an act which made the fighting of the war to the bitter end inevitable. To Emerson the war was an inescapable crusade. It was something holy in its resolve to remove the foulness of slavery from the land. Therefore he firmly opposed any end to the war which would not achieve this goal, or in his own words " Any peace restoring the old rotteness".

Philosophy aims at producing a group of men and women trained in mind control, accustomed to subordinate immediate interests to ultimate ends, sincerely desirous of serving humanity in fundamental ways and possessed of philosophic knowledge which will make them valuable citizens. They will have balanced characters, based on refined feeling and exercised reason. It will be their constant endeavour to maintain a clear and definite outlook on the personal and public issues of the moment. Philosophy does not sit in helpless passivity when confronted with the spectacle of hustling cities and busy factories. Its supreme value to mankind lies in the sold ground it affords for a life devoted to the unremitting service of humanity.

In the magazine "Lucifer" H.P.B. says " If the voise of the mysteries has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi have long ago been made the tombs of a science once as collossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the 19th century is close to its death. The twentieth century has strange developments in store for humanity"

The time has come to develop the knowledge and extend the understanding of a teaching which few know and fewer still understand. Occupied principally, as it is, with matters of eternal rather than ephemeral life, it finds today a larger opportunity for service than it could have found at any earlier period in consequence of the evolutionary forces which have been working on man's history, ideas, attitudes, communications and productions. It is the most important knowledge which any human being could study.

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Man will not comprehend the truth about humanity's terrible war crisis and its resultant suffering until he alters his attitude towards it, until he looks at it from a less selfish and less materialistic angle. Yet unless the inner character of the last gigantic war is understood and distinguished as being quite different from that of other wars, the nature and development of the dramatic peace which has followed it will not be correctly understood.

The lessons of the war have compelled a few advanced men to replace their outmoded national outlook with the newer world-encompassing view. It has become obvious that modern development has made nonsense of certain old conceptions of sovereignty among nations. If we accept the general principle, which does not necessarily include the Darwinian, we are compelled to accept the assertion that the most evolved type of human being will outgrow narrow nationalisms and racialisms and consider life from the standpoint of this earth as a whole.

Society is moving more swiftly towards planetary unification than it has ever moved before. This is all we may state soberly of the present situation. It means that we are about ready in some ways for international Co-operation; it does not mean that we are ready in all ways for world government.

War disrupts customs, dissolves morality and destroys art. It alters fate and reveals the good and the bad in human character. It is the severest test both of a man and a nation. It shocks religion, blacks out mysticism, but confirms philosophy. (IX.)

When the usefulness of a tradition is at an end both men and events attack and disintegrate it. The longer the war went on the less did it become probable that the old order of thought could be restored after it.
inner disintegration.

Rough Drafts

(IX)E. PHILOSOPHY AND WORLD AFFAIRS. Comment.

The fact that the world has stumbled into a morass should be enough to show it that it has been guided by false lights, some within and some without. No way out of the morass can possibly exist except by finding the true lights. Mankinds situation today is so precarious that every other way must be a delusion and the end of every other way a frustration.

This is their mistake, that they regard the body as an end in itself, that they do not see their life within it to be an opportunity for spiritual advancement. ~~But if the struggle of ego against ego will not suddenly cease it will nevertheless steadily lose its violence and vitality.~~

The unhappiness of our time drives some to religion, some to communism and others to drink. The real trouble is a defective set of values which in their turn arise out of a defective metaphysical outlook. We see what the ascendance of materialism has done to the human ego. When life is not guided by sound principles, when it rises no higher than materialist thinking and opportunist living a high price has one day to be paid. And when the social pressures and individual pains of life become intolerable, a man is either crushed or forced to change his attitude towards it.

The philosopher's capacity for historical anticipations is not only the consequence of his broad impartiality, profound penetration and patient acquisition of all the essential facts, but primarily it is the consequence of his ability to discern the working of karmic causes and effects.

It is a ~~danger~~ serious danger that with the denial of any higher validity for conscience, with moral promptings dismissed and ethical feelings smothered, the pursuit of unrestricted selfish materialism may become the chief objective in human society. Millions of men and women everywhere are succumbing to this insidious peril. A series of startling events and emotion-arousing upheavals, like those which so many people experienced during the past decade, have been leading to a mental condition similar to that of the skies which, gradually filled with accumulated electricity, are then the scene of its discharge through thunder and lightning. Let nobody be surprised, therefore, if ~~great~~ new movements of suppressed violent feelings and restrained evil ideas ~~have~~ burst out.

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THE WORLD CRISIS (NEW AGE CHALLENGE).

The intellectual event which announced the opening of the modern era was Francis Bacon's publication of "Novum Organum". The age of hearsay, guesswork and fumbling ignorance was rung out in the search for facts and the sharp reasonings of science. The religious event which announced it was Martin Luther's proclamation of independence which he nailed on the church door at Wittenberg. The age of soul crushing churchianity and sanctified superstitions was rung out in the recognition that the only representatives of Christ are those who do what he taught. The historical event which announced its arrival in the clearest possible words was the French Revolution. The age of feudalism ~~and slavery~~ was rung out in blood and tears. The industrial event which announced it was Watt's invention of steam engines. The age of hand power was rung out in factory whistles and whirring wheels. Thus this momentous epoch, which is beginning to witness a veritable reconstruction in human existence, struck down the human arrogance which barred its way and broke through the human ignorance which failed to perceive its inevitability.

The widespread character of the present world ferment proves that it is a historical necessity and that a new epoch is about to dawn. For the generation which grew up after the World War I grew up also in search of a fresh ideal. What happened here yesterday and what is happening here today has surprised and stirred before. The human race is indeed at a fateful turning point of its history. The shape of its physical, mental and moral life for at least the next thousand years has been and is being effectually decided by the meteoric decades in which we live. Every successive stage of the immense drama which has unfolded itself before our eyes has proved this.

But we have turned the worst corner, learnt the chief lesson, and may hopefully look forward to a new and better era. It was the dark night just before the dawn. The lineaments of this new era are necessarily quite dim just now but they will quickly get clearer.

THE WORLD CRISIS (NEW AGE CHALLENGES).

The intellectual event which announced the coming of the modern age was Francis Bacon's publication of "Novum Organum". The age of hearsay, guesswork and truth by immemorial was rung out in the search for facts and the study beginning of science. The religious event which announced it was Martin Luther's proclamation of independence which he nailed on the church door at Wittenberg. The age of equal creating ghoulishly and annotated supersitions was rung out in the recognition that the only representatives of Christ are those who do what he taught. The historical event which announced its arrival in the clearest possible world was the French Revolution. The age of feudalism was rung out in blood and tears. The industrial event which announced it was Watt's invention of steam engines. The age of hand power was rung out in factory whistles and whirling wheels. This side momentous epoch which is beginning to witness a veritable reconstruction in human existence, strikes down the human arrogance which barred its way and broke through the human ignorance which failed to perceive its inevitability.

The widespread character of the present world ferment proves that it is a historical necessity and that a new epoch is about to dawn. For the renovation which grew up after the World War I grew up also in search of a fresh ideal. What happened here yesterday and what is happening here today has surprised and stirred before. The human race is linked at a critical turning point of its history. The abuse of its physical, mental and moral life for at least the past thousand years has been and is being effectually decided by the metaphysic doctrine in which we live. Every successive stage of the immense drama which has unfolded itself before our eyes has proved this.

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THE WORLD CRISIS (NEW AGE CHALLENGE). Contd.

We are indeed witnessing the paroxysm of a passing age, the labour pains of birth of new social values, cultural ideas, political traditions and economic institutions. And this is not happening in one class or one country alone but among all classes of society and in all countries of the world. True the full significance of these events is consciously understood by a minority of men only, nevertheless the same understanding is growing in the subconscious levels of mind and must sooner or later break through into the waking consciousness of mankind in general.

If our common misery persuades us to do something to bring about common happiness and give the post war world a desired shape by constructive efforts the war will not be wasted. The sufferings of war have shaken people out of their lethargy; it has made them aware of old established social wrongs which they have long tolerated. A new economic structure has to be devised just as new social values have to be established. For the world is entering a new era of its own history. No people can resist the pressure of the realities of this new historical process. Here justice enjoins what expediency suggests. It is not impossible to evolve a formula which shall combine the advantages of all systems. With the cessation of war, we rest in the suspense of an anti-climax, but it is only momentary.

But the revulsion against errors may be dimmed again in people exhausted by the violence and strain and desolation of the war itself. Selfish interests will exploit this weakness of those who have lost, all too quickly, their glimpse of a better world; they will suggest that it is better to return speedily to pre war conditions instead of venturing riskily into new and untried ones. Victory means for them a return to the past, just at the point where it was left off in September, 1939; it means a second Treaty of Versailles; it means the restoration of the old free economic existence, with its inevitable accompaniment of millions of unemployed.

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But in any case we cannot resuscitate the dead past for the world is not what it was then; at the best we shall only resuscitate a caricature of the past. This planet died in September 1939. A new one is being reborn in its stead.

The nostalgia for a vanished medieval or antique past gives rise to futile and foolish schemes and enterprises. All such attempts are mistaken in their aims, wishful in their thinking, cloudy in their vision and impossible in their realization. Whether we liked it or not, we have been forced to witness the old way of living liquidate itself amid violence and upheaval, and there can be no return to what has outserved its purpose.

History does not stand still. Those who wait until events force the issue or make them explore a new path will find that the events are likely to be tragic ones. For where responsible leaders have not realized that we are at the end of an epoch and that we shall never be able to return to a type of civilization which has become threadbare and outworn, and have not therefore given it over to gradual reconstruction, then they are having to give it over abruptly when the situation passes out of their control through the ghastly pressure of war and its bitter aftermath.

The notion that we shall enter a marvellous new age when the lion will lie down with the lamb is an idle one. Human nature would have to alter first and it does not ordinarily alter with such excessive speed. But the notion that we can have a better age than the wretched one which is dying, is a sensible hope.

I dedicated "The Wisdom of the Overself" to the pioneers of a nobler epoch. Does that mean I believe such an epoch will soon begin? My answer is that I do believe it will begin but not necessarily soon. The arrival of a nobler epoch in the sense of one that will witness society being organised for the material benefit of the masses rather than for the benefit of the few, is becoming obvious to all. But a society organised for the spiritual benefit of all classes, is very far from obvious and I do not at all see it coming soon. We are indeed a very long way from it as I stated in the preface to "The Hidden Teaching beyond Yoga". If anything may be predicted of the age which we are entering, it is that the tempo of change will be tremendously accelerated, and that new inventions and new ideas will come quickly and plentifully to the front.

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THE WORLD CRISIS (NEW AGE CHALLENGE). Contd.

It is true that we have developed efficiency. We have yet to develop spirituality. It will only be possible to measure how far the mental horizon of the masses has been extended when we are able to compare the beginnings of this century with the end. The result will not fail to be an impressive one. The convulsions and crises of our times are the convulsions and crises of both death and birth - the death of an outworn epoch and the birth of a new one. It is not that a new and better age will be born of the tribulations and tragedies of war, but that the powerful possibility of such an age will be born. The mainstream of modern civilization is flowing in this direction.

We must bid goodbye to that old world, for it is vanishing beyond recall, and we must shake hands with the new one, for we shall have to live in it whether we like it or not. The era of housebreakers has ended, the era of builders must begin. We are not able to remain in a rut permanently, life as it breaks up old habits of thought, forces us to move on from stage to stage, from view to view. The course and development of this movement of ideas cannot be judged by its present size and situation, for we stand merely at the threshold of its possibilities.

Such is the stupidity of man, such the stubbornness with which he clings to the past, that the evil of war had to arrive before the new age could come into being. There must be no looking backward to the shameful and appalling conditions of the past. They must go and should not be tolerated again.

IX

THE WORLD CRISIS (NEW AGE CHALLENGE). Contd.

When we consider what deep changes have occurred in the outlook of ordinary humanity following the deep changes in the economic and industrial spheres of life; when we perceive the inner chaos which the clash of religion against science has brought about; when we witness the ethical disintegration of whole nations before our own eyes, we may begin to grasp how futile it is to prescribe the discarded old remedies for our social maladies. Middle-aged and elderly men quite naturally shrink from upsetting settled conditions, however bad they admit those conditions to be. Younger men, on the other hand, are under no such inhibitions.

Change at the right time in the right way and place is right and proper. We need not throw away our virtue of loyalty but we must not convert it into the vice of idolatory. A change in the general structure of society brought about by violent methods will have to be paralleled by a change in the mental structure of society brought about by educative methods - or else it will certainly fail to last. The educative way is a slower one, but it is also the best and most enduring one, whilst it avoids cruelty, persecution and oppression. These peaceful changes are needed and they must come, but consent for them ought not to be won by terrorism as appreciation of them ought not to be gained by coercion. For their advantages to society generally are so manifold as to make them not merely ethical aspirations but practical necessities.

We need leaders untrammelled by outworn ideas and unhampered by antiquated prejudices, men who will not only accept the stimulating possibilities of the new age but will actually go out in search of them. We need the fresh mentality, quick action, rapid response and generous enthusiasm of young men to be brought into conjunction with the matured outlook, experienced views, reflective prudence, and calm balance of their elders. The one without the other is incomplete and unsatisfactory. Age which has learnt rightly and not wrongly from experience is good for guidance, and youth which has disciplined its passion and energy is good for execution.

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THE WORLD CRISIS (INNER NATURE OF CRISIS)

Those who expect to enter a millenial dawn will be disappointed, but this is not to say there will be a repetition of the dismal relapse which followed the last war. We shall start and progress on the way to a better life.

Let us not form too exaggerated expectations of the spiritual tendencies of contemporary man, but let us not fall into utter despair of them either. It would be pleasant to predict that a new spiritual era is opening for humanity, but large scale spiritualization will come only with its long slow passage along the evolutionary road. When the world crisis is settled and a peaceful planet obtained, it is only the harshest extremes of evil that will have disappeared, not evil itself.

Yet the avalanche of Utopian designs for humanity, and quick spiritual betterment continues. How can silly useless people, who have made no real spiritual attainment or material contribution themselves, become the pioneers of a human development which, among other things, requires intelligence and worth whileness. Reading the vague literature of these visionaries

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It does not need great powers of reflection to perceive that a practical policy which has now begun to yield such disastrous results, has largely outlived its usefulness. Yet the timid, the over cautious and the ultra conservative continue to denounce as impractical any other suggested policy because it is new and therefore venturesome. If the leading men refuse to accept it merely because it makes some self-sacrificing demands on them, or refuse to collaborate with those who support new ideas, they must be left to sink deeper in their troubles until they cry out for help, or perish completely through stubbornness.

The basic differences of moralideal have been shown up in recent times by war, and are being shown up in the present time by crises. They could not be hidden then; they cannot be hidden now, and not only the differences but also the absence of any such ideal at all.

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IX

THE WORLD CRISIS (RELIGION IN CRISIS)

On rationalistic sceptics and atheists the effect of war is to weaken their scepticism and either re-implant the seeds of religious faith or lead them into mysticism. We have lived to see that one by one some of the great literary agnostics of our generation have surrendered to the need of a spiritual faith. Aldous Huxley, C.E.M. Joad and Somerset Maugham have gone down on their knees as St. Augustine had to go down centuries before them. On pious believers whether in orthodox institutional religion or unorthodox semi-mystical cults, the effect is similar. But men are too dazed during a war to think out its inner significances, too hurt to realize its profounder causes, and too fearful to grasp its implications of religious failure. Hence believers hold on more strongly than ever to God during war, only to hold on more weakly than ever when its tension ends with the coming of peace. For then when they are no longer actors but only spectators, they can view these terrible experiences with some detachment and with sufficient reflection. It is then that faith weakens, discontent arises and ethical danger threatens.

Dr. Will Durant writes: "Another world war might leave Europe open again (as the break up of Alexander's empire opened Greece and the fall of the Roman Republic opened Rome) to an influx of Oriental philosophies and faiths. The mounting insurrection of the Orient against Occident, the loss of those Asiatic markets that have sustained the industry and prosperity of the West, the weakening of Europe by poverty and revolution, might make that divided continent ripe for a new religion of celestial hope and earthly despair."

THE YOUNG CRITIC (RELIGION IN CRISIS)

IX

THE WORLD CRISIS (RELIGION IN FUTURE)

[illegible]

It is really through the lack of such interest and study that mankind has come to its present sad distress.

[illegible]

We predicted a sharp rise of interest in mysticism and philosophy in the years immediately after the conclusion of hostilities; the thoughts and emotions of a number of people are for the first time engaged in these subjects. The opening of this period is witnessing a resurgence of repressed spiritual ideals. Those who were forcibly extroverted by the necessities and duties of war, now turn with relief to the freedom of peace and gladly exploit its leisures for study, meditation and prayer.

The elimination of Hitler during the war, and his criminal gangsters, has eased the subconscious tension which prevailed, and which rendered meditation most difficult. Not only is it now easier (for) both these practices and studies, but personal help to a limited extent is available for students in these subjects in Europe and America.

THE WORLD CRISIS (FILLMORE IN BUSINESS)

THE WORLD CRISIS (PHILOSOPHY AND CRISIS)

The principles of philosophy being enduring ones are basic. Hence there is no room here for original innovation. But in their intellectual statement and presentation there is plenty of room for it. And in the application of the principles to individual living there is also considerable scope for introducing changes necessitated by the changing conditions of the twentieth century. Philosophy's truths may be static because they are eternal but its forms must be dynamic and reflect the altered conditions of every new era to which it speaks. If the old teachings are to continue their life into our own times, they must extend their significance and amplify their form to suit those times. They must be brought into relationship with contemporary necessities. The content of the message can be only a restatement of eternal verities, but the form can and must be suited to our time. This need of a new presentation adequate to meet the altered mental and physical conditions of our age is obvious. With the increasing development of mankind the teaching which is to feed them spiritually must develop in width and depth, in scope and content too. Indeed spiritual culture is not only something which should help mankind to evolve, but it should itself evolve with them. We may not be able to carry philosophy beyond the point where it was studied and practised by the ancients, but we are able to carry its presentation definitely farther than that, for we can present it in the light of modern scientific knowledge. If its voice is to be heard by modern man, this teaching about the soul and the way to it needs to come out of its traditionally narrow groove. It needs to attach itself to the common interests of his life.

In the opening pages of "The Hidden Teaching beyond Yoga" I am not suggesting that the twentieth century will arrive at a higher truth than all earlier centuries, but only that it will arrive at fuller formulation, a more comprehensive presentation of truth. So far as intellectual and practical development are concerned, we are in a better position than our ancestors, but so far as mystical and religious development are concerned, they had an easier task. It is a matter of personal preference how we are to estimate these things on the balance. We cannot look for the rapid emergence of an entirely new and holier concept of life's meaning and purpose.

THE NEXT GENIUS (PHILOSOPHY AND GENIUS)

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It would be welcome indeed, but is hardly likely. Nevertheless progress continues. The scientific movement in the direction of mentalism is one side of a coin of which the religious movement in the direction of mysticism is the other. In short, culture is becoming more philosophical and this is as it should be, for philosophy is the predestined future of human progress. Its present day students are the few who have anticipated in their own persons the inevitability of such a development in humanity generally.

If in imitation of the materialists we attempt to hurry the evolution of society by violent and coercive methods we do not help but harm it. For we introduce the psychological poisons of bitterness, hatred and greed. The philosophical way is slower, but not too slow, depending on peaceful persuasion, educative effort and the appeal to man's better nature. In answer to the materialist taunt that such methods are unavailing and unfruitful, that force is the only way of social improvement, we say that our methods could not fail in the long run because thought is the necessary basis of all action and that if men fail to adjust their thoughts in response to the appeals to truth they will certainly invite the attention of Karma. The latter in turn will then proceed to deal hammer blows, and the sufferings thereby caused will enforce the lessons which might have been accepted from philosophy. Our duty is to present the truth peacefully; Karma's duty is to punish painfully.

When evolution proceeds properly men and systems grow into what they ought to become, but when it lags behind then revolution arises to mend its failure. But this said, it is quite remote from the vehement assertion of the professional agitators who would make such violent upheaval the only historical method of progress. The millenium is always just round the corner for such folks. Only a brief and bloody revolution is needed to arrive at it. The proposals for peaceful progress admittedly are not perfect but they are better than those offered by these proponents of murder. We have indeed to choose between what is bad and what is even worse. Few radical departures from outworn modes, whether in human life or in socio-economic life, take place voluntarily. They occur rather under the pressure of historical necessity.

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THE WORLD CRISIS (PHILOSOPHY AND CRISIS) Contd.

Such a distinguished biologist as Dr. Julian Huxley has said, "All the lessons of evolution seem to be that slow gradual development is the way of progress, and each new product of that development has used preceding products on which to build." Let us draw a lesson from Nature, therefore, and make both haste and changes in an orderly fashion.

He whose mind is liberated by philosophy can no longer think: "I am English, therefore I will favour my own race; therefore despise all non-English races." Or: "I am German, our race is superior to all others." Or: "I am a Hindu, we are God's chosen race." Such thoughts are impossible to him for they arise only among those who believe that the real I is the body, i.e. among the materialists. He who can rise beyond the barriers of race; he who can turn himself into an internationalist; he who has broken down the mutual ignorance and narrow prejudice which separates this planet's peoples; he who will not make patriotism a pretext for hatred - such a man shows that he has begun to comprehend what spirituality means, what philosophy means. A nation whose young men have not met philosophy in the course of their educational experience is not a fully educated nation.

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THE WORLD CRISIS (PHILOSOPHY AND CRISIS) Contd.

The philosopher must be a sensible and practical man amid all his idealism. He will therefore refrain from indulging in activities which he sees plainly are foredoomed to failure, as he will refrain from pursuing unattainable objectives. He will be unable to join those visionaries who look for a sudden and immediate transformation of human nature by virtue of ethical exhortations. This must be a part of his strength - that he will give his hand where it will do most actual good, not where it will bruise itself against hard facts.

We may solve the problem of living and make decisions about action either by the sheer expediency of the moment or by the considered principles of philosophy.

The metaphysical basis of altruistic proposals is, in part, sound enough. It teaches that we must clearly negate the illusions of individual existence if we would arrive at the truth of individual existence. The greatest of these illusions is that in the external world, an individual stands separate, apart and alone. He does not. He cannot.

He who has learnt to lift himself above contemporary turmoil and strife without, however, deserting the duties which must be rightly carried on within that turmoil and strife expresses the philosophic attitude. Such an outlook will have the power to raise his mind above the world crisis, yet it will not cause him ignobly to desert his world duty. To become a citizen of the world and do his duty to all mankind, does not mean he is to cease being a citizen of his own country and doing his duty to his own people.

The philosopher must be a sensible and practical man with all his faculties. He will therefore refrain from indulging in activities which he sees plainly are foredoomed to failure, as he will refrain from pursuing unattainable objectives. He will be unable to join those visionaries who look for a sudden and immediate transformation of human nature by virtue of spiritual exhortations. This must be a part of his strength - that he will give his hand where it will do most social good, not where it will bruise itself against hard facts.

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THE WORLD CRISIS (MYSTICISM AND CRISIS)

Mankind is finding its way to mystical faith, as Jung told me once he found his own personal way, through the back door.

Is there no bridge which can be built between the fine spiritual truths which undoubtedly exist and the practical progressive society which exists in Europe and America today? It is the writer's belief that such a bridge can be built. Spiritual dreamers fondly quote the phrase, "Where there is no vision the people perish." Sceptical materialists usually retort, "Where there is no provision the people perish." The time has come to see that the two attitudes need not run on parallel lines that can never meet but rather on converging ones that will and certainly must do.

THE WORLD CRISIS (MYSTICISM AND CRISIS) Contd.

In these terrible times it becomes plainer than before how essential and valuable for support and guidance is the spiritual faith which forms the basis of our outlook.

Those who woke up with a start in 1940 or 1941 and have not only travelled far since then but also travelled in the right direction may find some of these ideas helpful.

It is our duty first, to affirm these truths, second to make them available to those who are ready to receive them, and third to bring them into our practical lives. We cannot afford foolish optimism nor an inert pessimism. We must proclaim these truths tactfully, unobtrusively and quietly, yet withal effectively, confidently and persistently.

THE WORLD CRISIS (MYSTICISM AND CRISIS) Contd.

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THE WORLD CRISIS (OUTER NATURE OF CRISIS)

Whither shall we look for some satisfactory understanding of the trend of world events today? Only to the philosopher because he alone takes an integral view.

Tremendous developments in human knowledge have led to tremendous changes in human conditions. But only the unimaginative can assert that this process of dynamic change is to stop suddenly. It will not. It cannot. And it will overspread into spheres hitherto deemed sacrosanct. Consider one such sphere alone. Men who in former ages were foredoomed to live in utter remoteness from each other are now in social economic and cultural contact. Distance has shrunk. The realization of our planetary interdependence has been forced on us all whether we like it or not. The expanded inter communication of the modern world leads to another result. It will accelerate both the development and the degeneration of mankind because it is now easy for one people to learn about and profit by the experience of another people, as well as to fall into their errors and vices.

The war has quickened the processes of man's thought as it has quickened the tempo of his intuitions. He is being forced to make in a few years changes of view, reforms of social relationship and alterations of system which, under ordinary conditions would have needed some hundreds of years for their development. We are in the midst of all these changes today and so lack perspective but the next generation will understand better why they happened.

THE WORLD CRISIS (OUTER NATURE OF CRISIS)

THE WORLD CRISIS (OUTER NATURE OF CRISIS) Contd.

The legendary puissance of the Gods has been placed suddenly in humanity's trembling hands. It can use this new triumph of scientist's wizardry to destroy or to create. The discovery of the release of nuclear energy will make a greater change come over the world scene than any other in history. For not only is it the most potent of all instruments of destruction, it is also the most potent of all forces of construction. It can blot out the whole of civilization or it can create an entirely new and better one. Humanity must make its choice and it must make it quickly. If it makes a right choice then this new energy, instead of proving the greatest physical curse upon mankind, will prove the greatest physical blessing. For its constructive possibilities are unlimited in supplying fuel, providing power and developing medicine. The energy it releases is so colossal that it could turn mankind's hopes of a new age of material abundance into firm realities. All the world's millionaires together could not give us in a century what this energy could give us in a few years.

The knowledge of how to release and use atomic energy is a turning point in all our culture, and its potency to change the economic and social face of this planet is revolutionary. This new wonder of the twentieth century, could in time bring the world unheard of prosperity. If we put this nuclear energy to constructive use for the benefit of all mankind rather than allow it to be developed only destructively we shall exhibit wisdom.

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THE WORLD CRISIS (PRESENT EFFECTS OF THE CRISIS)

It is true that the world is always changing, and culture with it, but at certain critical times culture changes much more swiftly than at other times. Such is the transition period through which we are living today. For example the Japanese turned themselves in a single generation from a feudalistic reclusive race into a modernistic world grabbing one. The Russians industrialized their country's economy in ten years. The tempo of our transitional era is the quickest one history has ever known.

The first world war was largely static whereas the second was largely dynamic. In the first, men remained still in the trenches for months or years; in the second, they fought with one lightning move after another. This change in physical tempo has reflected itself in human temperament. We are more ready to receive new ideas, less immured in old ones. Old ideas having been found inadequate, immature or even incorrect, are being altered or given up and new ones found.

One is struck by the emotional fanaticism and intellectual confusion of our times. Intellectually blind and emotionally made leaders acquire a following. The spate of slushy books goes on, with each author fervently believing he or she is going to reform this wicked world by publishing moral adjuration or fantastically useless visions. Dreamers rush in where devils fear to tread.

One cannot help observing certain world-wide features which are characteristic of humanity in its present situation. They include social restlessness, intellectual ferment and spiritual bewilderment. They are partly a consequence of the evolutionary inner pressure. Willy-nilly millions are being forced into abrupt adjustment to crisis situation.

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THE WORLD CRISIS (THE FUTURE WAR)

World War I was from the military viewpoint only the first instalment of a conflict which continued with World War II. And World War III will be the continuation of World War II from that viewpoint also. It will become so violent and so sinister as to destroy all thought of resort to war for a long time in the minds of men. It will illustrate by its insane destructiveness the folly of fratricide. But out of its hell there will arise a chastened people and a reorganized world, and out of its horror will arise a wiser age. A long peace will follow the brief storm.

Future events will bear out the correctness of this analysis, as past events have already borne out our earlier ones.

In our little book "A message from Arunachala" we gave a plain warning that neither the last war nor the last peace solved Europe's major problems, and that the continued efforts to patch up the outer fabric of society when it needed inner renovation could lead only to the miseries of another war and the general upheaval of another crisis. We did not harbour the illusion that any dynamic attempts would be made to carry out this renovation for the existing scale of values was an incorrect one; hence we resigned ourselves to the inevitable and waited for the clash of selfish vested interested and aggressive greedy discontents to show itself in the subsequent events. We foresaw that nothing but a blitzkrieg, a further series of disastrous shocks, could induce mankind to face plain facts, and nothing but further catastrophes could impel it to put into effective practice what reason and good-will prescribed. It could not be spared such suffering because such strayings from the path of righteousness could not themselves be spared to exist any longer.

What was written there in blue ink on white paper was later written in blood and tears. Yet if we have failed to learn these lessons from two successive wars, nothing can avert a third and worse one.

ONE WRONG CHOICE (THE NUCLEAR WAR)

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Future events will bear out the correctness of this analysis; as we see events here already burn out our earlier ones.

In our little book, "A message from Anthoelle" we gave a plain warning that neither the last war nor the last peace solved Europe's primary problems, and that the constructive efforts to patch up the outer fabric of society when its needed inner renovation could lead only to the miseries of another war and the general upheaval of another crisis. We endeavoured to warn the illusion that any dynamic attempts could be made to carry out this renovation for the existing scale of values was an incorrect one. Hence we predicated aggressive to the irresistible and unfelt for the object of selfish vested interested and aggressively ready obscurants to show itself in the subsequent events. Unfortunately that nothing but a bitterness, a further period of disastrous shocks, could induce mankind to face plain facts, and nothing but further catastrophes could impel it to put into effective practice what reason and good-will prescribed. It could not be spared such suffering because such strayings from the path of righteousness could not themselves be spared to exist any longer.

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THE WORLD CRISIS (THE FUTURE WAR) Contd.

It is a fantastic ignorance of human nature which supposes that, after the brutalities and degredations it has exhibited during the war period, it will suddenly turn a somersault and become noble, kindly and gentle during the post war period. Only unbalanced mystical visionaries and ignorant religious fanatics can talk of a spiritual revival which will sweep this planet like a hurricane and convert mankind overnight. A different new world cannot be made with the same old people. The kingdom of heaven will not come down to earth during our time simply because men and women have first to find their way mentally into it. And it is too much to expect a complete mental revolution from most people. Those mystics who do so are guided by visionary optimism rather than by practical judgment.

It is a lamentable but inescapable conclusion that if a third world war may be necessary to jolt mankind into the merely negative act of abolishing all war, we are certainly far from the time when mankind can work together as a single and indivisable entity.

If this Overnational world is unlikely of early realization, then a warless world is also unlikely of early realization. Yet if such a world is to be one where nations co-operate, then it is immediately practicable.

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THE WORLD CRISIS (LESSONS OF THE WAR)

What a pity that these lessons should need all the agonies and changes of successive colossal wars to bring them finally home to us. But man is not to be thought the worse of because he has ignored mysticism and passed by philosophy. It is not his fault. The pressure of harsh environments, and the failure of spiritual guides are more to blame.

If, with ordinary sight, we look at the contemporary scene, there is little to keep us from despair. But if we look with philosophic sight there is nevertheless something to give us hope. The terrible curse of the war may be converted into a blessing if it arouses man from materialistic pursuits and turns him to the quest of the eternal intangibles. The fatuousness of seeking for true and lasting happiness in the unstable affairs of material life is being etched deeply in his heart. He is being taught the wisdom of seeking to live in the consciousness of the Christ within him.

The notion that humanity will have bought a new and better world at the heavy price of the tragic war years is true in the sense that an unheard of opportunity has been presented to humanity to make a new and better world. That some advantage will be taken of this opportunity is certain, but that sufficient advantage will be taken of it to create a vastly different world is quite uncertain. The selfishness, the greed and the hatred which hinder human advance are not

likely to disappear overnight; despite the forced social adjustments of the war period we have a very long way yet to travel to catch up with the golden rule. We do not therefore share the intemperate enthusiasms, opalescent visions, and unrealistic hopes of well-meaning political, religious and mystical reformers.. Neither do we say that we should all sit down with folded hands and wait a few more million years while evolution does its grim work of instructing men through constant suffering to cease their conflicts. If a perfect new age is far from fulfilment, an imperfect new age can, nevertheless, be had. Let us have it then by all means. For unless we strive to move even one inch forward we shall not move at all. We must set up ideals and we must work for their realization. We must try to make even a little part of our visions come true. If we take a pessimistic view of the possibilities of elevating mankind then no effort will be made, and no progress can be expected.. But if we make a start and do what little can be done then some progress will be made. There will be this difference, however, between us and the impracticable idealists, that whereas they believe all their visions can be materialized today, we are more prudent, more scientific, but nevertheless not a bit less visionary. The difficulties of making a new and better world are frighteningly formidable. But the difficulties of carrying on the old and bad world are also frighteningly formidable. If the sufferings of war awaken the conscience and purify the desires of mankind, its leaders may endeavour to atone for their errors and omissions of the past. Thus only can they go forward to meet the coming age and open a path to a better life for all mankind.

We may acknowledge the intellectual, scientific, social, technical and political progress that is often the outcome of war, but after all the main aim of war is negative and destructive. It ennobles some men in some ways, but brutalizes and degrades more men in more ways. It elevates the individuals of a nation to subordinate selfish motive to the communal need, but it bequeaths them a legacy of dissension, greed, grabbing, and squabbles for position or possession. The individual effect is sometimes good in the spiritual awakening it fosters, but the general effect in stimulating undesirable tendencies which lie just below the surface of human nature, is often bad.

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NEW BOOK.

IX

PHILOSOPHY AND WORLD AFFAIRS. The question.

In the sunless gloom of the future as it appears now men even question the goodness of God, the Wisdom of Deity, and the utility of life. There is a chorus of expressions of spiritual despair.

Doctrines of violence and hatred, of antagonism and fear seem~~s~~ to find more adherents than they found before the war, and more expression, and threaten to create more misery than before.

There is a terrible inevitability about the happenings of our time. Humanity is being racked by distresses until it is brought to doubt itself, to question the values of its greatest achievements, to lose its certitudes and to despair of its understanding of life. ~~The~~ movement towards catastrophe would appear to be as inexorable and as melancholy as the movement of a Greek tragedy.

Mankind is now in a position where there ~~are~~ appear to be only two possible outcomes. There will be either a crooked drift into further quarreling chaos, or a move straight into another war, and both prospects are frightening, so frightening that humanity is being stunned into the acceptance of them as inevitable. The international situation now is not like a cliff to be climbed by slow successive steps, but a chasm to be jumped by a single step. The choice is between welfare and warfare

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Millions of people begin to feel, and feel rightly, that they are living under a sentence of impending doom. They are like a caravan of pioneers caught in a narrow mountain valley with cruel savages gathering all along its two ridges and closing its inlet and outlet. They are being hemmed in and the chances of rescue grow fainter hour by hour.

After several years interval a visitor to continental Europe found evidence of a disheartening moral contrast between its post war and pre war character. He found hopelessness, fear envy, selfishness, quarrelsomeness and hatred too widespread not to be noticed.

Encircled by the difficulties, the storms and compulsions of the post war period individual man gets a feeling of absolute fatalism . The war has broken futile dreams and bared hard realities. The situation in which humanity finds itself teems with difficulties, and history makes it clear that human nature being what it is there exists at present no perfect solutions.

Many people in different parts of the world escaped being disturbed by the first world war. Some people in some parts escaped the second world war. But no person in any part of the world will be able to escape the planet circling atomic forces of the third world Armageddon.

