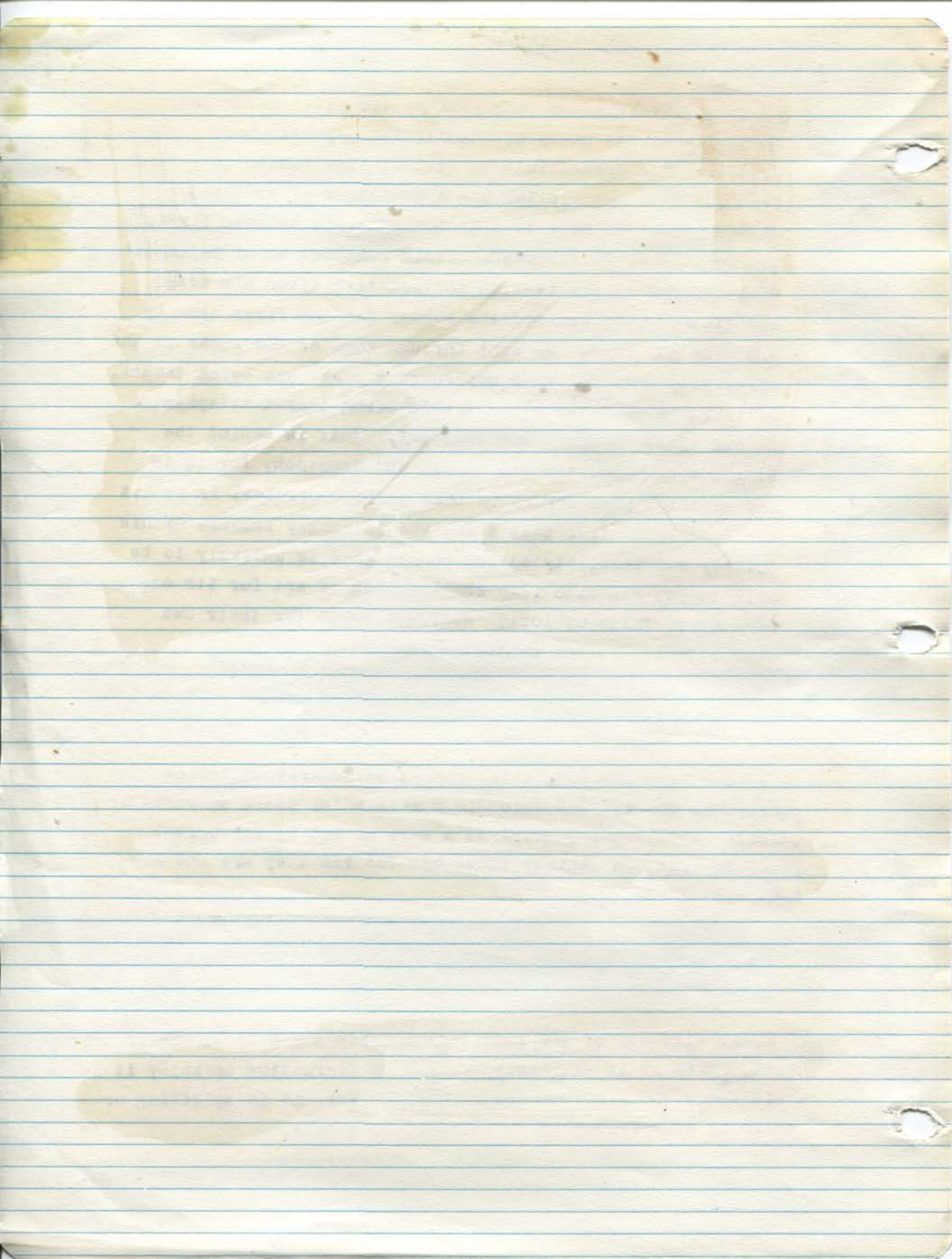


XI ✓ When Radhakrishnan was sent as the first ambassador to Russia of the newly created Indian Republic and presented his credentials to Stalin, the latter on learning that his visitor was a professor of philosophy he answered: "We have to fill the people's bellies first, not teach them philosophy". This reminded me of Napoleon's visit to one of the Italian universities after his army had victoriously crossed the border for the first time by crossing the Alps. He went through some of the rooms in the university and came into one where a class was being taught. On learning that the students were being taught metaphysics he exclaimed: "Bah!" and went out. What is behind the attitude of these two men Stalin and Napoleon, for it is one we often come across in less exalted circles? Is it not that people realize that a man who is hungry because of his poverty and inability to buy enough food is unlikely to be able to put his mind into the creation of art for its own sake or to think of lofty abstract ideas for their own sake with sufficient concentration?

XI ✓ A poem or a painting which cannot be understood, which carries no meaning and which is a mere hotch potch of words or colours may be put forward as a work of art by our bright young moderns, but merely shows how foolish they are and how ignorant of art.

XIV ✓ Music like any of the intellectual arts may help or hinder this Quest. When it is extremely sensual or disruptive or noisy it is a hindrance and perhaps even a danger. When it is uplifting or inspiring or spiritually soothing it is a help.







XIV A wise and noble statement in an inspired book may come back to some reader's mind at a moment of great need when it will be meaningful to him and help him through a difficult period.

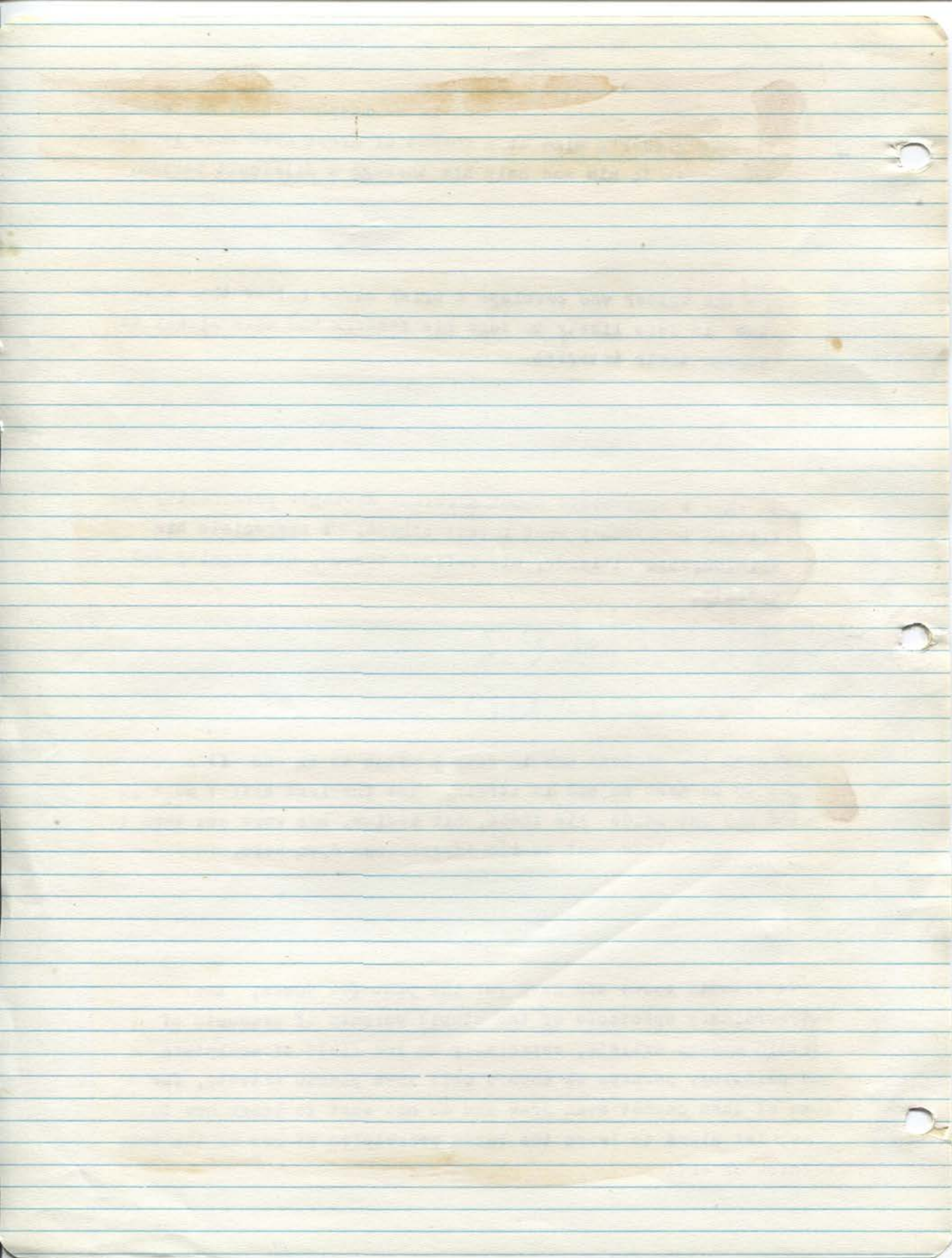
XIV The writer who develops a crisp style rather than a verbose one is less likely to bore his readers and more likely to engage their interest.

XIV What I appreciate about Cardinal Newman's personality and writing is exactly what repels others. I appreciate his aristocratic attitude, his refined speech, his dignity and quality.

XIV Even the highest art is only a means to an end it ought not to be made an end in itself. The inspired artist must in the end put aside his theme, his medium, his work and turn to the Divine alone not to its expressions down here.

XIV We witness today and have for the past few years, the extraordinary spectacle of the stupid worship of products of certain modern artists, especially in the field of sculpture and painting, perhaps we should call them pseudo artists, for some of them cannot even draw and do not want to learn how to draw, let alone to learn the basic principles of art or the true mission of art.





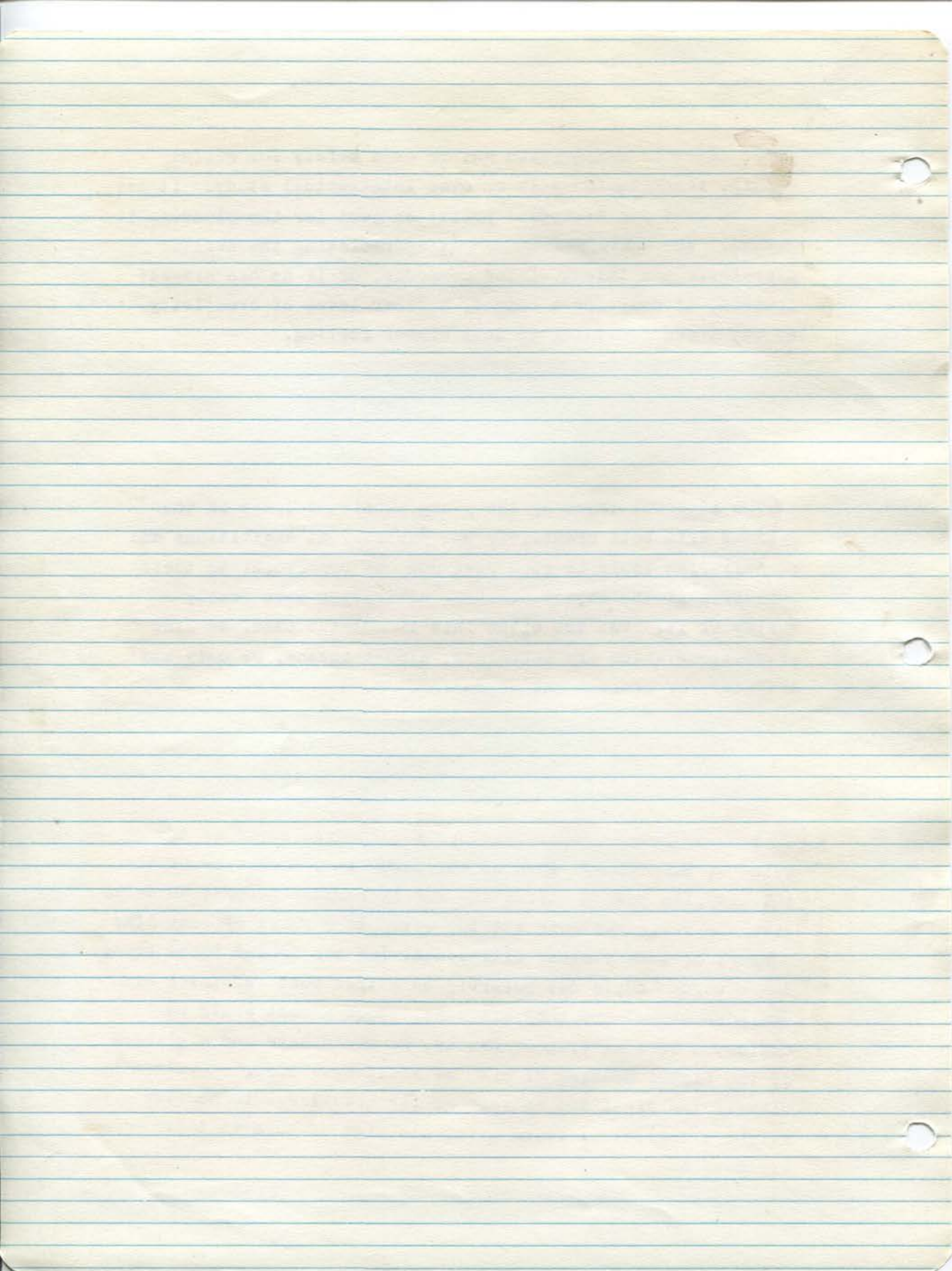


XIV An artistic composition may be used merely for social gossip, dinnertable talk or even intellectual study. It may also be used for financial profit or just for the pleasure it yields. We stopped at appreciating the skill, competence, and talent, of the composer, or if he has himself touched, if only for a moment, a finer level of creativity we may share something of that higher feeling.

XIV The interest taken by the young people of today in the various arts both creatively and publicly at exhibitions and in galleries would be good sign and one beneficial to their evolution if the object of their admiration were really worthy of it, but too often this is not the case. We find productions which are senseless, almost insane, or ugly and sinister, or sensual and degrading.

XIV I shall never forget the horrid rasping sound of the voice of Ezra Pound when he enlisted in the service of the totalitarian powers during the war by regular propaganda talks over the radio. It rose all too often to a snarl of hate like a snarl of some vicious wild beast. The man behind those sounds those words could not possibly be a true poet whatever his admirers assert and they are many. Such a poet would be dedicated to a mission of beauty, he would have had a glimpse of the higher meaning of art he would have absorbed within himself the distilled essence of its loveliness to however slight a degree. I found no single sign of this in that wretched man.







( XIV ) The human being is played upon by various influences at various stages of his life in the body. We all know what climate and music will do to create different moods, but one factor often not understood or neglected is the influence of colour. It is always there in our surroundings, in a room, apartment or house, in our clothing and in our furnishings. It can contribute towards health or take away from it, it can cheer or depress the emotions, it can invigorate or devitalize the body, it can give pleasure to the eyes or irritate them. Red, for instance, colour of the planet Mars and associated in astrology with war and anger, can be stimulating and life-giving if it is in its pure clear form. But in its undesirable darkish shades it simply stimulates the lower desires, the animal feelings. However it is a warm colour and for those who are old in

years and in whom the circulation of blood is poor the presence of pure red in the decorations and furnishings will help to keep them warmer. Orange will give the beneficial side of red and less of its negative side. Yellow is the colour of reason and helps to lift a man above his lower desires. In its pure golden sun-coloured phase it is the colour of spiritual attainment, of the master who has achieved rulership over his emotions and body and passions. Green, which is Nature's colour, is restful, soothing, cheerful and health giving. The pure azure blue of Italian skies is associated by astrology with the planet Venus, the star of art, beauty, and sympathy verging almost on love. In its purest form it denotes devotional love, spiritual aspiration. It is not enough to know the meaning of colours, one must also know two other things about them: first, how to blend different colours and second, how to contrast them.



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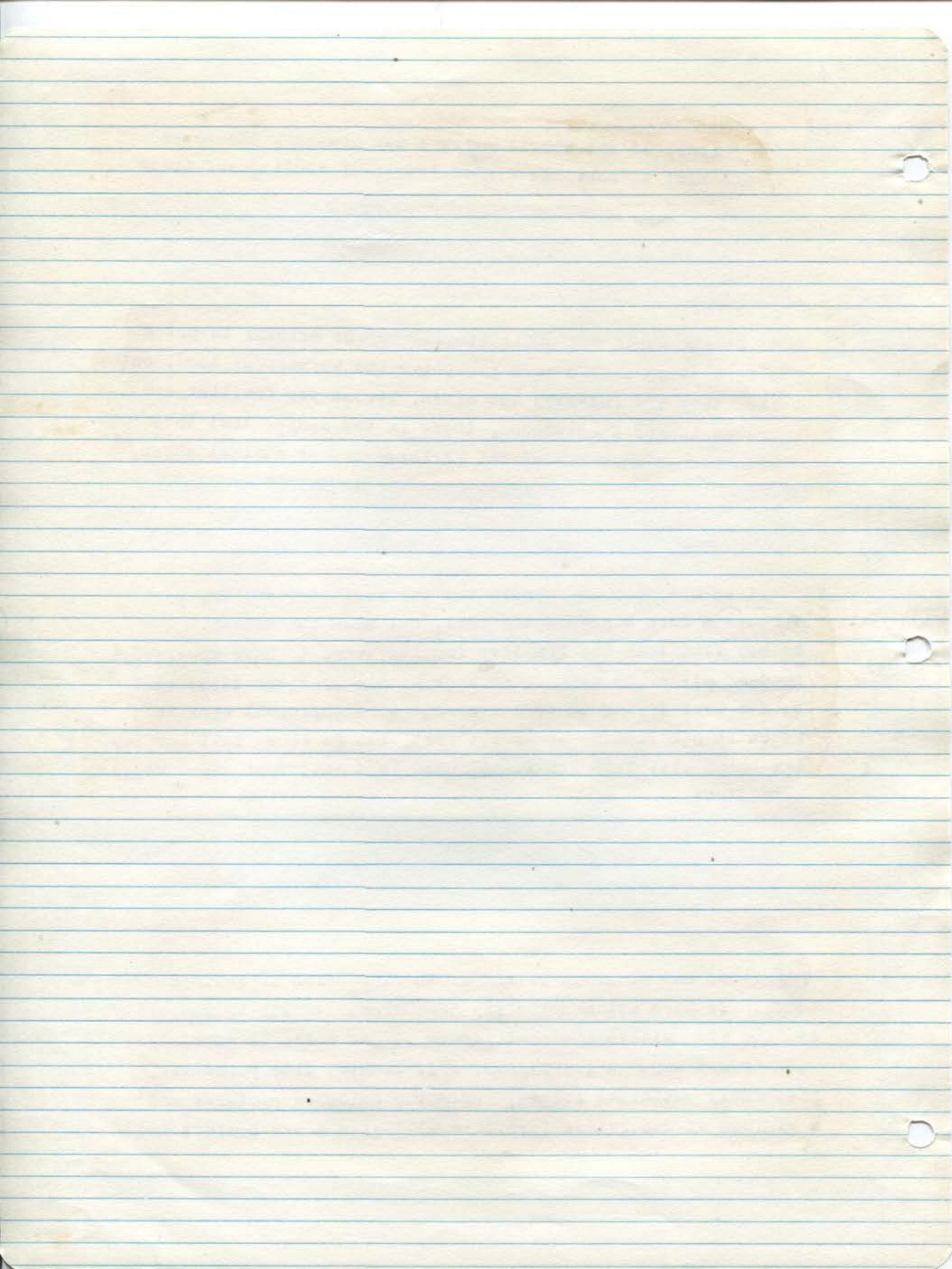
XIV ✓ Inspired art should carry a man upwards, should enable his soul to soar to higher levels of feeling and thought.

XIV Church music and choir singing may be helpful to put a congregation into a more receptive and worshipful mood, but when they are repeated too often, become too familiar, and are no longer spontaneous, there is the danger that they then become mere theatrical performances or musical shows.

XIV It is not only the mystic and the meditator who may pass through a dark night of the soul, but also the artist. He may find that his creative faculty seems to have deserted him, so that either he will do no work at all or discontinue what he has been trying to do and change to a different work in which he can summon up an interest, but he knows that one day the phase will pass and <sup>this may be</sup> it may pass in a matter of days, weeks or months.

X) ✓ Refined and gracious living is an expression of refined taste. It does not necessarily need great wealth to support it, for even within a modest income it can still be expressed in a modest way. A few plants, soft lights, fine porcelain, pleasantly patterned carpet, brightly coloured pictures and a minimum of decorative furniture will give a man comfort and beauty.







( X/✓ ) Seventy years ago that versatile Irishman who used the pen name of A.E. published his collected poems. He was a gifted painter as well as a poet, economist as well as a prose essayist, clairvoyant, seer and, when I met him, more of a sage. Looking through his verses I select a few lines which impress me:

1. "The power is ours to make or mar  
Our fate has on the earliest morn,  
The DARKNESS and the RADIANCE are  
Creatures within the spirit born.
2. The Wisdom that within us grows  
Is absolution for our sins.
3. He does not love the bended knees,  
The soul made wormlike in HIS sight,  
Within whose heaven are hierarchies  
And solar kings and lords of light.
4. He felt an inner secret joy —  
A spirit of unfettered will  
Through light and darkness moving still  
Within the ALL to find its own,  
To be immortal and alone.
5. Dark churches where the blind  
Mislead the blind.
6. Unto the deep the deep heart goes,  
It seeks a deeper silence still;  
It folds itself around with peace,  
With folds alike of good or ill  
In quietness unfostered cease."



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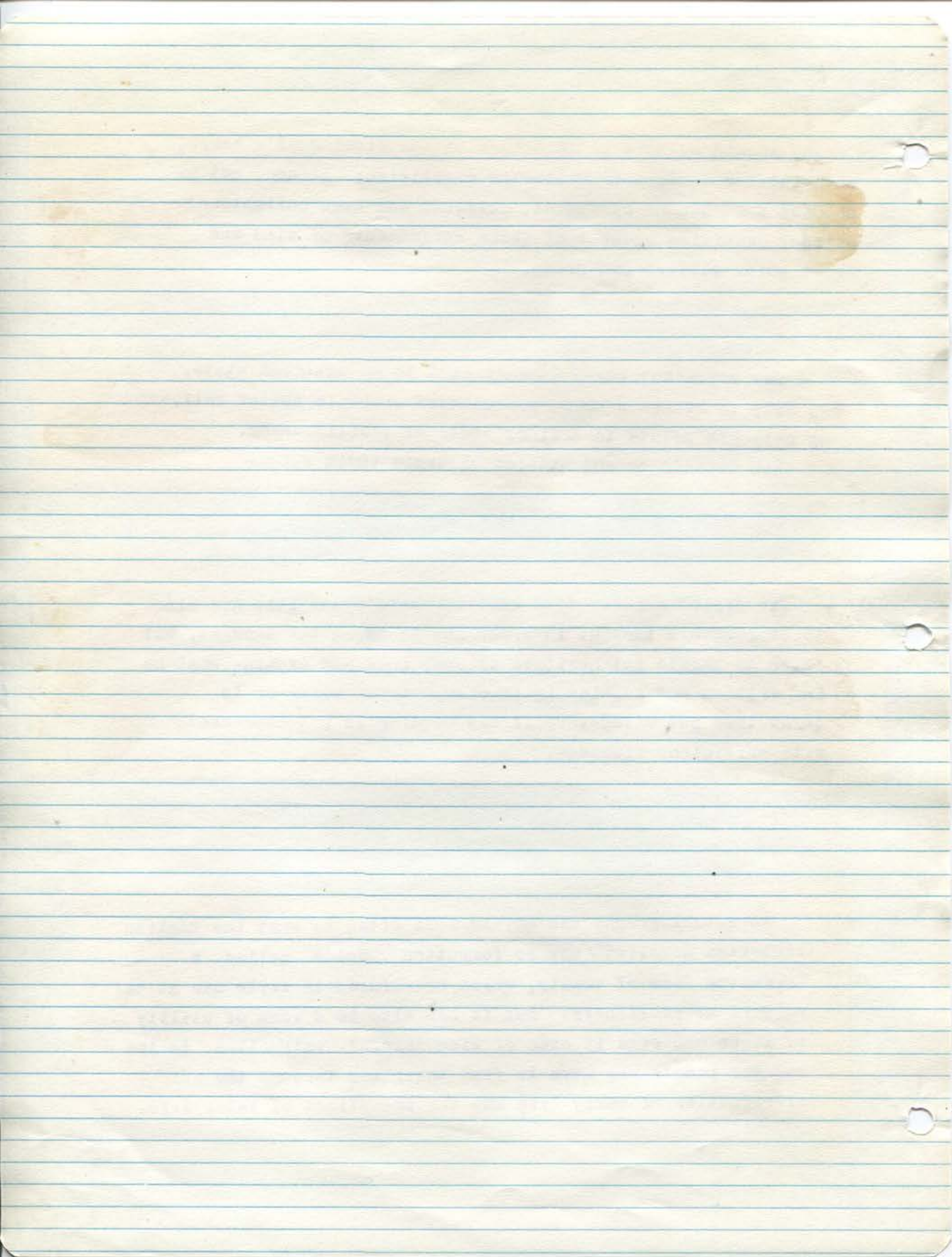
XI ✓ Why should culture be abandoned at the bidding of a harsh, anti-intellectual, anti-aesthetic asceticism? It need not be so. One can become spiritual, detached and even enlightened without depriving oneself of those enrichments of mind and heart which culture can bring.

XI ✓ A few words may carry a man's mind to an uplifted state, may help to awaken a brief association with his better self, AND may help him relate to a finer state of consciousness. But this depends on who uttered or wrote those words.

XI ✓ The writer may set down whatever word comes into his mind to express his thought in order not to lose the thought, but later he should not hesitate to come back and examine what he has written and ruthlessly to change those words or to throw them out altogether if his meaning is not expressed with sufficient fineness.

XIV ✓ An autobiography can be and most often is what the English Victorian novelist <sup>Guide,</sup> now so forgotten, ~~Guide~~ called a degrading form of vanity, which he refused to write one at the request of publishers. But it can also be a work of utility to those who read it, even of wise helpful <sup>S</sup> instruction to the younger people who have to find their way through the difficulties of early life and the deceptions of later life.







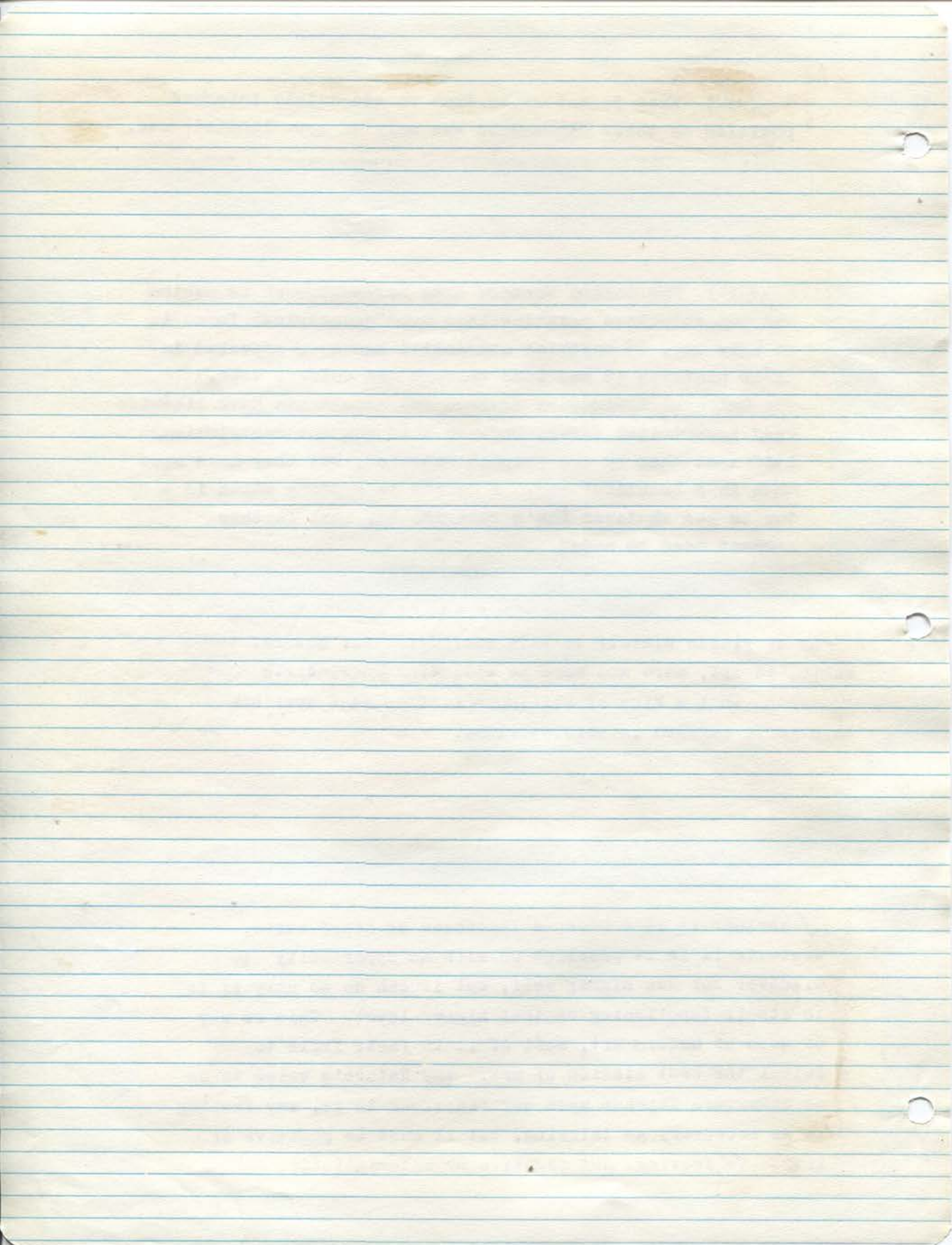
( XIV ) They do not write from an adequately informed position so their statements are only of very limited use.

( XIV ) The modern Western arts movements such as cubism and non-objective painting have used geometrical forms in an ugly way. If anything attractive has ever appeared in their pictures it has come through the colours used. The Oriental Muhammedan artists and architects have likewise used geometrical forms, because this was the restriction laid upon them by the prophet Muhammed, but they have used them in a beautiful way. A mosque is a thing which is a joy to see whatever one's religion be. What further comment need be made?

OK XIV As he yields himself to this admiration for nature, to music, to art, more and more he will find on specific occasions that a kind of stillness settles down over him when he is engaged in this attitude.

XI ✓ Whether it is a book, a landscape or heard music, whatever it is it provides us with an opportunity to discover our own higher self, but it can do so only if it is itself functioning on that higher level. This is why so much of modern art, most of it in fact, fails to fulfil the best mission of art. ~~Why~~ Nature's value to us as observers depends upon our reactions to it, ~~why~~ Feeling is as necessary as thinking, but it must be positive or intuitive feeling, not negative or materialistic.





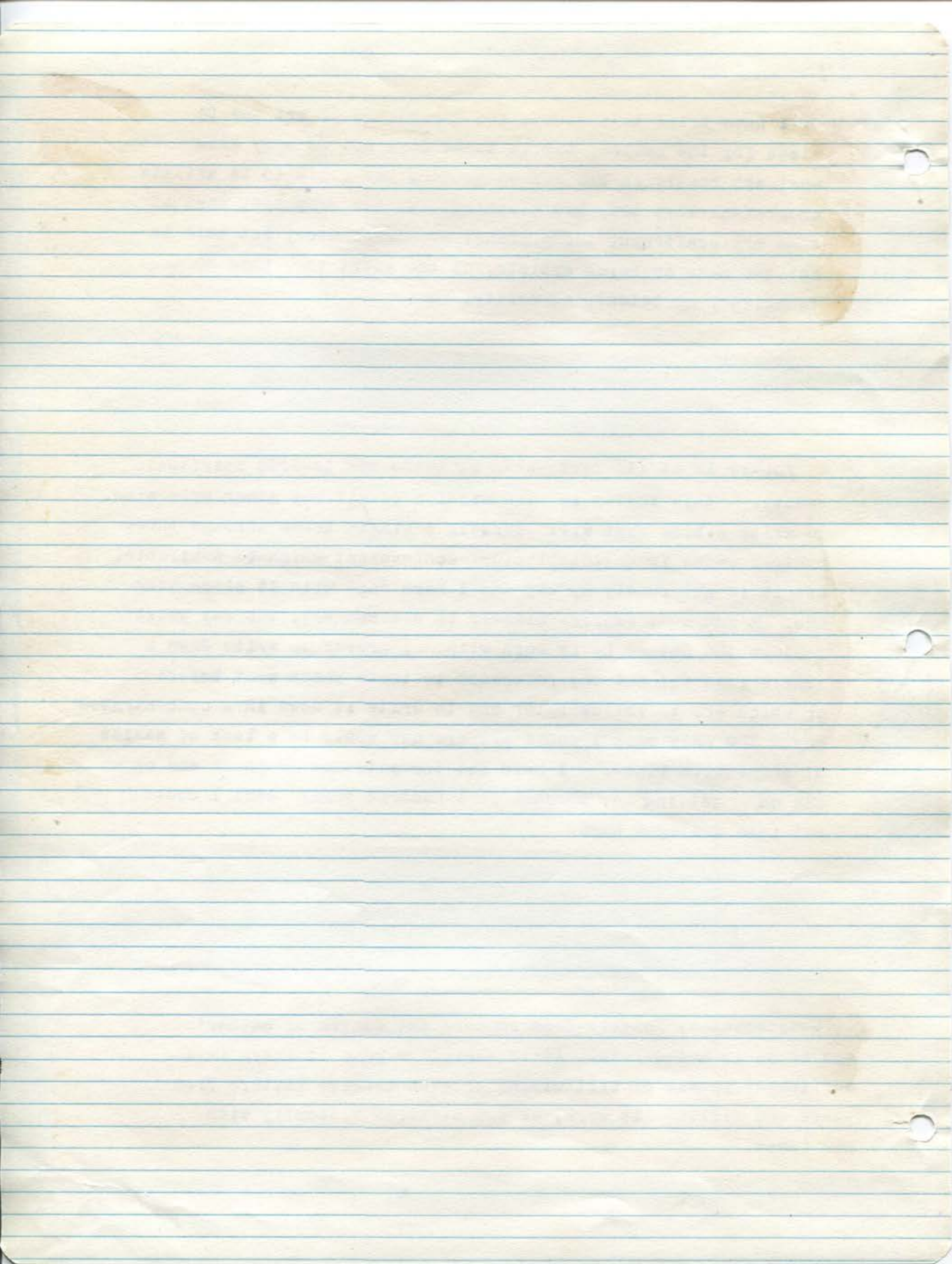


XIV I have tried to indicate the importance of art and to plead for the artist, but in these days not so many know what art really is and nor do so many who claim to be artists understand what they are claiming. At the very best most of them are craftsmen, technicians, even mechanics, but this is not the same as being artists, at the worst they have no technique, no talent, no sanity.

XIV Poetry is at its best when it leads man towards spiritual beauty. This indeed is the mission of all the other arts also. To write a book that will sustain a single theme through three hundred pages is an intellectual achievement, which is admirable, but it is not really my way, and I have done with it since long ago. A man must express himself in his own way, the way which follows the nature he is born with. I prefer to write down a single idea without any reference to those which went before or which are to follow later, and to write it down in a concentrated way. The only book I could prepare now would be a book of maxims of suggestive ideas. I have not the patience to go on and on and on, telling someone in a hundred pages what I could put into a single page.

XIV Complementary letters from readers may fatten an author's ego if he is not careful, it is therefore good if there is a sufficient leaven of criticising, or even abusive letters from those who dislike his work, or who disagree violently with his ideas.







( X/√ ) The equilibrium of a written piece may be upset and the meaning somewhat falsified by putting too much stress, or according too little weight. A prudent balance is essential in expressing any particular idea.

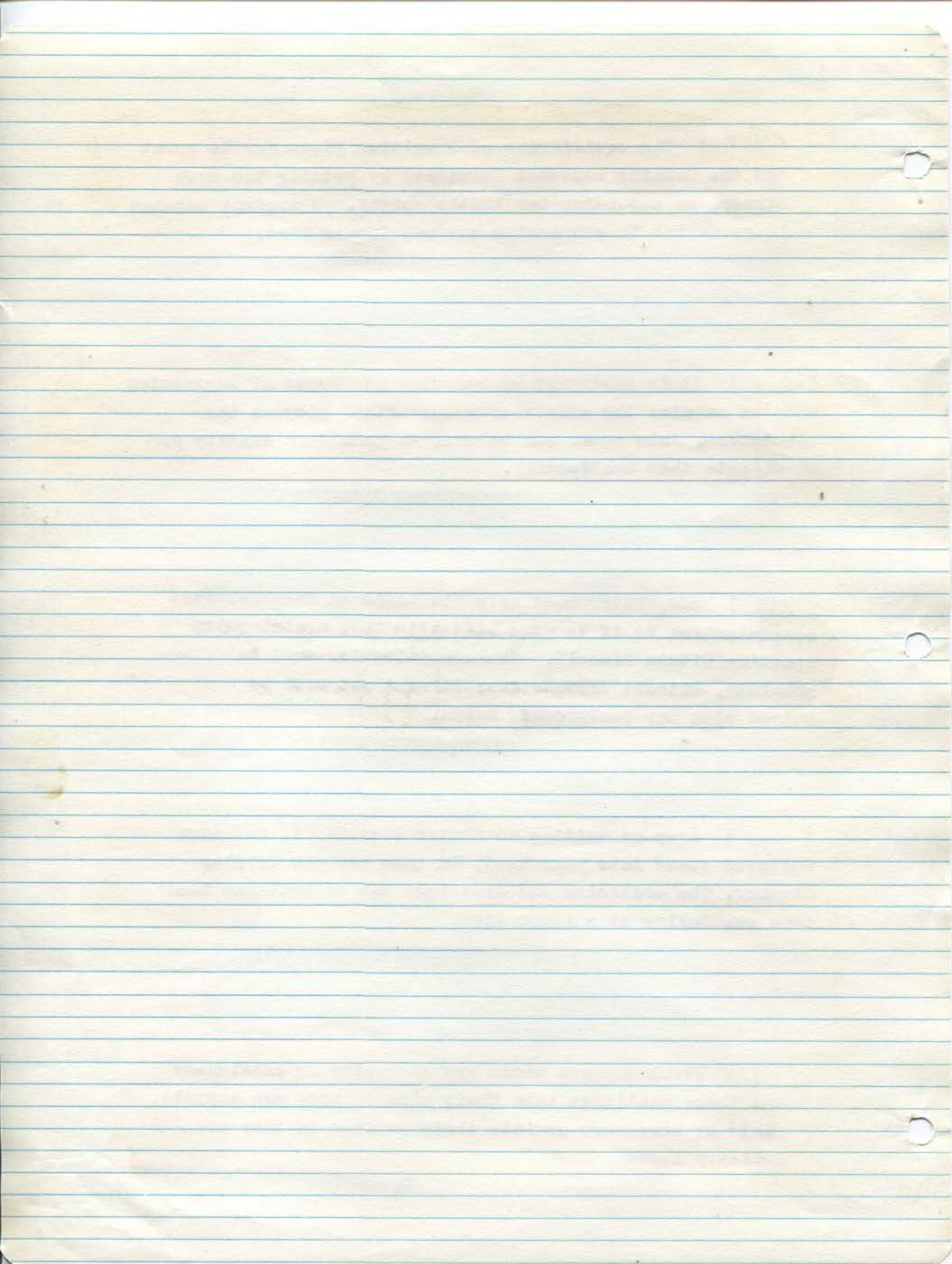
( X/√ ) It is important to remember the power of suggestion when we examine the effect of a theatrical play on the spectators. This power can be used to harm them morally or to elevate them emotionally.

( ~~XIV~~ ) The <sup>creative</sup> writer must give his topic an inward-turned concentration as if he were listening to a mental voice speaking within himself. The concentration must be absolute, without distraction; it must not even be shared with any background music.

( X/√ ) Keep on writing no matter what it is, put down whatever comes into your head, in this way you develop fluency. The criticism and crossings out of what has been done can follow at a later time.

X/√ Persons whose minds are distorted or unbalanced put these qualities into their work if they are artists, poets or composers or into their actions if they are ordinary laymen.







XIV ✓ When will people understand that they come closer to a writer by studying his ideas rather than by meeting him in the flesh. Thoreau once said: "The best of me is in my books, I am not worth seeing personally."

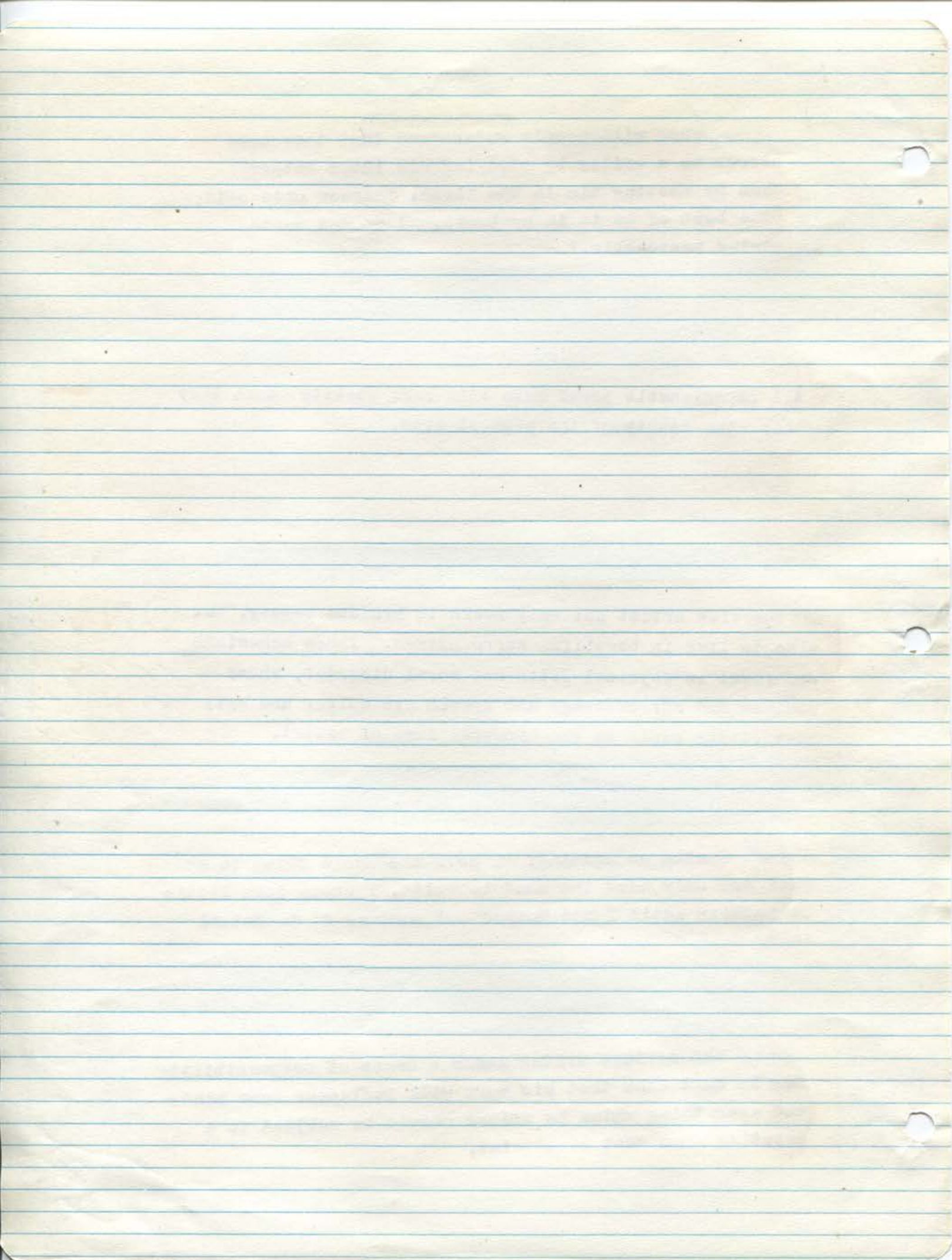
XIV ✓ All imperishable poems have this same quality - ~~that~~ they worship ~~the~~ beauty of the highest kind.

XIV ✓ The true artist not only seeks to produce beauty, but also to live in beautiful surroundings. Those bohemians who revel in physical filth and moral disorder, whose clothes and surroundings and speech are vulgar and ugly have little claim on the honoured name of artist.

XIV ✓ Goethe on writing: "I have the whole thing in my head and only need the mood to write. I wrote down little or nothing until I had worked out most of it in detail in my head."

XIV ✓ The serious writer needs a sense of responsibility for he must know that his work will influence some minds and everything which he writes should be subject to a scrutiny from that standpoint.



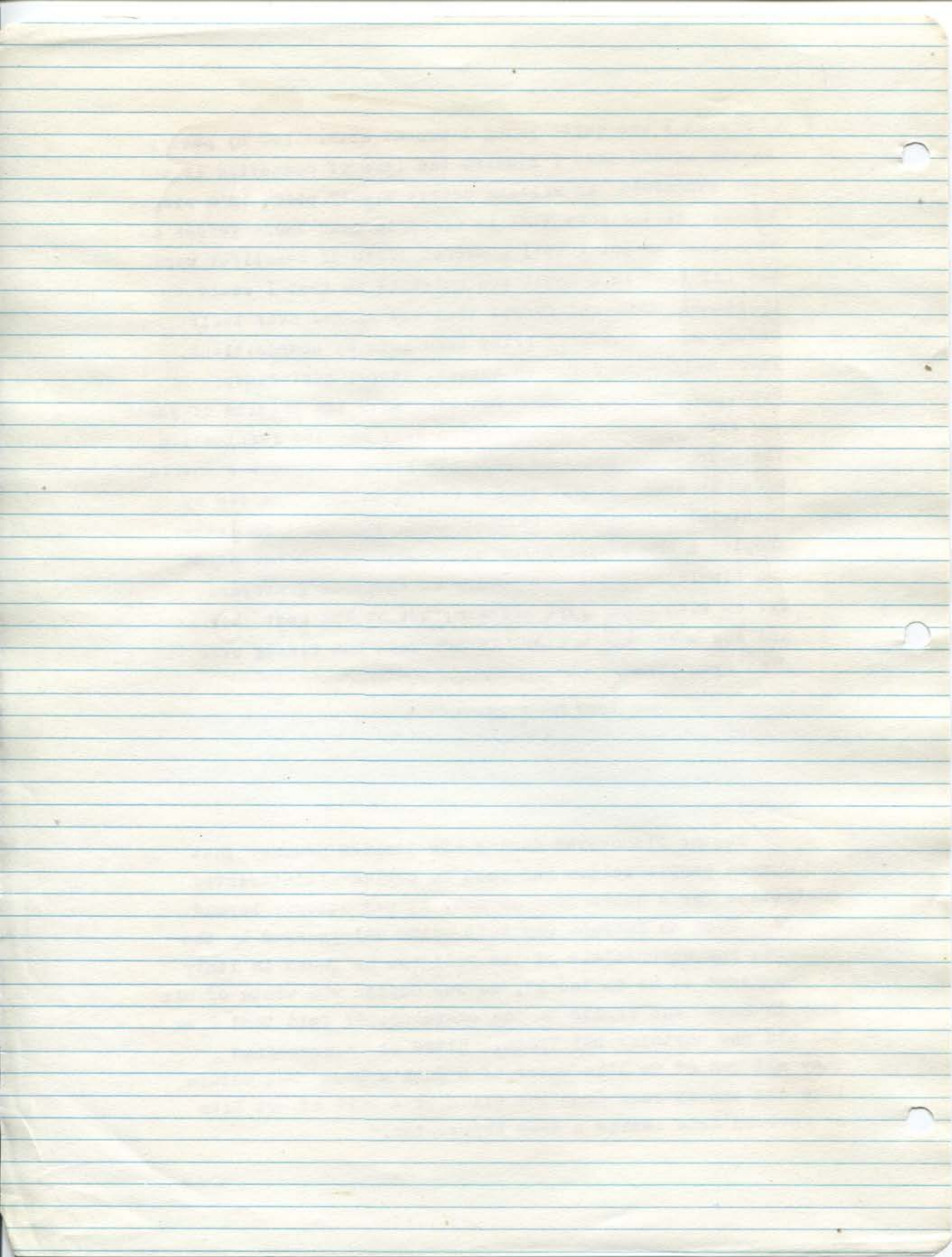




XIV when I was quite young I became enthralled by poetry to the extent that I studied the laws of composing it and once succeeded in writing nearly eighty poems in a single month. At the same time in order to make those verses as beautiful as possible I composed lists of beautiful words and put them in a small red notebook so that I could constantly read and reread them and linger over their beauty and eventually bring them into my compositions. There were such words as azalea, azure, nectarine, eventide, chimes, etc. But alas with the passing of youth the fascination of poetry faded away and the fascination of the scientific attitude took its place. There was nothing wrong in this, except that I failed to keep the two by maintaining a balance between them, instead I foolishly adopted a one or the other attitude. To the scientist the Himalaya mountains covers an enormous graveyard filled with fossilized animals, but to the poet how grand and how unearthly a sight is the dawn sun rising over the Himalayan peaks.

XIV Goethe discovered during his Italian journey that the common people seldom had what he called "disinterested admiration for a noble work of art. It was utterly beyond them." Just as Emerson was left quite unimpressed by the uniforms and ceremonials of the religion he found in Italy a "mummery" as he called it, so was Goethe who wrote of his stay in Rome and visits to the churches: "I felt that I am too old for anything but Truth. Rites or processions they all run of me like water of a duck's back but Nature like the sunset seen from the villa or a work of art like my revered Juno leaves a deep impression."



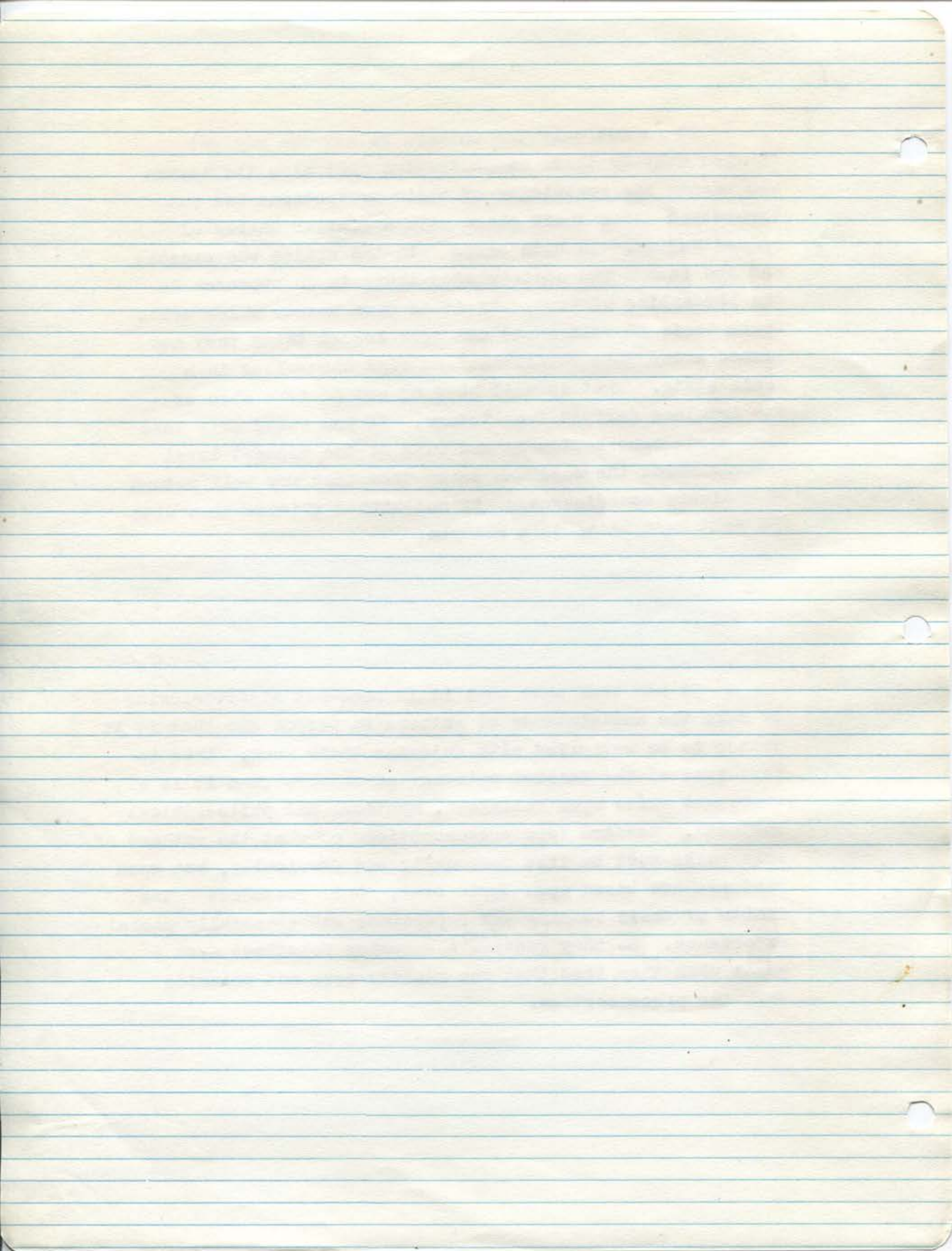




XIV It is not only the workers in art who may get carried away by their concentration but also the laymen who become the recipients of their productions and put themselves under their charm with a similar degree of concentration. In both cases in the artist who creates and the layman who contemplates there is an approach to the borderline of yoga. If it is pure beauty which calls forth their adoration and not some lesser thing they may indeed cross this borderline and find themselves in a yogic state. What is said here of art is true also of the impulses derived from Nature. If man would only take such moods more seriously and rise to the highest level towards which the mood can carry them they may well return to ordinary consciousness if not with a glimpse then with the next best thing to a glimpse.

