

Second Stage, Personal Meditation.

really begins in the after-period when I stop the joint meditation. This is because no conscious effort was made then. The ego did not start it. In fact, the ego plans to end it, but the second stage abruptly comes after one stops trying and relaxes from further effort.

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lovingly and not strive laboriously. The change catches him unawares because of its suddenness. It may be preceded by a curious premonition. It may also be precipitated, marked or helped by an important external event, or series of such events. But whether or not this happens he will be fully aware of a movement away from the habitual center of his feeling, thinking and doing into a new one upon a totally different and superior level.

The oncoming of this experience will be marked by various other signs. The intellect becomes suspended; will, judgement, memory and reasoning slip gently into mild abeyance. A deep serenity unknown before takes possession of him, and an exquisite calm settles over him. In these moments of joyous beauty, the bitterest past is blotted out, and the ugliest history redeemed. With the mind deep-held by the Overself in an atmosphere of exaltation, the harassments and burdens of life beat but faintly at the portals of attention; the troubles of a lifetime recede to nothingness, the fears of the future decline into triviality. The outlook on the world becomes enlarged, ennobled and illumined, and is no longer bounded wholly by commonplace interests. Some of the veils hiding truth are lifted for a time. The idea that he has a higher self, the conviction that he is fundamentally a soul, breaks in upon his little existence with great revelatory force, and he feels he is emerging into glorious light after a dreary journey through a long dark tunnel.

For the Overself to give itself wholly and perpetually to a man, is a rare and wonderful event. Most often it gives itself only for a short time. It is a common complaint that exalted experiences of its presence are not continuous, are indeed utterly beyond the aspirant's control. The Overself seems to leave him and the loss brings him back to his ordinary self. These phenomena are not subject to his will. He has no power of himself to repeat them. The heavenly visitations come he knows not how, and just as mysteriously they depart. He will never be able to observe precisely the mechanics of this movement of grace.

The glimpses are fleeting ones because he is still too unprepared to remain abidingly in such a lofty order of being. The glowing experiences are glorious and memorable, but he falls back from them because he is dazzled by their brightness and cannot retain them precisely because he is too unequipped to do so. They are not able to remain for a longer time because the nature is still too undeveloped to be able to hold them for ever, because the lower tendencies are too strong to let the Overself abide in the mind and heart without disturbance and because there is lack of balance between the different parts, especially between the feelings and the intellect. Until he conquers his defective nature and attains the required standard of disciplined character, the full and lasting illumination must wait its time.

Because they are so exceptional it is folly to demand their return, but wisdom to work for it. He who has once seen the goal, felt its sublimity, discerned its reality, enjoyed its beauty, and known its security, should draw from the experience the strength needed for the hard upward climb. He should regard the short glimpse afforded him in the glow of these, his best moments, as a working blue-print. He has to make himself over again according to the mental picture thus placed before him. The difference between the idea and the actuality should shame him constantly into renewed endeavor, should call him to more serious, more frequent and sterner efforts, and should arouse in him increased ardours of moral self-improvement. It has shown him his finest potentialities of virtue; now he has to realize them. All elements of personality must be adjusted to the ideal shown by the glimpse, as the whole personality itself has to be surrendered to it. A work lasting several years may be rooted in a flash lasting only a few minutes.

The development should not only be balanced but also broad. It must accept the fact that the human being has four sides needing attention and cultivation. Only when this all-round development is thus brought together and harmonized, do the proper conditions exist for a lasting enlightenment.



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Karma can only strike through our ignorance and once we have become enlightened in a practical, as well and intellectual and spiritual way we can reach true nirvana and ~~xxx~~ thus end the cycle of Karma. God is trying to teach us through our karmic experiences to develop the intellect, heart, and spirit so as to become little Gods. *negative*

When an man strikes a woman down in his auto it is God's will, yes, .. the man is to learn from this experience the lesson of more careful driving. He is to learn practical lessons, and in a past life he made an error and now it has come back to him in this experience ~~xxxxxxxxxxxxxxxx~~ expressed through careless ignorance. He must become balanced. *and ultimately*

Careful



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the Overself. Excellent ideas may be spoilt in the public mind through historic association with words which have been misused intentionally. Hitler has cast a shadow, for instance, on the word 'intuition.' If through enslavement to past habits or domination by logical intellect, a man refuses to heed and obey the intuitive feelings that float up from the non-ego self, they will become fainter and fainter until they leave him altogether.

Materialism is an intellectual illusion. The cleverer its adherent thinks himself to be, by reason of his adherence, the more he deceives himself. As he sinks deeper into it, his intuition is proportionately paralyzed. Intellect without intuition is a blessing to man only up to a certain degree, beyond that degree it turns into a veritable curse upon him. When he obeys the dictate of his inmost intuition rather than the suggestion of others, he walks aright. But when he yields to them and does what they expect, wish or advise, in contradiction of intuition the latter is weakened and begins to desert him. If he will only heed, trust and obey his intuition it will direct him to his best and protect him from his worst.

The sturdy struggle of reason against passion, intui-



him from his worst.

The sturdy struggle of reason against passion, intuition against suggestion, truth against self-interest, individuality against the mass, contemplation against convention is an unending one. But it is also an honourable one. We must not, we dare not surrender either the right to think, nor the power to intuit for ourselves. It is both a blunder and a sin to take the easier path. We have witnessed in our time its terrible consequences in the case of whole nations.



NP

[ We need a new view on austerity and penance, a fresh appraisal of asceticism and self-denial. We must inquire why they have held their place in the spiritual life so long and so widely. The mystical ideal has always been historically associated with asceticism.

The proper purpose of asceticism has often been misunderstood both by its blind adherents and its superficial critics. It is not a dismissal of the body as illusory by neglect and indifference, it is not a despising of the body as inimical by a slow torture; it is an attempt to put the body in its intended place as a servant *x of the whole of man's being, including his spiritual being.*

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[ Although there is much <sup>to be</sup> said in favor of the rigid disciplines, systems and routines of most monastic institutions, as devices to detach men from worldly life and to unite them with a holy one; although they may suit the generality of religious-minded aspirants very well, they do not comfortably suit the philosophic-minded. The latter need to ~~grow~~ grow as the plant and flower grow, with the sun drawing their leaves and petals to spread themselves out. They need a freer air, a less organized and more individual approach. They require fewer rules and easier regulations, less enclosure and less community life.

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Ascetic disciplines, when intelligently and properly applied, are aimed against the senses<sup>?</sup> domination of the mind so that the latter may be free to turn its attention inward upon exploring its own recesses. But unfortunately they ~~can~~ have come to mean not only man's denial of the senses by his ~~lower~~ will but also his self-tormenting flagellation of them.

Philosophy <sup>does not</sup> give any commendation to an asceticism which seeks to make life as unpleasant as possible under the belief that it is thereby making life as righteous as possible.



(213) The artist or writer who really understands the creative process will not regard his first draft as a final one, will not hold all his words as holy and sacrosanct. On the contrary, he will diligently strive to perfect his work, to correct his blunders and polish his self-expression.

(214) Andre Gide: "He was amazed to find that I was still in the middle of Stendhal's 'Journal.' There are certain writers that I read as slowly as possible. It seems to me that I am conversing  
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with them, that they talk to me, and I should be sorry not to be able to keep them with me longer.

( ) Do not state the old obvious and familiar teaching over and over again. Readers who pay for a new book expect it to be really new. Discard any other.

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## "THE PROBATIONS AND TESTS OF THE ASPIRANT"

Philosophical mysticism is not just a theoretical matter. After he becomes acquainted with the principal teachings, the student has to make an effort to apply them in his everyday living. He has discovered these truths by the use of intuition and reason. Now he must test them by the scales of experience--emotional and physical alike. All this superb discipline which he must patiently work out must be devoted to the endeavour to better his character, to master his desires, to overcome his passions and to ennoble his emotions. Self-reform and self-purification are the first practical fruits of philosophy. Thus an interval of long probation must inevitably pass before the results of this effort can become apparent in his thought and action. The task before him is really a tremendous one. It requires his whole nature and his best mind. Anything less will bring him so much nearer to failure. And its significance is so vast that failure will in turn bring a like measure of mental suffering. He may believe that he has already achieved certain things but he should remember two things--first, the French proverb that the better is the enemy of the good; and second, that whether his progress is genuine or whether being so it can maintain itself is a matter which still needs to be ascertained. His fidelity to the higher values and how far his spirituality is real or supposed are sure to be put to appropriate tests at intervals of his mystical career. All his earlier experiences and preceding struggles, victories and defeats have been a training for them. Hence he may expect temptations to accompany him at one period and tribulations at another. He himself hardly knows what weaknesses are waiting beneath the surface of his conscious life, ready to rise above it when opportunity offers.

In some great mystery schools of antiquity it was the task of the Grand Master to administer the necessary tests and arrange the fateful orders which determined the fitness of a candidate for entry into any of the successive degrees of initiation. The Egyptian hierophants applied their tests of the worthiness of candidates before granting them the enlightenment of initiation. The ordeals were divided into five ascending grades. Each corresponded to a different element--earth, water, air, fire and spirit. The hierophants made the candidate for initiation into esoteric degrees enter places which tried his nerve and undergo ordeals which tested his courage. They also brought him into surroundings and amongst individuals where powerful temptations to his sensual desires had to be overcome. But those schools have perished and their



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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. 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 these tests, 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.

There is, however, an unpredictable element in the pattern of human life which increases rather than decreases as the quality of that life rises above the average. We see it markedly in the case of a maturing aspirant who has to undergo tests and endure ordeals which have no karmic origin but which are put across his path by his own higher self for the purpose of a swifter-forward movement. They are intended to promote and not delay his growth, to accelerate and not impede his development. But they will only achieve this purpose if he recognizes their true aim. Such recognition is impossible if he



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persists in clinging to the lower ego's standpoint or if, sensing the unearned character of his suffering, he treats them with resentment rather than with comprehension, with bitterness rather than with resignation. Thus human life is not wholly confined within the rigid bounds of karmic law. The Overself which is after all its real essence, is free. He who has entered his name in this high enterprise of the quest, must be prepared to trust his whole existence into its sacred hands, must be ready to accept and eager to understand the tribulations and afflictions which its deeper wisdom may see fit to impose upon him.

### Snares for the Ego.

The essence of this attitude is to become detached from the transient and impersonal towards his own life. But the self-flattery of the ego keeps out the truth whenever it is unwelcome. How many misfortunes could be traced to defects in character if only he had the candour and humility to admit them! But, no, the ego's vanity skillfully and cunningly covers them up, blaming other men or even blind fate for his troubles. How much better to accept the agony of self-abasement and look his faults right in the face! For then he could set to work amending them and this amendment in turn would save him from being exposed to recurrences of the old troubles. Without the realization of personal responsibility and personal guilt there can be no real advance from a bad point of view to a better one or from an inferior character to a superior one. Such a realization is the first step to salvation from a wretched external situation or an evil mental one. It is common and easy, because slightly justified, to ascribe the blame for wrong decisions and moral blunders to the influence of other persons or the pressure of powerful events. But such mistakes could not have been made if the man who committed them had not embodied corresponding weaknesses in himself. The fool seeks to justify his blunders, the wise man to detect them. The willingness to desert an egocentric standpoint for a higher one will always bring the aspirant sudden accession of inward strength, sudden light upon the path before him. That is, it will bring him grace.

It must not be thought that all these varied experiences of the neophyte will necessarily be startling or dramatic in character. On the contrary, they will happen in what is seemingly the natural course of events. But, in reality, hidden forces will be at work behind them. Such forces may be the ordinary karmic ones or the extraordinary interventions of the higher self already mentioned. But they may also sometimes be malignant ones. All these kinds provide tests through which his character will have to pass, but the last kind will invariably provide the most difficult and most dangerous. Opposition to every upward-striving effort always exists and increases in



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strength as the seeker increases in aspiration. He has to go on overcoming it. In the resistance which these adverse forces offer to his endeavors after self-subjugation, lies the hidden good of apparent evil. In the suffering which they bring him, lies the cost of advancement.

Let no one engage in the quest with the false hopes of a perpetual good time. For he has also engaged in a struggle. Once an aspirant takes to this quest peace, in the sense of inward idleness or outward eventlessness, will never again be his. The relation between his lower and higher natures will always be one of tension and at certain crises of terrible and unbearable tension. His preliminary struggles will deny him any smug rest or complacent satisfaction. Depressive moods will inevitably come and come again as he becomes poignantly aware of faults and shortcomings or filled with memories of lapses and failures. He has to overcome prejudices and conquer passions, to abandon the lower emotions and discipline the lower mind.

The first problem which faces him is to separate the thoughts and emotions of other people and other creatures from his own. Yet this is hard because they are almost indistinguishable from his own as both play together within and upon his heart. Ideas and impulses which are native to himself have to mingle with those of outside origin or even be submerged by them. From the day when the resolution forms itself to live up however partially to the philosophic ideal until the day when he is near the threshold of its full realization, the aspirant will have to face and overcome the opposition which this very attitude has aroused not only in himself but also among outside forces, not only through weaknesses in his character but also through the promptings in his heart and through troubles or temptations in his environment created by evil powers. Hostile forces, open or disguised, will challenge him or will wait in ambush for him along the path. He will have to make his way between them. For they will employ baits to lure him from the quest, devise snares to entrap him and use people to hurt him in various ways in fulfilment of maleficent designs. Suggestions will come to him which, if persistently traced to their source despite their appearance of correctness, virtue or wisdom, will be found to originate in such forces. The danger of losing his way besets him at every stage until he has emerged from completion of his novitiate. This situation exists equally for the aspirant who walks guideless as for the one who walks with a trustworthy guide. No master can exempt him from the necessity of facing ordeals, experiencing temptations, undergoing trials and being beset by the harassment of adverse forces. He is seeking truth. The opposite of truth is falsehood. Therefore, these forces seek to divert him into thoughts, feelings and deeds which will falsify his quest. Hence the warning given in Plato's precepts to Aristotle: "Be always on the alert, for malignancy works in manifold disguises."

There are snares cruelly laid to entrap him, deceptions cunningly fashioned to lead him astray and pitfalls callously



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When Jesus said, "Except ye become a little child, ye shall not enter the kingdom of heaven," he did not invite his hearers to become childish, foolish or fanciful. Indeed, a warning is needful here. The mystic who forgets the complementary warning, "Be ye as shrewd as serpents," and who persists in misinterpreting Jesus' words as being an instruction to become irresponsible, gullible and utterly uncritical, who believes that such qualities can bring a man nearer to divine wisdom, is welcome to do so. His very belief unfits him to grasp the truth about the matter. But those who can fathom the philosophic meaning of the quotation, know it to be an utterance of the highest importance. The student of philosophy who has trained himself to look beneath the surface of things and to understand words with his head as well as his heart, regards it as being significant on three levels. First, it is an invitation to note that, just as a child surrenders its own self-reliance to what it regards as a higher being, its mother, so should the disciple surrender his egoism to God and adopt that surrendered attitude which is true humility. Second, it is a call to seek truth with a fresh mind, an unselfish mood and a freedom from conventional preconceptions. Third, it is a warning that the natural goodness and purity which makes children so contrasting to adults, must be attained before the mystical consciousness can be attained. There is abundant evidence to corroborate this interpretation of Jesus' saying.

The very last sentence uttered by the dying Buddha to his disciples contained the warning words: "Be on your guard." The farther the seeker advances, the more he must be on his guard against the wiles of evil forces whose operations to lead him astray grow subtler and subtler as he himself grows wiser and stronger. The harder he works, the more he provokes opposition, the swifter his travel, the oftener he meets with temptations, snares and traps. As a novice, he will have to fight the promptings of such forces inside himself. As an adept, they will be driven out of lodgment in his mind and heart only to find lodgment in the minds and hearts of other men or women who will thereupon become suddenly antagonistic to him. These persons may, in a few cases, belong to his personal environment; in some, they will be brought to cross his path; and, in others, they will only have heard of him. But each will manifest some negative quality in response to demonistic suggestions and direct it against him. There will be a mesmeric character about each suggestion. It may be doubt, suggestion, lying, anger, fear, envy or hatred. There will be attempts to embitter feelings, inflame passion and arouse hatred. This adverse power seeks to hinder or even destroy the aspirant's personal progress as it seeks to hinder or destroy the adept's altruistic endeavours to promote the progress of mankind. The latter, especially, may suffer criticism, endure unearned vilification or experience spiteful opposition too. Thus, when his inner troubles are at last overcome, outer ones begin to rear their heads. He may avoid the first by avoiding the quest. He may escape the second by renouncing altruism and becoming a self-



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character and above all from his increased sensitivity, from his inescapable necessity of cultivating a passive, surrendered attitude, and from wrong meditation causing mystical development to degenerate into a merely mediumistic development. Just as there are divine invasions of a man's inner psychological being when grace sheds its light upon him, so there may also be demonic invasions when he goes astray from the path. That the will of a disincarnate being may control the body of an incarnate one, is one of those abnormal possibilities which we must admit into our scheme of things. That this will is more often evil than good is in short a psychological fact and not merely an exploded superstition, is a warning whose utterance is necessary.