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IX A

THE WORLD CRISIS (KARMA SETTLING OLD ERA) A

Every philosopher could foresee the coming of world catastrophe step by step. The events of the past decade - nay of the past generation - have tested out the value of the guidance and leadership, the beliefs and doctrines, the outlooks and world views which mankind held and shown their real worth. Stupidity and selfishness were the real inspirers of men and their methods. The Petain Government was their apt symbol. For the little French spa, where it was seated was the resort of sick and superannuated wealthy old people who looked backward while the world moved forward and who came there in fruitless hope of being rejuvenated or at least turning the course of Nature's retribution after having lived too well. In the same way the foolish and selfish old men who constituted the government thought they could divert the roaring current of twentieth century iconoclasm from its course by an alliance with the Nazi tyrants. They were mentally bankrupt leaders. They had no vision, no foresight, no generosity, but strove to cling to an outworn past to suit their own ends. They were representative of leaders elsewhere who were also too blind to perceive that they had to choose between the disagreeable taste of voluntary reconstruction and the disagreeable experience of being themselves reconstructed after disintegration and collapse. "Always try to take the long view" Field-Marshal Smuts wise counsel was incomprehensible to such short sighted men. They chose wrongly. Hence violent and sudden shocks had to mark the couple of decades just closed. For such shocks have a tutorial effect. They wake up torpid minds, arouse unevolved ones, and shatter preconceived ideas.

The tempo of this transition is so fast that those who cannot accommodate themselves to it receive severe shocks and sudden surprises, as for instance did those military leaders in the war who had not fully awakened to the military value of ultra-modern mechanism and ultra-modern invention. Those leaders who refuse to lead but merely stand still, will find themselves left standing while the reins of leadership will pass to men with more courage and clearer sight.

The old men caught in their slow moving bureaucratic machinery can hardly be expected to introduce quickly and apply effectively the new ideas. Nor will they be willing to make the sacrifices without which a better world is

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impossible. New and younger men are therefore needed, for the ideas will be uncongenial, the hustle uncomfortable. Youth with its unbounded ardour, its imaginative idealism, and similar enthusiasm is needed for the leadership of the New Era, for when the fiery turbulence of adolescence gives placed to the calmer light of middle age, the events of life assume another and graver (? greyer) significance. We must build a bridge to connect the desirable as envisaged by youth with the possible as envisaged by our old men.

It is because the wealthiest classes stood aside with indifference to the wretched lot of the poorest classes, that Karma has overtaken them today and brought them to a poorer state themselves. The duty of mutual obligation must find expression in the policy of mutual help. Instead of thinking of themselves as classes which perforce must hate one another, the workers and the wealthy should think of themselves, instructed by bitter experience, as classes which must help one another.

Whatever we do will bear its certain fruit, its inevitable consequences. We cannot shirk our responsibility under a cloak of religious fatalism, tropical langour, or unbalanced defeatism. We may succeed in forgetting the past when it is convenient to do so, but we cannot succeed in disowning it. The law of recompense brings its repercussions back to us.

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The interdependence of mankind was not understood through the logic of philosophic reflection, so it had to be understood through the logic of terrible calamities. Thus Soviet Russia and Conservative England were forced by bitter necessity to make a military alliance. And what began as a war in one continent, Europe, ended by having repercussions on the whole world. For over two hundred million people in a highly civilized continent like Europe could not proceed along a road without the rest of mankind having to follow in the same direction to some extent. This is a lesson in human interdependence which history has never before given. Thus the need of a long interlude of peace will enable the leading states to modify their self-sufficiency and take to some form of world-union and thus to become eventually a single unit.

The Belgians who brutally enslaved the unhappy inhabitants of the Congo, were themselves twice enslaved by the Germans. Can nobody see the hand of Karma here? Life has taught us severe lessons by the sheer compulsion of events. The first and foremost of such lessons is that no race, no country, no class and no man can afford to stand aside in callous indifference to the welfare of other races, countries, classes and men or in narrow nationalist isolation. The war showed up the inter-dependence of peoples as nothing else did. The British failure to respond to India's natural need of liberty sent thousands of Indian soldiers to death through the temptation thus given to Japan to pretend to "liberate" India; while the Indian failure to respond to the Cripps offer sent thousands of British and American soldiers to their graves. The truth is that humanity is even now secretly and must one day openly, become a great family. Such are the sufferings and upheavals of this unique period that men have been compelled under their duress to look the real issues at last in the eye. And those issues are primarily moral and mental ones. We may see in the miseries of today a powerful testimony to the moral degradation of yesterday. The tragic misunderstandings of mankind which fail to recognise this are deplorable but repairable.

The interdependence of mankind was not understood through the logic of philosophic reflection, so it had to be understood through the logic of terrible calamities. Thus Soviet Russia and Conservative England were forced by bitter necessity to make a military alliance. And what began as a war in one continent, Europe, ended by having repercussions on the whole world. For over two hundred million people in a highly civilized continent like Europe could not proceed along a road without the rest of mankind having to follow in the same direction to some extent. This is a lesson in human inter-dependence which history has never before given. Thus the need of a long interlude of peace will enable the leading states to modify their self-sufficiency and take to some form of world-union and thus to become eventually a single unit.

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THE WORLD CRISIS (KARMA SETTLING OLD ERA) Contd.

Those who are ruled by ancient or medieval ideas which impel them to escape from the twentieth century, have engaged on a movement which is circular and will bring them back in the end to where they started. For there is no real escape from the situation in which evolution and Karma have implanted them. Its meaning must be grasped, its lessons learnt, its difficulties mastered. So long as this is not done, so is it safe to predict that the escapists are foredoomed to retrace their steps and to be brought face to face with their own century. They have to comprehend the situation in which they are involved and the extent of the problem that faces them. The decade of crisis through which they have lived and are still living has forced them to show what stuff, good or bad, they are made of. Its upheavals and uproars, its demands and pressures, possess an insistence from which neither individual nor nation can escape.

It would be absurd to attempt to change mankind overnight. Human character and human outlook are produced by the course of evolutionary experience during immense periods of time. But if we ought not to embark on such a futile task we ought to embark on the nobler and wiser task of making the knowledge of Karma available to all. Then, if men continue to injure others, they will at least know that retribution must eventually come to them. To remove their ignorance and to increase their comprehension of truth is our clear duty. To act towards their neighbours with goodwill, will then be theirs.

To the profound thinker the history of the last hundred years plainly evidences the existence of a higher power which is guiding the destinies of mankind no less than it evidences the existence of a karmic law which is tying pain to wrong actions. The careful study of history by a mind which is not only capable of independent thinking but also able to bear the consequences of such thinking, and which is equipped with a knowledge of the law of Karma, will lead to significant results of a most philosophical character. In this connection Buckle's "History of Civilization in Europe" is a book worth reading even though its author had but an unconscious knowledge of the truth of Karma. We may learn therefrom that societies like men rise to their zenith and fall into their decline through their own moral and mental defects.

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This deep unknown basis of mind determines its surface life and is the key to its conscious trends; therefore it should become our chief object of study.

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The quotation from Jeans is my addition to this paragraph. In a way, makes it stand - in the sense of that Jeans has brought his deductions into the realm of articulation in ideas.
Mathematical equations are devices by which the mind works in symbols devoid of any emotional content, - a kind of shorthand of logic.
Jeans also says pp. 149. The Universe shows evidence ..... of a tendency to think in the way which, for want of a better word, we may describe as mathematical.
Query Is not a 'pure' mathematician very much akin to a mystic. How often are tends the former is also a musician!!

30th Nov. 48 Nora.

Telephone
ABINGDON 620

1 SOUTH DRIVE
HARWELL
BERKS.

Nov. 26 1948.

Dear North,

May I invite Sandy next to stay two nights? I will invite him to night unless I hear from you to the contrary.

I would dine in Hall both nights.

Yours Ever,

John

The twentieth century has witnessed the feat of science putting man in his proper place. It has revealed that the universe is to man spatially what the latter in his turn is to the proton. It has shown him to be a microscopic organism on a minute speck of cosmic dust. It has taught him to think of astronomical distances so enormous that the light from a star like Andromeda, which can be seen without the help of a telescope, has travelled for 900,000 years to reach him. The scale by which man has thought of the universe has indeed expanded to a degree which is really beyond human comprehension.

The mathematical physicists have begun to talk of the world's reality being a complex of formal structures, but this eludes and does not settle the issue. Similarly astronomers now find the world's reality to consist in being a set of mathematical equations. But even equations are meaningless unless they represent something; they tell us about relations but there must be something which is involved in those relations. And traced to its last term that something must be consciousness. In THE MYSTERIOUS UNIVERSE Sir James Jeans writes " Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter- not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts. The old dualism of mind and matter ..... seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than before, or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of mind."

We would say that when we can view physical Nature from the inside we discover that it is nothing less than Mind functioning at a specific level. Be it a polar scene or immeasurable cosmos, a thing is unintelligible and unimaginable apart from a relation with some mind, and the declaration that a world apart from a knowing mind can never be found is irrefutable.

What Professor Bain wrote in his MENTAL AND MORAL SCIENCE (p. 205) so many years ago holds just as true today. His words were - " All the ingenuity of a century and a half have failed to see a way out of the contradictions exposed by Berkeley."

Mentalism shatters ordinary materialism with a greater thoroughness than that with which science has already shattered it. For there is no room where the thinnest materialism may

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CLAIRVOYANCE And Telepathy

Clairvoyance is that abnormal awareness which enables one to know a fact or perceive a scene which ordinarily could not be known or perceived at all. Such a state may or may not be accompanied by reverie, may operate in time as when past or future are read. It may operate in space as when scenes or persons in some remote city or land are seen. Its mildest form is the sensing of someone's presence; its fullest form is vivid vision.

The scientific rationale of both clairvoyance and telepathy will now be exposed and from this it will be seen how superstitious are many occult theories on the one hand and how materialistic are many sceptical theories on the other hand. What happens in the case of clairvoyance, is that the act of concentration, whether voluntary or involuntary, induces an activity in the subliminal mind which in turn presents the result of this activity as an impression of the scene or person concentrated on. This subconscious impression is then made to appear to the waking consciousness as a mental image. In the practical technique attentive concentration is usually followed by the shutting down of waking consciousness, thus inducing a dreamlike state. It is in such a state resembling half-trance that most occult powers, visions and so on usually become active.

If it be asked how it is possible to become aware of distant scenes and far-off persons, unuttered thoughts and the projection of personal atmospheres, the answer is that quite obviously there must exist some connecting medium between both seer and seen, sender and receiver. And mentalism asserts that this medium is and can be none other than the same mind whose universal existence makes us all percipients of the world-show and recipients of the divine world-idea.

These strange phenomena are possible because one man's mind is connected with another and all form part of a unitary whole. None exists in isolation. There is an inclusive mind which subsists beneath them all, a thread-Mind which runs through all minds. When we work out the implications of these cases we find that they suggest a larger mind whose limits we cannot trace. Each individual mind is like a bubble on the surface of a lake. The water in the lake brings all the separate minds into connection with one another. There is not only an individual subconsciousness but also a collective and comprehensive subliminal mind, a cosmic consciousness.

The deeper layers of the mind in which one man abides are indissolubly the same as the deeper layers of the mind in which his neighbour abides. Thus the link between all the finite egos of mankind cannot from its very nature be cut. This ultimate unity of the unconscious renders possible a reasonable explanation of those mysterious happenings called telepathy, occultism prevision and clairvoyance. Whoever can succeed in withdrawing his attention from the surface consciousness--however involuntarily or momentarily--to that substratum which underlies it, will naturally find in himself the possibility of closer touch with other finite minds irrespective of the distance between their bodies.

All genuine occult happenings find their basis in the fact that Mind is the single and supreme principle of the world and that all things are primarily mental things. All those strange happenings like clairvoyance second-sight, premonitions and telepathy testify also that the existence of this mind is free from space-time limitations. When we understand that Mind is itself a reality apart from the fleshly brain, we can also understand why telepathy between two persons is perfectly possible. When we perceive that time and space are not absolutes but forms of mental experience we can also perceive why reading the past, foretelling the future and seeing something far distant from the body are likewise possible.

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You must learn to discriminate between what is psychic and what is spiritual. You will lose power if you yield to that popular hankering after psychic and occult experiences. It is fascinating to have psychic dreams, sensational experiences. Keep them in their place, however, which second and subordinate. They have nothing to do with the Quest, which is one that is to lead you above the realm of mind into spirit. Mind goes down deep into the subconscious and the Overmind, there psychic and occult experiences take place; not in the normal mind, certainly, but in the region of the planetary mind, the Overmind. Occult experiences will not give you any more peace, or reality. Do you want these? Then do not over-emphasize you occult experiences. Just observe them, but attach little importance to them . The important thing is to arrive at that state of being which never changes, which is eternal, which is God.

All visions in the end are visions which occur in mind . Do not think that vision of anything is the goal. The one thing you must find is reality of being, that which you are.

There is clairvoyance. To see things this way is not the best or most accurate. The better way is to know intuitively by that something that voice within you which can tell you the truth about things and people.

Intuition is not a voice in the orthodox sense. It is a very, very deep feeling, but it is more than a feeling. Impul[illegible]

student is devoted to the lofty ideal of finding what is finest in life, Nature mercifully withdraws possession of these super-normal powers from him after he has become, through his own short but startling personal experiences, both conscious and convinced of the wonderful power of Mind.

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GUARANTEE

that Intuition ~~is not~~ need not be the only manifestation of the ~~subliminal~~ deeper layer of mind. There are indeed other and stranger signs of its existence which belong to a classification variously called occult, magical or psychic. They include thought-transference and clairvoyance, ~~mental healing~~. The history of yoga has always been associated with stories of such thaumaturgic marvels and few advanced yogis fail to manifest these powers at some period or other of their career. It

existent thing within ~~this~~ such experience, the view that the universe consists only of this matter in motion, will, we venture unhesitatingly to predict, totter to its last fall within the century.

Matter will then be found out as being nothing more than a mere verbal invention. Even science has already begun to affix its reluctant sanction to this belated discovery. The old science said that the physical world is merely a shifting mass of indivisible particles--called atoms--

the world's stuff

of matter. But when asked what was this substance which it

Such are some of the extraordinary mental powers which may be unfolded by man but they are of secondary consequence to the sage. He holds to and values most the remaining constantly fixed within that universal being which transcends all forms and changes.

Such are some of the extraordinary mental powers which may be unfolded by man but they are of secondary consequence to the sage. He holds to and values most the remaining constantly fixed within that universal being which transcends all forms and changes.

Nevertheless the average scientist who used to sneer at their existence has since become much more cautious although a remnant of materialistic scientists still continue to do so. They represent a type of mind which dreads superstition to the point of making its dread a superstition! These supernormal powers of the mind lose much of their mystery when their rationale is understood.

When the entire world itself is mentally constructed, that is, a kind of magical show why should we be incredulous of the possibility of magical powers? All of us have these powers in vestigial form. Evolution will make them grow anyway, and effort will make them grow more quickly. However surprising to beginners they are realizable facts to an adept.

Telepathy is perhaps the first simplest and most easily explicable of these powers. It is t

two of which are visible.

¶ It is easy, even after we have begun to believe in the truth of mentalism, to make the mistake of taking the world as a mental construction, and even to take all other men as such, but forget to take our own personality. Dream can help us to correct this subtle error. For it demonstrates how the beggar may dream himself to be a bejewelled king and how the king may dream himself to be a ragged beggar until the arrival of waking converts the experience into a memory and shows that the dream-self was but an idea. If we can apply this lesson we can convert the whole of our past waking self-experience into a memory. But a waking memory is not less a thought-structure than a dream one, however more vivid it may be. Therefore the waking self must be such a thought-structure too.

¶ Thus we find in dream life some luminous hints, the illustrations of

To achieve this however, he would have to be able as he already is able to stand aside from the dream standpoint after awaking

and is now a me i.e.

Then, of their own accord they are mysteriously if slowly restored to him. During all this time they have preserved matured and perfected themselves through the unconscious workings of mind. Consequently he gains a superior form of them as it were. Whereas before they were fragmentary fitful and sporadic now they are ripe and forever to hand; whereas before they were vague and dreamlike now they are precise and sharp. Nevertheless the more authentic his possession of them is the less will he speak of their existence. It is an unwritten law that they shall be owned and used in silence. One reason for this silence is ~~purely~~ however almost ethical. These perfected powers arise ~~but~~ really ~~only~~ when the ego is sunk because they are powers belonging to the universal mind, not to the ego. Hence to the degree that he identifies ~~himself~~ himself with the universal Mind he begins to manifest these miraculous powers. But because they are pertaining to universal Mind he cannot honestly say they are his. But neither can he honestly deny their presence in him. It is better therefore to keep silent about them.

In other cases, where the initial motive is low and unscrupulous but the patience to prolong meditation is high and determined, the loss of these powers comes much later. The man who is interested in merely gaining these powers for his own personal and selfish aggrandisement, is entitled to receive what he has worked for. But his motive may not only cause him to injure others and thus bring down the eventual retribution of karma upon him, but cause him to fall foul of malignant invisible forces. A Mongolian ~~high lama~~ philosopher with whom we once discussed the topic of developing occult powers drily remarked that a man who tried deliberately to do so before being previously prepared by moral, mystical and metaphysical disciplines was to be compared to an infant lying helplessly on its back liable to all kinds of dangers against which it had no shield.

Then, perhaps, a moment's reflection will slowly restore to him. During all this time they have lurked and perfected themselves through the unconscious workings of mind. Consequently he gives a superior form of thus as it were. Whereas before they were fitful and sporadic now they are forever in hand; whereas before they were vague and unlike now they are precise and sharp. The more authentic his possession of them is the less will be aspect of their existence. It is an unwritten law that they shall be owned and used in silence. The reason for this silence is purely ethical. These powers arise but only when the mind is sick because they are powers belonging to the universal mind, not to the man. Hence to the degree that he identifies with the universal mind he partakes of these universal powers. But because they are pertaining to universal mind he cannot possessly say they are his. But neither can he honestly say their presence is not. It is better therefore to keep silent about them.

Difference in spoken medium is the loss of these powers comes much later. The man who is interested in merely writing these powers for his personal and selfish aggrandisement, is entitled to receive what he has worked for. But his motive may not only cause him to lapse of his and thus bring on the eventual destruction of power upon him, but cause him to fall foul of malignant invisible forces. A Congolese witch-doctor with whom we discussed the topic of developing occult powers fully realized that a man had total delibrately to do so before being previously endowed by social law and not personal inclinations was to be considered to an intent lying

Back on which.

This is not to say, however, that there are not strange faculties lying latent in the human mind. On the contrary, because mentalism is a fact in Nature, most successful yogis discover that some extraordinary faculties automatically arise in them. They offer a fascinating field of exploration to a properly-trained competent investigator who has not only mastered the subject in a rational manner, and knows enough of the dangers and risks attending it, not only disciplined his mind and desires through the scientific, metaphysical and yogic courses but also consciously brought his ego within the framework of universal being. But amateurs who invade this field through motives of mere curiosity or immoral exploitation sooner or later discover that it becomes a region either of sheer time-wasting or else of grave danger. Even the best of men will find his way through this field with the utmost difficulty whilst for most dilettanti it is an undertaking which is usually foredoomed to failure. In any case not only are these powers hard to get but may prove dangerous when gotten.

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Socrates discovered the truth of mentalism through a study of the writings of Anaxagoras who made mind the ruling and creative principle of things: see Plato's PHADO for an account of this, and in PARMENIDES. p.132 Plato raises the theory of idealism. Dean Inge says that Mentalism is a useful word coined by Sidgewick instead of the ambiguous 'idealism'.

Mind is the ' Logical idea ' of Hegel, the 'Absolute Ego' of Fichte, and the 'Self' of the Indian Upanishads. Descartes limited the 'self' to a single aspect of experience, i.e., the experiencer. Vedanta expands it to all aspects of experience. It is the error of Gentile, the Italian philosopher to take reality to be the actual act of thinking and not thought itself.

The scientists and philosophers of a wiser generation will accept the fundamental tenet that the world is but an idea because their investigations, reasonings, experiemnts and discoveries will finally force them to its acceptance. It is one of the paradoxes of knowledge that a tenet such as this from which the most absurd consequences seen to result, should nevertheless hold more of truth in it than all rival theories concerning the nature of the world. The fact is that the tenet itself appears unintelligible and its consequences absurd only to those who are introduced to it for the first time, who are not familiar with it and have not fully grasped it. It appears to be in direct opposition to all our immediate knowledge and first hand experience. But then a hundred years ago, the pioneer in the art of photography would have heard on every side a similar scornful criticism had he ventured to predict that the photographic pictures of a man would be made to move, walk and talk naturally as they do in the cinema screen to-day.

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Mind is the ' Logical idea ' of Hegel, the 'Absolute Ego' of Fichte, and the 'Self' of the Indian Upanishads. Descartes limited the 'self' to a single aspect of experience, i.e., the experiencer. Vedanta expands it to all aspects of experience. It is the error of Gentile, the Italian philosopher to take reality to be the actual act of thinking and not thought itself.

One of the fictions of mentalism that is rather much as this from which the most absurd consequences seem to result, should nevertheless hold more of truth in it than all rival theories concerning the nature of the world. The fact is that the tenet itself appears unintelligible and its consequences absurd only to those who are introduced to it for the first time, who are not familiar with it and have not fully grasped it. It appears to be in direct opposition to all our immediate knowledge and first hand experience. But then a hundred years ago, the pioneer in the art of photography would have heard on every side a similar scornful criticism had he ventured to predict that the photographic pictures of a man would be made to move, walk and talk naturally as they do in the cinema screen to-day.

Time can test but never destroy the adamantine hardness of this idealist conclusion. No compromise between the view of idealism and the view of materialism is possible. Whatever endeavour to join the two be made, as some have made in our own day, begins by being unstable and ends by being unsatisfactory.

The modern view makes the universe a field of force in which matter has utterly dissolved. Power precipitates itself as mass; mind turns into brains; dualities become interchangeables. The primitive state of all things and all creatures is Energy. Mind is that which is never seen; matter is the seen. The image in the mind is believed to be a copy of the outward object, whereas the very reverse is true. The matter believed to be separated by such analysis from the perception of it, is merely a multiplication of the perception, and nothing else.

The philosophic mind determined to unveil truth, knows that the external world cannot be said to exist independently of the mind that perceives it. No conscious self; no world. Therefore the world is really our idea of it. This tremendous discovery must inevitably change the entire outlook of every educated man.

It is entirely contradictory to common opinion to declare that the universe has a purely mental existence. Our concern, however, should be not to agree with opinions, but to ascertain truth and be ready to receive it no matter how unfamiliar its face.

It is natural that most men refuse to accept so subversive a doctrine as mentalism, but whatever criticism may be offered against mentalism it will always be vulnerable and hence possible of refutation because it will necessarily be drawn from a level below that of pure Mind, and so long as it is thinkable it must be thought of as idea.

The cosmic process is not a movement in one direction as we moderns who have been indoctrinated with the ideas of Darwinistic evolution prematurely think, but a twofold activity.

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X. MENTALISM. The world as idea.

We have only to reflect a little to discover what experience itself testifies that we have no awareness of two separate things, i.e. a mental construction and a separate object to which it refers. What we perceive involves a single and immediate act. When we perceive it a single experience alone is involved. The notion of a duality involving external cause and internal idea is experientially unnecessary and theoretically unsound, for we can have no intelligible idea of a fountain pen which is not a particular pen, with a particular form and colour. We can shape no percept in the mind of a fountain pen in general; it must always be an image of one particular pen or else it remains a meaningless word. This is because our thinking always refers to sensations, always builds itself up out of the experience possible within the range of the five senses.

The separate existence which we feel the pen has for us is merely an idea in our consciousness. The act of seeing it and the pen itself are not two facts but one. The pen itself is a deliverance of consciousness and as such cannot exist outside it, The moment of pure sensation gives us the actual pen, the thing in itself; there is no other.

For we can shut our eyes and let the thought of this pen pass into non existence whereas we may shut our eyes a hundred times and yet the pen which produces the thought refuses to pass away. It is still there confronting us and demanding that we recognise its existence as something real.

The critic who says that to be is not the same as to be known and that to assert otherwise is to fall into an insane solipsism, is right so far as he goes but he does not go far. He makes the mistake of thinking of things in terms only of being known to us, to finite minds. He forgets the universal mind to which both individual minds and individual things are objects.

The content of a percept cannot be separated from the percept itself any more than a cartwheel can be separated from its spokes and yet remain a proper wheel.

Whether we accept the materialistic statement that the percept is built upon observation of a real and separate material object or the mentalistic statement that it is itself the so-called material object, both agree the percept is a mental thing. Here lies our hope. As a mental construction it is alterable and improveable.

We cannot escape from the position that all we know of the world, all we know of another human being, or even that there is a world or another human being at all, is only what our mind tells us, that is to say is only our own idea. The mind which sees and the thing which is seen are, when traced back, one and the same. Nothing ever makes its appearance apart from the thought of it. This is so and must be so because the two are really one and the same. Even when we infer that a thing existed prior to our perception of it, the inference itself is something made by the mind and therefore as much a mental creation as the thing is claimed to be.

What we actually experience are not mere inferences but the veritable objects themselves. And the latter are none other than mental constructions. The belief in matter contradicts itself and consequently remains unacceptable.

The mind alone is and nothing else. If our attitude on this point be deemed stubbornly uncompromising, it is not because we regard this as the highest truth, but because we regard it as the only truth

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Whilst we refrain from considering the whole world around us in the same spirit of doubt and caution with which we approach minute fragments of the world in the laboratory, we cannot hope to discover the truth about it. We base our belief in matter on the clear evidence of our five senses, but when we analyse this evidence more deeply we find that we base this belief on mere deductions made from this evidence. But such an inference is not entitled to the status of fact until it is itself examined in turn. If we make such an examination we shall find that it cannot stand.

What is the relation between the percept which arises in the mind and the thing which is supposed to exist outside? The ordinary man usually believes that the idea is a copy of it, that the thought exactly represents the thing. The more reflective man, however, will be more cautious and say that the percept only corresponds to the thing. The truth of the correspondence theory can never be established because we can never hold the thing before our mind as it is in itself. But the truly reflective man will be bold and admit that we perceive things directly, that they are the percepts themselves, and that consequently there is no relationship at all. What we directly experience is the actual world itself, not a mental copy of it.

Mind alone adequately explains the world. We must read the facts of the universe with a fresh eye, with a mentalist instead of a materialist one, but the knowledge of mentalist doctrine will not alter the nature of things for us. Table surfaces will still be hard and solid, smooth and brown, just as they still were when science found the atom to be but invisible incessantly moving waves of energy.

Consciousness is consequently an active energy displayed by Mind. Thus at the very moment when a materialist becomes aware of what he deems to be a material and external world, he is unwittingly manifesting the ultimate immaterial principle of existence.

The error of every materialist is to ignore the mind for which a world must exist and from which it cannot be separated. It is a common criticism with those who style themselves " realists " to demand that we separate awareness from the object of awareness, mind from its contents. But since the contents of the mind are all mental, have all originated in mind itself, we can see that the separation demanded is not based on fact. As substance the minds contents are indisdinguishable from it they are in fact indivisibly one with it. Whatever was a thought before and will be one after is also a thought even now, however prolonged the present may be. Therefore the world is but our thought of it.

It took Immanuel Kant many years of his life to find out, and hundreds of pages of tortuous phraseology to record this truth that the mind contributes largely to the making of its own world.

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Sensations. /

It is impossible to eliminate the mental reference in our world experience. Indeed no experience can arise for us unless it arises in our mind. We cannot estrange ourselves from thought and yet remain within the confines of conscious objective experience.

We only know what the senses tell us. The senses can tell us only what the mind can bring into consciousness. The mind can bring only its own creations into our consciousness. Our experienced world is a mental one. Hence it is written in the first verse of "Dhammapada" - " In everything mind is the first, mind is pre-eminent, by mind all things are made".

The green colour, rolling surface, and noisy waves of yonder ocean are actually present within our consciousness, although we blindly believe them to be outside it. They are known by the senses, through eye and ear, which means that they are really known by the mind.

When we denude a thing of all its qualities, the thing itself disappears. For we know nothing more of it than as a bundle of qualities. Take any other thing you like and you will find it susceptible of exactly the same analytic treatment: your knowledge of it is confined to your sensations of it, nothing more.

The retina reports only different patches of light, shade and colour. Actually we behold the things themselves. Therefore something more than the retinal image is the basis of our experience. That "something more" is the minds subconscious working. The retina is unable to report depth but only distance. Yet we certainly see things as possessing depth. Here again mind has been subconsciously at work in making the percept.

We see a fountain pen when we are aware of the light image which it evokes on the retina of the eye, not before.

The retina will always show a coin as eliptical in shape whereas we perceive it as circular. Whence the difference? The answer is that mind at its subconscious level has corrected the retinal impression and thus actually manufactured part at least of what we behold. Not only that, but we are able to behold externally what has been created internally.

We have to isolate and pick out the separate sensations for the purpose of theoretical examination, but let us not forget to form finished percepts. For us, therefore, a conception is only a conceptual aid.

That the mind does not directly become aware of the retinal image is easily proved for the latter is inverted so that the lower part of the thing seen appears in the upper part of the image whilst its left side appears on the right side of the image. But such inversion of the external object is something which nobody is aware of, consequently the image in the retina cannot have been transmitted directly. The image fulfils its part by supplying

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28th Nov. 48

Query - The engineering knowledge which has planned & constructed the engine & put it to its use in the service of man. This has involved abstract thinking. Knowledge of materials & their qualities & properties, & much use of hands in the construction, as well as in its working & the use to which it is put. - All within the mind, its creative powers through the senses. Should this be worked out & concluded?

Then it can only be in your mouth, for if you had no tonge and no palate you could never know the taste of anything at all. Therefore the sensation of taste is in you.

Pain, particularly in

Pelin's address —

c/o. R.
Bankelmicard
5 Stamford.

the data to the mind which constructs its own image upon this data.

Not only do we never see a material object but we do not even see the retinal image of the object. Sight is entirely subjective.

Why is it that we do not see things as pictures upon the retinal screen but projected and extended in space. This is because of the mind's own creative activity. Why is it that we do not see them as inverted but standing erect. This again is caused by the mind's own creative working.

The hot steam presses again and again through the whistle and escapes to the accompaniment of loud shrieks. Where is the sensation of this piercing sound? Is it in the engine? Were it there you would never have been able to hear it. It is where you alone can become aware of it - in your mind. And not only is the noise of the whistle heard there but the massive outline of the engine itself and its painted colour are perceived there - indeed your entire recognition of the engine is a mental product and the idea you form of it is all you know about it. The noise, smoke, steam, shape and movement of the engine are not really independent of you, nor even independent of your sensations of them.

The smell of a fragrant rose as experienced by you becomes your sensation. Thus the personal element forms part of the sensation. The smell is referred to you and thus gives it meaning for you. But what is this personal reference? It is the becoming aware on your part of the sensation.

When you eat a piece of sweetened chocolate you get a sensation of sweetness, i.e., of taste. It is of great importance to enquire at this point where the sensation is actually located. Is it in the chocolate? How can that be? Then it can only be in your mouth, for if you had no tongue and no palate you could never know the taste of anything at all. Therefore the sensation of taste is in you.

Pain, particularly is easily and scientifically proved as being an experience which is wholly mental and which has nothing physical in it. It is the way in which the mind interprets to waking consciousness the vibrations received from maladjustments of the body. It is a valuable message, ie., an idea, whereby man is informed of such maladjustments so that he can endeavour to correct them.

The five senses are but mirrors to the mind which is the real sensing agent. In the end the only world we know is the world which is given in our sense experience, and all our knowledge of ~~th~~ this immense world is ultimately resolvable into our sensations of it. The groups and series of these sensations make up the picture of the world that we see.

It was reserved for the effort of our scientific age to put the first part of this ancient truth into greater detail gathered from the hospital ward and the dissection laboratory but the final and fundamental part can be got from no hospital.

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The individual mind subconsciously tries to understand its sensations in the light of its previous experiences and thus to recognize or judge them.

We know by the simple test of closing each eye alternately that the picture of our surroundings which each one receives is different from the other. We know too that the picture which both receive when open at the same time is not only different from the other two, but is fuller because it is built up out of both. Now what is the agency in us which constructs it. It is something which has the intelligence to coordinate the impressions received through the eyes and to discriminate between them, which means that it is something mental.

People suffering from the curious and rare malady of Transposition of the senses have been known to smell with their skin, see with their fingers, and so on. Professor Cesare Lombroso many years ago collected and described many such cases in one of his books. They evidence the existence of some other agent which possesses sensations apart from the physical sense organ itself. That agent can only be the mind.

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What are the elements involved in every act of knowing an object? A simple analysis reveals they are three, the object, the awareness which enables us to distinguish one thing from another, and the thought which has itself come into existence only because it has an object as its content, and the knower When a table is seen, you are aware that it is you who see it, and that it exists for you. Hence we say that in every act of knowing, in every sensation that reports the world there must be a mind present. The bodily senses could not report independently of the mind what they see hear taste or smell or touch, nor could there be any other mind to which to report. They testify to the apparent existence of a material world only because they interact with mind. The body itself is a mental sensation. It is an object the same as any other. Mind is more generalised than our finite intellects, but is essentially related and continuous with them.

We can trace the communication of the sense report from organ to nerve, and from nerve to brain, but what of its passage from brain to consciousness. The brain is just as physical as the eye and ear. When we come to consider the final process of knowing the existence of things we face a startling fact. A nervous function, a structural process suddenly ceases to be such and literally changes into psychological experience. How has the gap from matter to mind been crossed? How can a contradictory activity, this physical disturbance, suddenly change its nature and appear as idea? How can material substance - an antagonistic element - enter into union with intangible mind? Do what it will, expend its utmost ingenuity as it has already done, physiological science is unable to fill in satisfactorily the hiatus between the physical vibration and the conscious perception. The movements of certain molecules in the grey matter of a mans brain can never be brought into the same order as his imaged thoughts or logical reflections. The two belong to totally different worlds of experience. Those who ascribe the thoughts to the kernel of the skull instead of to Thought itself, who would make mental experience solely a product of the physical brain as bile is a product of the liver, fail to grasp this fact. The problem of constructing a bridge over the gap between the end of the physical series and the beginning of the mental series solves itself easily when it is reconstructed in this way, by denying any difference in the character of both series. This links both ends neatly together by placing them both in mind. It does not start with any distinction between them.

But after we have dome this what becomes of the impression on the eyes, the eyes themselves, the sensory nerves and the brain? What else can become of them except to be turned into ideas themselves. The gap never has existed save in the self deception of thought. Science has viewed a single unity under two different aspects and in setting up such a strange problem for solution, science set up a problem which was utterly

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Those who would set up the body as a standard of reality who would make the knowledge of matter the knowledge of truth, set up a definition whose terms exclude both reality and truth. For they leave no room for mind, which cannot be felt with the palm of ones hand as one can feel the body.

All things are mental things, this alone do we know indubitably yet nobody will repudiate realism and accept such doctrine with confidence until he has previously prepared himself for it by enquiry and reflection, and unless he has been led to it by the sheer rational force of what he has thus ascertained. For the innermost beliefs of the masses will always be outraged by such a fact because their primary instinct is impulsively and prematurely to take things as they appear to be, whereas the philosopher can only arrive at his truth as the final step in a long journey

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That the percept is an idea we know; that a material thing is the basis of this idea is mere conjecture. That there is a material object apart from and outside of the perceived mental image of it or corresponding to the idea formed of it, is only inference. Its independent existence cannot be proved and cannot be established.

We may search through every part of space, even the most distant stars of the universe and still find no trace of this impalpable and ghost like matter. No one through any of the five senses, has seen or felt, tasted smelt or heard this mysterious substance called matter which is supposed to be stuffed somehow into the wall. If this substance is so imperceptible are we not justified in denying its existence? If by matter people mean only the direct experience and conscious sensation aroused by any object one could not criticise their acceptance, but we know that they do not mean this. They mean always that there is a separate and independent substance quite apart from the experience and the sensation of an object. Matter - in itself possesses neither colour nor shape nor size nor feel nor visibility, nor tangibility. The credulous masses do not even know whether it is a solid or a liquid or a gas. The truth is nobody has ever seen matter and hence the total ignorance concerning it of those who use the word. To deny matter is one thing but to deny the feeling and perception of external objects is another and would be a totally unreasonable and inexcusable act. The ? ideality of objects, which is supposed to be contrary to commonsense, turns out to be a false and delusive belief about them.

We 'think' our object. All external objects are known only as mental objects. Mankind naturally and normally assumes that it possesses a first hand knowledge of an outward non mental object. But that this is mere assumption is quickly proved. For we know a thing by knowing our ~~sensation~~ own perception of it. All that we know at first hand of a thing is the thought of it. All that we know at first hand of an event is its occurrence in our own mind. Our direct awareness is of our percept of the outward thing, not of the physical thing itself. The thing is not to be confounded with our personal perception of it. The latter is indubitable, but the former is established by an act of inference.