XIV It has been said that it is somewhat disillusioning to make the acquaintance of writers in person and that it is better to be satisfied with enjoying their work. This is less true of the general category of authors than it is of those who write upon religious, mystical and philosophical subjects. Readers form preconceptions of what the authors of such books must be like personally and physically, but such pictures are based upon their bias, their prejudice the limits of their reading and experience and especially social experience. So they receive a surprise sometimes even a shock when they find that the reality does not coincide with the preconception.





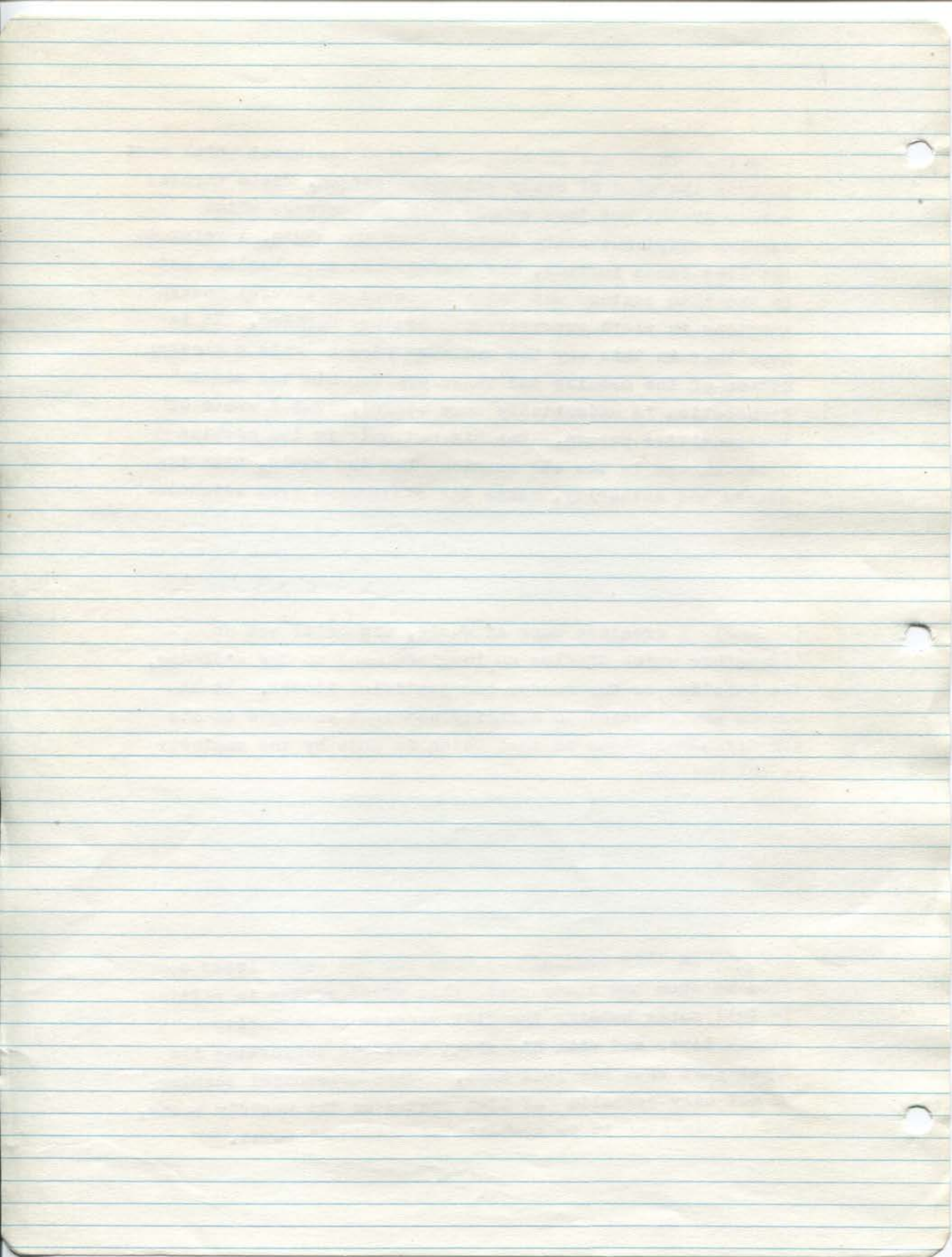


( XIV ) There are phrases in the New Testament which must impress the mind of every sensitive person. These phrases embody truths but they embody them in language which carries added authority derived from the style. I refer to the King James version, the translation into English made in the 17th century and today replaced by several modern versions in plain everyday 20th century English. It is true that in this way the ordinary person gets a clearer notion of the meaning and therefore for him the modern translation is undoubtedly more useful. But I wrote of the sensitive person. For him not only is the meaning clear enough in the old version but the style, with its beauty and authority, makes the statements even weightier.

( XIV ) A creative work of music, pictorial art or literature which kindles an inspired mood in the audience, the beholder, or the reader has justified itself. It has made a contribution to humanity not less valuable on its own different plane as that which is made by the engineer or the builder.

XIV In this portrait of Chou Tun Yee which looks down upon me from the study wall this great master is sitting in full robes holding the flat scepter of authority at its lower end with his right hand and supporting its upper part with his left hand. This ceremonial scepter is not only symbolic of high status on the worldly scene, but in his case it is symbolic of spiritual power.



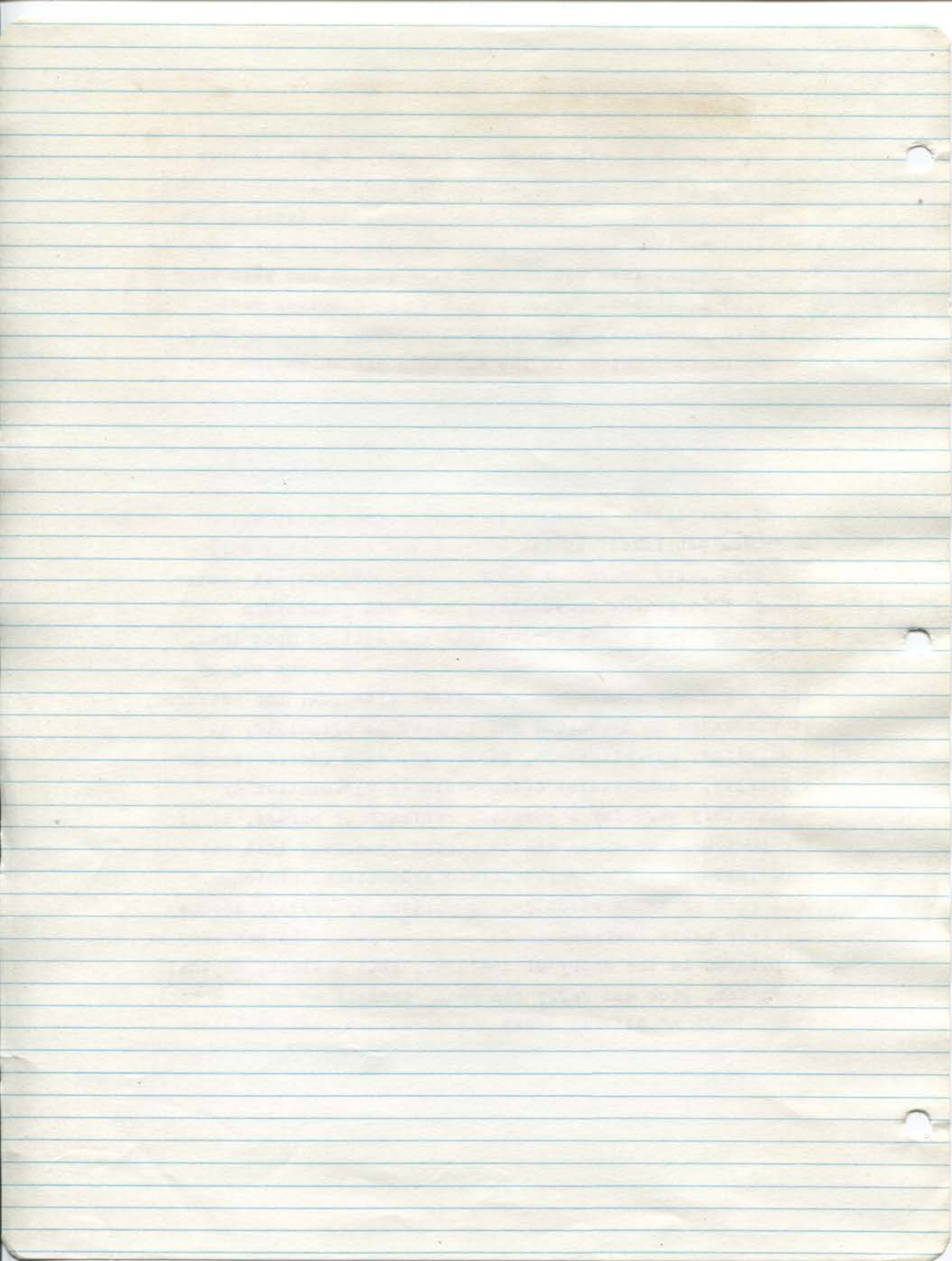




X )✓ Poetry is akin to music in that it appeals more to feelings and feelings in the end are so important that they push us into actions and deeds. But feelings can also mislead us and endanger us, therefore they need to be brought into equilibrium with reason and even more with intuition. Hence a poem which combines wisdom with its beauty, thought with emotion, will serve its auditors better in the end than one which does not.

XIV I take little pleasure in much of the poetry which has been published by the moderns and especially during the past forty years. I would hesitate to call it poetry, though this is now conventionally done and professors seriously study these productions and lecture upon them. It is not versified, but simply a piece of prose cut up into irregular lines. It is neither rythmical nor measured, it possesses no technique and follows no principle, no discipline, no refinement, no beauty, much coarseness and vulgarity, substitutes often a single ejaculation or ejaculatory word for a complete sentence or phrase, as if the poet were coughing and can bring up merely that one word instead of a properly formed grammatical sentence. This sort of thing which can be written by anybody anyhow has been quite fashionable for several years and can only be attributed to the entry of democracy into culture, so that every Tom, Dick and Harry can fancy himself as being a poet, even though he utterly lacks the necessary qualifications.







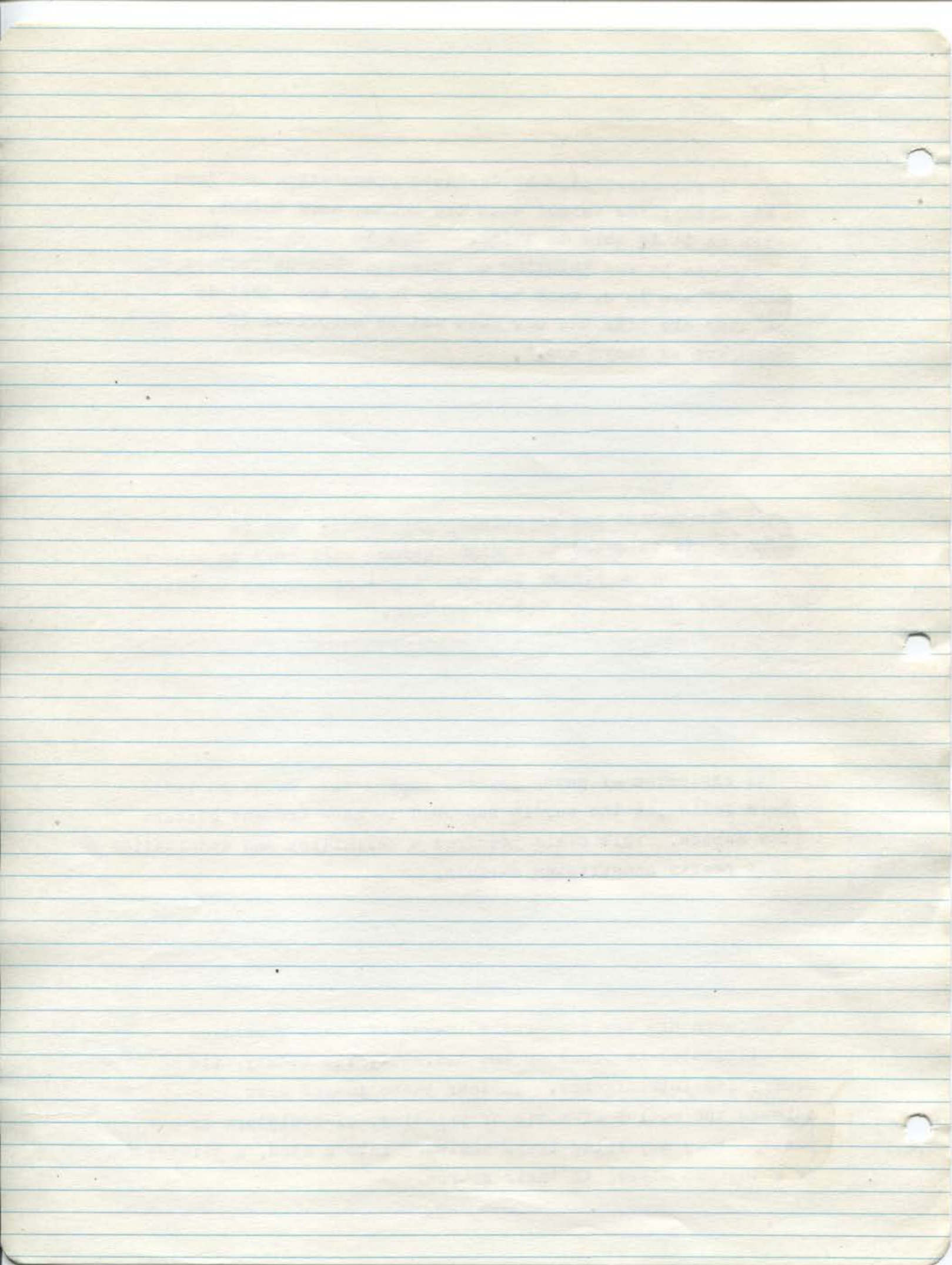
XIV ✓ I was fascinated by Goethe's observation set down in his diary: "He voiced what the common herd thinks, so far as it is able to think." That is truly sarcastic but perhaps he was thinking of this too when he further <sup>wrote</sup> ~~note:~~ "There is so much bad taste in our age that is <sup>what</sup> ~~not~~ they are like and one must not be surprised if <sup>Things</sup> ~~things~~ are as they are."

XIV ✓ The artist and especially the writer who is sensitive and talented to a high degree will have to choose between working to please the mass taste or working to please his highest idea of art and literature.

XIV ✓ The explosion of paper covered pocket size books in vast numbers following the war is supposed to have brought culture to the masses. This claim requires a definition and examination of what really constitutes culture.

XIV ✓ Through art man can create images of those qualities and attributes he finds in the Overself, its beauty, its order, its intelligence. Whether these images come through the medium of music or painting, of sculpture or poetry, they may bring their audience into a mood, a glimpse or a thought closer to their source.







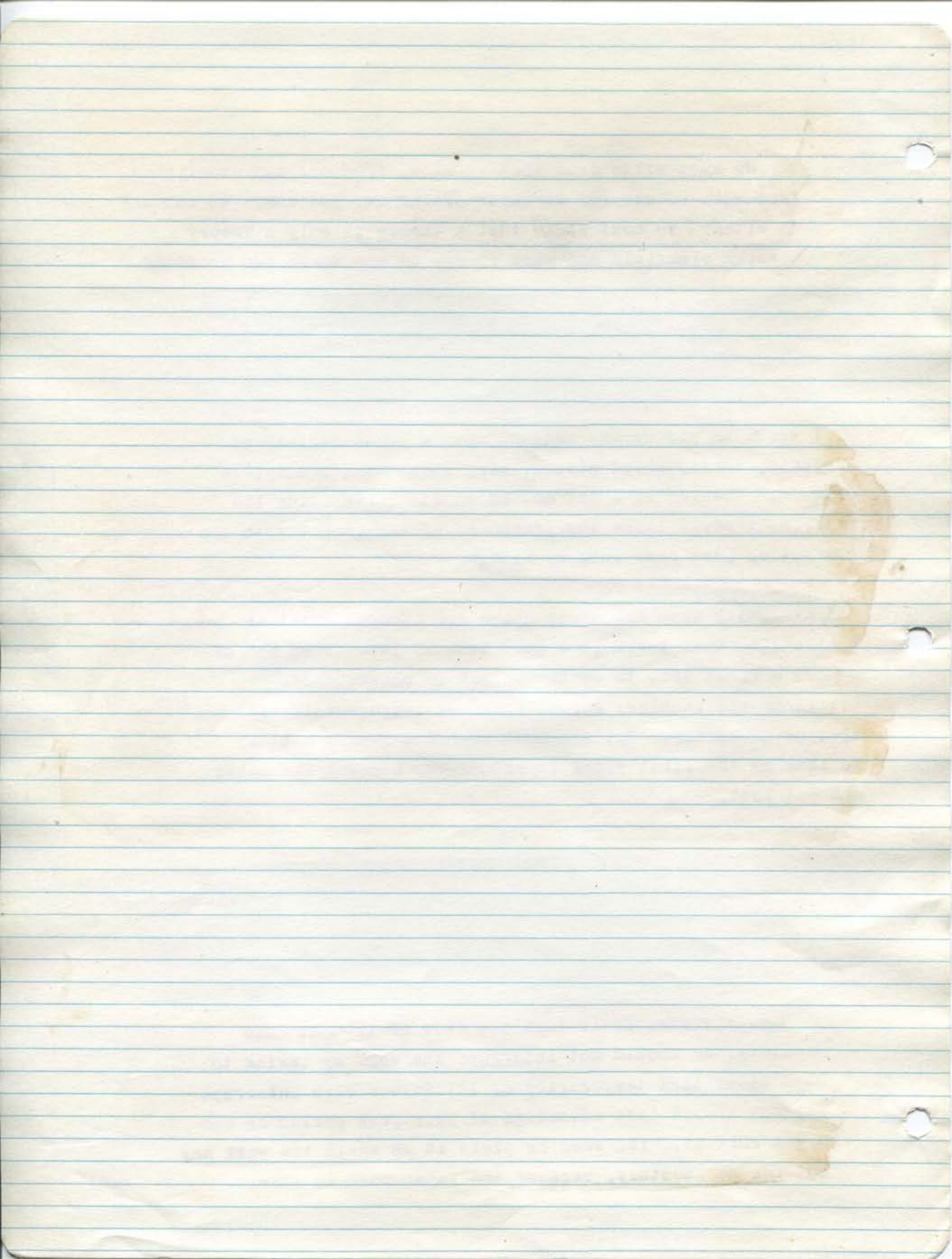
XIV ✓ We must write from what we know, from our own experience, from what we observe as facts around us, but where we can not do either we must state that a theory is only a theory however plausible and good it may be and worth our hoarding.

XIV ✓ I write in pieces and patches upon a great variety of subjects, mostly short pieces, very short and incomplete patches. However if I did not do so and threw aside the material I would loose the freshness of the impact when the thought or idea came into my mind.)

(Naturally when all these notes are brought together I will find that there is a good deal of repetition and of course a great deal to be thrown out in consequence. Revisions and changes, corrections and improvements will also be necessary. But all that does not really matter so long as the first vital impact of the concept was saved and not lost.

XIV ✓ When a writer feels that the flow of thought runs smoothly, he should not interrupt the work by taking to some other task temporarily or let anyone else interrupt it, but should take advantage of this peak period as one might call it, for when he picks it up again the work may not run so smoothly, because the inner push is absent.





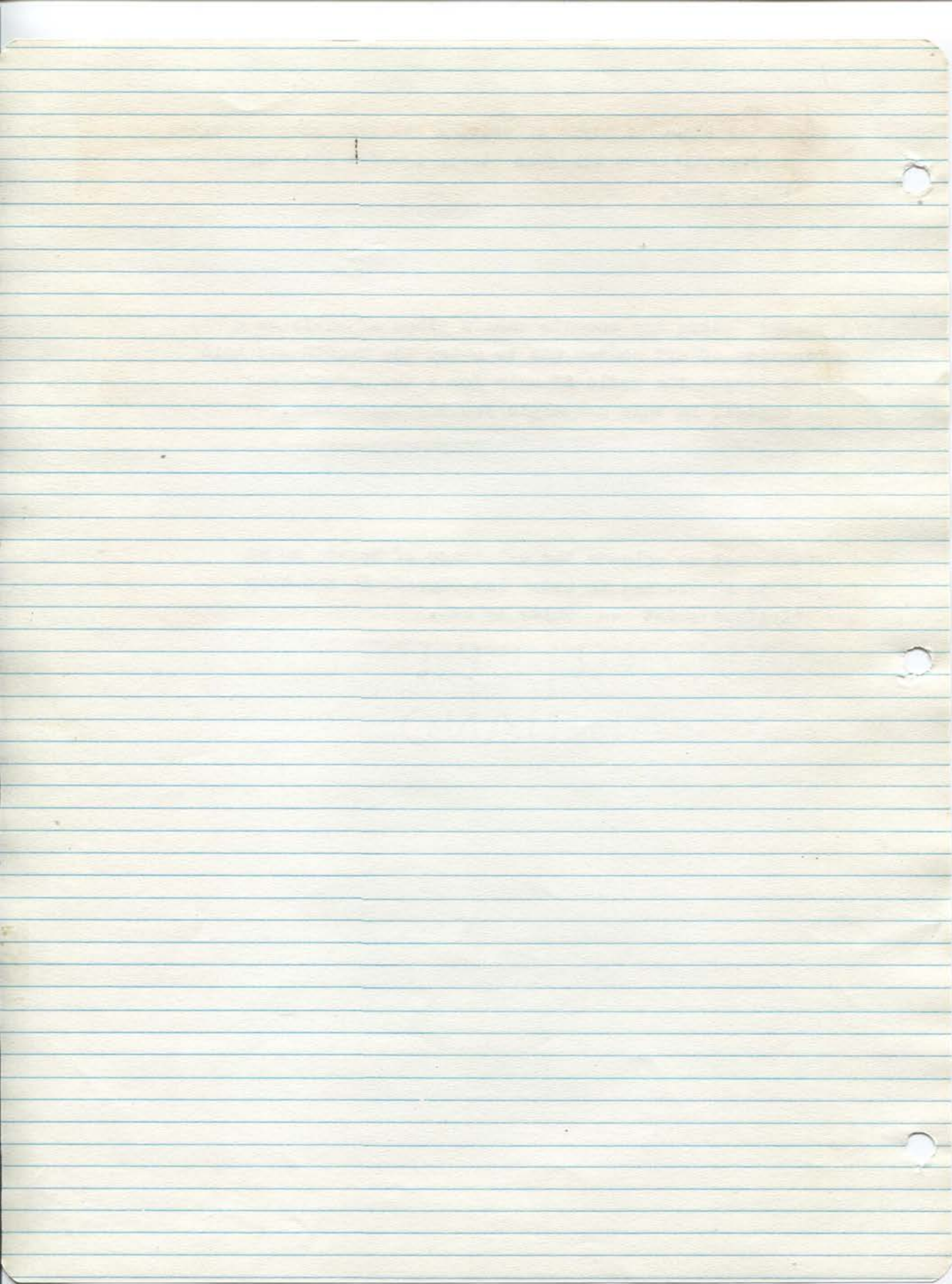


XIV ✓ The staccato style of writing has been used too often by propagandists to bludgeon their readers into acceptance of their ideas.

(XIV ✓) There are moments when a piece of music or a production of art causes one to catch the breath and hold it, to forget the world if only for a few moments and lose oneself in this nostalgic feeling for beauty.

(XIV ✓) Let us welcome the existence of beauty as we find it in nature and in art; let it come in and help our spiritual quest -- which it can.





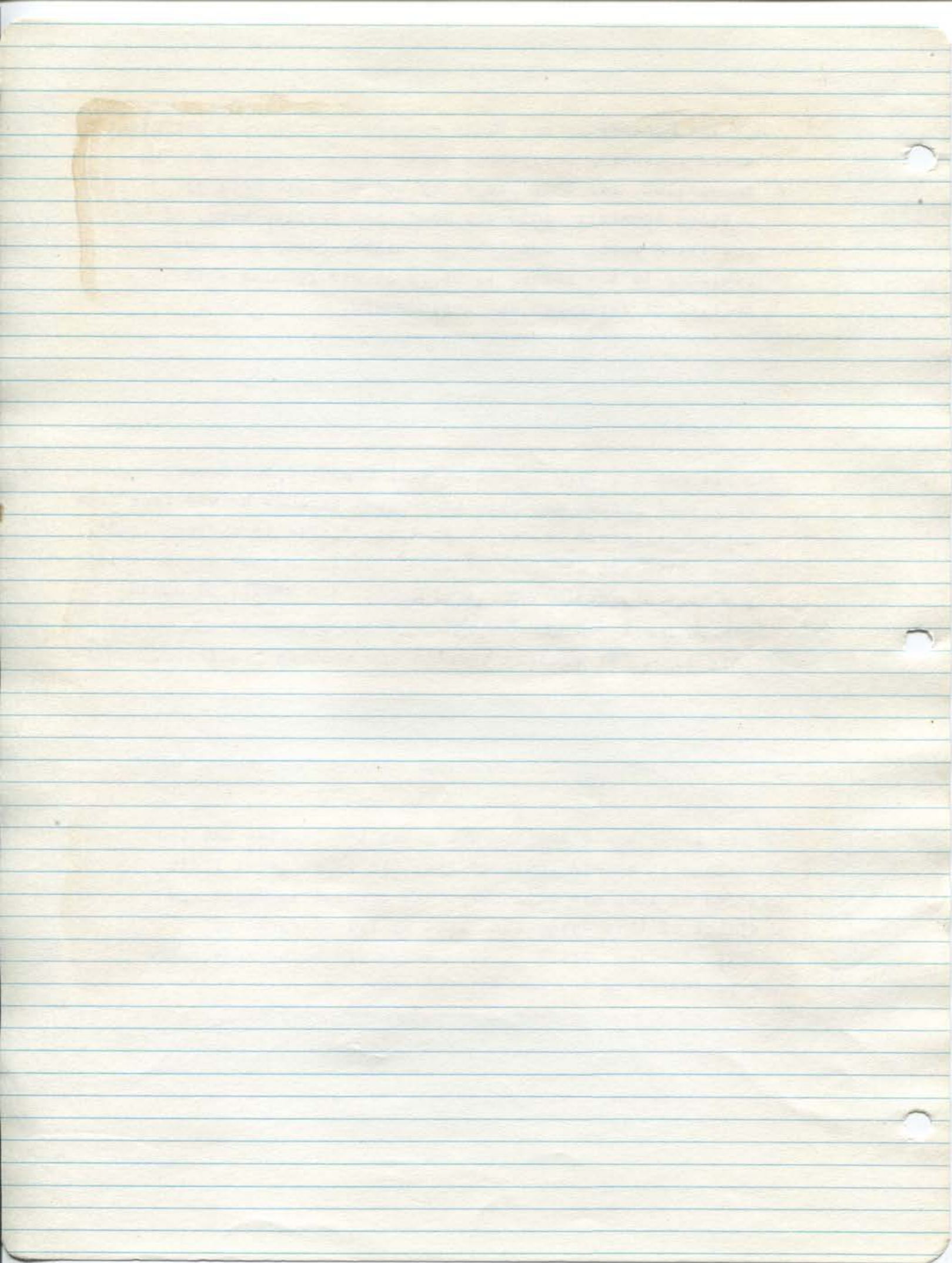


XV The <sup>u</sup>Mohammédan and <sup>a</sup>Hindu authors of important spiritual works including scriptural works usually began with an invocation. ~~for~~ This prefatory act was both part of putting themselves into the mood, the passive mood, of receiving inspiration from the Higher Power and part a reminder to the reader to approach his reading with sufficient reverence and seriousness.

XV It was a widely travelled, well educated, but deeply spiritual Indian who said to me, ~~just~~ because he was free from narrow religious sectarianism, that "India is a dying land". Once noted for its intense religious faith, the latter exists now more outwardly than inwardly and the depths of human search for the highest Truth are being covered up. This search is passing over to the Western countries.

XV The importunate beggars who greet the tourist and the traveller in modern India as they did in medieval India, covered as they are with sores and dressed in rags, are a symbol of this dying land that my friend spoke of despite the industrial efforts which are being made under the pressures of the new materialism.





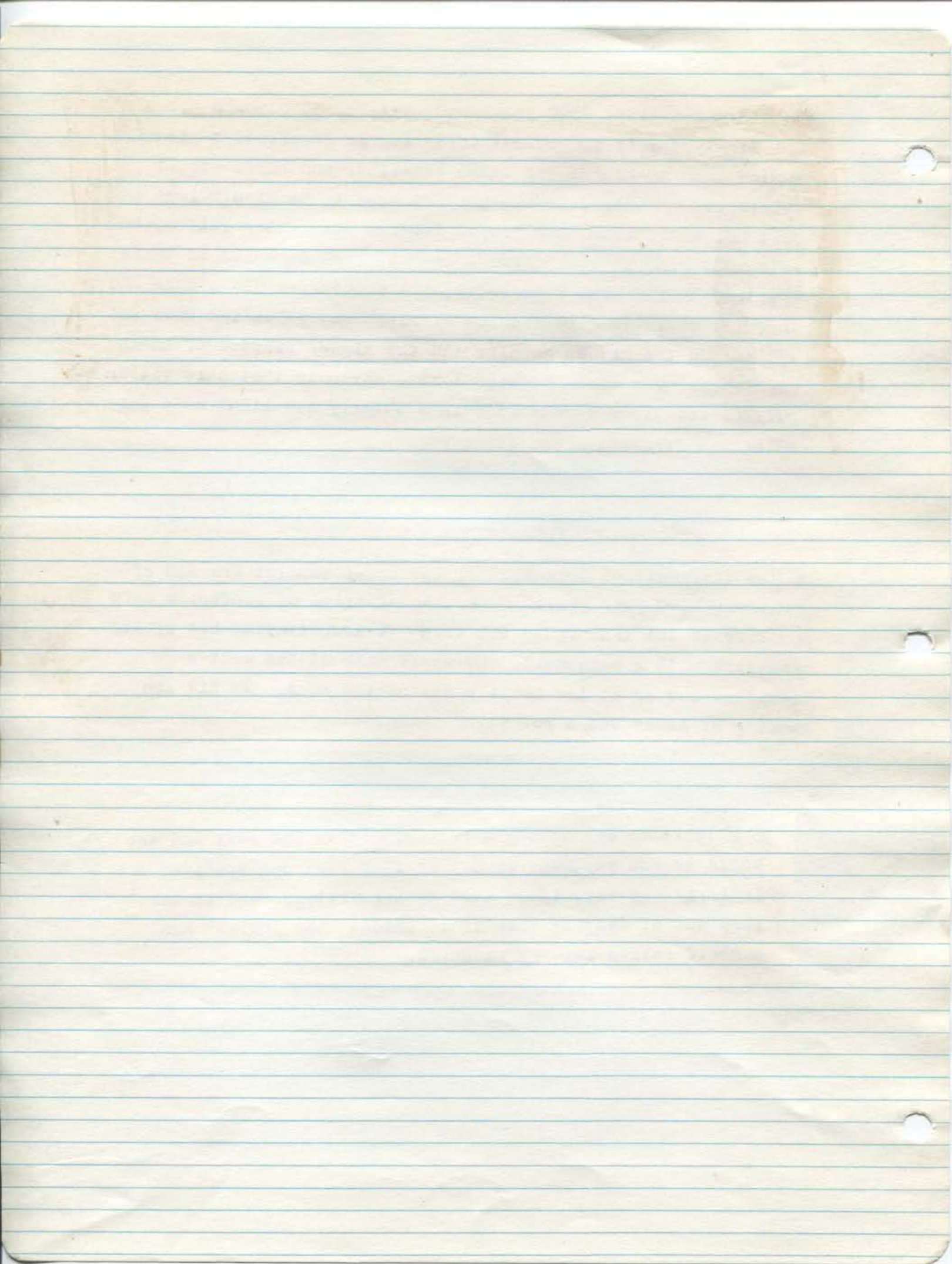


X ✓ Confucius lived 2500 years ago yet for 1500 years his wisdom was highly priced throughout China. He described a standard and ideal to be sought for human behaviour and human social intercourse. Character and conduct need to be disciplined and polished he affirmed and proper decorum must enter into one's relations with others. Proper respect must be shown to those entitled to it. The Chinese rightly considered him a sage who knew the ultimate significance of life who is enlightened and understood the hidden meaning and the higher purpose of human existence. For these reasons I also advocate that this matter of refined behaviour be regarded in a totally new light as a form of spiritual expression and development.

X ✓ The oldfashioned Chinaman of the pre-communist era and of that long 1500 year period when the writings of Confucius were the lore of the land would not dream of accompanying his spoken greetings with a handshake. He would make at the most a dignified bow or at the least a nod of the head. To him the shaking of hands was a polluting thing.

X ✓ To leave out of one's reckoning both the body and the world as non existent is not an idea that has profited India in any way, if we look at her history and in the very act of denying them as illusions the Indian has himself fallen into an illusion.





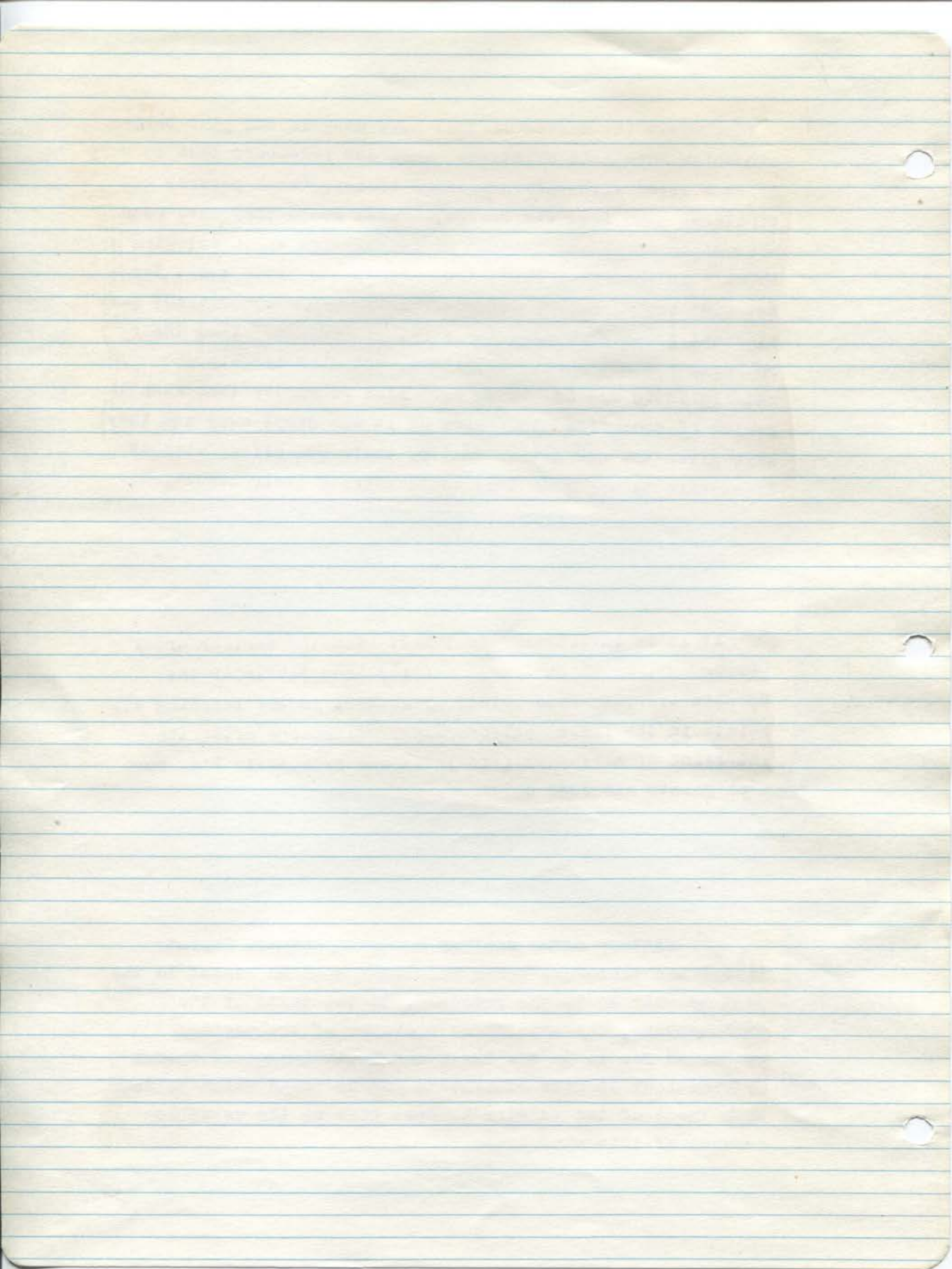


XV What would the masses of Asia have done in the past before communism came into existence <sup>if</sup> when one remembers that so many of them lived with undernourished bodies, <sup>and</sup> when poverty was plentiful and food was scarce? What would they have done without the hope and comfort or consolation which religion gave them? In prayer to their gods and saints, in a quest for material boons, ~~helps~~, in ritualistic priestly services they at least found some hope for a future benefit. Thus their religion was not purely spiritual, but also largely materialistic and had to be so. Need we wonder that with the coming of communism that side of it was swept away and they were given the new notion that by their own effort without dependence on any gods they could improve their condition?

XV It is an interesting fact that even the earlier Greek philosophy, by which I mean earlier than Alexander the Great's time, we find points of contact in the teaching with points in the Indian philosophies. Of course after the incursion of Alexander into India one expects to find more such points and does so.

XV Century after century human experience repeats itself and therefore human knowledge must be sought in the past as well as in the presence. In the texts of the philosophers, the saints and proverbs of the people preserved for us by the Greek and Latin languages useful or practical or wise statements may be found which joined with those of the Asiatic tongues give us the valuable essence of this experience.







XV I was astonished when Professor Mahadevan, head of the department of philosophy of Madras university, India, told me that he had once met Sri Atmananda and that the latter, when challenged about the difference between his teaching and Shankara's of which Mahadevan is a keen follower, Atmananda admitted that this was a difference which he only held secretly for himself, because most people were unwilling to embrace a monastic order and Shankara's teaching led to such a ~~this~~ goal. So Atmananda taught them that it was not necessary to renounce the world and become monks, that they could live as householders and still attain enlightenment, ~~which the Professor rejected.~~ ~~This Mahadevan does not accept and yet~~ A somewhat similar statement was made to me by Maharishi Mahesh Yogi ex-guru of the Beatles when I challenged him ~~about his~~ that the method he taught was nothing more than mantram yoga and could not lead to selfenlightenment ~~which he~~ ~~as he publicly claimed.~~ ~~asserted to his disciples that it would lead.~~ Mahesh Yogi admitted this, but said that he gave the teaching in its mantric form as a bait like holding a carrot before a donkey to get the students started into meditation and that later on the results of the meditation will lure them to go on to the higher yogas. // That reminds me that Mahadevan told me that Atmananda in explaining his position had also



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used this very word "bait" as what was held before his disciples. In the case of Mahesh Yogi I can well believe that this was so, but in the case of Sri Atmananda I find it incredible as I was not a disciple of his and he knew I was following a very independent line of research, so that he could speak to me more freely. I therefore conclude that Mahadevan who is to all intents and purposes a monk and always has been even though <sup>(for family reasons)</sup> he never embraced a monastic order, ~~is~~ makes the usual interpretation <sup>(of Advaita)</sup> customary among <sup>such orders in India,</sup> ~~the Indians of the highest Advaita philosophy,~~ which is that only monks can achieve final enlightenment because <sup>(only)</sup> they have renounced everything.

Cont

(134)

As against that I quote two authorities whom Mahadevan himself accepts on all other points. The first is Ramana Maharshi who definitely stated that anyone, householder or monk, could attain enlightenment because it did not entirely depend on outward things, but on one's inner state and the present Shankaracharya of Kamakoti, who made a similar statement and whom Mahadevan also regards as one of his teachers. It is therefore a matter of one's personal bias entering into an interpretation of one's own masters' teaching, so I believe is what has happened in this case.







XV The concept of non-duality given by the advaitins seems impossible to grasp and to accept to the normal Western mind and quite rightly so.

This impasse must exist unless and until the situation is clarified and the only way to do so lies through mentalism. The human mind normally functions in a dualistic manner that is it identifies itself as a subject with an object of its consciousness outside. This dualism penetrates the practises followed on the Quest and the knowledge gained as a consequence of them. It can not be got rid of until both subject and object are thrown into and unified by the pure consciousness Mind in which from which and by which all happens. In this connection a further point must be established. I have written admiringly of two great souls Sri Ramana Maharshi and the Shankaracharya of Kanchi, the spiritual head of South India. Now both these are strict followers of the original, the first Shankaracharya, who lived more than a thousand years ago and they quote from his writings very frequently.







Whoever studies those writings will discover that Adi Shankara, meaning the first Shankara, in his arguments against the Buddhists especially those of the idealistic Yogacharia and Wijnana schools seems to reject idealism which is an incomplete form of mentalism. But let us not forget that Shankara was engaged in a campaign to reduce the power of Buddhism and increase the power of Hinduism. Let us not forget too that Buddha himself was not bound by any such bias, he was a freethinker and he did not hesitate to question the authority of the Vedas which Shankara followed and accepted. The Buddha rejected animal sacrifices and futile religious rituals, for instance. It is Shankara's credit that he gave out the Advaitic teaching of non-duality which is impossible for a Western mind in all its rationality to accept unless it falls into mysticism and yoga. Both the living Shankara and Ramana Maharshi were upholders of Hinduism. As I have said the doctrine of non-duality is quite acceptable when presented with a mentalistic explanation or through a mystical experience but not otherwise.



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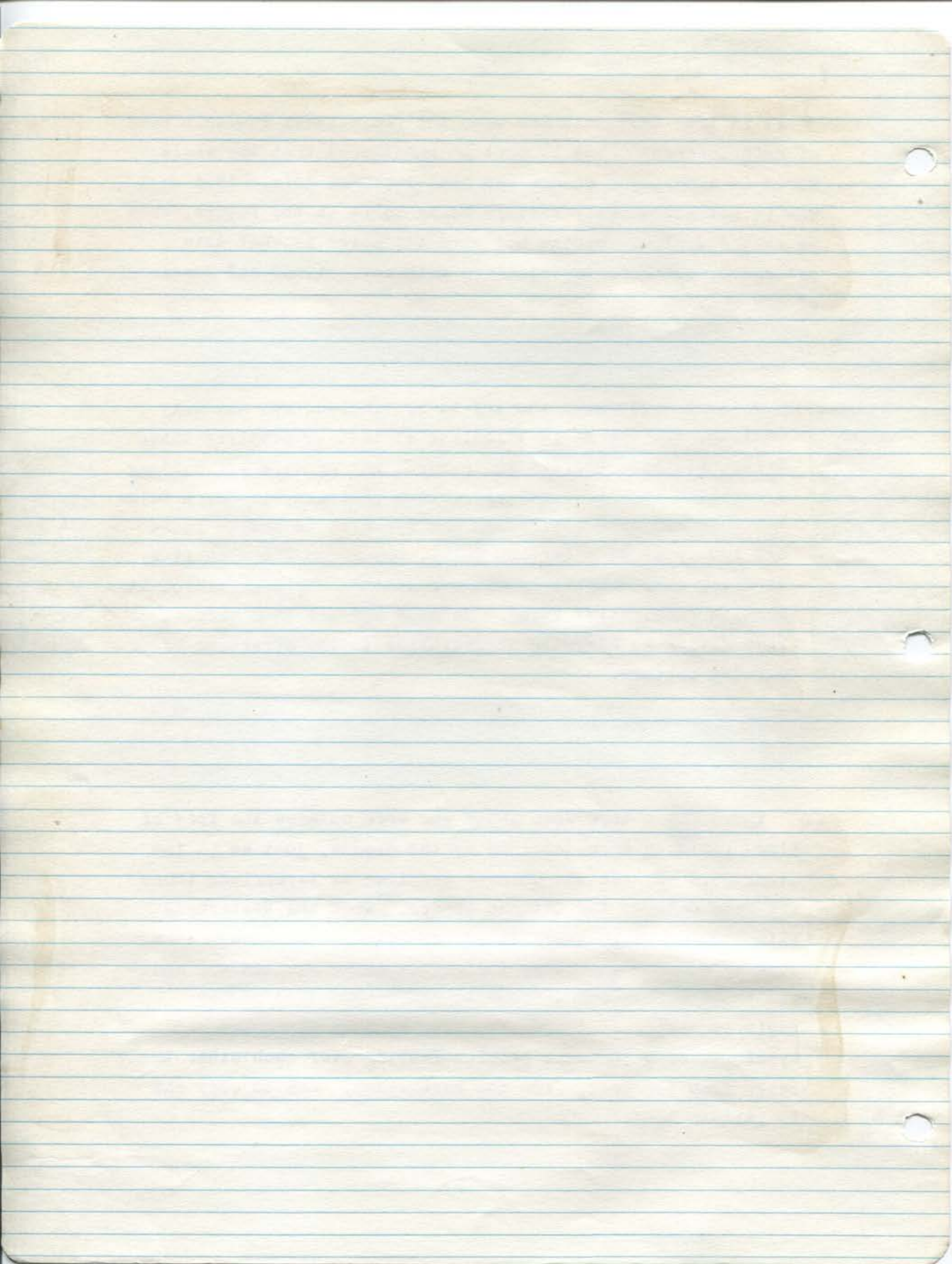


XV It is true that Asia has been the profoundest fountain head of such teachings, but it must be remembered that the whole world is undergoing change and this includes Asia, that what was is not necessarily what is going to be in the future, that we in the West may become not only the heirs to what Asia possesses, but also the pioneers with revelations and knowledge of our own.

XV Those Westerners who try to ape Indians and not only Indians, but the ancient Indians at that by adopting their dress, clothes, beliefs and general way of life are putting themselves in a somewhat ridiculous position, if not a false one. We may give admiration and sympathy to Indian ideas and ideals up to a certain point, but we need not do it by throwing away completely all our Western heritage, which also has its substantial value. We need not let them prevent us from giving an adequate appreciation to the offerings of our own culture.

XV There was a time when those who were outside the fold of Hindu religion were despised by the Hindus, just as in the other part of Asia the Chinese despised as barbarians those who were outside the Chinese empire. <sup>ONLY</sup> When the Westerners with their technical skills and scientific knowledge were able to achieve what they themselves could not achieve and put those Hindus and Chinese to shame did they really begin to wake up. Since that time we have witnessed the spectacle of both these peoples falling over each other to learn from the West, <sub>from</sub> from the barbarians, and to copy and to imitate them.







XV Both yoga and philosophy have been naturalised in other Asiatic lands and given the form of expression and application suited to the peoples of those lands. They have now made a small beginning to be naturalised in the Occident.

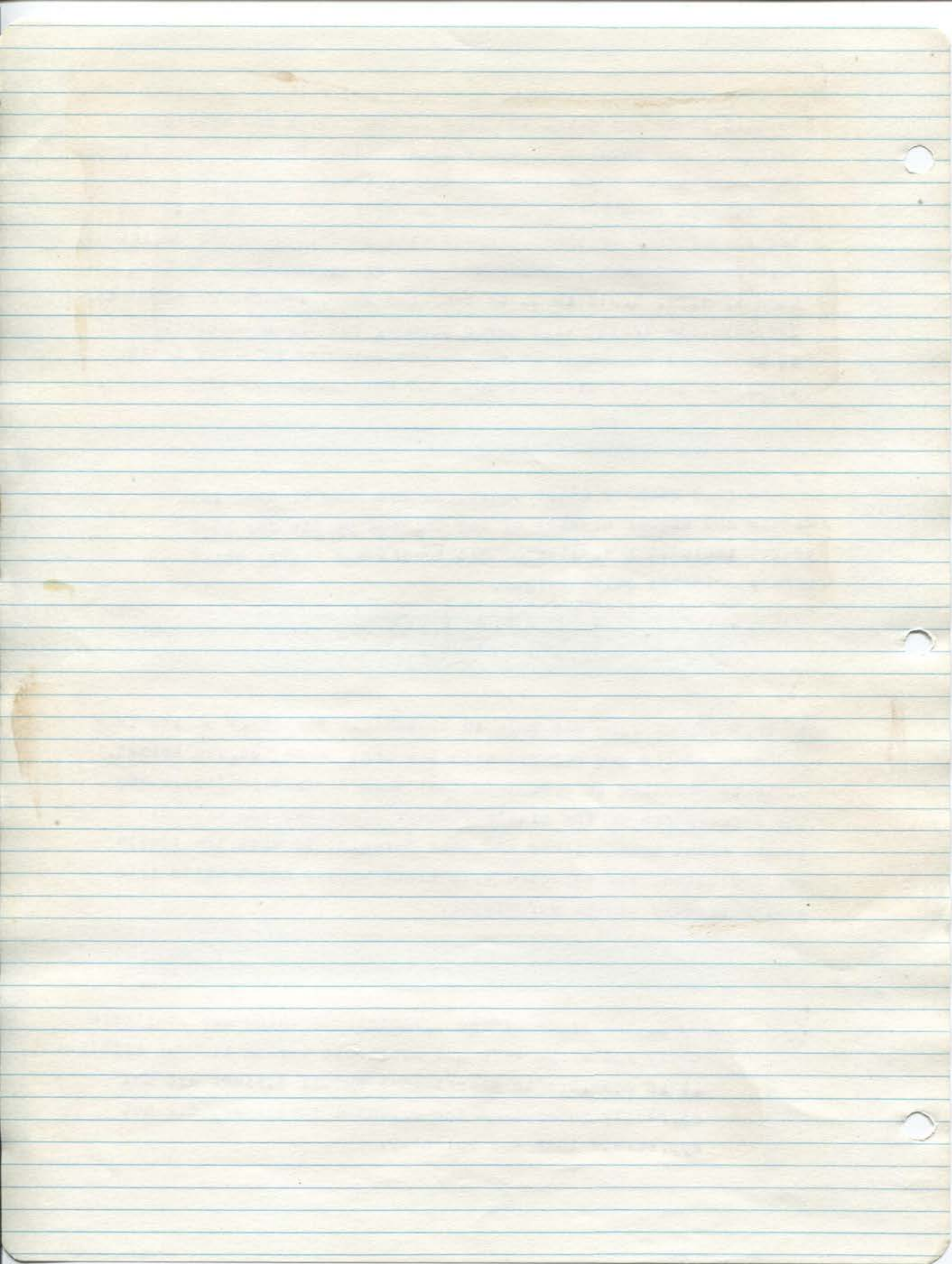
Any attempt to force occidentals to wear garments unsuited to their character or their climate will be defective and deficient. This does not mean that for the sake of accomodating Western bias or error Truth is to be tampered with, reduced or added to. The absolute Truth will never change, but the communication of it is always changing. It can be communicated in a way to suite twentieth century circumstances and mentalities as they exist in Europe and America.

XV The good manners which Confucian teaching brought into middle and higher classes of the Chinese people for 1500 years included a dislike of excitement and anger, which were considered quite vulgar.

XV This signet ring was made in Alexandria and bears on its face the head of the god Serapis with his bent nose <sup>AND</sup> curved helmet. It is interesting to speculate that when Alexandria flourished the sarcophagus of the city's founder, Alexander, was brought to the great temple there and that, Serapis, to whom the temple was dedicated, was depicted with black pupils and a white iris gazing fixedly at the worshipper.

XV In the light of the translations which are available today and which were not available during his own lifetime it is possible to assert that Rudolf Steiner did not correctly understand the Oriental teachings <sup>AND</sup> did not appreciate them sufficiently.





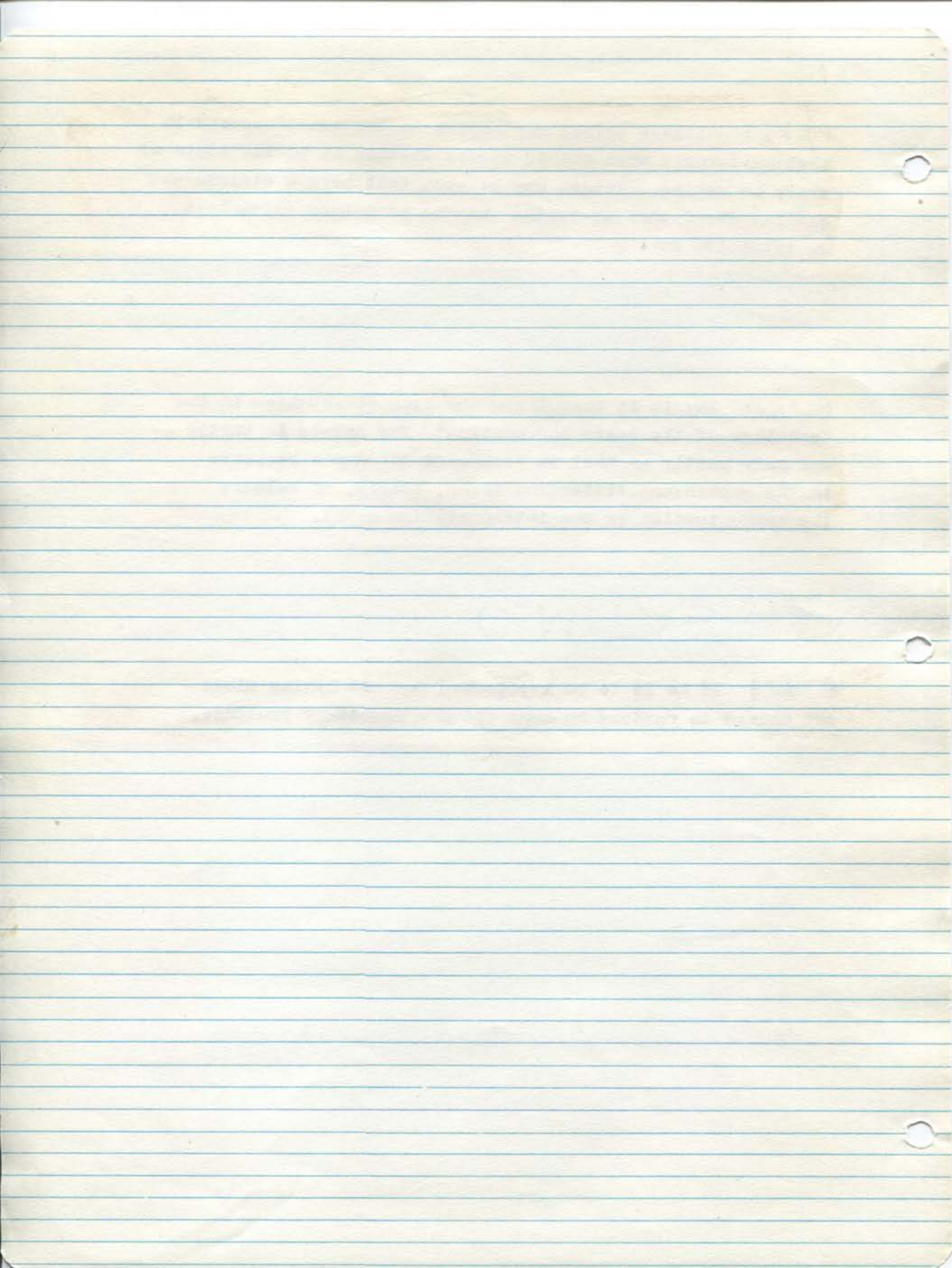


(XVI) Strange things may happen to the consciousness in that half-world when one is unsure whether it be the state of sleep or waking. Images may be seen that have a clairvoyant quality about them or truths may be perceived which have an intuitive one.