The possibility of evil spirits usurping the human ego's rightful place is a real one. It is a possibility which was recognized by antique races throughout the world and still is recognized in most eastern lands. It is satisfying to know that in the kingdoms of Nature this race of invisible demons is kept apart by a strong psychic wall from the race of human beings. But it is disturbing to learn that, under abnormal conditions, they may break through this wall. The unhappy sufferer's will-power may be completely overcome, his bodily organs completely used and his mental faculties completely overshadowed by the supplanting entity at certain times--mostly during the hours of darkness. When a malevolent entity possesses a man, when an unseen evil influence overshadows his mind, he feels that he is performing actions not dictated by his own personality. The unfortunate victim may or may not be conscious of what he is doing during the hours of obsession. If he is, his movements will be merely mechanical. If he is not, this will not prevent him from carrying on conversations with other persons.

It is a common trick with these invisible evil entities to secure the faith and trust of a man by cunning flattery, fulfilled predictions or lofty teachings and this done to lead his unsuspecting feet over a precipice into material disaster, mental despair and sometimes moral ruin. They conceal their real character at first and may pretend to have the same moral ideals and religious beliefs of the man they are seeking to enslave. He may rightly suspect their presence when he feels the urge to make vital decisions in great external haste and under great internal pressure.

Anyone who has fallen into this danger of obsessions will best be liberated from it by the help of a mystical adept or a true priest. Sometimes a single interview will suffice to effect the liberation. The exorciser will probably have to perform a short external rite in addition to his internal mental work. Where such help is not procurable, the sufferer may attempt to perform the rite of exorcism for himself. It begins with kneeling down in humble prayer for help, protection or salvation to whatever higher power or inspired master he has most faith in. It ends with the firm utterance: "I command you in the name, by the power and compassion of X....., to come out of this body," combined with the sign of the cross made positively and slowly with the right forefinger. On a deep inhaled breath the same



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Nobody can afford to ignore feeling but must certainly come to terms with it. For it provides the heat which shall energize his life. It gives driving force but he needs also to see where he is being driven.



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Its strength is no substitute for the safety of right direction. To gain this protective sight both the guidance of reason and the prompting of intuition are required. But he needs the light of intelligence also and he needs it even more than heat. It tells him in which direction to move. If he should move in a wrong direction then the more dangerous will his situation become. Better if he generates the heat out of his light; then he will both walk aright and walk well. Therefore emotional faith must be bridled by reasoned thinking. It is enough for most to follow their feelings blindly but the student, remembering that philosophy can make no room for any mystification, must question his own. If they turn out to be leading him in a right direction then he will follow them just as eagerly as the others do. But he will have the additional satisfaction of seeing where he is going.

Unless his feelings are aroused the aspirant will never know the Overself, but those feelings are to be the lofty ones of devotion, reverence, veneration and love of a kind to which earthly love can only point but never parallel. The quest must arouse his intensive emotion, his deepest feelings. They must mingle with his intellect, his intuition and his will in their service of it. Consequently, it cannot be a cold affair nor a life-less one. The sage is not made of stone nor is he without a heart, but all this feeling is not scattered in a hundred different directions. It is given up to the one thing that attracts it most to the Overself. He is not unfeelingly, cold and inhuman.



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It is rather that he expresses only the highest emotions, or better still, that he is emotionally free. To understand the desirability of such a state we have only to contrast his durable serenity with the tumultuous emotionality of the neurotic, the hysteric and the psychopath.

Emotion is so powerful a factor in human life and so valuable a one in human action, that it would be foolish to ask anyone to dispense with it. Philosophy does not ask for such a thing. But it does ask for a proper balance between emotion and reason, and a sensible co-ordination between emotion and intuition. What most men do not see is that their real enemy is more often inside themselves than outside. For it is noticeably harder to reason out a situation calmly than to feel about it emotionally. Emotion in itself is neutral. It is not an evil to be overcome. It may ally itself with an evil idea but it may also ally itself with a good one. The philosophic discipline calls for its conquest when it is joined to a false or evil idea for it then chains the man to it. Therefore the disciple who must live more carefully than most people, will have to make a distinction between the lower and the higher emotions. He will have to discourage the one group and encourage the other. The lower emotions are to be firmly ruled by reason, the higher ones are to be harmoniously allied with it. All must be brought under control by a persistent self-imposed discipline. Refined by intuition, exalted by moral purpose, they are a powerful asset in his spiritual endeavour, but left to sway unchecked hither and thither or to overpower his thinking and will, they are a lamentable debt.<sup>i</sup> He must not be easily moved.



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He should learn to cherish right emotion but spurn false emotionalism. This done, the emotional will no longer <sup>be</sup> the foolish whilst the intellectual will no longer be the ineffectual.

To curb spendthrift emotions or even to put them into rational straight-jackets, becomes desirable whenever they draw an aspirant away from pursuit of the Ideal. Something of the Stoic has indeed to be cultivated. When passion is finally brought to heel by intelligence and emotion eventually guided by impersonality, in both cases through the channel of the will, he is set free from many needless anxieties and safeguarded from many avoidable perils. His outward life will then run its course more quietly and more surely as his inward life will enjoy more serenity and more freedom than will other men's.

There are many to whom such a life of inward independence is terrifying and repulsive. They do not see that their own uncriticized enslavement to passion and desire, to hatred and ignorance, to greed and prejudice, their own complacent crucifixion of the Ideal is what is really terrifying and repulsive. Or they declare it inhuman, thus standardizing man by what is base in him instead of by what is best. The weakling who yields at once to a sensual impulse, who does not think of entering into conflict with it merely lives for the moment. He never cares to pause and consider what it is he is living for. That the best of life can be got only by a discipline of life is something known to more people than to philosophers. There is a pleasure got from results of such discipline which is unknown to those who float with the instincts and the senses.



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That part of him which changes with the emotional tides, which fears, desires, desponds and jubilates by turns, cannot be eternally preserved, either in life or after death. Nature will still subject it to the evolutionary law, will still put him into experiences which, by making him aware of his unsatisfactory limitations, will not allow him to find peace until he turns away from resting self-complacently in them.

Is it not inhuman, if not even somewhat insane, many will say, to ask a man to adopt an attitude towards his own personal life somewhat like that of a chemist observing elements in the laboratory? Can anyone ever become so totally detached, so utterly cold, so wholly unmoved and so impassively analytical towards the experiences and events that matter most to him? But such questions show a misconception of the philosophic discipline. To help clear this up, let us ask ourselves a further question. Why is it so much easier to examine the past rather than the present to see where we go wrong, to discern the true opportunity from the deceptive one, and to recognize real friends as against false ones? Mentalism answers it because the personal ego interferes more easily when we are actually involved in any situation than when we can look at it in long-range perspective. And this in turn happens because emotion is uppermost in us at the time of any happening because we excitedly take it to be a material reality. Whereas, after it has receded into a memory, that is a thought, we unconsciously begin coolly and unexcitedly to accept it as having been such even originally. Looking upon it as a series of thoughts, we are able to adopt a calmer, more detached attitude toward it now. The calmness with which we are able to view the past is deliberately cultivated by the philosopher as he views the present. Tranquil impersonal feeling is the very essence



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Although it is not possible, with the faulty human material at our disposal, to make an earthly millenium, a terrestrial utopia, although political economic perfectionism is a mere dream for emotionalist doctrinaires, it is possible to make a more cooperative world ~~a better world for the masses~~ than the one which exists. This would need all the uncommon sense, all the clear concrete thinking, all the <sup>moral</sup> ~~cooperative~~ goodwill, all the keen wise and *spiritual* ~~competent~~ leadership, all the imaginative enterprise, which our best men can muster. If we cannot succeed in bringing an impossible dream-<sup>TO</sup> ~~utopia~~ down to earth, that is no reason why we should not try to bring a little fragment of it down to earth.

N.P. [It is quite necessary that we should move toward a higher form of civilization. The war gave the individual and the State and opportunity -- often unwelcome -- to indicate where they stood in life's struggle and to demonstrate what goals they really pursued. All, including those who emerged badly shaken and badly battered, are being driven by wide-spread chaos either to develop themselves in new directions and readjust themselves to new evolutionary currents, or through selfishness, blindness, cowardice and inertia to disasters ending in destruction. [We can understand these happenings aright if we understand them in terms of a far wider universal change embracing the whole of human existence itself, ~~that will shortly be explained.~~

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The war marked one stage of a titanic turning-point in  
the mental <sup>and moral</sup> history of mankind. It was actually an outward  
sign of an inner conflict between the ~~xxxxxxxx~~ forces of  
light and darkness, <sup>which still continues.</sup> The conflict today is outwardly between  
political groups and economic systems. But inwardly -- and  
therefore essentially -- it is between opposed views of man,  
of his life and purpose on this earth. It is a conflict  
conjoined to harsh idealism  
between utter materialism on the one side, and partial materia-  
lism, conjoined to partial religious faith, on the other.

Behind the visible crisis, as expressed in tremendous histo-  
rical events, there is secreted an invisible crisis, which is  
indeed its activating cause.



N.P.

tion but will continue to yield durable results, is an ethical and spiritual one. It would be easy for a generation which has seen unparalleled conflict and unprecedented evil to lose its faith in divine power or divine wisdom. This is what is happening to many people in this group; they ~~are~~ are so preoccupied with the external circumstances of their life that they neglect its higher purpose. The analyses by their leaders of historic events and <sup>OF</sup> human evolution are <sup>either</sup> not deep enough, <sup>OR quite misleading: What other result can be expected FROM MEN WHO</sup> ~~because~~ lack the knowledge of the spiritual laws governing the causation of those events and controlling that evolution?

The time <sup>(S)</sup> so vividly if briefly mentioned in various passages of the New Testament are upon us. Mark how they speak of one identifying sign being the appearance of false prophets. St. Luke warns us in burning words: "Take heed that you be not deceived... go yet not therefore after them." The mistake commonly made in understanding these ~~pages~~ is to limit the reference only to religious and mystical prophets. But these teachers and leaders of the ~~destructive~~ <sup>emotional</sup> movements, whose dogmas have been received with <sup>emotional</sup> fervour and propagated with <sup>intellectual</sup> fanaticism, must not only be included in the reference but even given first place. They have diverted to themselves exactly the same kind of faith <sup>OR</sup> and devotion as that which is given to <sup>Religious leaders</sup> ~~men~~ like Muhammed. Their movements are religious



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the idea of God. Their program of violent change is a  
moral code turned upside down. Their group hatred is  
simply brotherly love in reverse. Their propagandists are  
priests of ill-will without robes. Yes, they are the  
false prophets of our time just as much as ~~and even more~~  
~~than~~ the knavish heads of charlatanic religious organi-  
zations, the made <sup>FOUNDERS</sup> ~~leaders~~ of some <sup>FOOLISH</sup> ~~mystical~~ cults, and  
the obsessed "Messiahs" of the millenium with pretensions  
to special holiness.



eagerly follow a glib political leader who raises contentious clamour, when only a few people will follow an inspired spiritual leader who leads them to true blessedness. This shows the faulty sense of values which prevails among people who are entirely ignorant of the fact that if their inner attitude toward life is wrong,

*and leads them to ultimate destruction*

*that the reason*

their outer <sup>PERSONAL,</sup> political and economic affairs will go wrong. It shows why the mass of mankind cannot make a success of their civilization <sup>is BECAUSE</sup> they cannot make a success of themselves. Not having enough faith in <sup>OR leading by</sup> higher forces, they put their faith in destructive <sup>ones</sup> forces.

It is natural that the <sup>INFLUENCES</sup> forces which spread hatred and evil, violence and destruction among humanity should oppose themselves to the <sup>influences</sup> forces which spread light and truth. This <sup>statement</sup> does not change its verity if ~~XX XX~~ <sup>the antagonism is offered</sup> in the name of politics instead of religion. The principle of freedom to worship and to believe which they deny, must be conceded so long as it does not involve interference with, or aggression against, the freedom of other men. Human liberty, the intellectual search for truth, the spiritual right to reverence a higher power than the State, are imperilled when religious life is prevented or <sup>when</sup> ~~perverted~~ <sup>BRUSQUELY</sup> and mystical literature is <sup>deliberately</sup> banned. The gravest peril of all to the ignorant and unfortunate masses is when this is done in the name of "progress!" For too many ~~among the masses~~ are justifiably dissatisfied with orthodox religion and <sup>may</sup> ~~can~~ fall all-too-easily into the tremendous error that atheism is consequently true and immorality consequently right.

When we hear the wonderful story of man's long rise



When we hear the wonderful story of man's long rise we know that he holds within himself the power to conquer difficulty, make mighty changes and move ~~the~~<sup>his</sup> world forward, and that he can do this in a peaceful constructive manner if he so wills. Society and surroundings are the consequences of history. The past experience of the human race and the <sup>traditional</sup> knowledge it has accumulated, cannot be dispensed with. It is for us to profit by it. The anarchy which would throw its guidance entirely overboard, the revolution which would refuse its ethical lessons, are tainted with



fairly common with mystic creeds. Sruti, however, always triumphs in the end, and so we have Vaishta overcoming his rival.

(20) The avatars (incarnations of deity) are the gradual steps on the path of dharma, leading to goal of perfection.

(21) Our will is guided by the intellect, and the intellect in its turn is governed by the desires, the subject of intellectual discrimination being determined not by the faculty, but by the predominant desires of the ego.

(22) According to the book of Genesis the serpent is also doomed to go on its belly. This is because sensuality can never aspire to soar to spiritual heights, never having a moment's respite from the enjoyment of vishaya-bhogas (objects of sensual pleasure) to pause for self-contemplation.

(23) The animal has no regrets nor misapprehensions, but the man endowed with the Intellect has both.

(24) Sufi Writer: Illumination and miracles occur in that stage (of self-contemplation); but one should not linger there.

(25) "That which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is, and with certainty, that the Knowers of Scripture call Right Knowledge."

(26) It, no doubt, happens at times that we get what we pray for; but this is not confined to any particular class or community of men, and even worshippers of such things as dead men's graves, stones, and trees have had their prayers "granted" at times! All this is really co-incidence, which means that the event prayed for was bound to happen, and would have happened, whether anyone prayed for it or not, and that its synchronism with prayer could not be attributed to interference on the part of a prayer-granting agency in any sense.

The real granter of wishes being the inner God, only he who is a "devotee" of His is entitled to pray to him.

(27) Jain Saint - Amitagati: O Goddess Saraswati (Jina-bani i.e., the word of God)! pray excuse me through inattention, I have uttered anything wanting in meaning, spelling, word, or sense, and grant me the boon of knowledge absolute!

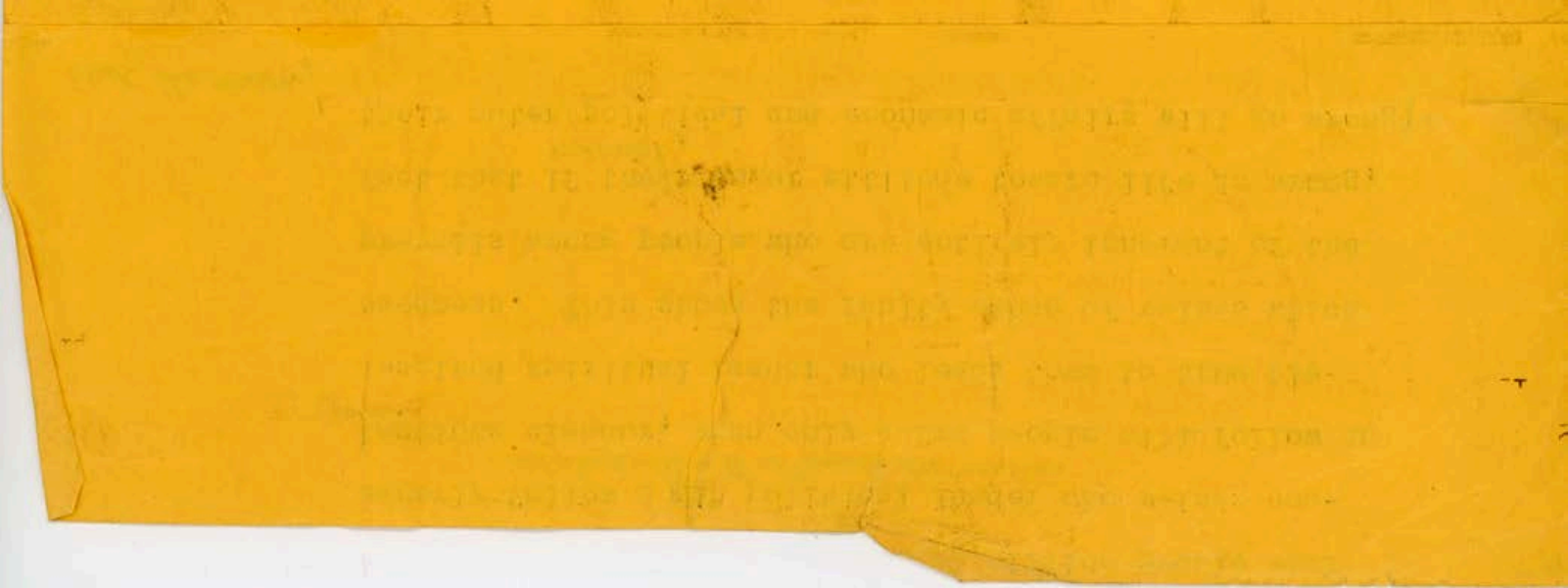
Neither a cushion of grass, nor a wooden plank, neither a slab of stone, nor even a seat on the ground is essential for the purpose of meditation.