The act of knowing and the thing that is known are identical., and the thought that your mind holds is nothing less and nothing else than the thing itself. So that the thing and the percept is identical. All that we need to grasp this is to re-interpret our experience of things by the light of mentalism. As all sensations are known to some mind, the ultimate reference involved in the existence of everything is mind. Even when we think a thing is outside the mind the very act of thinking makes it mental.

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The act of knowing and the thing that is known are identical, and the thought that your mind holds is nothing less and nothing else than the thing itself. So that the thing and the percept is identical. All that we need to erase this is to re-interpret our experience of things by the light of mentalism. As all sensations are known to some mind, the ultimate reference involved in the existence of everything is mind. Even when we think a thing is outside the mind the very act of thinking makes it mental.

The sensory process itself can be no less an idea than the things which exist and the events which occur outside it. We must not only make mind the stuff of all experience but we must also make it prior to the first ~~thing~~ sensation of the the first thing in experience.

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The truth about everything in the end is a matter of standpoint. We have pointed out in the chapter on Relativity in THE HIDDEN TEACHING BEYOND YOGA that there are always two possible standpoints, the individual and the universal. How may we apply this doctrine to an examination of causality. We then find that from the point of view of the individual, the ego, causality emphatically reigns in the world around us. We find that happenings or things precede or succeed each other in our experience; but causality does not exist in things; it is contributed by the mind when arranging the pattern of its ideas. When mind throws its constructs into apparent external experience it can do so only at the cost of throwing the objective things into causal relation. It must put whatever enters into it into an intelligible and unifying relation, i.e., a causal one, but the mind itself is beyond any such necessity. Hence it is not that our ideas are anything more than successive ones, but that we ourselves add the relation of cause and effect to them. It is not that the experience is really and essentially causal, but the working of the mind is. there is nothing causal in the content of experience but only in its form. Therefore when we imagine that we observe causality at work in the world we are really observing it at work in our own intellectual structure. The proof we would adduce on behalf of causality and by which we appear to arrive at the firm conclusion of its existence, already presupposes this very existence. We are quite inarticulate until we begin to throw our thought into causal shape.

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Experience is compelled to form itself in a certain way, that is to say every event and thing can enter it only by taking on the appearance of causal connection. This is because all experience is really mental experience, and because all our mental machinery is ~~really~~ automatically shaped into a causal series. No experience would be coherent and intelligible to us unless we had it in this form of cause and effect.

We take it for granted that events are necessarily connected with one another. We express this assumption frequently in the full confidence that it is a self-evident truth. We raise it to scientific and universal status under the name of the law of cause and effect. We never pause to remember that it is only our assumption after all. The mind unconsciously expects that A will always be followed by B. The connection between the two events is a subconscious expectation which has grown up out of past experience, but it is still an expectation. If A has been followed by B a hundred times there is still no positive and proven certainty that this will be so at the hundred and first time, although there is a strong probability. But probabilities are not certainties.

All our thinking is based on the belief in causation. Therefore we assume instinctively that our sensations do not arise without a sufficient cause and we look into the supposed material world for this cause. We never think for a single moment that a separate and second thing might not be involved at all.

If there were no other reason than that it is impossible to accept as proof of a principle, a process which itself involves the assumption of the very principle whose truth is in question, then this would suffice to render the idea of causality unprovable.

The critique of the belief in causation must not be misunderstood. We could not conduct the practical affairs of everyday living without making use of the belief. It has a value which is indisputable. But it would be a gross error to understand the word 'value' in the sense of 'truth'.

So long as we fail to perceive the illusoriness of the ego, so long must the mind provide linkages of cause and effect between things and events to account for their existence. But when we perceive that the things of external experience are of the same stuff as the ego, both being successions of mental constructs and having no reality as self existent independent forms but only as mind, the notion of causality becomes unnecessary.

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X. MENTALISM. Transiency. /

The fact of transiency may be noted without any emotional wail of pessimism but as a simple statement of fact.

Science has proved that every fraction of a second things are changing, bodies are changing, no single form is stable.

The Buddha taught one cardinal doctrine above all others which he emphasised to the dying moment of his life. This was that this is a world of endless shift and change, and is nothing but the continual appearance of a series of successive phenomena, and hence impermanent, relative and finally unsatisfying. He pointed out that consciousness is composed of nothing else than the flowing streams of ever-transient thoughts and feelings; sensations and concepts. Apart from these it is an empty name, a phantasy.

Human life is like a long cinema picture, one which is full of colour and change and incident, but still a cinema picture. The show moves to its inevitable end. We are startled when the last flickering episode disappears from the screen and the lights are turned up. Then we realise how transitory, how dreamlike, how thin, how vain was the tumult of pleasure and pain.

The world in which we live is too changeful to be the true reality. It is in fact an appearance.

That the exterior world exists is a self evident fact but that it is as real as it appears to be, is a subject of serious enquiry. Try to pick a permanent constant out of the bewildering flow of change. The universe is ever becoming, is never stationary at any moment or in any place or in any situation. The cycle of change operates incessantly. A being at one moment is not the same being within a fraction of a second later.

The world process is a circular one. Steam - water - ice. Steam
We delude ourselves in the belief that we are dealing with changes of one substance into another when we are only dealing with the transformation of energy.

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Everything individual is ultimately an idea within mind, whether it be human or divine, and consequently bears the fate of all ideas - to be born only to die. Everything from insect to universe is transient and temporary and must pass away.

When we come to regard the world as an illusion, a field of suffering due to ignorance, we begin to tire and sometimes to sicken of those sights and activities wherein the world finds its keenest joys. We feel a disinclination to go blindly with the crowd and a desire to select our own route in life. We are no longer oppressed by periods of loneliness and solitude but rather we welcome then. And we remember the words of the Galilean Sage who warned us " What shall it profit a man if he gain the whole world, and lose his own soul ".

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X. MENTALISM. Consciousness and experience. /

Matter can be properly understood only as it is understood in terms of abstract thought. Then it acquires meaning only as an aspect of consciousness. It becomes real only as a part of the reality of mind. Whereas the materialist would translate mind as a physical reaction alone, the mentalist would translate matter as a mental reaction alone. The teaching of mentalism is that our awareness of experienced things is only an awareness of constructs of mind, but not of anything else. Thoughts indeed are the only materials with which it deals, and anything beyond them is only inference, which is again - thought. Matter as a concept is useful when we think about the world from a practical standpoint, but useless from a philosophic one.

Physical processes in the brain stand on one side of a chasm and conscious thoughts, feelings and sensations stand on the other side. Reasoning based on the materialist hypothesis has never yet leaped successfully across this chasm, and never can do so. Whatever else is involved in the act of knowing, the thing which is known can be known only because it is similar in kind to that which makes it known. And as the latter is consciousness-- the essential background of all experience-- so the former must be conscious thought.

How can mind submit itself to an alien and inferior thing such as matter is supposed to be? How can mind which is so utterly different from what that matter is supposed to be, come into intimate knowing relation with it. Matter is a belief in our minds, not a substance outside our bodies. But materialism cannot keep pace with modern knowledge and is dropping by the wayside.

Even materialists who have carefully analysed the processes of sense perception have to confess that we come into touch with our knowledge of the external things alone. That is to say although they believe these things to exist separately and apart from the ideas which we form of them, our actual experience of them can only occur at the moment when we consciously experience the ideas themselves and is limited to that too. Our perception of an external object becomes possible only because the percept itself is the object concerned. It is not a mental copy of a material thing. The ideational experience and the external thing perceived are one and the same. What we habitually believe to be an experience of material things is actually an experience in the realm of constructive imagination.

? The mental construct does not dwell in a separate world but in this very earth itself.

Mentalism whilst showing that our reaction to things takes the form of ideas, does not deny that these things exist outside the body. But it declares that they too are ideas like the body itself.

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Experience is not an antithesis to thought but rather its very stuff is composed of thought. We are thunderstruct when we hear that all human beings without exception dwell only in a thought world. Yet we cannot cross the threshold of philosophy unless we are prepared to renounce the belief that we live in a world which is constructed out of material stuff and replace it by the belief that we live in a world which is constructed out of mental experience. It is not the world's existence which is negated but its materiality. As a part of experience it is accepted as a fact but that fact is then investigated so that its proper significance may be seen.

It is because things have the appearance of being apart from our consciousness of them that we fail to recognise them as ideas. Just as there is no moon in the placid surface of a lake although its reflected image is there, so there is really no matter in an object but only a reflected mental image, Will men never believe that the things they see with their eyes and feel with their hands, and the sounds they hear are products of the minds own making.

Experience is the activity of the mind in consciousness. All experience pre-supposes a duality of the subject of any experience and the experience itself, just as all knowledge pre-supposes a duality of the knower and the known.

Mind projects its ideas and then perceives them as if they were other than its own offspring.

The moment we begin to examine experience we find that it splits itself up into an opposition of that which is experienced and that which is aware of the experience. But as we have already reduced the experience of things to an experience of thoughts, we can call the distinction one between thinking and that which is aware of thought. Whatever appears before the mind as an object of knowledge has to be clearly differentiated, therefore, from the mind itself as the WITNESS of it. Thus all experience is split into the panorama of what is seen or known and the mind which remains the untouched and unaffected Seer and KNower.

With the materialist we deny that it is possible to transcend experience. With the mentalist we deny that this is experience of a material world. With the hidden teaching we deny that ideas as such constitute reality.

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X. MENTALISM. Consciousness and experience.

We have found the universe to be a vast spectacle, a show put on for the benefit of our five senses, a spectacle which implies the existence of a spectator, a witness, for how can any object be known to exist unless there is some mind which experiences it and thus becomes aware of it.

All our experiences are but ideas, pleasant and unpleasant, To understand this is to understand that we dwell alongside the bank of a river of images which are forever passing.

Our experience is twofold, and we may draw a definite line between its aspects. First, the world which is apparently externally experienced; second the world which is obviously internally experienced. The first category comprises such things as chairs, houses, cities, mountains. The second comprises such thoughts as memories, fancies, desires, reasonings, feelings and abstract ideas. The two in combination comprise our experience.

The mental element is involved in experience without exception. Whatever exists, exists as an object of knowledge or experience to a perceiving or experiencing mind. Nobody can offer as a fact anything that is not known or experienced by him, for without such knowledge or experience its existence is only inferred. Thus there is always a relation between the thing and the mind that knows the thing.

Mind is the conscious subject of these experiences; without it they could never happen; to leave it out of reckoning is to render impossible any adequate explanation of the world. All experience pre-supposes mental experience.

The materialistic evaluation of mind- which would deny the independent existence of mind- is itself carried on under the light of the mind and could not be carried on without it. Even the materialist must admit that if we recognise physical things, we have to relate them by the non-physical operations of mind.

The actual perceived appearance of an ocean wave and the idea of it are two different things. Nevertheless both are mental in nature, both are facts of consciousness, as the very condition of their existence. Colours exist for us only as seen colours, sounds exist only as heard sounds.

How can it be possible that objects perceived or contacted by the bodily senses are dependent upon a living conscious nature for their existence is a question which everyone without exception naturally asks. How can we classify as mental, as ideas, such tangible objects as hard, heavy, solid and large-shaped material things? Is it not contrary to all human reason to call material substance a mental appearance?

The answer is an appeal to the results of scientific research in physiology. Men who are totally uninterested in metaphysics, whose chief interest lies wholly in the way the human body functions have been compelled to confess that the sensuous external world is known by us only through the mind.

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We know the world through the colours, smells, tastes, sounds and feels of the objects and creatures therein, a cluster of some or all of them. This statement seems to contradict the habitual belief in the externality of the world which is native to man's constitution. Very few have thought about this point, and most are ignorant that anyone has ever dared to call the externality of the world into question. Very few know the meaning of the problem. Why? We are born with an inherent conviction that the things we see, the sounds we hear, the odours we smell are all outside us. We grow up with this conviction quite undisturbed, because everyone we know, and almost every person we meet holds precisely this same notion, and holds it quite as firmly as we do. The root of the trouble is our lack of discrimination between mind and body. We have never bothered to make a penetrating analysis- with reality and not appearance as our watchword-of the way in which we become aware of the world.

Is it not astonishing that men are so deceived into taking the material objects which surround them as possessing characteristics of reality which are wanting in the mental phenomena. They do not know that the very qualities of solidity tangibility and hardness which make the figures of those objects themselves, are no less phenomena of the mind than the thoughts and ideas which are more readily recognised as being such. It is a natural prepossession of the naive popular attitude to take it for granted that a substance as hard as marble must therefore be utterly beyond the work of thought, and to assume that it dwells in a material world which could never melt down into mind save in the fantastic mind of a lunatic.

We rarely pause to reflect on the mysterious character of the simplest object. We do not realise that here is an illusory show that appears real, a transient existence that appears permanent, a something that is, yet is not at the same time.

Let us look at the sphere of the aesthetic illusions of art. The portrayal of a landscape by a painter with its suggestive imitation of depth and solidity gained by shading and perspective, is intended to create in the mind of the spectator the illusion that he is looking at the actual scene. The actors in a play at the theatre seek to influence the audience into the belief that they are witnessing a real life spectacle. For this purpose they train themselves into the perfect simulation of varied human emotions and actions. Both the painter and the actor succeed only when those for whom they work react completely to its seeming reality, i.e., let themselves fall fully into illusion, which means that they let themselves see what exists partly in their imagination and nowhere else. ~~Are the creations of fancy and the images of memory any less real than perceptions?~~

I. MENTALISM. Consciousness and experience.

We know the world through the colours, smells, tastes, sounds and feels of the objects and creatures therein, a cluster of some or all of them. This statement seems to contradict the habitual belief in the externality of the world which is native to man's constitution. Very few have thought about this point, and most are ignorant that anyone has ever dared to call the externality of the world into question. Very few know the meaning of the problem.

Why? We are born with an inherent conviction that the things we see, the sounds we hear, the (sic) odours we smell are all outside us. We grow up with this conviction quite undisturbed, because everyone we know, and almost every person we meet holds precisely this same notion, and holds it quite as firmly as we do. The root of the trouble is our lack of discrimination between mind and body. We have never bothered to make a penetrating analysis- with reality and not appearance as our watchword-of the way in which we become aware of the world.

Is it not astonishing that men are so deceived into taking the material objects which surround them as possessing characteristics of reality which are wanting in the mental phenomena. They do not know that the very qualities of solidity tangibility and hardness which make the firmness of those objects themselves, are no less phenomena of the mind than the thoughts and ideas which are more readily recognised as being such. It is a natural presposession of the naive popular attitude to take it for granted that a substance as hard as marble must therefore be utterly beyond the work of thought, and to assume that it dwells in a material world which could never melt down into mind save in the fantastic mind of a lunatic.

We rarely pause to reflect on the mysterious character of the simplest object. We do not realize that here is an illusory show that appears real, a transient existence that appears permanent, a something that is, yet is not at the same time.

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Consciousness is involved in every one of its objects yet we never meet with the consciousness itself.

Mind is present in every thought but is something over and above a thought. For mind has a double function; it makes facts things known to us and it also interprets them to us. We must learn to distinguish between the transient forms which mind takes and its immortal essence.

The so- called unconscious is really a graded series of consciousness, each of which has its own time and space orders; and each of which is the unconscious to the lower grade. The ordinary waking mind is not the only part of ourself which knows things and possesses awareness, for the unconscious behind it knows infinitely more and is aware of immeasurably wider time and space ranges.

It was not Freud, as is commonly believed, who first put forward in our time the idea of the existence of mental states which lie beyond conscious apprehension. Carpenter wrote in his MENTAL PHYSIOLOGY pp 515 " The mind may undergo modifications, sometimes of a very considerable importance, without being itself conscious of the process, until the results present themselves to the consciousness in the new ideas, or new combinations of ideas, which the process has evolved,"

Thus the unconscious secretly takes the impression of all events and of all things. They are not lost.

All the dread of unconsciousness, all the clinging to individual existence, all the yearning to be awake, aware and active, ignores the plain fact that consciousness may become a veritable curse at certain times.

Reality reveals itself in us and around us as consciousness.

When we thoroughly accept the truth of the non-existence of matter; when we thoroughly understand that what manifests outside our body as the universe is not different from what manifests inside our ego as consciousness; when we thoroughly rest in the realization that this Universal Mind is the sole existence; then and not till then do we become fit recipients of those powers and faculties which are called supernormal. The fetters which bind us are merely our own fallacies of thinking. The mind is the innermost existence that we know. It is the fundamental experience, the essence of being and the deposit of all facts. We may find in our own experience of Mind sufficient resemblance to its work as the mysterious power which moves within the worlds heart, to enable us to understand something of its hidden nature. Our minds possess the power to mirror the whole universe.

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X. MENTALISM. The ego

We never lose the Real, but the transient ego nust pass and vanish. The illusions of the five senses must be destroyed. But the Real will still remain.

The first effect of finding the external world to be devoid of material substance is not infrequently to feel a paroxysm of terror. One imagines one is standing on a precipice about to fall into a yawning bottomless abyss.

When we reflect that Mind is not in time because time is for it, not in space because space is for it, not in the ego because the ego is for it, and not in experience because experience is for it, we are likely to conclude that it seems to be for all purposes merely a Nothing. But once we grasp that world is idea, that idea is in mind, hence in us, then we see that its reality is in ourselves, hence it is here and now. Thus we are slowly led to see Brahman as ourself.

If we have to give up belief in the materiality of things, we receive in return knowledge of the higher status of the self that sees them.

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X. MENTALISM. Memory. Imagination.

Are the creations of fancy and the images of memory any less real than perceptions.

The memory of a tree is not unreal any more than the sight of a tree. Both are mental experiences, only the second has a higher degree of reality because it involves a fuller intensity of attention.

H.P.B. writes in "Lucifer" (vol. 1. 1887) quoting from an occult novel " All these trees and plants require no gardeners ..... they cost us nothing but an effort of our imagination." he learns. " Surely " he said " this rose cannot be an illusion... or an effect of my imagination" "No" answered the Adept " But it is a product of the imagination of Nature, whose processes can be guided by the will of the adept. Power of imagination is yet too little known to mankind, else they would better beware of what they think"

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X. MENTALISM. Mind.
Unconscious working.

To plan, predict, remember, reason, imagine and picture- these are the ordinary faculties of mind. What are the extraordinary ones? Unconscious mental workings cannot directly be proved to exist but only indirectly because of the very fact that they are wholly beyond the field of consciousness. Two more indirect proofs are (a) the phenomenon of hypnotised subjects carrying out, quite unconscious of why they do it, a suggestion previously given with a time lag between it and the deed. (b) the fact that we can point to sleep, dream and waking is the strongest proof that we have unconsciously witnessed these states.

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X. MENTALISM. The minds construction of the world.

Only those who have not grasped mentalism can assert that it denies the existence of the objects of experience. It only questions the nature of the content of such experience. It only denies their materiality and unquestionably affirms their existence.

"I clearly see matter confronting my eyes and experience it all around me at every moment." This is the naive belief of the man who has not investigated the subject to its fullest extent.

Mentalism does not deny the independence of the world any more than the materialist; it admits it. Only it points out that the character of this independence has to be interpreted in a wholly different manner from that in which the materialist interprets it. The latter makes the mistake of concluding that the world is independent of any experience altogether. Mentalism declares that the world exists not as a material thing but as a construction of the mind, The worlds presence is not refuted but its materiality.

That the mind alone is, that the world does not exist outside Mind, that everything which enlightened men regard as material is really mental - these are among the most essential tenets of our teaching.

What the modern psychologist calls association of ideas, what the ancient philosophers called remembrance habits (vasanas) partly account for the minds construction of the world. It is the influence of associating certain ideas together and remembrance tendencies out of past births which in part account for the construction of the mind. The mind lends objectivity to its own constructions.

But it doesn't matter how many hundreds of births it took to create these mental pictures and tendencies. It doesn't matter how long they have been forming. They can be dispelled in a short time if the right way is found. And that way is discrimination between what is eternal and what is transitory. But we succeed only in fooling ourselves if we imagine it will ever be possible for man to eliminate this fundamental process of birth decay and death that holds sway throughout the universe. Man can never master it, but will always be mastered by it. Through learning to understand it he may modify its working in various ways, and thus improve his position, but he can never outwit a process which carries the very planet on which he dwells along with it. Why he cannot do so is revealed by metaphysical enquiry which shows its value by saving him from time wasting and fruitless effort.

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X. MENTALISM. Mind. /

Thoughts are unlike the awareness of them. They fall into such a limited range of diemnsion in time and space as contrasted with the unlimited dimensionless awareness itself, that we must posit them as being two distinct and independent categories. The latter exists for itself, whereas the former is dependent on it and refers to it. It is the antithesis of knower and known which play utterly different parts.

We negate things because we must turn them into mental cconstructs. We negate the myriad host of constructs because we msut turn them into Mind.

There can be no such thing as real unconsciousness for Mind which is the very knowing principle itself. But when as in deep sleep no object is presented to it, when it is not active in projecting ideas to create the illusion of something existent which is different from itself, when Mind is untroubled by external sights and sounds, Mind turns in on itself in enjoyment of its own nature, when its gaze is reoriented back to itself there is no second thing to become aware of; when it sets up no opposition of knower and known, then it takes on the appearance of unconsciousness or the semblance of annihilation but consciousness has not really been suspended. For the capacity to know, the power to become conscious, is quite inseparable from Mind. For want of a better term we are forced to call it unconscious knowledge - a queer and paradoxical term indeed.

What we have to recognise is that consciousness pre-supposes as its intrinsic nature that which becomes conscious. Conscious thinking can only arise on a basis of unconscious mind. Consciousness belongs to the state when mind is able to distinguish various things and when it yields discursive and differentiated thought. Duality is the price which the mind pays for giving birth to consciousness. We cannot conceive anything without automatically conceiving its related antithesis also. Nothing could exist for us unless its contrast also existed. The one always implies the other as surely as one colour pre supposes the existence of another, and as heat presupposes cold, they mutually help to define each other, they tacitly refer to each other. All human thinking is ruled by relativity and no human idea can possibly stand alone. It exists only because we can discriminate and oppose it by another idea. Every idea inevitably gives birth to its opposite. The mind is perpetually giving birth to the progeny of ideas. This is its nature.

Although it is true that mind is always active, hence universal generation incessant, yet this activity is of a cyclic nt nature, i.e., it takes the form of kalpas.

(X)Consciousness is the only and ultimate ground of the universal existence. The universe is there because consciousness is there. This applies just asmuch to our thoughts of the universe as to our five-sensed contact with it.

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The continuous coming into being of thought and sensation keeps man unaware whence it is that they emanate, i.e., pure mind. He is so engrossed with them that he never pauses to enquire into the nature of the stuff whence they originate. Were he to do so he might learn of what wonderful a nature it is, how infinite, how immortal.

Mind underlies consciousness and must be differentiated from it. Thought is not the same as a thought. The illusion that it is the same is something which insight gets rid of.

We can understand the world only by understanding the divine world-idea, and we can comprehend this in turn only by comprehending the mysterious stuff in which it arises - Mind.

Mentalism does not say, as some erroneously believe, that (a) there is nothing else besides our idea of the world or that (b) there is no independent world apart from our idea of it or that (c) the world ceases to be the moment we cease to think of it. The truth it that it asserts the very contrary of these views. Only it explains that (a) there exists both the cosmic mind's idea of the world as well as our personal idea of it, the latter being a reflection caught from the former, (b) this great cosmic thought of nature has its own independent existence (c) whether we echo it in awareness or not it can only cease when the cosmic mind ceases to think of it.

To take the individual mind as the solipsistic creator and container of the world, and to make its changing states the only reality it can possibly comprehend is utterly to mistake the teachings of mentalism. The ultimate reality cannot be mere egoistic thoughts or transient states of individual consciousness. That which spider like spins out a local web of thoughts and nothing more can get back its own thoughts but in doing so it cannot get the Real.

We all share the universe in common because all these ideas including our own ideas of self existence, are ultimately existent in a universal mind. Hence our search for truth becomes in the end a quest after the ultimate consciousness of the universe

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X. MENTALISM. Pure Being.

The Ionic thinkers of ancient Gree reflected on this problem of pure Being.

Pure mind is potential consciousness but is never in consciousness. Individual consciousness is a projection of Mind, a focus of infinite consciousness. Mind is the common ground beneath all individuals and all things, but it is only in man that Mind finds its final and fullest focus.

The "I" feeling is admittedly a radical one. This is because we arbitrarily limit the ultimate and common ground of all our sensations, mind, to the area of those sensations alone instead of letting it remain in all its unrevealed infinity.

The base of all being is mind, and mind is all pervasive. The countless and diverse thought forms of things which make up our world are the appearances of a single and permanent essence. The order of the universe is ultimately and continuously one and entirely definable in terms of mind. We are aware of the changes of thought because Thought itself does not change.

If mind is present we may hope to have experience of the world and consciousness of the self; If it is not present then neither the one nor the other could be known.

Everything can in the end be derived from mind but the latter cannot be derived from anything else.

There can be no such thing as movement in the world of pure Being. In such a higher dimension, matter must wholly disappear, light no longer moves at all, and change never occurs.

Can anything exist prior to the mind which cognises it? The Unconscious does not dwell in time and cannot be discriminated in space but from our finite point of view it may be said to be prior to and not assimilable by the conscious mind.

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X. MENTALISM. The realization.

No matter what effort the intellect puts forth it can never construe to itself the Brahman as it is, but only an idea of it, but few people come to the point of thinking deeply on this matter.

Can we probe behind this ever-changing appearance of the world to its veiled actuality. We must begin by analysing the fabric of the world from a little known standpoint. Experience is the activity of the mind in consciousness, and the whole universe, like time and space, arises and collapses with our thoughts of it. For mind is prior to it.

Comprehending this we comprehend that the world derives its reality for us only because and to the extent that we realise it in the field of personal consciousness.

If the universe comes out of one's own mind we must remember that one's own mind comes out of the cosmic mind. Thus the final impulse is not our own. If we regard the world as having no independent existence outside our own finite consciousness then we have misunderstood mentalism. The latter does not merely say that we know nothing outside our own consciousness but it also says that the waking world rests independently in the consciousness of the Cosmic Mind. It avoids the dilemma of solipsism by pointing out a way of escape through ultramystic contemplation which expands the finite consciousness into a point within the infinite, thus enabling man to prove this latter truth for himself. The doctrine of mentalism needs only to be understood in order to be accepted.

The student must not only imbue himself thoroughly with the truth that everything is Mind, but must have practised the second meditation which produces the realization of this truth. Whoever persists in perceiving the world's form alone and not its essence is a materialist enshrouded by illusion, no matter how religious or how spiritual he believes himself to be. Whoever continues to regard mystical experience as being something abnormal and exceptional, reveals his profound ignorance of this.

Sometimes the whole history and existence of mankind (including your own) will be bereft of reality and take on the character of a dream - vivid and lucid but still only an enchanted dream cast like a great spell over the mind of man. Then you will not merely intellectually know but experientally verify the truth of mentalism.

The practice reduces itself to this, that our old habit of thinking everything to be matter must gradually break down and be replaced by the new habit of thinking everything to be mind.

Thoughts are subjective only until we begin to enquire; then we find they are objective to pure thought. Each individual wave separates itself, i.e., objectifies from the ocean to the extent that it takes separate shape but when it falls back and merges then as ocean it remains unformed and

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When we receive a letter from a distant continent we know the fact of the latter's existence without feeling its general characteristics. Similarly we may know the fact that the table is an idea without feeling it to be so. If it be said that the fact being a true one we ought to feel it also as an idea, the answer is that such feeling is possible, but can come only at the very end of a long course of re-educating the mind and its habits. We must think constantly that the world is an idea until it gets so firmly fixed in our mind that the final test of our grasp is met satisfactorily, which is when in our dreams we say to ourselves that even they are but ideas.

Through such constant practice man slowly actualises his true nature. He begins to distinguish his individuality from the LATTER THE universal being which lies at its root OF ITSELF,

When you know that a mirage is nothing more than a mirage, you do not travel towards it to drink its imaginary water. Nevertheless you do not and cannot stop seeing the mirage. Similarly when you know that the world is an idea this does not mean you will no longer be able to see the world, for it is there, but it means that you will regard it with the same insight as you would regard the water of a mirage.

He announces that we deny the existence of the external world. Such a man is not really criticising our doctrine but only his own misconceptions of it. Therefore we are not called upon to answer him. If we do not put pen to paper it is an act of grace in recognition of the difficulty of comprehending this doctrine, not an an act of controversy in refutal of absurd ideas upon which we cannot waste our time.

X. MENTALISM. Realisation.

When we receive a letter from a distant continent we know the fact of the latter's existence without feeling its general characteristics. Similarly we may know the fact that the table is an idea without feeling it to be so. If it be said that the fact being a true one we ought to feel it also as an idea, the answer is that such feeling is possible, but can come only at the very end of a long course of re-educating the mind and its habits. We must think constantly that the world is an idea until it gets so firmly fixed in our mind that the final test of our grasp is met satisfactorily, which is when in our dreams we say to ourselves that even they are but ideas.

Through such constant practice man slowly actualises his true nature. He begins to distinguish his individuality from the universal being which lies at its root.

When you know that a mirage is nothing more than a mirage, you do not travel towards it to drink its imaginary water. Nevertheless you do not and cannot stop seeing the mirage. Similarly when you know that the world is an idea this does not mean you will no longer be able to see the world, for it is there, but it means that you will regard it with the same insight as you would regard the water of a mirage.

unseparate. So too each idea is a rising wave lifted out of the known mind and the quest seeks to reduce it back to the primal state. Ordinary yoga and mysticism seek to effect this by artificially shutting out the world which originates all the ideas by achieving the trance state. As this latter can never be a permanent one, success must always be followed by relapses, just as sleep must always be followed by waking. It can be achieved permanently only by inquiry which lays bare the true nature of Mind and the world. For that ordinary yoga is not necessary, it is but a perparation for the higher system.

Pure Mind can never be visualised in our world of time and space, our field of view is too limited to contain it. Reality belongs to the realm of the formless, the matter-less. Everything that has shape, that has objectivity belongs to the world of illusion.

And yet whoever would take this seeming void for actual nothingness would be mistaken. For it is the essence of Mind, which is itself the very ground of all our varied human existence.

It is true that thinking cannot take hold of the transcendental awareness, that reason cannot touch it and imagination cannot represent it to us, but it is equally true that without the preparatory work of thinking, reasoning and imagining, we MIGHT not arrive at this awareness.

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I could, of course, think out my narrative in order to make it seem probable to sceptics, but that would be unfair.

To talk of profaning truth by spreading it among the people in these days, is to talk both foolishly and falsely.

We must be prepared to face the contempt of contemporaries if we dare to assert ---

There is plenty of room in life for good fun, but this is not to say there is not also room for good philosophy.

I begin to write something which any other capable writer could turn to good account, when lo my pen runs into wide generalities, and leaps up to airy abstractions; so my scene is forgotten amid the philosophical implications into which it has landed me. However, by a frequent retracing of steps I eventually make some amends, though never sufficient to restore my most literary self confidence.

My cynical and solitary nature was flashed with mystical feelings. Noons would come when for a few glorious minutes I was suspended outside time. Evenings would fall when, unexpectedly, I was held by the divine soul. Such occasions were memorable and instructive for they taught that it is possible for man to transcend his terrestrial existence. They revealed more than whole volumes of mysticism. But they came too infrequently, they shone too briefly to eradicate the bitterness with which I viewed God, life and my fellow men. I could not command them. They eluded my grasp, and while taking the cream off worldly pleasures, they provided no permanent substitutes.

(XXI) The advice given is based on first-hand experience over a long period of time, as well as on the philosophic doctrine.

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(44)

I try to show people the true life in order to shame them out of the false life.

We are not of our epoch, but that is no cause for dismay, Does not Serene Peace inhabit our hearts?

We must abstain from throwing our sacred thoughts at the feet of the unready, and we must adjourn all mention of them until we are in the company of true seekers.

There are those who will object that I am but a spinner of philosophical webs, fragile gossamer things without use in this rough world. A dinner is better than a day dream they will say.

The world has ever been mean enough and mediocre enough to criticize sharply where it cannot understand, shooting its ridiculous arrows at the spiritual giants who take a public path.

Few publishers would care to print the heresies contained in this book had I not already won an audience for this pen.

I became a pagan but remained a philosopher.

We cannot hope to convert the alien, but we do hope to convert the friendly.

Most people prefer to wait for the sanction of time before we accept a new message. This is a good rule but exceptional times demand an exception to this rule.

In the realm of spiritual studies we have had enough of words; the time has come for works.

I try to show people the true life in order to shame them out of the false life.

We are not of our epoch, but that is no cause for dismay. Does not Serene Peace inhabit outside Earth?

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Prefatory.

This book goes out to the world with my peace and my blessing Although it may be somewhat unusual in its conception and its commingling of subjects it is with pleasure that we present its old yet novel truths. ~~The researches~~

The researches of half a life-time have settled some of their results in this book. Long study and mature experience have combined to fortify it. I do not bring a new message to man, but I want to enter a plea at the Bar of thoughtful opinion for a philosophy which does not receive today the attention which its manifold merits justly deserve. It is time to take the morning ([illegible]) coat off these teachings. These pages endeavour to perform this necessary office. A stiff and technical explanation of the Great Secrets should give way to a supple and simple attempt to gather human hearts to God.

A new version of truth, fit for our own epoch and place, must necessarily possess an intellectual basis, for modern man is becoming increasingly strong intellectually: he is a far more rational being than his medieval ancestor. My aim is to express this ancient knowledge scientifically; to give it away and not keep it to myself. For to bring this ever-new, ever-old message to mankind is to bring hope, strength and wisdom. So long as type exists and books are printed so long will such thoughts find expression and be published to the world.

I would beg my readers not to decry these thoughts as worthless dreams before they have seriously investigated them and even more sincerely practised ~~them~~ them. Insofar as these thoughts are true you are welcome to them. If you think they are not true just dismiss them from your mind. Few of us are humble enough when faced with this problem of spiritual truth to admit frankly " I do not know ", but fewer still are thoughtful enough to say " I must find out ".

Storm broods over the world and if it breaks we shall witness a fury unparalleled in history. Only the saint and the sage can stand unaffected by the threatening Nemesis; we who are human must perforce become a little bitter at the stupidity and selfishness which is evoking it. When I sit down to write and I think of the sad problems of the hour, the blunders and brutalities of our leaders, the cupidities of our commercial and industrial system, the utterly unspiritual lives of princes and paupers, the present ' peace ' which is but an armistice, and other fine features of our uncivilized civilization, there arises in me that which seeks to be savage as a wolf in its biting satire and terrible as a tyrant in its attempt to tear at the truth of things; but there, I must hold back my

Because this book may be somewhat unusual in its composition and in its comprehensive of subjects, I have to preface it with this Prefatory statement, to set once both an Apologia and a Protagonistes.

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Those who deny these thoughts as worthless dreams therefore reveal that they have never investigated them, much less understood them. Whether as these thoughts are true you are welcome to doubt. If you think they are not true just dismiss them from your mind. Few of us are humble enough when faced with this problem of spiritual truth to admit frankly " I do not know ", but we still are honourable enough to say " I must find out ".

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pen and try to be polite as any other law abiding member of our orderly society. The realization of my own stupendous ignorance and colossal littleness falls on my mind from time to time and paralyses my pen. I am only induced to take it up again when I look at my fellows, whose plight seems somewhat worse than mine. ~~But the dull and the bigoted had better beware of this book, it will give them some frightful half hours. The quack and the coward will likewise hold up their hands in horror at some of the statements of fact.~~ This book is neither a picture of a possible state nor a radical rebellion ~~of the~~ against the existing state, rather is it an amused witness of what is and a pointing finger to what will be. We do not care two calls of a cuckoo if our thoughts fall on dull ears, for the way of a spiritual revival may be cleared by more effective means than ours. The probings of our literary lancet may be followed by sword thrusts of war, and this century may see a spiritual volcano erupt with such awe inspiring force that everything else will sink into secondary importance.