(XVI) Why is it that there are such differences in the teachings of the seers and mystics? The answer is partly -- and only partly -- that in each case the human response to the superhuman visitation forms, shapes, or colours the communication or the interpretation of it.

((XVI)) If he is to be reproached for not having given out enough to readers he must plead a necessary prudence.







XVI | By being what he is there is nothing to impede the flow of pure consciousness from him to those he contacts, the ego does not intervene, the lower nature does not interrupt and without making any deliberate effort something passes through and from him to benefit them.

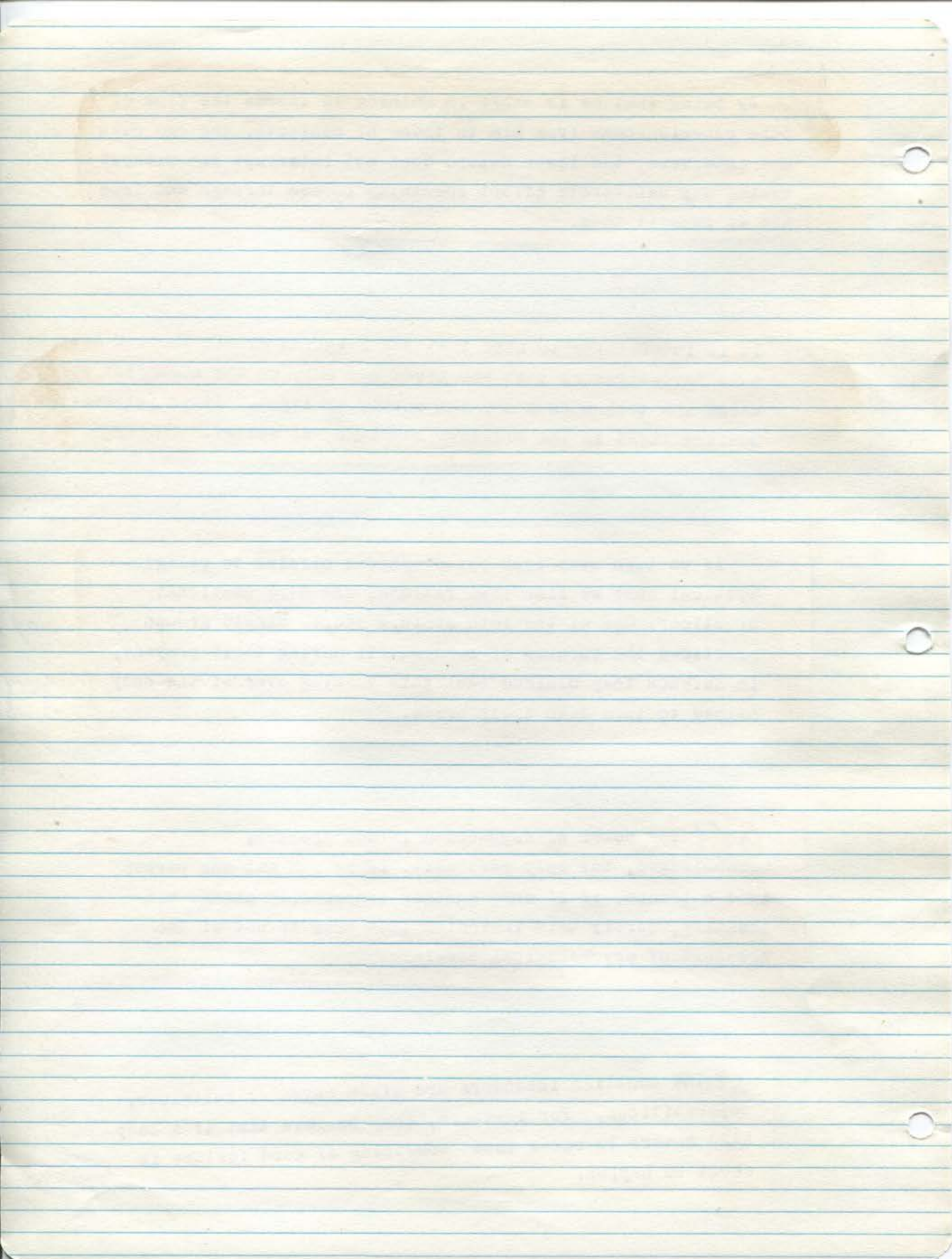
XVI | It is interesting to note that the Bavarian mystic Theresa Neumann told investigators that she lived not only on the eucharist wafer, which she took once a day but mainly on light. It is interesting because light is the original substance of matter.

XVI | If we turn away from philosophical circles to religious-mystical ones we find less rational and more emotional practices. One of the 18th century Hebrew Hassid groups practiced the turning of somersaults during their prayers. In defence they claimed that this turning over of the body helped to turn down their pride.

XVI | The power of suggestion is not properly acknowledged, but only partially. If it can put one person into a trance, if it make another temporarily change his identity, surely this indicates that here is one of the greatest of psychological powers?

XVI | The Scottish islanders are often psychic, religious, superstitious. For instance, they believe that if a lady bird hovers in one's toom something of good fortune is about to happen.







XV | One day the violence of hate, war, and revolution will spend itself and man will find by his own experience the meaning of peace of mind.

Just as the Renaissance brought forward brilliant minds and talents in scattered places, so we see today spiritual geniuses rising here and there. The followers of some lose their balance and get swollen with pride and talk proudly that the avatar is here, each claiming his own leader as the avatar. Let us not be taken in by such sectarianism.

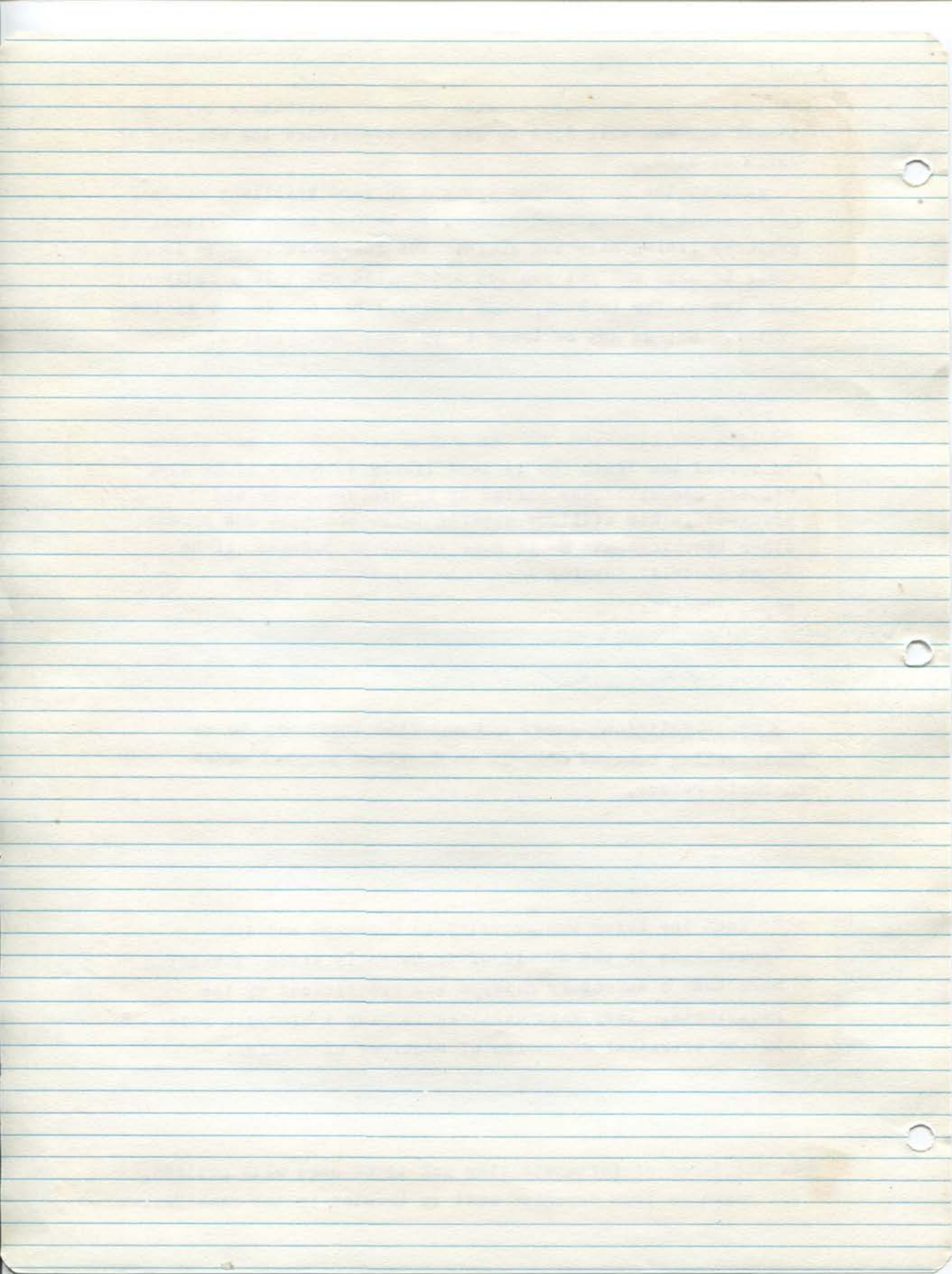
XV | If a man believes he has become enlightened and wishes to spread the Truth he is less likely to do it if he also becomes conceited, and puffed up by his knowledge, and arrogant in his attitude towards those who hold and spread other teachings. He is more likely to succeed if he shows goodwill towards these others, tolerance, and understanding.

( XV ) Religions decay and can find their way to an invigorating renewal only if an inspired prophet comes to their rescue.

XV | When the Koran was imparted to Mohammed and the Upanishads to the Rishis of those early times something more than a momentary glimpse was experienced by the recipients. They were destined to play a historic role in the spiritual education of sections of mankind.

XV | All forms of fortunetelling ask to be used with caution, all messages from psychics must be treated in the same way.







(XV) In some cases the practice of meditation may arouse the kundalini which leads to a marked heightening of body temperature through the engendered sensations of heat. In other cases it may lead to a fall in body temperature through sensations of cold.

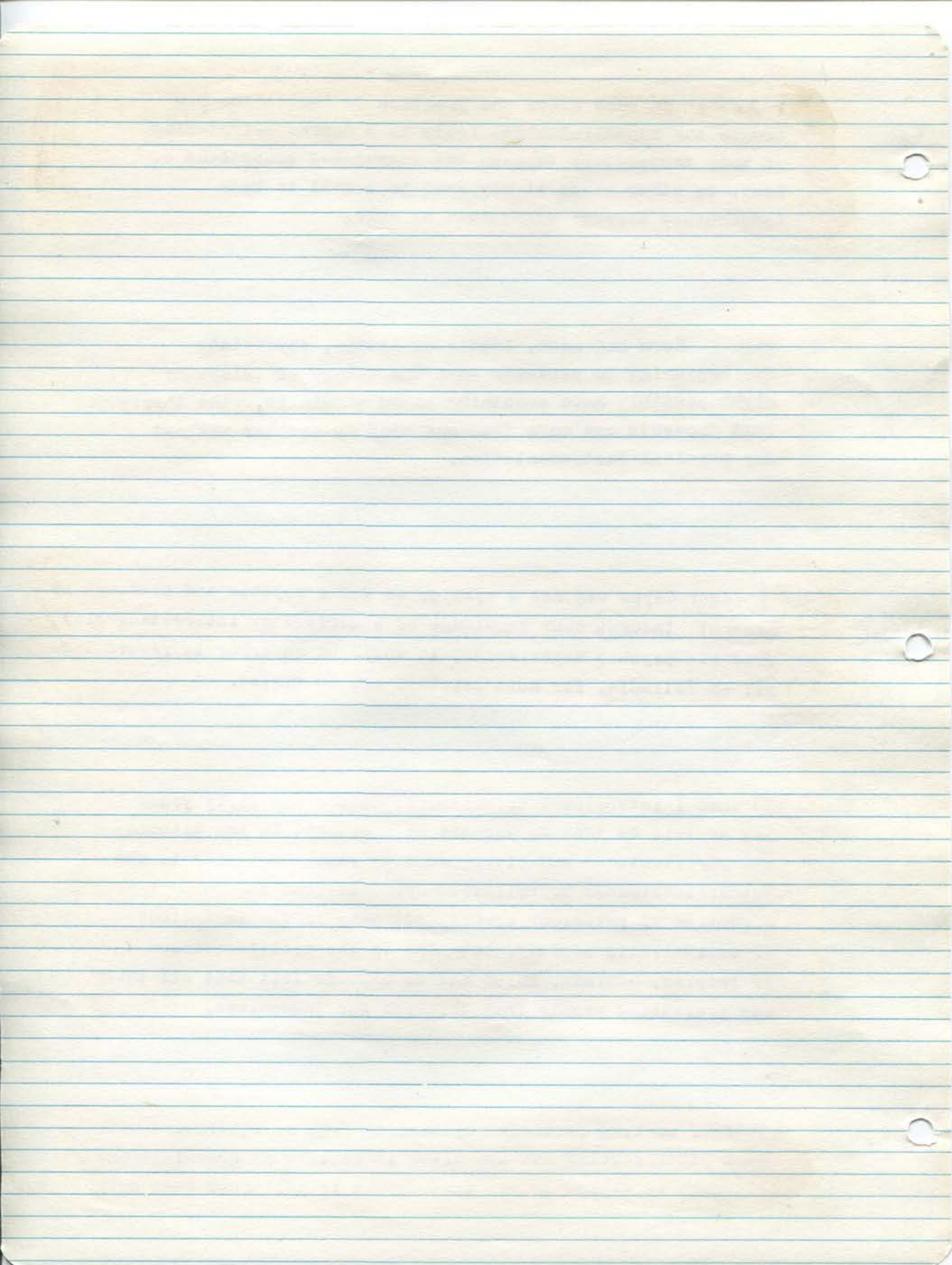
XV | More and more, little by little, physicists are beginning to perceive that the theory of telepathy might possibly have something solid within it, the theory that thoughts can move from one mind to another without any physical instrumentation.

XV | Edgar Cayce was not a mystic, he was a psychic and although he brought thought much knowledge of a curious or interesting kind from his psychic experiences, it would be an error to regard them all as reliable, for most psychics can be misled.

XVI | when I interviewed Krishnamurti number one forty years ago he told me that he was not only opposed to the methods and purifications and disciplines of yoga, not only to the authoritativeness of religious organizations and the dogmatism of religious creeds, not only to the injustices of capitalistic society, but also to the proliferation of temples, ashrams, gurus and so on. He felt that all this was preventing people from thinking for themselves.

XV | Self seeking factions dissenting from or squabbling with each other develop all too often in religious organisations although we expect to see this happen in political ones only.







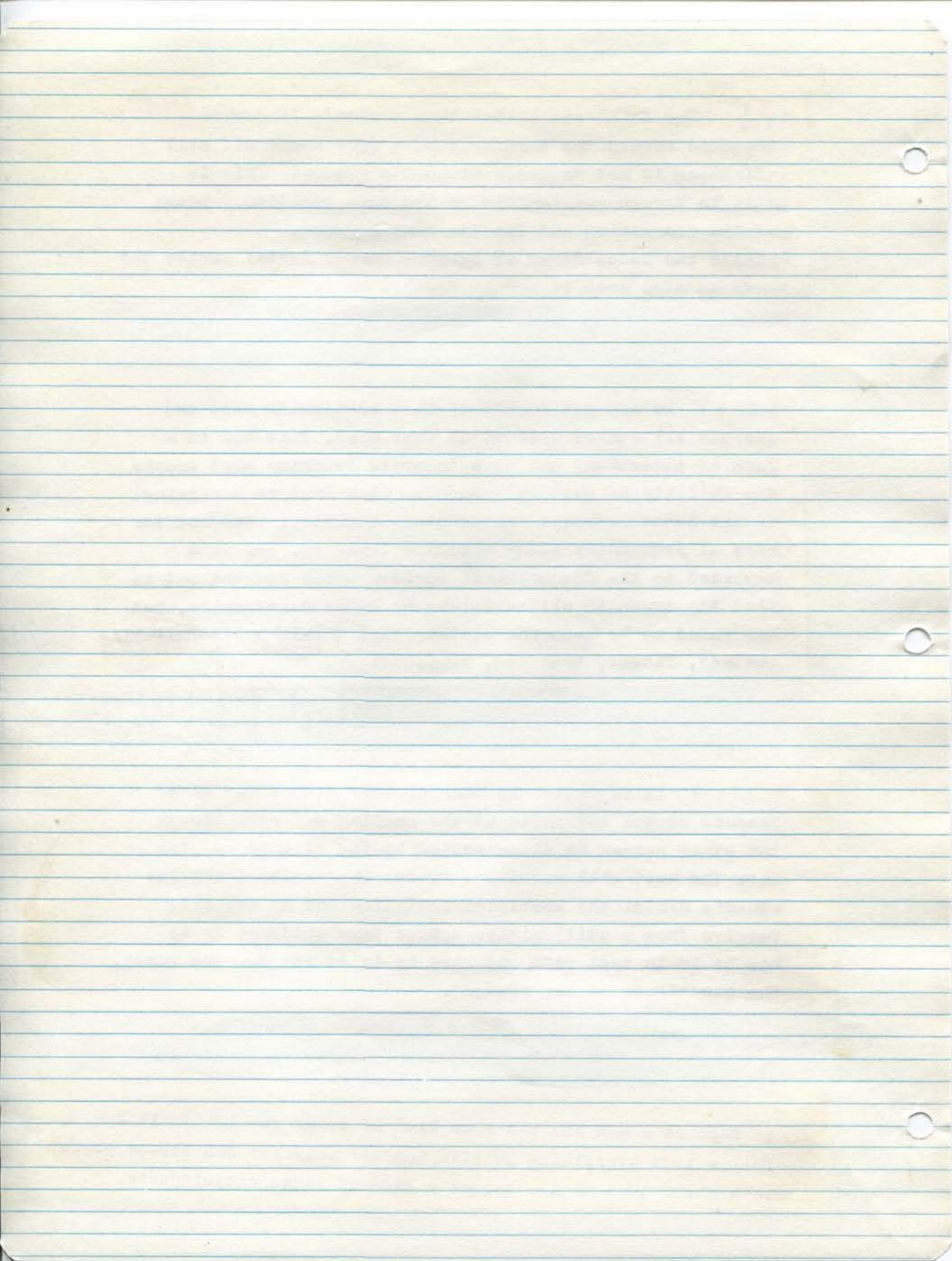
XV | The folkloric belief that a string of garlic stretched across the threshold of a door keeps off evil influences is not entirely without a ground. This is found in Europe and in Asia in the same position ~~black and the decoration~~ and for the same purpose. Outside the house flour of sulphur powder dusted inside the shoes is also used in occult circles here.

( XV | ) Do not get locked up in a particular sect and exclude all others from it in your mind. This too is a form of attachment and life today is teaching most people the futility of such attachments. Look what is happening to the Roman Catholic and to other churches! See how the idea of ecumenism among them has taken on. See what happened to the Theosophical Society which started out to find the truth in all religions by being unsectarian, but has ended up by becoming another sect itself by establishing centres, lodges, branches, headquarters.

? ( XVI ) It is better to make himself silent for some seconds at the beginning of the meeting — even though the other person is disconcerted by the silence — for then the host will receive a truer impression about the other's mental and emotional condition and he may also receive from a still higher source some guidance as to how he is to deal with and what he is to say to, the guest, the questioner or the contact.

XVI Because a man has had some kind of inner revelation it does not follow that everything in life and the universe has become plain to him and that he has become a kind of human encyclopedia.





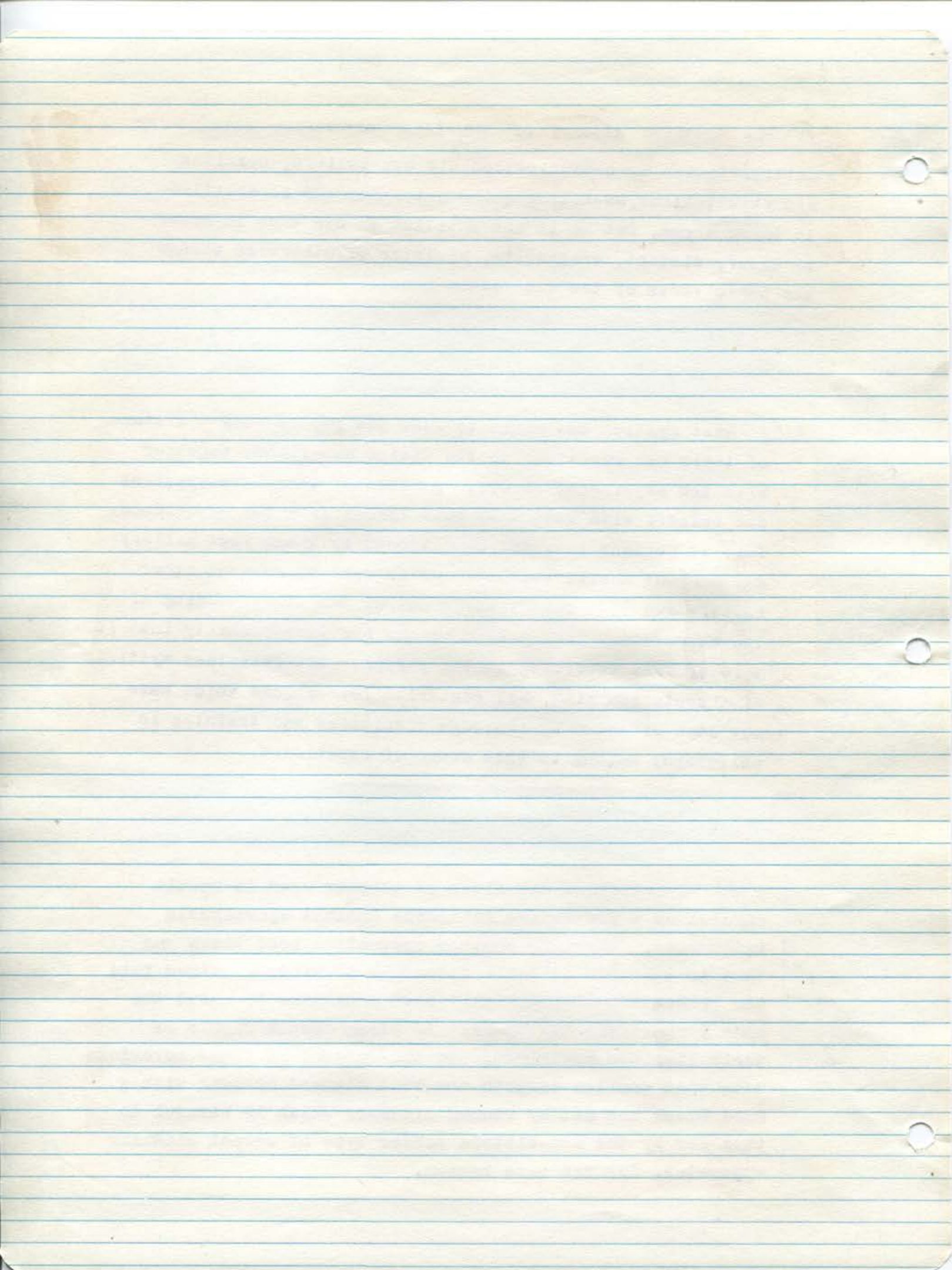


XVI The mystic's account of his inner experience contains an interpretation <sup>and</sup> ~~or~~ communication <sup>of</sup> his own beliefs, opinions and expectations. ~~is acting quite naturally and~~ <sup>He</sup> is entitled to ~~these three~~ <sup>them,</sup> but he is not entitled to use them in order to alter, distort, exaggerate, minimize or otherwise change the basic facts of the experience itself.

XVII Most mystics who claim to know God really know a mixture of their own reactions to the divine experience together with the experience itself, a blend of their own opinions and beliefs with what they have learnt from the experience. This is because they are conditioned by their past history and present social surroundings as well as several other factors and this conditioning shapes the understanding of the experience. Each person brings his individuality into it more or less according to the person. All religious mysticism of a sectarian kind, all sectarian revelations which have not been preceded by thorough discipline and training in philosophy belong to this order of experience.

XVIII I mentioned the flour of sulphur used in occult circles as a protective influence against undesirable influences, there is another preventive used there and that is a couple of table spoonfuls of vinegar mixed into the bathwater. Incidentally such a mixture in about the same proportions may be used to clean wooden floors or their linoleum coverings. On the subject of floor coverings note that woollen carpets are best cleaned by hand with a hard brush and not by vacuum cleaners which is harmful to them nor by the non-elctric roller type of carpet cleaning apparatus. for the same reason.







XVI

A religion which is organised and established no matter how long, how wide spread and how old it is, if it has lost most of the realities behind its symbols what are its followers getting other than the mere symbols themselves which, deprived of the inner reality, are more or less empty.

XVI

He who is sensitive to the auras of other persons becomes quickly affected by contacts with them. He must take care that, whether through empathy or sympathy, he does not desert himself in order to be with others.

( XVI ) In the secret Mysteries of the ancient Egyptians and ancient Greeks the accepted candidates were put in the trance state. This was done in some cases by mesmerism, AND in other cases by the use of certain herbs such as the now well-known sacred mushroom. They did not have chemical drugs in those days and the knowledge was carefully controlled, so that there was no risk in the use of ~~the~~ mesmerism or danger in the herbs.

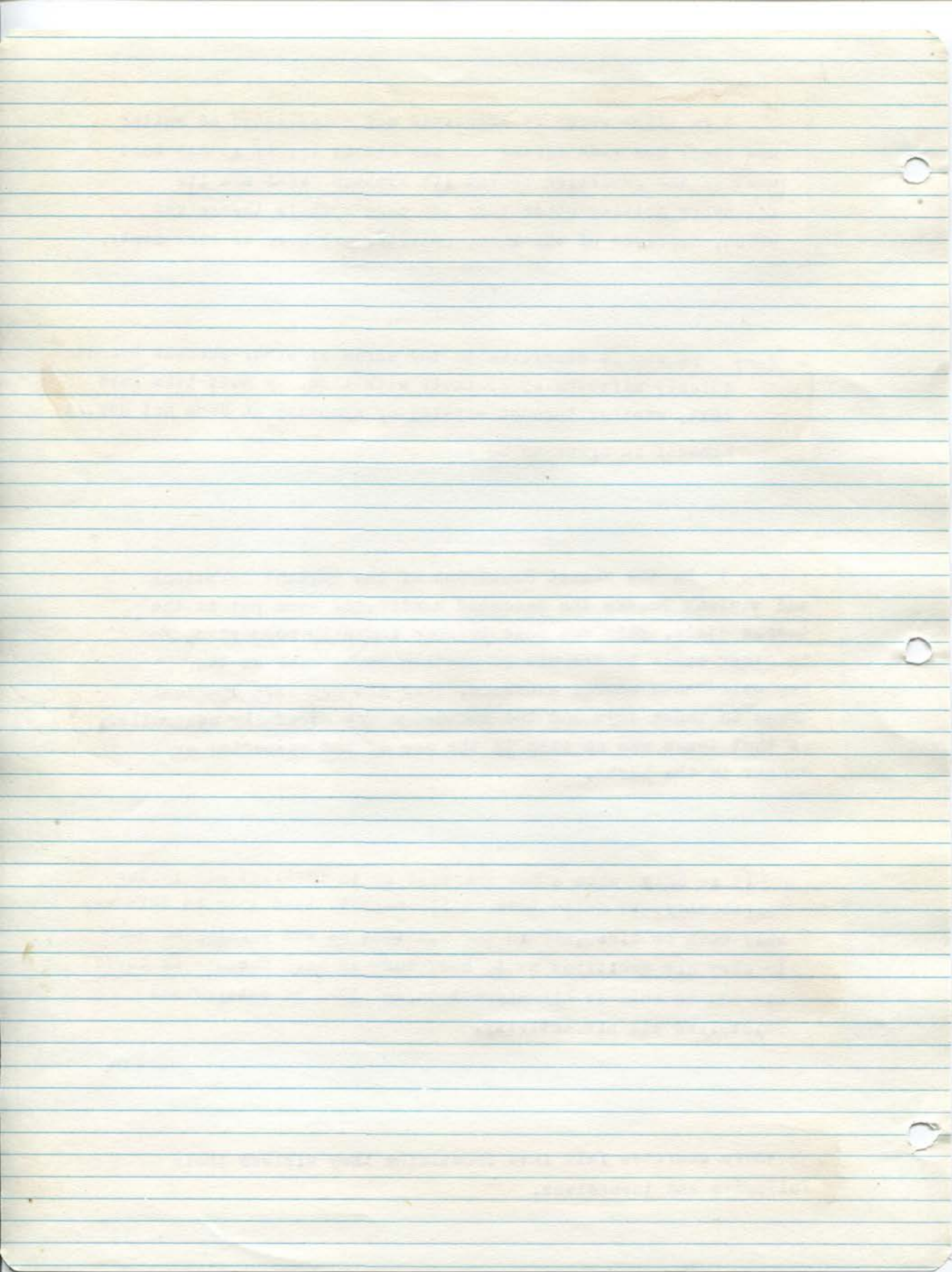
XVII

It is only when a man who sets up to instruct his fellows spiritually, to guide them still more to lead them in this way only when he discovers in the end that he was working as much to obey his ambitions as to obey God as much because he loved his ego as well as his highest being that he entered and maintained all his activity.

XVII

Where churches fall into fanaticism they mislead their followers and themselves.







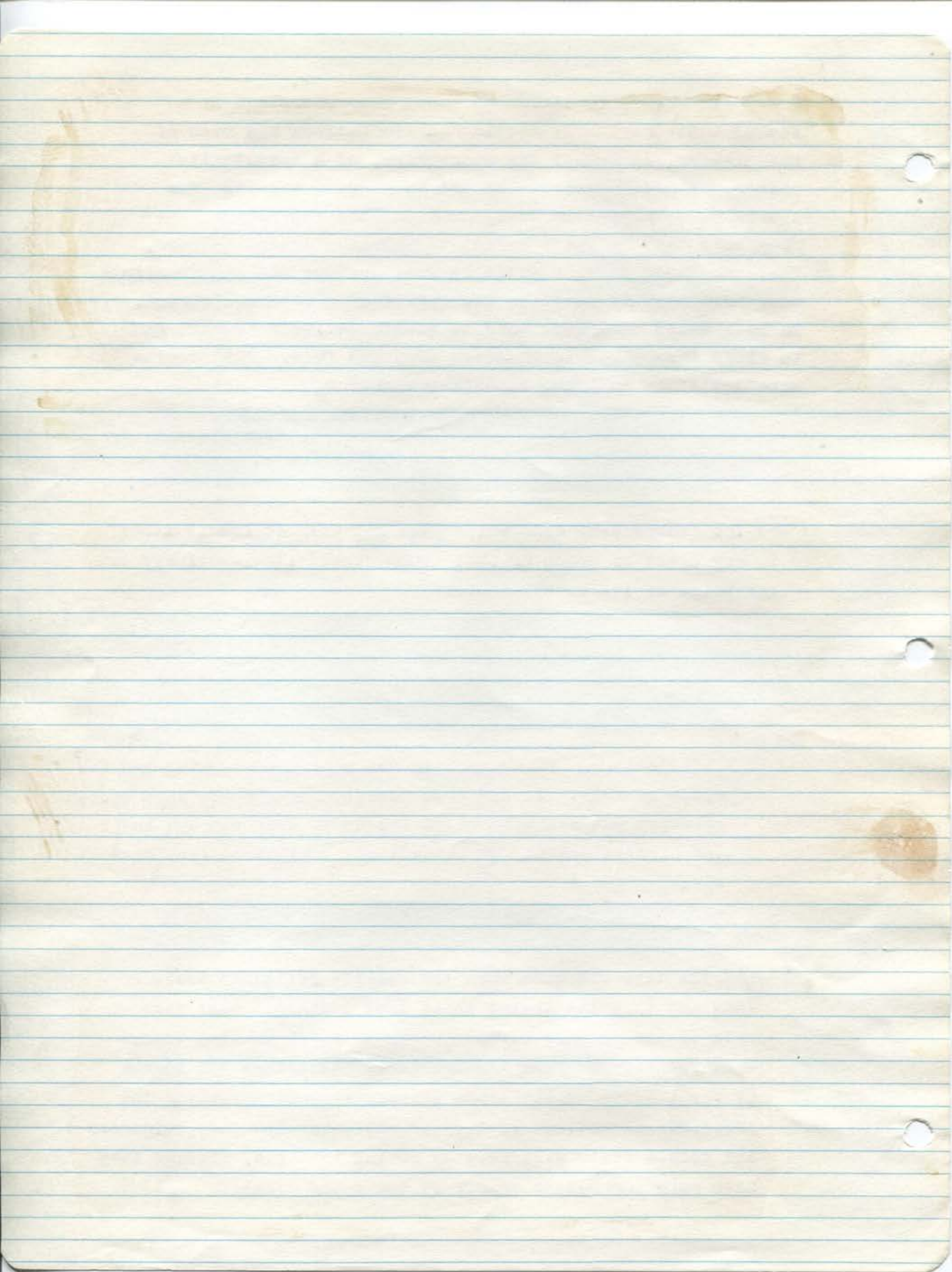
( XVI ) When I investigated <sup>Subud</sup> Subud many years ago it seemed that the weekly meeting called Latihan had much of the flavour, or rather the atmosphere, of a spiritualist seance. The believers would sit in a group waiting for something to happen to them, some psychic experience. They were told by their guides technically called Helpers, that the force at work would be God, whereas the spiritualists were told that it would be the spirit of a departed person. In both cases they were told to remain entirely passive and to yield themselves to whatever urge was felt. The results were certainly curious, sometimes alarming.

XV) The independent mind which does not wish to commit itself to any creed or group or cult must accept its loneliness as the price of its independence.

It is quite possible that the flat top of the pyramid was used as a landing pad for space vessels. It is also possible that there were secret passages and chambers which led up to this pad and where the highest priests could meet their visitors from distant space.

XV) The time has come when the ancient religions however many and fine the truths which they contain, must take note of the changed circumstances in which we live today must ruthlessly prune through their teachings and dogmas by the light of enlightened science without deserting the religious intuition. If this is not done then new, vigorous and modern sects will keep on coming to birth, because they have more and better appeal to the young minds.







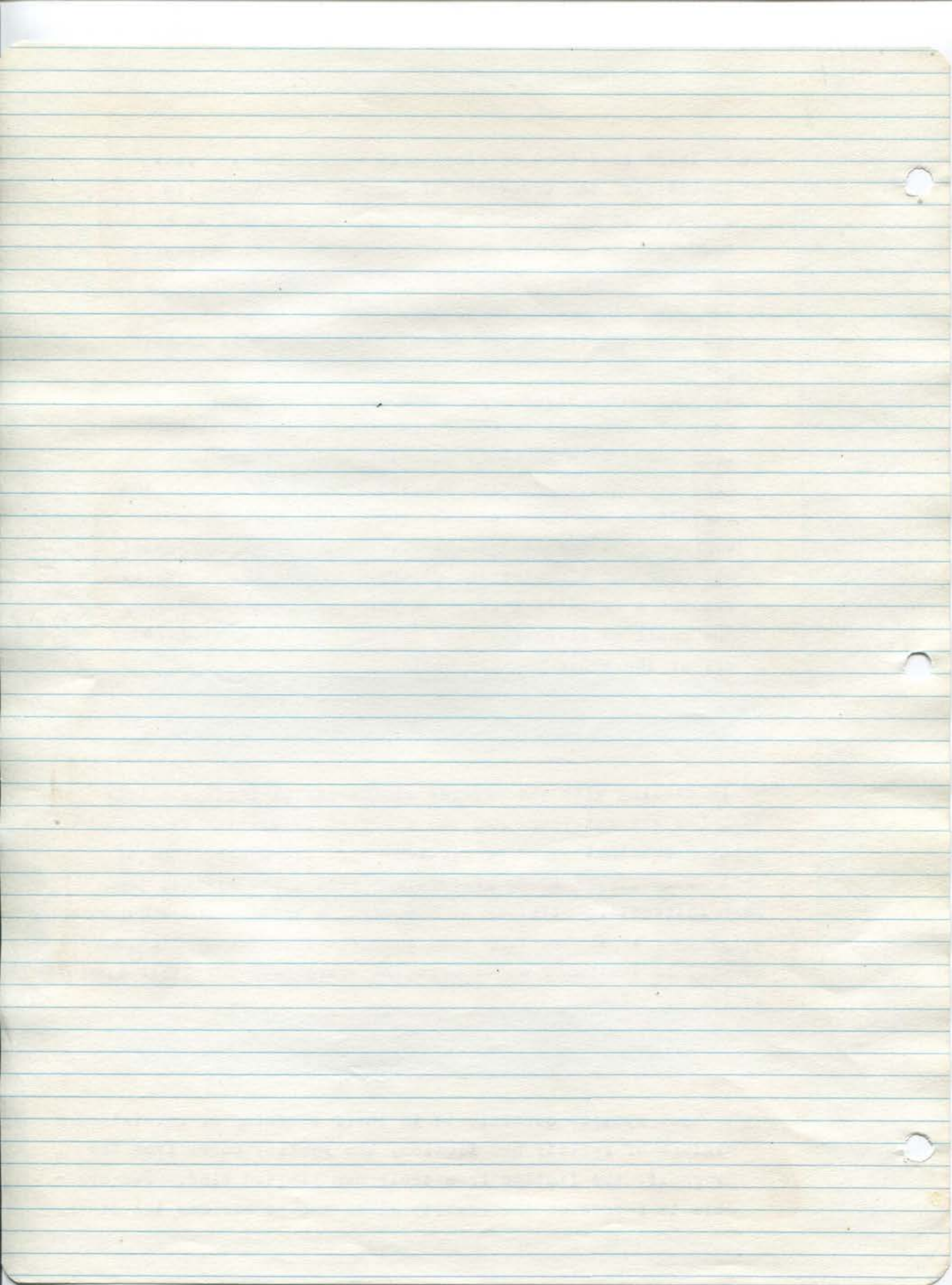
XV/ There is a sect of hippies in California who call themselves the Crackpots of Christ. The leader is a young man who travels throughout the country on a motorbicycle and his name is Arthur Blessit, obviously an assumed name. They publish a journal called The free journal of Hollywood. (Memo to P.B.: "Write to Kenneth to try to get a specimen copy of this journal.")

What is interesting about them apart from the fact that most of them were formerly drugtakers and have been freed from this habit by Blessit, is their communal prayer. This is done by raising their arms towards the sky out in the open, closing their eyes and then beginning to hum all together. This hum gets slightly stronger and stronger and stronger until in the end it becomes a thundering cry. No word is actually uttered. How shall we interpret this prayer? Is it the anguished cry of the soul towards God?

XVI In dealing with the adverse statements of fortunetelling Alan Leo who was years ago the greatest of British astrologers pointed out that these predictions were the consequence of what would happen if no precautions were taken against them. This interesting attitude of a modern, a Western and a European astrologer is interesting when compared with the predictions made by an Indian or other Oriental astrologer for their view is far more fatalistic.

XVI Most mystics communicate in their teaching or revelation a mixture of reality and fiction, the reality comes from the Overself, the fiction from their own limited mind. Few are able to reproduce the reality alone and to exclude the other.







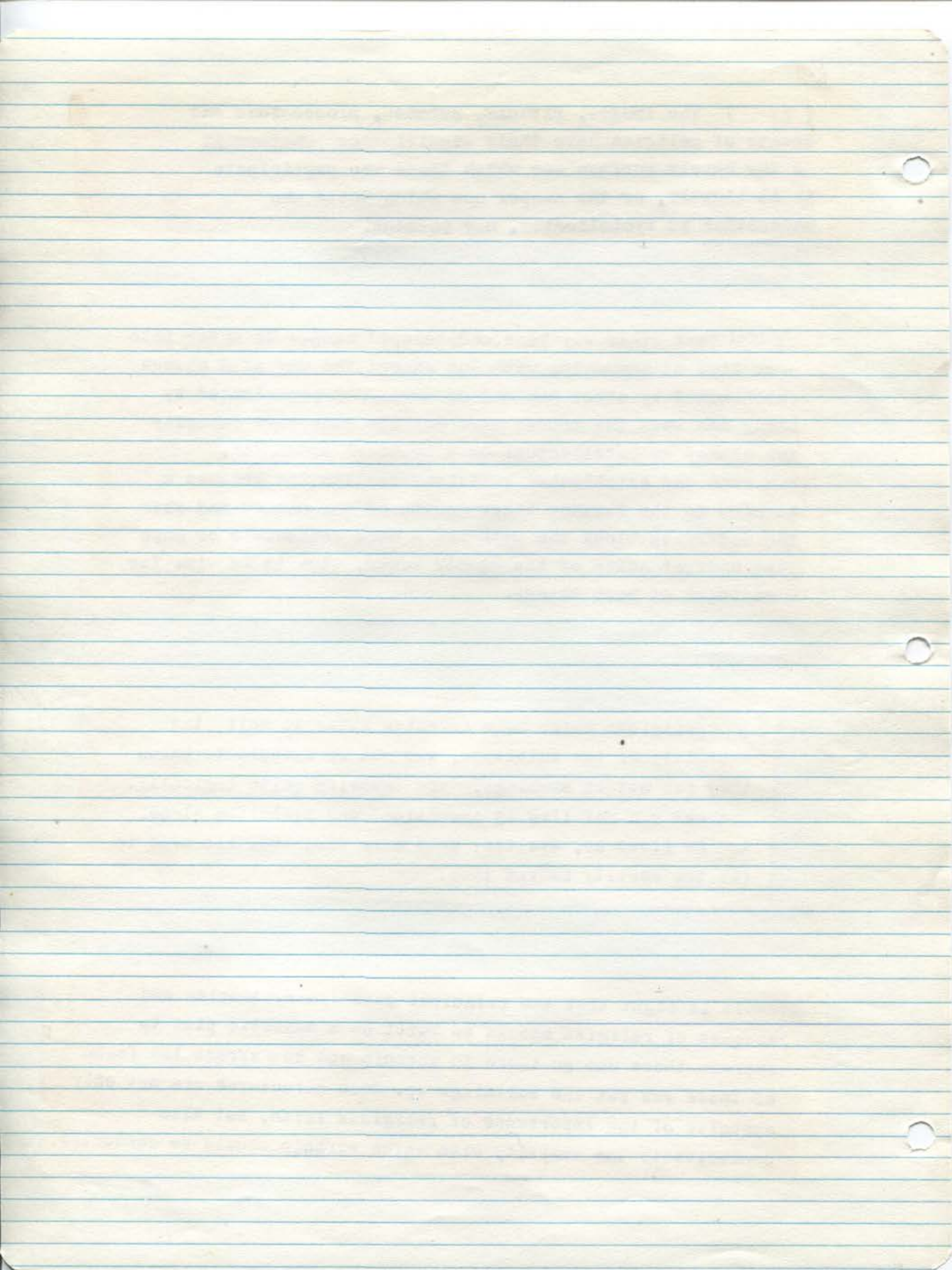
( XVII ) The images, rituals, parades, processions and chants of religion have their significance whether it be the merely surface one which those who participate in it lightly, or the deeper one which those who understand it symbolically, may possess.

XVII What other way have undeveloped masses to enter into some kind of communion with God except the way of a church established by other men and of doctrines promulgated by other men when the masses have not the necessary capacity for either an intellectual or a mystical communion. But when the established religious institution becomes a barrier to the further inner growth of the masses and when the doctrines block the path for a more reasonable or more felt understanding of the Higher Power, then it is time for a revision of both things.

XVII Religions which have invented myths to suit the mentality of the multitude, who put up symbols to which they can attach meanings, are behaving quite logically. But man can not live by invention and symbolism alone. As he grows up, evolves, gets more educated, his need is for the reality behind them.

XVII It is right that the principal cathedrals, temples and mosques of religion should be built on a majestic plan to impress those who go there to worship and to express the faith of those who put the buildings up. Such structures are not only symbolic of the importance of religious faith, but also conducive to the humility with which worship should be conducted.







(XVII) Until about the turn of the previous century the truth about religion was never published frankly and plainly. This was because those who wrote about it were either one-sidedly biased in its favour and so refused to see the undesirable aspects or else they were hostile in their personal standpoint which stopped them from mentioning the deeper merits. Those who really knew what religion was in theory and practice, what were its goods and bads, kept silent. This was because they did not wish to disturb the established faith of the simple masses or else because the latter, being uneducated, were unprepared to receive subtleties which required sufficient mental development to comprehend.

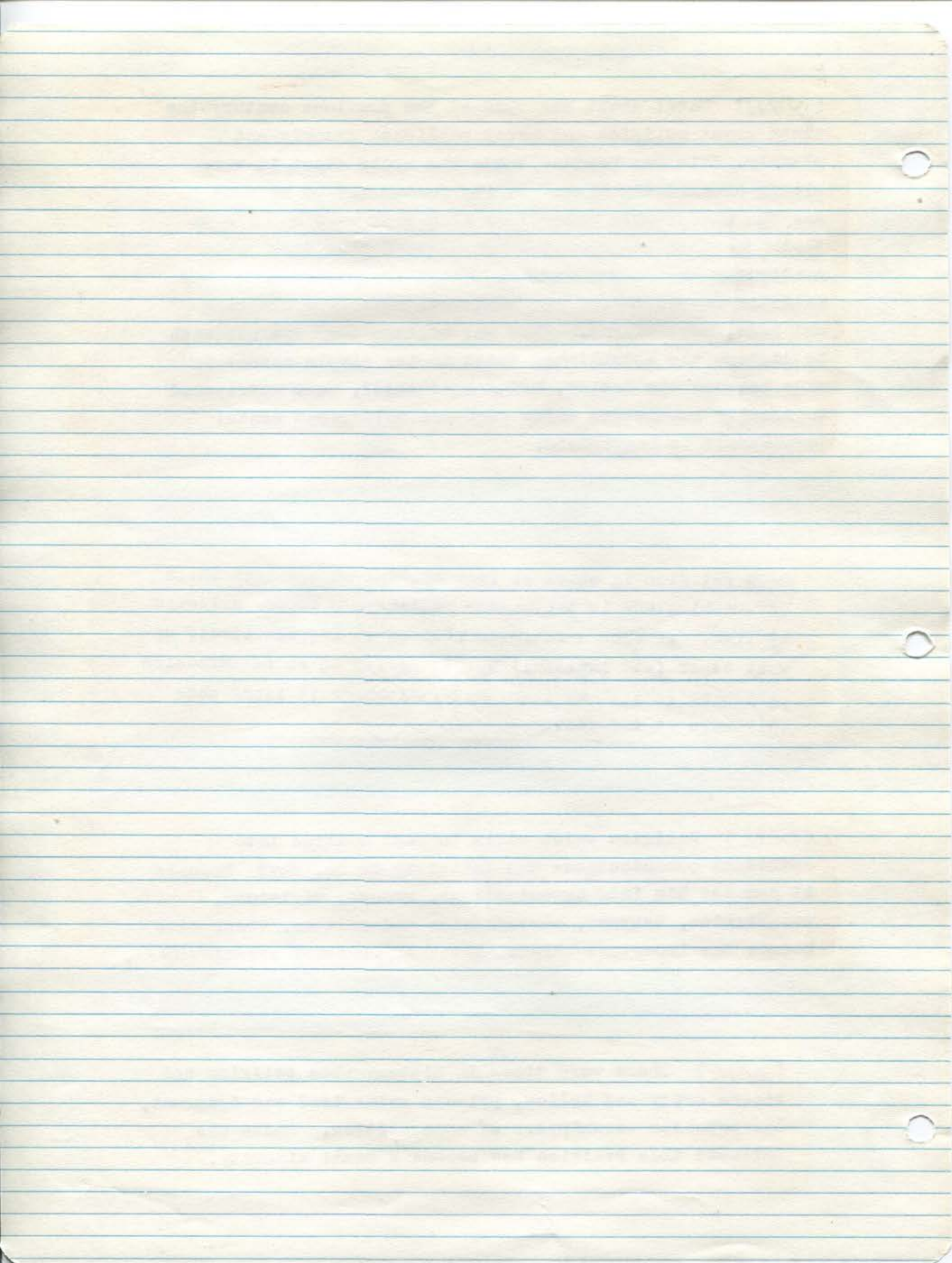
XVIIA religion in which we find ancient observances which are meaningless in the modern setting has become mildewed by time. If such a religion refuses to freshen itself up what other fate awaits it but to perish as we see Hinduism perishing in its own land today, although it finds some followers in the West.

(XVII) Religion which wills to lead mankind into spiritual consciousness has failed to do so. Why? Because it has led him into organizations, groups, divisions, monasteries, ashrams, sectarianism, and centres. These have become the important things, not the spiritual consciousness.

15

(XVII) There were times in history when religion had become empty and hollow, priests uninspired and ignorant, the populace worshippers of superstition. Those who followed true religion had become a small minority.







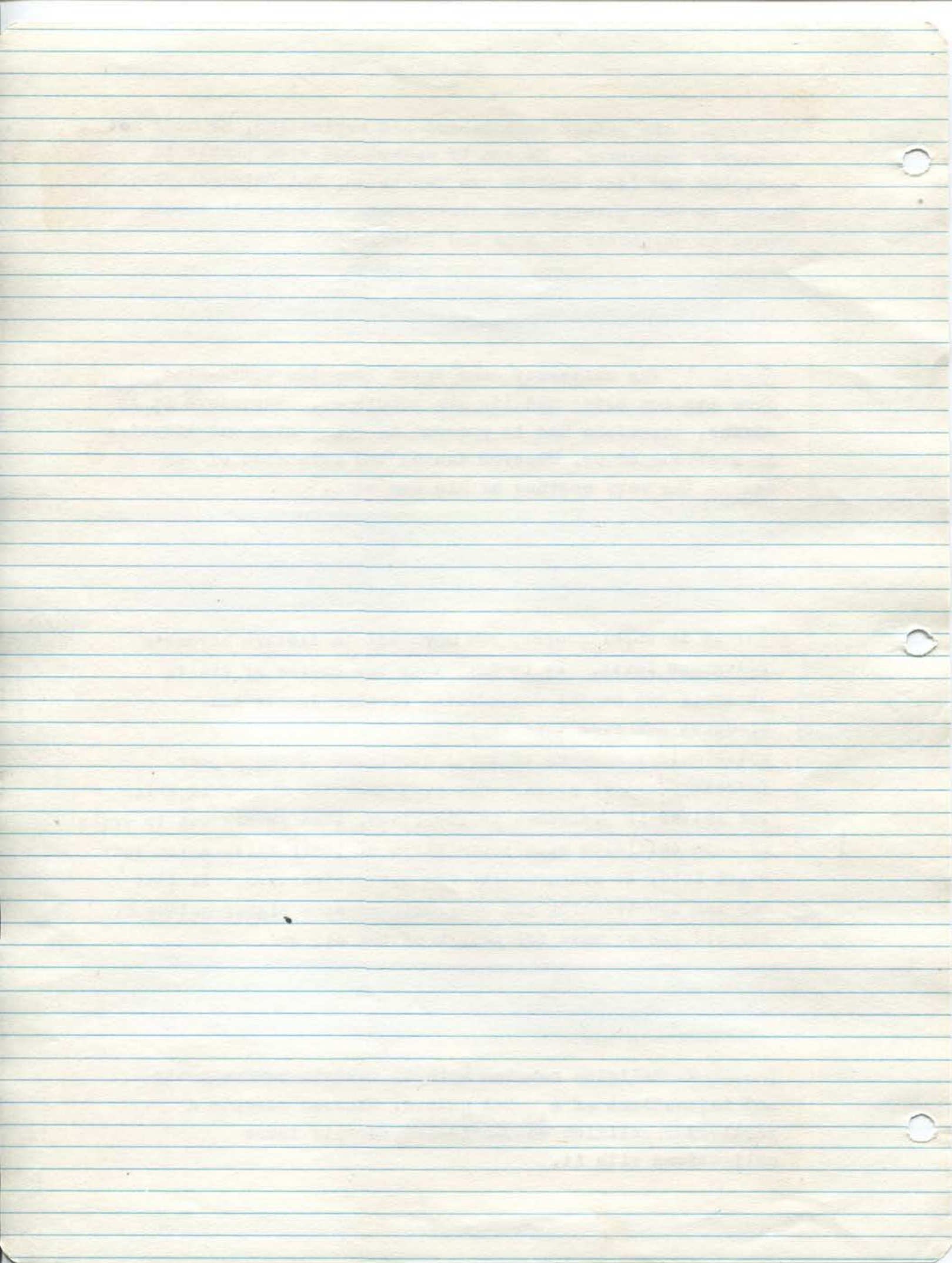
(XVII) If his action lags behind his aspiration, he need not be unduly depressed. He can be modest and even humble in accepting the fact that he has far to go, but this acceptance should be made quietly and calmly because behind it should always be supported by hope and faith.