No seat, my good friend, is needed for communion with God; neither are joint worship of assemblies of men, nor group meetings required for the purpose; renounce thou all desire for the not-self, and engage thyself constantly in thine own self, in every possible way!

My self is ever One, Eternal, Pure, and All knowing in essence; all the other objects are outside me, not eternal, and are connected with me through my own karmas.

(28) The mind is, however, so constituted that it will attend to anything but the soul, if left to itself; and even when deliberate effort is made to bring it under some control, it is inclined to break loose on the very first shadow of an excuse — bodily discomfort, sensual excitement that might present itself.







Since the fires~~z~~ of World War II were abated, albeit not extinguished, communications around this whirling planet have speeded up to an intensity undreamed of half-a-century ago. The advent of jet aircraft, the electronic miracle of television, the daily use of inter-continental telephonic systems-- have combined to produce an instantaneous awareness of events thousands of miles distant.

Yet, in another sense, too, are we drawing closer to those who inhabit different climes. It would seem we are bridging the gap of centuries past in an attempt to come closer to an understanding and appreciation of those heavy philosophies that are the heritage of the East. The popular enthusiasm for Zen Buddhism, and the presence in the United States of so many Indian holy men supported by their American followers, are but surface symptoms of a trend creeping across the Western world.

We are witnessing in the West -- etc.







## THE QUEER DESTINY OF DANIEL RAYMOND

By ~~Kenneth Gill~~ P B

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He was one of those strange individuals who regard life as a bitter fate-ruled paradox, the world as selfish to its core, and women as delightful creatures who exist only for the arms of other men.

Yet a time comes when the blood in a man's veins is not to be denied, when however selfish the world may be, society appears better than solitude, and when life seems to hold a few pleasant fruits awaiting the stretched-forth arm of a man's free will.

Such a time came rather late to Daniel Raymond. He was then forty-one years to the bad, and they had slowly torn most of the hair from his scalp.

Daniel Raymond's years had floated evenly upon a quiet backwater in an untroubled Dorsetshire town, where he had played the role of editor of an obscure country weekly. His newspaper could not even boast of two thousand circulation but it had gone on placidly recording the commonplace events of the locality for more than half a century before Raymond appeared on the scene.

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THE CURSE BEASTLY OF DANIEL REYNOLD

By Paul Hamilton

He was one of those strange individuals who regard life as a bitter late-ripped paradox, the world as delirium to the core, and women as delightful ordeals who exist only for the sake of other men.

Yet a time comes when the blood in a man's veins is not to be denied, when however selfish the world may be, nobility appears better than solitude, and when life needs to hold a few pleasant truths against the abandoned-leads and a man's love will.

Such a time came rather late to Daniel Reynold. He was then forty-one years to the day, and they had slowly torn away of the hair from his scalp.

Daniel Reynold's years had flowed evenly upon a quiet backwater in an unimportant Massachusetts town, where he had played the role of editor of an obscure country weekly. His newspaper could not even boast of the thousand circulation but it had come to be gladly recording the commonplace events of the locality for more than half a century before Reynold appeared on the scene.



He came armed with a knowledge of shorthand, a predisposition towards English composition, and a sum of money to be handed over as premium for his apprenticeship to the attractive trade of newspaper making. In due time he mastered his calling and became an adept at describing local functions or reporting the speeches of municipal notables.

His paper was as staid and stolid as the town it served, so that what little native wit or sophistication he possessed was forced back into the depths of his subconscious mind. His early enthusiasms gradually retired into secret places of the heart, after the discovery that he was actually encouraged to be as dull as possible. Had he written out a news story with the sprightly verve and snappy headlines which one finds in the big national newspapers to-day, his editor would doubtless have fallen into an apopleptic fit and expired on the spot.

The unceasing effort to fit smoothly into his banal environment produced its inevitable result. Raymond became as dull and colourless as most of the people around him. He unconsciously lost all ambition and incidentally acquired a kind of half-despondent fatalism, which plunged him even deeper into apathy. Only when his editor departed for



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other and supra-mundane spheres, did he get a jolt for he was then invited to occupy the deceased's chair. The chief reason behind this promotion was that it was more trouble to call in a stranger, who would probably be an unknown quantity.

Raymond performed his new duties in a perfunctory but efficient manner. Each year his heart became more remote from the routine work which had taken him captive. He knew perfectly well that he lacked any will power to make a move.

There is no doubt but that he would still be polishing that editorial chair to-day had not Fate appeared in the office in the form of an emissary from a London solicitor.

"Good afternoon, Mr. Raymond," said the bowler hatted, black coated stranger. "You are familiar with the name of Charles Hanmer, I presume?"

"I am. He is my cousin." Raymond wondered vaguely what was coming next.

"It is my duty to inform you that Mr. Hanmer has passed away. "

Raymond remembered somewhat dimly that his cousin Charles had jocularly held him on his knee when he was a little boy. After that the burly blond faced

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Mr. Raymond  
1915

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was a little boy. After that the burly blond faced



elation in his heart than any other man might reasonably feel, he left the little town for ever and came to London. As I have said, he was then in his forty-second year.

Chloroformed ambitions began to stir. Naturally they were quite mild. He did not want to set the Thames on fire but he did want to see a few books off the press, with his name proudly printed across the title pages.

He published two novels. Both lived for a brief time and then those delicate brain-children of his fell dead on the publisher's shelves. A few critics wrote discerningly about them, foreseeing some further development of his talent in the undated future, but the public resolutely ignored his books. It is not unlikely that the latter were called as dull as Raymond's metropolitan neighbours usually called his person. One does not throw off the mental habits of forty odd years in a few months, and the youthful self which had seen the bright meteor of its enthusiasm flicker to the ground, could not be recaptured. The disappointment at his literary rebuff hurt Raymond deeply and he threw his pen aside.

It was then that he formed the great project



It was then that he formed the great project  
to publish his own magazine and he gave his plan  
to the publisher. The disappointment at his literary  
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of his life. He decided to undertake the grand tour, and to see something of this whirling ball of land and water before he finally left it. And so, one fine spring morning, he walked out of a travel agency with World-Tour papers in his pocket.

Truth to tell, there was a deeper purpose behind this tour, pleasant enough though he hoped it would be. That purpose was to find some woman who might care to take a chance with him in the Great Lottery of Marriage wherein, 'tis said, there are so many more blanks than prizes. He was vain enough to require that she want him for himself alone, and therefore he firmly resolved to make no mention of the fortune which he possessed, but on the contrary to pose always as a poor man.

The project succeeded only too well! He circumnavigated the world, only to find that an insignificant-looking, bald-headed little man is hardly an attractive catch for female anglers -- unless indeed he is well-baited with wealth. Moreover, once out of the journalistic rut, he found himself naturally shy. When, as occasionally happened in some hotel lounge or on a steamer deck, he found himself near a desirable-looking lady who bore no



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Standing  
up to Evil

it understands, it never condemns. But the man who refuses to recognize wrong-doing in others, is a coward who morally shares responsibility for their ~~reaction~~<sup>s</sup> by his passive condonation of them. It is the sacred duty of those who care for mankind's welfare to resist evil, to protect, and succour its victims, just as it is the sentimental duty of monks who have renounced the world not to resist it. Nor is the first in any way less holy than the second. In the realm of conduct, evil is no metaphysical illusion but a practical fact. We find it here in our midst every day and have to deal with it as best we can. We cannot reconcile ourselves to it, much less collaborate with it. We must take our part in the age-old unending conflict against it. All aspirants after philosophy must be warriors. We should always remember that metaphysical reconciliation to the presence of evil ~~in our midst~~ is not the same as practical resignation to it. We see that it is an inevitable accompaniment ~~of personality~~<sup>(the earlier phases of)</sup> in the universe, but we should also see that it is only a temporary accompaniment. It may be there, but we do not have to co-operate with it nor submit to it. If we understand its limitation, it need shake neither our faith nor our nerve.

Thus there are plenty of reasons why would-be philosophers, as well as laymen, should strive to overcome evil and try to elevate the character of mankind. We need not ignore the evil in our fellow men, for we have to deal with them in a practical world, neither should we ignore the soul working silently within them. The evil will go eventually; the good will remain permanently. If we have to enter into relation with them, we must perceive what is wrong in

It is true that the practice of non-resistance might so surprise the evil-doer as inwardly to disarm him of his wrong attitude. That would be well. But it could happen only in certain cases, not in most cases.



(19) In those terrible days I surrendered mind, and passed out of the way. It seems as if a larger self now uses me.

(20) Now, instead of using my brain as a tool through which to test the universe, there is a greater inclination to interpret by some inner sense.

(21) Music reaches me now more as a interpreter of One than as an end in itself.

(22) In the darkness, strange forces swept me into action without my volition. This terrified my little separate self who had always acted on carefully thought out premises. A year later. The things working through me are larger and more wise than the impulses which moved me in the old life.

(23) There were no convent walls enclosing me, no cult threw sheltering arms about me, no isolation from things as they are. The first twenty years of my life I spent in a bustling atmosphere, foreign to the mystical inclination of my own nature.

(24) But with rebirth there came a difference. New knowledge was borne in upon me, changing the aspect of all that I had known before. I sensed purpose behind the phenomena which compose our world. I saw the eternal Will working through temporal wills.

(25) This inner illumination has come a bit at a time. A spark here, a flash there. I have not gotten beyond unrelated truths, but more and more it is becoming all-inclusive Truth.

(26) What happens to others is happening to me! Then, it was as if I were bidden to change that devastation into light. With my naked hands then, so to speak, each time that pain assails me, I try to turn it into light, sending this abroad as suns send forth their rays. During my most shattering moments, I have deliberately done this thing.



them but we should do so impersonally without ill-feeling. The human weakness which returns one wrong for another, which seeks to retaliate or to revenge itself against the wrong-doer is unacceptable. We must do what social responsibility calls upon us to do in such a case. But we should not sully ourselves with lower deeds.

Nor should we ever <sup>R</sup> indulge in the useless but common habit of condemning <sup>N</sup> those who have committed offences against us. Jesus has explained one reason for this counsel: "Father, forgive them for they know not what they do." And <sup>E</sup> Epictetus has pointed out how the man who cultivates his power of looking beneath appearances, will not find fault with others. Their evil <sup>E</sup> conduct arises out of the imperfections and limitations in their psyche, out of its unbalanced or undeveloped condition. They cannot help doing what they do because they cannot help being what they are. And this in turn is the inheritance of all their past experience, all their past thought. Time will teach them. Life will instruct them. Suffering will drive the poison out of their system. The Law of recompense ~~Recompense~~ will take them in hand and discipline them. When they become acutely aware of the mischief wrought to other lives and the harm ~~they have~~ wrought in their own, they become truly penitent and more discerning. This requires much time and many births. Meanwhile, we humans may learn to forgive what life itself may sometimes forgive. There would be little hope for humanity's eventual escape from the thralldom of evil, if God's grace did not enter into its evolutionary life at some point or through some blessed man. And this does happen, bringing redemption, liberation and illumination. There is love at the heart of things.

You must put your attention  
to what you are doing at the  
moment! This is very important.  
P.B. to Egan - July 15-44



PILGRIM: (6) Lately, I have not tried to reach God. For me, He is just not there.

(7) This is well, for all initiative, even the slightest inner gesture, is absolutely paralysed. I have never been without initiative before. I do not know this strange self. I am very wretched.

(8) I feel now, however, that I am not expected to act. That I am in the midst of forces, dim vague, of which I know nothing.

(9) As I am being sucked deeper into this morass, all things personal mean less and less. I have been in the dark five weeks now. It seems an eternity.

(10) And yet, so stupendous are these waves of nothingness, that I am beginning to feel that they are far, far greater than anything that I have ever known. My whole being seems stupified. I can only suffer and wait. I am in the hands of Great Powers.

(11) Your suggestion that I conquer it was impossible to me. Part of my suffering came from the fact that me will power seemed gone, my volition paralysed. Now could I think! I was reduced to a state of passive suffering with no power to rise above it. It was as if the solid ground of the life that I have known had given way, and I found myself in a bottomless abyss.

(12) There were two books to which I clung. In the old days they had brought me illumination and comfort. I even had a feeling that the author had passed through that which I was experiencing, for in her books lay the understanding I had not found elsewhere. In them, too, was an exposition of God, the only satisfying one that I have ever found. They were God-books somehow. The hours I had spent with them represented my desire to find God.

At this time I could not read them understandingly or with concentration. But I could carry them about with me. They had, I felt, given me light in days past. They therefore contained all the promise, somehow, of things to come. I clung to them.

Then came the night when I felt that these, too, were demanded of me. I recognized them, that these books represented a desire still remaining. Contain words of Him, they seem to symbolize my desire for Him. And I went and laid my two books on the floor as if it had been an altar.

I found later that this experience does not symbolize the slaying of desire, as such. For desire is the great force of the universe, and cannot be slain. But it does mark the passing of the individual's desire for himself. After this when desire again stirred me, I felt its wings reach out more and more, in mother-like gesture, to encompass the Whole.

(13) The physical death is not the only death. Can it be that physical death is merely the symbol of this deeper renunciation? The next day I felt strange glimmerings of light, faint and far away. And early the following morning, January 4, 1924, the Light came to me --shatteringly. The old consciousness had died and a new consciousness had arisen. A swift change. I renounced everything. I was reborn!

(14) Giving oneself up when called upon to do so, is the condition required for the coming of the Light. One's little self candle must be extinguished before the rising of the sun. When at the call, the soul gives itself up, the work of annihilation goes on until it ceases to exist as a separate soul. Then that transpires which the pilgrims of all times and all nations have tried to express.

(15) Jesus came to make this visible. He also made visible that the price of light is the way of the cross. After the first radiance floods our understanding, we resume our normal living. For we must carry out to the letter our span of life on this plane. Here, the old laws of pleasure and pain, strength and weakness, joy and sorrow still hold. Here, the downward pull of the aeons of savagery from which we are just emerging. Here, the dragging weight of contemporary life that has not caught the gleam.

(15) And I say to you that the new consciousness does not evade the drought because it feels the abundance. On the contrary, your awareness has grown until it includes all parts that make the whole, all figures on the dial. But the darker parts no longer crush. You dimly understand. The light within goes forth to penetrate the night, and victory is your name. You ride the storm on the wings of hope, and faith grows into sight.

(16) Will you bear with me a little longer while I resume my narrative in the first person?

I realize that the only significance that can be attached to a personal record lies in the assumption that the ~~man~~ man or woman writing, is merely the symbol for all personality. The individual is of value mainly because he is part of the mighty whole, and anything true of one is therefore true of all. We sprang from one conception, we move towards one goal: the only things that differ are the crafts which bear us onward, and our manner of handling the sails. I am publishing these records because I am perfectly sure that everyone will, when his time is ripe, have the same experience that came to me.

(17) But if birth suggests the infant, it implies also a sense of growth.

(18) During that period of darkness, I lost all power of initiative. I could bring myself to do nothing. No action sprang from within.



There is forgiveness for repentant man. There is forgetfulness for his for sworn sins.

The merciful remission of sins, the compassionate granting of pardon is a fact in the relations between human beings themselves. How much more should it be a fact in their Divine Father's relations with them! Forgiveness of sins is a fact, not merely a hope, but it is a fact only for the few. The others must bear the consequences of their wrong conduct. This is because it does not become operative until after the repentance of sins and the willingness to reform. The belief that he too, depraved sinner though he has been, may also expect forgiveness and attain to goodness, is a true one even for the worst of men, if only he becomes deeply repentant and practices certain purificatory penances. ~~However,~~ The forgiveness of some sins does not mean with ordinary humanity the forgiveness of all sins. The past cannot be totally wiped out, even when its legacy can be modified. With the aspirant, forgiveness applies only to a specific sin or a specific group of sins. With the adept, it applies to the totality of all his sins. For the first is still carrying his unfulfilled self - earned recompense ~~karma~~ entwined round his neck, because he is still carrying his ego. ~~But the adept is liberated from the burden of karma because he is liberated from its hidden core, the ego.~~ But the second is liberated from the burden ~~of karma~~ because he is liberated from its hidden core, the ego.