Now when the world's mind is darkest and most confused is the time to introduce the philosophy of truth with most advantage. We know that this teaching is flawless; that its verity has been amply demonstrated to us by practice, where others must perforce accept systems by theorizing, therefore it will take you into unfrequented caverns of the mind. The authentication we shall give our words will certainly not be that of sustained argument; if they make no appeal to your heart, time is too short and events too pressing for us to attempt to convince your head. Nevertheless we hope to give our readers reason to believe that there is infinitely more fact behind our message than the mere words reveal.

But what can be given in a book will always be limited, ~~furthermore~~ by the degree of comprehension on the reader's part. People expect you to write so that they can understand you. It never occurs to them that an author invites them so to raise their minds that they shall understand him. His words may be always adequate to truth; if their minds are not adequate to his words, would they have him tamper with truth?

" I am the servant of the Supreme, and have come to behold the world drama. I tell what God told me and will not be restrained through fear of mortals ". said some man whose name I do not know.

Many people come to me ostensibly to learn, but in actual fact they want me to take out my pen and subscribe to their own opinions. They come and tell me all their ideas and expect me to agree with them; they do not come as humble open minded learners. Keep your own opinions by all means. I write only for the pleasure of reading my own works, and sometimes for the money which is occasionally forthcoming. These pages propose no tuition for anyone. But, that, experience may have to draw out into the next aeon of time.

I have no desire to impose my ideas on the world. Most ordinary people do not understand this, and therefore they misunderstand. The world is well entitled to question the validity of my private visions, but then I am not offering the world any new set of dogmas.

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One day my task shall end, the midnight oil will burn no more and the weary pen will find its final rest, but if I can leave a legacy of truth to the generations that come after me then my work will not have been in vain.

Truth is a condition of mind, a state of soul, a spiritual experience which overwhelms man, and he only is wise who refuses to take any substitute for truth so long as the latter itself can be found, however hard and however long the path of discovery may be. It is better to adopt the attitude of a cynic, a rebel or a pagan than to pay hypocritical tribute to the conventionalities of out time.

I have a fancy that if two or three of us could but develop brawnier spiritual muscles, something of worth might be done in the West to concentrate attention upon the higher truths. But until that time what can our weak arms do? The mere scattering of spoken or printed words is not the real helping of humanity, and it is pitiful to dream that they are.

The subtle nature of this doctrine of truth readily lends itself to misrepresentation and misunderstanding, nor is it possible to give perfectly clear and tidy explanations of everything when dealing with a world which is so transcendentally fourth dimensional. After having read an authoritative book once or twice it is wise to begin a course of meditation upon its contents. ~~After having read an authoritative book once or twice it is wise to begin a course of meditation upon its contents.~~

This book is little likely to please either the theological enemies of common sense or the narrow eulogists of pseudo-practicality,

The truths here presented are to me more valuable than all the pearls of Ind, and to those who may be tempted to be swift with superficial criticism we would ask - have you ascended the cold heights of philosophic speculation? Have you lain your head on a pillow wet with warm tears? Have you thrown up place and power in order to find Truth? Until you have done these things respect the high scripts of the spirit and do not profane them.

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I have a fancy that if two or three of us could but develop brewster spiritual muscles, something of worth might be done in the West to concentrate attention upon the higher truths. But until that time what can our weak arms do! The mere scattering of spoken or printed words is not the real helping of humanity, and it is pitiful to dream that they are.

Hitherto it has not been unusual for people making to condemn and crucify its saviours. Therefore I shall presuppose most of the objections and criticisms likely to be made against this doctrine and endeavour to answer them, because its subtle nature readily lends it to misrepresentation and misunderstanding. But everything cannot be tidily explained in our endeavours after clarity when we are dealing with a world that is so transcendentally fourth dimensional. After having read an entertaining book once or twice it is wise to be in a course of meditation upon its contents.

This book is little likely to please either the theological enemies of common sense or the narrow sculptors of pseudo-practicality, but it is with pleasure that we print the somewhat novel truths which stud its pages. They are to me more valuable than all the pearls of lad, and we would ask all superficial critics who denounce a teaching they are unable to understand: Have you ascended the cold heights of philosophic speculation? Have you lain your head on a pillow wet with warm tears? Have you turned up place and power in order [illegible] these things respect the high secrets of the spirit and do not profane them.

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Prebatory — 4

XXI It is then in compassion that we present these thoughts to mortals who may find them difficult to comprehend. Did not the messengers of earlier times dress up their truth in the drapery of religion and garnish it with the pomp of rites when dealing with masses of men. And do we not know on their experience and our own that a matter-blinded race may not readily turn a reverential ear to the abstruse and abstract doctrine of mysticism.

Some readers of today want clear-cut description; catalogues and inventories of sights, scenes and events. This is the last thing I am able to give them.

Those who want to hark back to an aged religion, who have no belief in present voices because they are fresh do not know the fundament upon which all religions rest.

I am interested in most philosophies and faiths but I am a devotee of none. I respect the integrity of my inner self too much to consent to placing it in chains. I have wandered in a world afar from the beaten tracks and taken tickets for strange ports in the mind, and I have tried to set down in beautiful language thoughts that touch my mind when it is in concentrated and reverent mood. I am a mystic among the rationalists and a rationalist among the religionists. My worldly transcendentalism may not please the ascetic monks; my spiritual sophistication may annoy them.

I have sought to unravel the most abstruse conceptions and to express them in understanding language. I have sought to give direction to people's thoughts and leave matters there rather than give them new dogmas. Let us not be blind; let us not live as though Time will for ever tarry for our high efforts.

O, Hermes , wave thy magic staff over this manuscript which goeth forth from our hands, that it may one day endue its readers with sacred thoughts and bring back to them the sense of far gone days when the Golden Age lay shining in the hand of Time.

provide it with the poem of rites when dealing with the masses. Do we not know on their experience and our own that the matter blinded race is unlikely to turn a reverential ear to the abstruse and abstract doctrine of mysticism. A prophet is without honour in his own country unless he is also a publicity expert.

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I shall have to hang a placard at the gate "Beggars and bores keep out"

When the gods walked on earth, but how can my poor pen reconstruct that scene.

In these papers I propose to consider the

I must maintain the integrity of my soul at all costs.

Although I have ranged widely through these movements I have always sought to keep my integrity.

If these thoughts seem much too ragged and imperfect why, blame my pen which put them down, for its nib is grown somewhat cross and no longer interprets the mental messages I send as once it did

And in the case of a book such as this, such criticism resolves itself into a case of tradition versus the truth. I would respectfully suggest

It is an undeserved honour to be called upon to address a gathering within these university walls, for after all I am but a mere errant scribe, once it is true, a man of affairs, but today only a jotter of notes upon the things I have seen and the thoughts I have watched arise.

I do not want to make any protestations of a virtue which I hardly possess.

At present our work is preparing a pathway for the message is confined to the few.

We prefer to open our holy war in a quiet way, rather than strike the air with the sword of argument to make much battle but little victory.

Rather than write in the tame and turgid style of most of our contemporaries, we would desert the pen for the platform.

It is not the writers wish to occupy space in a general work which can appeal only to a few more advanced persons.

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There is nothing I would take away from them but there is much that I might add, did I not deem it too intimate and personal to put before strange eyes.

I held the neat white bit of rectangular pastboard between my fingers. "A.B." I read on the visiting card.

Those who would make butt and byword of this truth will suffer for it.

The usual newspaper references are either openly condemmatory or frigidly critical.

He writes without any regard to the intellectual currents of our time.

Pioneer reformers must needs accept the unpleasant price of obloquy and opposition.

It has made an impact on the thought of this age which will not easily be forgotten.

A man whose temperament is finer and more sensitive than the common one will inevitably feel these things.

If one wishes to gain a reputation and hold respect one has merely to treat oneVs subject at arms length, to be cold and distant about the warmest and most intimate topics and to think no further than academic conventions permit.

After the manner of these philanthropic philosophers who boldly announce that they have intellectual discoveries of high moment to communicate to the world.

It certainly was not for the sake of having the pleasure of flashing my literary blade in the body of the materialism of the age.

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In this and all our subsequent interviews I found an uneasy restless man who disturbed my own wonted calm, and invariably left me unpleasantly nervous.

My mind was ever eager to seize upon the mystery and beauty which dwell in life, along with other things.

Many will look upon this doctrine as but barren thought weaving.

Our journals are mirrors of the temporary events and surface thoughts of our times.

This teaching is not useless. It has its place. But it must not be given an exaggerated place.

I love these quiet beech woods which lie close to my cottage in South Buckinghamshire.

I esteem Heraclitus because he was the first Greek to discover the universal flux, to point out that all things were in perpetual change and consequently we could never know them as they really were.

The twilight wind moving through the leafy trees sighs out a requiem for the dying day. So to those who have ears to hear all the universe is for ever in mourning.

I lay upon the rock with smooth unruffled nerves and regarded the blue dome overhead.

I remembered that at this time of the year greening buds would be appearing on the bare bushes in England.

One need not affect any prudery about that blue cemetery the sea.

I remember him still with his genial manner and captivating smile.

It is pleasant to be unburdened by merely hollow formalities.

I prefer to meet men at the centre where there is real harmony, rather than at the circumference, where there is suspicion and often mistrust.

I do not propose to waste time over these philosophic senilities.

It is impossible to satisfy all mentalities and silence all critics

It is a phrase whihh I wrote once but regret now.

We must steadily hold this thought that the best is not too good.

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The need of self humbling before the Overself (which is not the same as self humbling before other men) is greatest of all with the aspirant of an intellectual type. The veil of egotism must be lifted, and with his own hand pride must be humbled to the dust. So long as he believes he is wise and meritorious for entertaining spiritual aspiration, so long will the higher self withhold the final means for realizing that aspiration. As soon as he believes he is foolish and sinful the higher self will begin by its Grace to help him overcome these faults. Then when his humility extends until it becomes a realization of utter helplessness, the moment has come to couple it with intense prayer and ardent yearning for Divine Grace. And this humility towards the higher self must become as abiding an attitude as firmness towards the lower one. It must persist partly because he must continually realize that he needs and will for ever need its Grace, and partly because he must continuously acknowledge his ignorance, folly and sinfulness. Thus the ego becomes convinced of its own unwisdom and when it bends penitently before the feet of the Overself, it begins to manifest the wisdom which hitherto it lacked. Instead of wasting its time criticizing others, it capitalizes its time in criticizing itself. In old fashioned theological language he must consider himself an unworthy sinner and then only does he become able to receive Grace. He should measure his spiritual stature not by the lower standards of the conventional multitude, but by the loftier standards of the Ideal. The one may make him feel smug, but the other will make him feel small.

The student must begin with the lowest opinion of himself if he is to end one day with the highest. On no account should he fall into the common blunder of deeming himself more advanced than he really is, for this will lead to failure. Let him not too soon regard himself as one of the privileged elect, lest he become spiritually proud or morally conceited. In this matter he should heed the counsel of an old Indian proverb.

"Extend your feet according to the length of your sheet."

Hindustani.

To wear such rose coloured glasses as will magnify the good into the best serves no other purpose than self deception. Lapses from the path as well as achievements on it should be reviewed, and the self humiliation thus caused must be accepted, and not avoided by a retreat into cynicism or by side stepping into hypocrisy. The student must have the humility to acknowledge these faults and the willingness to drive them out of himself.

If at any time he begins ~~to feel pride~~ in his attainment, he begins to fall from it. For such is the paradoxical nature of advance in this quest, that it leads to the very opposite of advance in all other ambitions; it leads to ever-greater humility. whereas a man would certainly be justified in these ambitions to look proudly after long strivings on his eventual accomplishment, in this single instance he would not, nay could not, without being false to it. (and displayed ability)

In addition, the resources of our organization will be at your disposal and will assist you to make a VOLUME ITEM with these charms.

We were previously connected with the HOUSE OF CHARMS, but are now dealing directly with the retail stores throughout the country.

Awaiting your trial order and assuring you of our desire to be of service, we are

CHARM-ingly yours,

CHARMS COMPANY

By:

P.S.--No order too large, no order too small--all orders shipped within twenty-four hours.

The Ego.

Beneath all our sensations, thoughts, feelings and volitions that alone which preserves a definite continuity is our notion of personal identity, the consciousness of " I ". We constantly use the word " I ", but with a dozen different meanings. Sometimes it means the body, sometimes the mind. At times it means what is felt, at other times what is thought. Therefore " I " is not any single entity, but is a series of entities, and this remains true even if we limit it to mean only the body, because physiology tells us the body is a series of cells which change and even renew themselves with time.

The personal ego, when not sunk in sleep, consists of a series of conscious thoughts, including the thought of the body. Each thought is related to and dependent upon another, but is itself always fugitive and transient. That which is constant is the capacity for thought, and the existence of this implies a second existence beneath the thoughts - a capacity for consciousness within the depths of unconsciousness, an impersonal hidden observer.

The " I ", therefore, wears a double aspect, one which is for ever changing, and the other which by reason of its continuity retains its identity amid all these changes. The multitude of "I s " which come and go are thus but appearanees of and to the "I" which is always there, and relative to this permanent self the personal ego is a pseudo self.

The ego is inseparable from consciousness and therefore from experience. Yogo Ramacharaka writes " The first state is the illusion of separateness, the subsequent being the illusion of the sense universe ". This means that ego appears first and the world second. The ego is that faculty in man which enables him to differentiate himself, his mental and emotional existence from that of other individuals. It gives him his knowledge of the world, which is its thought. Yet it is itself a product of further thinking, and ~~logically it is struct~~ metaphysically its structure is built up of logical fictions which have no permanent reality. But the mind of man blindly identifies itself with its offspring thoughts whether they be thoughts of the ego or of the outer world.

When the ego comes into awareness of the world and experiences it in common with others, to that extent it loses its complete and conscious separateness from other egos. But when, in the sphere of human relationships it exaggerates its own importance and seeks to dominate the lives of others to make them subserve its own, when it seeks to crush, injure, exploit or interfere with the rights of others, it becomes an evil thing.

[ )If the perpendicular "I" occurs all too frequently in these pages no one regrets the fact more than myself. But fairness requires me to point out that philosophy uses the pronoun in a double sense and ~~that~~ the one which I have mostly imparted to it is that of the "Witnessing-I" and not at all the common one of "world-clinging I".

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XI. The Ego.

" I " is the most important thing in the world to us, and the interest we take in it is unique, but whoever falls into a fainting fit, or is stunned by a blow, or passes into deep sleep loses his ego, and with it his world. Therefore the ego is transient.

Life personal is but the gleam of a glow worm which microscopically lights up the universal darkness and then disappears So long as we make the ego the sole centre of this universe, so long shall we remain bereft of truth. Our quest will end only when we come to the startling recognition of the truth that the ego is as transient and as illusory as all other transient and illusory forms in this universe; that it is no more and no less real than the other egos we see and hear during dreams. When we know the truth of the world and of ourselves we emerge from night to day.

Yes, if we are to succeed in resisting and overcoming the ego we must first know its real nature. Compassion will quell egoism but insight alone finally conquers it.

Whoever escapes from the illusions of the ego, discovers or rather becomes that same single being which is universally present. This does not mean that he must necessarily yield up his ego to that of other people in a well meant desire to render unselfish service; that would be merely silly. He must yield it to the Overself alone.

The ego lurks persistently where it is least suspected, and such is its strength that much of our talk of service arises because, by helping others, we please our own self importance. Often in our search for so-called truth, egoistic impulses to gain advantages contrary to our professed ethical principles are cleverly camouflaged.

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I am uncertain about this para. "ultimately we may continue ....." being qualified by "But we as egos" I seem to have lost the thread here, or haven't I."?

This section "The Ego" did not divide up into subsections.

2nd January. 1949.

UNIVERSITY OF CAMBRIDGE

THE REGISTRY
14 December 1948

To Members of the Regent House

THE COUNCIL OF THE SENATE think that members of the Regent House may not all be fully aware of the events of the evening of 5 November, or of the subsequent action taken by the Vice-Chancellor and the Proctors. They have instructed me, therefore, to send you for your information a copy of a letter addressed by the Vice-Chancellor to Senior Tutors of Colleges, with a copy of a notice by the Proctors which has been posted on College screens.

W. W. GRAVE
Registrary

This doctrine will throw the only light on after death existence that is worth having, for it does not depend on fallible mediums or fallacious revelations, or even conflicting religions. It depend on verifiable fact, truth. Our personal "I" is like a cloud veiling the sun from us. Consciousness implies limitation. The first as well as the final limitation which it brings with it is that of the ego.

We cannot enter Nirvana on our own terms. We cannot keep the sense of reality of limited personal consciousness and yet hope to keep also the sense of reality of the Unlimited Impersonal Mind. One or the other must go. He that loseth his life shall find IT the unindividuated Being. The ego is for ever aware of the world, as both these thoughts rise together. The loss of ego attachment inevitably entails the loss of world reality as objective to the mind. If we want Nirvana we must accept its terms and not try to force our own upon it. And our own terms generally involve keeping aware and awake only to our own existence. Its terms are that we become but ideas held in its existence.

Whoever insists on setting up his own idea of God against all truth and all reality, insists on honouring his own ego and therefore insists on reverencing not God but himself.

Those who teach that ego persists sublimated in the Overself have never analysed the nature of ego, never known its illusiveness, for then they would see the impossibility of its survival. So take your stand in the infinite existence and nothing that is out of the material, nothing that is out of the personal, nothing that comes from other peoples egos can then hurt you. If we must begin by subduing the ego, we must end by sacrificing it.

Those who hope for a perpetuity of human consciousness hope in vain. Even Emerson the optimist sadly mutters; "Nature never spares the individual".

Ultimately we may continue to exist no longer as finite beings, only as the Absolute itself. The person is absorbed into its impersonal source. This deprives immortality of all human meaning. The instinct of self preservation holds us all in so powerful a thrall that we demand its satisfaction even after we have renounced the transient mortal life. For then there is no impress on the universal life, nothing to show in the vast void of the Absolute that the individual has even existed at all. But we as egos shall not pass into nothingness when we finish this pilgrimage from outward existence to inward Essence. We shall pass inwardly into a state where we shall not be involved in time space change as humanly known, a state where they become meaningless terms. This state is as undeniable by a being in it as it is impenetrable by those who stand outside it. But it exists. It is not annihilation, it is the fullness of being.

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From this final standpoint there can exist no such process as the cyclic whirl of reincarnation. All births on earth are then seen to be appearances of one and the same thing. The thing is known to be the reality, and its appearances are known to be its shadows. But before this high level is reached man thinks in his ignorance that he has a wholly separate existence from all other men, that he is a finite individual who must be born again and again on earth until he attain the being of the Overself, and that the Overself and he are two things, separate and apart.

What goes to be reborn? With regard to this question let us refer to the discussion between King Milinda and Nagasena Thera. Said the King: "Bhante Nagasena, does rebirth take place without anything transmigrating?" "Yes, your Majesty. Rebirth takes place without anything transmigrating." "How could it be? Give and illustration."
" Suppose, your Majesty, a man were to light one light from another; would the one light have passed over to the other light?" "No," said the King. "So, exactly in the same way does rebirth take place without anything transmigrating"."

To live in the Eternal means to live in the Eternal Present- not the present past or future moment. The latter is an imposter masquerading as the real timeless ~~moment~~ Present. Infinite Duration is always with us hidden under the changing masks of countless moments. It reveals itself of its own accord as soon as we strip away our ignorance, our false thoughts, our illusion born habits. The burdens of past remembrances, no less than the delights of anticipation, have the full immersion in momentary experience. When we release ourselves from false outlooks, when we liberate our minds from their age old illusions, we automatically enter into Truth, which is eternal.

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Moreover the eradication is suggested not only to help him to overcome such false conceptions, but also to help him become a better servant of humanity.

It is true that a man cannot help being what he is, that outward circumstances and inward nature, karmic tendencies and past experiences have combined to shape his character. But only if he is honest with himself, if he ceases hiding his ugly faults and starts bringing them into the full light has he a chance to make solid progress on the quest.

He will do well to know what his ego is really like before he attempts to know what his Overself is like. The ruthless searching into his complexes and trends,his hidden vanities and desires is a valuable preparation, It is those of which he has been hitherto quite unaware for which he should probe.

Whilst this constant scrutiny of motives, this searching analysis of character is shirked or feared egotism is able to disguise itself, subtly turning the most altruistic situations to its own advantage and unsuspectedly satisfying its desires even when seeming not to do so. When allowed to intrude into a man's observations of life, it makes them fallible, doubtful, distorted or wrong. The ego must be flattened and even, if necessary, punctured!

That which matters is inspiration and motive. Is the deed prompted by the ego? Or is it prompted by the Overself? Does it seek personal gain? Or does it seek to render altruistic service? The pattern of duty may sometimes be unclear, but the prompting of egoism may always be unmasked.

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SURRENDER OF THE EGO Contd.

It is easier to overcome the bias of temperament which, after all, is only a surface thing, than the bias of egotism, which too often, is so deeply concealed as to be quite invisible. These unconscious purposes operate quite effectively in their own way, and much of the conscious activity shows their influence to the trained observer.

If, for instance, the student will only have the moral strength, the little prized power of renunciation, to desert the lower ego in all his unfriendly differences, disputes, irritations, and troubled relationships with others, he will be compensated by spiritual satisfaction, by a quickened growth of inward being that will far outweigh the initial cost to personal feeling. When he learns, painfully, slowly and falteringly to put the lower ego aside in all his considerations, reflections and decisions, he learns one of the greatest lessons that life has to teach him. And if he has the strength to oppose his own ego and the greatness to deny his own ambition, he has crossed the threshold of renunciation.

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~~IV~~

SURRENDER OF THE EGO Contd.

The unillumined man has no greater enemy than his own lower ego, as the illumined man has no greater friend than his own higher self. Not only is the lower nature his greatest enemy, it is also his subtlest one. It will pretend and deceive, mask and disguise, twist and turn in so cunning a way that quite often he will not know it from his greatest friend, which is also within himself.

The aspirant must take the greatest care about his motives and watch them well. The ego is the real enemy on the path, the mountain that cannot be moved by faith but only by agonising surrender. But the agony is diminished when, through appropriate instruction, he comes to understand how illusory the "I" really is. Without vigilance it is easy to go astray in such matters. The dividing line is often fine. He must be aware of the undeniable dangers, the tremendous temptations and the pitfalls around him. How hard it seems for a man to give himself to his own guardian angel, how easy to give himself to his besetting demon.

The student must beware of the cunning disguises of the retreating ego. He must beware of its self flattery pretending to be the Overself's flattery. He must beware of any "mission" to which he is appointed. If the inner voice promises him a remarkable future, whether a spiritual attainment or a worldly triumph, disbelieve it. Only if it makes him humbler and meeker should he believe it.

The ego will resist repeatedly in a long drawn struggle. It must be brought back into the heart and pinned down there. It will struggle violently against capture, and will be driven to defend itself by cunning ratinnalizations. But if the aspirant's own patience matches the ego's robust antagonism and if Grace is sought and found, victory will come at last. So subtle an enemy on the path is the ego that even when the Overself's Grace is leading him onward through his mystical practices to moments of sacred exaltation, the ego surreptitiously steals the credit for these results.

All the way from the quest's start to its finish the aspirant will need and must have the capacity for self extinguishing humbleness and self abasing reverence. The first is needed not in the presence of men, but of God, the second not in the bustle of the world, but in the secrecy of the heart. The lower ego must surrender to the higher individuality not to another ego.

SURRENDER OF THE EGO Contd.

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SURRENDER OF THE EGO Contd.

At some moments he may feel the animal within him; at other moments the criminal; and at rarer moments the angel.

He must convict himself of sin, must become deeply aware of his wretched state in clinging so hard and so long to vanity, animality, selfishness and materiality.

He may become anxious about his progress, disappointed about its slowness, or confused about its nature. But his striving must be patient and sustained, always faithful to its far off goal, and he should not become blinded to the necessity for maintaining a balanced personality. Nor should he become so obsessed with himself that every trivial

At some moments he may feel the animal within him; at other moments the criminal; and at rarer moments the angel.

He must convict himself of sin, must become deeply aware of his wretched state in clinging so hard and so long to vanity, animality, selfishness and materiality.

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~~IV~~

SURRENDER OF THE EGO Contd.

fluctuation of his feelings is regarded with exaggerated importance and studied with morbid analysis. In short he must not become an over anxious neurotic. The repeated dwelling upon his faults, the constant analysis of his deficiencies, the self-exposure of his mis-steps and mistakes, should humble chasten and purify him.

The keeping of a diary devoted to confessing and noting faults in conduct and feeling as they appear may also be a help in the work of self improvement.

Because he must first recognise and correct his errors and sins, critical self-examination must not depend on itself alone but must also take guidance from the consequences of his actions and the criticisms of his enemies. Where the ordinary man sees only emnity the earnest aspirant sees a chance to hasten his own growth. Where the one deplores opposition, the other uses it for his own development.

The ego is ever eager to defend itself by deceiving itself, ever gratified to cover its own shortcomings by pointing out other people's, and seizing upon the wrong by example set by others to rationalize its own wrong conduct.

The disciple cannot take the easy course of always blaming someone else's misdemeanors and never his own. What he knows of his own self with its defects and frailties and sinfulness should teach him a little caution about others, a little carefulness in his dealings with them. He should be as silent about the faults of others as he should be eager to correct his own. Where public or private duty make it imperative to speak out or only where he is actually asked for such criticism by the person concerned need he break this rule.

He must liberate himself from emotional pride and intellectual self-conceit. The confession of his personal powerlessness is the first step to the discovery of his impersonal strength, and Grace will begin to operate when he feels that he himself can no longer operate, no longer direct his own life without falling into further sinfulness and further foolishness.

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SURRENDER OF THE EGO Contd.

A man's ego is naturally unwilling to put itself obediently under the behest of the Overself. Only when it breaks down through the miserable results of its own mistakes, and turns despairingly contrite through the sense of its own failures does it begin to renounce this unwillingness.

To the extent that a man empties himself of himself, to that extent the Overself may enter into his ordinary consciousness. But the displacement of the ego will not and cannot happen through any act of his own will. It will be produced in his emotional and intellectual consciousness by an act of the divine will.

He who has the humility, strength and wisdom to give his personal will back to his higher self, thereby gives the chance for forces greater than his own to bless, inspire and use him. Let him have the courage to perform this one dynamic act of self abnegation. He will never regret it. For whatever it takes from him it will return more.

The simple meaning of those common mystical expressions "self annihilation", "giving up the ego" or "losing the I" is to put aside the thoughts, emotions, and personal affairs which ordinarily occupy the mind and to let the latter sink unhindered into a state of complete absorption in a felt higher power. It is a self-offering to the sublime entity within him.

The aspirant is told to displace the egotistic life only because he may thereby find a deeper and superior life. He is not to deny his existence but to change its quality for the better. And the ego itself must prepare the way for this phenomenal change by forsaking its self pride and by supplicating the Overself to possess it thoroughly.

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So long as he is enslaved by his lower nature, so long will he be subject to confusions and misunderstandings, so long will he cherish delusions and deceptions during this period of his search for truth. Hence the need of an effort to transcend the lower nature through self discipline. He starts this inner work best with the firm understanding that he is sinful, faulty and ignorant, and with humble realization of his personal unworthiness, his great need of self improvement, purification and ennoblement.

The aspirant should guard against allowing over-strong emotions or undisciplined passions to break down the maintenance of moral and mental balance. Even personal bitterness over a great injustice may harm it.

We do not say that the philosophic student as distinct from the philosophical sage, should be entirely without passion. We only say that these two things about it. First he should strive to create a central core within where his passions cannot touch him, and whereby they are themselves controlled and disciplined, a level of profound remembrance where they suddenly lie still. Second that he should rescue them from being exclusively animal in character and redirect them to human channels also. Intellectual and artistic passion should be cultivated as a complement to those of a lower level.

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This goal must not be mistaken, however, for the orthodox Hindu or Buddhist goal of liberation from the cycle of rebirths. The philosophic aspirant seeks liberation only from mental and emotional bondage to the experiences of these rebirths. He does not hate earthly life nor desire to disappear utterly in the universal life. Unlike the ordinary Oriental ascetic or mystic he is content to come back to earth again and again, provided he can come back with wisdom, understanding and compassion, and participate effectively and selflessly in human affairs. For he knows that death and birth, earth and heaven, are but changes in idea, and that in reality there is one unchanging existence which is birthless and deathless and everlasting. The world is for ever changing, but the flow of changes is itself permanent. Therefore we can find the Eternal here in this world as well as in the supra-mundane realm.

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SURRENDER OF THE EGO Contd.

He must present an imperturbable front to the inescapable ups and downs of life, and he must guard his heart against becoming the sport of tumultuous emotions and riotous passions. His emotional attitude towards others must be watched lest he betray his deeply-hidden invulnerable independence and suffer its loss in consequence.

The hardest task anyone can ever undertake is to align his lower ego with his higher self. This objective cannot be reached by feeble means. It demands all a Man's powers and faculties, and it demands them at peak level. It demands a wholesale and wholehearted reorientation of thought, ideal and will. The enterprize of patching up the old way of life under the belief that he is setting up a new one is self deceptive. If it is to have any karmic value repentance must not end with emotion alone. The final proof of a changed heart is a changed life.

The result of this self critical effort to re-make his personality will be self punishment. He will see the acute need of making reparation for former wrongdoing and he tries to make it, and this will take two different forms. The first is where it involves others, and he will make his peace with them. The second is where it involves himself alone, and here he will perform penance and impose an ascetic discipline.

IV SURRENDER OF THE EGO Contd.

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If the student has carried on faithfully with his meditations and disciplines, his studies and aspirations, (d) the time will come when he will approach a cyclic turn in his inner life, when he will review the pages of both his remote and recent past. During this turning point he will be tormented by grievous thoughts of his unworthy past, and by the consequent self-reproach. He will pass through a period of intense self-criticism. These sharp pains of conscience and bitter remorse are inevitable during this purificatory period, when his past assumes an uglier configuration in the light which falls upon it when he is first made aware of the dark places in his character, and the weak parts of his nature.

Such memories will enter his mind unbidden. They will concern themselves only with the darker side, however, only with his sins, mistakes, errors of thought, judgment, and conduct, with wrongs done unwittingly or wilfully to others. With these broodings there will be linked up poignant memories of and bitter regrets for the unnecessary sufferings brought upon himself as a consequence as well as remorse for his lapses from the path of goodness and wisdom. Such reflections and feelings will spread themselves out intermittently and fragmentarily over a period of several months or even a couple of years, but at the proper time it will be brought to a sudden, unexpected and abrupt end with a tremendous emotional upheaval. This is the second "mystical crisis" (the first being the one which set his feet on the path's entrance). It continues for three days. During this time, many of the chief episodes, happenings and decisions stretching back to childhood, involving remorse and regret, are re-lived in a cinema film review in which he is both spectator and actor. At no time in this review should ill-will or angry resentment against other people concerned in it arise. If it does, and he permits it to remain, the crisis may end abruptly in failure to yield its benefits. These remembrances should fill his heart to overflowing with despair at his own wickedness, his weakness and foolishness. He will be driven by his inner conscience to impugn both his character and intelligence, as they manifested during internal struggles and external problems. Towards, or at the end of this three day experience he may even feel it is better to die than to continue such a worthless life. He will perceive quite clearly how different, how much better for himself and others, how much happier, how much more fruitful its course would have been had he decided more wisely and acted more wisely. This perception will bring him immense anguish through the comparison of what was with what might have been.

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SURRENDER OF THE EGO Contd.

But with the coming of the fourth day all this self reproach will leave him. A strong and clear intuition will now address itself to him more or less in the following words: "Take to heart and keep in remembrance the lessons of the past, but let go of the past itself. Avoid these sins, get these weaknesses out of your character, improve your judgment, make what amends you can. But be done with the past, and be at peace about it henceforth. Today you begin a new and higher life." Thereupon a vast feeling of relief uprises within him, and a welcome mood of peace enfolds him for some days. Students will note that the second mystical crisis is strikingly similar to the after death review of earth life described in "The Wisdom of the Overself".

The pursuit of this spiritual self is not to be undertaken as a hobby, nor as an adjunct to eating and working. The task of changing himself is the greatest one any man can undertake. It is a lifetime's work. This improving of himself and advancing of humanity, of elevating his character and increasing his understanding, will keep him busy until the very end of his term on earth. The philosophical life is not an easy or a lazy one, and perhaps it is only the exceptional persons who will engage in the adventure. It is hard work altering many habit patterns that, in the light of philosophic teaching, now seem unsatisfactory. But inasmuch as he has accepted this teaching the student cannot help but wish to conform his whole life to it. The task is a tremendous but not impossible one. It is not only theoretically conceivable but practically achievable, and it is to be made the student's primary activity whence all others take root and draw life.

The quest must become the centre of his thinking, and hence of his living. He must be quest-conscious, and surrender completely to the philosophic ideal, becoming thereby a seeker after truth. He feels now the inward completion and full possession of himself must be sought and found if life is to be endurable, he knows now that hitherto he has been groping blindly after it. Henceforth the quest must be a conscious and deliberate one. He must now pass from dream to reality, from the wish to find his soul to its fulfilment. These truths must be proven within the student's own experience, and not remain merely a concept in his mind. He must believe more in his own activity for salvation and less in reliance on some individual teacher.

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SURRENDER OF THE EGO CONTD.

Philosophy teaches a sublime moral code to be followed for the disciple's own good as well as the good of his fellow men. Whatever differences in metaphysical outlook and external practices there may be between him and others, the philosopher abhors quarrels and loves amity. He observes tolerance towards all others except those who, like the Nazis, have set up intolerance itself as a way of life. Although there is no moral code which can be called an absolute one, all moral codes must condemn hatred if they are to be worth the name at all.

As a consequence of all these strivings and meditations, disciplines and reflections, certain changes will take place in the disciple. Little by little the mental images born of his lowest self fade out of consciousness, and he may come to see the whole of his past life as a dream. The sense of the soul's nearness becomes real, and will become for him a daily presence, and a continuous reality.

There comes with the travelling of this path a subordination of personal identity, a diminution of those egoistic limits which keep man from attaining his best in life, an abstraction from the entire set of mundane desires which normally compose life.

Such people are set apart from the mass by their aspirations and fine sincerity.

If mankind have not attained it ~~it~~ is because they have not sought.

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There is in the ego mind an overwhelmingly strong tendency to attach itself to ideas as independent realities. It is this tendency which blinds it to the fact that both dream and waking worlds are ideational. It is this which causes it to cling tenaciously to the beliefs that the "I" is the body, that the body is ultimately a material substance, and that the world outside it is also material. This tendency is really a perversion of the mind's chief faculty and one which is entirely proper to it, the faculty of distinguishing one thing from another, of dividing form and colour, perceiving sight as distinct from sound, recognising individual objects to be different from other objects. For we can perceive a thing only by discriminating it from other things at the same time, and the selective part of the mind has to assume a standpoint of separateness and difference from the ideational part to perfrom this twofold function. The very strength of the faculty when pushed to an extreme of attention to the from, colour, etc of things shuts off remembrance of their mentalness, and becomes perverted. It then comes gradually and auto-hypnotically to believe that the standpoint it has assumed is both the only possible and the only true one. This perceptive distinguishing mind is curiously like an actor who seeks to play Hamlet successfully and absorbs himself in the part. But if he absorbs himself to the extent that he wholly forgets who he is and believes he is really Hamlet and that all the incidents of the play are real and not enacted, then we may rightly judge him to have lost touch with truth and reality. This indeed is what has happened to the central faculty of the human mind. This faculty naturally brings before consciousness all the variety and multiplicity of things, and seeing the Many it attaches itself to the belief in Many-ness as their final state. It utterly forgets the One, the Mind in which all these are transient appearances. For let us note that mind ever remains itself, and does not become converted into matter even when seeing its own projections in the form of trees and tables. And let us note too that it is only because the actor himself exists that he is able to take his pseudo existence as Hamlet for a reality. In the same way it is only because Overmind is present behind egomind's activity that the latter is able to take its own individuality as an ultimate reality. Thus is born human materialism on the one hand and human selfishness on the other. As this false belief, conducing to complete ignorance of ultimate reality and truth, has arisen by a process of self mesmerism, the cure is to demesmerise oneself. This is done by Yoga and deep constant reflection.

> "So long as there is ego, so long will God be but your own thought, and so long will you be shut off from reality."
>
> Sheikh Gazur-i-Elahi, the Sufi.