(XVI) ) The universes<sup>s</sup> come forth from the World-Mind, from its own being and its own substance. Therefore ~~the~~ <sup>the universe</sup> is divine, therefore God is present in every atom and likewise in everyone of us. Whoever denies the existence of God denies the very essence of his own self.

XVII) It is unphilosophic and imprudent to disturb anyone's religious faith. It is only when the course of events or their own mental development creates doubts and disquiet and even then they must come seeking more satisfactory answers to their questions before higher teaching can be given. But even then the manner in which the latter is presented is important, that is try not to bring it into collision with those parts of their faith which they still hold, be constructive and not destructive. In that way the new teaching can be presented as a higher octave of the old one or used for reform of the old one.

(XVII) Religion carries with it certain commandments and injunctions of a moral nature. Whoever accepts a particular religion ~~automatically~~ <sup>theoretically</sup> accepts these obligations with it.







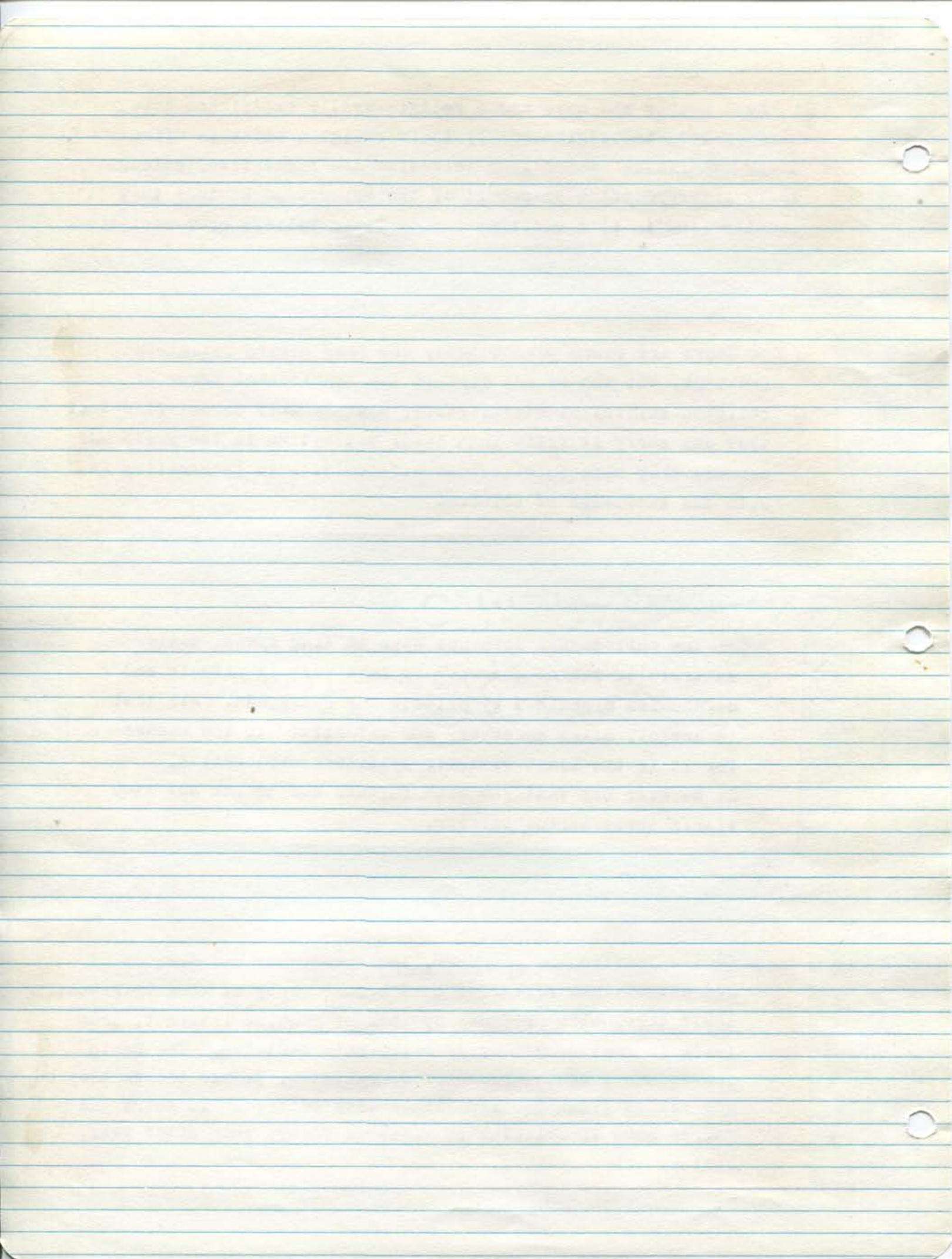
XVII Most people who have had a religio-mystic experience have already been indoctrinated by their religion and this affects their experience makes them selective and suggestive, colours their interpretation or report of the experience so that they usually find in it a confirmation of their beliefs or expectations

XVIII There are young people today who have strong religious feelings, but who do not find in the traditional forms of religion sufficient satisfaction, because they do not find that they can carry it fully into their activities in the world and because they have intellectual difficulties in reconciling it with the knowledge of science.

XIX The philosopher does not have to sing hymns, mutter mantrams, or attend churches to take part in rituals and ceremonies organized by priests and clergymen. All that is useful, ~~often~~ necessary, and essential to the masses - for it is the limit of their spiritual exploration. He however has ventured much farther and he can not stop within these narrow borders.

XX The temples and churches, the synagogues and mosques of old established religions have become empty of true spirituality, their thresholds profaned by lack of genuine interest, true faith or real obedience to religion's dictates. The basic commandments of the founders of religion, simple though they be, are seldom given the importance they deserve. In short the sacred name of religion is violated daily, year after year, century after century.





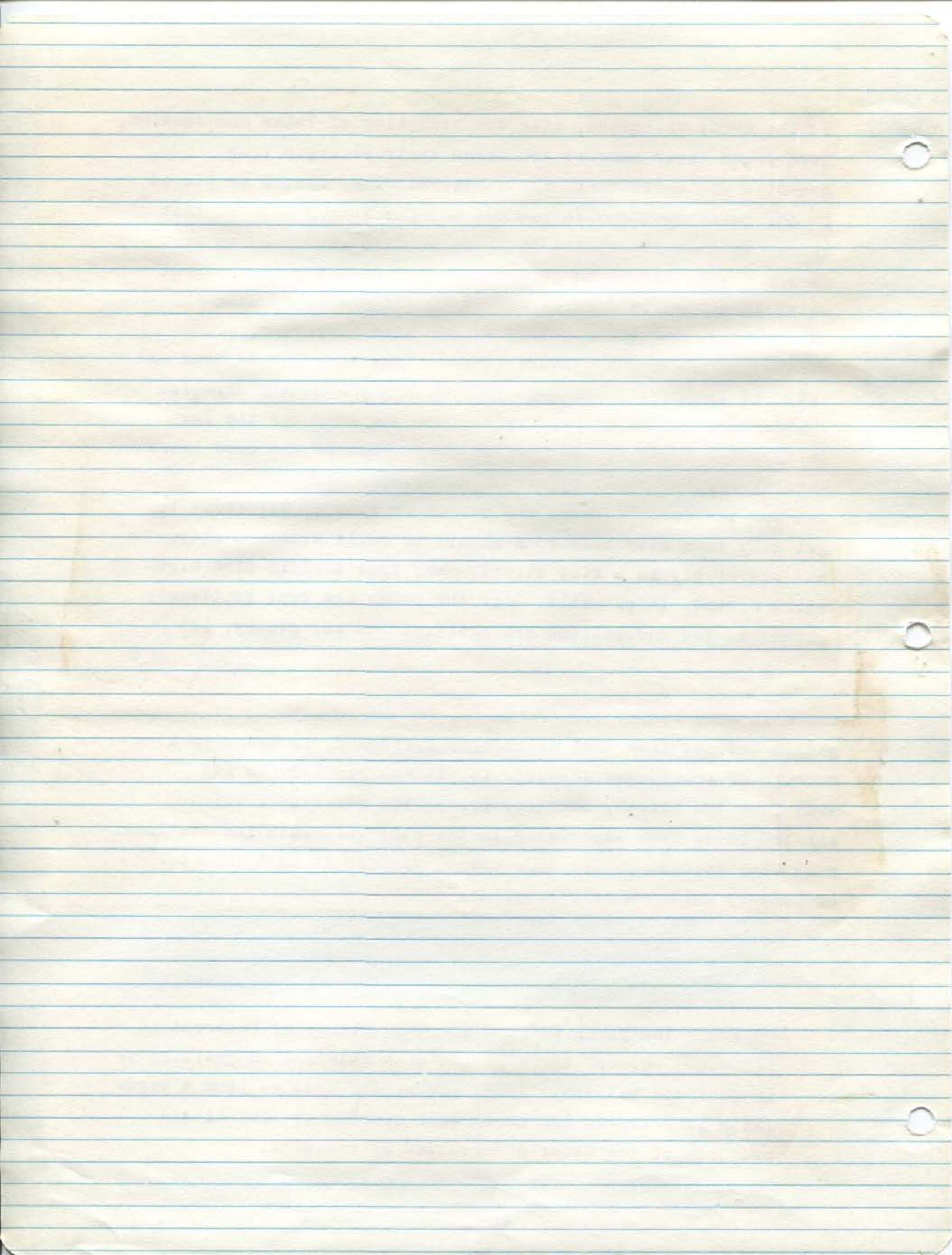


XVII The great religions, with the exception of Islam and Judaism, have found their support and drawn their strength from monastic and conventual institutions. They should be placed in the quiet countryside ~~yet~~ not too far from a city, so that access to them for visits by those who are <sup>COMPELLED</sup> condemned to live in the cities should be possible. They should have pleasant walks in old world gardens and stone flagged paths with benches here and there. They should have libraries, meditation halls and lecture rooms. They need not be bare and ugly, it is ~~all to the good~~ if they are pleasantly ascetic. Instruction should be available there, not only for the few permanent residents, but for the many visitors who come there seeking repose <sup>AND</sup> first, spiritual knowledge, ~~next~~, and for the sake of those who cannot or find it difficult to get away from city life, <sup>OR CANNOT</sup> some should be built within a city, but preferably in a side street, away from traffic with high <sup>thick</sup> walls around, thick walls. ~~§~~ If the rooms are kept spotlessly clean, if the decorations are cheerful and not gloomy, if

there is some simple comfort there, if the discipline is gentle and not like that of an army barrack's, if there is a measure of individual freedom, it will be possible to get away from the harshly ascetic, prisonlike atmosphere which has too often been associated in the past with such institutions. much also depends on the management, whether it be tyrannical or humane, cultured or illiterate.

XVIII Among the young we find there is ~~either~~ no interest in religion, <sup>either</sup> because there is too much interest in politics or in personal matters. Among the middle aged we find a vague faith in religion and among both classes we find little practice of the outer observances of religion.







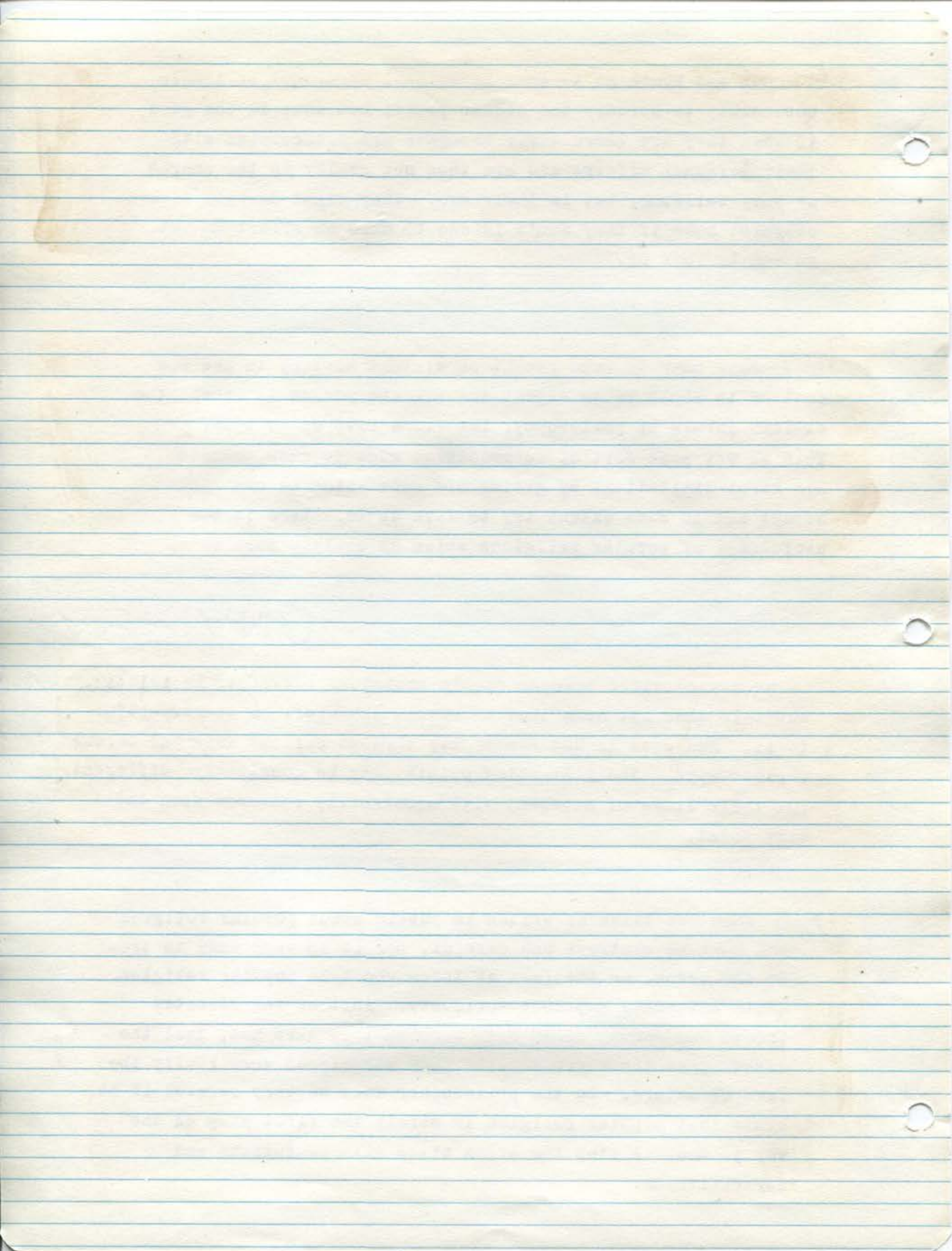
XVII Men and women go to church, mosque, synagogue, or temple, ostensibly to worship the higher power; but what is the good, if when they are there their thoughts are preoccupied with their personal affairs and are thus not really in the church or holy building, but in their ego. They might as well have stayed at home if they don't intend to make an effort to let go and to look up.

XVII We have only to read recent or distant history to see how foolish it would be to expect the average person to accept the ethical ideals of philosophy, let alone live up to them. This is why some sort of accommodation must be made towards his moral limitations by giving him code which he can accept and to some extent try to live up to. Here is the usefulness of popular religions which do contain such code.

XVII He may consider someone else's religious belief to be idiotic, but this does not mean that he should therefore be disrespectful to it. Man come to God eventually through curious ways and through various ways. Their starting points may be completely different, but their lines of movement will necessarily converge upon the same point.

XVII When one talks or writes in public about popular religion one must be cautious and careful, for it is very easy to tread on the corns, on the feet of those who take popular religion quite literally and most seriously. Just as the educated Greeks and Romans could not, because they dare not, tell the masses that the various cults they worshipped were really the laws of nature. So the philosopher must be very careful if he hints that popular religion is merely the first step on the way to God. A step too often mixed with confusions and superstitions.





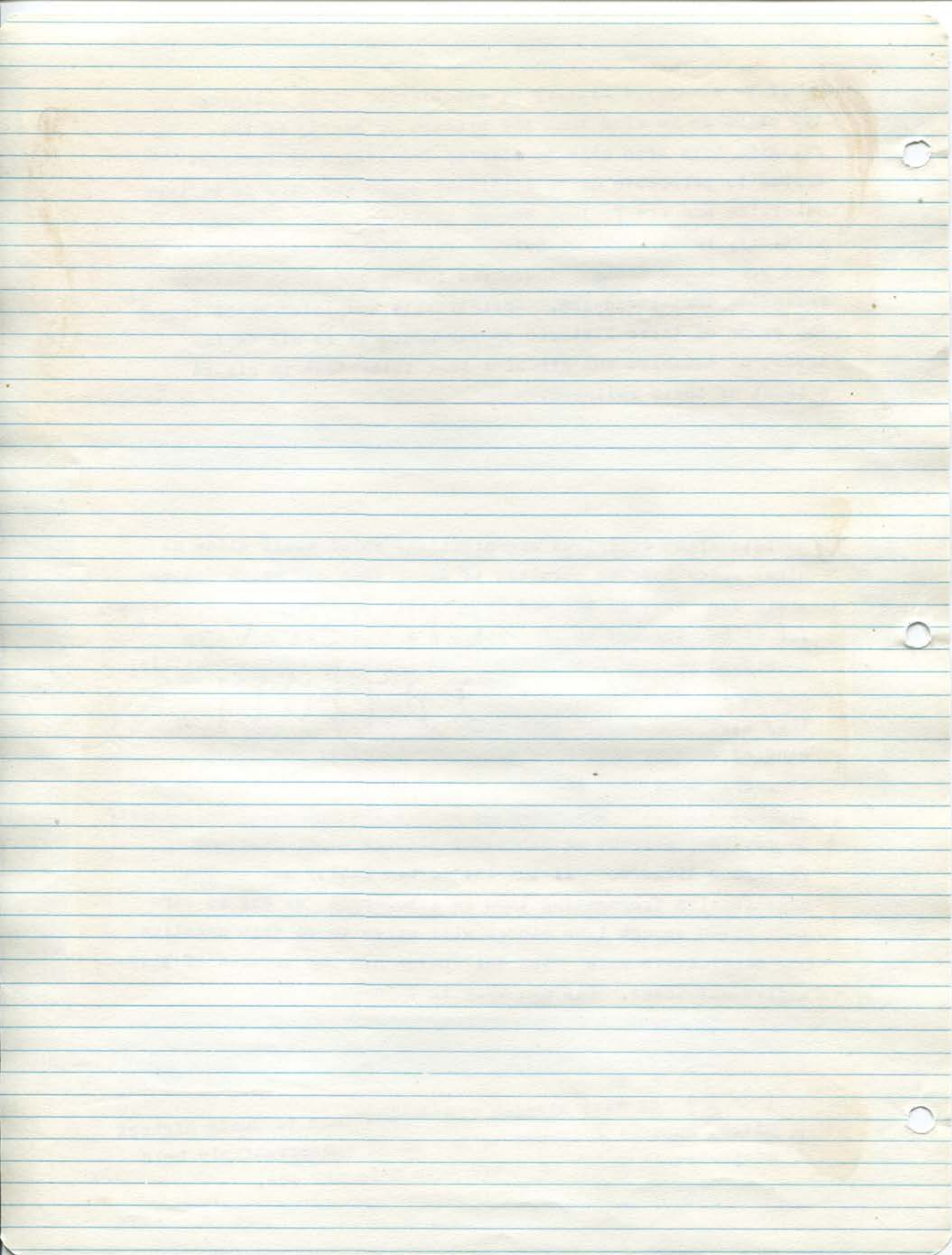


XVII If we study the history of established state religions too often do we find that the priests or clergy of the religion have been able to stir up <sup>the</sup> fanaticism of ignorant crowds to persecute or to eliminate those who dare to believe otherwise and are foolish enough to state their beliefs publicly. <sup>but</sup> It must be pointed out that this tendency is most pronounced among those who follow the three Semitic religions: ~~that is~~ Judaism, Christianity, and Islam, which ~~in~~ <sup>in</sup> the order of their historic appearance. It is all to the credit of Buddhism and Hinduism that toleration <sup>nce</sup> is almost a tenet of their religion.

XVIII Intolerant religious organisations which would allow no other voice however harmless to speak than one which echoes their own must in the end fall victim to their own intolerance, for as men through their education and contact with more developed persons come to perceive the Truth their hostility and enmity to those religions are inevitably aroused. They will then either fall into agnosticism or into sheer atheism or they will find their way to other and truer expressions of what religion should be if it is to fulfil its highest mission. Therefore it is not the work of a philosopher to reverse, correct or otherwise disturb other people's religious beliefs. If the latter are faulty and if the organisation propagating them is intolerant we may be sure that given enough time others will arise to do this negative and destructive work and this saves him the trouble of these unpleasant tasks. His own work is a positive one.

( XVIII ) He must stretch his aspirations to their highest <sup>AND</sup> pitch, must be prepared to let go of conservatively held attitudes in order to enter into this new one.







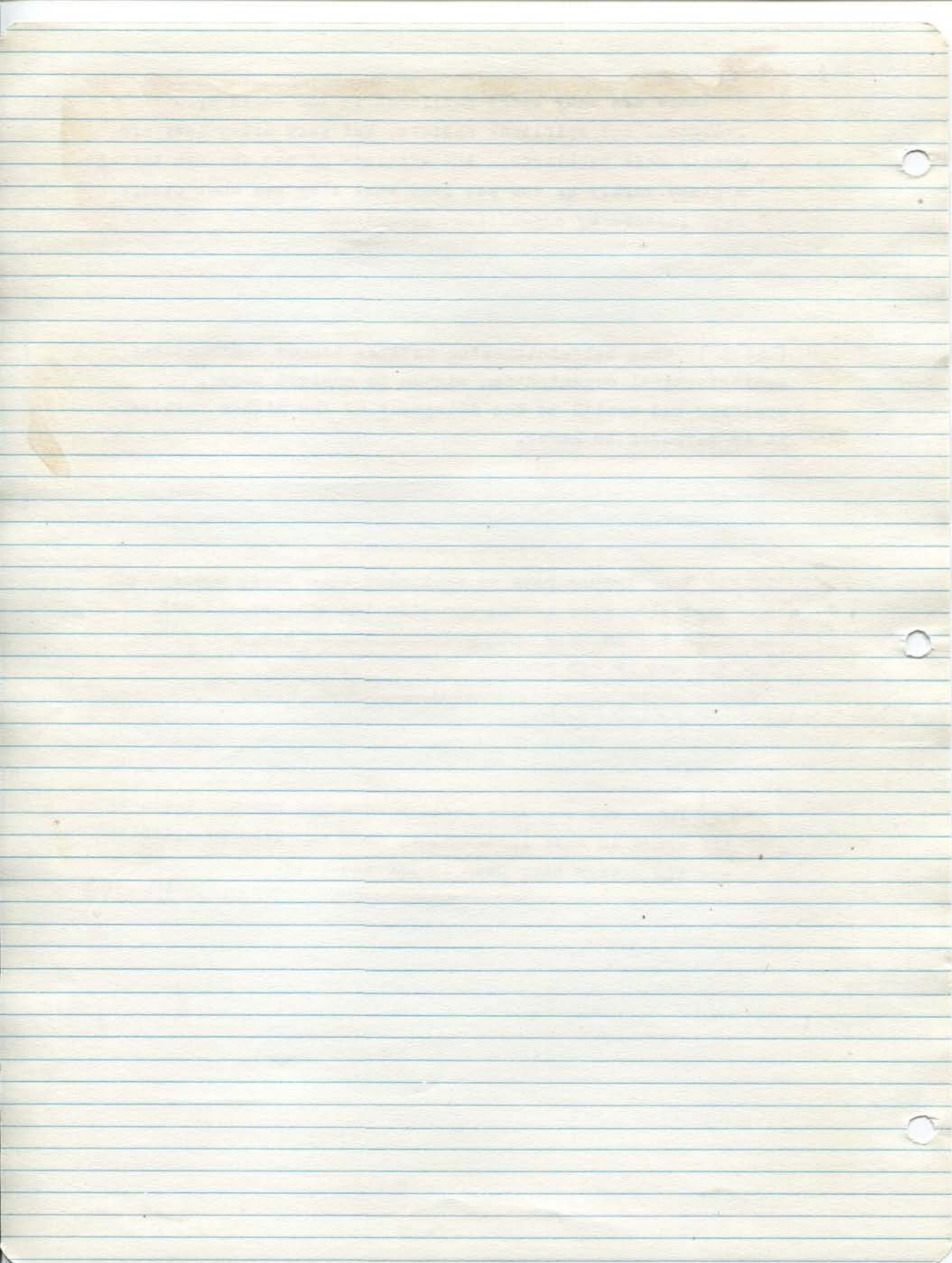
XVII There are many books published in the world upon religious and spiritual matters, but very often they are really mere babblings, the writings of men who see through a glass darkly or who put into what they see what others have imposed by suggestion upon them.

(XVII) When self-interested motives become dominant the ecclesiastical organisation wishes to achieve power, prestige, and wealth to the detriment of the higher purpose it is supposed to serve.

XVIII Many people have so meditated upon their concept of God that they have become one with the concept and not one with God as they vainly delude themselves. The concept is not reality.

XVII Those who can only believe in a God who has taken up his abode in some institution, some established organisation, are and always have been in the majority.



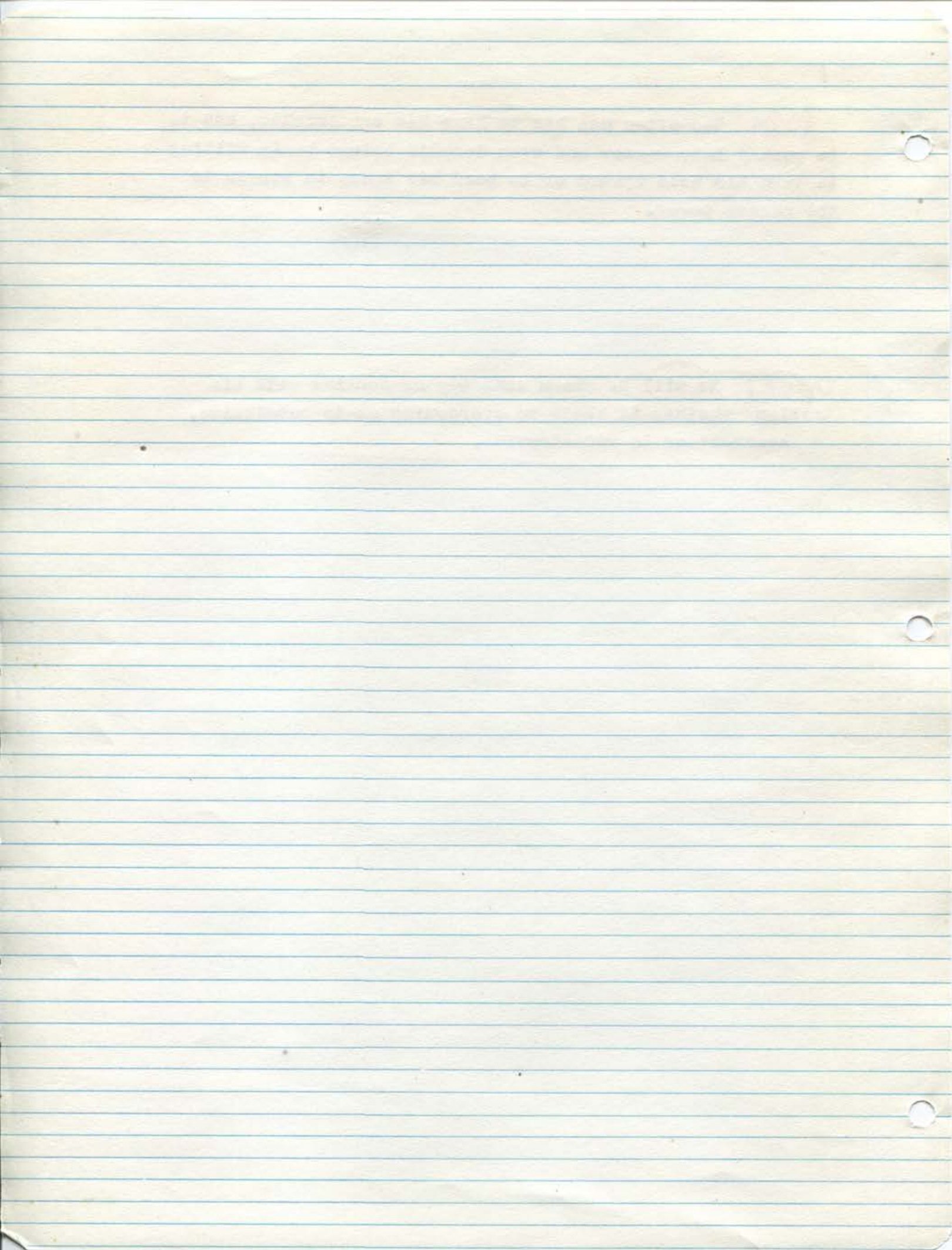




( X VIII ) Too often man has to have his ego crushed, has to be pushed into sorrow and even despair before he is willing to turn his head upward or to bend his knees in prayer to the unseen power.

( XVIII ) He will be shown some way of dealing with his problem whether it leads to overcoming or to submission, to amendment or to sidestepping.







XVII What is he to do when a problem confronts him which he can neither mount over nor cut his way through?

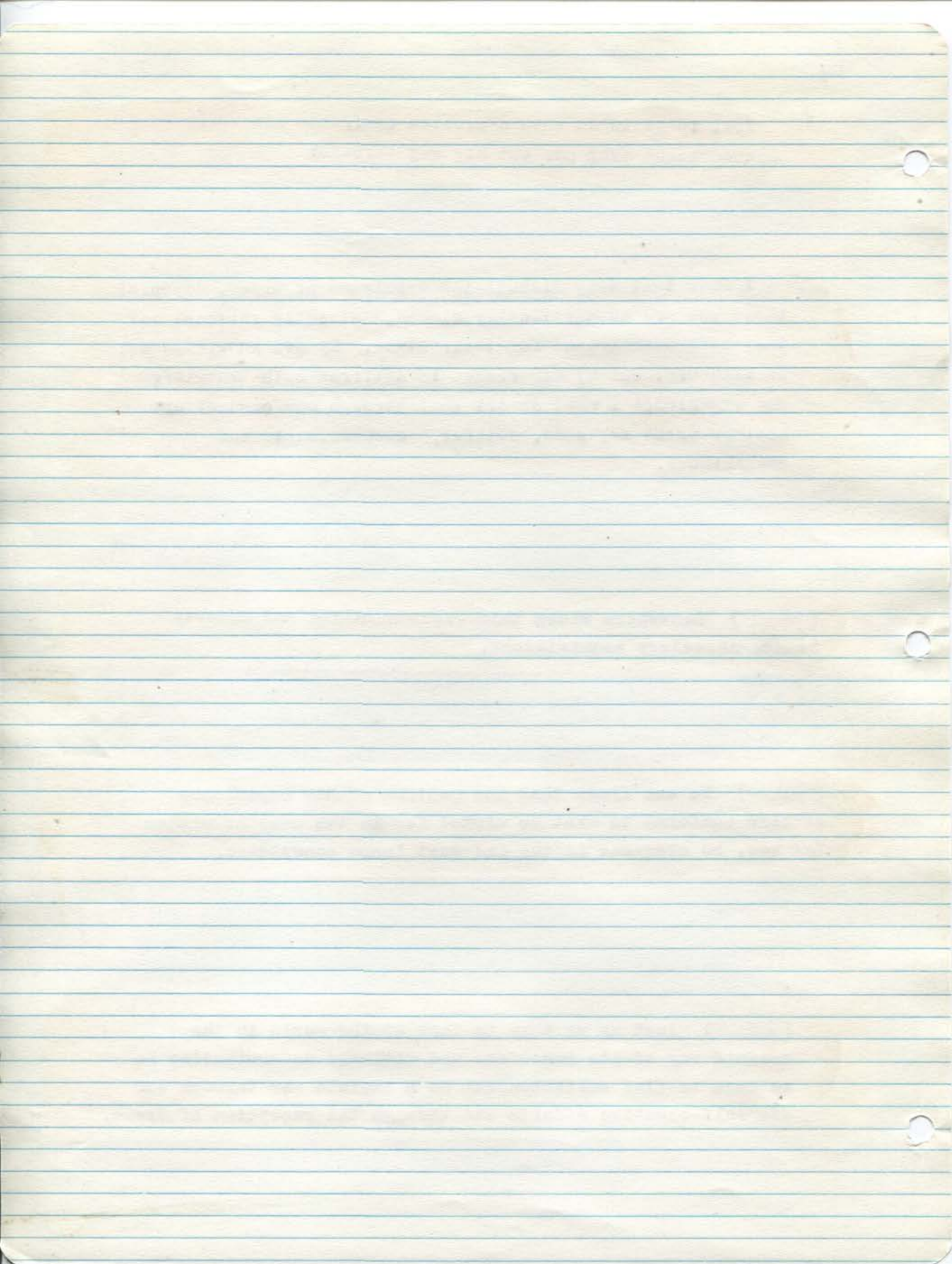
XVIII I know that many dispute the existence of Grace, especially those who are buddhistically minded, strictly rational and they have much ground for their stand. My own knowledge may be illusory, but my experience is not, from both knowledge and experience I must assert that through one channel or another Grace may come, dutiful, compassionate and magnanimous.

(XVIII) Somewhere along this Quest humility and modesty become necessary acquisitions.

(XVIII) No one finds that the pattern of his experience of life conforms to what he wished for in the past or wishes for now, so everyone in the end must learn acceptance.

(XVIII) Just as we have to look at the world in the twofold way of its immediate and ultimate understanding so we have to find enlightenment in a twofold way through our own self-creative efforts and through the reception of Grace.







XVII The finite mind of man can not take possession of the Infinite Power any more than the little circle can contain the large one. At the point where the two come into contact there must be surrender, self-surrender, a willingness to let go of its own self centre its own instinct of self-preservation.

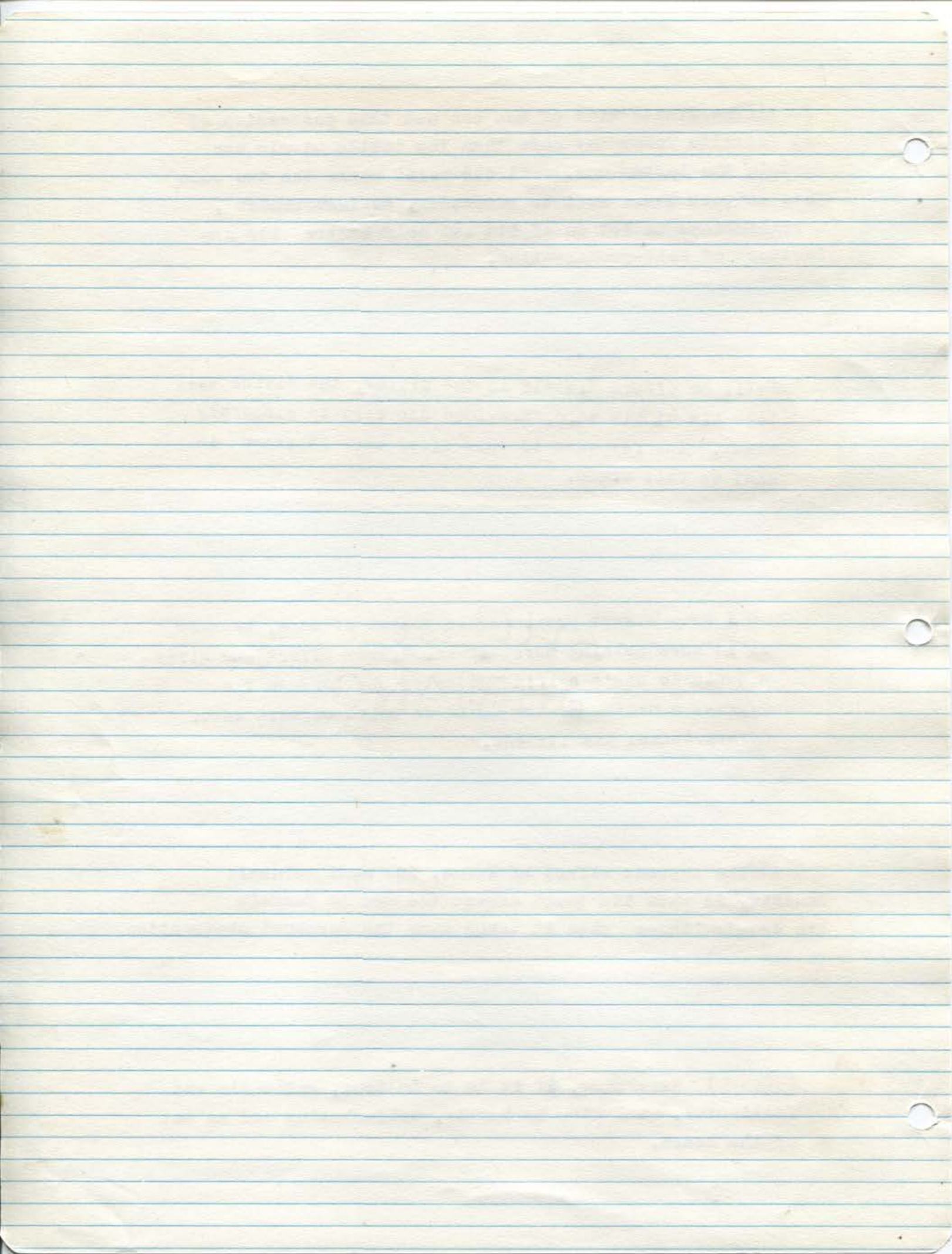
XVIII If he offers himself to the divine, the divine will take him at his word, provided his word is sincerely meant. The response to this offer when it comes is what we call Grace.

XVIII I have always preached the gospel of hope, because if it does nothing more, it encourages effort, and gives a tonic to one's spirit and helps one through the darkest moments. As the Comte de Saint Germain said: "Every tunnel has its end."

XVII The supreme effect of Grace, its most valuable benefit, is when its touch causes the man to forfeit his ego-dominance when it takes away the personal obstruction to the Overself.

( XVIII ) Reverence, if it is to be true, authentic and feelingful, will also be humble, self-abasing and an act of the heart.







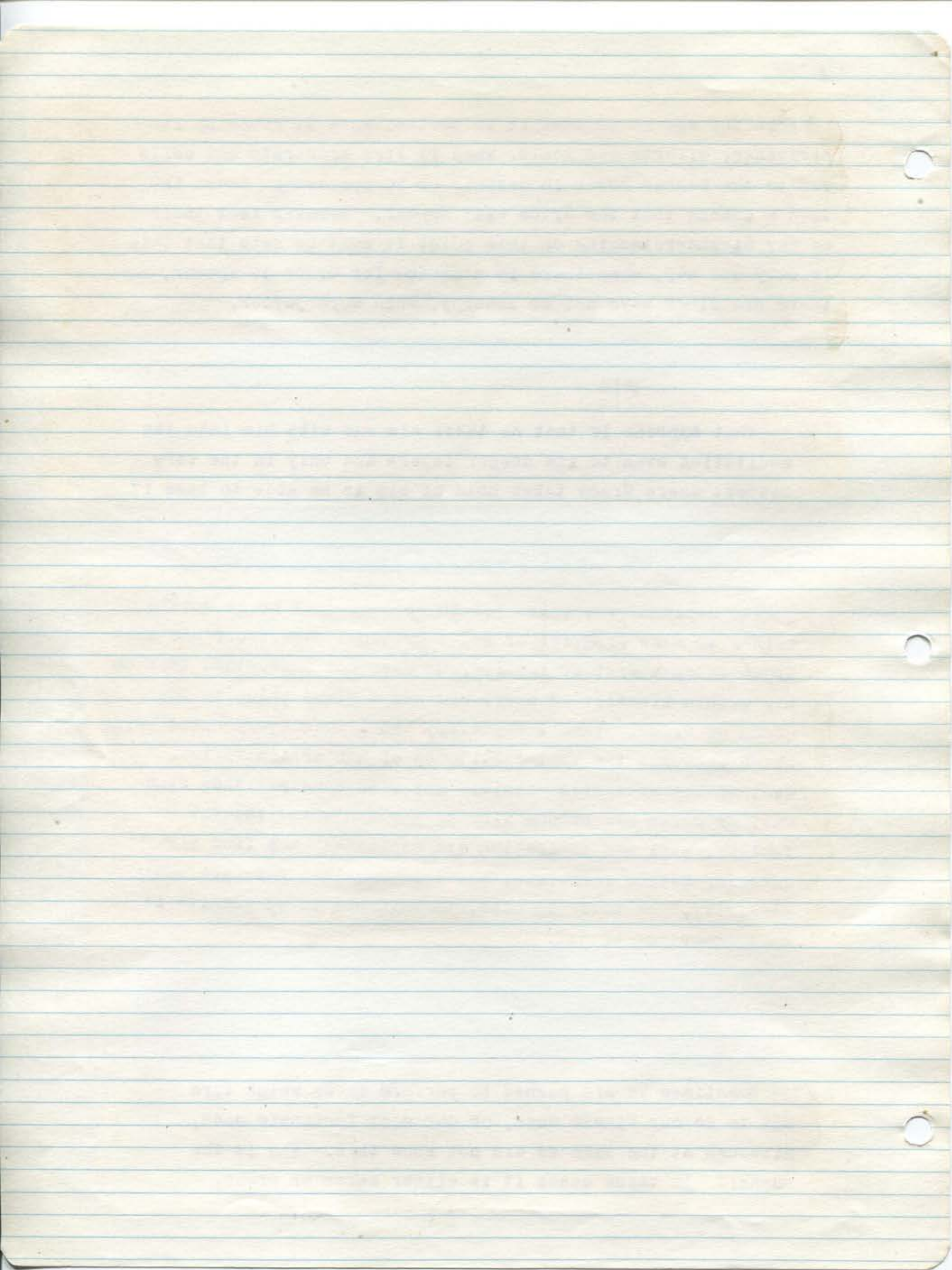
XVI) When the ego knows that it is beaten, when it gives up its strivings, efforts and goals, when it lies prostrate and calls out to the higher Power in despair or in surrender, there is then a chance that the Grace will appear. However lest there be any misunderstanding on this point it must be said that this is only one way, ~~when there is a chance for Grace to appear,~~ <sup>AND</sup> there are other ways not so unhappy, <sup>AND</sup> much more joyous.

XVII) What happens is that he takes his ego with him into the meditation even to its deeper layers and only in the very deepest where Grace takes hold of him is he able to lose it.

XVIII) The aspirant who cries out in despair that he is unable either to make progress or get a mystical experience and that Grace seems absent or indifferent does not understand that he has within himself as every man has a place which is the abode of Grace. When I say every man I mean every human being which includes the vast multitudes of non aspirants too. Just as the exhausted athlete may with some patience find what he calls his second wind so the man whose thought feeling, will and aspiration are exhausted may find his interior deeper resources, but this requires patience and passivity, he needs to hope, to wait and to be passive is the most important of all.

XIX) Sometimes we are pushed to perform deeds which turn out to be our finest ones, or our most fortunate ones, although at the time we did not know this. Who is the pusher? In those cases it is either karma or grace.



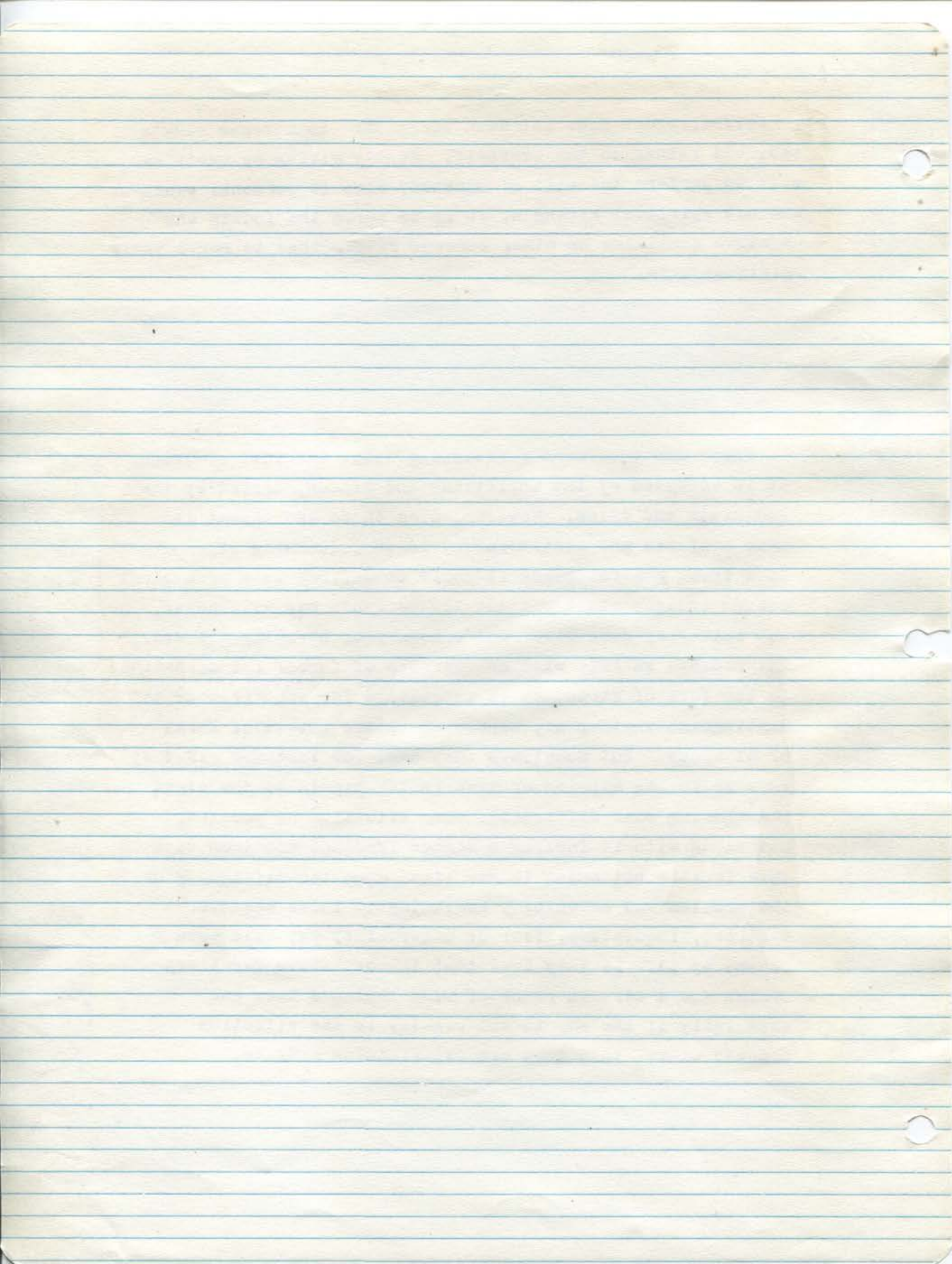




XVII | Selfsurrender does not mean surrender to someone else's ego, but rather to the Overself. Merely giving up one's own will to perform the will of somebody else is personal weakness and not spiritual strength, it is to serve the faults and negative qualities on other persons rather than to serve their spiritual life.

XVIII | There has been some questioning about the idea of Grace. It is accepted by the Christians and Hindus <sup>AND</sup> denied by the Buddhists and Jains. However, even those who accept it have confused and contradictory ideas concerning it. In a broad general sense it could be defined as a benevolent change brought about without the person's own will power, but rather by some power not commonly or normally his own. But because we have with us residues of former reincarnations in the form of karma, it is impossible for most persons to distinguish whether any happening is the result of karma or of Grace. But sometimes they can, for instance, if they wake up in the morning or even in the middle of the night remembering some difficulty, some situation or problem, but along with it feeling a Higher Presence and then with this feeling beginning to see light upon the difficulty or the problem and especially beginning to loose whatever distress, inquietude, fear or uncertainty may have been caused by it. If they feel that the negative~~X~~ reactions vanish and a certain peace of mind replaces them, and especially if the way to act rightly in the situation becomes clear, then they are experiencing a Grace.







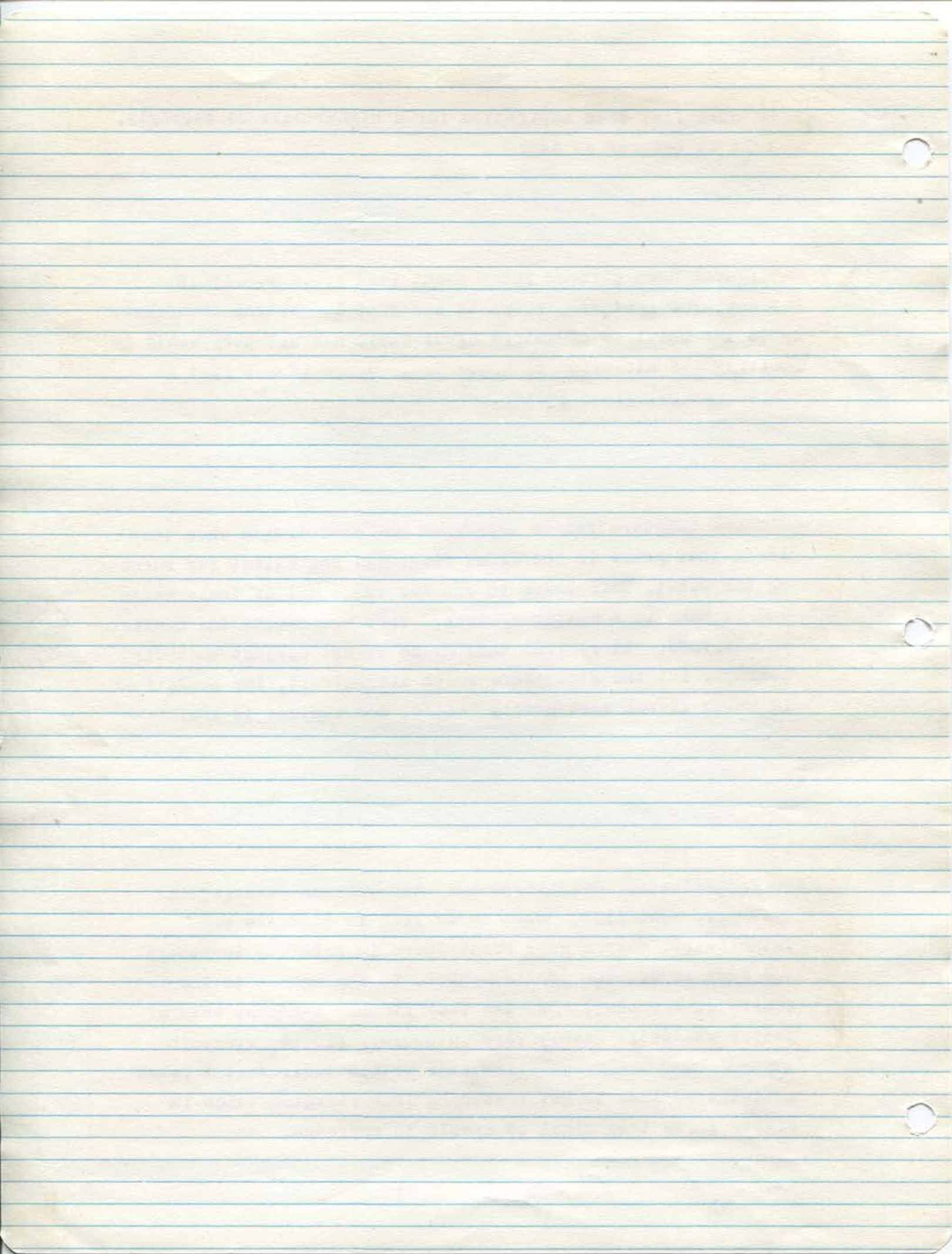
XVIII Some feel this aspiration for a higher life so strongly, that it becomes an ache.

XVIII People have curious ideas about what grace really is. Not one, for instance, seems to see that in opening themselves up to the beauties of nature or of music and art they would be inviting the attention of grace too. Grace is not just an arbitrary religious factor.

XVIII Some Questers become depressed and discouraged when they learn that grace is the final essential ingredient for success on the Quest. This seems to put the issue out of their hands and to make it a matter of luck. They are taking too negative an attitude. It is true that grace is not subject to their command, but the atmosphere which attracts it, the conditions in which it can most easily enter, are subject to him.

XVIII Protestants, Calvinists and Mohammedans who reject excessive symbolism, such as we find in Hinduism and Catholicism, make a good point there in refusing to attach too much importance to the symbol, to the appeal to the senses of the body. But the fact remains that <sup>for</sup> the mass of people who until lately were untutored, simple, <sup>and</sup> overworked <sup>thus</sup> <sup>did come</sup> symbolism came within their mental reach and <sup>enabled</sup> them to get something from religion which in higher forms they might be unable to approach.