N.P

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There is a movement for repentance...

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In dealing with those people who have fallen victims to the *suggestion of* malevolent forces, whether *continuously* ~~full time~~ or intermittently, we must remember not to condemn, resent or hate. We all carry a load of wrongdoing out of the far past yet we are always ready to seek forgiveness of this heavy *recompense* ~~karma~~. If we are not ourselves prepared to forgive those who wrong us, we have no right to expect the remission of our own sins. This in fact is a spiritual law. ~~Hence the need of practising Jesus' maxim about forgiving seventy times.~~ *those* All ~~aspirants~~ who seek forgiveness for themselves, should follow the rule of forgiveness in their dealing with others. Every time they have to endure hatred from men, they are given the chance to learn goodwill towards men. Where others find only poison, they are to find its antidote.

But these are not the only grounds for such an attitude. There <sup>is</sup> another and one not less solid. Each man's thought contributes its little mite to the world's store, makes it better or worse. He is responsible for his own thoughts and if he is on the spiritual path he must try to keep them constructive, positive and harmonious, not destructive, negative and discordant. Darkness has no positive existence in itself. It is simply the lack of light. Just so, ignorance is simply the lack of knowledge and evil is simply the lack of good. And just as <sup>the</sup> only ~~the~~ way to get rid of darkness is to bring a light into it, whether by switching on a lamp or opening a window, <sup>the</sup> only way to remove evil from the world's thinking and eliminate the ignorance that promotes it, is to bring more good thought and spread more spiritual knowledge in the world.







As man unfolds his diviner characteristics, he sheds his grosser ones. By his own labours in self-improvement, he prepares the way for the entry of God's redemptive grace. When he discovers his real self, whose first attributes are love and wisdom, he discards evil and error. In the moment that he casts aside the shrouds of ignorance, he sees through the evil values and turns to the good ones. To know himself fully, he will have to know himself as a ray of the divine sun, shedding light and expressing goodness. To understand evil fully, he will have to love the pure truth rather than <sup>pleasant illusions</sup> ~~satisfactions~~. And then that same evil which was formerly a dark and tragic riddle to his lower perceptions, vanishes as such before his higher ones and ~~is so no more~~ *becomes transmuted.*

This quiet confidence in the ultimate goodness of the universe is based on a finer perception and is not to be mistaken for the unbalanced optimism that is based on a boisterous emotionalism. Man is himself led to reflect it through spiritual guidance by revelation from without and by intuition from within. This helps his evolution towards it but does not guarantee it. For that look to one fact alone—the presence in every heart of the Overself, whose patience will outlast a thousand reincarnations of denial, whose power will master all animal impulse <sup>and</sup> ~~the~~ calculating worldliness <sup>in</sup> the end, whose magnetism will draw him irresistibly through countless pains and raptures, for it is Love itself.







There is an Idea implicit in the very orderliness<sup>of</sup> the cosmos. Science has begun to get some dim glimpses of little fragments of this plan. The last value of science is its revelation of the presence of law in the cosmos. For law presupposes <sup>and infers</sup> mind intelligence. Even so far as man's present knowledge of the laws of nature extends, some kind of unifying mind is evidenced behind them. That it is not indifferent to his development ~~as a~~ is also evidenced.

Nothing and no one has ever been, could ever be, outside the Infinite Being's infinite field of awareness. Moreover, no event could ever happen except within its infinite field of law.

If all men knew how much perfect wisdom, ~~and law~~, intelligence and orderliness <sup>have</sup> gone into the cosmos, all would fall on their knees every day in deepest reverence before the Power behind it. Let us <sup>113</sup> derive from <sup>very INTUITED</sup> ~~these~~ facts the firm assurance that a divine law holds all the processes of the universe in its power, and a divine mind exists behind all the innumerable human minds and is their source and goal.

~~We live in a universe governed by inexorable law.~~ If anyone sees only a universe governed by blind chance that is only because his own eyes are myopic. It was Remy de Gourmont, a distinguished French literary critic who wrote: "Truth is an illusion, and illusion is truth. Humanity has never lived except in error, and besides there is no truth, since the world is in perpetual change. If you succeed







in building up a true image of the world, it will cease to be true to your grandchildren." If de Gourmont had addressed his words to those metaphysicians who acknowledge no higher <sup>guide</sup> ~~one~~ than what the intellect can ascertain, they would have been correct enough. ~~But~~ But his over-analytical mind inevitably missed the one fact that defies all analysis, the fact that there is a hidden reality which manifests its existence, although not its nature, through the world's appearance, and an eternal law which governs these endless changes.

We learn from philosophy that the life of the whole universe, no less than the life of every man, is ruled by order and not by accident, by law and not by chance, by intelligence and not by senselessness. There is an intelligent direction behind every phenomenon of life and Nature in this cosmos. There is no event, no creature, nothing in the whole universe which is without significance. This is so and must be so because the whole universe is the thought of infinite Mind. Everywhere and always the universal intelligence is ever present, unceasingly working. Nature's laws are really its laws. ~~and~~ ~~still~~ And this still holds true even where man's limited power of sight sees fault because of the presence of evil and death. The chaos and confusion, accident and chance, the pain and misery in human existence are only passing appearance, not durable reality. Even where we cannot know or see, as is mostly the case, we <sup>may</sup> ~~will~~ believe <sup>with confidence</sup> that a higher power is activating the world process for what will ultimately prove to be the best interests of all creatures and things within it. To the persevering student of philosophy all the pieces of this mosaic pattern which individually seem so meaningless and







unrelated, gradually fall into place and reveal the wonderful significance of the whole. There is wisdom and goodness at the heart of things, and we may walk with faith even when sight is denied us.

The divine Idea is the outcome of divine wisdom and perfect understanding. Therefore it is the best possible one. And it could not have been other than it is without the divine Mind being other than it is. The universe too cannot be other<sup>th</sup> than the best possible one. If we fail to perceive this, we fail because finite mentality can not comprehend infinite existence. If, in this matter, we begin by doubting the wisdom of God, we shall have to end by accepting it. Such conscious acceptance of the divine order of things does not come easily to most men. Indeed, it comes only<sup>long</sup> after their reason has first complained and their emotion has first rebelled ~~x~~ against it. <sup>114</sup> The ego must first be laved with grace before it will submit and accept. ~~The ego,~~ Even in its spiritual aspiration, <sup>it</sup> is forever looking for quick results; the higher self, for durable ones. Hence, the eternal patience with which <sup>self</sup> that ~~latter~~ gazes down on ~~the~~ <sup>its</sup> sufferings ~~of the former~~. Many may deplore this awe-inspiring patience. ~~of the higher self~~ and ~~waits for its~~ reclamation ~~of its~~ offspring's. Yet in no other way can it really promote and guarantee the genuineness of the ego's evolution. For every upward step the latter takes will then be a spontaneous one, elicited from within itself by its own experience and observation. Its growth will not be artificial and dubious but natural and sure. The ego has ~~thus~~ the right and freedom to make its own mistakes and involve itself in consequential suffering, because it must become thoroughly integrated with its







parent-self by a process as natural as the seed becomes a tree.

It is not for weaklings or cowards to ~~take~~ <sup>take</sup> such an impersonal view of the ~~universe~~, to see its ~~plan~~ <sup>Idea</sup> as wise and its processes as good. A man must call up the hero within himself to be able to do this. The heroic attitude is indeed the price he has to pay for truth, that truth which brings peace in its train. He who takes such a long-range view~~x~~, he who formulates such <sup>a</sup> large-based conception~~x~~ of existence, will never yield to despair over mankind's present misery or contemporary darkness, chaotic unrest and seething tumult. He knows that holy forces will interpose themselves more and more into their history, despite all temporary lapses or partial retrogressions. For everything and everyone dwells inescapably within the principle of beneficent being.

~~Whatever~~ <sup>Bitter and brutal</sup> ~~will not be glossed over, for~~ <sup>such being the</sup> ~~experiences~~ <sup>that come to him</sup>, he may not try to shut his eyes to the evil forces and chaotic morality, to the tragedy and degeneration in the world around him. Indeed, he will see them even more clearly and more alertly for what they are than other men, because he will see down to their very roots in human nature. He will never pretend with the softer <sup>idealists</sup> ~~mystics~~ that they are not there. Yet the consciousness of these <sup>harsh</sup> ~~bitter and brutal~~ realities can never intimidate him, nor disillusion him. He knows that they will one day arouse <sup>men</sup> ~~men~~ to seek for the only power by which they may be overcome, and meanwhile, until <sup>they are</sup> ~~man is~~ so awakened, he himself must hold aloft his own guttering candle<sup>^</sup> of inward light. This is his responsibility and he will not retreat from it. This is what he can do for humanity



...by a process as natural as the most common...

It is not for nothing or without cause...

...of the universe, as we have seen...

...and will call up the very elements...

...the basic elements is indeed the...

...that with which things begin in the world...

...long-range view, he has formulated...

...explanation, still more rigid to detail...

...or temporary balance, chaotic motion...

...shows that both forces all things...

...effects history, creates the complex...

...the world and without doubt...

of historical events.

*(Faint handwritten text, possibly a signature or title)*

...and his eye to the very first...

...and organization in the world...

...even more clearly and more simply...

...because he will not turn to their...

...never happens with the world...

...the mechanism of these...

...analysis they are distinguished...

...order to look for the only power...

...and scientific, will remain as...

...his own scientific results of...

...and he will not return from it...



N.P.

and he will certainly do it. [The ugly side of life need not be ignored, as some mystics and yogis in the East and certain cults in the West ignore them. Such evasion of their existence is either a moral cowardice or an emotional narcotic or an intellectual befuddlement. Philosophy faces this side, with all its evils and horrors, and does not deny it. But neither does it accept it.

Let those who wish serve humanity by ~~all~~ <sup>the</sup> means, <sup>within their power,</sup> let those who can seek to distribute the spiritual waters of life and the material bread of man. But, this said, let none of them ~~not~~ fall into gross error of believing that the laws of the universe are all wrong, that the powers of evil are almighty and that unless they <sup>personally</sup> interfere with the course of events, the outcome will be most deplorable. This is not so. The universe will still carry on, whatever they do. Its administration is still in capable and beneficent hands. God is still the Supreme Authority and does not require or ask for anyone's help.

The vague feeling that, despite all the suffering and sin, the outcome of this drama of the human race will, in the end be a blessed and happy one is correct. Where we see <sup>today</sup> evil in a man, an event or a place, it is rather the absence of good, just as cold is the absence of heat. For the good rightfully belongs to the inner nature of things, and can never permanently vanish. The surest guarantee that Good is always destined to triumph, however deferred the hour of that triumph may seem to us, is to be found among the attributes of the Power which sustains all existence. One of these



and he will certainly do it. The only way of this kind is to  
know, as some people say, that in the last and best of  
best things there is a certain amount of their existence is either a  
condition of an external miracle or an internal, but  
nothing is known here, with all its will and power, and  
out of it. But either way it is not.

Let there be with this amount of the the the  
and not to distribute the external nature of it. In the  
kind of it. Let, this will, let me of how was it: all  
know of believing that the law of the universe is all wrong, that  
the power of will is nothing but that which is necessary to  
the course of events, the outcome will be more important. This is  
not so. The universe will still only be, and that is  
education is still in spirit and intellect. It is  
will, the human nature is not and cannot be the same  
help.

The very thing that, despite all the talking and the  
outcome of this kind of the human race will, is to be a  
we have the it is not. There is a way to  
event of a race, it is to find the means of it, but to  
in the nature of it. For the good of the world is to  
means of things, and the most important, which. The  
into that kind is always a kind of which, which is  
help of that which may come to us, is to be found in the  
idea of the very which contains all existence, and of that



attributes , as sensed by all mystics who have approached the divine, is love. To know, to feel or believe this, is to know, feel or believe immovably in the ultimate rightness and beneficence of things. The philosophical mystic affirms that even hatred is not a permanent reality but only the temporary absence of love, and just as darkness vanishes when light appears, so will these negative emotions vanish when evolution forces men to awaken and admit the love which is inherent in their deeper self, the Overself. The philosophic conception of life sees in the presence of a divine soul in man the further guarantee that his feeling-nature will one day experience such true happiness, that his intelligence will know and understand it, and that his character will finally evolve into a state of truth, goodness and beauty. That is why it is exempt from the melancholy experience of an H.G. Wells, who had to replade in old age his earlier tremendous "scientific" optimism about humanity's future by an equally tremendous "scientific" pessimism.

Earthly experience is not an inst<sup>3</sup>ument of human torment but a device for human education. Its lower values are transmuted by time into higher ones, its evil values into good<sup>ones</sup>. The immense multitude of human beings which has passed in procession over the face of this turning globe for unknown millions of years, has not passed in vain. The mysterious laws of this cosmos will not and cannot allow an ultimate triumph of forces or entities which vibrate their inward essential beneficence. If the appearance of individual evil is an ordained phase of human development, the liquidation of individual evil is equally ordained to succeed it. This is the paradox, that







although evil ~~must be overcome by good, the wrong by the~~ is present everywhere, it will prevail nowhere. ~~The evil must be overcome by good, the wrong by the right.~~ ~~Thus~~ Analysis of what it is shows it to be a set of values and qualities, not an eternal principle. That a cosmos divinely-born and divinely-sustained should illogically contain such evil qualities, is something not to be understood at first thought nor judged at first glance. Instead of seeking their origin in the universe without, we ought to seek their origin in our own consciousness, within. For they represent a corruption of human values, an alienation from the higher self and a misdirection of free will.

The evil man writes in water, the evil being is a track in the sand. For the destiny of the one is to be transformed, and of ~~the other to be forgotten~~ the other <sup>116</sup> to be forgotten. Somewhere in the exercise of human free <sup>choice</sup> ~~will~~, a cycle of sinful thought, feeling and action came into being. But as it had a beginning, so shall it have an ending. Since it starts afresh in each individual, it ends there, not in the species. The sinful kingdom of hell is within us. The sinless kingdom of heaven must therefore be found by each for himself, and it must be found within himself. That sinners may one day become saints, that the evil life may one day be transmuted into the good, is not only a possibility we must admit but also a truth we must recognize.

If the present situation of humanity depresses us and if the prospect of its future situation frightens us, still we must not







desert our belief in the eventual triumph of <sup>right</sup> ~~good~~ over <sup>wrong</sup> ~~evil~~ and  
 in the eventual destruction of the forces of destruction. We are  
 not merely to believe this because we wish it to be so but because  
 it is so. We must never forget that the advances and victories of  
 the dark powers are only illusory; they seem to be real but they  
 are not real. If there is evil in the universe, nevertheless the  
 universe itself is good. If ordinary men have to look to the far-  
 off future for the transformation of the darkness of the one into  
 the light of the other, the sage finds the light here and now. He  
~~will~~ sees the menace and danger of the times for what it is, but he  
 knows that he will be as secure later as he is now, because ~~he~~,  
 the true self, cannot be touched, cannot be reached by any menace  
 or any danger, but dwells beyond them. The universe which <sup>(he)</sup> sees is  
 ever shining. His higher consciousness has put such a different  
 aspect upon it that he is reconciled to it as it is today, and not <sup>only</sup>  
~~merely~~ as it will be one day. He knows well enough that if so many  
 of the creatures within the universe have to pass through an evil  
 phase, the Supreme Being behind the universe never does ~~so~~ and <sup>insofar</sup>  
 as he has brought his own mind into harmony and unity with <sup>good,</sup> ~~it~~ he  
 perceives how <sup>it</sup> ~~good~~ will forever be more than evil. [ Thus in the end  
 every man will have to solve the baffling problem of evil for him-  
 self. Nobody else can solve it for him, for he must penetrate to  
 the very depths of his own consciousness, those mystical depths  
 where the Overself resides, before he can possess himself of its  
 true solution .

N. P .







**the** most valuable means of uplifting society. If it does nothing more than offer a serviceable bulwark against <sup>the remnants of</sup> man's extreme beastliness, it remains necessary and justified. This is its inescapable duty, for a faith in God which <sup>does</sup> ~~did~~ not yield this much at least, <sup>can</sup> ~~could~~ be only a hypocritical one and consequently worse than useless.