But we must not form a false impression of what this subdual of the ego really means. So long as the flesh is there the ego will be also there, and this subordination of the ego does not mean that a man will wander around like an idiot suffering from loss of memory no longer knowing his name, his family or friends, or his business in life. It does not mean loss of personal identity. What it does mean is that the ego will be strictly disciplined and that the illusions about its reality held by the ordinary man will be removed.

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XII

Illumination and the Illumined Life

~~THE SAGE~~

"Thou art a Man God is no more.
Thy own humanity learn to adore.
For that is My spirit of life
Awake, arise to spiritual strife."

William Blake.

One day the mysterious event called by Jesus being "born again" will occur. There will be a serene displacement of the lower self by the higher one. It will come in the secrecy of the disciple's heart and it will come with an overwhelming power which the intellect, the ego and the animal in him may resist, but resist in vain. He is brought to this experience by the Overself so soon as he is himself able to penetrate to the deeper regions of his heart.

Only when the disciple has given up all the earthly attractions and wishes, expectations and desires that previously sustained him, only when he has had the courage to pluck them out by the roots and throw them aside for ever; only then does he find the mysterious unearthly compensation for all this terrible sacrifice. For he is anointed with the sacred oil of a new and higher life. Henceforth he is truly saved, redeemed, illumined. The lower self has died only to give brith to a divine successor.

He will know that this is the day of his spiritual rebirth, that struggle is to be replaced henceforth by serenity, that self-reproach is to yield to self assurance, and that life in appearance is transformed into life in reality. At last he has emerged from confusion and floundering and bewilderment. At last he is able to experience the blessed satisfaction, the joyous severity of an integrated attitude

(continued on 2nd Page following)

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(continued on p. 4 of the following)

~~THE SAGE~~ Contd.

Although he holds to the apex of all human points of view to which philosophy brings him, he keeps open the doors of his mind to all sincere writers, to all good men, and to all lower points of view. To him every day is a school day, and every meeting with other persons a class lesson, since everyone has something to teach, even if it is only what not to do, how not to think or behave.

When the ego willingly retires from all its worldly concerns or intellectual preoccupations to the sanctuary of the heart to be alone with the Overself, it becomes not only wiser but more powerful. At moments when the divine influx blissfully invades a man it will not be out of his ordinary self that he will speak or act, but out of his higher self.

It is natural as well as inevitable that the man who has entered into the larger life of the Overself should show forth some of its higher powers. Such a man's thoughts are informed by a subtler force, invested with a diviner element, pointed by a sharper concentration, and sustained by a superior will than are those of the average man. They are in consequence exceedingly powerful, creative and effective.

That which the sage bears in his heart is for all men alike. If few are willing to receive it, the fault does not lie with him. He rejects none, is prejudiced against none. It is the others who reject him, who are prejudiced against him.

THE BASIS Contd.

Although he holds to the apex of all human points of view to which philosophy brings him, he keeps open the door of his mind to all sincere writers, to all good men, and to all lower points of view. To him every day is a school day, and every meeting with other persons a class lesson, since everyone has something to teach, even if it is only what not to do, how not to think or behave.

When the ego willingly retires from all its worldly concerns or intellectual preoccupations to the sanctuary of the heart to be alone with the Overself, it becomes not only wiser but more powerful. At moments when the divine influx bliss fully invades a man it will not be out of his ordinary self that he will speak or act, but out of his higher self.

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wholly based on the highest truth. The capacities which have been incubating slowly and explosively during all the years of his quest will irrupt suddenly into consciousness at the same moment that the higher self takes possession of him. What was formerly an occasional glimpse will now become a permanent sight. The intermittent intuition of a guardian presence will now become the constantly established experience of it. The divine presence has now become to him an immediate and intimate one. Its reality and vitality are no longer matters for argument or dispute, but matters of settled experience.

When a man has reached this state of inward detachment, when he has withdrawn from passion and hate, prejudice and anger, all human experience - including his own - becomes for him a subject for meditation, a theme for analysis, and a dream bereft of reality. His reflection about other men's experiences is not less important than about his own. From this standpoint nothing that happens in the lives of those around him can be without interest, but everything will provide material for detached observation and thoughtful analysis.

The attainment of illumination does not by itself automatically furnish a man with all the needful equipment for guiding others to illumination.

A wise teacher comes down to the mental level of the student so as to lift him up the better. He stoops from his own outlook to conquer another man for truth. To those who have begun to perceive the splendour of the philosophic life he may be able to open his heart more fully.

He who has attained the state of desirelessness has liberated himself from the need to court, flatter, or deceive others, from the temptation to prostitute his powers at the behest of ambition or mammon, from the compulsion to drag himself servilely after conventional public opinion. He neither inwardly desires nor outwardly requires any public attestation to the sincerity of his services or the integrity of his character. The quiet approval of his own conscience is enough.

(XIV.)Through the law of recompense every man has to meet his past, which means he has to meet himself. The problems surrounding him are just those which,studied for what they really are, give him the chance to evolve more capacity and better character. He has enough freedom to do that, or to delay, or to retrogress,because from all of these courses he will learn by their effects in the end what he is intended to learn.

THE SAGE Contd.

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PRACTICAL PHILOSOPHY. Its message.

What is the message of philosophy to this modern troubled age? What help can it give to solve contemporary problems.

We may not blink the fact that the world has lost its inspiration, and a benign but inscrutable deity no longer offers facile comfort to those reacting from the hard tribulations and blank despairs of the war.

Philosophy seeks to restore Mind to its supreme place in the universe, which if fully comprehended would shake the schools and the sciences, individuals and society to their foundations. It would seek to transform the present excessive worship of Technology into a broader conception of the purpose of human life. A civilisation based on a lop-sided view of man and the world is always in danger of collapse.

Philosophy would put education in the first essentials of living into every curriculum. Whatever system of education omits instruction upon the higher purpose of man's presence on earth is incomplete and even deceptive because of its pretence to completeness. This is why materialistic opinions prevail upon the uneducated, sway the half-educated and even mis-guide the mid-educated products of high schools and universities.

In the last reckoning what is all our life here on earth but a slow, strange and almost unconscious quest to find the Overself. The complacent clerk who catches the 8.15 train to town every morning and has done so for twenty years, imagines that he has done so in order to arrive at his office, but really he has done it in an effort to arrive at the Overself. And if he has not reached his destination, why he may one day decide to try a different route. Certain it is that until he does reach it he will find no real support for his feet, no real shelter for his head.

(XV)

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Philosophy teaches men not to confine themselves to abstract principles, but to live them throughout daily life in lofty ethics and devoted work for the common welfare.

It teaches the useful applications of mentalistic truth. It has no place for an asceticism which condemns art, comfort, marriage, music, or even a career of active usefulness. It does not teach escape from the universal life but participation in it with a wise and noble attitude and the effort to learn wisdom and the real worth of things from the experience. This participation is to be sought not on the basis of self interest but on that of self-identification with the World-Mind's will. Philosophy seeks to bring the highest metaphysical formulae to meet the needs of humanity, and to give men high thoughts by which they can live.

Philosophy does not teach men to rap on any ashram door. Rather it smiles at all these ashrams which labour like the proverbial mountain to bring forth nothing more than tiny mice. The novice and the weakling run to ashrams in the delusive hope of finding peace and salvation there. They do not see that a man's uneasy feeling, torturing desires and uncontrolled thoughts run with him to those retreats, and that those who are really at peace do not live in ashrams for they do not need them. A man at peace has so disciplined his mind that the home is his hermitage and the world his ashram. He possesses inner peace and renders outer service. Therefore the society found in ashrams will be that of troubled, frail and all too human souls. Better, far better than such ashrams is retreat to the peaceful solitudes of nature, to the lonely grandeur of mountains and the lovely tranquility of forests.

Man has to live in the world and mysticism and ascetism should not be overdone to the extent of dulling his interest and enfeebling his concentration upon his duties and responsibilities. We do not speak here of the monk, who, having renounced the world is quite right in dismissing its details from his mind. We speak of those who have no vocation for the monkish ideal and who wish to be of better service to their fellows than the recluse can be.

Mysticism is not interested in what is happening to a struggling world and keeps aloof from its thought currents. Philosophy is keenly aware of its duty to serve and to guide suffering humanity. The philosopher must take an interest in world affairs, but the mystic is excused. For the former lives for the ALL, but the latter lives for himself.

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To achieve success in personal career, in public service, or in the spiritual quest, we must carry with us constantly a mental picture of the kind of success we most desire, and what we most desire will depend upon the sense of values which we derive from our philosophy of life. Through the reconstruction of our minds our environment is eventually affected, and in turn begins to affect that of others. This, however, is not done by idle dreaming. A genuinely reconstructed mind regards right thought and right action tas be inseparable, and in practice knows no difference between them.

What we are in our minds is inevitably reflected in our everyday life. The Buddha pointed out that a man in the lowest of the three stages of life, the man utterly ignorant of truth and hence utterly careless, walks without uniformity in his gait, sits down anyhow, sweeps a room in a slovenly manner and throws the dust away carelessly, eats his food begligently and generally is without settled principles of his own. The man in the middle stage, he who is governed by strong emotions, passions and hatreds, walks violently as though he were digging the ground with his feet, sits down quickly and rises as if displeased, eats too quickly and likes highly seasoned foods, and is addicted to talking slander, envy and criticism. The man in the highest stage, however, walks evenly, sits down gently and rises quietly, sweeps a room carefully, eats slowly and in a well mannered way, does not fear to admit his own faults, and prefers to commend rather than to criticize.

It is a distinguishing mark of the philosopher that he can throw himself into a necessary practical work with a concentrated mind and an efficient approach, just as it is often the distinguishing mark of the mystic that he can tackle practical work only with casual dreaminess and lackadaisical inefficiency.

The study of philosophy and the life of action do not invalidate each other, and far from being mutually exclusive they are in fact necessary and complementary each to the other. It is precisely because of the effectiveness of true philosophy when brought down from its Himalayan heights to the plains of human activity that it has such worth for us.

The philosopher will make his mind rightly trained and correctly informed so that he is able to react in a proper manner to any and every situation with which life presents him, no matter how complex or how difficult this may be. Moreover he will act always with

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quiet assured strength and an integrated disciplined power, and holding such an inner attitude he will exemplify freedom in the midst of action.

The life of a philosopher is not a soft existence, in a spacious armchair, nor a constant flopping on the sofa of negativity. There are times when it requires spartan hardihood. For whoever by reason of his ultra mystic understanding knows what is real in life will not become divorced from practical existence as is the world shunning yogi, nor will he become indifferent to the suffering around him. On the contrary he will perceive how indissoluble is the connection of such understanding with the world of common duties.

He who can hold to the beatific tranquility got from mystic meditation and still remain aware of the bitterness, hardship and horror around him, and who can understand the high significance of philosophic truth and apply its canons to his moment to moment activity is the man the world most needs.

A disinterested outlook on life does not mean an uninterested one, as so many ascetics seem to think.

If it be asked can these doctrines provide any basis for action in a twentieth century world, the answer is emphatically yes, unless they become a dynamic way of living they are not properly understood. If they end only in mere talk or idle fancy, dreamy reverie or pleasant theory, they remain unmastered. For it is only when these metaphysical studies are brought to the tests of the practical consequences to which they lead in the conduct of life that their great value becomes established. Indeed it is precisely because the quest puts a positive purpose, a conscious significance into a man's external active life that it is so worth while.

The best answer to the sceptics who ask what is the use of philosophy was provided by such a catastrophic event as the outbreak, continuation and aftermath of the second world war. Those who had no inner resources to sustain them, those who leaned on conventional guides and had never done any thinking for themselves were bewildered, helpless, anxious, alarmed, disappointed, disillusioned and even panic stricken by turns. But the students of philosophy were not taken by surprise when the war broke out. They knew enough about the mental and material workings of karma to have been surprised if it had not broken out. They were ready, however, in a larger sense than this. Their hearts were steeled to endurance, their thoughts were toughened to struggle, and their vision was clear to foresee final victory. Amid the terrors of the time they remained calm and sure, efficient and hopeful. Like those brave soldiers who had at least the inner inspiration of serving their country during its time of greatest danger, they lost the feeling of personal fear because they found the feeling that what mattered most was the saving of an ideal rather than the saving of their own little life.

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Here indeed lay a test, and a most exacting test of the worth of philosophy. Was it able to help soldiers, sailors airmen, air-raid wardens and those who had to deal with large numbers of frightened refugees? The letters we received from those who belonged to these very classes testify to the unconquerable calm which descended on them, and to the indomitable courage which came to them under frightful conditions. When Krishna said in the Bhagavad Gita that "even a little of this knowledge enables you to cross over great fear" he was not only speaking poetically but also factually.

Yes, philosophy is of more use in life than in the study, and it serves a better purpose than reflection when it enables us to bear a bitter experience as a tuition and not as a calamity. We need to be hardened on the anvil of experience and to test our attainments on the field of action, otherwise we might mistake lethargy for peace, enervation for stillness, and fancy for fact.

The philosophic teaching does not end with the bare statement of what is nor with the bare quiescence of meditation. It goes farther and supplies motives for personal life and practical endeavour. In the first stage of his understanding of the teaching the disciple appreciates the fact that there is a void, in the second he applies this appreciation to his own self by comprehending that the perceiver of the world show is as much an outcome of cosmic imagination as the show itself, in the third stage he drops this negative attitude and perceives the universal unity, and he energetically engages himself in the service of the ALL. He knows the entire universe is transient, and an appearance, yet such is his realization of its significance that he acts fully and for the benefit of all.

This attitude of active compassion, practised love, self-identification with others, selfless service in daily living conquers egoism more quickly than enquiry or meditation alone.

The aspirant may test the measure of his progress along this path in the first place by testing the purity of his motive. He has gone far when it is the inherent rightness of a duty which calls him to undertake it, when neither financial profit or loss, nor public fame or disapproval can prevail against the still small voice within. But he has gone farther when he has reached a stage when there is not only no struggle against the natural human desires for the fruits of labour, the rewards of service, but when at the beginning, the middle or at the end of his tasks, the thought of being repaid for what he is doing does not even enter his consciousness. He may test his progress in the second place by the degree to which he feels the presence in his heart of a force which drives him to undertake and carry through these tasks regardless of his personal likes and dislikes, temperament and training.

(X) Let us not belittle the meaning of "mental concept/". The world is no less great because it is of a mental nature -- it is no less difficult, no less awe-inspiring and really no less a problem to face and to tackle.

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PRACTICAL PHILOSOPHY. The personal life.

Philosophic truth renders a man invulnerable to most of the attacks of fate. This does not mean that the sage foolishly regards the misfortunes of life as being of no importance, but rather that he does not mistake the episodic in life for the essential.

would/ He who/know peace must resist equally the charms of popular honour and the vitriol of public contempt; must smile alike on the friends who put him on unmerited pedestals and the enemies who shower him with unmerited obloquy; in short he must remain inwardly indifferent.

The philosopher not only seeks to see both sides of a question but also the inside of it. His attitude is like that mentioned in the words of Thomas Paine ; "We must go back and think as if we were the first men who ever thought." He is indeed a philosopher who travels the whole length of his doctrine.

Where the ignorant are confused in thinking and paralysed in action, the philosopher will reason rightly and act readily. He will always act as a thinking man, and think as an active one, and he will be aware of the real nature and hidden implications of every situation.

He who has comprehended that philosophy is a practical dynamic will inevitably do more to extend its sway than a hundred merely vocal or scribbling propagandists could ever do, for when the philosophic attitude is sufficiently powerful in him it will dominate his conduct of practical affairs.

Philosophy will not directly fatten any man's purse, but it will sharpen his brains so that he is more likely to be successful in the adventure of fattening his purse should he undertake it. Unfortunately it will not permit his purse for long to remain in a condition of amplitude, for it will simultaneously loosen his heart strings in the interests of ignorant and consequently suffering mankind. Philosophy has no material baits to offer anyone, nothing indeed but truth.

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PRACTICAL PHILOSOPHY. Its influence on the masses.

We face a new era when scientific invention and geographical discovery have by the fundamental changes made in human conditions prepared the way for a unified cosmopolitan world civilization. Truth points the way to cosmopolitanism. It inspires our affections to transcend the small area of our parish for the wider area of our planet, and to work for the day when it shall become the abode of a higher type of human being. Nevertheless we should not for a moment neglect the present. It is now that we are to seek reality. This moment is sacred, and if unused it passes like a dream at dawn of day. We are therefore concerned both with what must be achieved eventually and with what can be achieved today.

What could not Christ and Buddha have done to spread their message if they had had a plane and a press. The Buddha's message took four centuries to reach China. ~~and a further~~ four years to reach England and another hundred to conquer it. But today an aeroplane will carry the twentieth century teacher over the whole world within a few weeks, whilst the telegraph partnered to the printing press will carry his message to millions of people in less days than it formerly took centuries to percolate into the mass mind. Two hundred years lapsed before the Copernican theory became acceptable to Europe. Fifty years sufficed for the successful launching of the Darwinian theory. A few years were enough for the law of relativity to make its influence felt. This evidences the remarkable speed with which new conceptions of the world may make their way in modern times.

The Christian message took

from Rome

We followers of truth are but an infinitesimal fragment hidden among the teeming millions of mankind. But we can if we will it so, make for ourselves an eminent position out of all proportion to our numbers. We can rise into international importance and render immense service to the world. HOW? The secret of such achievement lies in making actual that which is latent in our knowledge, in utilising the power of truth, in fusing what we think with what we do.

It is worth while to enquire why India was an independent, free, and largely united nation for several hundred years from the fifth century B.C. to the Gupta period. There is a ready answer in the ascertaining of what were the dominant ideas and who were the dominant men of the period. Here we find that the thought and ethic of the Buddha had captured the country, that the power of the priests had diminished, that superstition was at a discount, and the Buddhist encouragement of the use of reason and intelligence had animated the people for their own benefit. The gradual decay of these grand principles with the decay of Buddhism's purity, the return of priestly appeals to emotional fears and hopes, and the revival of superstition in its most luxuriant Oriental forms, sapped the sounder sense and courage of the Indian people and finally made them, in this struggle for survival of the fittest, into hapless victims of their own weakness.

The hard times in which we live call not for less but for

PRACTICAL PHILOSOPHY. Its influence on the masses.

We face a new era when scientific invention and geographical discovery have by the fundamental changes made in human conditions prepared the way for a unified cosmopolitan world civilization. Truth points the way to cosmopolitanism. It inspires our affections to transcend the small area of our parish for the wider area of our planet, and to work for the day when it shall become the abode of a higher type of human being. Nevertheless we should not for a moment neglect the present. It is now that we are to seek reality. This moment is sacred, and if unused it passes like a dream at dawn of day. We are therefore concerned both with what must be achieved eventually and with what can be achieved today.

What could not Christ and Buddha have done to spread their message if they had had a plane and a press. The Buddha's message took four centuries to reach China. ~~and a further~~ four years to reach England and another hundred to conquer it. But today an aeroplane will carry the twentieth century teacher over the whole world within a few weeks, whilst the telegraph partnered to the printing press will carry his message to millions of people in less days than it formerly took centuries to percolate into the mass mind. Two hundred years lapsed before the Copernican theory became acceptable to Europe. Fifty years sufficed for the successful launching of the Darwinian theory. A few years were enough for the law of relativity to make its influence felt. This evidences the remarkable speed with which new conceptions of the world may make their way in modern times.

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The hard times in which we live call not for less but for

more action; not for less but for more courage; not for less but for more thinking, and that is the gospel of philosophy. More action, courage and thought, but all of these based upon the high principles of true philosophy.

Any genuine renewal of the spiritual life of mankind can come only from a truly wise source. Material utopias are false and impossible goals, and if the population of this planet is not to be wiped out in the fratricidal strife of universal war, there must be a change of heart and mind, repentance and a perception of the need of accepting the offer of salvation which truth is eternally, but silently, making. Such repentance in action would include things which today seem impossible but which are vitally necessary to the spiritual life of man. For instance the present acceptance of artifical life in monstrous cities must be supplanted by the scattering of peoples into the quieter solitudes of Nature. The present acceptance of leaders blind to the true purpose of life must be supplanted by a search for and a veneration of those spiritual men who are channels for the Infinite. Relative to the eternal verities the world of today is not unlike a man standing perpetually on his head. In this state of topsy turveydom it is not perhaps surprising that the democratic ideal of government is running itself out into absurdity, education becomes increasingly technological and devoid of any but material goals, art is clipped and frightened and no longer able to show the glory and beauty at the core of life. This situation in human affairs is not new, it is a continually recurring one as human consciousness develops, but it is greatly accentuated now because mankind is at the beginning of an epoch the like of which has not occurred before.

Therefore it is for the followers of truth to bend all their powers to a consideration of the implications of philosophy in all departments of life, and to become vocal and articulate about their findings as well as completely selfless, reliable and useful in their service. They should, however, remember that although they may be able to see farther ahead than others, and to point out right roads to travel, they cannot compel anyone to do so, and with the pointing out their responsibility ends.

(XXV) The Higher Power has given us the intelligence with which to solve these matters of practical daily life. When the human will has been truly surrendered, this Power may be counted on to guide-- and guide aright.

(XXVI) At times it is rather interesting to watch troubles come and go, problems come and go, events arise and disappear -- to be a spectator but at the same time the actor.

(XXV) We need the power it gives, the understanding it gives and the solace it brings.

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PRACTICAL PHILOSOPHY. East and West compared.

It should not be overlooked that the emphasis which is so often laid upon the striking difference between oriental and occidental outlooks is only valid for the past two hundred years. Before the advent of the modern period there were more likenesses between the two than there were dissimilarities.

The religious mode of thinking, with its ultimate appeal to traditional authority, dominated both cultures. The religious mode of practicing mysticism, and the scholastic mode of philosophising were as much in vogue in the East as in the West, and asceticism and monasticism were as plentiful in one as their parallels in the other.

Europe followed a similar cultural line to that of the East and produced great philosophers in Greece as Asia had produced in India, and great mystics in Spain as Asia had produced in Tibet. Europe passed through its historical religious phase and largely left it, whereas India has only recently begun to leave it. Until the first World war if anyone wanted to know what medieval Europe was like he had only to visit India.

The Hindu religion has degenerated for the younger generation into a dull monotonous and meaningless collection of superstitious customs and burdensome habits. What was useful in earlier historical epochs frequently becomes useless in our own. This is as true of forms of religion as of modes of manufacture. Moreover the world forgetting aceticism which made it unnatural and illegitimate to strive for secular ends is unfit to strive for twentieth century ends. Consequently many Hindus never bother to practice their religious duties regularly, and put into political interests the passion which their forefathers used to put into religious interests. The Hindu and Muslim masses fight each other in semi-religious riots as the Catholics and Protestants fought each other in the religious wars of medieval Europe.

A clever Indian surgeon who had acquired his professional knowledge both in his own country and in Great Britain once told me that the native Indian system of medical treatment, the Ayurvedic as it is called represented remarkably the sixteenth century in Europe. The two systems were strangely alike. He even thought the Ayurvedic was superior on account of its awareness of the existence of certain powerful drugs then unknown to Europeans. But he pointed out that whereas it still remained as it had then been, the Western system had forged ahead and evolved to a degree unquestionably more advanced in every way, so much so that he could only regard his own native system now with disdain. But what interested me most, and what I wish to draw attention to here, was his statement that the present day Ayurvedic practitioner worked like a man groping in the dark, whereas the practitioner educated along modern lines worked like a man moving in the light. For the former knew only what had been handed down to him dogmatically by tradition, whereas the latter had been trained scientifically and knew exactly why he prescribed a particular medicine and how it affected the body, and the latter was clearly conscious of what was happening in both cases. This single

FORM OF TREATMENT

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instance is both illuminative and symbolic of the tremendous revolution wrought in mankind's knowledge, practice and outlook. Now, of course, Asia is showing signs of entering rapidly that same scientific - rational - industrial period which Europe entered and has travelled through during the past two or three hundred years.

The phrase about East being East and West being West is becoming time worn and tattered. It is now hardly a half truth. For in every oriental city there are to be found numerous individuals who have the matter of fact outlook of the average European or American, and numerous evidences of similar ways of living. The incongruity is not so much now between East and West as between the medieval East and the modern West, ie, between two outlooks which formerly struggled for mastery in the West itself. It is the difference between the primitive simplicity of medieval Europe and the civilised complexity of modern Europe, between the age of faith and the age of reason. City bred, school or college educated oriental youth is today hardly less Western than its confrere in the smaller cities of the West itself.

Therefore it is nonsense to speak of the East as having a special genius for things spiritual. This so-called genius is simply its own laggard backwardness, due to climatic geographical and other causes, in revolutionising its general outlook as quickly as the West has done. Westerners are not worse nor Easterners better; both share the same general human desires, failings and virtues; the difference between them is historical only. What the East has had is an ampler spiritual tradition, a profounder philosophic attainment and a more extensive mystical ~~attainment~~ experience. These are not due to special genius but solely to greater age. The Eastern races had an earlier start in the game of life - that is all.

PRACTICAL PHILOSOPHY East and West compared.

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Karma. The law of consequences
37pp

(Essayettes)

XVII

KARMA. The law of consequences. Do not cut these pages up unless absolutely necessary. Better keep them as Essayettes

(G) Its meaning and truth.

(F) Karma and Freewill.

Karma and Rebirth.

Karma and religious teachings and sanctions.

Karma and human relationships.

National Karma. Non-violence.

Man's reaction to Karmic challenges. Right timing.
Environment. (A) Suffering.

(D) Karma and prediction.

Karma and Mentalism. Causality.

KARMA: The law of consequences.

(A) Its meaning and truth.

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(B) Karma and meditation.

Karma and Mentalism. Causality.

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KARMA.

Introduction - Meaning & Great (G)

The literal meaning of karma is'doing' and the applied meaning is simply that a man's karma is his own doing. He has made himself what he is now by his own actions-- the term 'karma' in its original reference includes mental actions. Karma is simply a power of the Universal Mind to effect adjustment, restore equilibrium, and to bring about compensatory balance. In the sphere of human conduct the result is that somehow, somewhere and somewhen whatever a man does is ultimately reflected back to him. No deed is exhausted in the doing of it, eventually it will bear fruit which will return inexorably to the doer. Karma is a self moving force. Nobody, human or super human has to operate it.

Writing practically and not academically, as a philosopher and not as a philologist, we would say that 'karma' means result, the result of what is thought and done. Such result may happen instantaneously or it may be deferred, it may be achieved partially so far as we can observe, but it will be achieved completely beyond our conscious knowledge. The belief which ties it up wholly with remote reincarnations whether of the past or of the future, is a greatly exaggerated one. The principal sphere of its operations is always the same life within which those thoughts and actions originated.

The word 'karma' need not frighten anyone by its exotic sound. It means that which a man receives as the consequence of his own thoughts and actions, and the power or law which brings him those consequences. Also it signifies the working out of a man's past in his present life. 'Destiny' signifies the manner of such working.

With this key of karma in our hands, we can see how a clear inevitability rules life, how the effects of past actions are brought to us all too often in the same birth, and how so much that happens to us is the linked result of what we did before. We do not have to wait for a remote future incarnation always for the effects of karma. Quite often they may be observed in the present one. How many actions in a man's life, how many of his emotional tendencies and mental habits can be seen to lead directly towards the events which have happened to him in his present life.

We do not carry around with us the accumulated memories of all the incidents of all past lives. What a burden they would be if we did. But what is most valuable in them reappears as our 'conscience', and what is most profitable reappears as our wisdom, and all our experience reappears as our present characteristics and tendencies.

Intelligence acquiesces in and conscience accepts such a reasonable, noble doctrine.

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The existence of karma as a principle in nature can only be inferred, it cannot be proved in any other way. But this kind of inference is of the same order as that by which I accept the existence of Australia. I have never visited Australia, but I am compelled to infer the fact of its existence from many other facts. Similarly I am compelled to infer the fact of karma from many others.

We can better grasp the nature of karma by considering the analogy of electricity whose transmission, conduction and motion offer good parallels to karmic operation.

Just as the falling of an avalanche down a mountain side is not a moral process but a natural one, so the falling of suffering upon a man who has injured others is only a causal consequence and not really a moral punishment. It is a rectification of equilibrium rather than a deliberate rectification of injustice on the part of the deity.

Is the poetical notion of Nemesis unfounded or may we indeed adopt it as fact, independent of personal opinion or individual experience, but dependent as all scientific facts are upon the tests of reason and verification. The answer is "yes" rebirth may be held to be true beaause like all scientific laws it conforms with all the known evidence. Yet it is incorrect and unscientific to speak of a "law" of karma. Karma is not a law to obey or disobey, nor is it a penal code for wrong doers. It is simply the principle of inevitable consequences.

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Whoever declares that karma rules out all accidents preaches predestination, and thereby proves that he has not understood karma. For the difference between these two doctrines is the difference between a fixed structure and a flexible process.

Is the human will free or not. It cannot be said with full truth that our destiny is in our own hands, it is more accurate to say it is partially in our own hands. Limits have been set for us within which we have to carry on our lives. This is not at all the same condition as one where we cannot influence our future. There is no completely fatalistic mould into which our lives must run; we have a certain amount of freedom, even though we have not total freedom.

It is true that so long as the element of inner freedom exists in man, his future will be unforseeable and incalculable. But this element does not exist in solitude. There is also an unbroken but hidden causal chain which connects his present life with what is rooted in the remote past of former lives. To say that he has a free will and stop with such a statement is to tell a half truth. His will always co-exists with his karma.

We tolerate the tyrany of the past because we are weak, because we have not yet entered into that knowledge of our inherent being which makes us strong and gives us the mastery. We inherit the body from our parents with the genes which are the germinal beginnings of it, but we inherit our mind from ourselves. What we were mentally in former lives is the heritage we receive and unfold in the present one. Both heredity and environment nurse the unfolding mind of man as it returns and reappears continually in the flesh, but the mind itself was born elsewhere, albeit its attractions and affinities lead it to such heredity and environment.

In this struggle against fate sent conditions, human will and personal endeavour can be effective within the circle of their own limitations.

We may ask is there any point along our entire course where we really have a choice, really have a chance between two ways, to do what we actually want to do. Our freedom consists in this, that we are free to chose between one act and another, but not between the consequences arising out of those acts. We may claim our inner freedom whatever our puter future may be. We may fix our own life aims, choose our own beliefs, form our own ideas, entertain desires and express aversions as we wish. Here, in this sphere of thought and feeling, action and reaction, free will is largely ours.

XVII. KARMA. Freewill.

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We are the victims of our overshadowing past. It is not possible to wipe it out entirely and start writing the record of our life on a clean slate. We have to put up with the consequences of our own thoughts and acts until we learn wisdom from them. Then by changing present causes, we shall help to modify these effects of the past. Tears will not wipe it out.

Our life is circumscribed by destiny, but not completely foreordained by it. A wholly fatalistic view of life is a half false one; worse it is also a dangerous one for it banishes hope just when hope is most needed.

It is wise to submit to the inevitable but first it is needful to be sure it is the inevitable. There are times when it is wiser to struggle against destiny like a captured tiger, and other times when it is wiser to sit as still in its presence as a cat by the hearth.

Our course of experience in so far as it brings us pleasure or pain is partly predetermined by our actions in past existences and partly the consequence of our free will exertions during the present existence. The two factors of dynamic freedom and deterministic fate are always at work in our lives.

Each man is his own ancestor. His past thinking is the parent of his present tendencies and the contributor towards his present deeds.

That chance, coincidence and luck seem to play their role in man's life, is a fact which nobody with wide experience could gainsay. But there is no justification for asserting that these happenings are quite blind. Although we may fail to understand the strange decisions of fate, we should never fail to believe that it is itself governed by inexorable law, These is an outside agency which plays a hand in the game of life, and back of human existence there is infinite wisdom.

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Karma has a twofold character. There is the kind which nothing that the wit of man can devise can alter, and there is also the kind which he may alter by counter thoughts and counter actions, or by repentance and prayer. Evil karma cannot be extinguished without moral repentance although it may be modified by astuteness.

In a chapter in "Living Philosophies" Albert Einstein says " I do not believe we can have any freedom at all in the philosophical sense, for we act not only under external compulsion but also by inner necessity. Schopenhauers saying " A man can surely do what he wills to do, but he cannot determine what he wills" impressed itself upon me in my youth and has always consoled me when I have witnessed or suffered life's hardships.

Freewill versus Fate is an ancient and useless controversy, which is purely artificial and therefore insoluble as it is ordinarily presented. They are not antinomies but complementaries. They are not in opposition. The wise man combines both. In the absence of a knowledge of the factors of karma and evolution all discussion of such a topic is unreal, superficial and illusory. As spiritual beings we possess freewill; as human beings we do not. This is the key to the whole matter.

If we analyse the meaning of words instead of using them carelessly, we shall find that in this case of 'freewill' the term often stands for the very opposite idea to that which it is supposed to stand for. Where is the real freedom of a man who is enslaved by his appetites and in bondage to his passions? When he expresses what he believes to be his own will he is in actuality expressing the will of those appetites and passions. So long as desires, passions, environments, heredity and external suggestions are the real sources of his actions, where is his real freewill. Without freedom from desires there is no freedom of will. Unless a man find his true self he cannot find his true will. The problem of fate versus freewill must first be understood before it can be solved. And this understanding cannot be had whilst we make the usual superficial approach instead of the rarer semantic approach. Our will is free but only relatively free.

Freewill is a fact in human existence, but destiny is a greater fact. To get an accurate picture of that existence we must put the two together, although we do not know the exact proportions to assign to them. But we do know that the greater emphasis is to be laid upon destiny. We have a limited measure of freewill, not a full one. We cannot exercise complete control over our lives.

The course of fortune is not swayed by blind chance nor determined by implacable fate. The human will is partially free, the human environment partially determined. What we never anticipated comes with a painful shock, or a pleasant surprise into our lives. The freedom which we should like to possess, or which we feel we have, is always criss crossed with an unpredictable element.

Karma has a twofold character. There is the kind which nothing that the wit of man can devise can alter, and there is also the kind which he may alter by counter thoughts and counter actions, or by repentance and prayer. Evil karma cannot be extinguished without moral repentance although it may be modified by austerness.

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The time and place, the manner and conditions of any man's birth, as of his death, are entirely preordained by a power outside that man's individual will and freedom. Just as the leading events and characters in a man's past earth life will appear before him as in a cinema film, after death, so will the new events and the new characters of his coming reincarnation appear before him when he takes up his new earthly abode. But just as in the after death experience he sees the whole course of his past life from the higher standpoint of his higher self, and can therefore see the reasons and causes which led up to those situations and those actions, and thus recognize that wisdom purpose and justice govern human life, so in the same way he is able to view the coming earth life from the higher standpoint and understand the karmic causes of the coming events and ~~principles~~ actions which his previous tendencies will most likely bring about. These picturizations of the past and the future are not without their value, even though it is a subconscious value. As a result of them something registers deep within the mind and heart of the ego. Finally philosophy points out that destiny plays the larger part in man's life. This does not mean that events are unalterably predetermined, but partially predetermined. Life viewed in this static fatalistic manner is life with all iniative killed, all progress crushed. This blind apathy is based, not on real spirituality but on fallacious thinking. " Because the whole universe is an expression of God's will, and because every event happens within the universe, therefore every calamity must be accepted as expressing God's will". So runs the logic.

The best way to expose the fallacy lurking in this contention is to place it by the side of a counter syllogism. " Because the whole universe is an expression of God's will, and because every individual resistance to calamity happens within the universe, therefore such resistance is an expression of God's will".

It must not be supposed that man is so helpless as he would seem. Much of his destiny was made by himself in the past. He made it and therefore he can help to change it. Destiny controls him, but his freewill has some control over destiny. This will be true, however, to the extent only that he learns the lessons of experience, and creatively exercises that freewill.

Because the divine soul is present in man, there is laid upon him the duty of reflecting divine qualities in his thought and life. If he carries out this duty, he is but expressing God's will in joy. If he tries to evade it he is forced to suffer this same will in pain. A real freedom of the will he never obtains.

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XVII KARMA. Rebirth. 1.