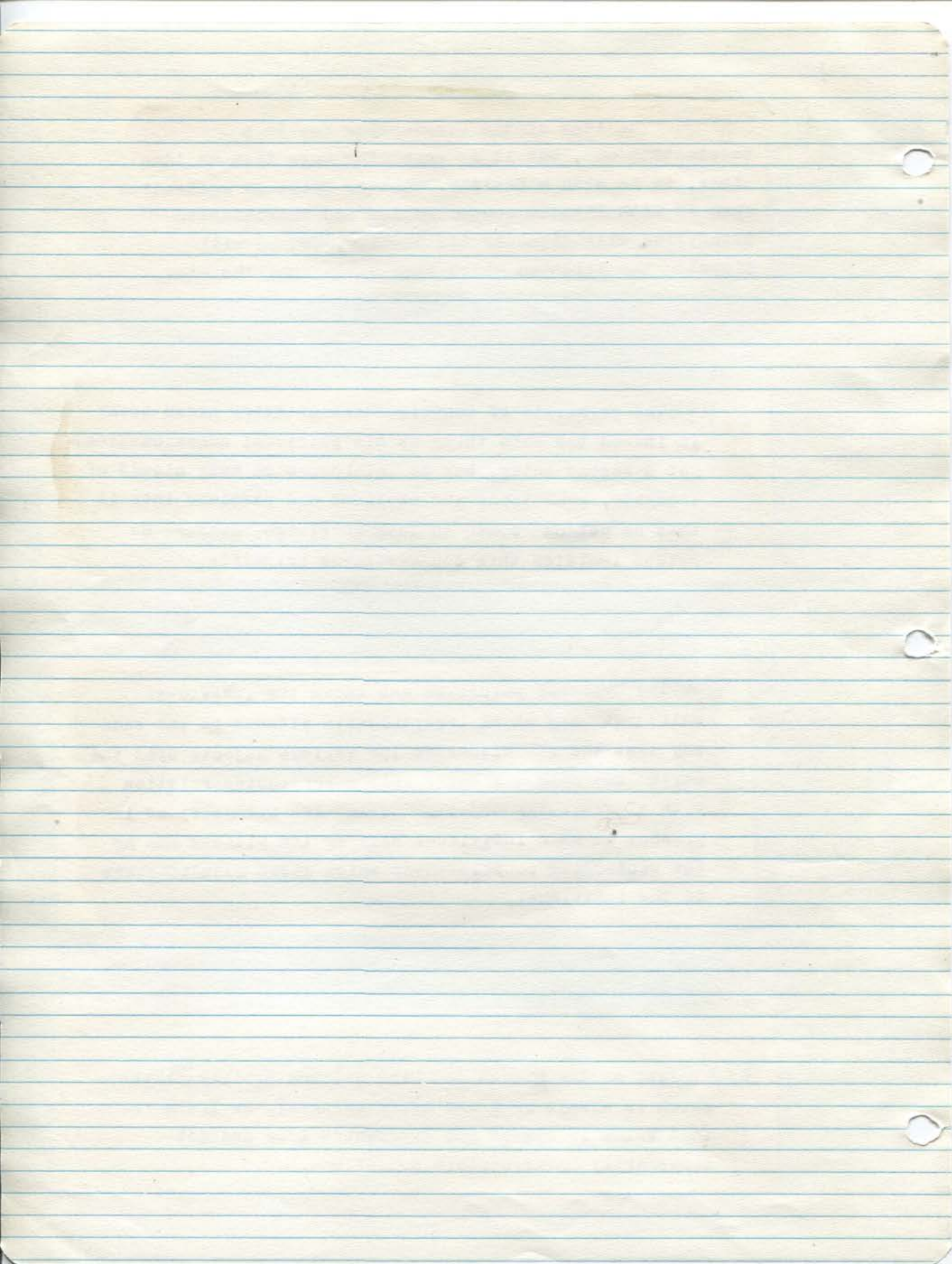
XIX The idea of the everlasting Now is a fascinating one, but it is something more than an idea alone, it is also a Reality. Whoever keeps on reflecting upon it with intense concentration and wholehearted absorption will discover its Reality, for he will dispel the illusion which time casts upon the mind.

XIX The principle of consciousness in every human being is indeed the same thing as his spiritual consciousness AND not a second thing, but he interposes so many clouds of thoughts, sensations and emotions and passions into it  
O that he seldom comes to this knowledge. ~~because~~ He seldom isolates this consciousness principle.

XIX The Overself perceives and knows the individual self but only as an imperturbable witness in the same way that the sun witnesses the various objects upon the earth but does not enter into a particular relation with a particular object. So too the Overself, ~~it~~ is present in each individual self as the witness and as the unchanging consciousness which gives consciousness to the individual.

XIX Just as the Hidden Teaching defines Reality <sup>AS</sup> that which is always real and never changing, so Truth is that which is always and everywhere true and not necessarily under certain conditions.







XI X We hear from the East that the world is unreal and that the ego is unreal, or that the world does not exist and that the ego does not exist. It is here that semantics as developed by Western minds may perhaps be of some service in clarifying confused thinking leading to confused statements. ~~Now~~ The body is a part of the world. Do we or do we not dwell in a body? If we do not then we should stop feeding it, <sup>AND</sup> stop taking it to the physician when it gets sick, ~~and~~ Yet even those people who <sup>make</sup> ~~proclaim~~ such extraordinary <sup>statements</sup> ~~exertions~~ do continue to eat, to fall sick and to visit a doctor. Surely that disposes immediately of the question whether or not the body exists. In the same way and by the same pattern of reasoning we can discover that the world also exists. What then has led these Indian teachers to proclaim otherwise? Here we begin to intrude upon the field of mentalism and as a necessary part of the key to mentalism we must turn to the dream state. If we dream of a world around us and of a body in which we live in this dream world and of other bodies of other persons moving in it, the Indians say that these dream persons and this dream world is seen to be non-existent when we wake up and hence they deny its reality. But the experience did happen so let us scrutinize it. There was no such thing as this world, true, but something was there, what was there? Thoughts. All this world and



The following is a list of the names of the persons who were present at the meeting held on the 1st day of May 1900 at the residence of Mr. J. H. [Name] in the city of [City] State of [State]. The names are as follows: [List of names]

[The text continues with a list of names, which is extremely faint and difficult to read due to the poor condition of the document. The names appear to be arranged in a list format.]



all these persons about whom we dream pass through consciousness as thoughts, so the thoughts were there. Whether we consider dream or hallucination the pictures are there in the person's mind, they exist there, but they exist there only as mental creations. But when we say they are merely mental creations, we are bringing in an attempt to judge them, to judge their nature, what they really are. The statement that they are unreal is therefore a judgment and is acceptable only on the basis of a particular standpoint, the standpoint of the observer who is outside the dream, outside the hallucination. It is not acceptable on the basis of the person who is having the experience at that moment. Thus we see that the existence of the ego, the body and the world need not be denied, it is there, it is part of our experience, but what we have to do is to

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examine it more closely and attempt a judgement of its nature. And this judgment does not alter the fact that they are being experienced. This is a fact of our own, of everyone's experience, including the highest sage, only the sage and the common man each has his own judgment from his point of view, from his knowledge. In all these topics we can see how much easier it is to pick our way if we adopt the attitude which was proclaimed in "The Hidden Teaching beyond Yoga" that there is a double viewpoint and a double standard in this teaching in order that we may be clear about our experiences and about our ideas and not get them mixed up. These two standpoints, the immediate and the ultimate, the common and the philosophic, are absolutely necessary in all talk and study about such metaphysical topics. Otherwise we get lost in mere verbeage, words, words, words.



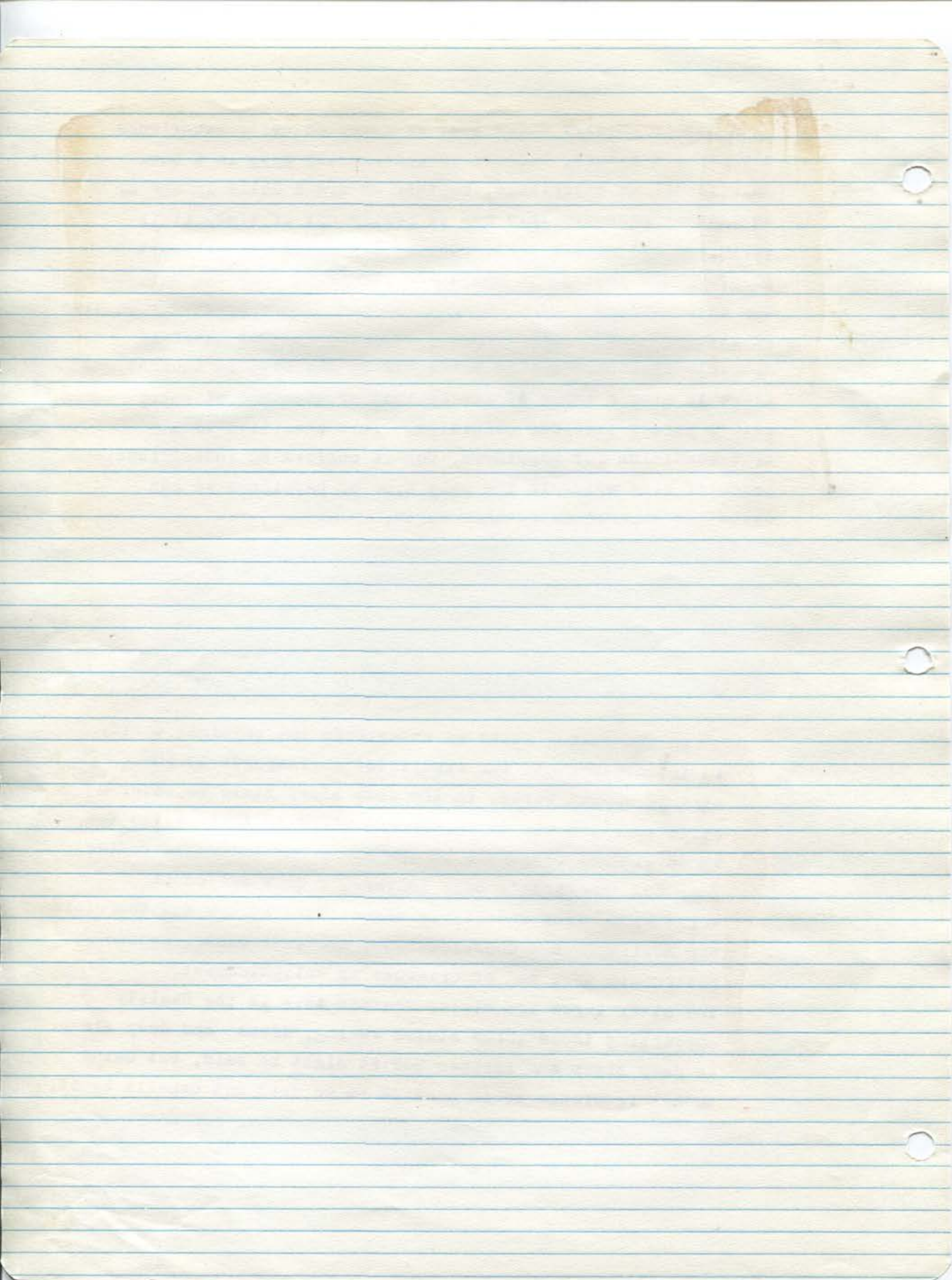




XIX A little enquiry shows that we never actually experience a past or a future, because we continually live in a now. This is all we experience, whether we are a child in age or an elderly person. This now is really out of time <sup>AND</sup> it is certainly out of the past, because the moment you attempt to grasp the past it is not there, there is only the now. The same applies to the future. In that sense existence in time <sup>^</sup> is illusory. In the higher mystic experience, ~~when~~ there is complete stillness and no movements of the mind in thought, <sup>AND</sup> there is also a lapse of the feeling of time and an entry into a purely timeless condition. This condition is a true condition for happiness, for it confers an indescribable peace of mind which is the only kind of happiness we can expect to experience on this earth.

XIX In the waking state we experience the physical world, in the dream state our experience corresponds to the etheric astral world, in the deep sleep state we enter a still higher level of experience which is that of the God, whose will is expressed in the other and lower two worlds. This God the Hindu's call Ishvara, I have called it World Mind. Now underlying these three states and therefore the Reality, the consciousness, the real consciousness underneath them man experiences as enlightenment. The other three are states whereas this is the Reality supporting those three states waking, dream and deep sleep. In deep sleep man reaches God it might be said, but owing to his ignorance he is unaware so he does not benefit by it.



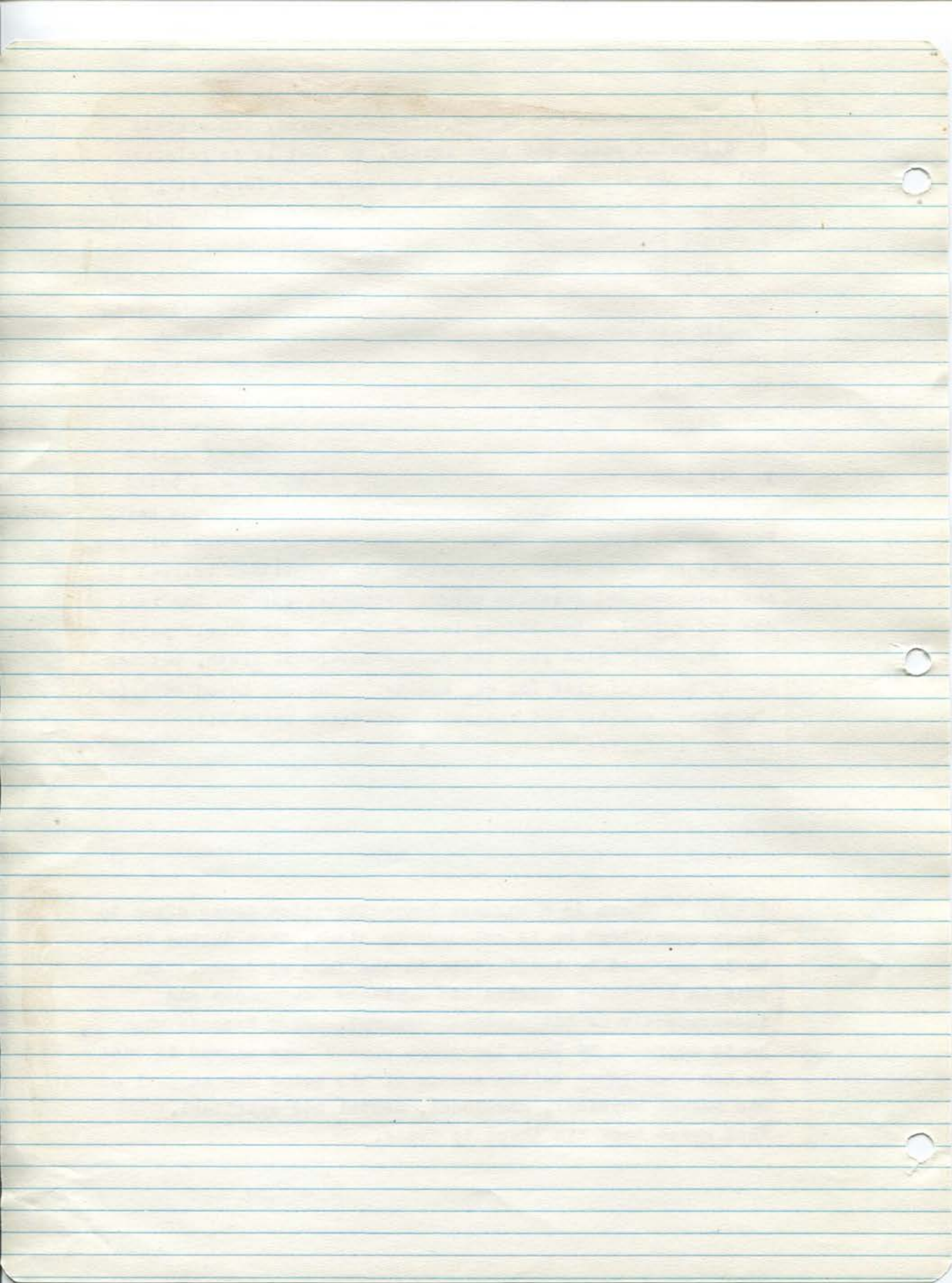




XIX Consciousness can assume different forms, can operate on different space and time levels, so that it is relative. But it can also remain itself and assume no form, it is then what has been called absolute, not relative. But to reject the possible existence of all these other forms, however temporary they may be, as do those Indians who limit themselves solely to the doctrine of non-duality, fascinated as they are by the reality of the Real and the illusoriness of the unreal so that they forget whether he is real or unreal, he who holds the doctrine is himself a human being. That he who comes back from the mystic experience of universality comes back to a human form, is himself a human being, however divine in his inmost essence. The Absolute is not a human being and can have no possible point of view, but the human being must have a humanized philosophy and can have a point of view. What is he to do after recognizing the opposition between the absolute and the relative consciousnesses, between the real and the unreal. The answer is and must be the double point of view. Not mind you the double nature of Truth, but the double point of view for us, humans. The one being empirical, practical, earthly and rational, the other being ultimate, divine, intuitive.

( XIX ) There is a strange happening which comes often to every man: first he is embraced by sleep, then during sleep he is embraced by imagination in the form of dream. All this is happening outside his ordinary awareness and independently of his personal control. What happens when he is embraced by deep dreamless sleep? The answer is that he has been taken to the source of his being for renewal of his forces physical, emotional, mental, and spiritual. That which took him there is Grace.







XIX The notion of the Void when it is first encountered is somewhat frightening. The reason for this is that it bears no identity, this great emptiness has no self-being. It is like a confrontation with annihilation, this unidentifiable and unique non-thing.

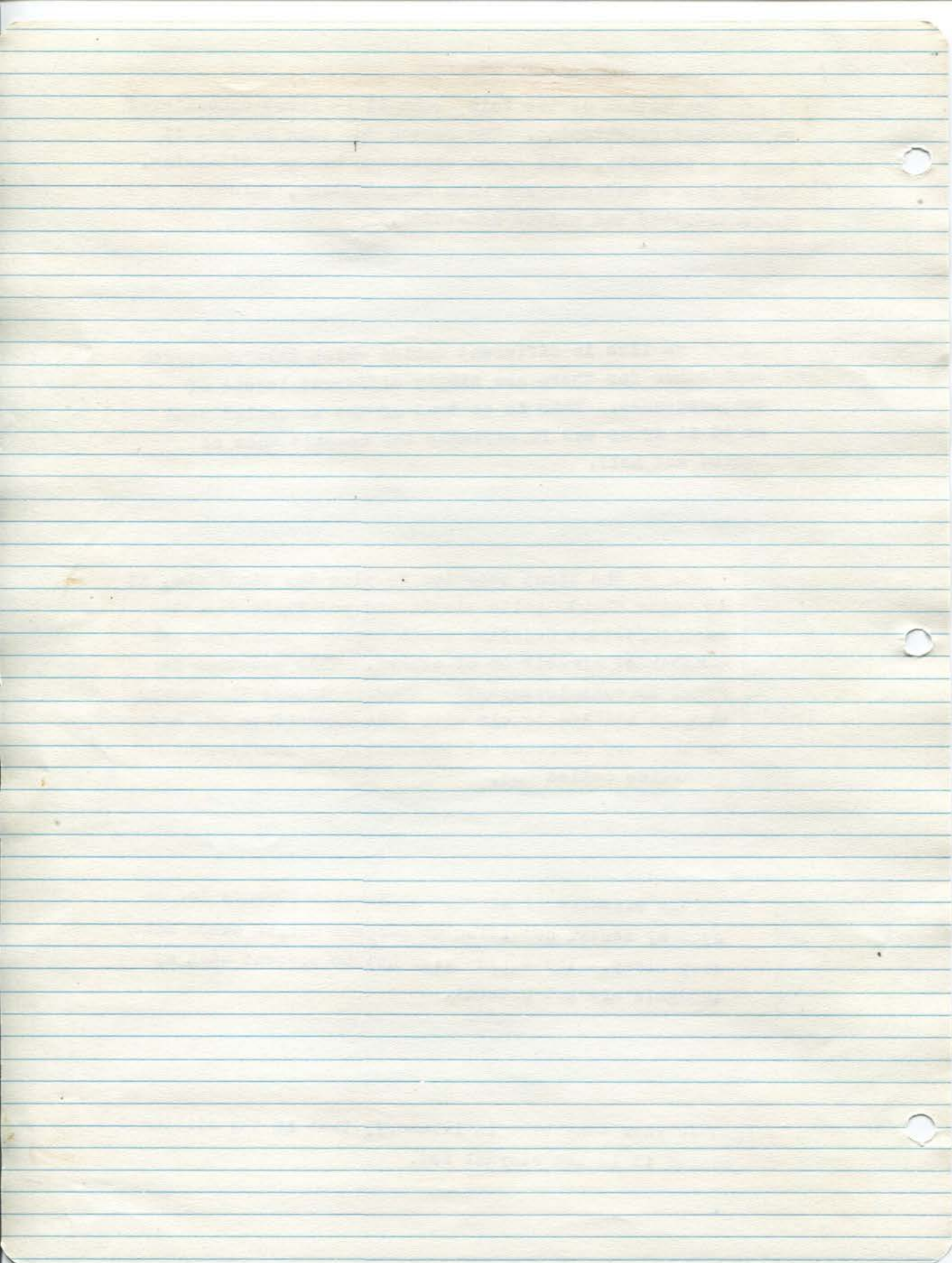
XIX We live in different worlds which interpenetrate each other for there are simply different levels of consciousness. This is as true of the so-called dead as it is of us and it explains the co-existence of heaven and hell.

XIX The first question is also the final one, it is quite short quite simple and yet it is also the most important question which anyone could ever ask whether of himself or of others. This question is: "What is consciousness?" Whoever traces the answer through all its levels will find himself in the end in the very presence of the universal consciousness otherwise called God.

XIX The presence or absence of a world depends for me upon my mental condition as happens during swoon and deep sleep. The world will not be present when my thoughts are not present.

XIX We know that time is illusory, that in the stillness behind it is the eternal Now.







( X X ) Let him not be shortsighted and limit himself to one sect, one creed, <sup>OR</sup> one cult. Let him take the larger view and not exclude all other teachings except those which he has personally embraced.

( X X ) What is the use of isolating a single factor in life and basing everything upon that one factor alone? Life is many-sided and must be viewed more adequately.

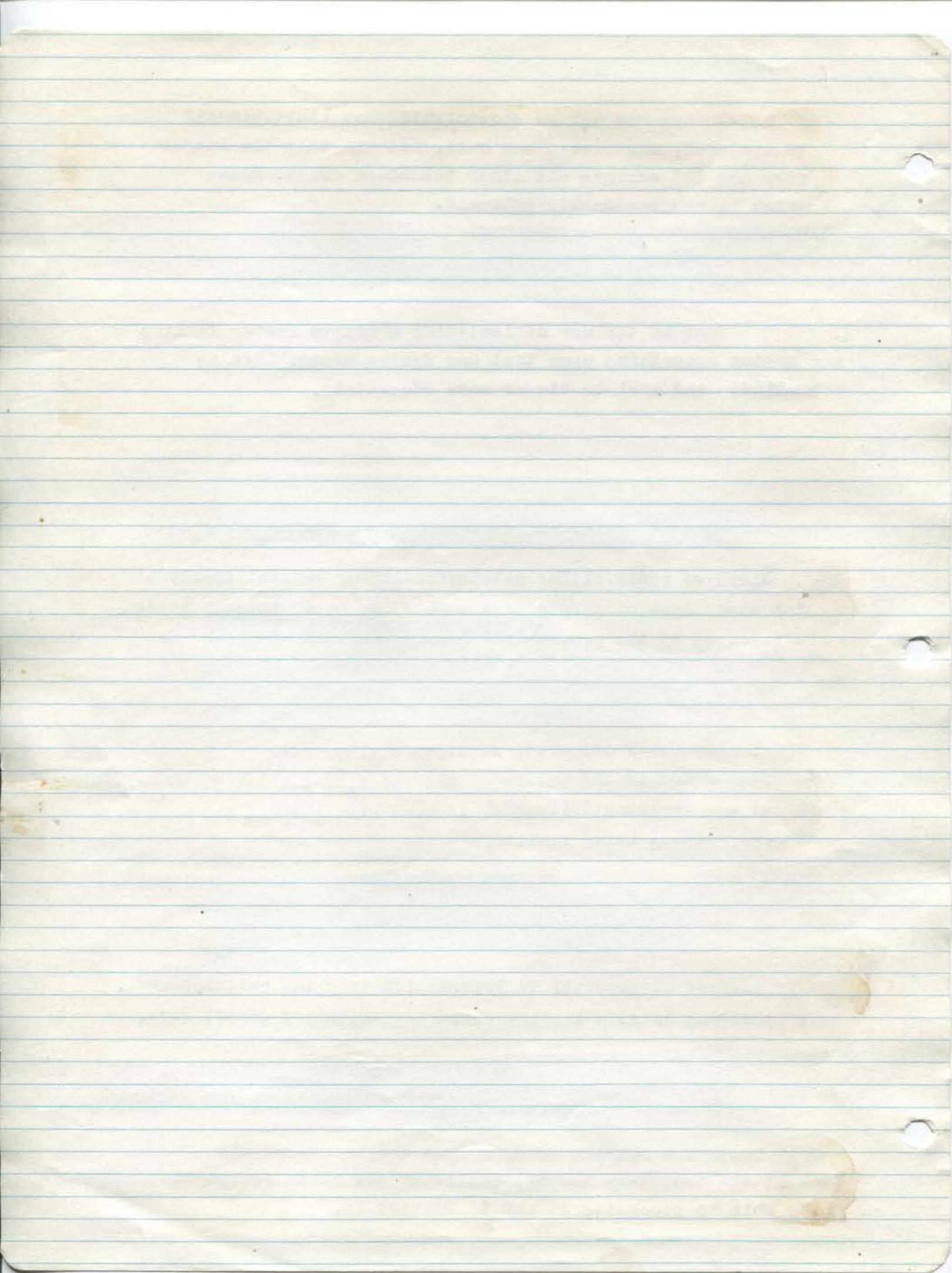
XX Where we speak either metaphysically or meditatively of the experience of pure consciousness we mean consciousness uncoloured by the ego.

X X Philosophy has never attained a widespread acceptance and in the nature of man and mind can not do so, but it can be taken seriously, treated with respect and admired without being studied.

XX If insight is superior to information then the philosopher has something to give mankind which the scientist cannot give.

X X Truth has nothing to fear from anyone except his lack of the necessary mental, emotional and moral equipment to be able to recognize it and to receive it.







XX If philosophy can provide us with correct principles for thought and behaviour it has done enough, but of course it can do very much more, for it can help to find explanations of our own existence and the universal existence.

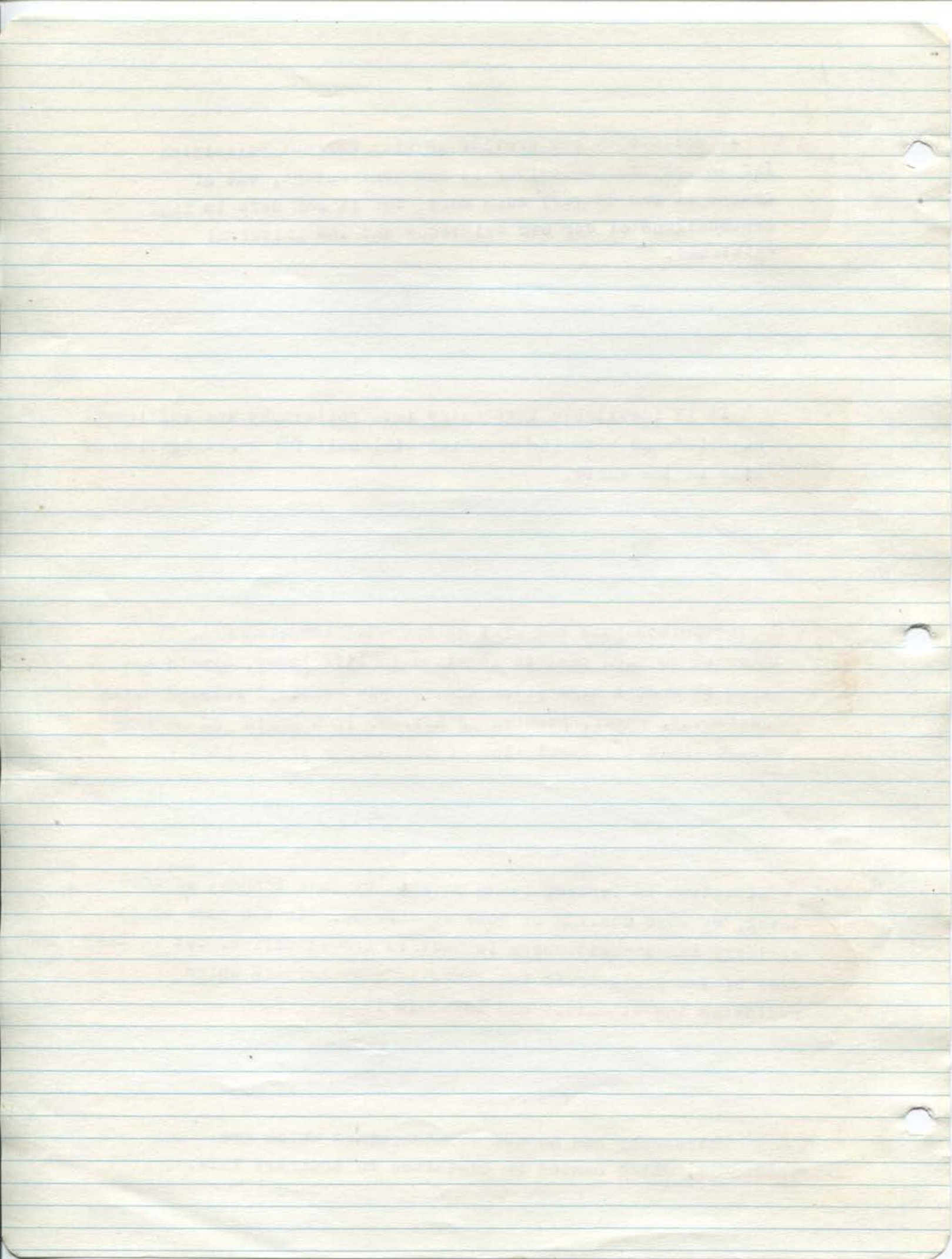
X X It is inevitable that entry into philosophy and sufficient acquaintance with its practice will call for a revaluation of life in the world.

X X The philosophic man will be the well tempered man. There is so much that is negative in life today. Events are keyed to such a high pitch that people easily respond with excitement, anger, passion or hatred. In a world of so many provocations the discipline of philosophy proves itself.

XX Attention is forever being caught by some thought or some thing, by some feeling or some experience. In the case of the ordinary man consciousness is lost in the attention, but in the case of the philosophic man there is a background which evaluates the attention and controls it.

( XX ) Philosophy has no use for teachings which are impracticable, which cannot be sustained in ordinary life.







XX A mystic experience is simply something which comes and goes, whereas philosophic insight, once established in a man, can not possibly leave him. He understands the Truth and can not loose this understanding any more than an adult can loose his adulthood and become an infant.

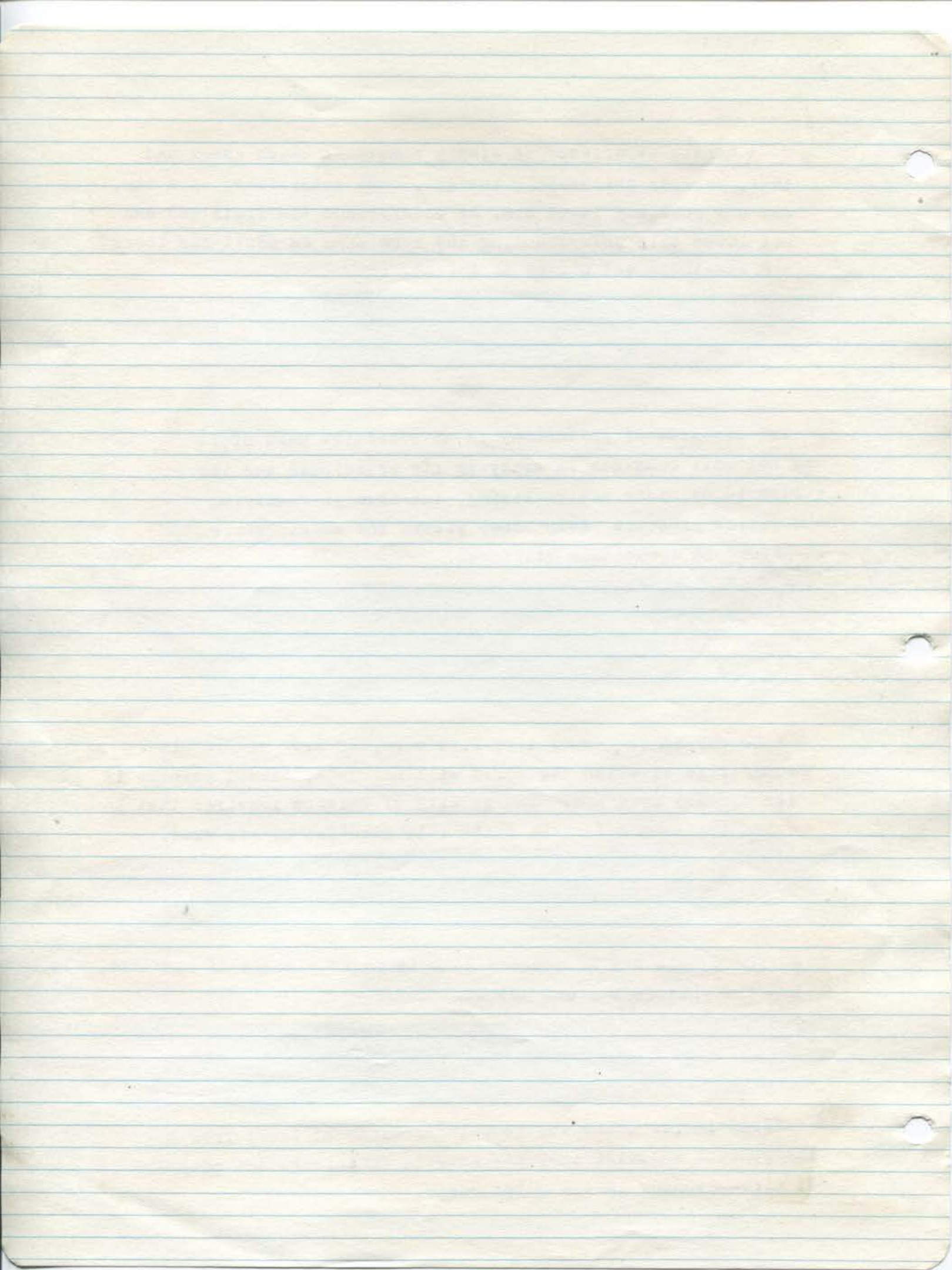
XX The practice of philosophy is an essential part of it and not only consists in applying its principles and its wisdom to everyday active living, but also in realising the divine presence deep deep within the heart where it abides in tremendous stillness.

XX He may in course of time find a second life within his outer life of which the world will not know, except perhaps in its effects upon him. The quality of balance requires that he evaluates them before he falls into excesses of any kind.

XX The mystic may be opposed to culture as a waste of his time, but the philosopher can not be.

XX Truth is for those who keep their minds at least free and independent whatever they may have to do through the compulsion of circumstances in the outer world.







XX It has been said that man is too small mentally, too limited a creature, and too finite to be able to understand the supreme Absolute Being in all its greatness and grandeur. ~~and that~~ Therefore, however high his mystic experiences, he should be content with a kind of agnostic mysticism, a thus far and no farther in the realm of knowledge of this supreme entity. But there is some confusion in this subject. It has been the victim of speculation and miscomprehension. To get some clarity into it it is essential to free oneself from all religious and sectarian prepossessions whether they be Indian or Western religions and this is a service which philosophy alone can best render. Only after this is done can this subject be dealt with as it ought to be.

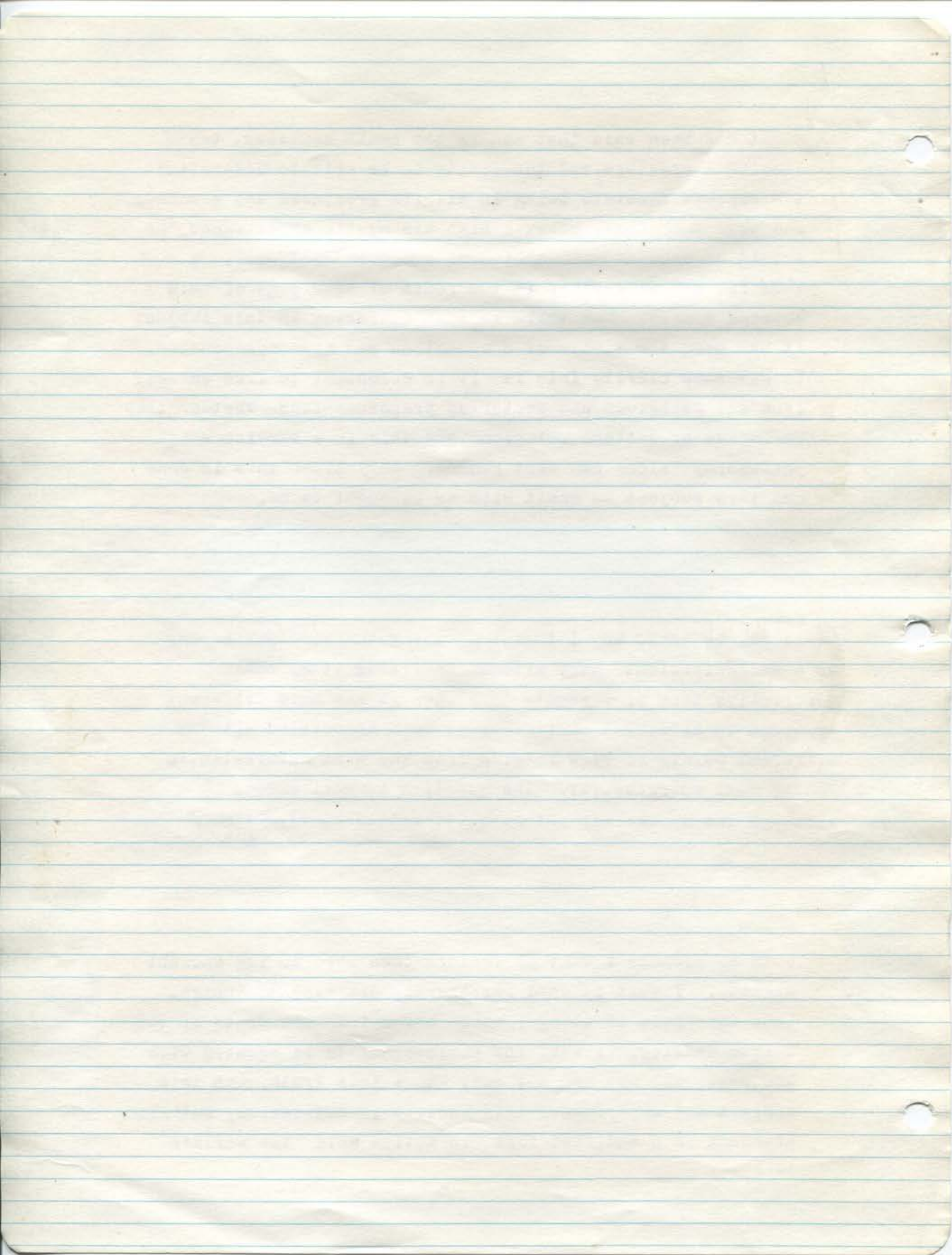
XX It may be asked why I insist on using the word 'philosophy' as a self-sufficient name without prefixing it by some descriptive term or person's name when it has held different meanings in different centuries, or been associated with different points of view ranging from the most materialistic to the most spiritualist. The question is well asked, although the answer may not be quite satisfactory.

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I do so because I want to restore this word to its ancient dignity. I want it used for the highest kind of insight into the Truth of things, which means into the Truth of the unique Reality. I want the philosopher to be equated with the sage, the man who not only knows this Truth, has this insight and experiences this Reality in meditation, but also, although in a modified form, in action amid the world's turmoil.





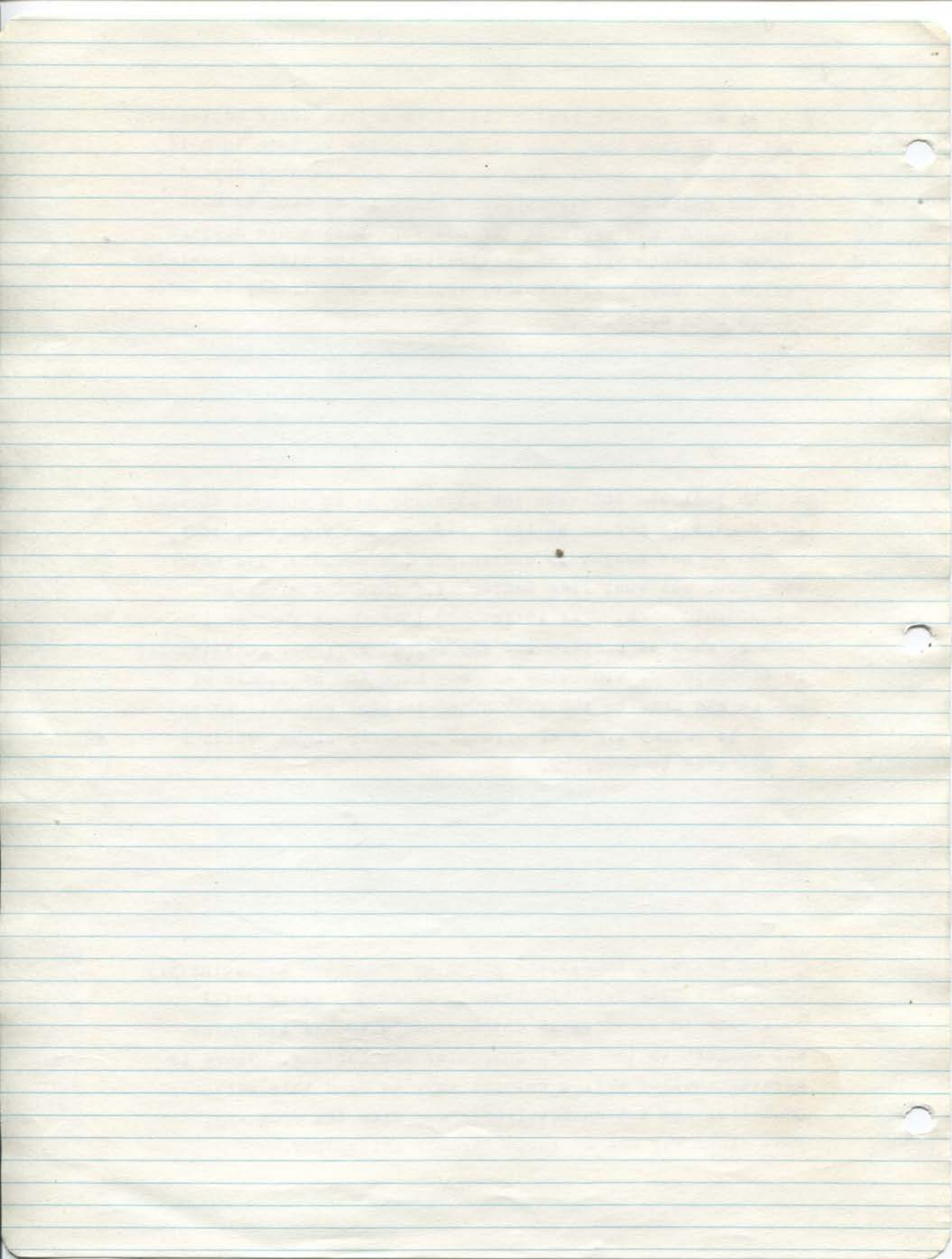


XX So many seekers find a little calm from their meditation, but quite soon when they are back in the world's turmoil they loose it again. This is inevitable if they depend on the short meditations alone which is as much as most westerners can perform. If however they would support these attempts with the cultivation of the higher knowledge which philosophy offers they would be less likely to loose those calm moods.

XX The yogi who achieves the capacity to be without thoughts for a certain period of time is still the victim of time, unless he has sought to understand its meaning, its nature and above all what lies behind it. This latter is a philosophic work. If it is used to support yoga or if yoga is used to prepare the way for it a proper relationship is established, otherwise we may have the spectacle of Swamis who come to the West after lengthy meditations and begin to betray signs of erratic conduct, signs which I do not need to describe.

XX The heavenly conditions given by drugs are hallucinatory ones. They soon pass and have to be sought again until addiction to the drug is established <sup>and</sup> with <sup>it</sup> all its harms and dangers to the man's character and fortune. There is however another way, a natural way, to find this heavenly condition and not an artificial one like the drug way. That other way can be found through philosophy.







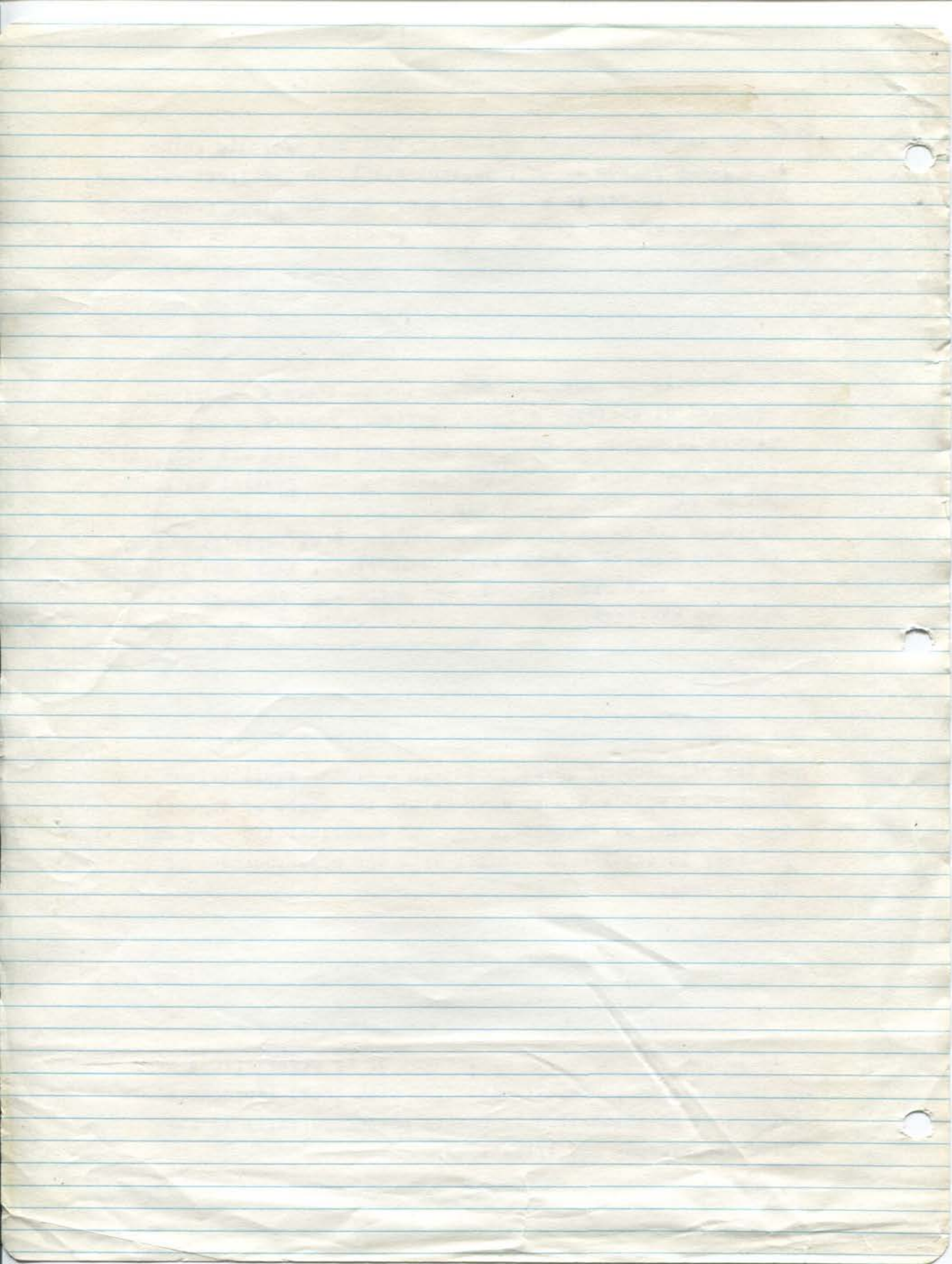
XX The first awakening to intellectual and artistic values in a young person is an important event as the first awakening at puberty to sex is a dynamic one. But the first awakening to the vision of what philosophy has to offer transcends them all.

XX There is no objection and on the contrary a hearty approval of whatever methods, systems, <sup>AND</sup> <sub>^</sub> Yogas a seeker wishes to pursue if he finds that they benefit his body, his health, his diet, his mental state and his general wellbeing. <sup>HOWEVER</sup> <sub>^</sub> but he ought not to lose his balance and thus lose his ultimate aim if he gets enthusiastic about these pursuits, for they must all be put into their place, they must fit into and serve this aim which is and which must be alignment with the Overself.

XX The philosopher seeks to attain a proper equilibrium which will enable him to move within the world of turmoil, and conflict, ~~of~~ egocentric men and materialistic aims and yet keep in continuous contact with the consciousness of his Overself.

XX It is possible by depth of thought or by persevering<sup>R</sup> over the years <sub>^</sub> so ~~to~~ impregnate the mind with these implacable truths that it automatically reacts philosophically to its varied experiences and situations.







XX It is not enough for the writer, the poet, the painter, or the composer of music to be original, for some men have found original forms of murder and of robbery. Moreover insanity has not seldom passed among the artists passed for originality. Also it has been associated with exhibitionism and with neuroticism, with the desire for publicity, to draw attention to oneself. →

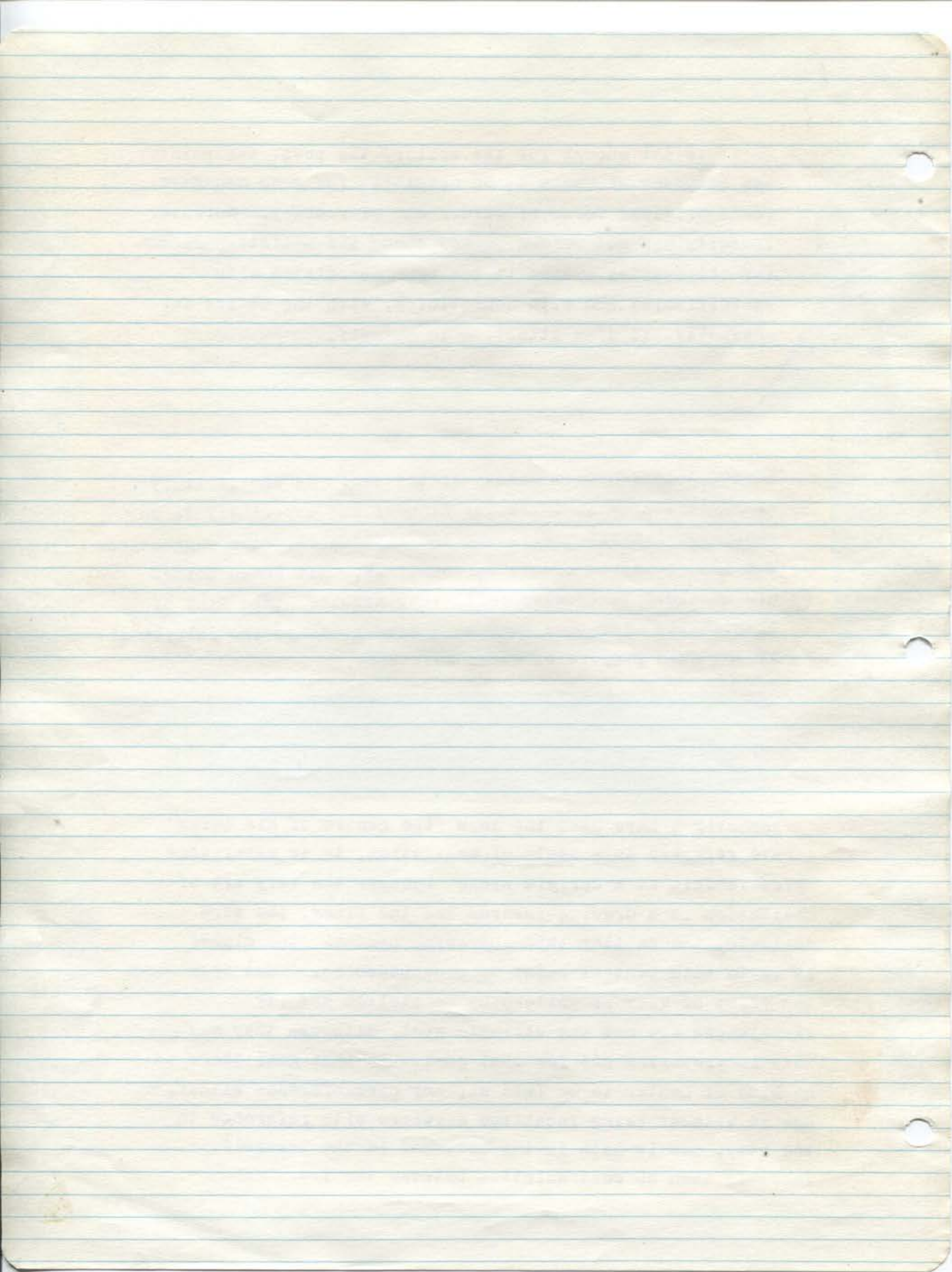
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In short it can be a malady of the ego. He who is truly original learns to think for himself and especially to be aware for himself resisting the influences, the suggestions and the pressures of his surroundings. All human beings are destined to develop until they acquire this kind of originality for then they will come close to the fulfillment of the main purpose of human existence.