Those who say that <sup>re</sup> religion has failed, on the ground that it has failed to prevent war, pass too quick a judgment. For what would man's behaviour during the years of peace have been like if the moral restraints of religion—however weak they be—had been totally inoperative? Let us admit that some failure is plainly there but justice ~~askes~~ us to add that it is only a partial one. If the world has seen, in the tragic events of our time, ~~how religion failed to accomplish its task and~~ how unheard-of forces of evil raged for a time triumph<sup>ly</sup> <sup>in</sup> ~~antly~~ <sup>upon</sup> across the planet, and if we examine into the causes of this partial failure, we shall find that the first one is that ~~it~~ <sup>religion</sup> has not been true to itself. Its true functions have been too often contradicted by its traditional offices. ~~Thus~~ <sup>It</sup> is a fact that <sup>sincere</sup> ~~true~~ religion teaches its devotees to forget prejudices and to overcome animosities, <sup>;</sup> certainly not to remember the one and nourish the other. ~~for instance,~~ Muhammad, for instance, democratically preached the brotherhood of all men. <sup>Most of</sup> ~~His~~ followers unworthily <sup>accept</sup> ~~preach~~ the brotherhood of Muhammadans only. Thus his teaching degenerated with time. The history of every other religion—be it Christianity, Judaism, Hinduism or Buddhism—is deeply and darkly stained with unreligious thought and unfaithful practice.







helping while his outer life has been helped in some ways and harmed in others.

Two tremendous factors have more and more <sup>entered</sup> dominated the past hundred-year scene: science and democracy. Modern man's mental characteristics have inevitably been affected and altered by them. He both wants to understand things rationally and he wants to understand them for himself. He is

A second cause is that modern people, and especially the younger people want to investigate for themselves, to use their own judgment and not blindly to accept as religious truth whatever they are told. The day when tribal theologies could satisfy them is fast-fading before our eyes. They <sup>Such things</sup> cannot cope with the needs of growing mentalities. ~~People are~~ <sup>Betterable to</sup> ~~ready~~ to receive and understand a faith <sup>when it</sup> which makes less demands on blind credulity and more demands on rational intelligence. He is ~~They are~~ breaking away from outmoded conceptions and crystallised forms, as those conceptions and forms <sup>themselves</sup> break down under the inability to adapt themselves to the period's need. The influence of ecclesiastical hierarchs has been waning and the power of pious authorities has been fading. Scriptural promises no longer attract the young and sacerdotal threats no longer intimidate them. They may be quite foolish but they <sup>even</sup> ridicule the past because it had no automobiles and no radios! Hence, beliefs and dogmas, institutions and offices, which depend on the past for their sanction, automatically come in for a share of this ridicule.

At a certain stage of society's religious history, humanism and rationalism liberate it from the superstitions, corruptions and degradations of degenerated religion and thus act ~~as~~ <sup>as</sup> retributive factors. It is not at all essential to <sup>anyone's</sup> ~~modern man's~~ salvation that he should believe he was made by God in six twenty-four hour days. Nor is it essential for him to try to feel sincere reverence when rituals have become empty, dogmas senseless or grotesque, liturgical intonings mechanical







universe—only to gain a blank, bleak materialism.

If the dangers to the human entity of this spread of materialism are paralysis of intuition and restriction of consciousness, the dangers to human society are loss of moral impulse and deterioration of moral conscience. So far as the old religions supported and promoted these things, they helped <sup>people, especially</sup> the common people. So far as now they have lost ground and the influences replacing them neither support nor promote moral values, <sup>the</sup> ~~this~~ state of affairs is anarchic, regressive and dark. It is <sup>a</sup> historic fact that religious collapse is signalled and accompanied by social upheavals. When irreligion flourishes and morality vanishes, when the human aspects of society deteriorate even though its technical innovations multiply, no real peace and no lasting prosperity are possible. We have only to imagine what would be the condition of a country if all religion were eradicated from it, to understand its necessity. With all its defects abuses and ~~is~~ inspidity, an organized popular religion does do enough good, <sup>usually</sup> does have enough beneficial influence to justify its existence. When moral principles are no longer binding on conduct, when the ~~the~~ ethical appeal is thrust aside as an antiquated nuisance and its religious basis is denounced as <sup>a narcotic drug</sup> ~~an opiate~~ <sup>masses</sup> for the people, a dangerous situation opens up. The effects of disbelief in the existence of a divine power show themselves in many different ways, but worst of all in the <sup>moral</sup> chaos and <sup>then</sup> confusion which prevails, <sup>in</sup> the brutality, selfishness and falsehood <sup>which become</sup> ~~of certain contemporaries for example,~~ could be acceptable <sup>when it is thought that there are no</sup> ~~only to people bereft of all belief in~~ retributive principles governing the world. <sup>and</sup> ~~and~~ this, in turn, arises out of



The ego is everything you are aware of physically, intellectually, and emotionally.

It composes all your senses, actions, everything which you are aware of except intuition. That is where the non-ego starts. You begin to get intuition from something beyond the ego. This can later expand and become ~~spiritual~~ <sup>mystical</sup> experiences, and deeper than these mystical experiences is Insight. It is the direct awareness of the Reality which always is at the foundation of your life. That which you are not ordinarily aware of. Insight is deeper than mystical experience, and much more valuable. Everything that you are personally aware of. There is another self which is impersonal.

All your thoughts ordinarily make up the self -- your ego. Every living creature knows itself in this way. You cannot help it as God gave it to you. There is nothing evil in it itself, but if you are only aware of that you are only aware of a part of yourself; it is like an instrument a craftsman is using -- it is not the true man himself. Behind the ego is the mind and life which you draw your consciousness of your thoughts and senses. Actually you are always in the Overself. You could not be conscious or living here unless the body was being fed by the Overself all of the time. Nature works about this connection. Right through Nature there is the same principle of rhythm. If you look at the body you will find that the blood is being pumped by the heart. It goes out and comes back and is repumped, etc. The heartbeat is the centre, ~~the~~ and the sign of life -- the essence of your body. That two-fold rhythm is the way in which Nature works. At night your conscious self withdraws into unconsciousness. It is a rhythm. When there is no consciousness there is no movement. When you awake activity starts. Between stillness and movement the whole universe moves. The stillness is what everything comes out of and must return to; Therefore, everything you are conscious of, you are no longer conscious of in stillness.

The two together make up the completeness of existence. ~~THEY ARE THE ONLY~~ This duality is the beginning of all movement. That is why the Hindus call non-duality -- the stillness.

The ego is also part of a two way existence. It is the motion part. Behind it is the still centre of the Overself. The two together make the complete existence, which is complete, whole and it going on all the time, but you as the ego are not aware of the whole existence. Plants, animals, and humans, and atoms have exactly the ~~same~~ <sup>same</sup> whole existence.



disbelief in any other reality than <sup>that of</sup> Matter. Man ~~is~~ <sup>is</sup> paying <sup>time's</sup> a heavy price for <sup>such one-sided</sup> ~~the~~ development of his own thinking powers.

Pure Religion itself is divine and enduring, but religious institutions, dogmas and hierarchies suffer from human frailty and ~~evolution-~~ <sup>deterioration.</sup> ~~any impermanence.~~ The ~~passing~~ <sup>historic</sup> forms which religion takes may be infected with gross errors, polished superstitions, selfish exploitations and ancient hypocrisies, but the pure and permanent essence which it holds justifies its existence and imparts its best ~~abiding~~ influence. The devotee may dispense with these forms, but he cannot really dispense with this essence. ~~Who~~ <sup>is</sup> losing <sup>is</sup> faith in ~~much false~~ <sup>erroneous</sup> teaching about God and the soul, the sceptic ~~is~~ indiscriminatingly or unwittingly ~~losing~~ <sup>is</sup> losing faith in the true teaching that goes along with it. In turning aside with disillusionment from the slavish veneration of ecclesiastical authority, he is turning aside from <sup>humble</sup> veneration of the higher power itself—which is a profound and dangerous error. It is well that he is tired of being irrational. It is not at all well that he should therefore become irreverential. He ~~is~~ <sup>is</sup> falling <sup>s</sup> out of the danger of being led astray by others into the danger of being led astray by himself.

<sup>This is why</sup> ~~Nevertheless,~~ his repressed aims, his secret purposes and his half-banished aspirations continue to torment the man caught in the steel-trap mechanism of modern civilization who is not utterly ~~beast-~~ <sup>beast-</sup>ialized or materialized. But they operate indirectly, they are the mainsprings behind emotions and activities which seem to be of a quite different character. Whether it be through drink or through sport,



At the centre of the atom is a still centre from which the energy comes.

We call non-duality the Ultimate because it never changes. Therefore, the ego is always changing. That is what illusion means. What is not eternal. It exists but is not Real. The very nature of the ego is subject to changes. The body, emotions, intellect all change.

But behind these is the Overself which never changes and without it there is no ego from which the ego came about. This is the very nature of God. So if you ~~come~~ come now to look at the cinema, you will see the point.

The picture is constantly changing but the screen never changes. So like the ego, it changes, but the Overself is immobile like the screen. The screen makes the pictures possible, so the Overself makes the Ego possible.

If you analyse the ego intellectually you will find that first of all there is the body and all you know of it is only your impressions of it. What you don't know is not any different in <sup>than</sup> nature ~~that~~ it is now. You will only know it mentally in your consciousness. Suppose you were dreaming, that you have a body of a man which you see moving and acting and his subconscious working, and things going on that you do not know of. ~~XXXXXXXXXXXXXXXXXXXX~~ (some missing)

Because you are in the middle of your body it seems outside yourself but actually the whole thing is a mental experience. The idea behind the body/<sup>is</sup>"I" you get this idea with thoughts, feelings, and body all together and ordinarily it is the only "I" you know because it is the only "I" your experience has told you about. So as a human being you have to become whole and complete as a human being and to distinguish yourself from an animal. You must become aware that it is mental. It is intellectual, aesthetic, artistic. That makes you the human being. But it is not the full human being. The other part is beyond the mental because it is the part from which even the mental comes from.

It is the still centre. Then you will know both the Overself and the ego. To arouse men and make them do this to further their evolution, God's sends prophets to stimulate them. If ~~they~~ <sup>men</sup> are not developed then they can only do limited work here, like religion does. To the more developed the prophet can ~~teach~~ teach how to become a Real human being



— and therefore the truest ones —

soften bias. By its means the tenets common to most religions are brought forward and their universality proclaimed.

If religion, whether embodied in the old familiar creeds or the new unfamiliar cults, is to become morally powerful, it must absorb some Asiatic <sup>KNOWLEDGE.</sup> wisdom. The nineteenth century, which saw the expansion of capitalism and transport, the development of machinery and commerce, saw also the introduction of Asiatic thought into Europe and America and of European thought into Asia. Man's general situation is so tragic that it is time some of the more vital Oriental ideas should cease to be regarded as strange, abnormal or exotic plants. His

need of their fruits, in the re-orientation <sup>the</sup> and reconstruction of <sup>society</sup> of himself and society, and the reinterpretation of his scriptures, is urgent and profound. For only a shift in

his thought and values can bring him the betterment that will be most worthwhile. From the East, he can learn <sup>i</sup>emphases on two ideas which show that ideals of self-discipline and self-improvement are indeed practical, sensible and necessary. First, that the law of recompense (karma) will eventually bring back to him whatever he gives out; second, that the divine soul is <sup>NOT ONLY</sup> ever-present in him and everyone else. But can be known.

~~By accepting the second truth, he thinks of God as very far-off and remote, he is less likely to trouble himself much about His will in worldly dealing.~~ <sup>NOT</sup> ~~But,~~ <sup>BUT</sup> if he thinks of Him

as being here and now within himself and within others, then he is more likely to <sup>IMPROVE HIMSELF AND HIS WORLDLY</sup> ennoble such dealings and do His will. And once convinced of the first truth, aggressive peoples will tend to abandon the false conceptions which lead them to believe that they could really profit by making war upon others. Because so much poison



As human beings go along they are compelled by experience to find the real self. Their mental ~~attitude~~ development is forced by ambition for money, then culture, and then they will realize even though they have all these things, they are subject to change, and lack of Peace. So within themselves from experience they then begin to transcend the ego.

The first beginning ~~xxxxxxx~~ in ~~religion~~ religion is to discipline the ego and the latter the way to discipline thought and conquer thoughts. Then through meditation gives them the way to go into themselves, then forget the personal self dealing with the world outside and they feel peace. Troubles come from outside, in body. This is the second stage.

The third stage is the philosophic one. All they have previously learned is valued but they want now to find Truth. They want to know the reason and the meaning -- they want the answers as well as the peace. Now you must go still further, if you want to know ~~xxx~~ the truth. Everything is now impersonal. Now you must step out of the ego and find it by insight by seeing and being it and going deeper into the Self.

You stand aside from the ego then you see the plan behind the world and what the world idea is. When you see that you, yourself disappear/s.

Then when you see it and know it then you can manage the ego in its proper place. The ego will be working in a balanced ~~xx~~ rhythm with the Overself whereas before it was unbalanced.

When the ego is not mastered the moment you return from the Peace stage the ego <sup>discipline</sup> rushes in and converts it to its own purpose. The ~~discipline~~ of the ego is the last discipline to go through. When you do all this you are a full human being.

How to do all this? How to put the ego in its proper place you can only know after the foundation of the two previous stages has been laid. You must understand what the ego is by watching yourself during the day and beginning to detach yourself from what you are doing or saying or feeling. You must see. Do not allow the inner calmness to be disturbed. Understand others bad actions as something they cannot help being on a lower stage of evolution, then you will see that these things are in the nature of the plan of the world. You practise non-violence because you do not express the ego.



has been poured into the human mind for so many years, a counter-acting serum is still needed. These ideas uphold the dignity of human life, <sup>proclaim</sup> the divine potentialities which it contains and inculcate the ~~verity~~ <sup>reality</sup> of the moral order.

The student of comparative religion <sup>tends to</sup> free himself from environmental bias. <sup>WHO</sup> <sup>(1)</sup> ~~He~~ studies the culture of the Orient side by side with that of the Occident, <sup>(2)</sup>

N.P. The struggles of war have tangled the threads of Oriental and Occidental karma, <sup>and</sup> <sup>have come</sup> the thousand-million population of the Far and Middle East into a contact of communication, whether hostile or friendly, <sup>to an extent</sup> and in some cases of community of ~~purpose~~ with western races never before historically known. The consequence of this is not only that the white peoples have to make some effort to understand the yellow and brown ones, but the latter have to make the same effort <sup>to understand them.</sup> <sup>However</sup> <sup>an</sup> ~~Thus a fumbling~~ approach towards such understanding must inevitably be made. <sup>It is necessary for the</sup> whole world to ~~universalize its spiritual attitude and~~ broaden its religious outlook. <sup>any exclusive and</sup> ~~What would profit us most~~ would be a mixture, harmoniously balanced, of the East-West civilizations, one which would take only what is best in each and assimilate them impartially.

The Occident must one day make its salaam to Oriental wisdom ~~and~~ <sup>spiritual</sup> knowledge, <sup>FDR</sup> <sup>learn to</sup> that its elder brother has a heritage of spiritual lore which it must respect and revere. The admirable mind exemplified in the writings of Plato, in the questions of Socrates, in the thought of Spinoza and in the plays of Sophocles, is not dissimilar from that exemplified in Oriental culture at its own best level.



In India when they initiate the Brahmin boy at the age of 13, they tell him that no matter what happens they must try to produce calmness. This is the greatest virtue.

The detachment from ~~the~~ the ego is the first practice since it is constantly changing ~~and~~ there is no real, permanent thing. So where is the thing you call ego? It is only a series of changes which you thought was "I" but beneath it all is the "I" feeling that you exist; this does not change for when you are out of the ego you feel "I" exists but does not change.

In the Overself only "eternal now" flows from one moment to another. You must constantly reflect upon the ego until you understand it is only a mental idea. Something you have taken for granted and does not exist. There is no ego in reality. Don't be deceived that it is a real permanent being. Another way to look upon everything is to think of it as a dream. Keep on holding this thought and it will help you to detach yourself. Dig down to find where the ego comes from, by discipline and ~~meditation~~ meditation. After reaching the mental level you can touch the Still Self. All these practices are necessary not merely meditation alone. The ego can creep into meditation. You must <sup>be</sup> detached from praise given you and also from abuse given you.

In deep meditation after you have understood illusion of the ego, a battle will take place in a deep state. You then cut yourself free of the ego. It is like a surgical operation and then the ego can never come back.

All experience is within the self. When you hear beautiful music or see a beautiful painting you are really experiencing the aura of the Overself within you. It is not in the music but in yourself. To a child the painting of Mona Lisa is only a blurr ~~of~~ <sup>Mystic</sup> of color but to a grown-up with mature, artistic development it is a thing of deep beauty. This same ~~principle~~ principle applies throughout life.