How is it that karma can perpetuate itself in the absence of an ego that outlives the body? How is it possible for continuity of karmic existence to happen when there is a complete break in it. This is a question which has never been adequately answered by those who like the Buddhist philosophers have risen above the crude animistic notions of transmigration held by the ordinary unphilosophic Hindu. Nor can it ever be adequately answered by any who do not lay hold of the rational key to such major problems,- the key of Mentalism. For this alone can explain the contradictions involved in the assertion that karma can continue in the absence of an ego-entity to which it can cling. And it does this by positing the doctrine first that all things are mental things; second that the mind has two phases, the conscious and the subconscious; third that whatever disappears from the conscious disappears into the subconconscious; fourth that the latter is a wonderful respository of all ideas and forces which have ever existed, albeit they repose in a purely latent state; fifth that both ego and karma find their link from birth supplied by this subconscious latent storehouse. Karma as an equilibrating process resides in the subconscious and unseen ties the fruit of an act to its agent, the consequence of his deeds to the ego, and because time and space are non-existent in the subconscious it can work unhindered and leap the chasm between rebirths. The ego, as Buddha pointed out, comes into temporary being as the compound of five things, namely body, sensations, percepts, characteristic tendencies and waking consciousness- but when these fall apart at death the ego perishes too. It is not to be conceived as an individual entity binding these five elements together, but rather the illusory consequence of their meeting and mingling at the same time. But the ego is not annhilated forever but rather merged into the subconscious where it remains as a latent possibility. The power of karma, which is itself a power of the subconscious mind, takes up the latter at the appropriate time and converts it into actuality, i.e., a new reincarnation, whilst dictating the character of the body and fortune according to the past lives. It is not an entity which transmigrates from one body to another, but a mental process.

The troubles of life largely originate in our individual fate. The latter is pre-determined by our own thoughts and deeds of earlier lives. The way out of many of these troubles is to remove their root causes, i.e. the power of this past karma. The latter lives on only because we as individuals live on. The removal of the sense of individuality therefore should be our chief goal, but such removal can be effected only after we have discovered what individuality really is.

Learning through experience means learning through a long succession of trials and errors. Through the consequent suffering we are forced to arouse discrimination and by this to move upward from imperfect and incorrect attitudes of thought. Man is educated by events, and he cannot hope to master in one lifetime all the lessons which life offers.

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fate. The latter is pre-determined by our own thoughts and
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Even in the midst of horrors that threaten the life of man today from sea and air and earth, it is well to remember that whatever happens this incarnation does not exhaust the possibilities of human life. We shall return again to take up the old quest, to carry it a step further, and all that we have mastered in thought and achieved in deed will be gathered anew ere long. Nothing that is of the mind will be lost, aye even the strong loves and hard hates will draw friendly and unfriendly faces across our orbit once again. The pupils will seek hither and thither for their true teacher and find no rest until the right words sound in their ears; the teacher will be compelled to wait calmly but compassionately for their slow recovery of ancient memory and spiritual ripeness.

Man quickly forgets but karma always remembers. The brain through which mind has to work being new with every new body, cannot share this vast store of memories. The possibility of sometimes recovering any of them exists only for a person trained in a peculiar method of meditation which demands intense concentration upon memories of the present life; but occasionally fragments of such memories also present themselves spontaneously to untrained but sensitive persons.

In certain cases where one destined for great advancement on the spiritual path wilfully refuses to enter upon it or impatiently postpones such entrance for a later period, the Overself will often take a hand in the game and release karma of frustrated ambitions, disappointed hopes and even broken health. Then in despair, agony or pain, the wayfarer will drink the cup of voluntary renunciation or wear the shabby clothes of self denial. His ego diminishes its strength out of suffering. His real enemy on the path is the "I", for it is the cause of both meterial suffering and mental anguish, whilst it blocks the gate to truth. The more the course of worldly events depresses him, the more he will learn to withdraw from his depression into the forgetfulness of spiritual contemplation. As a votary of mysticism it is enough if he find temporary peace in this way, but as a votary of philosophical mysticism it is not. Such a one must insert reflection upon the meaning of those events into his contemplation. When he has attained to this impersonal insight he may look back upon his past life and understand why so much of what happened had to happen.

The doctrine of karma clarifies the meaning of an unfortunate situation in which a man finds himself. Without its light he will often think, but think wrongly that the fault lies wholly with others, and fail to see that he is at least partly responsible for it.

The gifts of fate and the reverses of fortune alike are to be regarded as ideas. Thus only may we lift ourselves into a region of real tranquility.

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The foolishness and failures of the past will vanish from memory but not from character. Although the forces of heredity and the influence of environment seem to be the chief forces behind man's actions, there are also deep rooted tendencies brought over from an unknown forgotten past. ~~Each man is his own ancestor, and~~ It is impossible for ~~him~~ MAN to escape his past altogether, the effects are there in him and in his environment. The problems it created have not all been solved, nor all the debts paid. All past thoughts and previous experiences have brought his intelligence and character to their present point. All karma from earlier incarnations have led him to the point where he now stands as a particular human being. He cannot now help being what he is. He is today the sum total of a myriad past impressions.

Man is the deposit of his own past and in turn as he lives gives rise to a fresh deposit. It is thus that the human race is subject to the process of physical rebirth. " Let us open our eyes lest they be painfully opened for us" pleaded the Turkish writer Albitis.

Buddha said " It happens my disciples, that a Bhikshu, endowed with faith, endowed with righteousness, endowed with knowledge of the Doctrine, with resignation, with wisdom, communes thus with himself. " Now then could I, when my body is dissolved in death, obtain rebirth in a powerful princely family?" He thinks this thought, dwells on this thought, cherishes this thought. The Shankaras and Viharas (internal condition) which he has thus cherished within him and fostered, lead to his rebirth in such an existence. This, O Disciples is the avenue, this is the path, which leads to rebirth in such an existence."

There is no simpler or more satisfactory explanation of the rags or rishes which mark our one human birth from another, and no more logical solution of the divergencies and differences which abound in human character. We keep on coming to earth because this is the most effective way to learn wisdom. We form friendships at first sight because we are merely picking up the threads of a hidden past.

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XVII KARMA. Religious teachings sanctions 1

Professor Hocking is reported to have said that Christianity cannot become a world faith unless Christians accept the idea of reincarnation from the Hindus, and that without this belief the Sermon on the Mount is not to be understood.

The first faiths inculcated ethical injunctions through the use of historical myths and legendary characters, and through the appeal to fear or hope; the latest faith will tell the plain unvarnished truth that man must live rightly because he will have to eat the fruit of his own deeds. The mature mind needs a philosophical explanation of the world, whereas the childish mind, befogged by superstition, is satisfied with a fabled one. The ethics of former centuries were founded on uncertain fears of a probably existent God; the ethics of the present are founded on complete indifference to a non-existent God. The first led to some restraint on conduct, the second leads to none. The ethics of the future will be founded on rational understanding of the power of karma, the law of personal responsibility, and this will lead to right restraint on conduct. For when we contemplate the environmental limitations of life, the unsought pleasures and inescapable hardships, we come quietly into a perception of the power of karma.

Karma in the sphere of human conduct is neither more nor less than character. We really have as much free will as we need. If we do not avail ourselves of proffered opportunities because we are too blind to recognise them the fault lies in ourselves. If we embark on an action which is initially and superficially profitable, but ultimately and profoundly inimical to our own interests, and it brings in its train a whole line of other undesirable actions as the sequence, we should not weep at karma's cruelty but at our own lack of intelligence. Those who practice self pity as a habit may find a convenient scapegoat in karma, but the truth is that the ethical standards and mental qualities of man are the hidden factors which predetermine his fate. Karma is not an idea which need dull mens minds or paralyse their hands. It has a positive value and a regenerating influence by awakening in both nations and individuals a sense of ethical responsibility, thus inducing them voluntarily to heal the wounds caused by past errors.

Sooner or later man is bound to give expression in action or in speech to the thought and emotions which dominate him. There is no escape from this because the world surrounding him is largely a reflection of his own character. Once the trigger of a gun has been pulled no subsequent action on the part of the shooter can deflect the bullet from its ordained path. In other words if you shoot a bullet you cannot recall it to the gun ; it must go on until it strikes somewhere. And the thoughts and feelings of men when intense and prolonged enough strike somewhere in this material world and appear before them again, either as physical events or as physical environments. The operations of karma belong to the realm of the conscious, i.e., the realm of the individual, of space and time.

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Cults which teach that destiny either does not matter or is non existent are cults which can never lead man to true happiness, for they illustrate that blind leading of the blind of which we have heard before. Destiny exists and it is wise to face and acknowledge the fact. The mere refusal to acknowledge its existence does not thereby dismiss it. It is there and no amount of prayer or concentration will dismiss it because it exists for the benefit of man, for his ethical and intellectual education, and because whilst living in this world he cannot have all the pleasures of life and none of its pains. He cannot have one without the other. Christian~~ity~~ doctrine has become a spent force, because it lacks the appeal of actuality and immediacy. Few people are frightened today by the prospect of a sojourn in a problematical purgatory, nor can they be cajoled by the prospect of an incredibly monotonous sojourn in the orthodox heaven. What they need is something applicable to life here and now on this earth and not in invisible heavens. Modern man cannot now find in orthodox dogma sufficient driving power to make him live a good life rather than a bad one. The worlds troubles can be traced to the lack of a sound basis for ethics to replace the crumbling one of religion. Napoleon said " If God did not exist we should have to invent one in order to keep men orderly" I believe, however, that such invention is unnecessary; the introduction of belief in the doctrine of karma would equally suffice to restrain the evil conduct of men. The current and ancient idea that atheism must lead to immorality and wickedness does not apply to the philosophic brand of atheism, because here the notion of karma is added, making man his own punisher.

It is of the utmost importance that the masses should not lose their faith that a moral purpose governs the world even though they lose their religion. There is no supernatural and external being who arbitrarily administers or controls karmic rewards or punishments to us. We unconsciously produce their seeds ourselves and when a favourable hour comes they germinate and yield their own fruit.

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Religious teachings sanctions 3

KARMA.

Large numbers of men today practice morality without actively believing in religion. Those who doubt this have not enquired deeply enough into the facts. Morality is not so dependent on theology as it was in primitive communities who lacked culture. Men are imbibing effective guidance from the press articles of sensible men, from the books of rational men, and from the scientists of the world, all this without listening to a word from the pulpit.

What then is the hope for the West? To propagate a new creed with its baseless promises of a heaven to come is merely to offer more religion, more of a medicine which has already failed to relieve the suffering of mankind. There is only one hope - to administer truth. The justification of religion has been that it has kept the masses within certain moral limits, but it was done through threat and fear. If superstition, which in plain language means falsehoods, can keep the masses within moral bounds, surely truth can do as much if not more. The answer is that it can. We need not give the masses the whole of truth, for they are not ready to receive it, but we can give them an important doctrine which does not conflict with reason or with science, and which will yet provide them with a solid foundation for a genuine morality. This is the doctrine of karma. At the same time an ethical code based upon such teaching will possess all the force of one based upon religion, while it ought to succeed where religion has failed. Let us make the attempt to build such a code on this firmer basis. But there is no such thing as proselytism, and he who imagines he has made a convert fools himself. Experience moulds views, instruction merely confirms them.

If unerring karma were the only power behind human fortunes and misfortunes it would be a sorry outlook for most of us. We have neither the knowledge, the strength nor the virtue to accumulate much good merit. On the contrary we have all the ignorance, the weakness and the sinfulness to accumulate plenty of demerit. But such is the beneficence behind the universe that we are not left to the treatment of karma alone. Alongside of it there exists another power, the power of grace. The two operate together, although nobody can predict how much or how little of one or the other will manifest itself in any particular case. But of the reality and activity of grace we may be firmly assured, If there were no final way of deliverance from earthly bondage, our store of self earned pain would accumulate to such an extent with every birth as to be inexhaustible. Our tremendous load of karmic sin could never be remitted, and man once lost in darkness would be lost for ever. But redemption will be the ultimate lot of all, not the monopoly of a few, and none will be excluded from salvation for all are enclosed within the circle of divine love.

Large numbers of men today practice morality without actively believing in religion. Those who doubt this have not enquired deeply enough into the facts. Morality is not so dependent on theology as it was in primitive communities who lacked culture. Men are imbibing effective guidance from the press articles of sensible men, from the books of rational men, and from the scientists of the world, all this without listening to a word from the pulpit.

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The situations peculiar to family life not infrequently bring together two souls whose karmic relation is not that of love but of enmity. They mau be brought together as brother and sister, or even as husband and wife. What should be the philosophical attitude of one to the other? Taking a concrete example and assuming the case of marital discord, and without prejudice to the practical methods such as separation or divorce, which may be considered necessary, it may be said that the enlightened partner should regard the other first as a revealing agent to bring his own faults into sharp definition, and second as a laboratory wherein he can experiment with the eradication of such faults. Thus if the wife frequently flares into passionate anger, or constantly expresses nagging abuse, her provocations ought not to be allowed to call forth the husband's anger, but rather his latent self control; her lack of considerateness should arouse not a corresponding lack on his part, but rather more considerateness. In this way the position provided by her conduct can be converted into an opportunity to rise to higher things. Every domestic quarrel, however petty, should enable him to show forth something of the diviner aspects within himself. Again, even assuming the two are radically unsuited to each other, and sooner or later will have to part, the unhappiness thereby caused should be used by the enlightened partner to make him more determined to gain independence upon external things for his happiness, and to become more reliant upon those inner satisfactions which only the best in the mind can yield. Furthermore they should make him understand that he is expiating past karma which he has earned for himself through his own impulsiveness, stupidity or passion.

The worst physical karma is created by murder. There the penalty is inescapable, however delayed. The murderer will himself be murdered, although not necessarily in the same incarnation. The worst mental karma is created by hatred. If intense and prolonged enough it will give rise to destructive diseases which eat away the flesh.

It is hard to stop the flow of these thought waves. We have built them up as habits through many incarnations. Those mental tendencies which have become our desires and passions, are nothing else but ideas which are strongly implanted in us from our former births.

Gautama explained that one of the distinguishing marks of a Buddha is that he understands precisely how his thoughts, feelings and perceptions arise, continue and pass away, and consequently he is not swayed by them but is able to maintain complete control over them. Such an ideal perfection of

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self observation and self knowledge may not be possible to the average man, but he can at least achieve a little of it with a profit out of all proportion to the effect entailed.

Even if we have to undergo a sorrowful destiny connected with the body, our reaction should be different from that of the unawakened man. We may go through the same experiences that he goes through, but we should remember always that we are not the ego, and try to remain mentally uplifted by the unavoidable sufferings. At all times we should try to be the " witness self " remaining calmly above it all.

The man who has lived for very many births on earth becomes rich with crowded experiences, and should be wiser than the man who has had but few births.

The extent of the karmic consequences of an act will be proportionate to the energy it holds. The World Mind faithfully records the loftiest aspirations or the meanest desires. If, however, the thought emotion or willed deed is only a passing idle one, then the impression remains dormant only, and no karma is generated. Impressions which are very weak or unstrengthened by repetition are quite ineffective, but when they grow by repetition or collection they eventually become karmic and produce definite results. For this reason alone it is wisdom to nip a fault, when recognised, in the bud, and eliminate it before it becomes strong enough to do serious harm. It is also wise to remember that high ideals firmly held, and lofty aspirations deeply ~~written~~ rooted in the heart cannot fail to bear fruit of their kind in due course.

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We should realise that each person thinks and acts according to the long Life-experience which has brought him to the point of understanding where he now stands. Such a person therefore must be inevitably as he is and not otherwise. All the inner forces of his being accumulated during many births influence him to act as he does.

Observe too the karmic influences. What rich envied family is there which is without a skeleton of suffering, or misfortune or disease in its cupboard? Who does not know of some who have two or three skeletons? You may have found, as so many have done in these dark days that life contains mysterious and potent karmic influences which reach out ominous hands to break the things you have set your heart upon; which permit you to achieve success and then destroy it before your eyes; which play havoc with the health and perhaps the lives of those near and dear to you. Your heart may often have bled in silence.

We create our own burdens of latent suffering when our deeds injure others, and we give birth to bitter ultimate consequences when we give birth to thoughts of hatred. The forces of lust greed and anger are blind ones which uncontrolled unleashed and unguided lead mankind to so much karmic trouble and misery.

A fire may be used to roast food or to roast a man at the stake. The fire itself is not an evil, but the use or abuse of it is good or evil, and this in its turn depends on what impulses are working in a man's heart, what tendencies he has brought over from past lives. Thus good and evil exist within the thought of man but not elsewhere. The evil powers are after all our own evil thoughts. The world will be liberated from evil as soon as man liberates his mind. Mind is the agent whereby the working of karma is effected. There is no need to call in an extra cosmic supernatural being to explain how man's deeds are requited.

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XVII KARMA. NATIONAL KARMA. 1 (C)

Karma is no dream. Those who want facts may have them. Russia built its large dam and hydroelectric station at Dnieperpetrovsk largely out of the forced labour of 'liquidated' peasants and persecuted political prisoners. This construction job was the pride of the Communists. But they had to destroy it in a single day by their own hands when the German Army reached the place. What they had built by such unethical means availed them nothing in the end. Karma is not a fossil doctrine. In their hearts men recognise that eternal justice rules the world and implacably pursues both good and evil doers, they have but to be reminded of the truth to accept it. Modern existence may repress it for the best part of a lifetime, but in the end most of us succumb to the belief that some part of the future is already foreordained and written invisibly across the brow of every person. Emerson said " If you put a chain round the neck of a slave the other end will fasten round your own neck".

The French did not keep their written alliance with the Czechs, did not honour their grave promise of succour when the latter were attacked, but deserted them. The Russians did not keep their written alliance with the French, did not honour their grave promise of succour when they in their turn were attacked, but deserted them. Who cannot see the grim working of karmic retribution in these two events. Russia openly double crossed the British during the negotiations of 1939 and intended to double cross the Germans at the appropriate time. Can they complain, then, if they themselves were double crossed by Hitler as an instrument of Karma in 1941.

The Southern States were vanquished in the American Civil War as much by the malignant hookworm and the immense epidemic of illness it caused as by General Grant himself. And it was the negro slaves from Africa who had brought this worm with them to the South and infected their owners. Can we not see the karmic connections between both factors,

Stalin, the cobblers son raised to the palatial Kremlin, dreamt that he could kill and maim on an unprecedented scale and yet get away with it. But he woke up one day to find that bombs were falling on the Kremlin seeking to kill him. Thus the karmic cycle was turning.

The use of brains or brutality or both may give a man success as they gave Hitler success, but the matter does not end there. After the achievement of success karma comes into operation and demands the price, and it may be paid by failure or suffering or both.

The stream of fate pursues its perenial course, halting now and then to find new historical channels which become necessary to its movement. The nation that first drops gas bombs on unarmed civilians drops them also on its own. Did it but know it the nation that breaks the rules of righteousness, breaks also its own fortunes.

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XVII KARMA. NATIONAL KARMA. 4

Ultimately we must say that the sad situation in the world was a self earned one, and because it was self earned it was a necessary one. The world needed to undergo the experience which it has had because it needed ~~and~~ ethical and intellectual education, even though that particular form of education was unpleasant and painful. What mankind can learn clearly and obviously from its present sufferings is that without goodwill towards each other brought into external manifestation there is no actual peace but only its pretence, that outward peace may even be a cloak for the preparation of war. They have learned that treaties are nothing but scraps of paper when written in ink alone, and not also in the heart. The cleverest men in Europe tried to solve the problems which bristled all around but they failed. They had the brains but they did not have the goodwill. If they had had that then the problems could have been solved easily. Goodwill was lacking and it was lacking because of man's innate greed and selfishness. So long as he feels he must cling at all costs to what he calls his possessions, and so long as he feels that he must constantly increase these possessions at all costs, he is hardly likely to be motivated by goodwill. Selfishness urges man to cling to and increase possessions, good reminds him he is but steward of them. Only through repeated suffering is he beginning to learn that justice and goodwill, the attitude of give and take, and even the spirit of generosity are essential to the maintenance of peace. These are merely ethical qualities, and yet without them there is no peace, there will always be war. If mankind wishes to avoid repeating this age old destiny there is only one way, old fashioned and very simple, a change of heart. Without this change of heart there can be only postponement of war, a temperary patching of problems, but no genuinely peaceful solution. And so we come back to a very familiar position, that if we seek the Kingdom of Heaven first all these things will be added unto us, even peace.

The West needs the notions of karma and rebirth if it is not to be destroyed by its own ignorance. Only such an intellectual basis can give effective force to the idea of morality in these intellectual times.

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The West needs the notions of karma and rebirth if it is not to be destroyed by its own ignorance. Only such an intellectual basis can give effective force to the idea of morality in these intellectual times.

"He that loveth iniquity beckoneth to misfortune; it is as it were, the echo answering to his own voice". If the Japanese had heeded this wise counsel from one of their old books, the ninth century "Teaching of the words of Truth" they would not be in such sorry plight.

Look at what happened to the Nazified Germans. They began a war of nerves against other nations even before 1939. But it was they themselves who had to suffer from it in 1942, 1943, and 1944. They threatened to wipe out the capital cities of democratic countries by unprecedented aerial bombardment, but it was their own cities which were mostly wiped out,

If the invasion of Belgiumwas partly the consequence of karma earned in the Congo atrocities, what of the invasion of Norway? The Norwegians are a fine upright people who have never harmed others. The answer here is that karma applies not only to the moral sphere but also to the sphere of intelligence. The Norwegians suffered not for any moral fault, but because they did not use the opportunity of their freedom to protect themselves against the danger of Nazi agression but preferred to take refuge in a merely illusory neutrality. They could either have formed a military defensive alliance with all the other small European countries, or they could have formed a secret or open one with England, giving the latter every opportunity to obtain a foothold in their country to help defend it if necessary. But they did neither.

If we wish to understand what has been happening in the world we must first understand that continental and national karma are the hidden causes of its distresses.

A nation arises by the adding together of every individual in it. You are one of those individuals whose thought and conduct will help to make your nation's karma. The subject of collective destiny is very complicated because it is composed of many more

elements than individual destiny. The individual who is born into a particular nation has to share the general destiny of that nation as well as his own individual karma. If, however, he withdraws from that nation by his own choice and migrates to another country he will then share a new collective destiny which is bound to modify his own and put its mark upon it, either improving it by giving him more opportunity, or causing it to deteriorate

There is a collective national karma which gradually grows and then materialises. When a group of people live together and work together, either in a country or a city they gradually form for themselves a national or a municipal destiny which they have to bear. Sometimes this result is good, sometimes it is bad, but generally it is a mixture of both. Hence we find in history such things as a national destiny and a racial fate. Karma operates no less among the societies of mankind as among individuals themselves. The life of nations, as of individuals is an alternating rythm of darkness and light. Epochs of great retrogression are followed by epochs of great advance.

The successful rise of men like Lenin and Hitler with tremendously destructive aims is not an historical accident; it is an historical event.

Would the history of India have taken an entirely different direction if Clive had not been there to lead British arms to victory? Was its history so fated beforehand that when the young Clive tried twice to shoot himself in Madras, the pistol refused to fire and Clive gave up further attempts at suicide?

When a whole people move along the road of wrong doing then they invite suffering for their purification and enlightenment. So long as selfishness rules society, so long will society have its sufferings. So long as nations are indifferent to the woes of other nations, so long will they themselves sooner or later share those woes. A wealthy people cannot escape a partial responsibility for its refusal to help the poorer peoples, nor a powerful nation its tolerance of the persecution of others, nor an aggresive race for its forcible domination over weaker races. The world wars have abundantly illustrated these truths. Large sins have brought large retributions. This is a period of vast purification through suffering.

But even amid the swirl of hatred and the sight of horror we must never forget the inward oneness of mankind, and that even the Nazis, bestial and evil though their acts were, share this ultimate divine unity with us in their innermost nature.

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Because we hold that karma is the hidden ruler of man's fortunes and that force cannot be their final arbiter, we do not necessarily hold that force may therefore be dispensed with in favour of an ethic of non violence. Soft, woolly and sentimental mystics repose a pathetic faith in the power of non violence to crush aggressive totalitarianism and armed brutality. Their attitude represents a failure to recognize unpalatable facts, while their remedy represents a journey into the absurd, however high-minded it be. If we put this doctrine to the practical test, which is the only certain test, what do we find? What happened more than a century ago when a couple of hundred young American negroes landed in West Africa to found the Liberian Republic. They were specially selected because of their religio-mystical tendencies and noble characters, most of them being Quakers in fact. It is well known that Quakers make non-violence a cardinal doctrine. They were unarmed and declared openly that they trusted in the Lord to protect them. Neither their pacifism nor the Lord did so in fact. They were brutally massacred to a man. For a further instance let us come to our own times and to an Indian who was not only a devoted follower of Gandhi, but himself renowned for his saintly character. This was Ganesh Shankar Vidyarthi. Recently there were several communal riots at Cawnpore between the Muslims and Hindus. G. S. Vidyarthi firmly believed that by approaching a fanatical and frenzied Muslim mob unarmed except by this doctrine of non violence he could pacify them and restore peace. What really happened was they murdered him straightway. The sage does not accept the mystical doctrine of non violence for various philosophical reasons, but his principal practical reason is because he does not wish to confirm the wrong doer in his wrong doing, and does not wish to smooth the latter's path and thus encourage evil, nor to practise partiality towards him. A meek submission to his will makes an aggressor believe that his methods pay, whereas a determined resistance checks his downward course, arouses doubts and even provides instruction should he suffer punishment.

The doctrine of non violence is derived from the ancient Indian rule of Ahimsa. Himsa means the causing of pain, suffering, injury or brutality to sentient creatures, to animals as well as men. "A" is the negative prefix which, of course reverses the words meaning. But is there warrant for the belief that such forbearance from inflicting injury or pain on others was taught by the sages as a universal and unqualified ethic for all persons. On the contrary they made it clear that it was applicable only within certain limits so far as citizens of a state were concerned, whilst

Because we hold that karma is the hidden ruler of man's fortunes and that force cannot be their final arbiter, we do not necessarily hold that force may therefore be dispensed with in favour of an ethic of non violence. Soft, woolly and sentimental mystics repose a pathetic faith in the power of non violence to crush aggressive totalitarianism and armed brutality. Their attitude represents a failure to recognize unpalatable facts, while their remedy represents a journey into the absurd, however high-minded it be. If we put this doctrine to the practical test, which is the only certain test, what do we find? What happened more than a century ago when a couple of hundred young American negroes landed in West Africa to found the Liberian Republic. They were specially selected because of their religio-mystical tendencies and noble characters, most of them being Quakers in fact. It is well known that Quakers make non-violence a cardinal doctrine. They were warned and declared openly that they trusted in the Lord to protect them. Neither their pacifism nor the Lord did so in fact. They were brutally massacred to a man. For a further instance let us come to our own times and to an Indian who was not only a devoted follower of Gandhi, but himself renowned for his saintly character. This was Ganesh Shankar Vidyarthi. Recently there were several communal riots at Cawnpore between the Hindus and Mighms. G. S. Vidyarthi firmly believed that by approaching a fanatical and frenzied Muslim mob unarmed except by this doctrine of non violence he could pacify them and restore peace. What really happened was they murdered him straightway. The sage does not accept the mystical doctrine of non violence for various philosophical reasons, but his principal practical reason is because he does not wish to confirm the wrong doer in his wrong doing, and does not wish to smooth the latter's path and thus encourage evil, nor to practise partiality towards him. A meek submission to his will makes an aggressor believe that his methods pay, whereas a determined resistance checks his downward course, arouses doubts and even provides instruction should he suffer punishment.

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granting that it was to be adopted in its entirety by those monks and hermits who had renounced the world and were no longer concerned with the welfare of organized society. For us who have not retired from the struggle of existence there is a bounden duty to protect human life, because of its superior value, when it is endangered by wild beasts, even if we have to kill those beasts. Non violence is therefore not an invariable rule of conduct so far as animals are concerned. Nor is it even so when we consider the case of human relations. Circumstances arise when it is right and proper to arm oneself in defence of one's country and slay aggressive invaders, or when it is ethically correct to destroy a murderous assailant. What must always be avoided is the infliction of unnecessary pain.

He who invokes the doctrine of pacifism for universal practice misapplies an ethical rule meant only for monks and ascetics who have renounced the world, and misconceives a mystical doctrine of unity meant only for inward realisation. Pacifism is admirable in a mystic, but out of place in a man of the world.

The Pythagorean practice of nightly self interrogation with such questions as " What have I done wrongly?" and "What duty have I left undone?" was an excellent one to counteract bad karma in the making, as was their other practice of saying and doing nothing whilst under the influence of passion.

Karma is reciprocal. It brings back what we put forth. If a man lives like an animal, he has abused his human birth and must thank himself if he is reborn in an animal's body.

We hear in every religion, whether Eastern or Western, of the sufferings undergone by the wicked in the after-death state. They are supposed to dwell for a while in a nether world, a purgatory. The truth is that this is a primitive symbol of the higher doctrine that the wicked do suffer after death, but only when they are reborn on earth again.

Is karma so iron bound that there is no hope for man to escape its strong mechanism? The answer is that we may assuredly cherish such a hope, if not for such escape or for the mitigation of karmic suffering, at least for rendering them less painful and more bearable, as an anaesthetic renders a surgical operation less painful and more bearable, provided we fulfil the requisite preconditions of repentance, reparation and resignation. Karmic pressures do not oblige us to act in a particular way although they push us to do so. If we choose we can set up inner resistance to these pressures and thus modify or even alter their effects.

To offset the karmic effects of a bad deed do the contrary one; and of bad thought or speech we should deliberately cultivate the opposite kind. If something has been taken from a man, something should be given voluntaritly which is of equal or greater value to him.

If it be true that we cannot wish our bad karma away, it is equally true that we can balance it with good karma and thus offset its results. Buddha, who was one of the greatest exponents of the karma doctrine, pointed out that right thinking and good deeds could change karmic curses into blessings.

The fixed focussing of a persistent concentrated idea will exert pressure from within, as it were, and may slowly alter the karmic physical fortunes of a man. Karma is thought as much as action, desire as much as deed. The one is the seed which fructifies into the other and cannot be separated from it. It is this silent secret registration in the World Mind which makes the working of karma possible, just as the sound tracks in a gramophone disc make the hearing of its song possible.

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Fate oftem seems to act in an abbitrary fashion, favouring the wicked and striking down the undeserving, but this is an illusion born of the dark night in which we habitually move. For in the end their actions take root from out of the very nature of man himself, who is the ultimate and chief arbiter of his own destiny. Man is like a race of Lilliputians that lives in a narrow pass between the giant walls of Justice and beats its head ceaselessly against these stony barriers. The four gods stand by hard or lenient at times, but always just. From every man they require a requital and an accounting for his deeds. And so high are these walls that no man has ever broken through them.

Things act according to their nature. Nature records these actions in a secret way and reflects back their appropriate results. And as with things so with persons. Each of us sings a note out into the universe, and the universe answers us in the same key. Karma is the bed which we unconsciously make for ourselves and upon which we shall one day have to lie.

When rendering our account of good or bad fortune we usually forget to include the ethical values which we acquired from each experience. Nevertheless when a man has attained some understanding he will involuntarily first bring the great truth of karma into this light, not merely as an intellectual dogma but as a heartfelt conviction. He will then shrink with horror from the memory of his past wrong doing. Yet he knows it cannot be evaded and must be faced. And then not out of external bidding but out of his own inner being he will lay a duty upon himself-- the duty of atonement. So far as he can he will seek out those whom he has wronged and make fit reparation. If he refuses this task he will find his peace violated by those memories which will spring up unbidden again and again.

We may take defeat in a spirit of bitter resentment or in a spirit of melancholy pessimism. Both these attitudes are wholly unprofitable. There is a third and better way. It is to make defeat serve as the starting point of a different advance And this can be done by first a frank ungrudging and searching self examination to discover faults and confess wrongs; second by deeds of repentant amends and the pioneering of a new outlook.

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"No man knows his own strength or value but by being put to the proof. Calamity is the spur to a great mind " If Seneca could write these words when the tyrant Nero was his ruler, we too can find out their truth when the tyrant of tyrants Hitler has turned the world upside down.

" Looking back from this my seventieth year, it seems to me that every card in my working life has been dealt to me in such a manner that I had but to play it as it came". This confession by Rudyard Kipling reveals how destiny so largely made his life.

Karma does not say that a man born in a slum must remain there till he dies. It puts him there, true, but it is up to him to get out of it by his use of intelligence and by his personal efforts. It is true, however, that he cannot do everything he wishes for he has to start with the existing material and develop from that. " No general can be lucky unless he is bold" says General Sir Archibald Wavell. It is the same on the battlefield of life. We must be prepared to take a risk or two if we would leave the field in triumph.

People talk dolefully about their hard fate and their unfavourable karma. What will happen to them when they put on the philosophic mantle? Does truth mercifully cancel their unpleasant future and provide them with a bed of roses in return for their acceptance of her. Do they paralyse their karma by their profound insight. Alas these comforting expectations are denied them. The charted karma still stands, but their attitude to it performs a volte face. The shadows cast by the stars do not change, but they themselves do change. They are resolved henceforth to accept their sorrows ina sublime spirit of forbearance. They are determined to submit to their destiny, not from weakness but from strength. Sometimes they may even welcome misfortune when they know it can free their character from obstructions to true growth. If suffering came in the past to educate them or to teach them to discriminate between what is permanent and what is ephemeral, it now comes to test them. It provides them with fit opportunities to try their strength and to realise whether the House of Life they are errecting is built of solid brick or of fragile reeds.

This teaching does not turn man into a lethargic fatalist as it does not permit him to swell into a ~~[illegible]~~ conceited individualist. It offers no excuse for a miserable weakness, neither does it bolster up an illusory strength. It does inspire him with a balanced view of his possibilities, a sane view of his powers.

He has to pass through the school of multiform experiences. He is not to glean his wisdom from books alone, nor from meditation alone, but also from life itself. He may find himself plunged into conditions which seem useless to his spiritual development and unjust to noble aims. But the Overself in its farseeing wisdom knows better. From the philosophic standpoint

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it is not a matter for regret when he has to face adverse circumstances, but rather a challenge as to what he can make of them. They represent a triple possibility; deterioration, stagnation, or growth. When his mind has been accustomed sufficiently long to these ideas, and when they have been recreated as the product of his own thinking and the conclusions of his own experience, they will enable him to meet the challenges of destiny and the mutations of fortune with a strength and wisdom unknown before.

He will begin to see that underlying the obvious human purpose of the relationship with all those other men and women who cross or stay on his path, there is another and deeper one. Whether they be friends or enemies, whether they bring pleasure or anguish, the experience of meeting them is finally to teach lessons.

When someone on whom he has relied for happiness proves unfaithful, he may treat the episode in two different ways. He may react in the common manner and become resentful, bitter, hurt add agonised. Or he may react in an uncommon manner and become wiser if sadder, better instructed in his own values and other people's frailties. He may learn from such an episode that whilst accepting every happiness that ,ay come from external things and persons, he is not to rely on them as fundamental and primary, and that only the divine inward self can hold such a rank safely. He may learn also that the more the ego resents the cause of its misery, the more it resists the lessons involved, the more it suffers. In short the event will provide a chance to correct his values, jump to a higher standpoint, and effect spiritual progress.

The past is wholly unalterable, and the present is largely conditioned by it. But the future is less so and therefore more malleable. To grieve over past self made misfortunes is useful only in so far as it leads to a confession of error, to the detection of weaknesses in character which led to the error, and to active effort to eliminate those weaknesses. How far past deeds may be countered by present thinking is borth a variable and indeterminate point. In the study of our own past experiences there is wisdom waiting for us. In the acceptance of its lessons there is strength to be got by us, and in the endeavour to comprehend why certain misfortunes have happened to us there is a practicality to be acquired.

If we go out of our way to do good to others and impose restraint upon ourselves we thereby help to atone for past sins and to lessen the karma they would otherwise have brought us.

Vijnana Bhikshu holds that the suppression of every thought destroys the seeds of all past karma.

The root of karma lies in the "I" thought. He who can act from a deeper centre than the personal roots out karma.

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XV11. Environment.

Philosophy is not so foolish as to deny the power and importance of environment, but it adds that the mental attitude towards physical environment is still more important. If this be one of full dependence on it then man will be it slave and victim, but if of noble dependence on his inner self then in part he will be its master. Some part of man is the product of his changing environment, but there is another part which most certainly is not. Sometimes the environment must needs be greater than the individual, but sometimes the individual can prove greater than the environment.

Even if no man should submit to domination by his environment, neither can he be divorced from it. Cruelly hindering or favourably helping him as it does, he cannot fail to be influenced by it. How much has it not meant to a tired, dispirited and depressed worker of the low paid levels to find on his return home in the evening, a bright cheerful room with soothing walls, shapely furniture and pleasantly patterned rugs. Environment does count.