XX whenever I have used the term 'the centre of his being' I have referred to a state of meditation, to an experience which is felt at a certain stage because the very art of meditation is a drawing inwards and the finer, the more delicate, the subtler this indrawing becomes the closer it is to this central point of consciousness. But from the point of view of philosophy meditation and its experiences are not the ultimate goal, although they may help in preparing one for that goal. In that goal there is no kind of center to be felt nor any circumference either, - one is without being localised anywhere with reference to the body, one is both in the body and in the Overself. There is then no contradiction between the two.







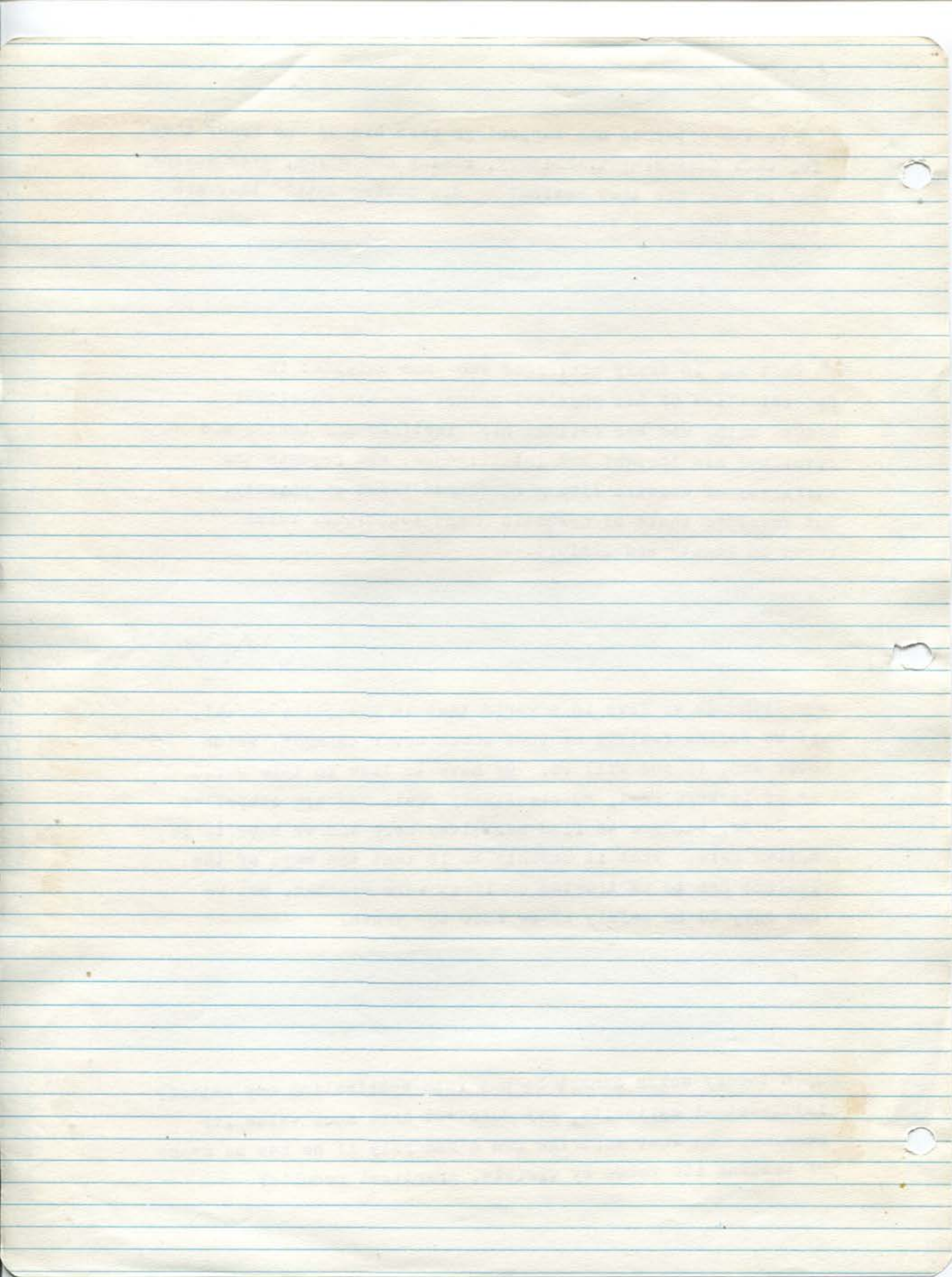
- XX To the detached man happenings pass him by. He knows them  
for what they are; transitory, coming and going, ever moving,  
and to what are they moving? ~~they~~ are moving until they are  
finally gone into death.

XX That man is truly civilised who has unfolded the possibilities of his physical nature and his spiritual nature both, who has refined his feelings and tastes and developed his thought and intelligence, who rejects the sterility of ascetic living standards based on poverty, but welcomes those of aesthetic and functional value based on beauty and comfort.

XX Although we live in a world that is basically unreal, if we define reality as that which never changes, which ever was, is and will be, we have to live in this world as if it were real, substantially real. We are compelled to do so, because we find ourselves here and we have to be active here. What it amounts to is that the maya of the Indians has to be treated as if it were Brahman, but we can only do so safely if we know the Truth.

XX A theory which cannot be put into application may satisfy intellectual curiosity, but does not have much value for mankind. On what doctrine can a man rely if he has no means of testing its value by visible, practical results?







( XX ) To become established in the Reality is to give up seeking all those transient and temporary experiences which come by pursuing particular techniques, whether they be techniques of yoga or techniques of taking drugs, and take to philosophy.

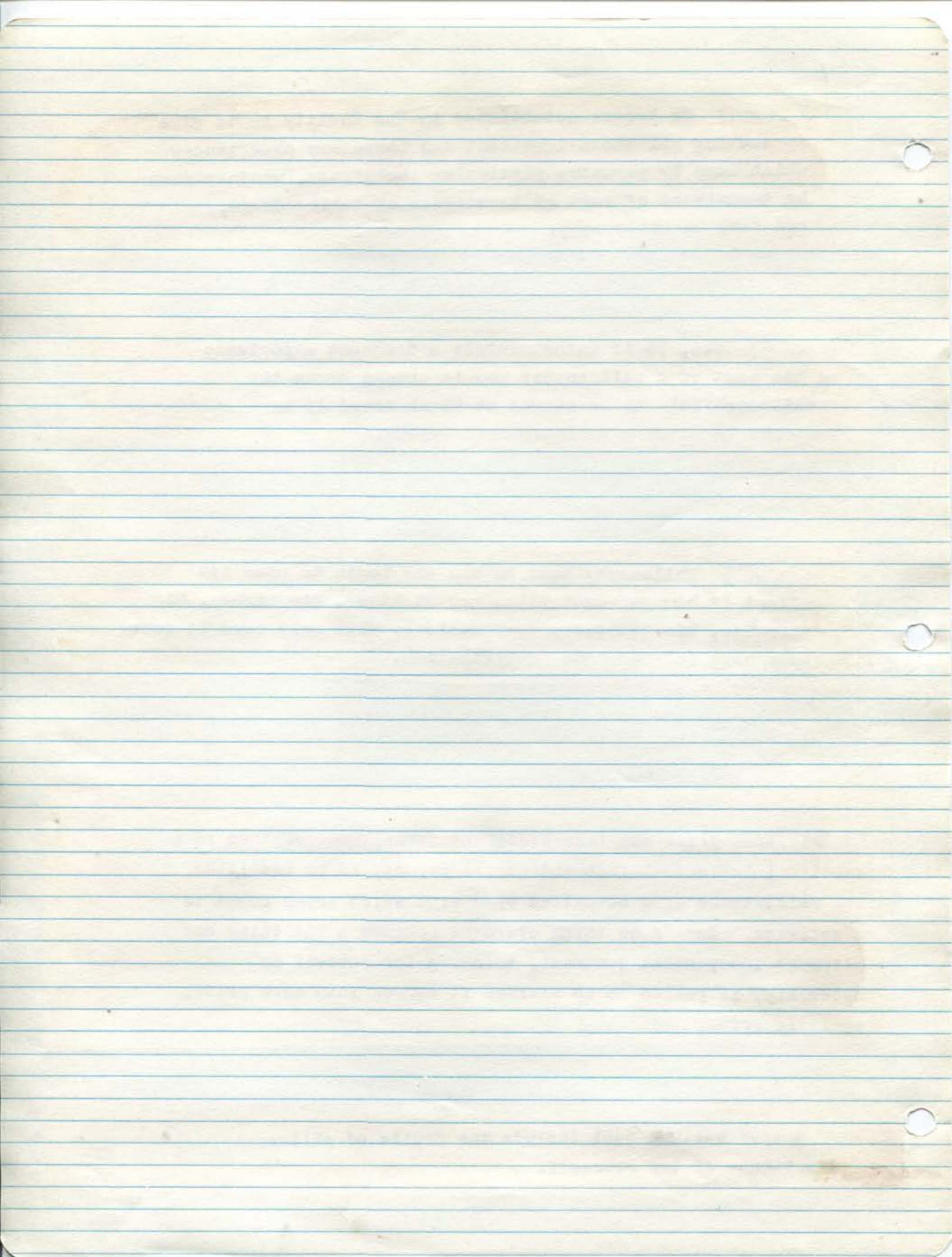
( XX ) Yes, it is unfortunately a frequent experience on the part of a philosopher who is thrown among the unphilosophical to be stared at blank faced if he ventures to utter a philosophical remark.

( XX ) Philosophy must, in the end, begin to show its effect in his personal likes and dislikes, his wishes, his thoughts, his attitudes and actions. Then only does it come into more fullness and justification.

⊙ XX Spiritual pride can take different forms, ⊙ one of them is a studied intellectual independence, a refusal to be committed, the maintenance of a so-called open mind which never comes to a decision. Any good thing overdone becomes a bad thing and although independent judgment, <sup>and</sup> thinking for oneself is necessary, if pushed to an extreme it merges into mere pride, egoistic pride.

XX A true culture must include the fruits of philosophy, the wisdom of the Overself.



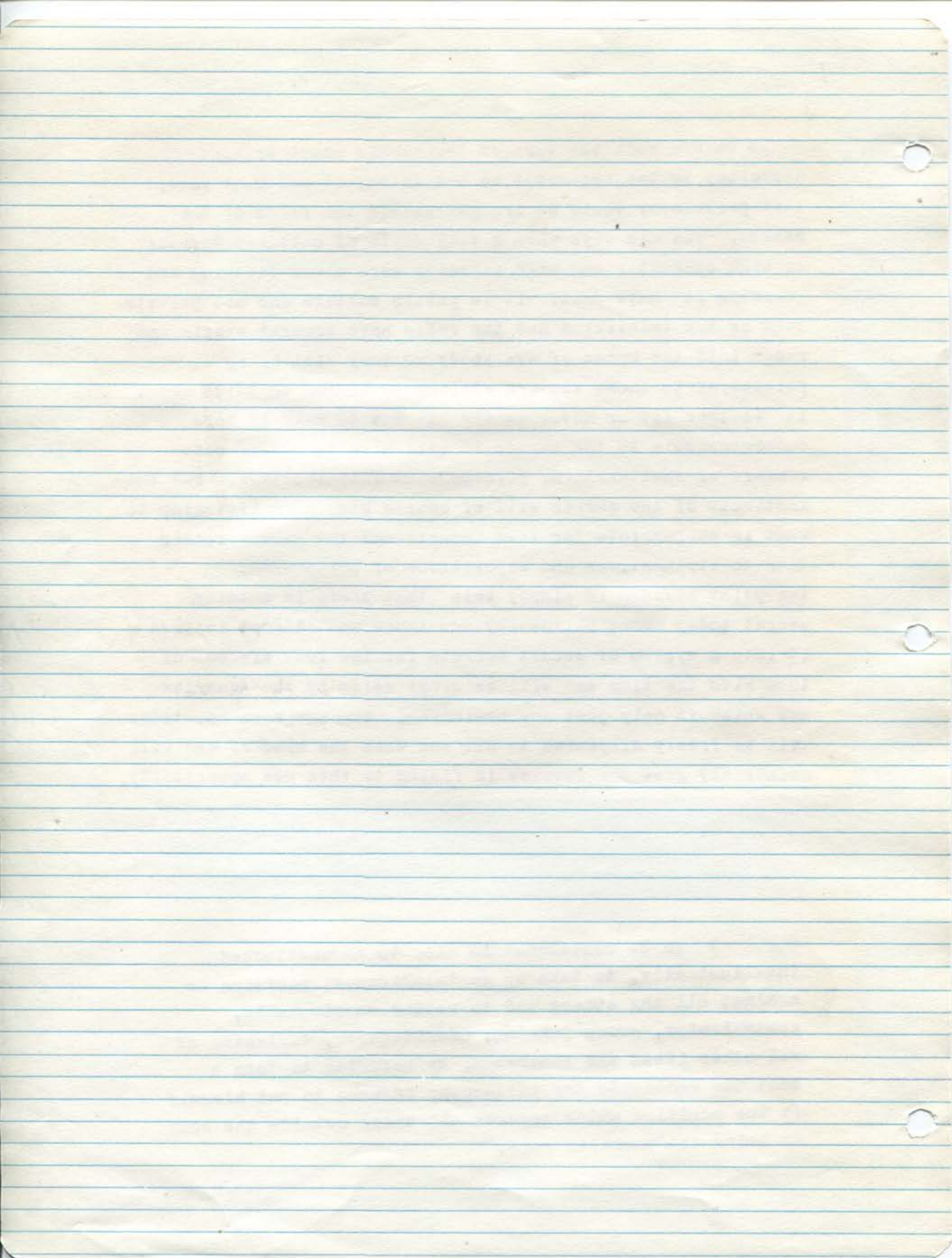




XX In an era when the turn of the karmic wheel brought democracy to the ascendent we had to expect and must accept that philosophy would be brought within the reach of the masses. The old days when a tiny elite of cultured persons of high character and high capacity were alone teaching and learning it have past. It is public culture and not private just as the television and the radio have brought sports and races into the homes of everybody so they will bring philosophy to those who are willing to listen to talks about it whether fit or not. In the attempt to make it more understandable to the masses it will have to suffer some measure of adulteration, perhaps even falsification, but the instincts of the masses will of course keep them listening to what is appropriate for them sports and the races, rather than to explanations and expositions of philosophy. The point however is simply this that there is nothing secret today about philosophy and those who attempt to turn it into a system of occult secrets for the few are out of tune with the time and will be swept aside by the Aquarian age which is only just now beginning, the age when knowledge will be freely dispensed to all and when the mind of man will measurably grow and develop in rising to this new opportunity.

(XX) To be unattached is also to be unattached intellectually, to take up no intellectual position as against all the others and to refuse partisanship, sectarianism, group joining, onesidedness<sup>AND</sup> exclusion of all other ideas and teachings. By refusing to join a sect the candidate for philosophy refuses to put himself in the position which regards all those outside the sect as being the unchosen race.



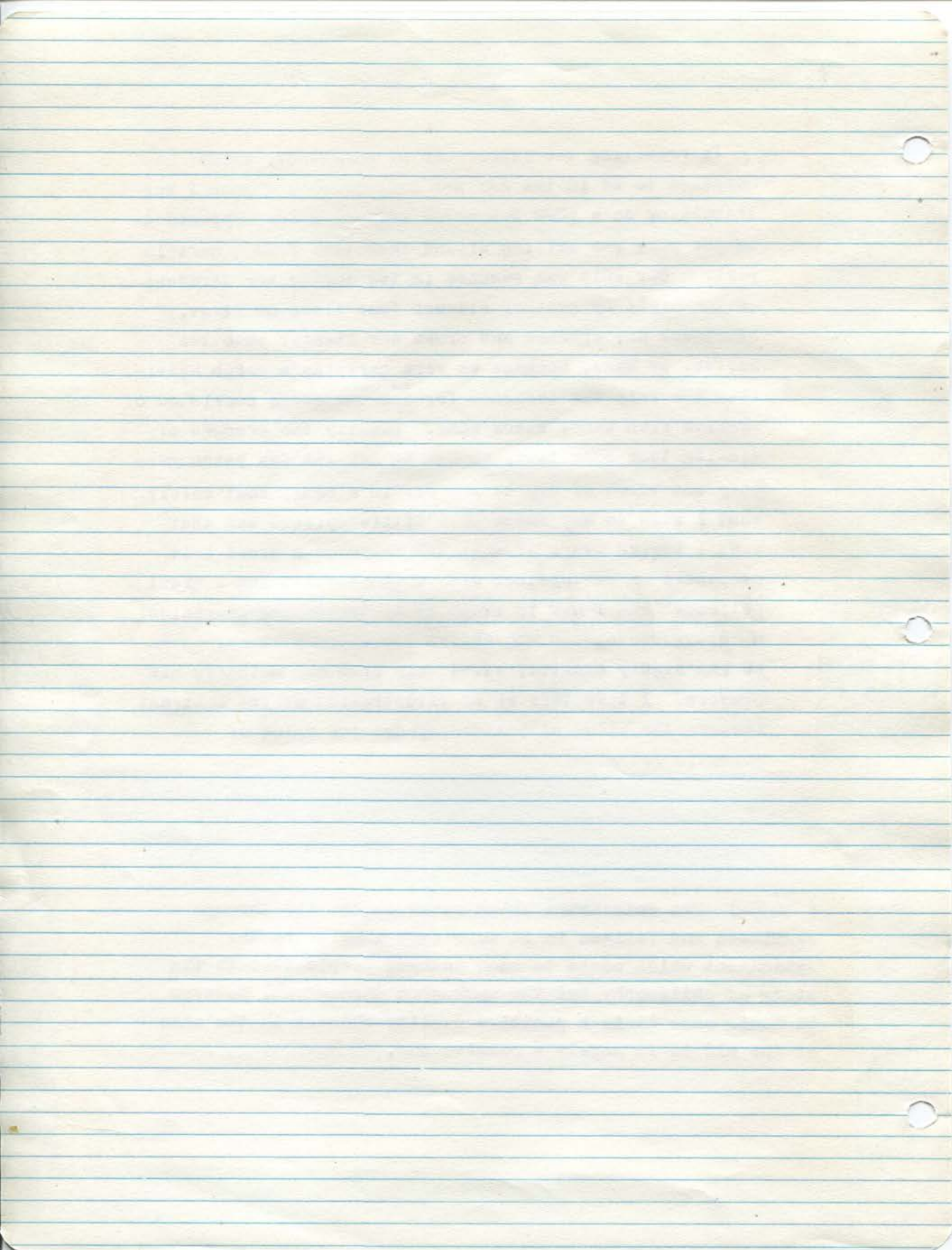




XX I'm recalling the experience of shipwreck, which happened to me in the Red Sea many years ago when I was travelling on a 5000 ton cargo steamer which happened to be the only one sailing around that time from a certain port. Our ship was smashed in two during the darkness of the night by another steamer four times as large. It ramméd us, crushed and broke our steamer into two halves. We sank, because we were carrying a cargo heavier than the ship was designed for <sup>which</sup> and the cargo consisted of uranium rich sand, black sand. Luckily the process of sinking took some time, enough to let the few passengers (only one dozen of us) to get off in a small boat safely. What I wish to say about this little episode was that when I became aware of what had happened a great calm descended on me together with a great faith and a great patience and I had to laugh at my travelling companion, a Portuguese bishop who shared the cabin with me. He was highly excited, waved his arms and muttered his prayers. I take this as an illustration of the contrast between the value of philosophy and the value of dogmatic religion.

( XX ) The detachment which comes to the old through weariness and fatigue is in some ways similar to the detachment which comes to much younger people through the study of philosophy and the work upon themselves. However in their case it is a positive quality whereas in the case of the old it is merely a passive one.



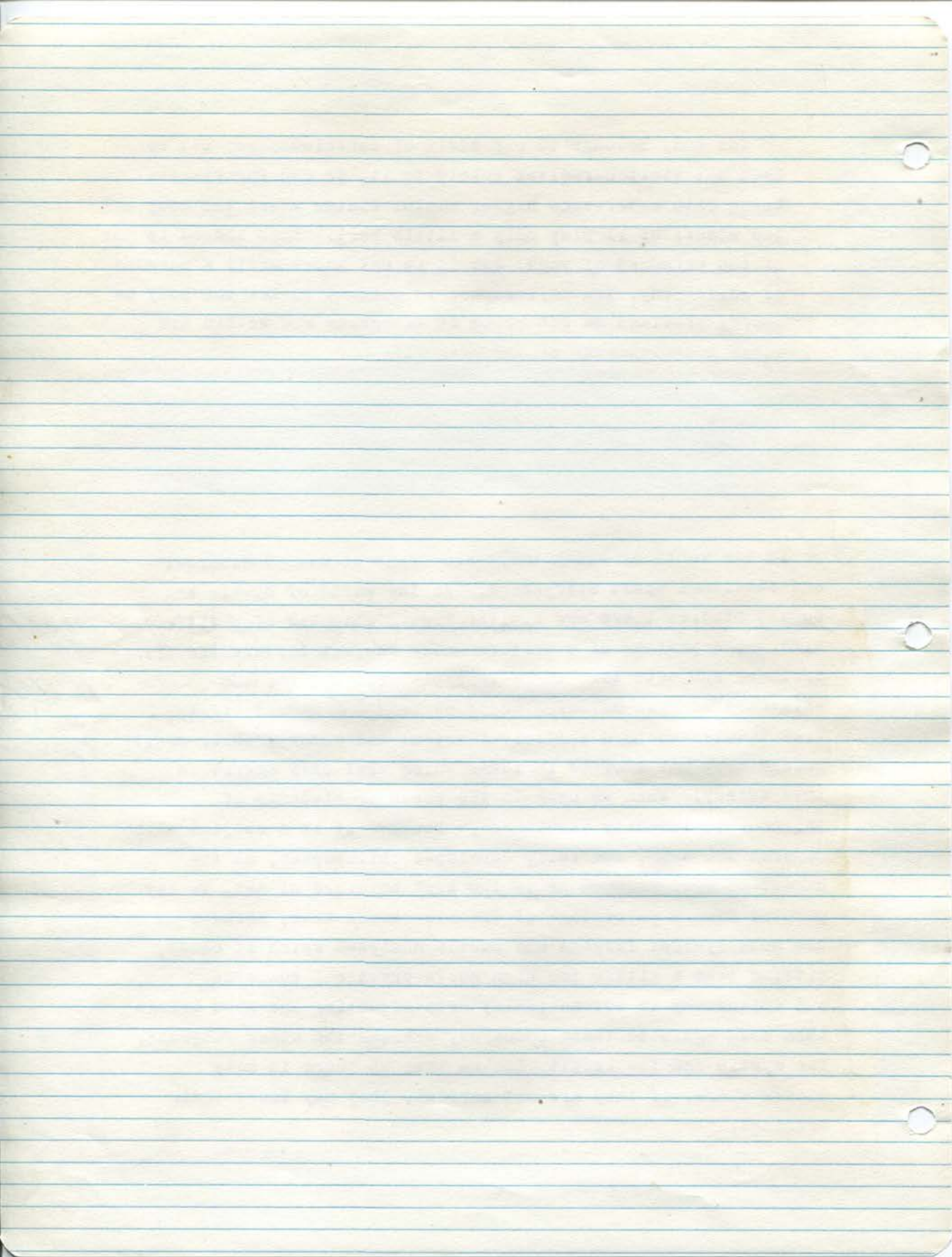




XX The body belongs to our field of consciousness, but we need not limit ourselves solely to it. We can for example bring into experience higher mental states where the body and the memory of it play only a little part. This indeed is one of the purposes of yoga, but it is not necessarily a purpose of philosophy. The philosopher is content to let the body be there, provided he can bring it alongside and within his other consciousness of the Overself.

XX In the world of today there are signs of mental disorder and emotional upset everywhere. In the world of mystic and occult studies there are similar signs, although of a different kind. <sup>In</sup> The postbag of a writer whose subject borders the fringe of these subjects ~~too~~ there is <sup>also</sup> ample evidence for the existence of such maladies among persons, <sup>they</sup> ~~who~~ should first free themselves to a sufficient extent and recover their sanity before they get immersed in ideas which will only aggravate this malady. When we come to the world of students of philosophy, insanity disappears, because it is a subject which regards the sage, the fully developed philosopher, as the sanest of men, because he is the best balanced of men. We may perhaps find a percentage of dreamers among them, because of the metaphysical flights and subtle analyses which it cause, lifting them a little too high above practical concerns, but philosophy is automatically self adjusting and soon brings them down again to these concerns, whereas the other subjects, the mystic and the occult, leaves them up there in hazy clouds where, if they are not careful, they may loose their bearings.



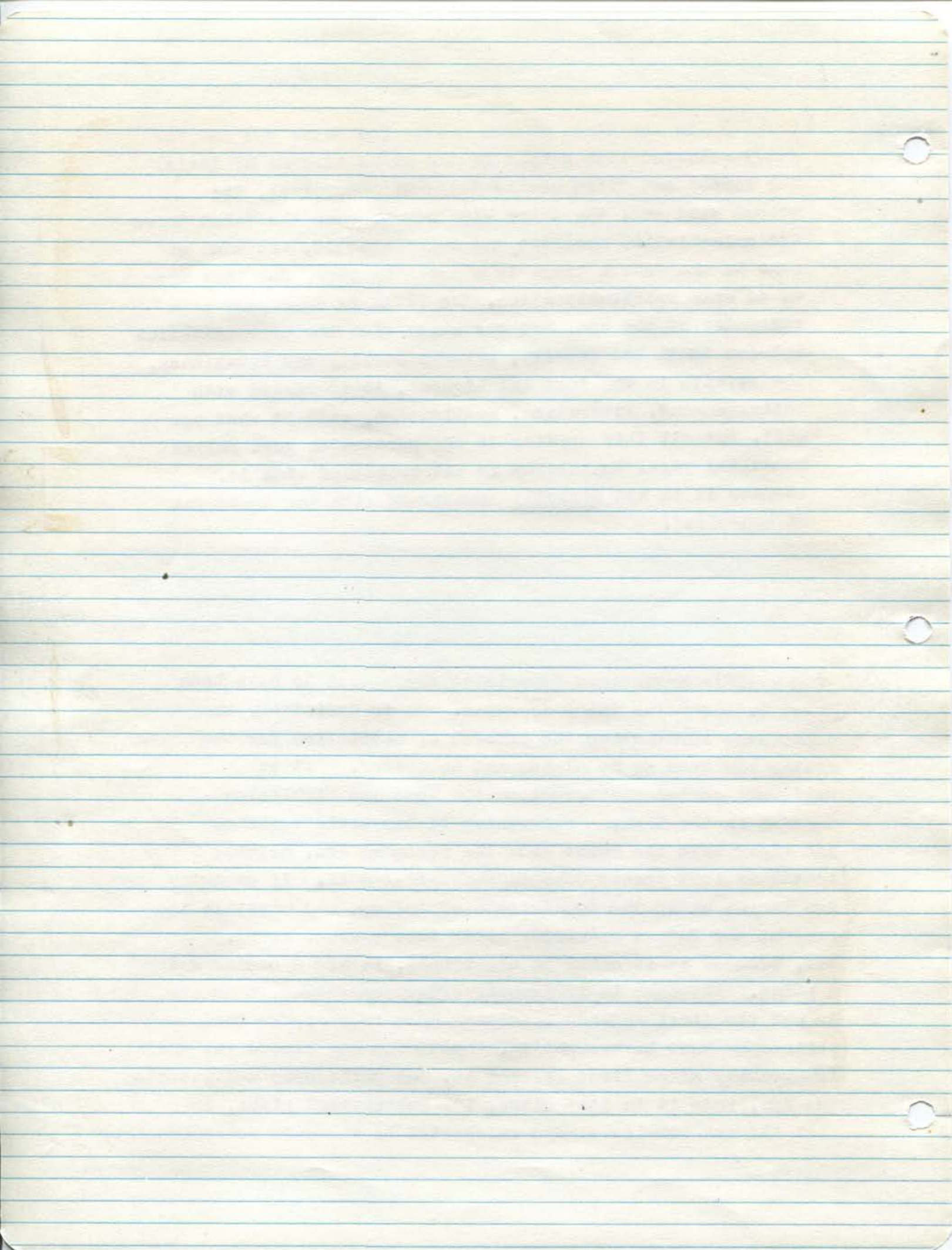




( XX ) In the Hindu Chakra system (of which you can see gaudy coloured lithographs in the yogic circles of India) the lowest and first centre deals with survival, the second with sex, the third with power. Thus the first three are animalistic, egoistic, and materialistic, but when we come to the fourth there is a crossing over, for this has to do with spiritualisation. The fifth is connected with surrender of the ego, and the sixth with the discrimination between truth and falsity, between reality and appearance. The seventh is the last and highest, <sup>AND</sup> ~~it~~ is linked with enlightenment, liberation, realisation, call it what you will. But all this applies to the particular yoga called kundalini yoga. Philosophy is not concerned with it, because it is not directly concerned with the awakening of kundalini.

( XX ) This mysterious experience seems also to have been known to Dionysius the Areopagite. It is definitely an experience terminating the process of meditation for the mystic can then go no higher and no deeper. It is variously called the Nought in the West and Nirvikalpa Samadhi in the East. Everything in the world vanishes and along with the world goes the personal ego, nothing indeed is left except Consciousness-in-Itself. If anything can burrow under the foundations of the ego and unsettle its present and future stability it is this awesome event. But, because it is still an experience, it has a coming and a going. Although it is forever after remembered, a memory is not the final settled condition open to many - for that philosophy must be brought in. Mysticism may remove the ego temporarily after first lulling it, but philosophy understands the ego, puts it in its place, its subservient place, so that the man remains always undeserted by the pure consciousness.







XX To have no other goals than physical excellencies, however good and necessary these may be, keeps a man less than he could become. Even to set intellectual and artistic goals is still not enough, however admirable they may be. All these can find their place if they are crowned by the highest excellence of all which is the spiritual.

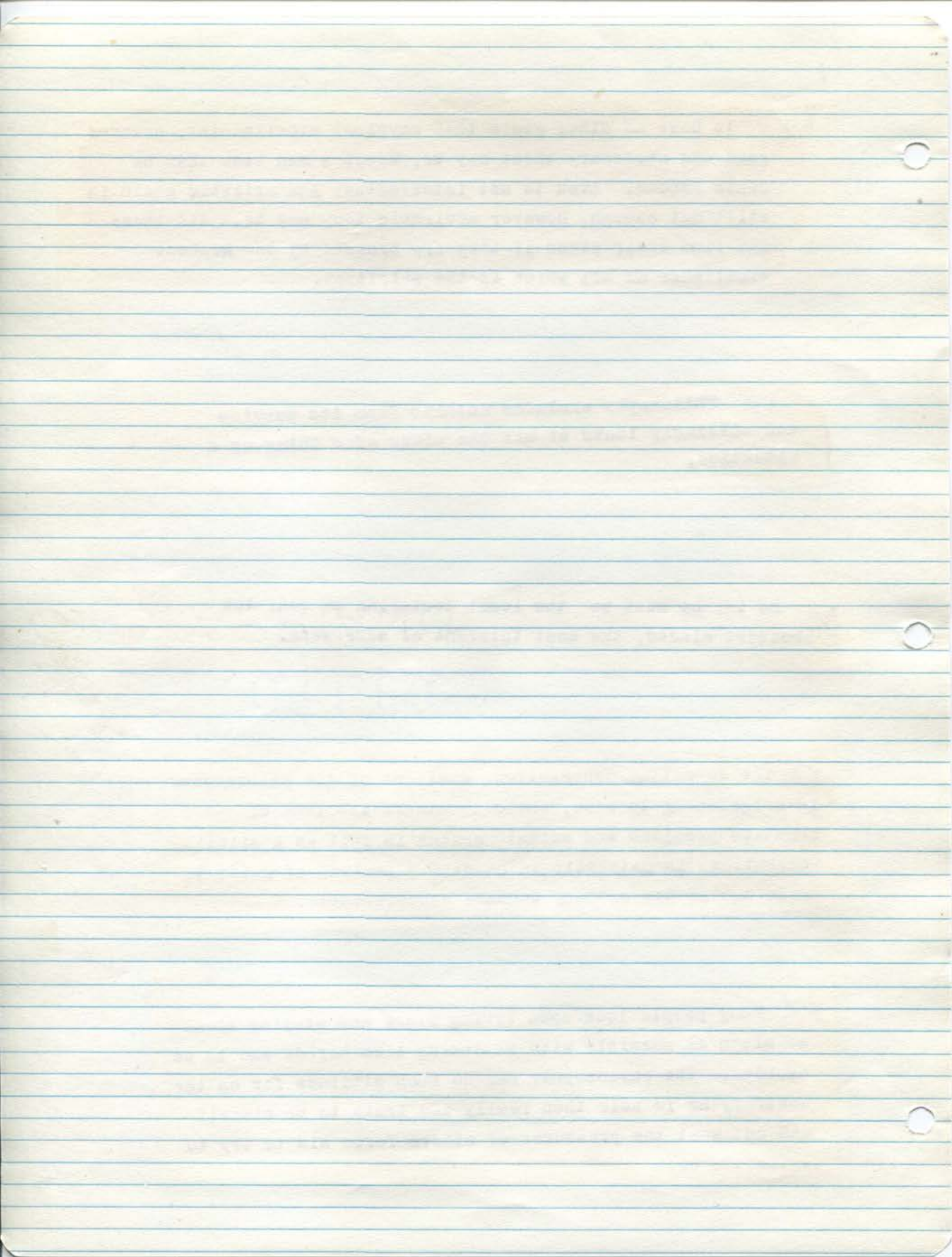
XX Philosophy excludes nothing from its purview and willingly looks at all the sides of a thing or a situation.

XX He is, he must be the least sectarian of men, the broadest minded, the most tolerant of observers.

XX The so-called dehumanized coolness of the philosopher is frightening to some, while to others its lack of negative passions and animal wraths is felt as a silent accusation, is catalytic in causing a feeling of guilt to arise and so his company becomes uncomfortable.

XX Many people look upon living alone and staying alone as often as possible with something like horror and to be avoided. The philosopher has no such attitude for on the contrary he is able then really and truly to be himself and not what the pressures of others force him to try to appear to be.







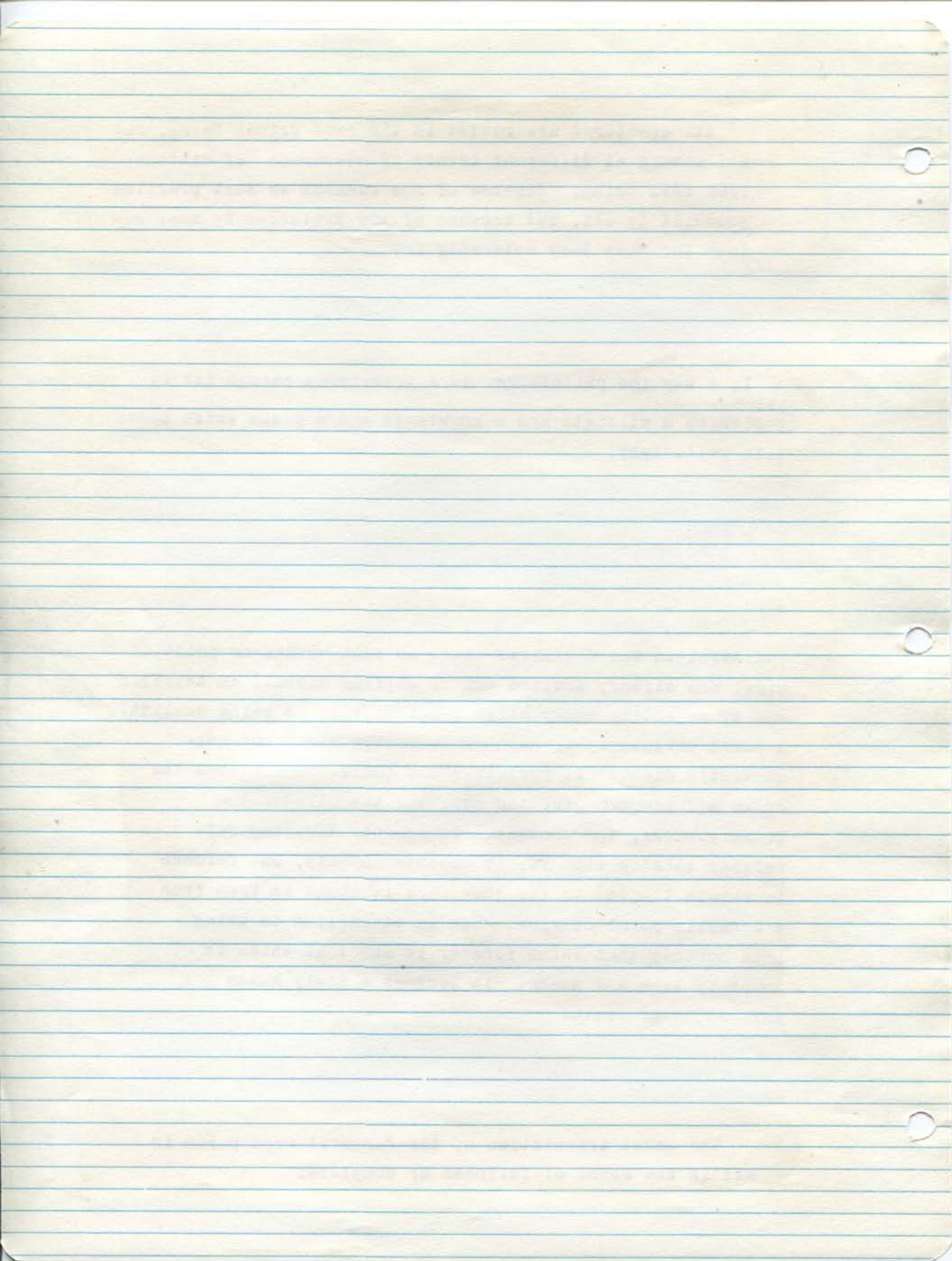
XX All creatures are rooted in the same primal Being, but all remain at different levels of awareness of distance from this Being. Because of the oneness we must practice goodwill to all, but because of the distances we must see them for what they outwardly are.

XX In a way the philosopher is a privileged person for he possesses a strength and a knowledge and a peace which comes with philosophy.

XX The Advaitin who declares that as such he has no point of view, has already adopted one by calling himself an Advaitin and by rejecting every other point of view as being dualistic. A human philosophy is neither dualistic alone nor non-dualistic alone. It perceives the connection between the dream and the dreamer, the Real and the unreal, the consciousness, the thought. It accepts Advaita, but refuses to stop with it, it accepts duality, but refuses to remain limited to it, therefore it alone is free from a dogmatic point of view. But in attempting to bring into harmony that which forever is and that which is bound by time and space, it becomes a truly human philosophy of Truth.

XX The usual translation of the Sanskrit word purna is all in the sense of fullness or complete.



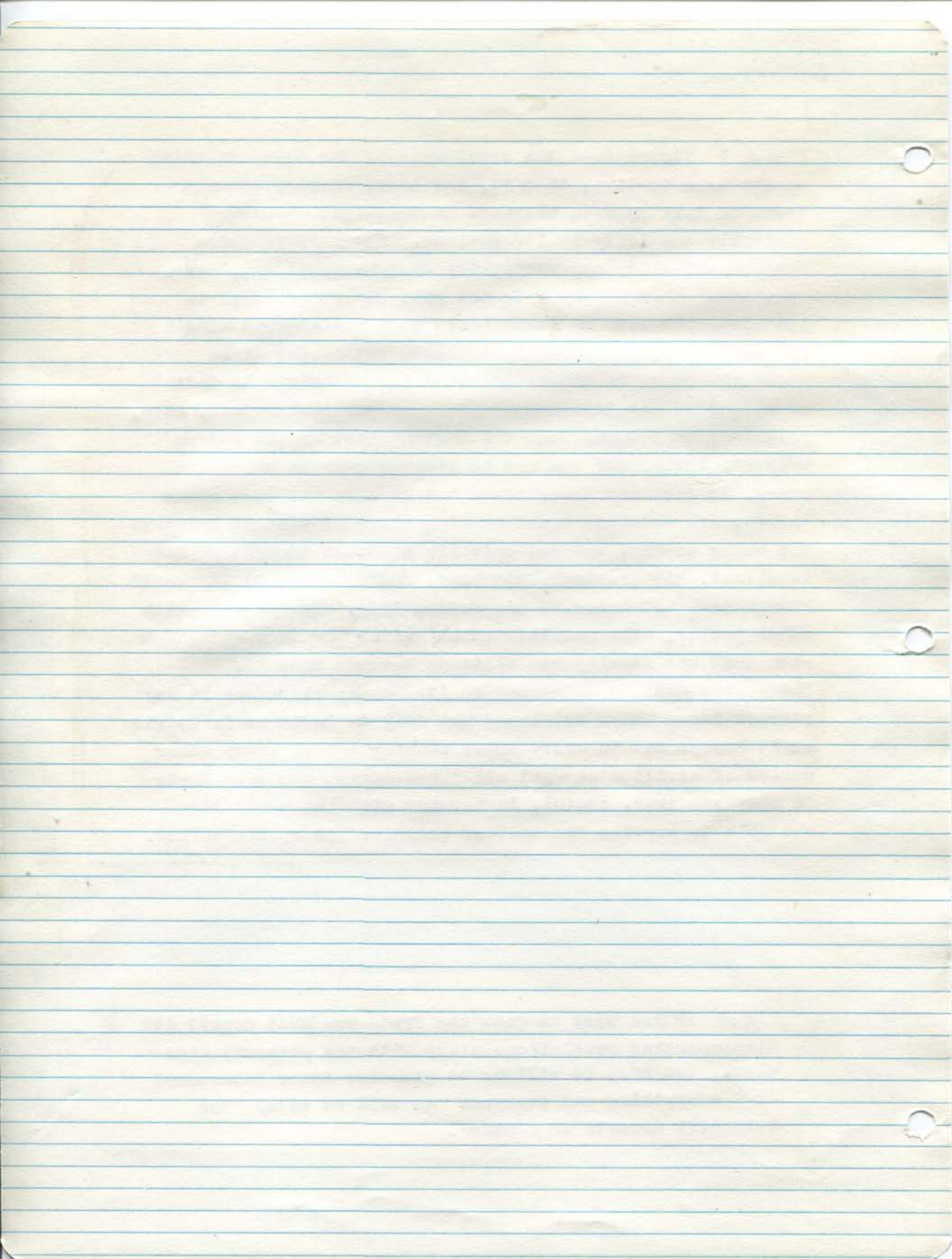




( XX ) Viewed from the standpoint of the house in which we all have to live, that is, the body, Advaita Vedanta seems to deal only in ultimate abstractions - however admirably and lofty in its outlook. The body is there and its actuality and factuality must be noted and, more, accepted. This is why I do not give any other label to the ideas put into my later books than the generic name philosophy. I do not call it Indian philosophy since there are ideas in the books which do not belong to India at all. I do not identify it with any particular land, race, religion, or teacher from the ancient past or the modern present. Philosophy can not be limited only to abstract ideas. It includes those ideas but it also includes other things. Its original Graek meaning "love of wisdom" concerns the whole of man, and not only his abstract thoughts, his intellect, his feelings, his body, and relation to the world around him. It concerns his entire life, his contacts with other people, the morality which guides him in dealing with them, and finally his attitude towards himself. Philosophy must be universal in its scope; therefore, it may embrace ideas which originate not only in India or in America or in Europe, but, in every other country and in every other period of civilisation. Not all these ideas, <sup>see PHILOSOPHY</sup> but only those if they are true, useful, in harmony with the World-Idea and able to survive the test of practice and applicability.

XX If you wish to know the Truth you must accept its disconcerting revelations along with the pleasant ones also. You must be willing to practice inner detachment from everything and everyone as well as enjoy the beautiful moments of rapture.



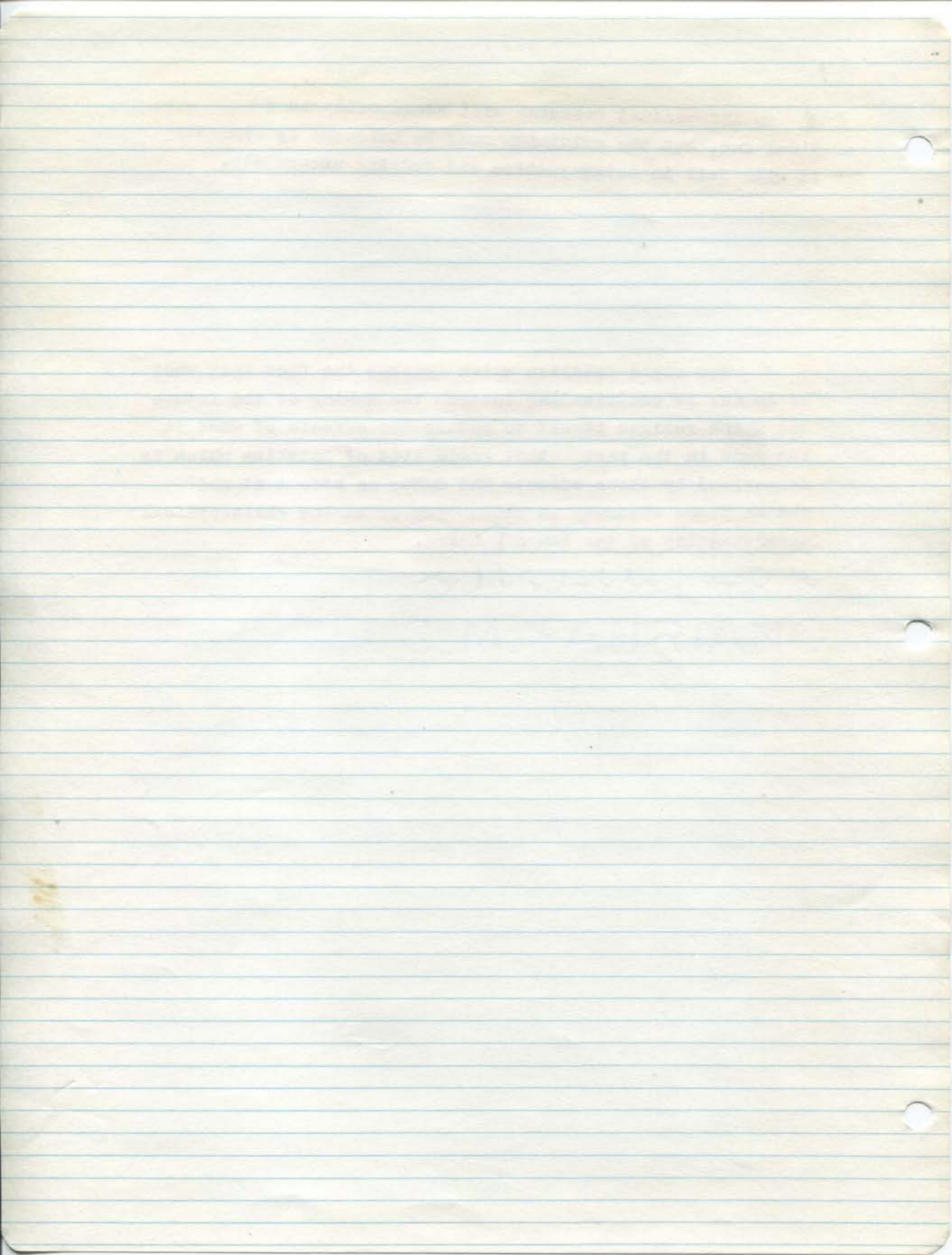




X X An independent research will necessarily be a critical one, but the criticism must be balanced by sympathy or it will fail in doing justice and judging accurately.

X X The rigid fatalism which ignores the fact that what we do now is contributing towards the making of the future and which resigns itself to endure the effects of what it has made in the past that rigid kind of fatalism which is mesmerized by those effects and makes no effort at all has no place whatever in philosophy or in the philosophical understanding of the law of karma.







XXI The English novelist Graham Greene says that he ~~has~~ several times <sup>had</sup> dreams of happenings which later were realised. What does this mean? Its simplest meaning must obviously be that the present and the future are already joined together. The second meaning must be that since the present quickly becomes the past, that the past and the future are also joined together. The total meaning must be that time is a single unbroken line. In metaphysics this can be called eternal duration, <sup>AND</sup> in metempsychosis this explains how actions done now are echoed back in a later birth. For us humans mentalism puts past, present, and future within the mind and their separateness from each other within illusion. From this illusion we can be set free only by experiencing <sup>AND</sup> knowing the timeless, which must not be confused with eternal duration. The timeless transcends the past, present, and future. What we experience now in the present is abstracted from the whole of experience, the totality, but the abstraction is illusory. The reality which we give to the present and deny to past and future is again within us, within the mind, but it is within the deepest layers of the mind and that deepest layer is connected with timelessness, for that is the reality in us.

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It is the ego that lives in time and experiences these different abstractions <sup>of</sup> past, present and future, but the real being behind the ego is on a different plane altogether. Now, if mentalism throws light on the problems of time, of the real and the illusory, it also throws light on the question of free will and determinism. Since all is within the mind, to the extent that we learn to control mind we are able to exercise free will, but there it stops.







X X/ The education and training which has produced so much materialism and presented it as the truth requires to be scrutinized and corrected.

XX/ Even as a teenager the American poet Edgar Allen Poe felt something of the Truth and wrote in one of his verses:  
"Is all that we see or seem but a dream within a dream?"

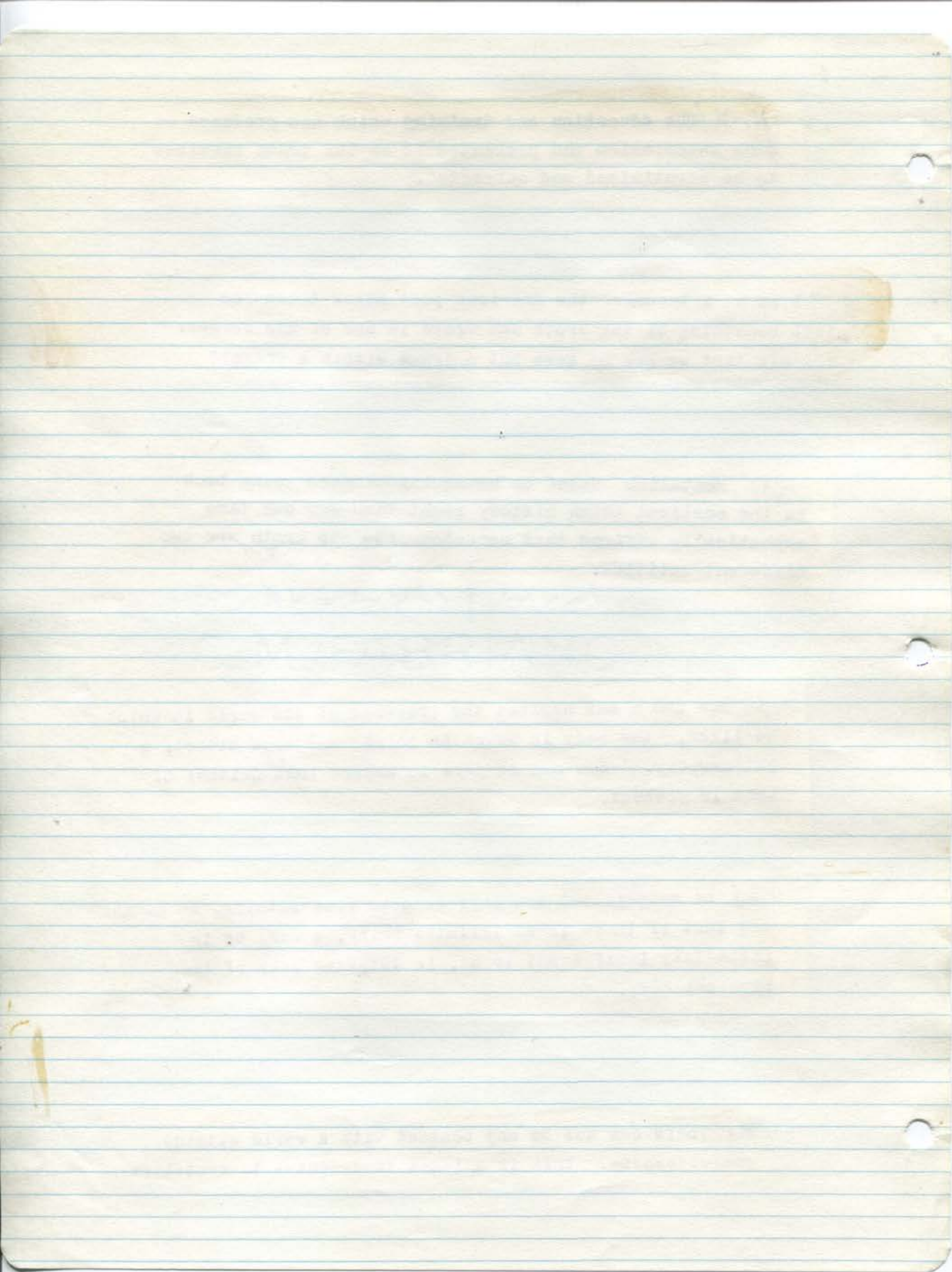
XX/ Mentalism based on human experiences going back to the earliest Asian history right into our own time emphatically affirms that consciousness and brain are two different entities.

XX/ How can a man neglect the presence of the world in which he lives, the body in which he thinks and call himself a philosopher. How can he dare to assert that neither of them is present.

XX/ The materialist who says we come from nothing, we humans and that if there is an infinite being, a God, he is infinitely indifferent to us, is thinking only of the physical body.

XX/ There can not be any contact with a world outside consciousness. This is a tenet fundamental to mentalism.