Mysticism gives you illumination, but the annihilation of the ego gives you liberation.



That which is everywhere present cannot be the monopoly of a particular race, people or sect. The Occidentals can find their soul's root in God—although perhaps not as easily as the Orientals—<sup>Overself</sup> if they want to. The ~~absolute~~ reveals its presence to all alike.

Divine revelation is as available today as yesterday, as free to the West as to the East. No particular race, no particular nation holds it in sole possession. It is universally potential and, if he sets about the task in the right way, the inhabitant of <sup>the Western hemisphere</sup> ~~teeming New York~~ may convert it into an actuality <sup>only a little less than</sup> ~~as~~ readily ~~as~~ the inhabitant of any <sup>monastery</sup> Indian ~~ashram~~. Let him not be cramped by those who insist on a merely local tradition, a specifically racial expression, an historically limited stand-point or a rabidly sectarian partisanship. The fact that men such as Socrates, Lao Tzu and Emerson, living in such widely separated lands as Greece China and America <sup>got this same</sup> ~~arrived at so~~ <sup>blessed revelation</sup> ~~much unanimity in their view of truth~~ means that the truth is just as accessible in one place as in another, that no one is under any real necessity of travelling to the Orient to find it and that if he will set about looking for it in the right direction—within himself—he can stay at home and still find it.

Nevertheless it would be a grave mistake to believe that philosophy holds one religion to be as good as another. It does not. It admits the differences in the intrinsic truth of various religions, but says we have to ascend beyond the outer forms of all religions for the pure truth. <sup>Moreover</sup> ~~it~~ tolerantly and pragmatically holds that there is usually one religion which is best suited to a particular man in his <sup>particular</sup> ~~present~~ stage of development, although it may be ill suited to another man. Whatever method or idea or institution



P.B.'s talk with Eva during walk in  
hills of Hollywood.

Thursday July 15<sup>th</sup> 1954  
in the future

"You should not be sad for what you can't have, but very grateful  
for what you have gained in the past. That is the difference between  
being an optimist and being a pessimist. No matter what the pessimist  
gains or achieves he is always depressed by what he could not  
obtain. On the other hand the optimist is always powerfully  
and actively grateful for what he has achieved no matter  
how little. And faces the future with confidence and faith.  
The future is bright before you. Even though you cannot see a  
clear cut path I have faith that each step towards the goal  
will be ~~to~~ <sup>to you</sup> revealed and taken by you. When you come to the  
point you wanted to find the way back to your illumination. I will  
show you the way, and help you inwardly & outwardly.  
Now the time has come for us to once more go our separate ways  
alone, meeting often and always together inwardly. You must  
stand on your own and find me within. That is the only true  
union. I am your holy husband. I will help you to get launch-  
ed on a career but you must be patient. \* All these people in  
these lovely houses are not happy. You must go deep within to find any  
real and lasting happiness. It can never be found in  
outer things. Penetrate deep within and find the joy & liberation there.  
There are 2 parts to the ego - we must pierce it  
with the lower or negative side - conquer it  
and then we are ready to give up the whole of it.

A PILGRIM: SPLENDOR IN THE NIGHT

- (1) One great change of my point of view came from the development of a strange sense which gripped me at the crucial moment when I faced the inner test. Before that time, I had gone contentedly on my way, believing in a world of separate entities, as divorced from one another as islands in the sea. Then suddenly, I saw with the amazement and startling clarity that I was "the only pin point of life in the entire universe." (I realized later that this was my first sense of your "I" and mind: one common life: the universal "I") When I felt that I was ending a great human relationship; when I felt that I had left those dear to me, "quenching them one by one, forcing them into oblivion," It was the sense of their inherent isolation that was passing from me.  
The eight years following have brought me an expanding sense of that pin point which was "I!" There is a growing conviction within me that all life is fundamentally one. Instead of many distinct entities, everything now forms a composite whole.
- (2) There was a growing conviction within me that They (whoever or whatever "They" may be!) expected me to cast away everything, come empty handed and stand alone. I sensed vaguely that this was the road to greatness.
- (3) The other path led upward. And there was no one there. Nothing there! It was bitter coldness. It was absolute aloofness. It was nothingness. That nothingness was God. I was expected to drop my dear world into space, let go of everything that I have ever known, and to ascend that mountain of frigid silence where no human voice could ever reach me. I cannot picture the aloneness that I faced. I quailed before it.
- (4) I would not solicit anybody or anything. I got that far towards standing alone. But that was as far as I got. Just the negative, the refusal to ask for help, to take help had it been offered. I did nothing affirmative but suffer.
- (5) I looked upon God's spirit before, but it has been tempered to me. There has never been more than I could bear, and always His love was about me. This is as if I were bidden to look upon God's naked face, and it was not tempered and there was no love. There was Nothing!



~~that many of those who utilize the mystical systems and techniques to serve their own purposes, tend to keep mankind's intelligence and character fossilized and subservient.~~ The religious devotee should be permitted and even encouraged to take the step into mysticism, as soon as he feels quite ready for it. Instead, he is usually hindered from taking it. That is because it is not understood that true mysticism is not inimical to religion. It is an advance, but it is not an advance away from <sup>TRUE</sup> religion.

When institutional religion can achieve the largeness of heart to keep itself open as a door to mystical religion and not wall itself in as a gaol, everyone, including itself, will be helped by the renunciation. ~~One of the major steps of this advance in the passage from religion to mysticism is the~~ <sup>TO</sup> change from worship of a remote anthropomorphic God to communion with a heartfelt divine soul within, ~~It is an advance from third-hand faith to first-hand experience.~~ Contemporary needs especially call for it. The strain of those times is such that even the proud and sophisticated <sup>as well as</sup> the sensual and ignorant are unable to cope <sup>sufficiently</sup> with it. The necessity of something that can dispense peace hope strength and light to their confused inner selves is beginning to make itself felt.

Philosophy does not call men by asking them to cast religion aside, nor to scorn it by asking them to treat religion as useless. Religion is for everybody, including philosophers. But it does ask men to extend their religion beyond sectarianism, to purify their practice of it and to deepen their understanding of it. ~~Philosophy~~ It







crowns what mysticism sets forth<sup>H</sup> and consummates what religion promises, yet at the same time it corrects the errors and eliminates the limitations of both. ~~Philosophy~~<sup>It</sup> never opposes itself to religion--how could it, when genuine religion grows out of its own soil?--but only to the degeneration and corruptions of religion, just as it never disparages mysticism--~~who~~ whose meditational practices are part of its own life-blood--but only the extravagant and foolish forms which mysticism tends to assume. It says that all earlier standpoints were useful as provisional ones, <sup>only and become</sup> but imperfect as final ones. <sup>Since</sup> For finality and perfection belong only~~x~~ to the standpoint of the unachieved Whole, v.

Because comprehension grows as the point of view rises, a religious teacher explains experience in an elementary way<sup>and</sup> a mystical teacher does it in a more advanced way. Within the conventional surface of religion and covered by its imposing rituals, there lies hidden a mystical content. When elementary religious tenets are put forward as ultimate mystical truths, the results are lamentable. They wax gradually from misunderstanding and superstition to absurdity and intolerance. This arises because the uninitiated uncritically confuse levels of intellectual reference, because they fail to make the necessary clear-cut division between what belongs to the sphere of outer <sup>observance</sup> ~~religion~~ and what belongs to the sphere of inner life.

But even more unfortunate than what religious believers have done to mystical fact is what <sup>and unbalanced mystical teachers</sup> would-be mystics<sup>MENTAL</sup> have themselves done to it. The cautious student who wants to keep his<sup>sanity</sup> and arrive at true <sup>knowledge</sup> ~~wisdom~~ must be warned that the realm of mystical studies is fringed with <sup>by-paths</sup> ~~the occult~~ and <sup>clouded with</sup> ~~chaotic with deep knowledge overlaid by~~ silly superstitions, kindred ideas, often<sup>associated with much non-sense, have</sup> been propagated by fantastic movements, silly cults,

Truths have been taken from it and



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never undergone <sup>any</sup> intellectual discipline, whether during the course of formal education or of self-development, <sup>MAY</sup> easily tend to believe in what is <sup>merely</sup> fanciful ~~or marvellous~~ or to fall into the bog of religious mania. The intelligent seeker must walk warily in <sup>these</sup> the fields ~~of occultism~~, for noxious weeds thrive luxuriantly there. Let him always remember that if he wishes to accept the belief in a higher power, he may do so without having to accept along with it a host of dangers superstitions charlatanries and delusions. Only by holding fast to the scientific test of practical observed fact can he even begin to thread his way safely through ~~it all~~ <sup>the glibly spoken theory</sup> ~~the folly and fraud~~.

No ridicule will kill the far-fetched pretensions, <sup>such</sup> ~~of the serio-comic~~ cults. Their credulous addicts take themselves too seriously for that, so seriously, in fact, that they soon lose their sense of humor. "Nothing succeeds like excess," was the airy advice of Oscar Wilde. They ~~have taken~~ <sup>to the full</sup> it with a vengeance. ~~That too many people, despite their intelligence, in professions and businesses, are here and become amusingly naive is shown also by the kind of teaching served out to and accepted by them. The public which listens to pseudo-mystical lectures or reads semi-nonsensical~~ <sup>psychological</sup> literature, ~~is not an exacting one. Its~~ critical faculties are still ungrown. This opens gates that may lead to folly and fraud. Are they then mere simpletons <sup>whose</sup>

Many are but others

and

N.P.

is sometimes

who swallow every fantastic tale and tenet? The paradoxical answer is both yes and no. The difficulty in appraising <sup>the</sup> all such movements <sup>behind them</sup> is that these teachings contain a curious mixture of truth and fancy; <sup>hence there</sup> One reason <sup>of the</sup> why they get a hold on the minds of people is that, along with and in spite of their exaggerations and falsifications, they <sup>often</sup> <sup>have helpful</sup> usually ~~do contain many~~ elements, <sup>Some</sup> of truth. <sup>For they</sup> are the inevitable result of man's straining to escape when the bonds of religious orthodoxy become unsatisfactory.







Many join these cults through hope, and remain through habit. Others are merely gratifying their passion for sensation, and imagine they are gratifying their passion for truth. When the miracle prevails over the mystical, <sup>there is</sup> ~~they run the~~ risk of losing the real worth of life. When mystery predominates over mysticism, ~~they acquire~~ <sup>are invited</sup> difficulties <sup>are fallen into</sup> and ~~fall into~~ dangers. When <sup>the</sup> ~~mysticism~~ <sup>goal</sup> degenerates like this, it leads not to the splendid enlightenment to which it could lead but to a stunted ~~growth~~ <sup>life</sup>, a shrivelled heart, a moral helplessness and an intellectual atrophy.

It is not surprising, therefore, that so many <sup>intelligent,</sup> <sup>or practical</sup> educated people smile in derision or sneer in contempt if anyone mentions mystical ideas, and especially oriental ones, for these are invariably associated in their minds with queer fantastic groups or gross charlatanic exploitations. Nobody who has moved amid a larger circle than the narrow one of these small sectarian cults may justly deny this, as nobody who has travelled in the wide world may fail to observe it within his own experience. Nor may he deny that there exists a rabid half-lunatic fringe around the following of these cults which is sufficiently large to draw them into <sup>this</sup> ~~their~~ ridicule. True mysticism has indeed suffered from the generally disreputable status which ~~many~~ <sup>is</sup> ~~is~~ <sup>attached</sup> ~~circles of society~~ <sup>or indifference</sup> indiscriminately attach <sup>ed it</sup> ~~to these studies~~. The contempt <sup>in which</sup> ~~in which~~ mystic occult and yogic studies are held by so many, the derision to which the teachers, organizations and prophets ~~of~~ <sup>of</sup> ~~such character~~ are subjected, the charlatany and exploitation practised by not a few among them upon the gullible; the failure to influence,







guide or direct public life for the better to any marked degree; ~~are~~ <sup>/these</sup>  
facts which have an obvious lesson for the open-minded. They indicate that something is wrong with <sup>many of</sup> the leaders as well as ~~among~~ <sup>with many among</sup> their flocks. They reveal that it is foolish uncritically to accept every fantastic concept or exaggerated claim promulgated in the name of occultism, mysticism or yoga, and that everything is finally to be tested not only by its intellectual truth but also by its moral and practical results.

~~It is a further unfortunate fact that many~~ <sup>Not a few</sup> mystical writers of antique or medieval times, and not a few of even our own times <sup>have</sup> cultivated the art of letting their fancies run wild. The intent in some cases was, no doubt, simply and well-meaningly to impress their readers and arouse their interest or, in other cases, to express symbolically what would be difficult for immature minds to comprehend literally. But their writings have an unfortunate effect, in places, upon ~~the moderns especially~~ those who are still mediievally-minded <sup>OR</sup> <sup>^</sup> intellectually immature. For if we apply the various tests of ~~credibility~~, such as critical analysis, rational plausibility, past experience or scientific knowledge, we are forced to recognize that although great truths are to be found in these writings, great nonsense is also to be found there, especially when they are supposed to describe historical events quite literally. <sup>However, those who wish</sup> ~~We~~ may continue to read and study such literature, for it still holds a precious content ~~for us~~, but <sup>they</sup> ~~we~~ <sup>^</sup> should do so with caution.

All this is regrettable but it does not make what is true int







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the mystical ideas less valuable or veridical. It should put students ~~on~~ vigilantly on their guard. Even more should it point them need of finding their way to a surer ground. This is provided by, and can only be found in, philosophy. Here they are taught to cultivate deliberately the qualities of a just mental balance and a proper emotional equilibrium. This results in swift repugnance to immoderate exaggeration and instinctive rejection of wild unqualified claims. ~~For~~ religion is best suited to the masses just as mysticism, its higher octave, is best suited to more sensitive people and just as philosophy, its higher octave, is best suited to the most sensitive and intelligent people.

Although man's higher life begins and ends with religion, it mounts to mysticism and proceeds still farther to philosophy, before finally it returns on itself and renews afresh the humble worship of God. Philosophy includes and contains religion, as a cult of worship, but is not itself limited to religion. Its frontiers are much wider, its explorations much deeper. Religious faith cannot do the work of mystical experience nor that in its turn of philosophic insight. The three are not on the same level. This may be better understood if it be said that a man may be religious without being mystical. He may even, though more rarely, be mystical without being religious. But he cannot be truly philosophical without being religious as well as mystical at the same time. The wise men, who devised systems of religion and techniques of mysticism, did so with the ultimate purpose of leading the human adventurer step by step from lower to loftier stages of spirituality.



The spiritual ideas have been... If we could but see...  
some as vigorously on their heads... It would be...  
and of finding their way to a more... It is...  
and can only be found in philosophy... It is...  
ivate deliberately the position of a just... It is...  
or essential equilibrium... It is...  
state... It is...  
[...]  
the higher... It is...  
in philosophy, the higher... It is...  
five and intelligent... It is...

Although man's highest life begins and ends with religion, it...  
cannot be... It is...  
finally it returns on itself and... It is...  
God... It is...  
step, but is not itself limited to religion... It is...  
order, its... It is...  
root of spiritual... It is...  
right... It is...  
understood if it be said that a man may be religious without being...  
spiritual... It is...  
religious... It is...

Religion as well as... It is...  
Civilized progress of religion and... It is...  
with the ultimate purpose of... It is...



If religion engages men's faith, metaphysics his intellect and a mysticism his intuition, philosophy not only engages his whole nature but also engages it at its highest pitch. Religion presents truth pictorially, mysticism presents it intuitively, metaphysics presents it intellectually, but philosophy becomes the truth in every part of being and life. The religious code of conduct checks and disciplines the baser passions, aggressive instincts and selfish desires of man, but does not adequately overcome them. Only the philosophic code, which includes a training of the whole being, including the bodily being, can do that. The scientific method is to question Nature by observation and experiment. The religious method is to reverence Nature as the handiwork of God. The mystical method is to introvert the senses and ignore her altogether so as to see God. The metaphysical method is to indulge in abstract reflection about her. The philosophic method holds, contains and balances them all because it adds the unfolding of a transcendental insight and a divinized activity.