A man's surroundings help to bring out his innate qualities or to prevent their manifestation, but they do not create such qualities. If they did geniuses could be made to order in every school and studio.

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XVII KARMA. SOFFERING.

Suffering is the inescapable accompaniment of life. The war has merely thrown this truth in vivid and spectacular fashion upon the screen of human consciousness, whereas its ordinary operation is slow grinding and sporadic.

Once a man has been burnt by fire he cannot be tempted to put his fingers into a flame no matter how beautiful its colour, nor how attractive its warm glow. The suffering and the pain of his previous error live too strongly within his memory because it lives in the form of knowledge. He does not merely believe but he knows that fire will burn and cause him pain. He does not even have to experiment a second time with the same error because the knowledge has sunk into his very being. In the same way the man who knows his essential unity through the Overself with all other men will not commit the error of injuring even a single person, on the contrary he will find powerful motivation for altruistic behaviour. He knows that in injuring others he will ultimately injure himself; for the infallible law of retribution will bring back to him either the pain or the blessings which he bestows on others. So perfect is his sympathy with all living creatures whether human or non human that he seeks to avoid bringing hurt to any of them; on the contrary he takes pleasure in improving their welfare. This attitude comes through a knowledge of the reality of the underlying oneness of life, a knowledge which is not blind faith, not pious hope, and can be discovered through the ultimate path alone. The unfortunate ignorance of this all important truth is responsible for the awful spectacle of a world arrayed in two camps ready to annhilate each other out of existence. No amount of prayers to an all too distant God can save mankind from such catastrophes, but it certainly can be saved by the intellectual acceptance of the truth of unity as a preliminary step towards its ultimate realization. It therefore becomes the bounden duty of every one of us who has intellectually perceived this truth to devote some fragment of his time at least towards giving others an opportunity of becoming acquainted with it. If a man's destiny, if the fragment of fate apportioned to him, desires him to achieve a certain task, a particular mission, then, however much he may dally in secluded retreat, it will provide him with an inner compulsion that at the appointed hour will drag him from retirement into the public arena again. Even if this task has been distant from his desire and concealed from his conscious mind during all previous years, he will still have to obey this unexpected inner force, this overwhelming bidding which is but the voice of destiny making itself heard in this way. Yes, paradoxically one carries ones fate within ones self. Karma needs to send no attorney to plead its cause at the bar of man. All history reveals the truth in the long run. The world must learn and those of us who know must teach that every evil deed will infallibly bring an aftermath of suffering. " What will be the next form of religion?" was asked of A.E. a few days before he died. "A religion of ethics" he replied. This means a religion based on the doctrine of karma.

"The wicked deed which was done by the wicked hearted in glee; its consequences are reaped by them in the fullness of time with cries" said Buddha.

Every deed carries its own consequences with it. If we have made a mistake or committed a wrong to someone by any course of action then the sooner trouble comes to warn us off further errors along the same road the better. We should welcome it as a guiding finger. When life is hard and trying we must peer beneath its surface. Is a bad attitude or bad outlook holding us in chains. The real self may be rejoicing while at the

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Experience enlightens man, but it may do so with exasperating slowness if the man is ethically immature and mentally unevolved. He does not really need new experience so much as a right understanding of old experience. If he is unresponsive, stubborn or foolish then nothing but further experience will teach him. Therefore it is our task to assist him by explaining to him the inner significance of his own experiences, by making available to him in simple form the philosophic fruits of our own wealthier and longer experience.

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If a man learns the lessons of his past mistakes, then the suffering they brought him will not have been in vain. If he does not learn then he will go on from disaster to disaster. When he becomes truly teachable then he can retrieve disaster. If we do not bring reason to our experience it remains barren. Both joy and suffering fail to yield up their secret and the heart is devastated by periodic tumults in vain. Joy rarely comes alone. It is often followed by sorrow as a man walking in the sunlight is often followed by his shadow. The foolish are always embittered and unenlightened by such suffering, whereas the wise are always mellowed and instructed by it. The misfortunes of life come from our past karma; the misery that we feel because of them comes from our own blindness. We beat our breasts because we do not understand.

The general conditions of the wars with their aftermath have brought the problem of suffering to the forefront of thinking. Why do we suffer? This becomes the question whose answer is being sought with an earnestness and sincerity which can find satisfaction only in the doctrines of karma.

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KARMA PREDICTION.

Gullible people gasp in awe when a prediction is fulfilled. They look upon it as a miracle. They do not know the immense number of predictions which were falsified by events and which passed in consequence into silent oblivion. It would be a miracle indeed if out of the mass of prophecies some proportion failed to obtain fulfilment.

Whoever expects anyone perfectly to predict all events expects him by implication to know everything that exists in the world, i. e., to be as omniscient as a God. No human being, not even a sage, could honestly claim such omniscience.

Prediction.

(D)

Since the year 1930 the European continent has witnessed such a large and rapid growth of belief in astrology as must stagger a sober historian. So many popular newspapers have devoted a column to it, so many astrological booklets such as Old Moore's Almanac have appeared, that it is not too much to say the interest in the subject has assumed the proportions of a flood. One explanation is the general state of international insecurity and instability, and the private anxiety and worry which prevailed in Europe after the world economic depression hit that continent. But there are other reasons for the great uprising of belief in astrology. These are the unconscious or half conscious need of the masses for a means of interpreting the stirring world events and their own personal distresses on lines more satisfactory than the traditional religious or contemporary scientific ones. The former is inadequate intellectually and the latter is inadequate emotionally. Most other old standbys have proved insufficient too. Astrology helps them arrive at such an interpretation because of its chief implications, which are supposedly proved every time a prediction is fulfilled. These are (a) that there is a higher power guiding the destinies of mankind. (b) that life survives after death and (c) that there is a rough justice in life. Without endorsing the mass of superstitious rubbish which takes shelter under the name, nor the mass of charlatanic practice and exploitation accompanying it, it is true to say that astrology demands as a complementary doctrine the teaching of karma and rebirth. therefore the present wave of interest in star lore is an oblique attempt to satisfy human need for this important teaching of which the western world has been so cruelly robbed for many centuries.

Astrology cannot be considered a completely reliable guide in everyday life, despite the exaggerated claims made by astrologers. As a body of knowledge it is imperfect and incomplete. As a practical art of prediction it is inefficient and uncertain. Therefore nobody should stake all his faith in astrological readings and prophecies alone or he will be taking terrible risks. But this is not to say that astrology is mere superstition, as its opponents claim, or utter humbug as the worldly wise assert. It can provide, if the exact moment of birth be known, many useful indications about a person's character, capacities, tendencies, and temperament. To a much lesser extent it can provide also some indications of some of the major karmic opportunities, difficulties etc likely to occur, but not of all.

The correct appraisal of a horoscope is to regard it as an indicator of circumstances earned, and of character formed in earlier births. It is delusion to regard its planetary positions as irresistible forces driving a man unfailingly into those experiences and that character.

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We may watch our horoscope if we please, take note of the fate written in our palm if we wish, but we must remember that these things do not displace the need for wise living, moral discipline and right thinking. We should keep first things first and trust the soul's leadings more than the astrologers warnings or the palmists promises. The grace of God sought and found, good character and high ideals will be better safeguards through life's maze than any fortune tellers predictive counsel.

" I forbid you, O Bhikshus, to employ any spells or supplications, for they are useless, since the law of karma governs all things."

"That mendicant does right to whom omens, meteors, dreams and signs are things abolished; he is free from all their evils. " S o said the Buddha to a disciple when explaining "Amitabha" to him.

"Star gazing and astrology, forecasting lucky or unfortunate events by signs, prognosticating good or evil, all these things are forbidden." The Buddha said this to Ananda.

When you become unconcerned about your horoscope; when you cease to run after fortune tellers, when you begin to let the future take care of itself, then you have found peace. But when you become anxious about the future, when you are filled with regrets about your past sufferings, then you are living in time, you become one of the creatures of TIME, and you suffer the pains of time

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XV11 A Suffering. (A)

How we react to the circumstances in which we find ourselves is a plain sign of our spiritual status. It is in times of stress that we are tested as to whether we have built into our character the qualities needful for the wise dealing with lifes difficulties, or are still depending on the many kinds of escapism. No human life is wholly free from trouble. God has ordained it to be part of our existence. No mystical path can alter this. What can be altered is our reaction to it.

Suffering is one of nature's processes for showing man where he has indulged in wrong doing. If he will not give up his sins nature brings their consequences home to him through painful experiences. The man who is incapable of self rectification will be brought to it by external experience, and he who has failed to develop a sense of stiritual responsibility will be tested by suffering. Until a man adequately repents and tries to undo the harm he has caused, the troubles he has and will have to undergo are of his own making.

It would be unnatural and inhuman if those who seek a spiritual pathway out of their worldly woe did not feel so keenly about it. Nevertheless it is for them to remember the eternal principles whilst the storms are raging, to remember that they are fundamentally divine and deathless, and to hold firmly to the faith that the ultimate triumph of good over evil is inescapable. The day will come when time shall have healed their deepest wound and when they shall view their world experience serenely from the mountain top, as in their Overself they alrady do. In the end such experience teaches them to depend on nothing and nobody for their happiness.

When a dark hour descends on us we should turn inward at once and there find the true help. When some dark trouble touches our life, when depression, suffering, anxiety, fear or even temptation threatens to overwhelm us we must follow this practice of instantly turning inwards and seeking the true Self. We

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shall find at the end of our search peace, contentment, wisdom strength, courage and love. In short we have to train ourselves automatically to turn inward whenever we are confronted by seeming misfortune, apparent injustice or undue temptation. Then whatever action we are to take will be guided from within and will necessarily be right action, because dictated not by human intellect but by higher wisdom. It is not that the divine self will always put matters right for us of its own accord when we turn in thought to it, but that it will often inspire us to take the necessary physical measures which will produce successful results.

The day will come when we shall see this life in a new light and with that resign it to a higher power. In our innermost being there is the Real, unaffected, eternal, sublime. It seeks our love and gives it to us its own. It wishes us to sacrifice everything to itself, but the sacrifice is to be deep in the heart, secret and unspoken. It is the Overself. Offer everything on the altar, prayerfully, and include all those problems of frustration and defeat. When the answer comes as it must eventually we shall experience a tremendous relief. It will be as a burden vanished.

Man makes some of his troubles by negative thinking, by being too egoistic in his human relationships, by failing to sink the "I" and to put himself in the other mans position. When he admits the source of many troubles to be within himself, then his chance of banishing them becomes brighter. Troubles are the outer sign of inward malady.

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The true seers always have the courage to look facts in the face, and to admit that life on earth must touch suffering at some point. They teach man how to sustain himself when this happens, and how so to instruct himself by its lessons that the troubles of this earthly life are transmuted into wisdom and strength.

They who do not yet aspire to be delivered from animal enslavement and human ignorance cannot fail to be goaded into such aspiration by life itself. If they could understand aright their experiences of good and evil, of mind and body, as in the course of evolutionary flow they certainly shall one day, they would understand that they were trying to find themselves. The quest of the Overself may not be clearly conscious in their minds but it is there nevertheless and actuating the whole life movement.

Man does not endure certain troubles or disappointing experiences during life without a particular reason for each one. If he takes the trouble to learn the reason he can conquer the experiences ~~during life~~ and strengthen his character, or he can permit the experience to conquer him and to worsen his character. Through many and widely varied experiences man is given opportunity to build his capacities of thought and judgment, will and intuition. Experiences rightly handled can become effective means for his passing from a lower to a higher standpoint. Every experience should be exploited for its lessons whether it be painful or pleasurable, as a novelist might exploit it for story material.

It should be realised that the situations which arise in life are often in some obvious or hidden way self created, and should therefore be faced courageously and correctly analysed. They may then throw significant light upon character, and although it may not be possible to change them overnight, it is possible to experiment upon them with a different mental attitude, and to perceive the helpfulness to inner development of outward adversity, personal antagonisms and peril.

Mental peace can come only by paying the price for it, and part of that price is the freeing of oneself from over dependence on externals. The mind must be freed from worry and anxiety instead of yielding in hopeless submission to them. This will invoke and assist the protective forces. All bitter thoughts towards other individuals must be banished. Love must be given whether it is returned or not, and given equally to the weak and the strong. A rich inner compensation awaits those who can endure in this way.

Everything that happens to us teaches this lesson of non attachment, which must be learnt through reflection and tested by experience. As the Buddha taught we must learn and re learn to let things go and keep unattached recognising the evanescent quality of all earthly existence. It is the mercy of mother

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nature that all suffering however hard shares this evanescence. At the end -- as now for the few -- there is unbroken calm, the eternal peace of a consciousness that is not personal self consciousness.

Everyone has something to teach us. The lives, perceptions and experience of other men, and the lessons of past events, when remembered and reflected upon, may contribute towards our guidance and help to point out to reason the proper course that should be followed in the future.

It must needs be that we acquire our virtues through struggle and pain when we fail to acquire them through reflection and perception. Thoughtlessmess and carelessness have to be paid for, If we will not heed the voice of reason and goodwill we must suffer the whip of affliction. But we are not compelled to wait for painful blunders to show us our folly. Reason is a pleasanter way and a shorter route than the long circle of satiety, repulsion and equilibrium.

Although one of the first qualities a man must foster is the capacity to learn from his past mistakes, he should not allow the past to imprison him. He should look backward only that he may look forward more clearly when considering what his duty is. The man who has the capacity to make new beginnings which cut across a faulty past is the man who can go far on this path.

There is no absolute certainty about anything in this life and no security in any situation. Such things are unattainable. Only relative certainty and security are possible, but if merely external they will prove inadequate. They must also be gained in an inward sense by keen thought and controlled emotion, by communion with the diviner self.

The philosophic prize of utter self possession is far greater and more to be treasured than any which ambition can offer or desire suggest. It holds a happiness unknown in other ways, and against the misfortunes and dffficulties of worldly existence it gives inner reserves of a kind unknown to materialistically minded men. He who has gained this prize is inwardly protected against the buffeting of fortunes waves or the arrows of human malice. " He who hopes for nothing can never know despair" are words spoken by Caesar in Egypt. Where there are neither desires nor expectations there can be no disappointments.

Misery will be the result of continuing to ignore philosophy, Serenity will be the result of living by its teaching.

When a man turns in full surrender towards his Overself he can learn of its power to overcome trouble by the poise which descends upon him, and by the change in material things. He may not always come successfully in a material sense out of any situation, but he will do so always in a spiritual sense.

The Overself speaking as the Christ in man says " Come unto me all ye that are heavy laden and I will give you rest". And speaking as the Krishna in man it says " Take refuge in me alone

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I will liberate thee from all sins; Grieve not".

Only the souls realisation can bring man a total happiness. Nothing else can. It releases him from hidden fears of the woes of terrestrial existence. It frees his mind about all concern about the future, and out of the vast depths of his own being he can draw all the wisdom he needs to meet it. In gaining this knowledge of the hidden truth of his own being he enters into real freedom.

The old Hindu texts say Astrology is no longer reliable when a person abandons his worldly life for a spiritual one. No astrological horoscope and no psychic clairvoyance dare utter any word about his future with certainty. From the moment when the Overself takes full possession of a man so that in the old sense his thoughts, feelings and acts are not really his own, it becomes responsible for the working out of his past karma. From that moment indeed the course of his external life and earthly fortunes is unpredictable.

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We possess an innate belief that because some event A has always been followed in our experience by another event B, that therefore happenings in the same order will inevitably occur again whenever A happens. That is to say we term A the cause and B the effect. But belief is not proof. We ought carefully to distinguish between both. For we are entitled to speak only of what has happened in the past as provable, but here our certainty ends. We may logically and rightly hold the belief that B will occur again, but there is no available proof that it must be so.

When we see a particular event always followed by another particular event, we pronounce them as being causally connected. The mind is usually not sharp enough to notice that we mistake the transition from first to second event to be an occurrence independent of succession or association of two mental constructions.

The double existence of mental constructs and material things causally corresponding to them, is not only unproven but unprovable. The notion that they are somehow welded togehter by a causal process is one which our imagination reads into them, not one which is given by nature as a fact.

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XVII KARMA. Manas reaction RIGHT TIMING. 5

We learn from karma the grave importance of right timing. He who does the correct thing at the wrong time is not far from the position of the man who does the wrong thing altogether.

There are forces which predetermine our destiny and we must know when to win battles, like Napoleon, by retreating, by submitting to Fate's decree. In the last chapter of "The Hidden Teaching beyond Yoga" a technique used by expert boxers was recommended as supplying an excellent principle wherewith to meet the unavoidable blows of a bad karmic cycle. Another illustration of this point which will be helpful is Jiu-jutsu, whose principle is to conquer an adversary by giving way to him in so skillfull a manner that he is forced to use his own strength either to defeat himself or to injure his owm muscles. So we may conquer unalterable bad karma by yielding to it for a time but finally drawing from it such wisdom and reaction that we rise higher than before.

"When the superior man gets his time, he mounts aloft; but when the time is against him he moves as if his feet were entangled" Thus spoke Lao Tze to Confucius during a memorable interview.

As a man grows older- whether in years or in earthly embodiments- he will begin to pay attention to the invisible line of cause and effect which exists between his deeds and their later consequences upon himself and upon others; which means that he will become more prudent and more deliberate, less likely to act upon mere impulse and more likely to act upon calm consideration

For the student all life must be a process of trial and error, trial and error, repeated again and again although with diminishing frequency until at long last he matures into the ripe understanding of the sage. Meanwhile he should remember well those ethical errors which some call sins, and reflect well over their lessons, as he should remember the sufferings which were their inevitable if belated fruit.

It is the part of wisdom to learn when to attack difficulties with a bold front and when to circumvent them by patience or cunning. There is a right time for all events. If they are brought about too early then the consequences will be a mixture of good and bad, just as if they were brought about too late. If, however one has the patience to wait for the right moment, and the wisdom to recognise it then the results will be unmixed good. Karma comes into play as soon as a suitable combination of factors occurs. There is no real escape from the consequences of our deeds therefore, but only an apparent escape.

as supplying an excellent principle wherewith to meet the unavoidable blows of a bad karmic cycle. Another illustration of this point which will be helpful is Jin-jutsu, whose principle is to conquer an adversary by giving way to him in so skillful a manner that he is forced to use his own strength either to defeat himself or to injure his own muscles. So we may conquer unalterable bad karma by yielding to it for a time but finally drawing from it such wisdom and reaction that we rise higher than before.

"When the superior man gets his time, he mounts aloft; but when the time is against him he moves as if his feet were entangled" Thus spoke Lao Tze to Confucius during a memorable interview.

As a man grows older- whether in years or in earthly embodiments- he will begin to pay attention to the invisible line of cause and effect which exists between his deeds and their later consequences upon himself and upon others; which means that he will become more prudent and more deliberate, less likely to act upon mere impulse and more likely to act upon calm consideration

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Discipleship.

Discipleship is for those who make the quest of the Overself the deep underlying aim of their existence, who take a live and keen interest in the particular form of it outlined by P.B. in his own books, who are critical enough to understand the unique value of his teaching and grateful enough to proffer its disseminator their abiding personal loyalty. Disciples naturally look for discipline, but P.B. neither seeks the first nor stipulates the second. Discipleship is for the few because while there are many who read the books, there are but few who follow the quest, there are many who will take the first few steps but few who will take the last ones, many who can swallow fables but few who can swallow facts.

It is for those to whom the quest has become their life, their goal, their refuge and their strength.

The true relation of discipleship cannot be established by any merely vocal asking for it and being vocally accepted. Nor can it be established by any formal outward rite or ceremony. Nor by mail order, that is by a written request and a certificate granting it. It can be established only when it becomes first a mental fact, an inward relation, a telepathic link, and when second these things are based on the disciples side on complete faith, devotion, loyalty and willingness to subordinate his own little ego, his own limited intellect, should they ever find themselves opposed to the master's guidance.

This last must not be confused with blind slavish obedience. It is a realisation of the need of superior guidance until that glorious moment arises when the guidance can be dispensed with, when the master himself is transcended by union with the disciple's higher self.

In other words there must be internal evidence of the relationship having been established, for then alone does it become a reality and a certainty.

This relationship is very rare in the modern world because most people are too materialistically minded to contribute proper efforts towards its making. They think that by associating with a master and by seeing his physical presence they have found him. This is not so. They must find his mental presence within themselves before they can begin to say they have really found him. The relationship is also rare because few such teachers are to be found in the world. For a man may attain the heights of self-realisation and yet neither his characteristics nor his karma may permit him to perform the work of teaching along with his realisation.

All this is the true explanation of the word "Satsang*" which is so often mentioned in Indian mystical circles as being the first condition to be sought for to make discipleship effective. But in present day India "Satsang" has been materialised into a physical association only, so that aspirants think they have only to go and live in some guru's ashram in order to become that guru's disciple. But this is only an imitation of "Satsang", and the false belief partly accounts for the disappointing results noticeable in so many ashrams in that country. It also partly explains the melancholy warning given by the master K.H. in the book entitled "The Mahatma Letters", wherein he laments the fact that so few of the pilgrims who set forth on the ocean of discipleship ever reach the longed for land of attainment.

*i.e. association with the illumined, or a Master.

(XVIII) The master's Grace and guidance abides with his disciples so long as they abide inwardly with him.

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No man is so secure that he can afford to walk the path entirely alone, or so sure footed that he does not feel it necessary at times to call to his aid those who are qualified to help him negotiate the difficulties.

Why is it that so many - if not most seekers feel the need of a personal spiritual teacher? Beyond the obvious need of intellectual instruction, practical guidance and emotional inspiration, there is a further, a profounder, and sometimes an unconscious need. The formless Infinite is a conception the human mind can hardly comprehend, much less hold for any sustained period. But the name and form of another human being who has himself succeeded in comprehending and holding the conception constitute an idea and a picture easily within mental reach. Reverent devotion given to him, and imagination directed towards him sets up a telepathic process which eventually elicits an intuitive response from the devotee. For in this process there is an interchange of vibration between the two whereby something, some mysterious quality of the sage's mind is drawn into the devotee's mind and gives the devotee a feeling, however imperfect, of what the Infinite Spirit is really like. The mental image of his master can be carried by the devotee anywhere and everywhere and provides his own mentality with a definite resting place, without which it would be yearning vaguely and struggling aimlessly. But because such a relationship depends on two factors whose reality has not yet been fully granted by the educated world, it may be laughed at as an imaginary one. These two factors are telepathy and intuition. Therefore only those who have themselves experienced it can say how utterly true and intensely real it is. This is why the Bhagavad Gita says that out of love for his devotees, God the impersonal assumes the form of a personal guide. This is why Jesus proclaimed himself to be the door. If so many students are running hither and thither in search of a master, it is not only for the commonly given reasons that they do so, but also because of their need of a personal symbol of the impersonal God, their need of a human gate to the gateless Void. But let us not forget that this need is really a manifestation of human weakness. There are some seekers who can draw from within themselves the guidance they need, the light upon their path, and the intuition to comprehend the Absolute. They can get along quite well without a master. Indeed it is better for them to work in lonely independence for they have the best of all masters, the Higher Self. But such souls are fortunate and blessed, and those others who do not come into their category need and must find a spiritual leader. First they must find him in the world without. Later with more understanding and increasing development they must find him within themselves.

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Discipleship.

The service of such a guide in helping seekers to understand spiritual truth and in sustaining their interest in it is necessarily great. He will equip them with sound metaphysical knowledge and impart to them the primary elements of the hidden teaching. It is essential to pass through a course of systematic instruction involving the highest discipline, before this knowledge can be got. His own informed mind will enlighten theirs and his inspiring words will stimulate aspiration. He will be to them the voice of research and meditation far beyond their present capacity. Also he enables them to conserve their interest after the first flush of enthusiasm for the teaching has inevitably lost some of its emotional intensity amid the pressures and oppositions of a sceptical world.

Even when whatever is good and true from amongst current notions in different schools of thought is selected and sifted, and a compact doctrine formed from the results, the tremendous vitalising power of a master is often needed to make such truths tangible.

The teacher examines the aptitudes and trends of aspirants and prescribes accordingly. ~~and thus led~~ The disciple is not told directly what to accept, but is so guided that he is given the chance to perceive the facts, follow the reasoning as if it were his own, and to reach for the conclusions apparently by himself. In reality throughout this process he is aided by the teacher, yet so subtly that in perfect freedom he develops his own capacities, for it is the aim of the true teacher to put the red corpuscles of self-reliance into his pupils.

The adept opens up a line of communication between his disciple's conscious mind and the secret conscious spititual self. Thus in due time, the disciple receives from his master the full truth of the world.

The wonderful influence which a true sage exerts upon a receptive student is well exemplified by the statement of Alcibiades about his former master Socrates; " At the words of Socrates" he says " my heart leaps within me and my eyes rain tears when I hear them. And I observe that many others are affected in the same manner. I have heard Pericles and other great orators, and I thought that they spoke well, but I never had any similar feeling; my soul was not stirred by them, nor was I angry at the thought of my own slavish state. But this Marsyas (Socrates) has often brought me to such a pass that I have felt as if I could hardly endure the life that I am leading; and I am conscious that if I did not shut my ears against him and fly as from the voice of the siren, my fate would be like that of others - he would transfix me and I would grow old sitting at his feet. For he makes me confess that I ought not to live as I do, neglecting the wants of my own soul, and busying myself with the concerns of the Athenians; therefore I hold my ears, and tear myself away from him. And he is the only person whoever made me feel ashamed, and there is no one else who does the same. For I know that I cannot answer him or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me. And therefore I run away and fly from him, and when I see him I am ashamed. " Plato's Symposium.

(xvlll) It is easy for people to open the doors of a weak sentiment or to gild the bars of the cage and forget the living prisoner within. To them the Illuminate is a paradox of conduct. For the same law which stays his hand from giving promiscuous relief also bids him render unto each man his due. (of selfishness)

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[illegible]
[illegible]

The relationship between the spiritual counsellor and his disciple must first find an inward harmony as its basis. After that harmony there will emerge a telepathic reception on the part of the disciple. There is often much misunderstanding about this type of communication. Let it be stated categorically that whatever the counsellor communicates it would necessarily deal with the general than with the particular, with the higher emotions to be cultivated rather than with the things and happenings of this world, with the spiritual qualities to be unfolded than with the material affairs and special situations of the external life. It is common enough, however, for the seekers ego to mistranslate the character of the help given to him, to turn the impersonal into the personal, the lofty into the lower, and even the pure into the impure.

It is rarely understood here in the Occident, that where spiritual help is given telepathically, it is given as a general inspiration to remember the divine laws and to have faith in them, and to follow the higher ideals. It is not given as a particular guidance in the detailed application of those laws, nor in the day to day outworking of those ideals. The teacher gives by radiation from his inner life and being and the disciple draws it into his own mind by a correct approach and mental attitude towards the teacher. What he receives, however, is impersonal. His own ego will have to convert it into a personal form and will have to apply the ideals instilled into him. Another misconception is also very common, " Is it not the master himself who helps me at such moments?" is a question asked in astonished surprise by those disciples who feel his presence keenly, see his image vividly and converse with him personally in experiences which are genuinely telepathic in character. The answer is that it both is and is not the master himself. The minute particulars of the pictorial experience, or the actual words of a message are supplied by the disciple's own ego. The mental inspiration and moral exaltation derived from it, the emotional peace which surround it are drawn telepathically out of the master's being. Both these elements are so commingled and diffused with each other in the disciple's mind, and so instantaneously too, that inevitably he gets only an unclear and partial understanding of his experience. The truth is that the master does not necessarily have to be conscious of the pupil's telepathic call for help in order to make that help available. Nor does he personally have to do anything about it in order to ensure that his help is transmitted. Just as it is said that the cow's idea of heaven is of a place eternally filled with grass, and that a man's idea of God is a magnified human being, so it may be said that the uninformed aspirant's idea of a spiritual guide is often only an improved and enlarged version of himself. The master is pictured as being filled with oozing sentimentality, however pious, vibrating with personal emotion, and fluttered by his disciple's changes of fortune, as being almost always on the verge of tears with sympathy for others, as fretting over every little fault and change of mood in his disciples every hour of the twenty-four, every day of the week, every week of the year. It is

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imagined that the master seeks only to influence pleasurable experiences towards his disciples and to divert painful ones -- as though pleasurableness were the only good and pain the only evil.

If he places himself in the proper attitude the disciple may be ten thousand miles away from the master and yet receive not less fully and not less adequately the bestowal of Grace, the telepathic awareness of a higher presence, the divine renewal of his inner life.

The mental image of his absent master may come before him bearing any one of several different suggestions, reminders, inspirations or consolations.

But it is for the pupil himself to cultivate perfect poise between the two extremes of utter dependence upon a teacher and complete reliance upon himself. Both extremes will obstruct his advance upon this path. Nor will it be enough to find the mid-way point between them and adhere always to that point. The definition of poise will vary at different stages of his career. At one time it will be absolutely necessary for him to cultivate self-reliance, whereas a couple of years later it may be equally necessary to cultivate a mood of dependence. What is proper at one time or period may not be proper at another. Which phase is to be uppermost or when both are to be perfectly balanced is something which can be decided only by a mingling of inner prompting, logical reflection and other circumstances.

" To the real enquirers after knowledge the master's words will enable one to know his own self. A teacher's Grace if it becomes en rapport with his disciple, will of itself in a mysterious manner enable the disciple to perceive directly the Brahmic principle within. It is impossible for the disciple to understand how Brahman is prior to his direct perception. It is indeed very rare to attain that state without the help of a Guru ". — Yoga Vashista.

" The master flings his divine grace direct from his own great heart into the heart of his disciple -- this is the true initiation ".

"The master who has completed his quest commences it anew with every disciple" -- The Persian Sheikh Gazur-i-Elahi the Sufi.

There are always the few who respond to the master's voice more quickly than others, and hence receive more fully. When he finds querents who are completely unready to grasp the subtle truth which he expounds to those more familiar with his philosophic ideas, he takes up the view point of the questioner and gives him a lift upward from his present state.

If some complain that he is inaccessible, this is because real intercourse with them is impossible, because they can meet him only on surface levels where all that is said or done vanishes futilely in the air. But if anyone come to the master as a seeker to discuss the higher purposes of life, he is quite ready to do so. The fact that he seldom gives himself to others shows only that so few come to him in such a spirit. And for those who do he cannot eliminate the long search for truth,

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but he can shorten it. The intuition of the seeker which brought him into touch with the teacher, has however, to be put to the test during the probationary period, If during this contract time the seeker allows nothing, no outward appearance or inward doubt to break his loyalty to the Guide, then the day will surely come when he can enter into full discipleship, but if judging by intellect alone and deceived by superficial circumstances, he falls away from faith in his guide, then the rare opportunity will pass and be wasted. In that event he will spend the years groping amid semi-darkness for the entrance to the path which he has missed, but to which the teacher would gladly have led him in due course.

At the moment of death of a disciple, the teacher will always be present spiritually to help him pass out of the body in a peaceful state of mind. If, as should be, the disciple places his last thoughts and faith in the teacher, that will call to the teacher wherever he may be, and he will appear to the mind's eye of the dying disciple.

And a master who has led even one chela some distance on this path will never be content to let him re-appear on this earth without the hope of finding further guidance, further support and further teaching. The master will never be content with the passionless peace of Nirvana the while his former students struggle in the maze of passions and suffer thereby. He is no master of the true doctrine that all beings are onself in reality who could desert his students to gain his own ease. The awareness of his identity with ALL will surely and compulsorily arouse his profoundest compassion with those earnest seekers who know not whither to turn for genuine help during their groping amid the darkness. And this will lead to a single and certain result: that at the moment of dying he will WILL his own rebirth again and again until his flock are brought safely through the narrow gate which leads to the kingdom of heaven. Therefore it is said, for such is the mysterious reality of his telepathic power, that the birth of the guru sends forth an echoing vibration within the universe, which acts as a call to his unborn chelas to incarnate with him, and as a command to the principle of rebirth to make effectual the event. Thus he sacrifices himself for the salvation of his chelas.

How rare are the students of a true sage who can follow and grasp his teaching to the last letter. The story is told that at Rajgriha, Gautama Buddha seated himself surrounded by his disciples, and a Brahmaraja approached beseeching the Enlightened One to preach the good Truth. But Buddha remained silent gazing at a lotus flower. After several moments the aged and venerable disciple Mahakasypa smiled slightly. Buddha turned to Mahakasypa saying " I have the wonderful consciousness of Nirvana, the eye of the Good Truth. You alone have perceived this, and to you I now transmit the whole treasury of Truth.".

Discipleship.

but he can shorten it. The intuition of the seeker which brought him into touch with the teacher, has however, to be put to the test during the probationary period. If during this contract time the seeker allows nothing, no outward appearance or inward doubt to break his loyalty to the Guide, then the day will surely come when he can enter into full discipleship, but if judging by intellect alone and deceived by superficial circumstances, he falls away from faith in his guide, then the rare opportunity will pass and be wasted. In that event he will spend the years groping amid semi-darkness for the entrance to the path which he has missed, but to which the teacher would gladly have led him in due course.

At the moment of death of a disciple, the teacher will always be present spiritually to help him pass out of the body in a peaceful state of mind. If, as should be, the disciple places his last thoughts and faith in the teacher, that will call to the teacher wherever he may be, and he will appear to the minds eye of the dying disciple.

And a master who has led even one chela some distance on this path will never be content to let him re-appear on this earth without the hope of finding further guidance, further support and further teaching. The master will never be content with the passionless peace of Nirvana the while his former students struggle in the mass of passions and suffer thereby. He is no master of the true doctrine that all beings are omself in reality who could desert his students to gain his own ease. The awareness of his identity with AAA will surely and compulsorily arouse his profoundest compassion with those earnest seekers who know not whither to turn for genuine help during their groping amid the darkness. And this will lead to a single and certain result: that at the moment of dying he will WILL his own rebirth again and again until his flock are brought safely through the narrow gate which leads to the kingdom of heaven. Therefore it is said, for such is the mysterious reality of his telepathic power, that the birth of the guru sends forth an echoing vibration within the universe, which acts as a call to his unborn chelas to incarnate with him, and as a command to the principle of rebirth to make effectual the event. Thus he sacrifices himself for the salvation of his chelas.

How rare are the students of a true sage who can follow and grasp his teaching to the last letter. The story is told that at Bajgirha, Gautama Buddha seated himself surrounded by his disciples, and a Brahmana is approached beseeching the Enlightened One to preach the good Truth. But Buddha remained silent gazing at a lotus flower. After several moments the sage and venerable disciple Mahakasyapa smiled slightly. Buddha turned to Mahakasyapa saying " I have the wonderful consciousness of Nirvana, the eye of the Good Truth. You alone have perceived this, and to you I now transmit the whole treasury of Truth.".

Discipleship. Seeking the master. /

The word " guru " is sacred throughout India. Although a Sanscrit term it has been incorporated into most of the varying tongues and dialects in the different provinces, and is even used in several books written by Tibetan mystics.

Guru means Teacher, and a teacher who has realised his responsibility and tested his views, who has proved his competence and established his trustworthiness is very hard to find.

If a seeker cannot find himself, let him find a teacher. If he cannot find such a man let him find a disciple. If he fails in that too let him find a book written by a teacher.

We are affected by our associates; he who keeps company with criminals is apt to descend into crime himself; he who seeks the spiritually minded as friends, is apt to ascend to spirituality.

There are various teachers in the world, but each can only teach according to the experience he has had. Because we believe that meditation has place and purpose in life, this is no reason why we should raise every idiot who practises it to the stature of a sage, nor why we should esteem every charlatan who plays with it, as a saint.

There are several self styled spiritual guides who can guide their flocks into all kinds of queer experiences, but they cannot guide them into the Kingdom of Heaven. That territory is barred to them. Consequently it is barred to those who meekly walk behind them. The reason for this is quite simple. Jesus explained it long ago. The lower ego with its baggage of desires is too big, whilst the door leading into the Kingdom is too small. In all their activities these teachers fail to achieve a truly spiritual result because they are thinking primarily of themselves rather than of what they are supposed to be thinking. In some cases the process is an unconscious one, but in many it is not.