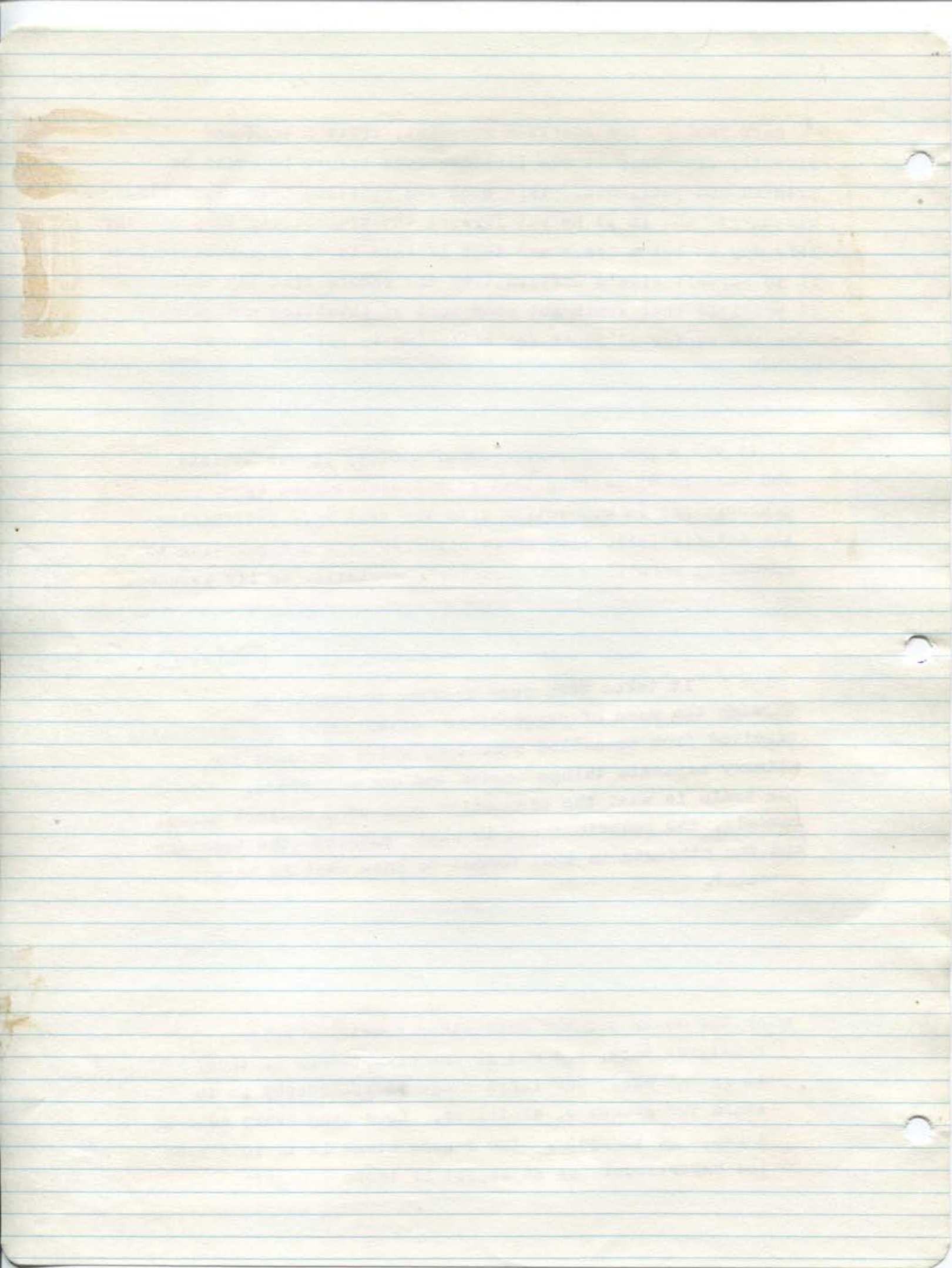
XX/ Mark Twain, the American novelist, wrote a book and promptly died when it was finished even before it could be printed and published. This book was entitled "The mysterious stranger" and in it he put forward the probability that all our life may be but a dream and that if this is so we can learn from it to support life's difficulties and endure till the end. Was it possible that Twain got some sort of intuition and guidance when the shadow of death was beginning to fall upon him?

XX/ It was a younger professor of biology in New Zealand who said in my hearing that recent discoveries by neurobiology in connection with the cell were undermining the materialistic view of it hitherto held and pointing to something more like consciousness<sup>or</sup> mentality as its essence.

XX/ It takes keen deep thought to penetrate through the mass of suggestions often false and misleading received from so-called education which confuses two utterly separate things brain and consciousness. The brain is what the dissection room of a medical school reveals, the consciousness is what enables the teachers and the students in that school to know what is being revealed.

XX/ The moods succeed each other sometimes bright, sometimes dark, but who is the experiencer of them? It is the ego. The first stage <sup>of</sup> philosophy is to learn the secret of mentalism. Look upon every mood as a bunch of thoughts. The second stage is to look upon the experiencer as an object of those thoughts.







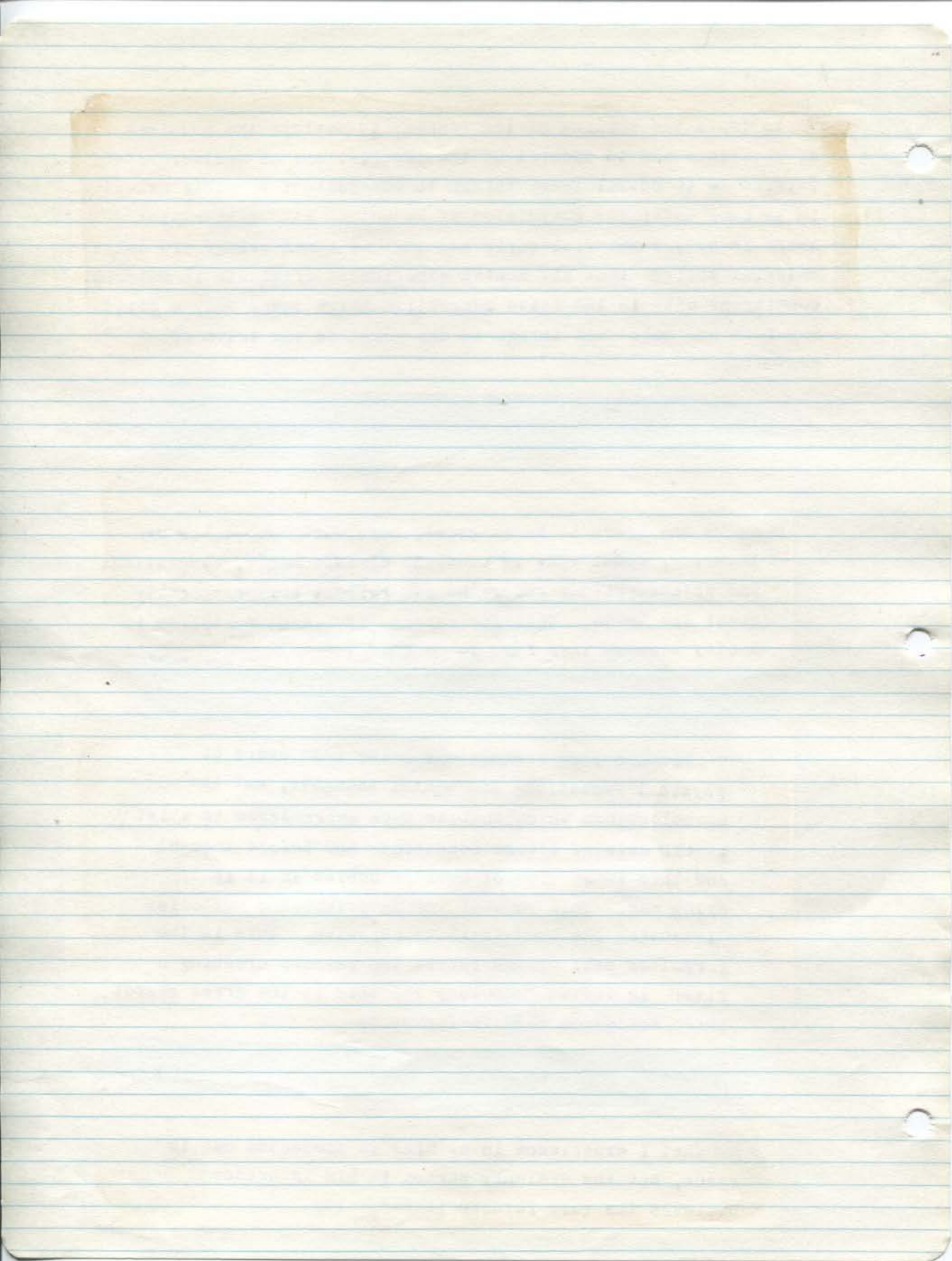
XX/ To trace the working of the senses, to explore the problems of knowledge and to understand the implications of nuclear physics -- to do all these things to the fullest possible extent is to come under the compulsion of rejecting materialism that there is only a material world and that we human beings are only material bodies that all mental experiences originate in material conditions only is the naive conception which today only a child may form and hold all things to day point to the truth of mentalism.

XX/ A man needs to be extremely scrupulous about his own thinking, about what it contains of influences, suggestions and preconceptions before he can reflect philosophically about the Truth. That few persons arrive at mentalism is mostly because they fail to do so.

XX/ Because I am a conscious being I am aware of physical sensations and mental thoughts, but the consciousness which enables such awareneses to exist itself existed before sensation and before thought and this is as true of newborn babies as it is of dying men. This is what the materialistic anatomist dissecting the body fails to perceive. This is the forgotten self of the fabled Ten persons crossing a river in Indian mythology and this is the great secret which mentalism unveils for us.

XX/ What I experience in my mind is projected out in space, but the ordinary person in his ignorance believes the very reverse is happening.







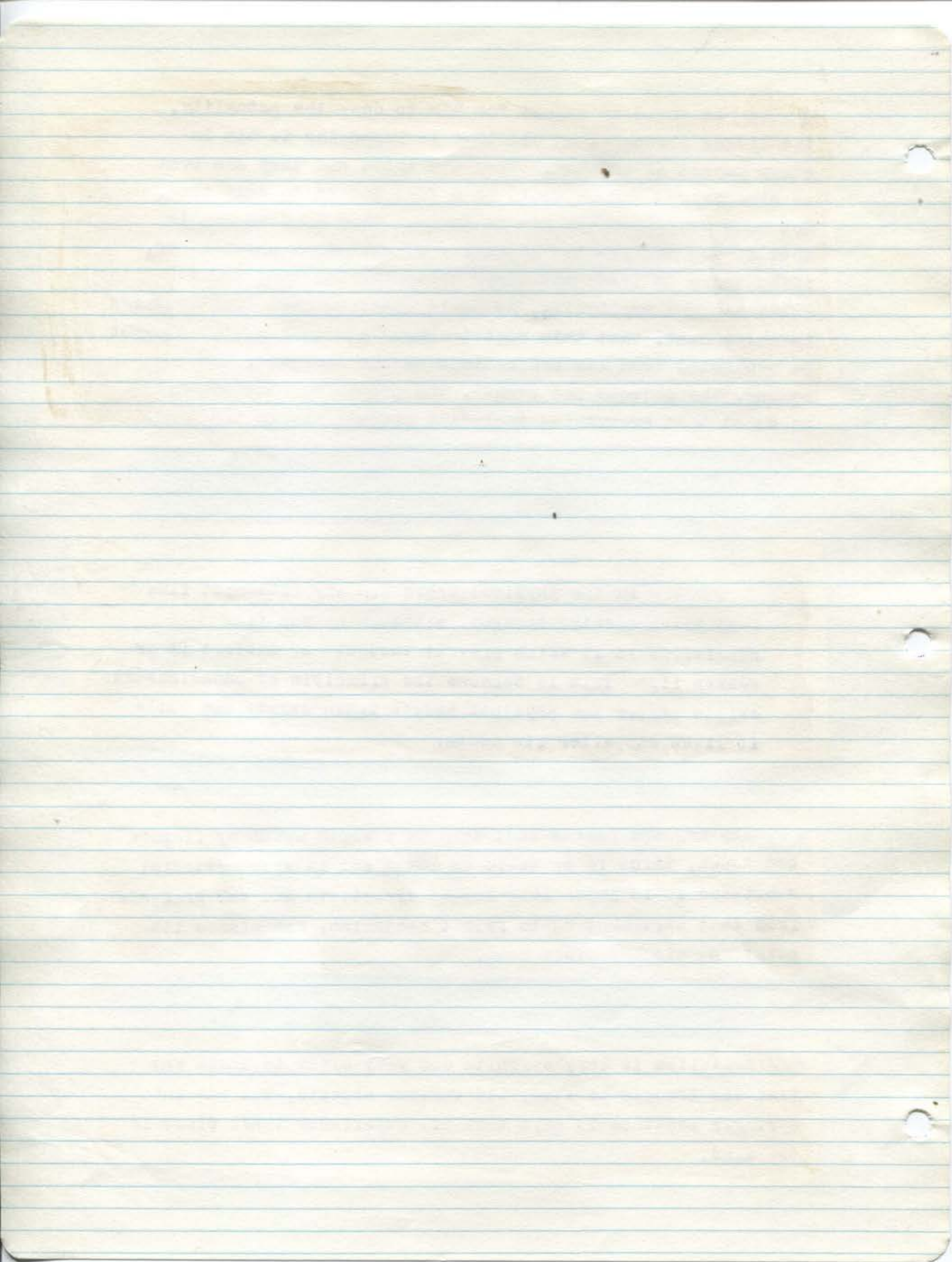
(XX/) It would be absurd for him to deny the actuality, the living presence, of all that is happening to him in every moment of the day. They are there and they are real as experiences and he would be a fool indeed to deny them. Not does mentalism ask him to do so. What it does say is that if you analyse the actuality of all these experiences, if he tries to trace out their beginning and end, their existence and continuity, he would discover that consciousness is their seat, that this consciousness can by profound thought be separated from its projections — the thoughts, the scenes, the objects and events, the people and the world; in short that everything including himself is in the mind.

XX/ Nowhere in the physical brain can any anatomist find that which creates thought, although he may find conditions in it which prevent thought or distort it or weaken it. This is because the principle of consciousness exists before the physical body's brain exists, and while it lives, and after its death.

XX) The man who claims that here is a world which my fingers can touch, which is as solid as metal and in whose material substance it is impossible not to disbelieve and who proceeds from that statement on to reject mentalism, has missed its point and misunderstood mind.

XX/ mentalism is very definite and very clear to those who take the trouble to study its various aspects, but put into a single sentence it says that all experience takes place in the mind.



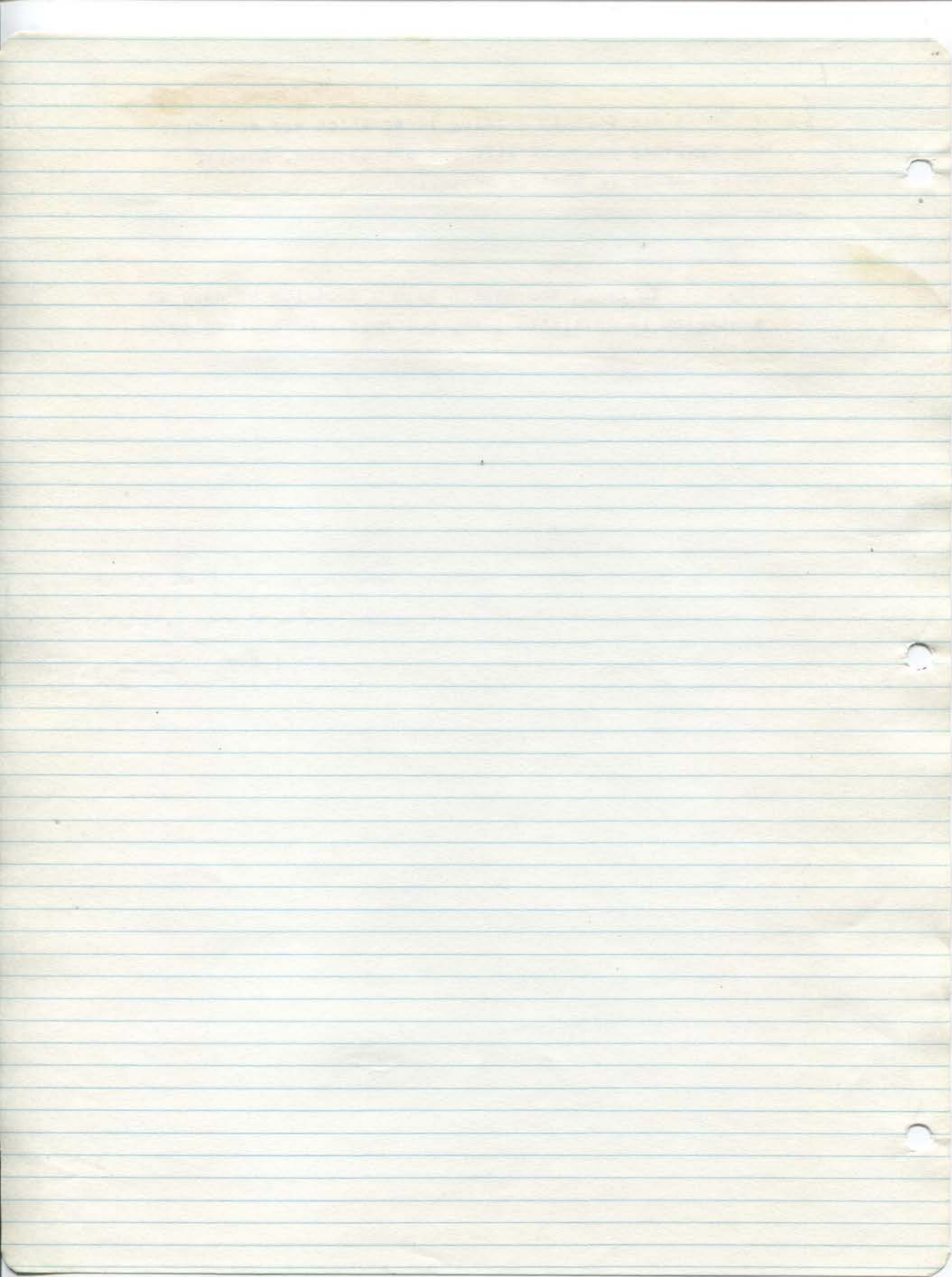




XX/ There are certain guiding ideas which are essential to a properly balanced life and one of them, however surprisingly, is that of mentalism.

XX/ To reach the masses with a doctrine as deep as mentalism is no little task, but this I have tried to do.







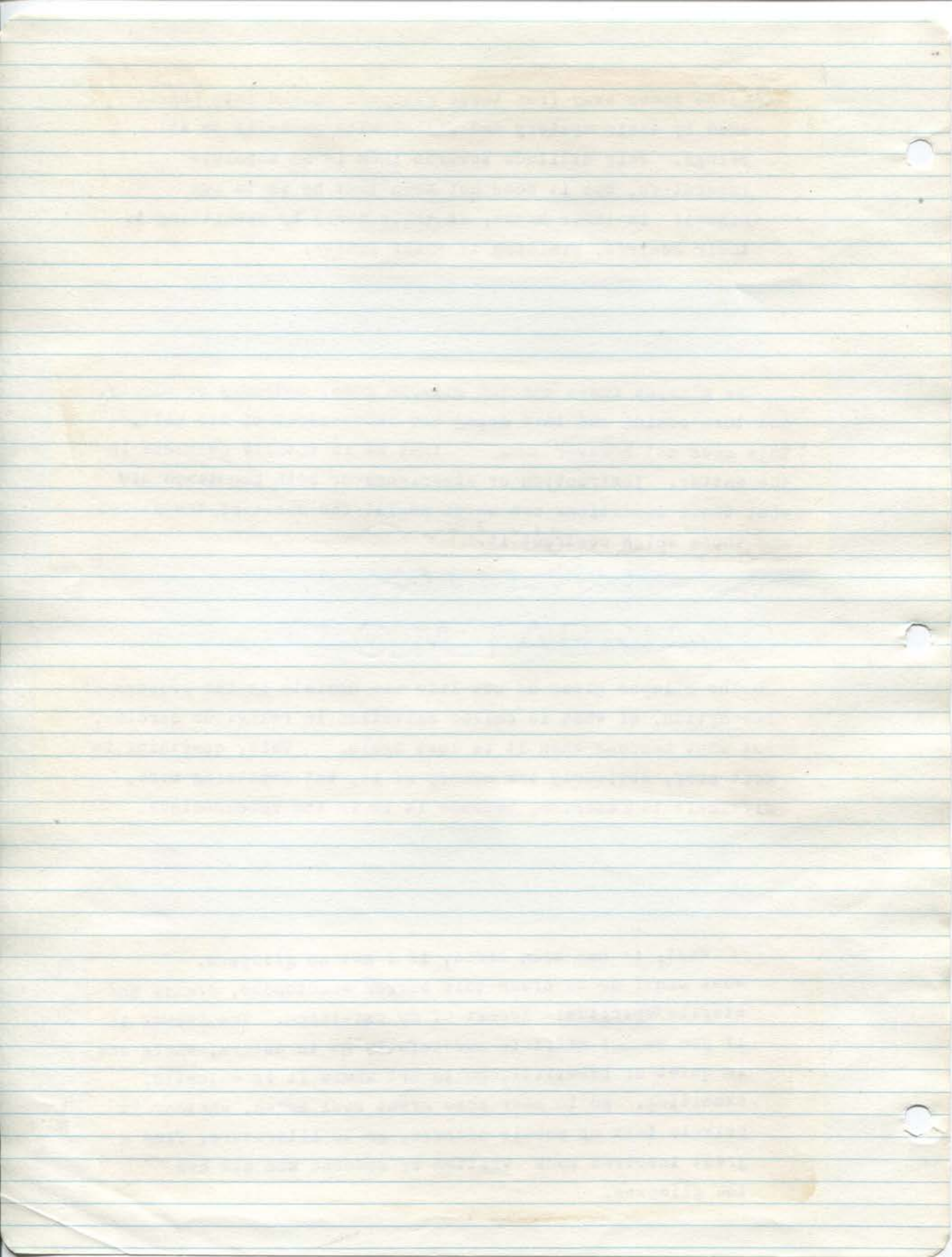
XXI He comes away from these glimpses hushed into peace, awed by their mystery and filled with goodwill to all beings. This attitude towards them is an absolute imperative, but it does not mean that he is to put himself in their hands, at their mercy by submitting to their desires, yielding to their faults.

XXII The glimpse comes and the glimpse goes, suddenly or slowly, and this coming and this going are independent of his will. This does not however mean that he is totally helpless in the matter. Instruction or experience or both can teach him what those conditions are which assist the onset of the glimpse and those which obstruct it.

XXIII The glimpse gives us new life and assists in the process of redemption, of what is called salvation in religious circles, but what happens when it is lost again. Well, something is left over, obviously the memory of it, but something more, difficult to describe, because it is in the subconscious.

XXIV What, it has been asked, if I get no glimpses. What can I do to break this barren monotonous, dreary and sterile spiritual desert of my existence. The answer is if you cannot meditate successfully go to nature, where she is quiet or beautiful, go to art where it is majestic, exalting, go to hear some great soul speak, whether in private talk or public address, go to literature, find a great inspired book written by someone who has had the glimpses.





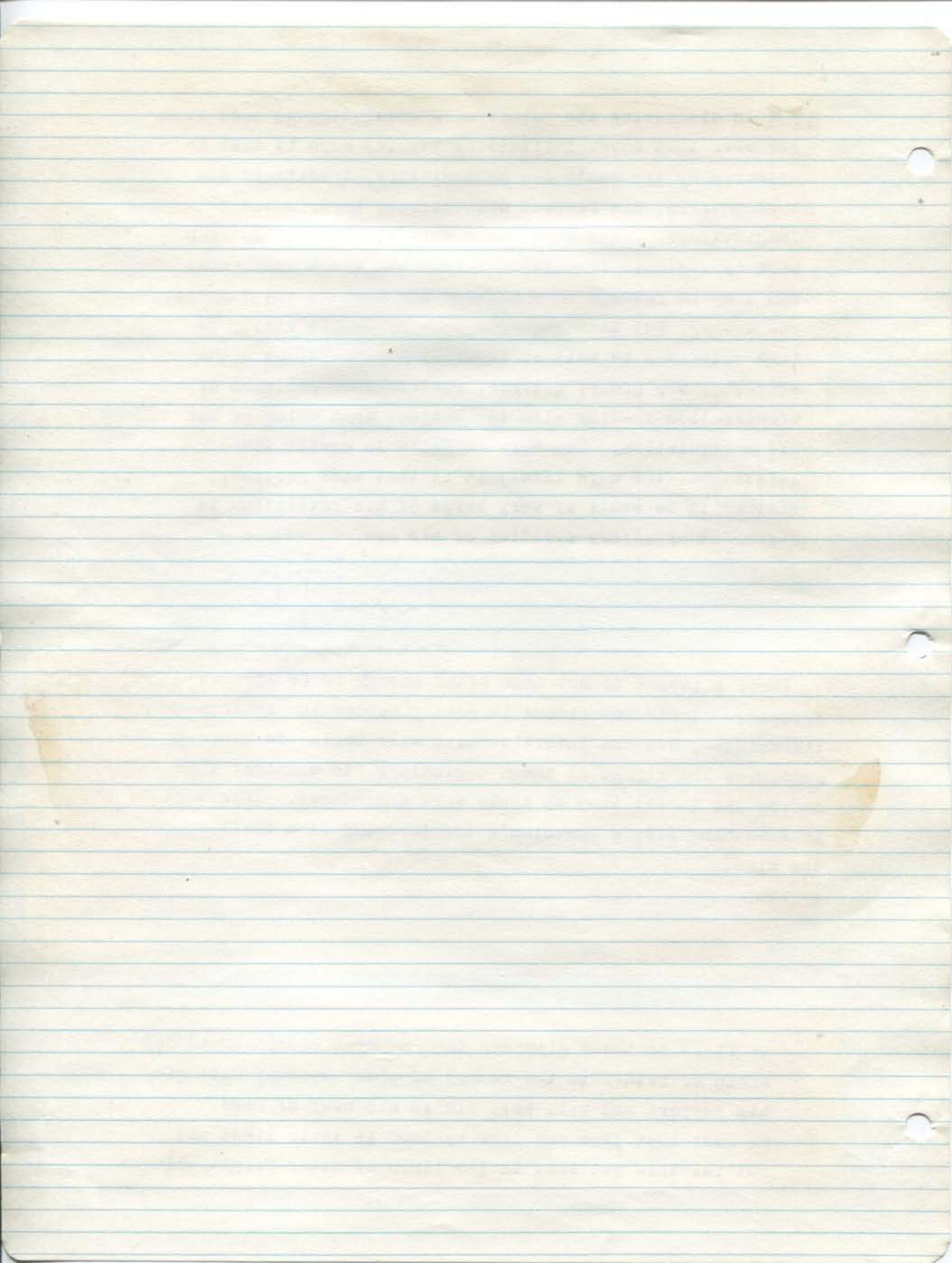


XXII In discussing the nature of a revelation we need to remember that however little or however much it must be coloured by the man's own past history, traditions and surroundings, his present conceptions, beliefs and imaginations. Only when every possible effort has been made by a man to free himself from all these influences can they be reduced to a minimum and that is the task of philosophy, but that requires that he should really be free outwardly as well as inwardly and therefore not a member of any group, coterie, institution, religion or organisation dealing with the subject upon which he has had a revelation. The more he fails to combat these influences, the more likely is it that some portion, whether it be small or very large of his revelation is merely an arbitrary creation of his own.

XXII These glimpses do not come often enough to be treated casually. Their importance is easily missed in their <sup>subtle</sup> ~~weak~~ <sup>outset</sup> techniques, but the intuitive mind will begin to learn to recognize the signs of these beginnings, to consider them sacred, and to let them do their work unhindered. This work is something like a magician's ~~the~~ throwing of a spell over the mind.

XXII It is to these glimpses that he must return again and again or rather to the memory of them so they will give him support and will help him in his hour of need. He must love them and live by them in their light and not let them get lost in the limbo of utter forgetfulness.







XXII We read in the Bhagavad Gita of Arjuna's cosmic vision.

He was given a glimpse of a part of the universal order, the World Design, the World Idea. Others who have had this glimpse saw other parts of it, such as the evolution of the centre of consciousness through the animal into the human kingdom, an evolution which is <sup>recapitulated</sup> ~~duplicate~~ in a very brief form by an embryo <sup>in the womb.</sup>

P. 9/ Consciousness may expand into infinity or contract into a point. Some have had this experience through mystical

① meditation, <sup>AND</sup> others through physical chemical drugs, but the point is they are temporary experiences of the fact that we

② live in a mind world, that the time orders and space

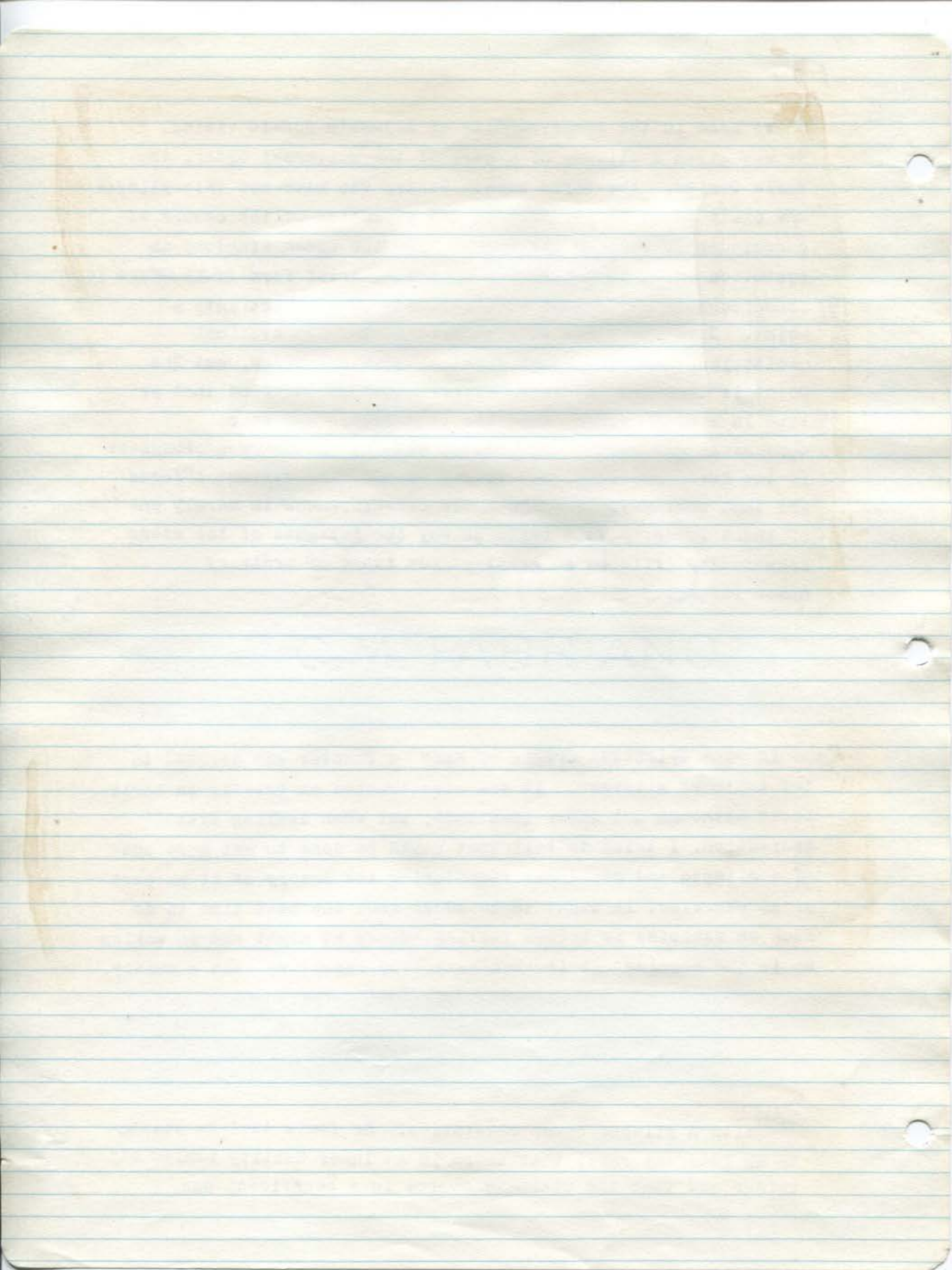
③ dimensions are mental constructs, <sup>AND ARE</sup> alterable, that Consciousness

④ is the basic reality, ~~that~~ it can assume many different forms and ~~that~~ ordinary, average human consciousness is merely one of those forms. This tells us why the insights of the seers like Buddha differed so greatly from those of ordinary human beings.

XXIII In "The Spiritual Crisis of Man" a chapter was devoted to the topic of glimpses. It was also touched on briefly in earlier books although not under that name, but when dealing with meditation. I tried to tell what could be done to get more out of a glimpse and mentioned recapturing the memory of it as part of an exercise. It ought to be added that the best time to do such an exercise is before falling asleep at night and on waking up in the morning. It is then easier to recapture such a memory.

XXIV With a glimpse comes revelation. He feels that he belongs to an immortal race, that there is an inner Reality behind all things and that the ultimate source is a beneficent one.



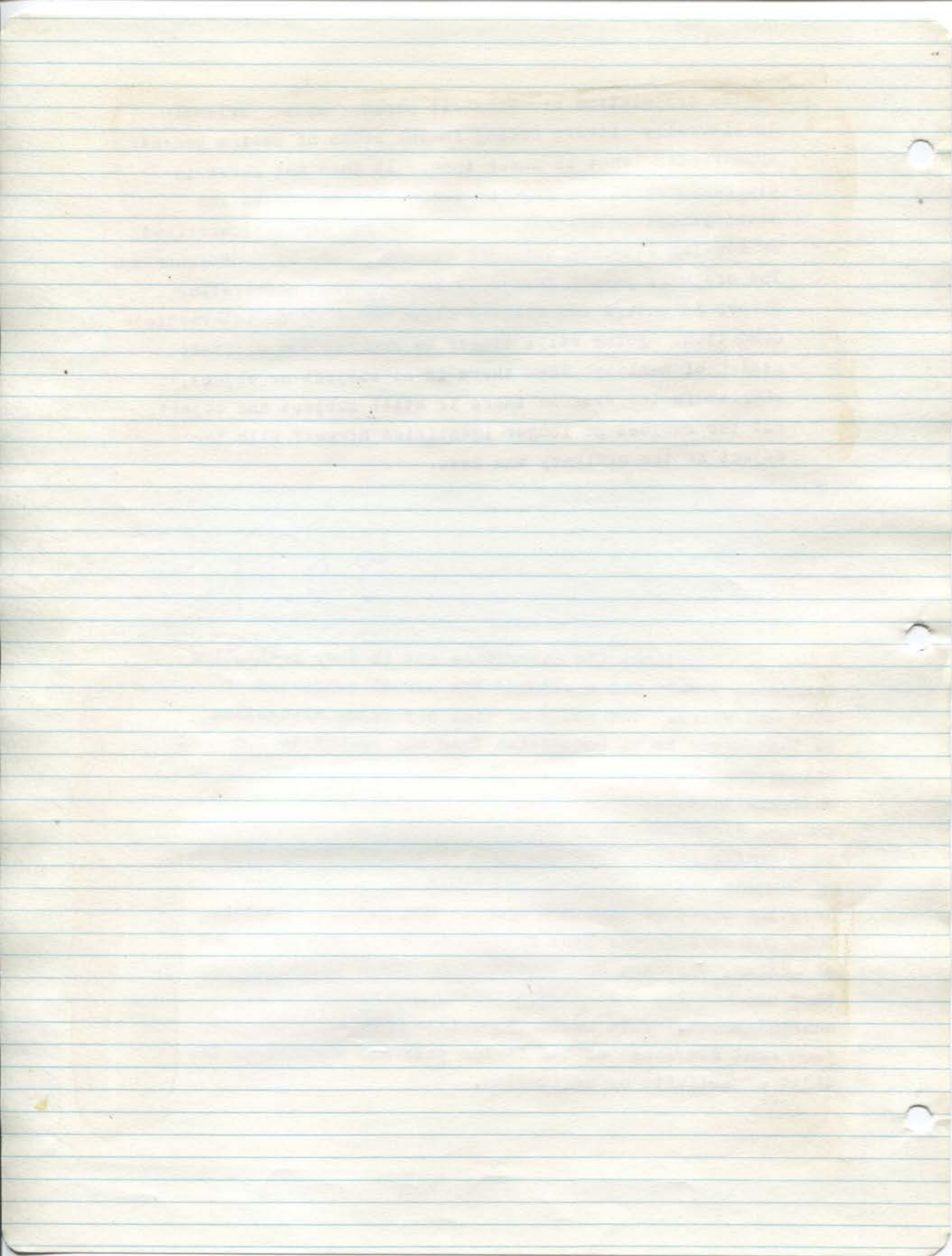




XXI The translation of Sanskrit phrase anta drishti is literally inward seeing in the sense of seeing beneath appearances what is under them. It does not refer to clairvoyance in the psychic sense, but rather to the metaphysical or mystical sense. It can be particularized as meaning entering into the witness state of consciousness. The ordinary person sees only the object, penetrating deeper he enters the witness state which is an intermediate condition, going still deeper he reaches the ultimate state of Reality when there is no subject or object, whereas in the witness there is still subject and object, but the subject no longer identified himself with the object as the ordinary man does.

(XXII) Sometimes the experience got in deep meditation verges on trance and abolishes the normal awareness of time and space. The sense of time may cease altogether so that there is no succession from one moment to the next but an absolute stillness. The sense of space may be so enlarged that there is a feeling of being spread out to immense dimensions or a contrary feeling of being reduced to a single point. The whirling dervishes of the Near East by turning round and round and round for a long time also lose the sense of time and space. But we must remember that the experiences just described have a beginning and an ending, they are only mental conditions which change; they are not the authentic ultimate experience of enlightenment. This latter is called sahaja. It is the permanent awareness of the divine presence whether in the midst of activity or meditation.





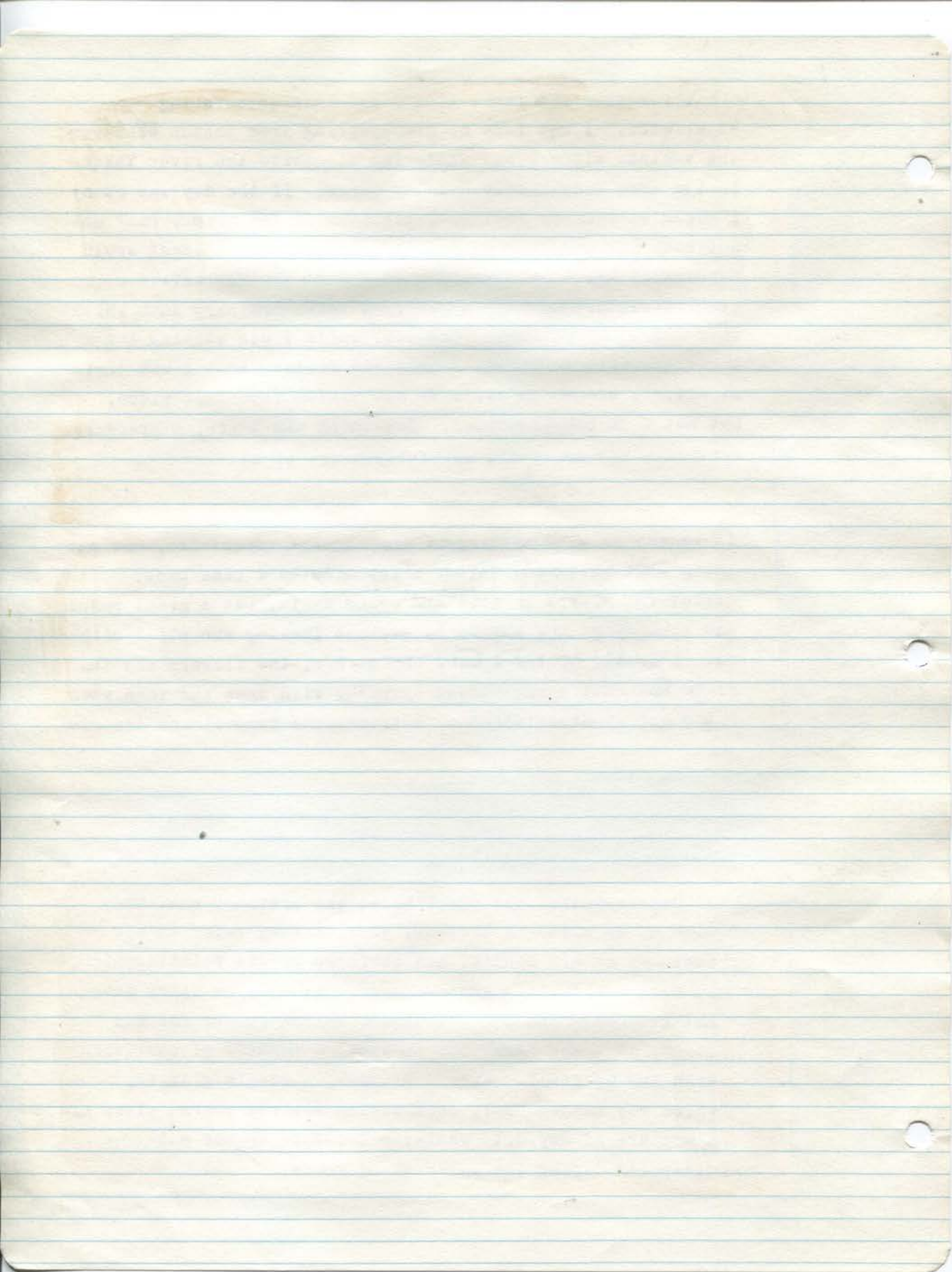


XXII I remember the first time I had this astonishing experience. I was fond of disappearing from London whenever the weather allowed and wandering alongside the river Thames in its more picturesque country parts. If the day was sunny I would stretch my feet out, lie down in the grass, pull out notebook and pen from my pocket knowing that thought would eventually arise that would have for me an instructive or even revelatory nature, apart from those ordinary ones which were merely expressive. One day, while I was waiting for these thoughts to arise, I lost the feeling that I was there at all. I seemed to dissolve and vanish from that place, but not from consciousness. Something was there, a presence, certainly not me, but I was fully aware of it.

X  
It seemed to be something of the highest importance, the only thing that mattered. After a few minutes I came back, discovered myself in time and space again, but a great peace had touched me and a very benevolent feeling was still with me. I looked at the trees, the shrubs, the flowers and the grass and felt a tremendous sympathy with them and then when I thought of other persons a tremendous benevolence towards them.

XXII Uncertainties and fears beset the ordinary man. They come up in spite of himself, whether they refer to his fortunes or his health, his business or his relationships. In such a situation whatever peace of mind he finds does not last long and can not unless he has looked for and found, at least from time to time, a measure of communion with the Overself. Even a glimpse, a single glimpse, which may happen only once during several years, gives him a measure of support whatever thoughts appear and disappear during the interval of years.





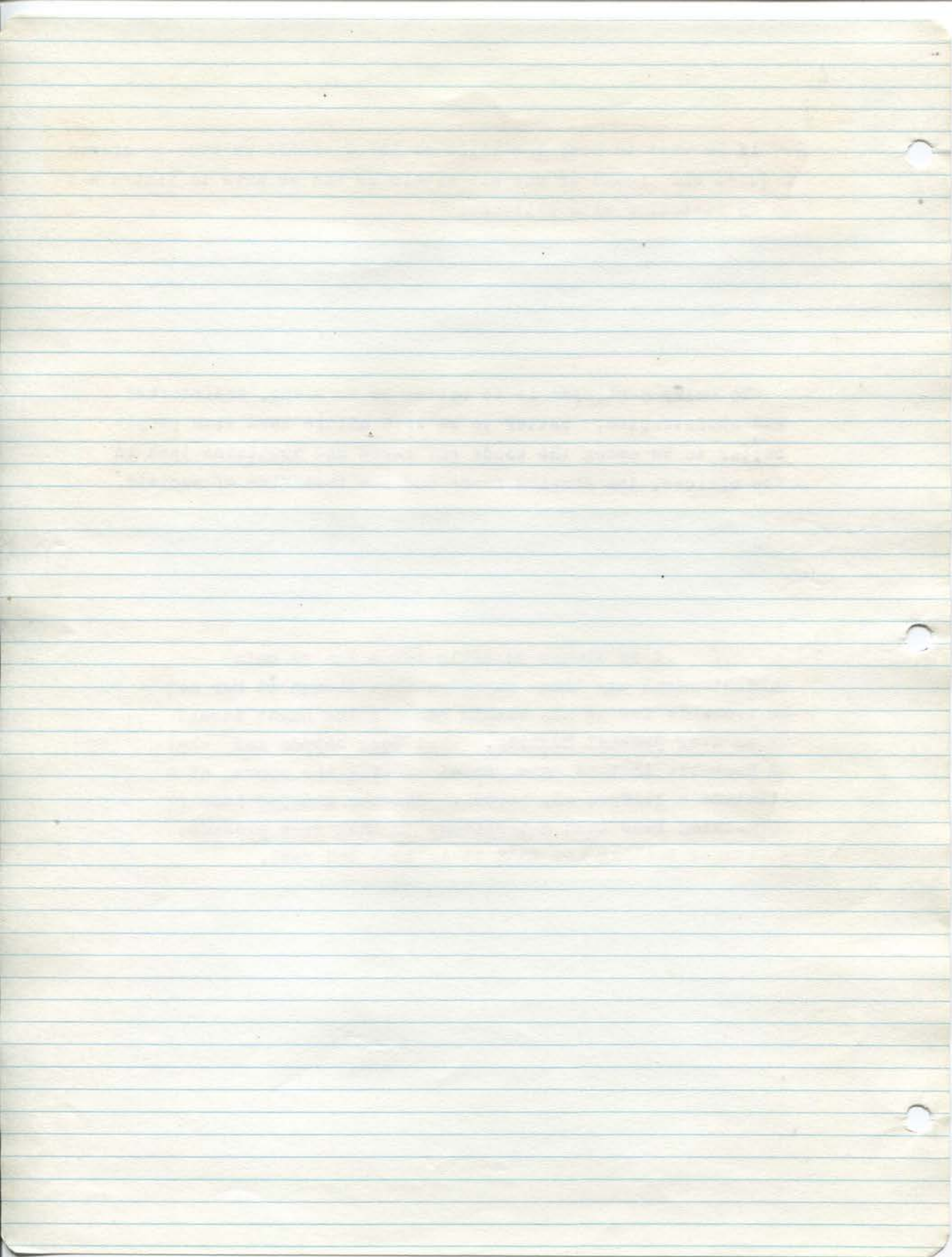


XX // If we want to hear the voice of the Overself we have to create a quiet all around us and all within us and we have to listen and go on listening with patience.

XX // To enjoy a glimpse it is better to be alone, undisturbed and undistracted, better to be with nature than with people, better to be among the woods and lakes and mountains than in the offices, the drawing rooms and the factories of society.

XX // It is always possible for a man to gain enlightenment any time anywhere even though it may not be probable for he has within himself the Light itself as an ever present Reality. What does happen and what is probable is that some moment during the course of a lifetime a glimpse may happen. and the glimpse itself is nothing less than a testimony to that ever presence a witness telling him that it is true and real.







XXII There are men who may be high in talent, but low in character. Notice that I use the word talent. I can not believe that it is possible to possess true inspiration and yet deny it or fail <sup>to express</sup> it in one's conduct.

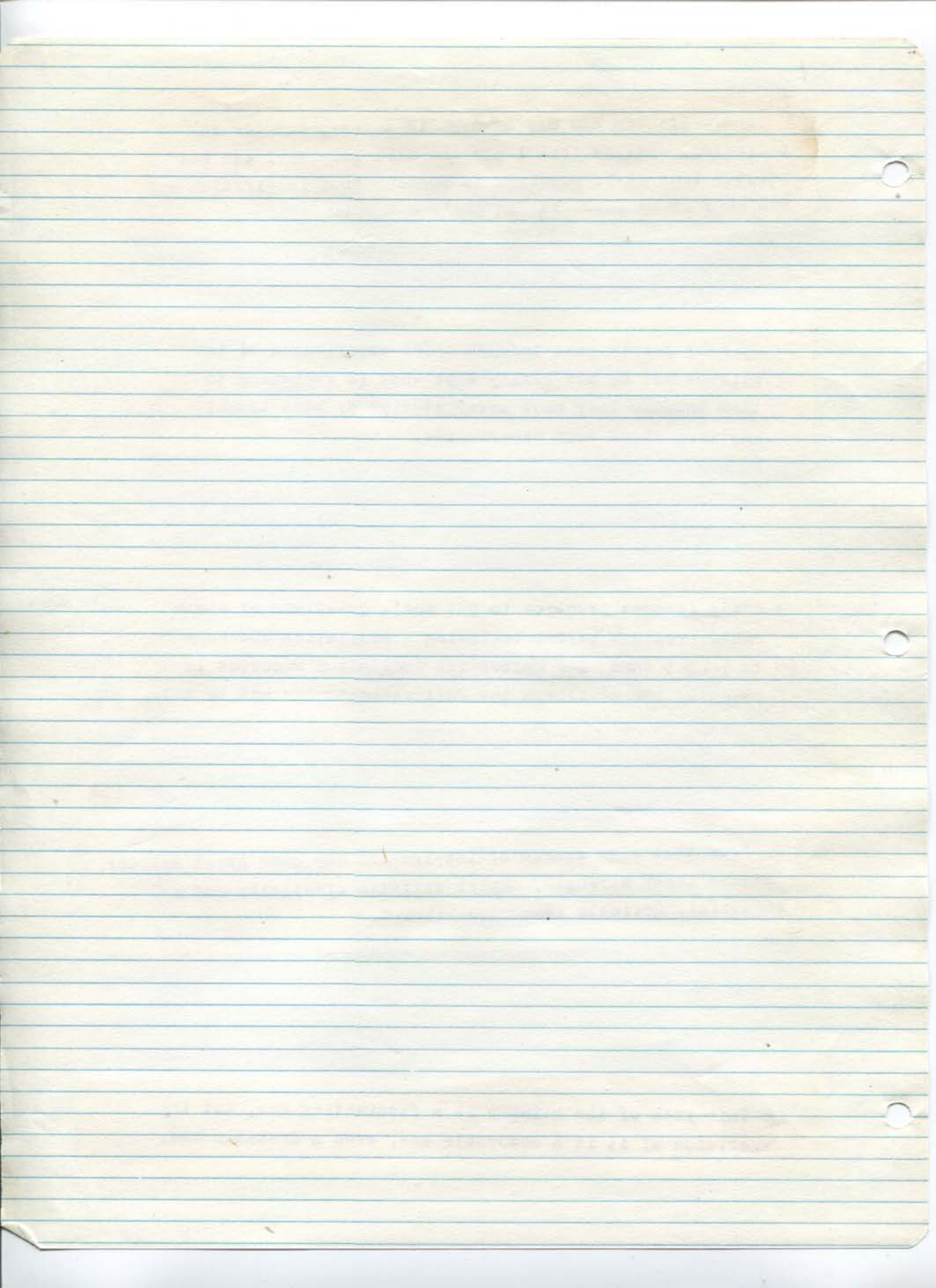
XXII Many people pass through these experiences of the glimpse and do not really know what is happening to them because they have never studied or been taught anything about such experiences.

XXII It is good practice to put one's questions or state one's problems before beginning a meditation and then to forget them. ~~for~~ Unless the meditation succeeds in reaching the stillness the full response can not be made.

XXII From that high source of inspiration may come great actions, immense inner strength, superb artistic creativity and a beautiful, delicate inner equilibrium.

XXII This idea of the glimpse is a fascinating one, but the experience of it is a memorable one, even a dramatic one.







XXII Even the best of men are subject to the peculiarities of their temperament, to the form of their individuality and even if they always seek to stay upon the level of inspiration they can not help expressing the channel through which the inspiration has to come which is a human channel subject to human imitations.