Philosophy rejects proselytism. It accepts no converts. Men are slowly educated into its outlook by their own intuition, their own thought and their own experience. When they hear their growing unformed ideas stated by it with clarity and expressed with authority, and when the utterance has the accent of truth, and the appeal of affinity for them, they are ready for it at last. Hence the philosopher does not propagate his ideas. He merely shares them. It is only when outward experience and inward growth have been formed enough that philosophy begins to serve their need. It usually finds its recruits among those who are not afraid of new standpoints and who feel







tested *since*  
~~in every conceivable manner~~ ~~the~~ the hoariest antiquity, ~~and~~ *and has*  
emerged triumphantly <sup>from</sup> to face and pass the scrutiny of <sup>MANY A</sup> twentieth cent-

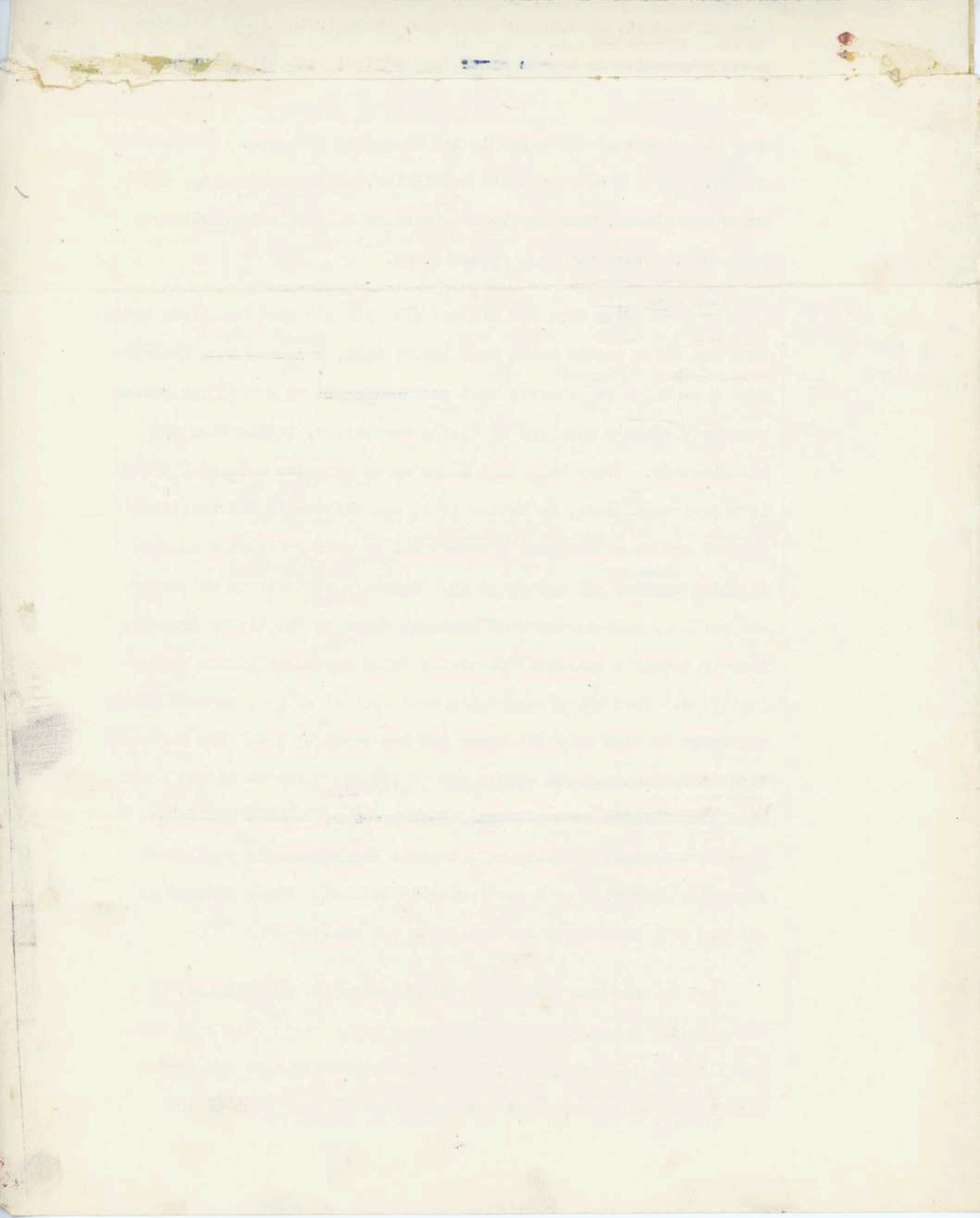
URY. The wisdom of the sages is the wisdom of the ages. It can never  
perish. Why? Because all human thinking, all human feeling, all  
human experience, when led to the <sup>IR</sup> farthest end by the evolutionary  
movements, return and must return to it.

*of those who come  
back from God's  
presence*

<sup>INSER</sup> <sup>(A)</sup> *We need to be*  
~~It~~ reminds <sup>ED</sup> us that God did not die with the past but lives today:  
that <sup>THE</sup> ~~his~~ voice can be heard from living lips, *and not only* not less than from the  
dead ones which <sup>the past</sup> it honours; that ~~no country~~ and no period has ~~now or~~  
ever <sup>had before</sup> had before a monopoly of divine revelation, inspiration and  
illumination. Every book that helps us to perceive spiritual truths  
is a scriptural book, no matter if it was written in the twentieth  
century and no matter what conventional or self-interested or unre-  
flective <sup>persons</sup> critics may say about it. <sup>those</sup> People who <sup>refuse to</sup> attribute authority  
and holiness ~~only to the dead past and never~~ to the living present,  
thereby betray a spiritual pessimism which is unjustifiable and un-  
justified. That which taught the most ancient of peoples ~~a millions~~  
~~years ago~~ is with us still today and can teach us too. The Universal  
Mind is as much ~~present~~ within our finite minds now as it was then.  
~~What they learned we can learn. What Lao Tse, Buddha, and Jesus~~  
~~knew we can know.~~ History cannot limit <sup>its</sup> the Overself's working to  
a particular period or a particular individual. It is present in  
all men and, therefore, accessible <sup>at</sup> to all ~~men~~ *times*.

Let us make our worship of this Mind total, intelligent, pure  
and direct. Total, because every moment is henceforth a holy one.  
Intelligent, because there is clear understanding that the divine  
life is not alien and apart but dwells at the very root of the







CHAPTER XI:                    O U R   I N N E R   R E S O U R C E S

Deep within its peaceless heart humanity is frightened by the spectre of the atom bomb. To an indeterminate extent, it takes, however, the conventional path and conceals from itself the extent of its fear. The consequence of this deceptive pose is the breeding of nervous strain, psycho-neuroticism and even physical maladies. The number of those who suffer from serious neuroses does not run into hundreds but into millions, is not limited to a single class but spreads over all classes. The continued state of public alarm and private fear during the bombings of war and the bickerings of peace has also affected the sanity of weaker minds.

Fear is a negative feeling, and therefore not one to be cultivated, but it does have some usefulness if it succeeds in arousing people to their need of facing the calamitous situation which creates it and if it forces them to do something about it. As a warning of the necessity of action, its voice should be heeded. The cheap psychology which, although preaching a fearless life, smothers ~~this~~ <sup>that</sup> warning under a spate of unrealistic optimism and ungrounded confidence, renders only a disservice. Just as a man struggling for life in fluid water appreciates intensely the value of solid earth beneath his feet, so the tranquillity of a period of true peace between the nations is appreciated most intensely when the products of scientific warfare belch forth their <sup>ghastly</sup> horrors. The chance of a new ~~peaceless~~ <sup>peaceful</sup> world could come only out of a changing reflective humanity, keenly aware of the lessons of the wartime sufferings of







its recent past. It is then that the leaders and the led should look deeply at their situation and resolve firmly to seek out ~~elimination~~ <sup>real</sup> ~~of~~ the <sup>real</sup> causes of such recurring wars and take the correct action <sup>to eliminate</sup> ~~them~~. <sup>✓</sup> That this has not been done enough in the past, or done rightly, is plainly evident today.

People do not know and need to be instructed that what is happening all over the world is a picture, in exaggerated degree, of what is happening inside themselves to a varying degree. Some have more, others have much less surrendered their inner lives to the rule of conjoined animality and materialism, yet do not know it. So the same ruler, but in a more blatant and crueller form, is ruthlessly trying to take over their outer lives. They have brought over the remnants of powerful propensities from the animal stage of their existence, and added to this cunning <sup>✓</sup> derived from the present human stage. ~~But~~ <sup>men are</sup> where ~~the~~ animals kill for hunger but ~~man is~~ worse, inasmuch as this possession of the quality of cunning <sup>(misdirected egoistic intellect)</sup> leads <sup>them</sup> ~~him~~ to kill or torture for other reasons also. Violent energies and explosive passions make much noise in their hearts. Down-dragging desires grip them between sharp fangs. ~~Many are not so far from a beast like the baboon that they can afford to laugh at it. Divested of clothes and put on all fours, they might creditably double for it.~~ Aggressive instincts roam like tigers and gloomy suspicions crawl like snakes within <sup>their</sup> ~~the~~ conscious or subconscious minds. Selfish greeds have a firm habitat in <sup>their attitudes.</sup> ~~the heart.~~ Hates and bitternesses and lusts stir from within and are fomented from without.







Inevitably and inescapably <sup>such</sup> bestial thoughts take external form and ~~the~~ historic struggles appear. How can real peace come into the world until the jungle-struggle mentality goes out of it? No law, no government can do more than curb to some extent its expressions of action. The statesman can regulate and help ~~them~~ within certain limits but not beyond these limits. For when ever this mentality is able to dominate, it not only poisons the inner being but also contributes toward the outer experience. The anger which is felt today may manifest itself on the physical plane tomorrow as an accident in which its owner falls and hurts himself and so this is only a small incident illustrating the importance of self-control and the value of right thinking.

Wherever people have to live together in a home, or work together in a field or factory, an office or a business, the presence of even a single undisciplined aggressive personality among them is enough to bring trouble or create quarrels. From this we may see what benefits the insistence of all spiritual guides on self-training and self-improvement, can bring to social living. It teaches men to lift themselves up to their higher nature and to keep down their lower nature. To the extent that they are able to do this, to ~~to~~ that extent, society benefits along with them. But to the extent that the warnings of the prophets are disregarded and the wisdom of the philosophers is unheeded, discord strife and war show themselves.

When emotion runs out of hand in the wrong direction, be it in anger, lust, hatred or pride, it is also apt to run away with peace and happiness. It becomes a danger to person and property. ~~The #~~







link truly exists. Each human being may find and follow the age-old Quest and thus ascend to ~~the higher one~~ awareness of his higher self.

people  
All <sup>^</sup>are engaged upon little quests which have trivial or serious objects as their goals; only the man who has embarked the ship of his life upon the Grand Quest has nothing less than the fulfilment of God's purpose for ~~me~~ <sup>him</sup> as its goal. When a man wakes up at last to the fact that his <sup>life</sup> ~~life~~ has been an endless struggle with himself and continues to remain so, he may begin to enquire why this should be and what he can do to end it. Such an enquiry will lead him eventually to the Quest's gate.

~~There~~ <sup>^</sup>are those who have never formally heard of this mysterious quest but who will nevertheless get some or even much of our meaning, even when they will not be able quickly to consent to its truth or yield directly to its monitions. Yet in another and large <sup>R</sup>sense, that will be enough. The challenge will have gone forth. One day, be it late or soon, be it in the flesh or out of it, <sup>there</sup> ~~it~~ will surely be ~~re-~~ membered remembrance.

What it means then is this: that the seeker forestalls the evolutionary processes by doing for himself as quickly as possible what Nature will do for other men as slowly as possible. He practises self-sculpture along the <sup>lines</sup> ~~lines~~ drawn for him by intuitive guidance and outer revelation until the Ideal becomes the Actual. He labors at shaping himself, just as a sculptor labors at shaping the rough marble into an expressive statue. He knows the truth of what intuition and revelation he has been taught by both ~~these sources~~, as well as by the wide



the first of these, I have been told, was that the  
first and the second in the order of his life

of these things upon which the world has turned its eyes  
objects as their goal, only the one has reached the end of

his life and the other has not. The first has reached  
of God's purpose for him in his life, and the second has

the first has reached his end in a different way from the second  
continues to live, and he has begun to realize the end of his

that he has to do with it. The first has reached his end  
to the world's end.

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oscillations of experience, that the happiness and character, the insight and strength which give life its real values, he himself must create from within. All these qualities already exist there latently but he has to bring them forth by willed effort. He sees in his wiser moments that he must stop waiting for happiness to come from outside himself and that if it is really to come, it must come from inside. And he finds that to make this possible he must strive perseveringly with the chaos of contradictory feelings which interpose themselves between him and the Ideal.

It is clear enough that action expresses thought. It is not so clear that doing is also the completion of being, that what we do is the consequence of what we are. Those who believe that <sup>real</sup> philosophy is lost in dreams or immersed in abstractions, are wrong. It not only asks the question "What is truth?" but also "How shall I live" and what question could be more practical than that one? The European-American is essentially a practical man and if he finds that a certain teaching is ~~not~~ merely theoretical but also quite applicable to his everyday routine, that it not only gives its adherents an understanding of the inner purpose of life <sup>and</sup> an uncommon peace, much power over self and some over environment, he is more likely to look favourably upon it. Here, then, is its historic opportunity for not only is it incomparably superior to all others, but it can particularly encourage fortify and guide him during these crisis years in whose swirling vortex all ~~the~~ mankind are now inexorably caught.

The discerning man

~~he~~ should need neither bait nor reward to live as he ought to do.







For by this his external well-being and internal welfare are both helped, his true happiness built-up or extended. Philosophy is not just a theoretical matter. After he becomes acquainted with the principal teachings, <sup>its</sup> ~~the~~ student has to make an effort to apply them in his everyday living. He ~~has~~ discovered these truths by the use of intuition and reason. Now he must test them by the scales of experience—emotional and physical, alike. To accept them is one thing, to make them work in himself and his life, is another. Until they move from his lips into his living, they are only images reflected in a mirror. All this superb discipline, which he must patiently work out, will be devoted to the endeavor to better himself.

Of course, if he were to accept the conventional and worldly standards of thought, feeling, morality and conduct, certain problems might not arise for him. But he has set himself a much higher ideal. That he will occasionally fail to live up to it is most probable, for he is human, but he must not accept his failures with smug complacency. On the contrary, he must try to wipe them out by wiping out their inherent causes and unfortunate results. This demands ~~both~~ the discipline of self and sometimes even the endurance of emotional pain. Whatever is gained too easily, may go too easily. This is true of the worldly pleasures and satisfactions. But the spiritual ones, which come from self-mastery in thought emotion and body and after long struggles, efforts and toils, stay and do not pass away.

He who stretches out his hands to the glowing peace of the soul, does not stretch <sup>them</sup> in vain. But he may not feel its warmth at the first







movement, nor at the tenth, unless he is willing to work for what he wants. Whoever accepts this knowledge will not need to be told that whether soon or late, whether little by little or by a revolutionary spurt, it must manifest itself in a corresponding practical readjustment of life. Out of the hallowed moments of intuition, prayer or contemplation ~~will~~<sup>should</sup> come active inspiration for living, and out of the studious moments of metaphysical reflection, ~~will~~<sup>should</sup> come right principles for living. In every situation he should try to hold to these principles and apply fundamental truths, and so acting he will have no cause for after-regrets.

To find out <sup>their</sup> ~~your~~ higher purpose on earth is one thing, to dedicate <sup>their</sup> ~~your~~ life to that purpose is another, but many people refuse to do that because it seems impossible for them to realize such lofty ideals. The path is long and unfamiliar, its end seems an inaccessible pinnacle and the obstacles en route ~~are~~ plentiful and formidable. As the aspirant gazes at it, his sense of inferiority may well up, he may become discouraged and feel that the journey is beyond his modest strength and short lifetime. He may doubt whether he has enough capacity to climb the upward course which is before him, as Tao Yui Ming sorrowfully exclaimed fifteen centuries ago, "Heaven is beyond my hopes". ~~But such pessimism is too extreme, unwise and unnecessary.~~

But such pessimism is too extreme, unwise and unnecessary. Even if he knows that he will most probably never reach the <sup>I</sup>deal, this ought not prevent him striving to actualise it. Even if he has no startling attainments to show for all his efforts, even if his advance







is so slow as to seem disappointing, at least he has this gratification, that his face is turned towards the correct destination and that his feet are already on the way to salvation. If he finds right direction and keeps his face toward the goal, he need not get discouraged at the slowness of his progress. Thomas Carlyle wrote in a letter: "Let a man be true in his intentions and his efforts to fulfil them, and the point is gained, whether he succeed or not."

Everyone by setting a goal, can make some little progress towards it during **his** lifetime. The satisfaction and reward attendant upon the advance are not <sup>wi</sup>thout worth. If they do this, they will have the satisfaction that they can take the worst that <sup>may</sup> possibly befall them at least meas<sup>s</sup>urably better than if they do not. Let those who deem <sup>self-</sup>~~such~~ betterment as beyond their capacity at least attempt it hesitatingly, step by step, rather than attempt nothing at all. If they will take the first few steps patiently, perseveringly and correctly, they thereby express their interest in the Overself, and the Overself will then express its interest in them. They <sup>may</sup> be of good cheer. There are still other goals on the way to the <sup>highest</sup> one. It may well be that few can ever <sup>reach</sup>~~achieve~~ that but it is certain that many can get worth-while benefits by trying to <sup>reach</sup>~~achieve~~ it. Even though they may never feel they could stand on the peak of attainment in this incarnation, they may nevertheless get briefly at times into its beautiful atmosphere. Even this is of great worth.