The difference between a false teacher and a genuine one is often the difference between a dominating dictator and a quiet guide. The false teacher will seek to emasculate your will or even to enslave your mind, whereas the true teacher will endeavour to exalt you into a sense of your own self-responsibility. The teacher who demands or accepts such servility is dangerous to true growth. In the end he will require a loyalty which should be given only to the Overself. The true teacher will carry your soul into greater freedom and not less, into stabilizing truth and not emotional moods. The true teacher has no desire to hold anyone in pupilage, but on the contrary gladly welcomes the time when the disciple is able to stand without help from outside .

But because talk is easy and redemption not demanded except in the distant future these false teachers thrive for a while. Many of them are but students, yet find it hard to take the low places where humility dwells. Hence the gravity; hence the laughter of the gods at them. Could they but laugh at themselves

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awhile, and perhaps at their doctrines occasionally, they might regain balance, a sense of proportion, but greatest of all true Humility, They are not necessarily deliberate misleaders of others these self appointed saviours, but their mystical experiences have given them false impressions about themselves. Their authority is fallible and their doctrine false. They find it easy to deliver themselves of lofty teachings, but hard to put the same teaching into practice. These gurus promise much, but in the sequel do not redeem their word. These self styled adepts appear to be adepts in circumlocution more than in anything else.

Those who openly court worship or secretly exult in it cannot possibly have entered into the true Kingdom of Heaven. For the humility it demands is aptly described by Jesus when he describes its entrance as smaller than a needle's eye.

Would-be disciples who are so eager to fill this role that they are swept straightway into enthusiasm by the extravagant promises of would-be masters, usually lack both the desire and the competence to investigate the qualifications of such masters. Consequently they pay the penalty of their lack of discrimination.

If a nation accepts and follows a wicked man as its leader, then there must be some fault in it which made this possible. And if a seeker accept a false guide on his spiritual path, then there must be some false intuition, false thinking or false standards which made this possible too.

There are various ways of appraising a teacher at his true worth. We may watch his external life and notice how he conducts his affairs, how he talks and works and how he behaves towards other men. Or we may dive deep into his interior nature and plumb the depths of his mental life. The latter course pre-supposes some degree of psychic sensitiveness. The best way is to combine both, to penetrate the unseen and to observe the visible.

Nanak, founder of the Sikh faith uttered this warning; " Do not reverence these who call themselves guru and who beg for alms. Only those who live by the fruits of their labour and do honest and useful work are in the way of truth."

Spiritual knowledge is not to be bought and sold. Indeed it could not be. That which could be got and given in this way is only the pretence of it. It is utterly impossible for a man who has entered into communion with the world mind to sell his powers for money. The very act would of itself break his connection with it, leaving for his possession only those undesirable lesser powers which come from contact with the fringes of the nether world of dark spirits.

I dislike, and shall always dislike, any attempt to cash in on the spiritual assets of a teacher or his teaching. Those who begin to hawk the things of God, however indirectly and remotely become nothing but common hucksters.

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The aspirant who expects a guru to be like himself, only somewhat better, a guru made in his own image, rejects the teacher who does not fit in with his preconception and goes on looking for the impossible.

The ideal sage is not the wandering sadhu but the working one, he who works incessantly to relieve the sufferings of his fellows and to enlighten them.

There are too many aspirants who are hoping, like Micawber in Dicken's story, for something to turn up. In their case it is a spiritual master who will not only take their burdens and responsibilities off their shoulders, but much more, translate them overnight into a realm of spiritual consciousness for evermore, They go on waiting and they go on hoping, but nothing turns up and no one appears. What is the reason for this frustration of their hopes. It is that they fail to work while they wait, fail to prepare themselves to be fit for such a meeting, fail to recognise that whether they have a master or not they must still work upon themselves diligently, and that the harder they work in this task of self improvement, the more likely is it that they will find a master. They are like children who want to be carried all the way and coddled while they are being carried. They are waiting for someone to do what they ought to be doing for themselves. They are waiting to receive from outside what they could start getting straight away by delving inside themselves.

Because of bad karma and inherent insensitivity most people fail to recognize the master as such, and therefore fail to take advantage of the opportunity offered by his presence amongst them.

Only the master's body can be perceived by the physical senses. His spirit must be received by intuition. If acceptance or rejection of him is based on the physical senses alone, then only a false master will be found, never a true one. If the idea of him is predetermined by conceptions about his appearance, and if he is accepted only because he looks handsome or speaks well, and rejected because he is lame, blind or diseased, then the true master will never be found, only charlatans and imposters

He who says " I want no mediator between myself and Truth" has the right instinct but the wrong attitude. None save self can make the divine discovery for him, but this is not to say that an adept who has attained the inward light cannot come to the one stumbling in darkness and give a guiding hand. As a matter of fact the true teacher does much more than this. He even gives that stimulus which carries us over the quest so steep and difficult, so beset with snares, and so often clouded over, that a guide who has travelled the path already is more necessary than we dream. He it is who points out the direction when all are uncertain, who encourages when our pace slackens, who strengthens when our will weakens, and who becomes a bridge as it were between our present standpoint and a diviner one.

The oracle of wisdom must find a seat, the stream of divinity must find an outlet. Hence the need for a teacher.

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Discipleship. Seeking the master.
Messiahs and cults.

There is a craze for Messianic revelations. The weak and credulous will always worship the bold. Hence any man who has seen a corner of the veil lifted can come forward as a god who has seen all the veil lifted, and he is sure to collect an obedient flock. Such men are very apt at creating personal fantasies. They appear in their own eyes as God-sent guides and liberators.

Such a man may become a demented megalomaniac. The fantasy that he holds an exclusive mandate from the Grand Architect of the Universe, and that he and he alone, holds the key to heaven, and that his status in the scheme of the universe is all-important will appear as a symptom of religious paranoia, A man like this is almost always afflicted with a hunger for acquiring followers, and, claiming clairvoyant omniscience or esoteric initiation, as he often does, delights in finding those who will put their mind in pawn with him, or with the cult which he is so quick to start. He has a complex for seeking converts. Somewhere along the path men like this have lost their way. Their good intentions have become bad actions, and their ideal of service has been replaced by the lust of exploitation. Some have succeeded in getting a hazy notion of the soul, but they are very far from getting a vivid realization of it.

Again and again we find in the history of Oriental and Occidental mysticism, and both among genuine saints and arrogant pretenders, this dangerous delusion of a unique personality with a special providential mission, and this attitude of personal worship has led many seekers astray from the true path. Indeed it is difficult to assess the amount of harmed intelligence and the extent of wasted devotion caused by saint and guru worship of this extremely unbalanced kind. We are entitled to ask what moral profit has been gained by association of this kind. Has it been fruitful in the regeneration of character? Has it led to a higher standard of conduct.? Have the disciples demonstrated their progress by casting out ill-will and cultivating beneficence? Has the "inner peace" of which they talk prevented ignoble deeds?

Most of the followers of these pseudo-gurus, and all the followers of these new Messiahs are pathological cases. They are more or less mildly insane. They need medical treatment of a psychological character to restore their merely human balance. They have yet to become normal human beings, yet they are preoccupied under the encouragement of their guides with becoming super-normal human beings.

The truth is that most disciples create such a pseudo master. He is usually a product of their own imagination. They endow him with qualities and virtues, knowledge and powers which he only half possesses or does not possess at all. If he makes no claim to them then he is not personally responsible for such mistakes. If, however, he hears them being made for him by his disciples and does not check these extravagances, then he is partly responsible.

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Unfortunately it is because they believe that he is a kind of superman that most disciples gather round him and if he were honestly and persistently to tell them that he is not, they would fold up their cloak and depart elsewhere,

This is why a certain smooth humbug takes a contrary sourse and persistently endorses and even amplifies their delusions about his grandeur. There are self proclaimed New Messiahs who cunningly manage to combine high sounding doctrine with low aiming motivation, and whose mentality is a muddled mixture of charlatanism and madness. The unfortunate disciples of an insane guru cannot escape contamination, and the longer they follow him the worse they will become. He will, however, have to bear the karmic responsibility and punishment for the ruined lives and wasted years and wrecked hopes to which his reprehensible conduct inevitably leads his foolish followers. It is true that seekers get the kind of leader they deserve, the gullible, the unbalanced or the fanatical usually become the victims of some shrewd calculating grasping exploiter whose lack of true realisation is often matched or hidden by his boasted familiarity with it. Mesmerised by the prestige of a name made famous by the chorus of adorational superlatives which disciples are constantly uttering, they succumb to suggestion and take the momentous step of self-surrender to a guru without even taking the precaution of an independent and impartial critical investigation. What is worse they will not even listen to what anyone else who has done so, has to say. The simple the innocent, the inexperienced and the unscientific usually hitch their wagon to the star of a sentimentally overcharged teacher who carries them away into colourful realms of pleasant kindly illusion. Even he too will want the obedience and accept the servility of his followers.

But what will it profit aspirants if they follow leaders who promise what is impracticable or who can bestow no other boon than sounding words or whose schemes when brought to fruition will be brought to failure. What else is it but spiritual quackery however well meaning many of these men may be?

When clever charlatans or half insane imposters keep a lifetimes hold on some disciple whose social position or worldly experience ought to teach her better, sceptics attribute this to hypnotism. They are often quite right, but they are often quite wrong in attributing the hypnotis influence to any charlatan or imposter. Fpr it is often the case that the disciple is self hypnotized into unwavering belief in the master's knowledge, goodness and power. And this happens either because he came into her life at a moment of need in her inner life or because her desire to find any master is too strong and feverish and too impatient to permit critical enquiry into the credentials of the first claimant she meets. If her good karma or her reasoning capacity can one day break the spell she will have cause to regret her gullibility. The result of such pitiable self-hypnotisation is that imbecility which becomes her ultimate fate is mistaken for spirituality.

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Occult groups proffer aspirants mysterious initiations into super-physical states, but after years of membership those states are still only proffered. Lectures pour forth in abundance, but no superphysical state is attained. Subtle inuendos and half veiled illusions, whispers of someone else's initiation -- but still no states. The fact is that those who have not realised a higher consciousness themselves cannot confer it upon others. Studying the consciousness does not bestow it. These cults batten on mystery mongering. But tantalization is not realization.

In some cults there is a worship of human personalities which should cease before it becomes fetishness. There are mentalities among the adherents of such which can honour spiritual greatness only if it be dead, and not if it be alive. To such, contemporary creativeness will seem to be arrogant.

We are told by one cult of the hierophant waving a rod of initiation over the disciple with the result that the latter gets spiritually promoted to a higher level. When we get tired of the hard labours of self effort it is pleasant to play with wishful dreams, but it is also delusive. There is no one who by a mere wave of a magic wand can change us from what we already are in any way that is capable of lasting. But every organisation is much more interested in keeping a hold on its followers than it is interested in leading them to the Truth.

Where there are so many conflicting claims it is safe to assume that most of them are untrue. Time itself will dispose of the rest or give verification if that is due. The Messiah will need no advance agent, no publicity, no organisation. He himself will be the best justification of his claims. If he is of God, those who need him will surely be drawn to him; Manifestos and proclamations are alike unnecessary then. But it is a fact that such an one is not amongst us today. We know not when he will come, but if we are engaged upon the central task of uncovering our divine self, we need no avatar, no messiah. Instead of wasting time upon such speculations it is more profitable to carry on with our own spiritual effort and to trust to our own higher self rather than to the theories, cults and groups which abound today.

It is a strange but saddening thought that all these would-be Christs are conscious of a world wide mission which they have to perform, whereas the real adept is unconscious of having any mission whatever. The Infinite is embodied in him and carries out its work perfectly without calling up his own separate ego-hood. Since the latter has been blown out like a candle he cannot be conscious of having a mission. Only those who are still under the delusion of separateness can harbour such an idea.

The conclusion is that instead of wandering about looking for Christs to come, we should be better employed wandering inward looking for the Christ there, the Christ within. Such a truth is our best Saviour and the surest Avatar of our time.

Discipleship. Seeking the master.
Messiahs and cults.

Occult groups profer aspirants mysterious initiations into super-physical states, but after years of membership those states are still only profered. Lectures pour forth in abundance, but no supersphysical state is attained. Subtle innendos and half veiled illusions, whispers of someone else's initiation -- but still no states. The fact is that those who have not realised a higher consciousness themselves cannot confer it upon others. Studying the consciousness does not bestow it. These cults better on mysterymongering. But tantalisation is not realisation.

In some cults there is a worship of human personalities which should cease before it becomes fetishness. There are manifestations among the adherents of such which can honour spiritual greatness only if it be dead, and not if it be alive. To such, contemporary creativeness will seem to be arrogant.

We are told by one cult of the hierophant waving a rod of initiation over the disciple with the result that the latter gets spiritually promoted to a higher level. When we get tired of the hard labours of self effort it is pleasant to play with wishful dreams, but it is also delusive. There is no one who by a mere wave of a magic wand can change us from what we already are in any way that is capable of lasting. But every organisation is much more interested in keeping a hold on its followers than it is interested in leading them to the Truth.

Where there are so many conflicting claims it is safe to assume that most of them are untrue. Time itself will dispose of the rest or give verification if that is due. The Messiah will need no advance agent, no publicity, no organisation. He himself will be the best justification of his claims. If he is of God, those who need him will surely be drawn to him; Manifestos and proclamations are alike unnecessary then. But it is a fact that such an one is not amongst us today. We know not when he will come, but if we are engaged upon the central task of uncovering our divine self, we need no avatar, no messiah. Instead of wasting time upon such speculations it is more profitable to carry on with our own spiritual effort and to trust to our own higher self rather than to the theories, cults and groups which abound today.

It is a strange but saddening thought that all these would-be Christs are conscious of a world wide mission which they have to perform, whereas the real adept is unconscious of having any mission whatever. The Infinite is embodied in him and carries out its work perfectly without calling up his own separate ego-hood. Since the latter has been blown out like a candle he cannot be conscious of having a mission. Only those who are still under the delusion of separateness can harbour such an idea.

The conclusion is that instead of wandering about looking for Christs to come, we should be better employed wandering inward looking for the Christ there, the Christ within. Such a truth is our best Saviour and the surest Avatar of our time.

Discipleship. Meditation.

To practice mediation on the way of discipleship is always simple, and often easier than all other exercises. It is to repose physically, let the personal life subside mentally and emotionally, think reverently and devotedly of the master, and thus surrender the ego to him.

The same technique applies to the connection with the guru. After he is "seen" you should take the plunge and try to "feel" his presence as the next stage. Later you should transfer to yourself as your own that which was formerly the characteristic of his presence, and this you can do only by dismissing him. When the teacher disappears for you in personal emotion it is because you see him from Atmic standpoint., impersonally, later the love will return as intensely as before, but you will find yourself free. You will not be attached.

Initiation cannot be conferred as lightly as many seekers imagine. It must be gained by ones own unremitting effort to understand; it must be attained by fitting oneself through constant reflection. It is the fruit of growth, not only the gift of a teacher, Not that the teacher is not needed. His guidance, instruction and counsel are pre-requisites of its attainment. And it should be observed that what he leaves unsaid is at times as important as what he says.

It should also be remembered that if visions arise of a deceased saint or a living guide it is because there is the conscious or unconscious wish to have them. This does not mean they are without reality or without truth. It means that the form in which spiritual help is expected contributes to the actual shaping of that help. It means that each individual receives his spiritual experience in terms which have the most meaning for him and which therefore make that experience most useful to him.

It is very hard to concentrate attention upon something which has no visible points, and that is the nature of the pure Spirit -- formless and shapeless. The easier way is to form a mental picture of someone who represents the incarnation of your highest ideal, and to whom you are deeply attracted because he makes this ideal real for you, and then to strive in imagination for inward unity with him. When the living presence is felt it is like meeting a friend, when the vision only is perceived it is like seeing his painted portrait. Then meditate on the attributes of a divinely inspired character, on the qualities of a divinely guided life. Later the time will certainly come when the mental picture will disappear of its own accord and will be replaced by the consciousness of pure Spirit which the master has represented for you.

In the Tibetan systems of meditation, at a certain stage the worshipper of a god has to think of himself as being the god.

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Discipleship. The disciple's work. Difficulties. errors.

It would be wrong to believe that the attainment of a high degree of initiation into mystical truth makes any man or woman absolutely infallible in personal judgment or absolutely infallible in personal character.

He who is only a disciple himself has no right to become responsible for the inner life of another. But within the degree of both his understanding and his misunderstanding of the truth he may cautiously, judiciously offer a helping hand to others who may be even more precariously placed than himself. Both he and they should do this with a clear understanding of their situation, without exaggeration on his part and without fanaticism on theirs.

It is easier for women to follow the path of devotion, for men to follow the path of discipline. And the easiest form of the first path is to choose, as an object of this devotion, some individual who reflects the divine qualities. More women are usually to be found circling around a prophet, a saint or a guide than men. They are drawn instinctively to personalities, where they cannot so easily as men, absorb prinsiples. This is all right so long as they do not lose balance. But unfortunately this is what they often do. The relation between them and their leader then tends to become unhealthy for both and enfeebling for them. The noble devotion to him which they may properly show becomes frenzied attachment or foolish deification. This enlarges personal egoism instead of dissolving it, and real spiritual development is hindered by the very thing which ought to help it.

The aspirant who expects a guru to be like himself, only somewhat better, a guru made in his own image, rejects the teacher who does not fit in with his preconception and goes on looking for the impossible.

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Philosophy tells us that it is the business of everybody, nations as well as individuals to look behind their sufferings and thus ascertain the causes of which these sufferings are merely effects. If men wish to start, ~~as we earnestly hope they will start~~, a better and happier life, it is needful that they should understand the lessons of their own ~~tragic historic~~ past. If this happier existence is to be a reality it cannot come about unless they break inwardly and outwardly with this past.

God has placed a path before all men, so that however great their sufferings, the latter may always be shortened and even sometimes stopped. That path is the way of Repentance. If they really repent and give evidence by changed lives, then their sufferings will draw to a close. Their situation is such that only a revolutionary revision of thought will help them. All other peoples are being forced to effect such a change today. or to accept the consequences of failure. The war did this, demarcated for all peoples a frontier between an old epoch of materialised ideas now outworn and a new epoch of ideas now coming to birth in response to humanx needs. ~~The Jews cannot avoid the issue either. The painful problem which their existence constitutes both for themselves and for others calls for a solution once and for all~~. A new initiative, new ideas and a new approach are essential if this problem is ever to be solved at all. In other words they must undergo a spiritual change. Such a change calls for the abandonment of what is outworn in their religious system, for the discarding all the tribal fetishes which suited primitive people alone and for the unshackling of their faith from hollow rites and useless observances. This in turn can be accomplished only by the acceptance of a new and higher form of their own religion. The priests will oppose such a change naturally. Priests alwasys do. Instead of being intermediaries between man and God they often become stumbling blocks between man and God.

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(XIX) Once I wandered into the FORMERLY pre-war Ghetto of Venice--a small and uninviting quarter wherethe Jews were ~~once~~ made to live by law, and where a few still resided because they were too poor to live in a better place. I thought ofthis dark race, its long and painful history, and the words of Charles Lamb rose in my memory; "The Jew is a piece of stubborn antiquity compared to which Stonehenge was in its nonage." I saw the Wandering Jew shambling through the centuries. I pondered on his meaning. And these were my thoughts:

~~Truly~~ ~~Nevertheless,~~ They could not altogether escape their strange destiny (TOOK) which ~~drove~~ them out of their native land and forced them to wander through half the world. It was their own stubborn conservatism which brought them among strange peoples, still clutching tightly to their own worn-out credd and not as missionaries of Jesus' loftier development of it. Thus instead of bringing light as they might have done, had they responded to the sacred call, they brought merely physical goods, for their cosmopolitanism found its full scope in creating AND FINANCING the import and export trade of many countries.

In a curiously distorted and obviously inferior manner, the Jews have played a historic role which is an indirect reflection of the higher role they could have played as the first wholly Christian nation. They carried earthly goods to the different nations when they might have carried unearthly ideas.

The legendary story of the Wandering Jew has a profound esoteric significance. Even the Jewish claim of being a chosen race also possesses a similar significance; albeit it is one which the Jews themselves have failed to grasp. If they are no longer a chosen race, it is for them to reflect why this is so. ~~The explicit answer is that they have~~

The more cultured among the early Christians understood ~~perfectly well~~ that the Overself--whom they called Christ--was the real object of their worship, the ultimate goal of their mystical endeavour, and that the man Jesus was but its Voice--like those other Voices with which the Word periodically breaks its silence for the guidance of bewildered mankind.

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II

CRITIQUE OF MYSTICISM.

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11. CRITIQUE OF MYSTICISM. Intuition and Trance experience.

The mystic who wants to make his vision or intuition an excuse for not troubling to understand existence rationally is not right. It is not through such intellectual lethargy th t he can attain full understanding of Reality. One consequence is that although the mystic feels the wonder, the awe and the super-rational grandeur of what he has glimpsed, when he wants to tell us about it, when he wants to tell himself about it, he can only stammer in superlatives. Why? Because he has not understood it. Because he has brought insufficient intellectual equipment to the experience and so missed much of its real significance, just as a child peering through a telescope may shout with joy at the grand sight of the stars, but will not understand what it sees as can the professional astronomer. The child's perception and description of the stars will be crude, incorrect, disproportionate whereas the astronomer's will be expert, accurage and intelligible. Similarly for the mystic to glimpse the kingdom of heaven is one thing; but to enter it is another. A critical metaphysic is needed to shake the mystic's self satisfaction, to lift him out of the belief that because he has found the first ecstatic exaltation therefore he has found the Ultimate. For there are heights beyond heights yet to be scaled of which he does not even dream.

The mystics imaginations, intuitions and trances must be disciplined and not treated as too holy for critical touch. The use of metaphysics is corrective and regulative. This said, praise of the one involves no disparagement of the other. Both metaphysics and mysticism are absolutely necessary in their own place and within their own limits. The scientist who would place all mystical states in the same category as pathological states is as much to be pitied as the mystic who would place all scientific training in the category of useless effort.

There are mystics who would treat thought with disdain for that which comes before their minds in intuition or trance is treated as ultimate truth. We answer that it is certainly not truth however much it be heavenly in feeling and fraught with great peace, that utter vacuity is not to be mistaken for the uttermost reality and that thought is essentially and necessarily present in the mystic experience even when through insuffient analysis its presence is overlooked. Thought is there, but not in its usual form and therefore the mystic supposes it to be absent.

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CRITIQUE OF MYSTICISM.

Need of critical self examination because of its anti intellectuality and irrationality; Its neuroticism and credulity.

Would be mystics who look with scorn on the laborious and logical discipline of reason, and ascend with joy into the stratosphere of so-called intuition, court danger. The results in practical living may even be disastrous. The mystic who has suspended himself in mid air because he refuses to dwell on the hard earth yet is unable to dwell in the ineffable reality, helps neither himself nor mankind.

Many are caught in the trap of unthought-out language and careless phraseology, or in the delusions of cranky doctrinaires and unbalanced cultists who distort their own doctrine to suit their special pleadings, and whose occult knowledge is much on a par with their practical wisdom.

Idealism manifesting in unbalanced persons creates communists, when divorced from common sense it creates theosophists, and when combined with originality it makes cranks and eccentrics. Such idealism must lead inevitably to disappointment and disillusion.

Beware of excessive enthusiasms fostered by uncritical attitudes and adolescent inexperience, which lead to the acceptance of much twaddle in order to get the little truth with which it may be mixed. Do not mistake mere ebulition of spirits for ecstacy of the Spirit. Not seldom those who are quickly converted to a creed are just as quickly lost to it.

This teaching is not for those who merely like to sip a little occultism with their four o'clock tea.

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One cannot repress a little pity for those modern day spiritual apostles who imagine they have but to buckle their pens to their belts, and march forth into literary war, battling through pamphlets and dime a dozen little periodicals, to achieve the victory of completely winning the world over to their views. The difficulty with many of these writings is that they are often too vague to be of help to those seeking a clear method of attainment. Often they are the work of a crew of visionaries writing from the peak of authoritative anonymity, or who set up their occult shops and trade in truths, or communicate their incommunicable secrets to all who will pay for them.

The jargon of the different schools of thought becomes meaningless in truth. It is but an outward symbol of their inward enslavement to illusion, which divides and splits up mankind into a thousand contending groups.

The way of Zen was in this respect, and in this respect only, the way of the Hidden Teaching, for it sought by refuting the principles on which were based all other theories, by exposing their pretensions to truth and by revealing their contradictions or falsities, to remove the debris which hindered a clear and correct view.

X) Although the supreme worth of mysticism is the foundation on which it stands of private experience and individual revelation, unless they fall into line with those which are common to all the great traditions of ancient, medieval, modern, Oriental and Occidental investigators and they check with reason, they ~~must be~~ are suspect.

(XX) Cults which make preposterous claims and teachers who adopt pretentious titles, should be avoided.

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It is quite proper that emotion should be set aside during the mind's enquiry into truth and the desire of satisfaction or the fulfillment of purposes should have no influence upon its conclusions. This is right because philosophy is the search for rational impersonal truth. There is no room in it for intellectual comfort for its own sake. But when this work is done, when the enquiry is finished, when the conclusions have been reached it is then perfectly proper for emotion to step in and offer its contribution, for the desire for satisfaction to raise its head and call for its own feeding. This is right because now the whole man is active and not merely his head, and because he is entitled to demand and receive that intellectual comfort for its own sake which is denied to the logic bound philosopher. It is right because life is larger than the logic into which philosophers would squeeze it; wider also than science; because reality is beyond the limitations of intellect. The metaphysician's abstract and bloodless conceptions of the Overself is as remote from the ultra mystic's dynamic and rich realization of it as a photograph is from the living subject.

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However much a man may wish to free himself from the tyranny of the ego, he finds that wishing alone does not do it for him, aspiration alone cannot achieve it for him. It is because of this weakness of human nature, due to the age-old character of the ego's life, that the training and discipline and practices of the Quest have been instituted. Through them he may be able to achieve what wishing alone is unable to accomplish.

To give up the ego is to refuse to accept its dominance or to acquiesce in its thought. It is to regard the ego as the shadow masquerading as the light. But the mere holding of such a view does not result in the dismissal of the ego. For that, a long course of preparation and training and labour and discipline is required. This course is what we know as the Quest. To give up the ego one must begin by hating it, one must go on through an incessant struggle against it, and one must end by overcoming it.

eventual

The aspirant must train himself to view his thoughts in the proper perspective, refusing to regard their insistent attractions and repulsions as his own. He must cultivate the habit of being an observer of his own thoughts and activities, in the same objective way he observes strangers in the street. He must regard himself with detachment and his experiences with calm, if he is to arrive at the truth of the one, and learn the lessons of the other. While he clings to the possessive little ego, he clings also to fears and anxieties, discords and despair. He gets too emotionally involved in his personal problems, and so obscures true issues, or distorts or magnifies them.

Few are willing to recognize their own defects and thus upset their egoistic smugness.

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CRITIQUE OF MYSTICISM. Metaphysical discipline.

Metaphysics brings out clearly those defects and dangers which mysticism ignores or conceals. It plays the role of a candid friend when it warns the mystic that when he comes to the end of his mystical tether then the dread dark night of the soul will begin.

The mystic who has not undergone the metaphysical discipline cannot penetrate to reality but only to the illusion of reality. This is because the exalted feeling which he attains is too unstable and too vague to be fit for such an ultimate step. It is only after he has purified it, enriched and enlarged it by the labours of abstract thinking driven as far as it can go, that it can return upon itself and be ready for the final attainment. When mysticism claims to attain the highest goal open to man it commits the same mistake for which it blames metaphysics. It becomes one sided. The metaphysician sees truth in the clearest possible light, while the mystic feels peace in the intensest possible manner, but neither can be said to have attained reality, realization.

Mysticism yields the peace of reality but it does not yield reality itself. Metaphysics gives the certitude of reality but it does not give reality itself. Both are but signposts pointing to the real. Only when we advance boldly forward and practically live the universal egoless being that we really are, thus fusing peace, certitude and action into a sublime unity, only then is there realization.

The mystics view of the world is like the view of a distant town seen from a hilltop; all the buildings, houses, streets and parks being jumbled together in a confused half determinate mass. The metaphysicians view of the world is like the view of the same town seen at close quarters with every structure clearly outlined -- they are parts of a mosaic and must be fitted together -- but whereas the mystic's view suffers from haziness the metaphysicians suffers from being coloured by the spectacles of analytical reason which he wears. The metaphysician gets hold of the intellectual pieces in this jig saw puzzle of the world, and the mystic gets hold of the emotional pieces. Each holds on to his fragment. Only the sage calmly puts both pieces together, fitting them where they properly belong, and then adds a third, thus completing the picture.

When a man loses himself utterly in his prayers, or even in his creative work, he allows the intuitive elements within his nature to come into play. This is because during his intense absorption he ~~has~~ unconsciously passes out of the region of the intellect, which is merely mechanical, into the region of the intuition, which is creatively alive.

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(XXV.) For the lone individual to reform this corrupt world is impossible. Yet to accept and go along with it, becoming 'the well-adjusted citizen' of the professional psychoanalysts ideal, is reprehensible. What then can he rightly do?

Metaphysics brings out clearly those defects and dangers which mysticism ignores or conceals. It plays the role of a candid friend when it warns the mystic that when he comes to the end of his mystical tether then the dread dark night of the soul will begin.

The mystic who has not undergone the metaphysical discipline cannot penetrate to reality but only to the illusion of reality. This is because the exalted feeling which he attains is too unstable and too vague to be fit for such an ultimate step. It is only after he has purified it, enriched and enlarged it by the labours of abstract thinking driven as far as it can go, that it can return upon itself and be ready for the final attainment. When mysticism claims to attain the highest goal open to man it commits the same mistake for which it blames metaphysics. It becomes one sided. The metaphysician sees truth in the clearest possible light, while the mystic feels peace in the intensest possible manner, but neither can be said to have attained reality, realization.

Mysticism yields the peace of reality but it does not yield reality itself. Metaphysics gives the certitude of reality but it does not give reality itself. Both are but signposts pointing to the real. Only when we advance boldly forward and practically live the universal egoless being that we really are, thus fusing peace, certitude and action into a sublime unity, only then is there realization.

The mystics view of the world is like the view of a distant town seen from a hilltop; all the buildings, houses, streets and parks being jumbled together in a confused half determinate mass. The metaphysicians view of the world is like the view of the same town seen at close quarters with every structure clearly outlined -- they are parts of a mosaic and must be fitted together -- but whereas the mystic's view suffers from haziness the metaphysicians suffers from being coloured by the spectacles of analytical reason which he wears. The metaphysician gets hold of the intellectual pieces in this jig saw puzzle of the world, and the mystic gets hold of the emotional pieces. Each holds on to his fragment. Only the sage calmly puts both pieces together, fitting them where they properly belong, and then adds a third, thus completing the picture.

Plotinus says: " Murder and every kind of death, the fall of cities and their plundering. we must view as things done upon a stage, when all is but a shifting of scene and costume dirge and outcry enacted in counterfeit. The man who takes a hand in such games must know that he has strayed into a play of children." (Italics ours). Such is a typical mystic's view, for he does not care for the changes which are happening in the world. He seeks a static contemplation of existence. But Nature pursues her double course of change and changelessness irrespective of what he likes or thinks. The philosopher, because he seeks truth, is compelled to take both these aspects of existence into his consideration.

A distinction must be made between the lower and the higher mysticism. The lower mysticism is interlinked with religion or with occultism, for it is always seeking objective experience albeit of a non-physical order. The higher mysticism is interlocked with philosophy and seeks non-dualistic experience for it has comprehended the meaning of illusion. They are alike in this that they both repudiate reason as being inherently incapable of understanding what lies beyond its range, but they are unlike in that the higher mysticism deliberately makes use of reason as a help to guide and discipline the mind's movements in its quest of the Overself, whereas the lower mysticism regards reason as a dangerous enemy.

The mystic makes the error of equating his higher self with the Absolute. In consequence when he realises the first he believes he has also realised the second. But whereas one expunges the world the other embraces it. Hence the mystic disdains active service of humanity and remains with a self regarding attitude towards others. Our plaint against ascetic mysticism is that the student, if he is an elementary one, is too wrapped up in his own self-development, and if he is an advanced one too wrapped up in his own peace, both being indifferent to the welfare of mankind, in short they display the placid egoism of a pigeon. The mystical realization is the half of attainment but not the whole of it. When the mystic takes the ultimate path and completes it his social attitude alters naturally to a self giving one. It is precisely those matters which mysticism tends to mystify for the student which philosophy clarifies for him, and the need of the philosophic course exists because although the mystic may be as familiar with peace filled trance as he is with the world, he does not understand their precise nature or the relation between them.

CRITIQUE OF MYSTICISM. Philosophic discipline.

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LONG & SHORT PATHS

~~CRITIQUE OF~~ MYSTICISM. Philosophic ~~discipline~~.

There is an uncommon order of experience which in lower mystics is uncertain, cloudy and vague, but which in ultra mystics is clear certain and sublime. It is impossible to attain it by the step by step, ie., discursive processes of metaphysical thinking, but is definitely possible through the contrary process of stilling the thought-series. The former fail to attain it completely because they have failed to develop thinking to its utmost point. They have discarded it prematurely. The latter, however, have passed through the preparatory stage of laborious collection of facts of experience and thorough deep analysis of them; only after this could they dare to take their mystical experiences as veridical.

"Every true philosophy must be mystical..... in its final conclusions." says McTaggart in " Studies in Hegelian Dialectic" If philosophy fulfills itself in mysticism, what then is the use of starting with mysticism and going on to philosophy only to return to mysticism in the end. Would it not be better to omit philosophic digression and stick to mysticism alone instead of wasting valuable years studying philosophy only to desert it in the end. The answer to this is, we arrive at it not by thought alone, nor by yoga alone, nor by action alone, but by a fusion of all three which merges in the transcending, yet containing Overself. There can be no realization without Yoga but neither can it be had without philosophy, nor without action. All talk of realization which omits the actual experience of the Overself is vain. Trance is brought about by effort, but finally realization is brought about without it.

(~~XXI~~(XVII)The Long Path offers a negative processs whose end-result is to disidentify theman from his body. The Short Path offers a positive process whose result is to identify him with his Overself.

(XVII) In theory the long path ought to precede the short path, but in actual practice such precedent endures for a limited time only,and then both paths are to be followed ~~by~~ simultaneously.

( )No one can enter into the Absolute state as an individual entity and with an indivdual relation to it. It could not be what it is if the two could exist side by side on the same level. If a man is to approach it he can do so only by becoming as nothing,by casting out his personal ego.

(XVII) If with the purpose of seeking to identify himself with the ego a man practices thenecessary self-denial , makes the requisite sacrifices and trains his thoughts and feelings, after a certain time and at a certain point of his path the forces of heaven will come to him to complete the work which he has ~~xxxx~~ started.

(XVII.) There is one natural capacity which iscommon to every human being and to every animal being. A capacity ~~xxx~~ which is the very essence of its selfhood. It is consciousness. The most important of all states of consciousness is knowledge.

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Portland 5 Oregon

Hoping to hear from you soon

Very Most Sincerely, Alfred Vennemann

Care Wright Hotel

Prefatory.

We talk least of the matters which are most important.

Cynicism and credulity both find a place in my character.

Frequently my sentences seem disconnected, my paragraphs disjointed.

We expect this message will receive the usual opposition in the form of misunderstand and misrepresentation,

This book provides a faithful report of these experiences, but since I have tried to give a slight literary value to this report, I have exercised the literary artists freedom in the use of my material so that a readable story shall result.

These ideas are not beyond the range of a quite average mind.

We are prepared to put up with the expectation that these teachings will be misunderstood, but we are not prepared to sit supinely by while they are misrepresented.

We have set up in this definition a standard of philosophic truth which represents not what may please some individuals taste but what ought to rule all individuals reason; not what will correspond to some man's way of thinking but what is altogehher independent of human ways of thinking.

I have no wish to collect a following, but rather to keep them at a distance.

The finest piece of writing can but dimly adumbrate these tenuous truths.

I prefer to remain independent of other minds, and do my own thinking, though I like to receive food for thought from superior intellects.

I cannot hamper my writings with conventional prejudices.

I engaged myself in a deeper invesigation of --

I prefer the results of my own reflections to the borrowed thoughts of others.

The world wants amusement more than instruction. A cinema star will earn a hundredfold the remuneration of a philosopher.

This thought which shone so brightly in the firmament of my mind became my guide and my hope.

This is my creed, my ' confessio philosophi '

Preliminary.

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Jacob Boehme

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In England