Hope is the power which persuades a microscopic protoplasmic cell to take its chances in the evolutionary game of life, and lifts it







eventually into the form of a huge elephant. It is the mysterious breath of magic which takes a failure and transforms him into a success. It is the incoming breath of a babe and the outgoing breath of a corpse. It is the transfiguring ray of sunlight which redeems the triviality of the meanest existence. It is the last asset of man but among the best, for he who possesses hope finds fresh strength from inner <sup>fall</sup> and outer <sup>failure.</sup> ~~failure~~

Lastly, those who look as from afar off at the Quest, who regard its attainments as something they cannot hope for, its labours as something beyond their strength and circumstance, may yet profitably study and familiarise themselves with the teachings. If they have faith in the ideas and accept them sincerely, this is not without some <sup>present</sup> benefit to them, while it lays a foundation in this life for discipleship in some future life.

What does spiritual progress mean? Does it mean to have more and more visions, raptures, or strange happenings? No! It means that every <sup>year</sup> ~~month~~ a man shall feel more control of himself, more improvement in his character, more watchful of and obedient to his intuitions, more devoted to his higher self. Once he has set up his ideal the aspirant will be called upon to judge himself from time to time. He knows well enough that he cannot at once fully live up to it, and for aught he knows, he may never in this lifetime ever fully live up to it. Nevertheless, he must present to himself periodically the thought of what needs to be done, for in this way he will help to keep complacency and vanity at a distance.







The stretch or even opposition of worldly experiences, its trouble and distresses no less than its joys and attainment, afford a strict test as to how far and how seriously he regards the philosophy of truth as a practical guide in life. Even the first strong wind of unexpected circumstance will do that.

The <sup>Q</sup>quest mostly winds its way across a long, flat plain, but other times it courses up lofty, difficult mountains. It is not hard to mistake the path nor difficult to take a misstep. The traveller may have to pass through states of temptation and struggle, trial and defeat, combat and triumph. He may have to negotiate his way ~~around~~ <sup>around</sup> the ~~marsh~~ <sup>marsh</sup> or over boulders which are placed at certain stages of his path. He should be prepared to endure recurring disappointments of exaggerated anticipation and to experience inevitable frustrations of premature hopes.

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







Man brings into incarnation a number of subconscious as well as conscious driving urges but they do not make their appearance all at once. They begin to influence him at different ages, so that his character, intentions and actions seldom follow a single line throughout the course of his years. It is in middle life that the buried spiritual aspirations of those past

embodiments, as well as of

early manhood reappear and demand satisfaction. Consequently a large number of aspirants for the quest are drawn from the ranks of those who ~~are~~ <sup>or fifty</sup> forty years of age, ~~or more~~. It is often true that the man ~~in~~ <sup>in</sup> ~~who~~ <sup>who</sup> have reached or passed middle life may be filled with poignant regrets that he has started on this <sup>Q</sup> quest too late to make much difference in his experience, too late to hope for successful accomplishment, too late to have the strength needed for creation of new habits of thought and action. The sadness of frustration may settle upon him. Nevertheless he ought to recognize that <sup>middle age</sup> ~~middle life~~ has also brought him some valuable qualities which he did not possess before. It has brought him some equilibrium between passion and reason, between emotions and thought, between body and mind, and between ideals and realities. It has brought him wiser discrimination in dealing with ideas, attitudes, people, events and environment. It has brought him an all-round revision of values and experience, a habit of taking second thought and a clearer recognition of the dreamlike, and therefore the mentalist, nature of existence itself. All this will help him in the <sup>Q</sup> quest. Few young men have it. If he has no adolescent enthusiasms, no juvenile excitements, no hysteric infatuations, it is only because they are replaced by something better--calm appreciations, fair, sane and balanced admirations. With age, the passions lose their strength in ordinary men or <sup>former</sup> ~~better~~ <sup>submit</sup> to discipline in aspiring ones. This change <sup>latter.</sup> comes as a tragedy to the ~~first group~~ but as a relief to the ~~second~~

one.





There still remains the beneficent but mysterious factor of the Overself's grace, which no symbol can adequately represent. Its operations are unpredictable but its factuality is certain. By effort of the right kind, along with prayer and service it is possible to invoke this grace. Thus it is not alone upon his personal strength that he has to rely. He may receive inspiration and assistance to do what he could not do otherwise, if only he will look in the right quarter for them. Lastly, if he has been lucky enough unceasingly to give his loyalty to someone who has himself closely approached or successfully realised the Overself, but who has not lost his compassion for others in the process nor shrunk from the sacrifices involved in chaining his feet to humanity's service, the reward here is ultimately sure. The master's grace will not be withheld when the conditions for its reception become suitable.

Wholeness and Balance.

It is not only part of the <sup>Q</sup>uest's goal to make a man <sup>A</sup>(a) wise, disciplined and, in the truest sense, <sup>V</sup>practical person but also both a whole and a balanced one. This is indeed highly important. The direction in which life is moving us is the attainment of wholeness—  
body, mind, feelings and intuition become a harmonious channel through which the Overself can express itself unobstructedly.

~~work~~ <sup>A</sup> Among those who follow mystical teachings there is a substantial number who show, by the lack of balance in their character and in the way they conduct their affairs, that they are really <sup>y</sup>pscho-  
<sup>A</sup>neurotic cases. As such, and for a time, they need the services of psychiatry more than the services of philosophy. Such mental and emotional therapy might indeed prepare them for, and make them

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better able to profit by, the latter. It is really distressing to find such cases quoted in adverse criticism and harsh comment upon mystical cults, when the fact is that they entered mysticism already suffering from neuroses, <sup>or</sup> ~~and~~ were made worse by the half-baked methods and ridiculous disequilibrium of those cults. A true mysticism, such as forms a part of philosophy, seeks to maintain its balance and retain its common sense, rationality and practicality, throughout its course. It ~~would then be~~ <sup>is</sup> much less attractive to the wild neurotics and much more to the sensible <sup>or</sup> ~~and~~ educated people, <sup>most of whom</sup> ~~who~~ <sup>are</sup> ~~have hitherto~~ ~~been~~ afraid to enter such an apparently doubtful realm of ideas and experiences.

There are four distinct functions of the human personality, four separate activities within the human psyche—thinking, feeling, willing and intuiting. These four elements of the psyche must become active at their highest levels, and at the same time <sup>kept</sup> balanced in their activity. Indeed the Quest's entire work will prove a long course in developing and balancing all the three faculties mostly used, and then making them illumined by, as well as obedient to, the intuitive faculty. When only one or two of these functions of ~~his~~ being are active and the others are not, there there is a lack of balance. If intellect acts without the guidance, check or control of intuition and emotion, then it will surely mislead itself, make mistakes and come to wrong conclusions. If emotion ignores reason and is unresponsive to intuition, it will surely become the puppet of its egotism and the victim of its desires. If ~~the~~ <sup>spiritual</sup> teaching is brought into the intellect alone or emotions alone, and not into the will,





it will be to that extent and in that part sterile.

Most aspirants have an unequal development. Some part or other of the psyche is deficient. One may be a very good man but at the same time a very foolish one. Another may be quite intellectual but also quite unintuitive. Each enlightenment, as it occurs, is a call to repair this inequality and to aim at wholeness. That few people achieve this harmony of the psyche, that most are ill-assorted unions of adult development in some respects with infantile development in others, is all the more reason why the earnest aspirant should make it his business to examine himself honestly from time to time and use the results in purposeful endeavours to educate himself into wholeness.

This need of a developed and balanced personality does not arise only from metaphysical causes but also from psychological ones. What is the use, for instance, of prescribing meditation to a person who to be able to cope with his personal circumstances? is already too introverted? It will only withdraw him still farther from the ability to adjust himself to life and to meet its problems both courageously and adequately, and from the willingness to face its external realities. Such a man is already an escapist, and the practice of meditation will only help to make him even more an escapist than he is. Not by escape into further illusion or <sup>a</sup>fictitious goal can he find a true path for himself.

Philosophy believes in the necessity of integrally developing and harmoniously establishing a reciprocal balance between reason, intuition, emotion and action in the whole human personality. Its





aim is not one-sided. It refuses to strengthen character but leave the body weak or to strengthen reason and leave feeling always at variance. The philosophic synthesis brings all these different trends together without interfering with their separate functions. This is done by reconciling them instead of setting them against each other, by recognizing the inevitable manifoldness of all manifested existence. The student seeks to correlate <sup>his</sup> ~~these~~ various tendencies and keep them harmonised, not permitting any single one to become unruly or to usurp the throne of sovereignty. He must use and unite ~~these~~ seeming antitheses.

When he understands the interdependence of all these different sides of his nature, he relaxes the tension of keeping them in perpetual conflict. No longer is his inner being at cross purposes with itself. No longer is his will ~~is~~ self-shattered by its own attractions and repulsions. No longer are his emotions torn and divided by conflicting demands. He does not cling to a pendulum which swings now this way and now that way. He does not sway over to any particular side through ignoring the other sides, does not nourish some qualities by neglect<sup>e</sup>ing all the others. He achieves a perfectly balanced character which does not sway too much<sup>h</sup> up or down into intellectual extremes or too far to and fro into emotional moods, and which discriminatingly keeps a proper sense of proportion in all actions. All the different parts of his nature, all the varied faculties of his being, labor unitedly and equillibratedly toward achieving this single end of becoming whole. In this way, he ~~can~~ ~~can~~ even if win gratifying equilibrium from his efforts and actions ~~but~~ it comes





# Regenerating the Body

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NP

[The Sphinx stretched itself out in the desert to warn all candidates for illumination who passed beneath and between its forepaws that they had to overcome their lower nature. They could not leave the outer precincts of the hidden temple and gain entry into its "Chambers of Power" until this had been sufficiently done. But the lower nature and lower mind will not relinquish their grip ~~upon him~~ in any other way than by fighting <sup>a</sup> ~~his~~ way out of it. This requires a training of the will, a denial of the appetites and a discipline of the body which while not pleasant in the beginning, becomes so in the end.

NP

[No man has absolute freedom of will and choice in his outward conduct. No man can do just as he pleases. This is as true of the philosopher as of the fool. All men are limited by some circumstance and conditioned by some situation outside themselves and, to a lesser extent, inside themselves. But if there is no real full and perfect freedom of will and choice for any man, no decision of the mind or act of the body for which he is alone wholly responsible, yet two different forms of submission are nevertheless open to him. He is free, either ~~as~~ a servant of his higher self or a slave of his lower nature. Where is the freedom of will for a man who has let himself become enslaved by petty lusts engendered through the body's disorders or toxemias? Men who are not themselves free from enslaving passions and spiritual unconsciousness, will nevertheless proudly boast of their liberty merely because they have a citizen's rights.

Experimenting the Body

Page 41

41

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41



*of philosophic discipline*

NP

[The direct aim of ~~this~~ <sup>a</sup> regime is to prepare the way for spiritual rebirth, to make penance for the sensuality and selfishness of bygone conduct and to prepare the body, the emotions and the mind for the influx of higher forces and holier currents. Its indirect aim is to get rid of disease and give health and vigor to the body. It ought to be recognized that the so-called normal state of civilized man is really unnatural and unhealthy; that the re-education of the mind and training of the body which the Quest brings about are really therapeutic processes; and that this attempt to achieve harmony with the Overself is really a healing effort. Whoever violates the hygienic laws of his body and being <sup>is eventually</sup> ~~will be~~ asked by Nature to suffer the consequences. <sup>Whoever</sup> ~~Those who~~ <sup>^</sup> remains uninterested in human life and indifferent to the human body, naturally makes no attempt to understand the world, of which the body is a part, which ~~they~~ regards either as evil or as illusory. Consequently <sup>he has</sup> ~~they have~~ no revelation or insight which will explain ~~the~~ their <sup>^</sup> nature, laws and evolutionary developments.

NP

The problem of how to live peacefully in the body and cope with its diseases and passions, is not solved by declaiming the illusoriness of its character.

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The problem of how to live peacefully in the body and cope

with its diseases and passions, is not solved by declining

the illnessness of its character.



~~Man~~, By the growth which time and experience, reflection and reason bring to him, <sup>he</sup> begins to empty his heart of the ~~low~~ and morbid desires which the body's toxicity creates for him. gluttonous appetites

Although the strengthening of the will and the cleansing of the intestinal tract are needed to carry the process to an advanced stage, grace, magical and sweet and holy, is still needed to

finish it and make the heart wholly free. Only out of the growth

of his experience and the ripeness of his understanding will ~~man~~ come to question his desire nature, and to limit it in the interests of the Quest. For only then will he perceive that it is no longer enough to evaluate things from the point of view of their pleasurable or painfulness alone. ←

This re-education of the body's instincts and appetites, passions and nerves, is <sup>further</sup> ~~quickest~~ achieved by the use of pressures, tensions, abstentions, cleansings and <sup>even</sup> ~~violence~~ constructively directed against them, <sup>it</sup> ~~and~~ is quickest done by an arousal of the will as an act of sacred devotion, by the practice of creative exercises determinedly and regular ~~ly~~ which channel the force v behind them into health virtue and mastery.

From this purifying of the fleshly body, as a part of the total effort to open a way for the entry of the intuitive element, it will be an easier passage to the purifying of the feeling-nature. To find inward tranquility and outward health of the body is to lay the firmest foundation for whatever other happiness life may bring.

In the reform uplift and perfection of his moral and emotional life he may take advantage of certain physical aids which could make his endeavor markedly easier.

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fasts, abstinences, chastities and various exercises  
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Calming the Emotions.

In the past

~~Hitherto~~ the seeker's emotional life was largely an instinctive response to the senses, a blind process in which he was often carried away to his own harm. There was no ~~no~~ real freedom of will in it, only an imaginary one. But now <sup>some</sup> light falls upon the whole scene, <sup>Henceforth</sup> ~~and~~ the emotions are to be freed from their enslavement to the senses, are to be guided to move for his best interests by his own higher will, are to be ennobled refined and spiritualized.

The petulant childish person who is adolescent in emotional attitude must develop into a more mature balanced and self-disciplined adult before the mystical exercises can be profitably pursued. The neurotic whose emotions are still at an infantile level, who gives way to panic and tantrums, who storms into hysterics at the slightest provocation, should realize that his immediate task is not to develop mystical powers but rather to develop moral virtues. It is more important for him to build up character than to sit down and meditate in quest of psychic sensations. Otherwise it is all too easy for the ego to surround him <sup>with</sup> an emotional mirage, formed of <sup>so-called</sup> love, hate, sentimentality, fear, bliss or whatever else suits its purpose at the time, and thus impede his progress or throw him back.

He who nurses a grievance, for instance, who cultivates a sense of being injured and feels resentment against the person he deems responsible for it, interrupts his own spiritual progress. He cannot manage a trying situation without yielding to its provocation, expressing his lower emotions or displaying his unworthy attributes. He blames the lack of spiritual development in others for this result when he should himself. <sup>This evasion of</sup> ~~This evasion~~ responsibility is an old trick of the ego. But nobody is more responsible for its fortunes and misfortunes than itself in the





NP [ He should learn to cherish right emotion but spurn false emotionalism. This done, the emotional will no longer <sup>be</sup> the foolish whilst the intellectual will no longer be the ineffectual.

To curb spendthrift emotions or even to put them into rational straight-jackets, becomes desirable whenever they draw an aspirant away from pursuit of the Ideal. Something of the Stoic has indeed to be cultivated. When passion is finally brought to heel by intelligence and emotion eventually guided by impersonality, in both cases through the channel of the will, he is set free from many needless anxieties and safeguarded from many avoidable perils. His outward life will then run its course more quietly and more surly<sup>e</sup> as his inward life will enjoy more serenity and more freedom than will other men's.

There are many to whom such a life of inward independence is terrifying and repulsive. They do not see that their own uncriticized enslavement to passion and desire, to hatred and ignorance, to greed and prejudice, their own complacent crucifixion of the Ideal is what is really terrifying and repulsive. Or they declare it inhuman, thus standardizing man by what is base in him instead of by what is best. The weakling who yields at once to a sensual impulse, who does not think of entering into conflict with it merely lives for the moment. He never cares to pause and consider what it is he is living for. That the best of life can be got only by a discipline of life is something known to more people than to philosophers. There is a pleasure ~~not~~ <sup>the</sup> from <sup>the</sup> results of such discipline which is unknown to those who float with the instincts and the senses. When the Quest enjoins