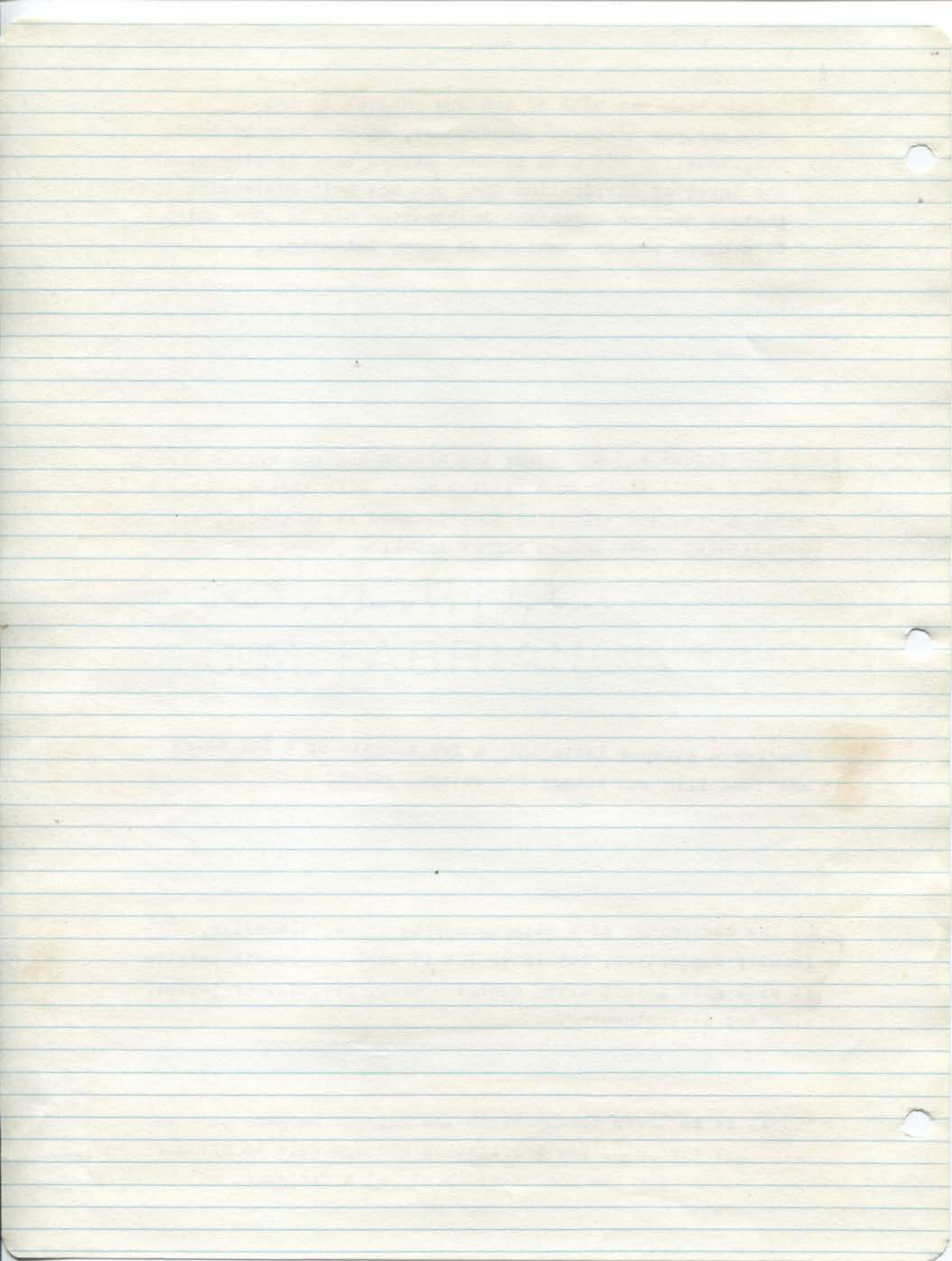
XXIII The priest and the guru, the artist and the writer, have to carry a small flock or a million minds with them by means of their work. The talent if they possess it is theirs, but the inspiration comes from a higher level.

XXIII Whether a glimpse lasts only a few moments or a few hours it may feed life and memory for several years.

XXIII The beginnings of a glimpse may be vague, dreamlike, faintly suggestive, but if we let it work and remain passive it will grow into a vivid consciousness, peaceful or joyful, wise and strengthening.

XXIII It is in these moments when the glimpse happens that we find new strength, new inspiration and are able to put our weaknesses for the moment at least at a distance.







XXI If the seeker will heed this intuitive feeling it may lead him to a clue a thread by holding which he may grope his way to clearer and stronger feeling until it becomes a certainty.

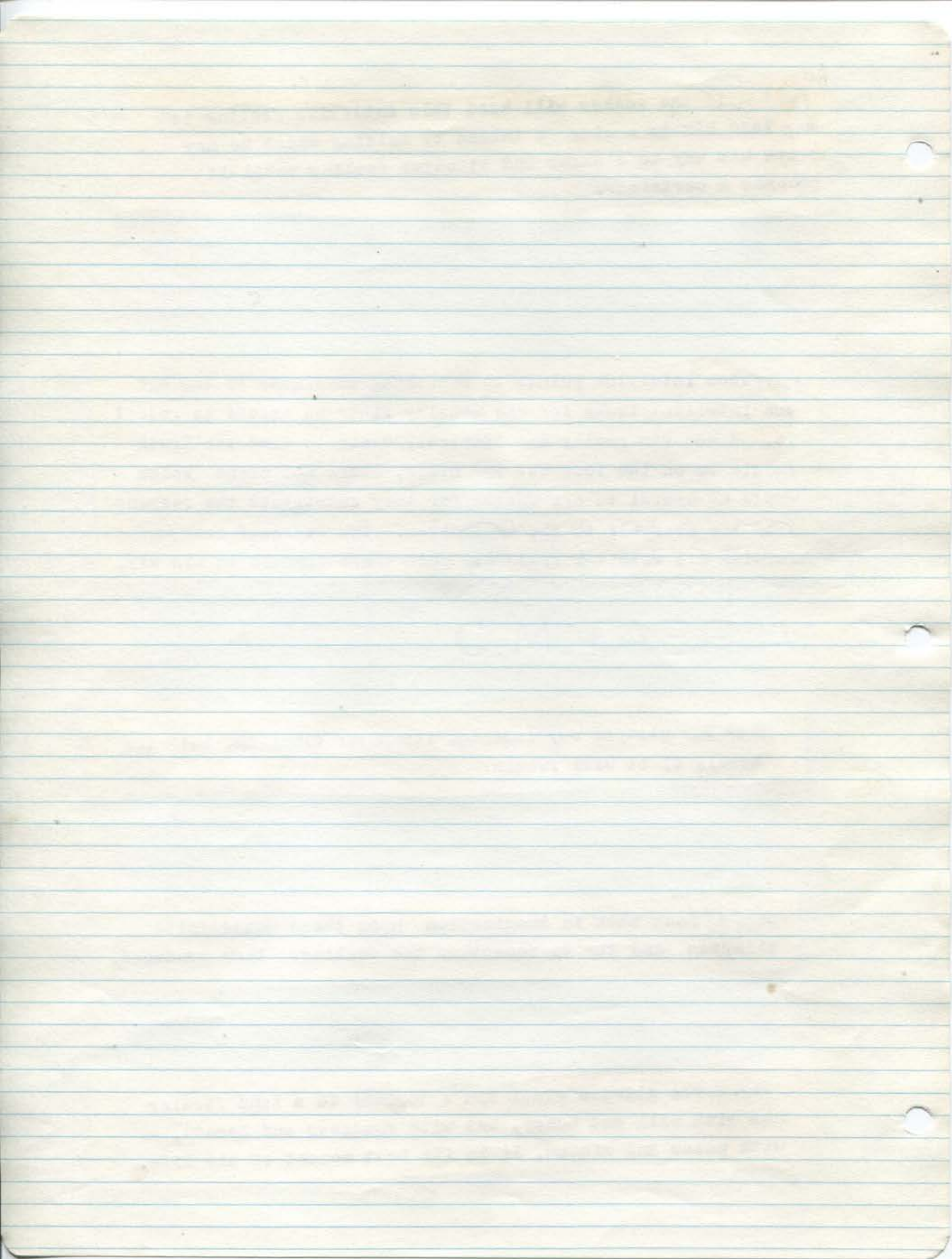
XXII When intuition points to something unwelcome to the ego the intellect looks for and usually finds an excuse to reject it. A man who really and sincerely wants to find the Truth should be on the look out for hints, clues and signs which would be useful to his Quest, for they constitute the response from the Overself to his aspiration. The Overself can furnish him with the Truth and puts these signals in his way.

XXIII The glimpse may fade and its power diminish, but the memory of it will remain.

XXIV Look back in imagination upon those wonderful glimpses and try to recapture the feelings they produced.

XXV The glimpse gives him a journey to a land flowing not with milk and honey, but with goodness and beauty, with peace and wisdom, it is the best moment of his life.







XXII He must take care to catch those fugitive thoughts on the wing lest he loses them and the opportunity, the offer of inspiration which came with them.

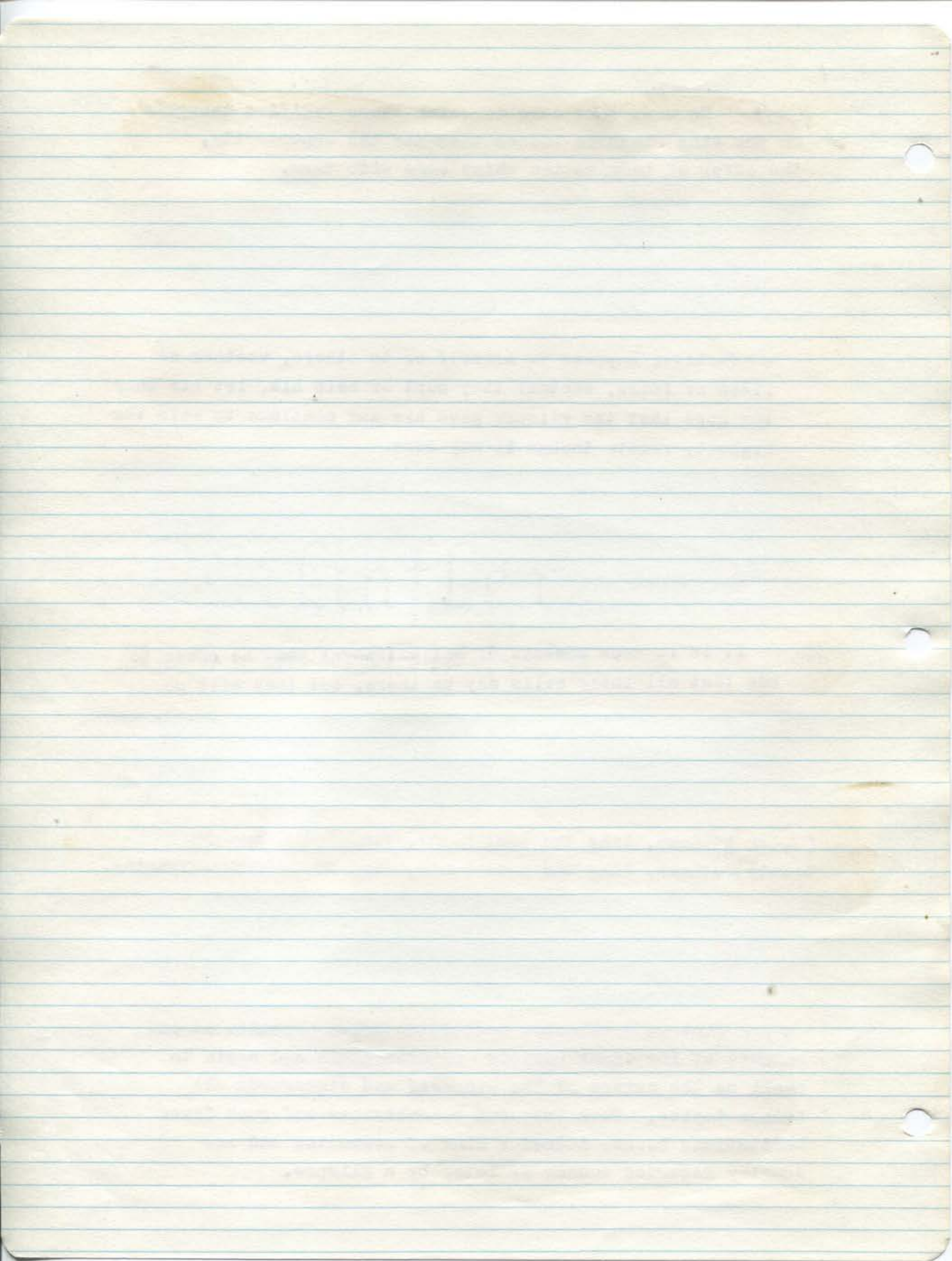
XXII Whatever happens to himself or to others, whether he rises or falls, whether they hurt or help him, let him keep the hope that the glimpse gave him and continue to love the highest, remote though it may seem.

XXII It is in such moments of enlightenment that he comes to see that all these evils may be there, but they will go.

(XXII) Some, like the poet Keats, find Truth through beauty <sup>while</sup> others, like the poet Dante, find it through suffering.

XXII That is a valuable meditation which whether at odd moments or for fixed periods returns again and again to dwell on the nature of the Overself and disregards all lesser topics. Such frequent remembrances and such fixed meditations become indeed a kind of communion and are usually rewarded sooner or later by a glimpse.







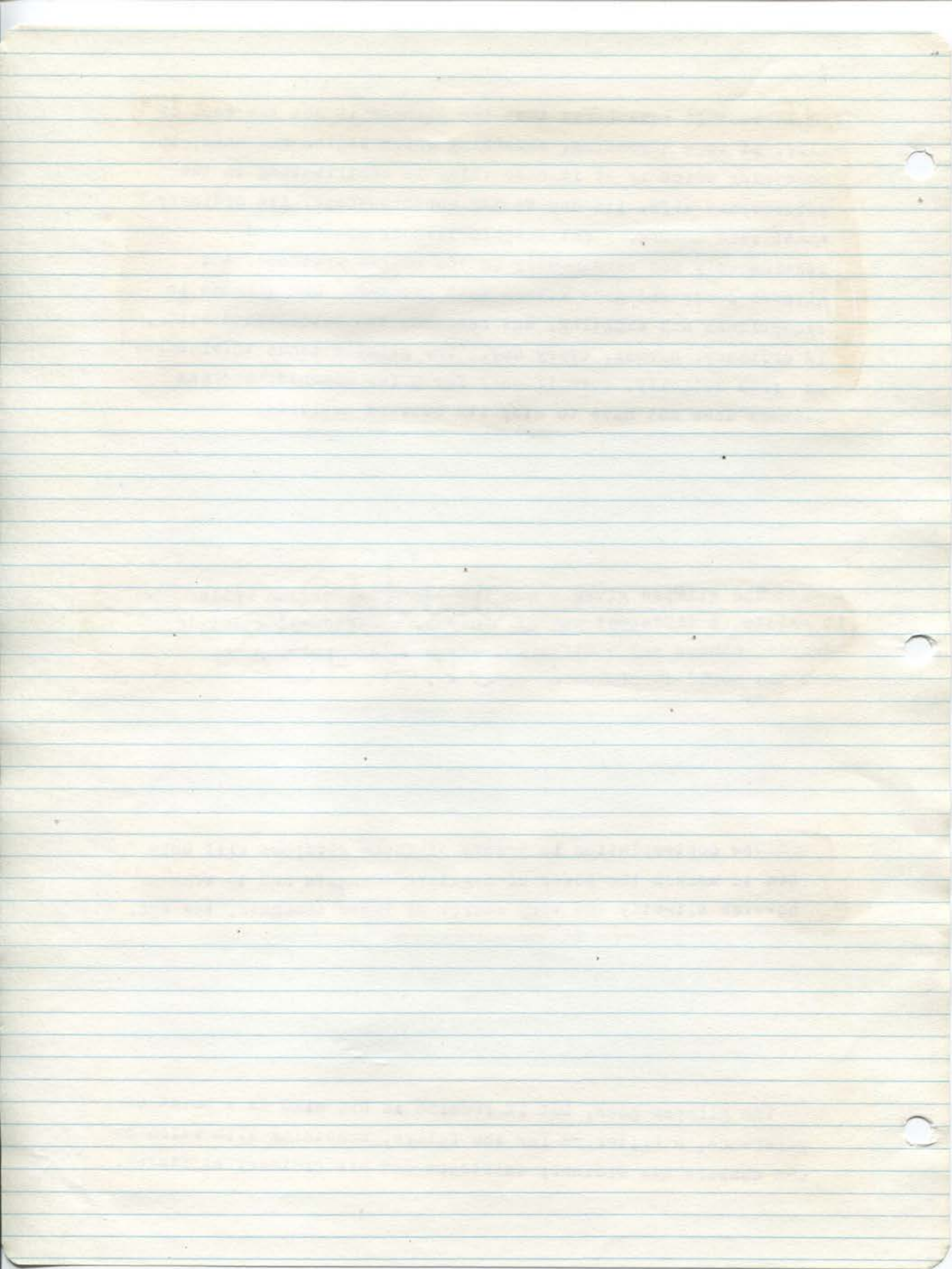
XXI) It must be remembered that the glimpse is not the goal of life, it is a happening, something which begins and ends, but something which is of immense value in contributing to the philosophic life, its day to day consciousness, its ordinary stabilized nature. Philosophic life is established continuously and permanently in the divine presence, the glimpse comes and goes within that presence, the glimpse is exceptional and exciting, but sahaha, the established state, is ordinary, normal, every day. The glimpse tends to withdraw us from activity, even if only for a few moments, whereas sahaha does not have to stop its outward activity.

XXII) The glimpse gives a man, for the short period while it exists, a different way of thought, a different attitude towards others and a different measure for applying to what the world cherishes or despises.

XXIII) The contemplation in memory of those glimpses will help him to weaken the power of negative thoughts and to weaken however slightly the very source of those thoughts, the ego.

XXIV) The glimpse goes, but it remains in his mind as a point of reference, a criterium for the future, something with which he can compare his ordinary existence and his ordinary attitudes.







XXIII All these methods of establishing contact with the higher self may be dispensed with at a more advanced stage when it will suffice to have a simple turning of attention towards it or a simple remembrance.

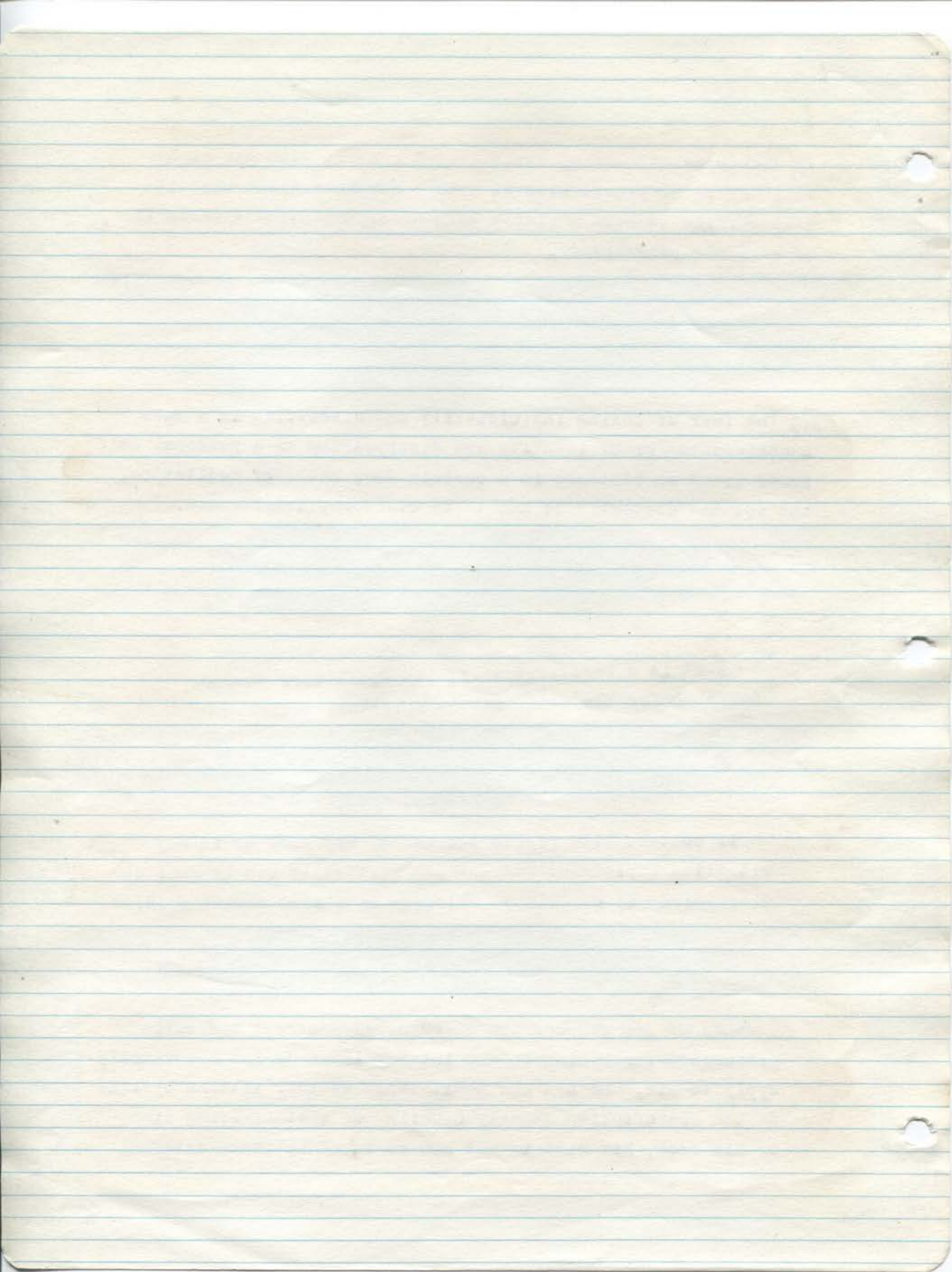
XXIII The fear of losing individuality and dissolving in a mass consciousness or of identity and disappearing as a personal self comes up as an obstacle in a certain deep stage of meditation, but not the deepest. It has to be overcome, transcended.

XXIII That is a beautiful word, the Greek word phrenos, standing for the heart in the spiritual sense.

XXIII If contact with people becomes at any time or in any situation unpleasant and nothing worthwhile can be done by discussion he can always withdraw into that mental void.

XXIII When he has reached the stage of advancement the rules prescribed for beginners and intermediates do not necessarily apply to him, he can now meditate whether sitting upright as the prescription usually counsels or whether lying limp on his back, his mind is not now so bound by these external physical conditions.







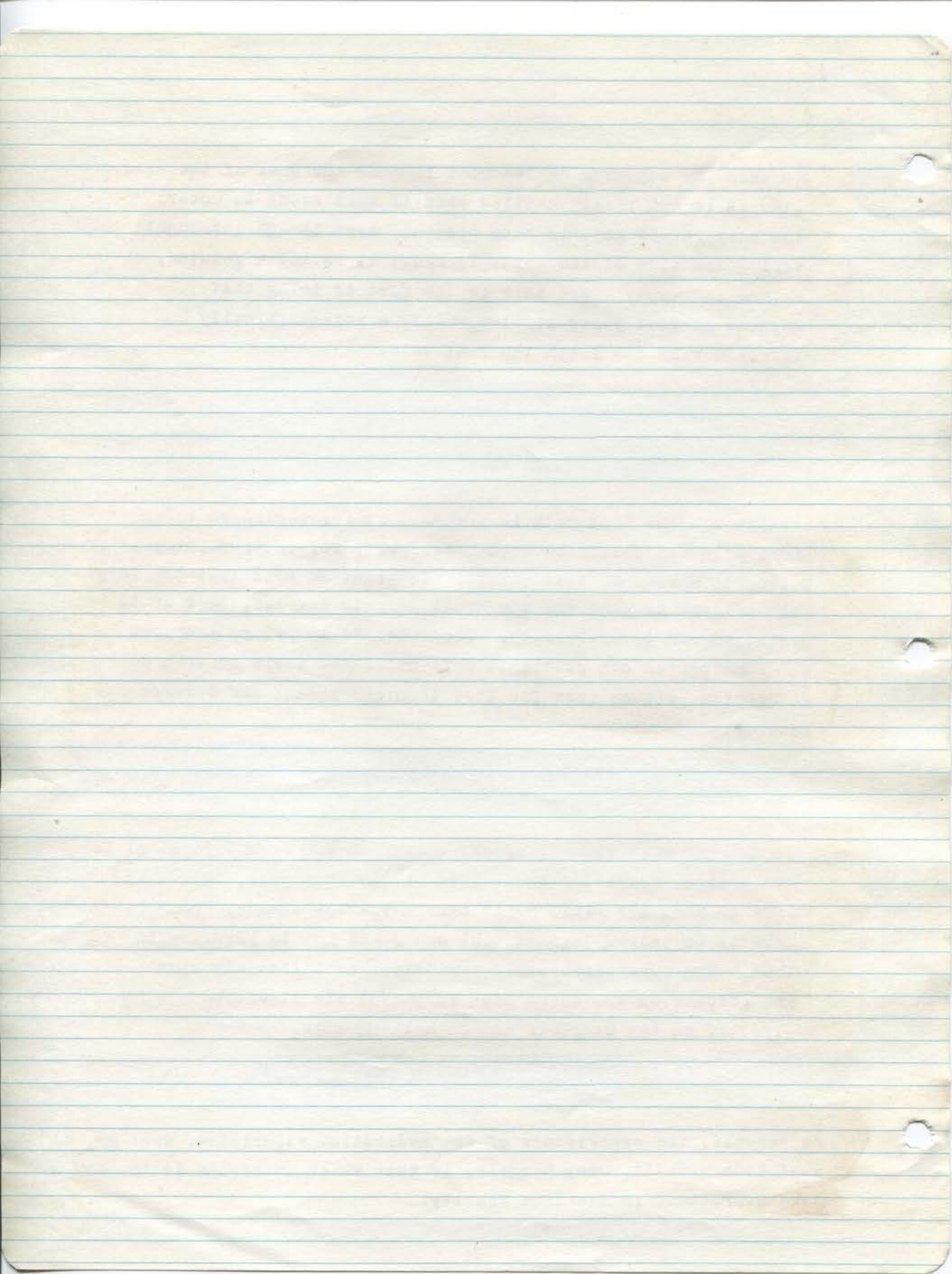
XXIII) When the emptying of the mind is made the goal of the mind, then it is not really emptied even if this seems to occur. The unexpressed goal is also present, even though unthought during the time of the void. In short it is not a genuine, authentic empty yet this is the sort of thing that happens in most yogic circles. Only a philosophically informed mind can reach the real void.

XXIV) Although the long path is preparatory for beginners to the short path and should be attempted first, for intermediates it is better to make them twin quests. It might be said that the long path belongs to yoga and the short path to advaita, that is to mysticism and to philosophy. Thus when he is better prepared the same person can cultivate both paths and there is then no antagonism between them for they then complement and balance one another.

XXV) ( All the more elementary and religious and occult forms of meditation including those used on the long path, all that lead to what the Hindu yogis call savikalpa samadhi usually have to be passed through, but one ought not to remain with them. The pure philosophic meditation as ultimately sought and reached on the short path is to put the attention directly on the Overself and on nothing else.

XXVI) He himself, the experiencer of the meditation experience, must go, must lose himself, deny himself, if that which is beyond is to take over, that is the true Reality.



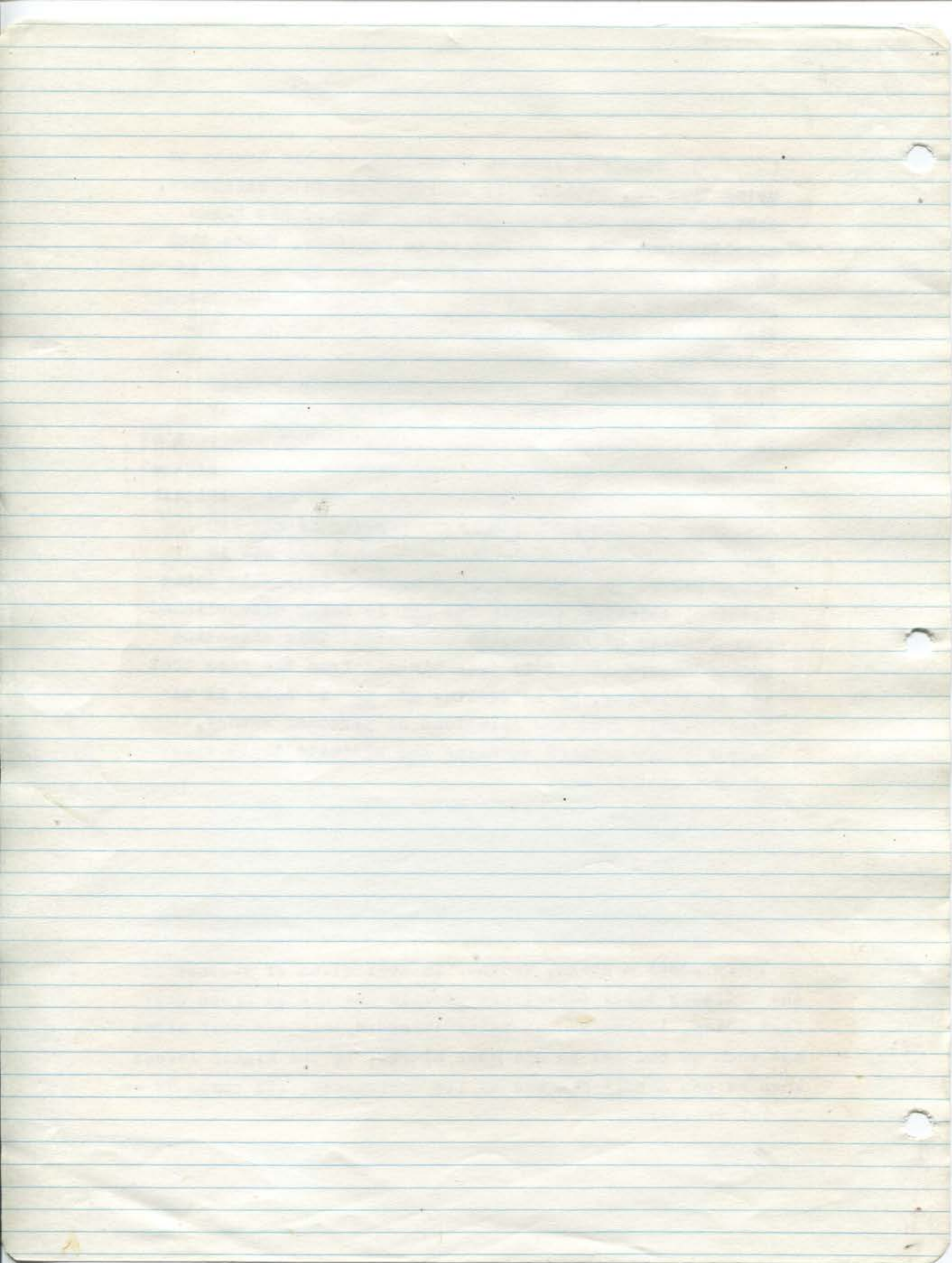




(XXIII) Thoughts come to a man without his trying to bring them on, without his willing them into existence: ~~That is to say~~ they are there as a part of his human conditioning. The same applies to feelings. Where then is his freedom of choice, and what then is the use of preaching to him that he should be good or aspirational? What is the use of teachings which lull him into the belief that he is free to create his own mental states both good and evil, when moods, emotions and ideas happen of themselves or come to him by themselves? Is it not better for him to understand his limitations and not deceive himself, to know what he can and can not do and thus not fall into illusions about his spiritual progress or spiritual failure? Moreover if all is happening by the will of the World-Mind and all is comprised in the World-Idea, he himself is really doing nothing, thinking nothing for all is being accomplished irrespective of his ego. To understand this situation and to accept it and to free himself from the idea that he is thinking, he is feeling and he is doing is to free himself from the illusions of personal agency, doership and ego-hood as being the ultimate truth about his own experiences.

XXIII There comes a stage, whether in meditation or whether in the ordinary daily experience of life he has to cross over from doing, trying and managing things by his own self alone and when he can let go and open himself to the higher forces when he can submit his ego to its ordinances, its commands or to its whispers.





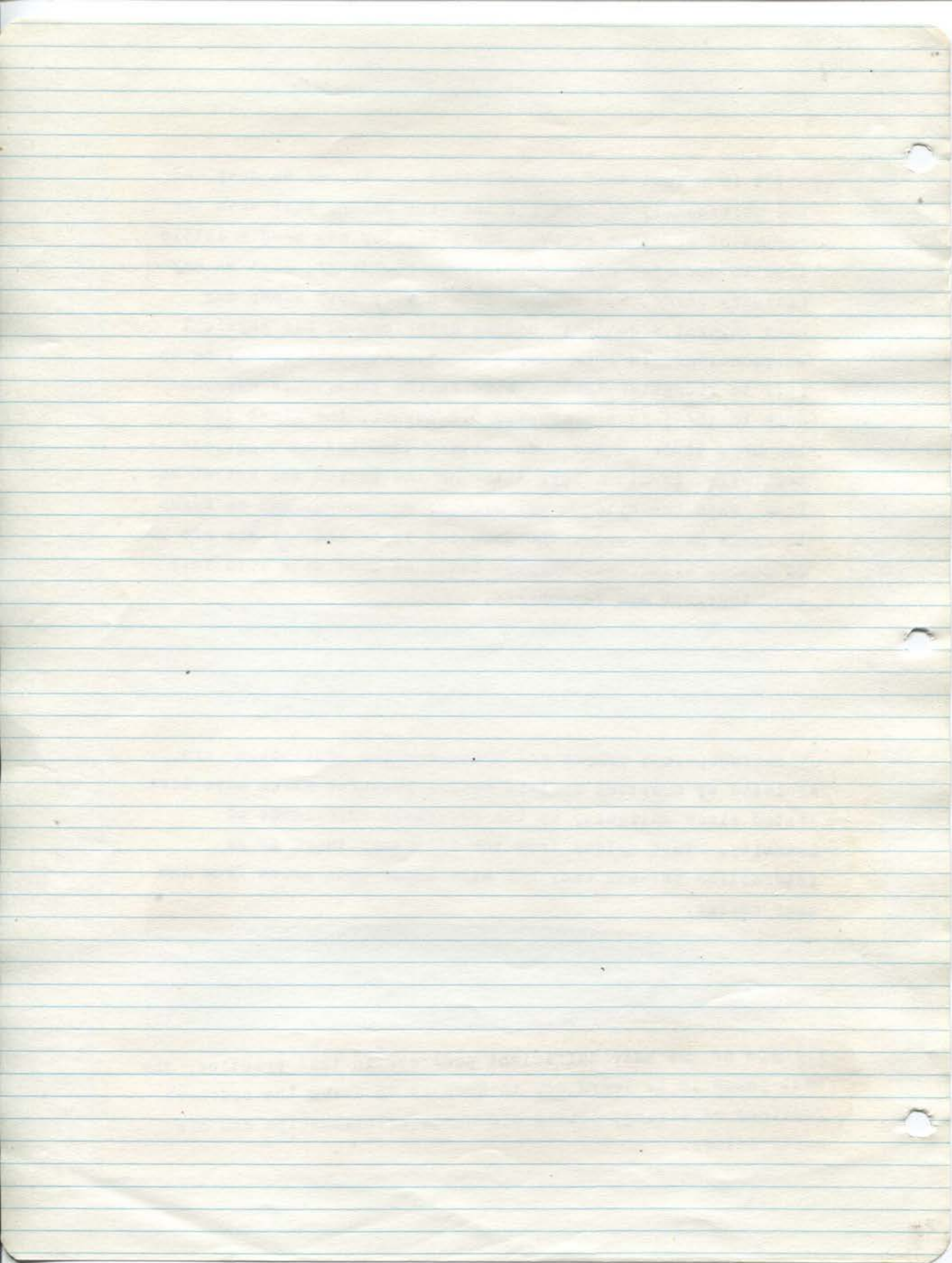


XXII) It is a fact that contemplation can become so deep and the personality so lost for the time being, that when the period of practice is over the meditator may need a little time to accustom himself to his surroundings, just as any ordinary person who awakens from a very deep sleep may need several seconds to become conscious of his physical surroundings. In this half absentminded state he may be even fail to recognize someone else in the room. This happened once to the famous professor D.T. Suzuki, the great Zen teacher, after we had been sitting together in a private meditation in his study. Although the period was not at all long, when the silence was broken, ~~was ended~~, and he began to speak he addressed the question to me asking; "Who are you?" Of course after some seconds later he came back into full consciousness and remembered.

X) Philosophical prayer and philosophical meditation are assisted by adopting certain bodily postures which have been tested since antiquity by the religious experience of humanity. This arises from the fact that there is an interaction between body and mind since both arise from the same source.

XXIII) Once he has made sufficient progress in this practice, the next phase is to learn how to keep it up during the ordinary routines of living, during his human relationships and his daily duties.







XX ||| This seemingly simple exercise is of universal availability, for it can be done wherever he wishes and whenever he wishes. There is no moment which does not offer a change to practice it, no situation in which it is not opportune. All that he has to do is to remember that he is a Quester, that he is also a divine being as well as an animal being, that he must act from his whole manhood and not merely from a fragment of it.

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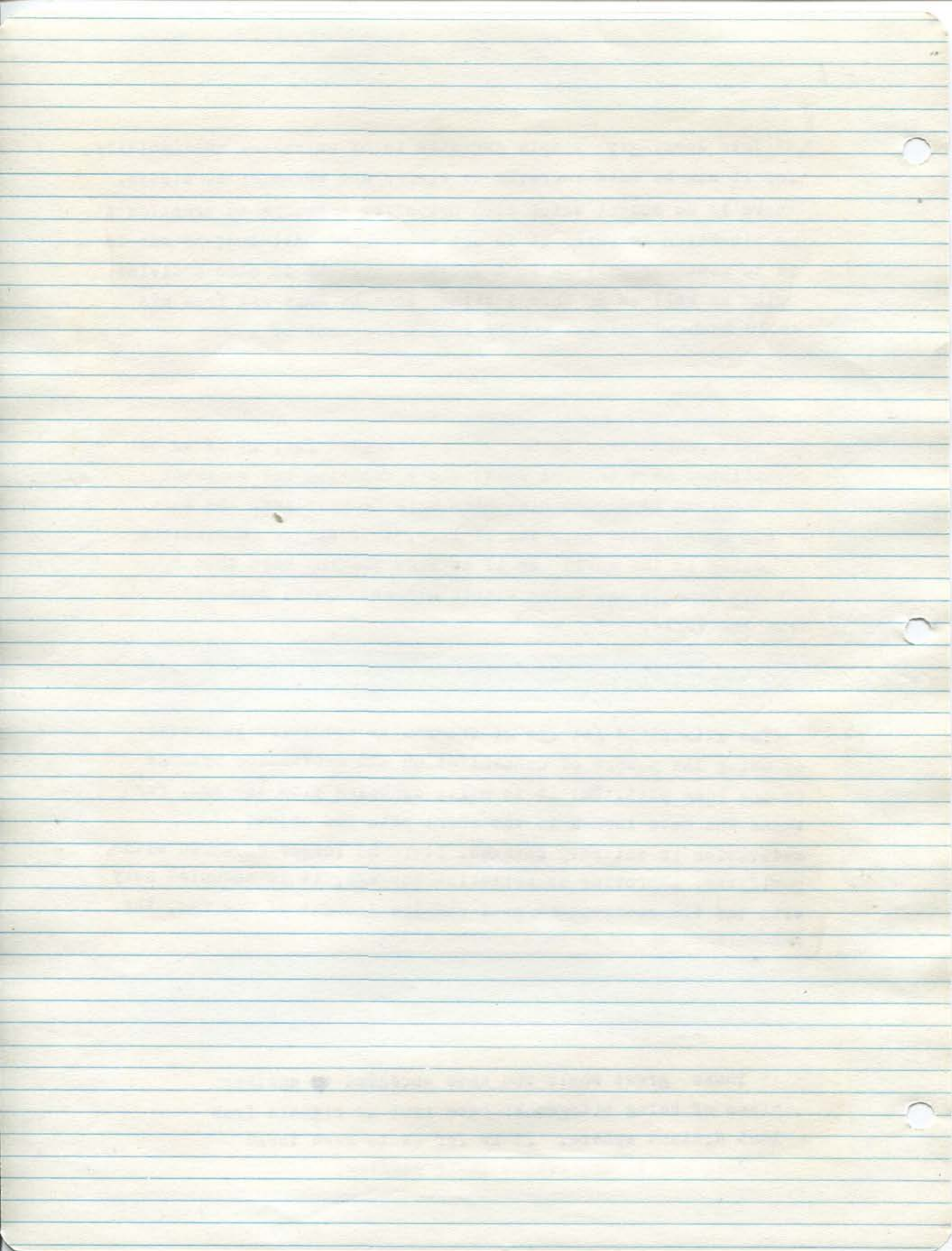
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But this remembrance is not to be struggled for, it is to be established as a natural habit and a relaxing one whatever the tensions be around him. The more he practices the more he can consolidate this way of life, this unique combination of acting in the world, as if he knew nothing more than worldly demands and being within himself quite detached from the world.

XX ||| The attempt to get rid of the faults and evils in oneself by using the powers of concentration and meditation belongs to the long path. But it is still occupied with the ego. For those who have turned to the short path the object of meditation is entirely changed. It is no longer occupied with purifying, improving or bettering the ego, it is occupied only with the transcendent self and the thought of the ego, the remembrance of it is left behind altogether.

XX ||| These great souls who have ascended to another plane of being altogether have sent us signals from that distant sphere. It is for us to heed those signals and to understand their meaning.





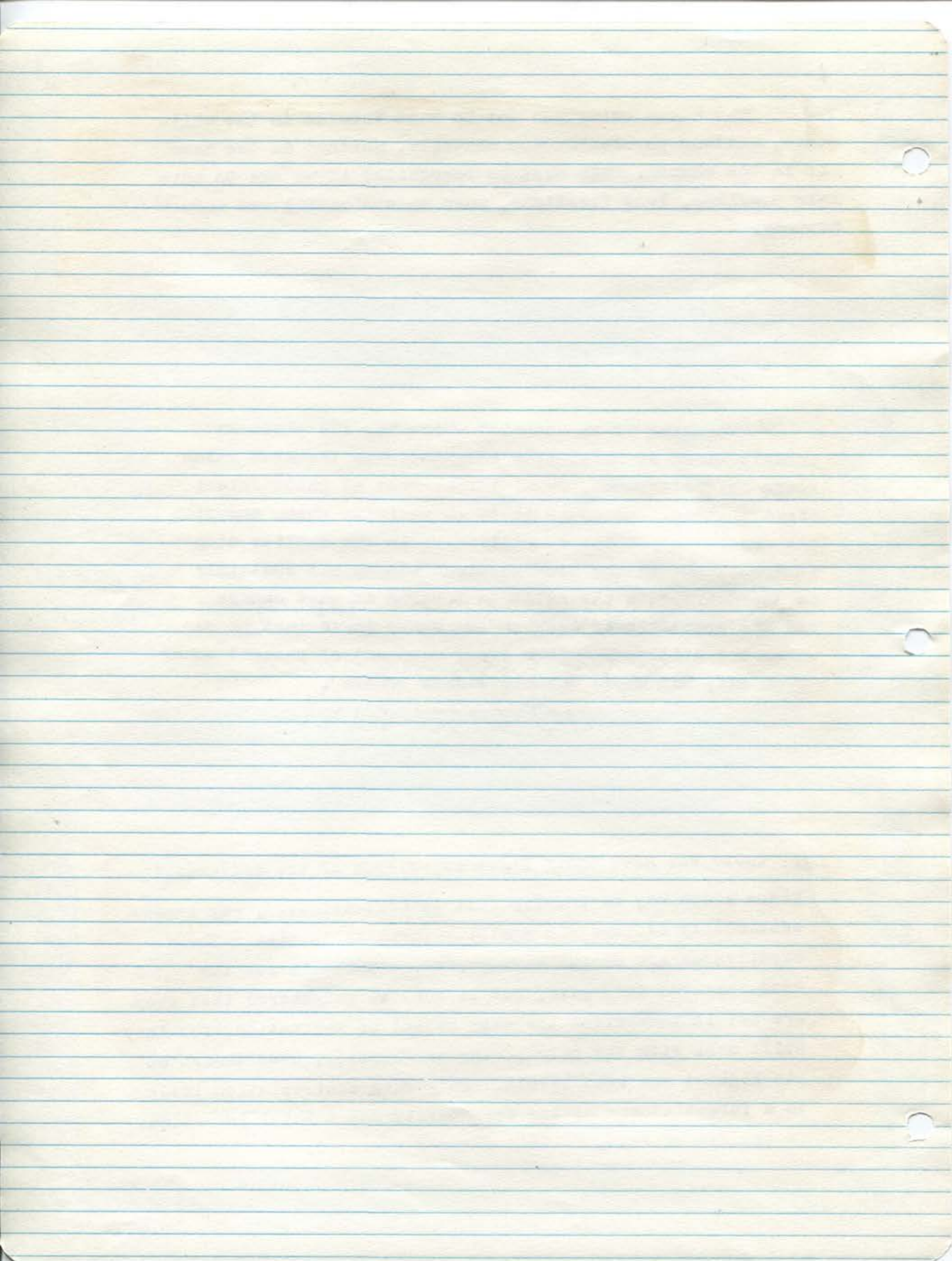


(XIII) The human being can not be kept forever in the child state, neither physically nor mentally, neither in the home nor in the church. This must be recognized if we are to have less problems, less frictions, more understanding and more harmony.

(XXIII) Thinking is an activity which has its place in certain kinds of meditation, for instance, the kind which seeks self<sup>^</sup> betterment, moral improvement or metaphysical clarification. Moreover it is an activity which occupies the generality of its practitioners in the earlier stages. at least, but In the more advanced stages and certainly on the Short Path the attitude towards it must change. and The practitioner <sup>must</sup> seek to transcend it, <sup>thinking</sup> so that he can enter the stillness where every movement of thought comes to an end<sup>x</sup> but where consciousness remains.

XXIII Those who have their first experience of the delightful peace which may be briefly felt in contemplation<sup>x</sup> may become emotionally excited and mentally thrilled by them. These experiences are useful and helpful, especially for the encouragement they give, but it must be remembered that they are not in themselves the main object of meditation, for they still deal with the person, the personality, even though on its highest and best levels. Only when contemplation leads to a forgetfulness of the personality and a total immersion in the Higher Being is this purpose achieved.







( XXIII ) If he practices this exercise in remembrance frequently throughout the day, then every act becomes not only a necessary or a useful one, but helps to carry him forward on his quest of higher being.

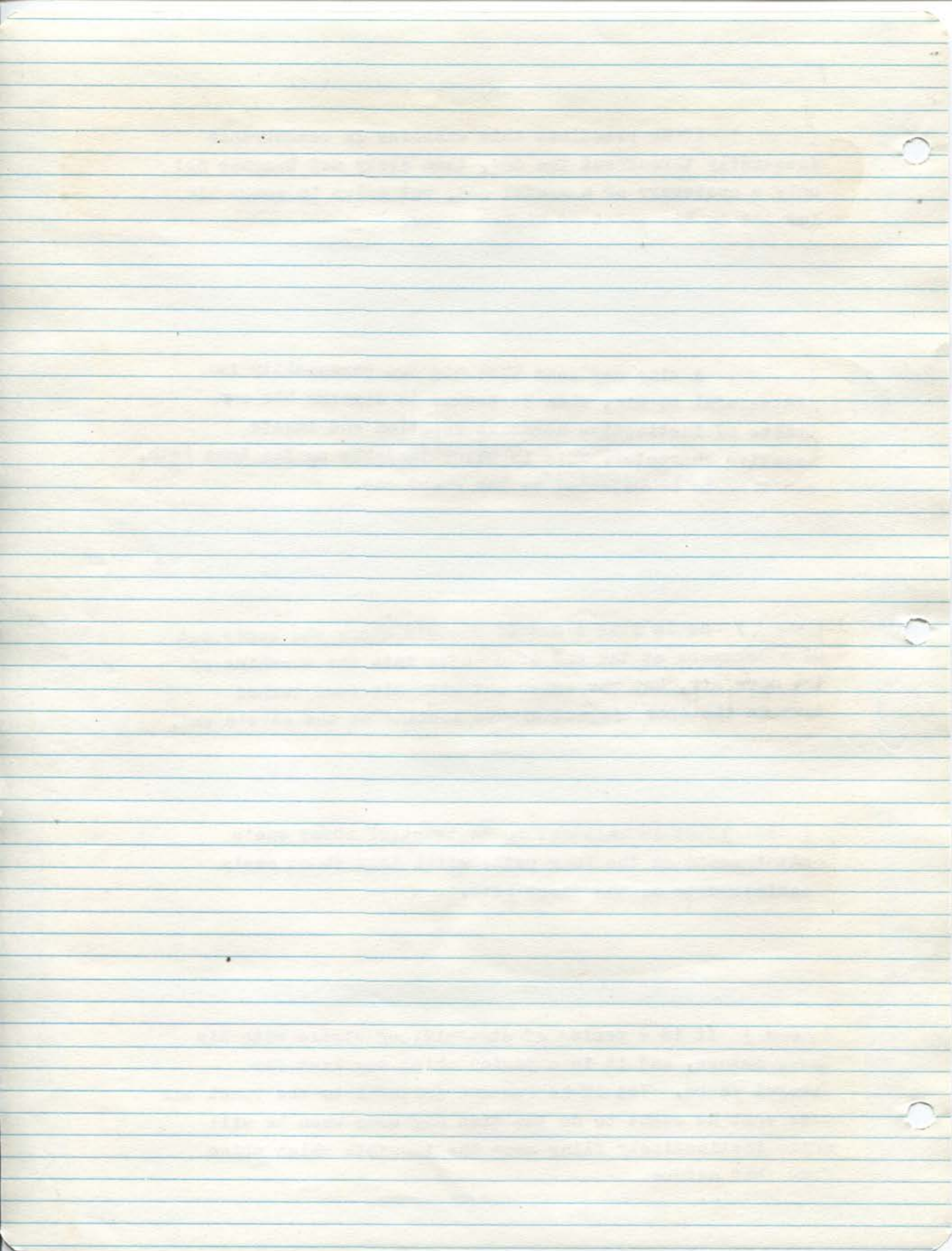
( XXIII ) A time may come when his own personality is distasteful to him, when he begins to dislike his own traits of instinctive negative reaction and innate negative character. This is <sup>naturally</sup> understandable on the Long Path, but it is <sup>may be minimized</sup> ~~to be rejected~~ on the short one.

( XXIII ) He is like a man of Plato's story who comes out of a darkness at the end of a cave into the sunshine of the open air, but who comes out with his face turned towards the open air, <sup>AND</sup> not always looking at the cave's end.

( XXIII ) It is well not to be boastful about one's attainments on the Long path, still less about one's achievements on the Short path.

( XXIII ) It is a period of struggle, of strife with his lower nature, and it is a period which may last for several years. Yet if he remains faithful to the Quest and does what he ought to do the time may come when he will quite instinctively fling away the thoughts which arise from that nature.





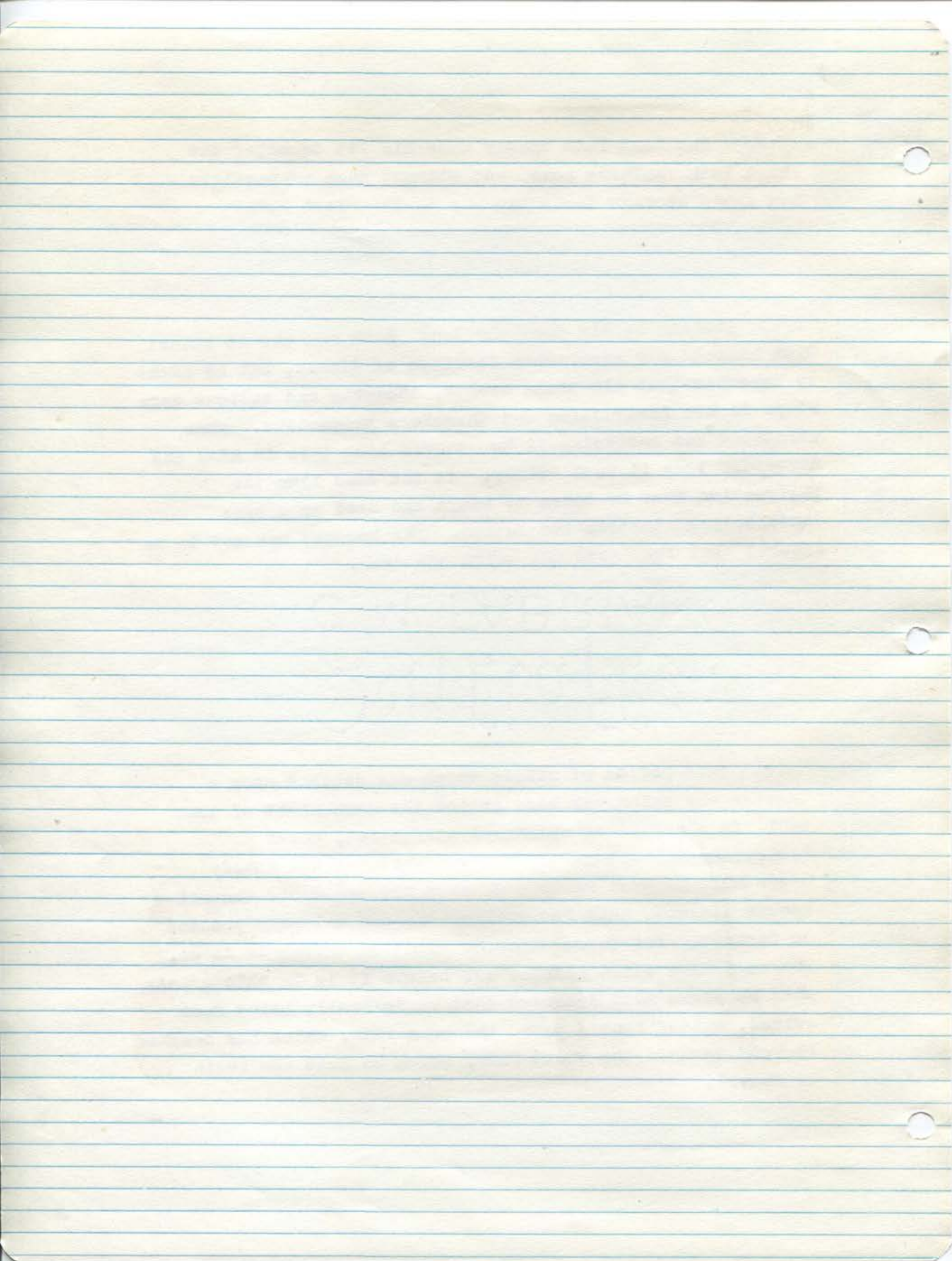


XXIII The Long Path simply made him fit to enter the Short Path nothing more yet without such preparatory work how could he have found his way to the Short Path?

XXII) Looking at his past <sup>on</sup> the Long Path man who is honest with himself may experience feelings of dismay, but he ought to remember that all those events, thoughts and actions were steps in his instruction and therefore productive. When examining and analysing it he should bear this in mind and therefore take it more calmly. At the same time the instruction must be taken to heart and used as a base contributing towards the future. The lessons are not to be ignored but they need not weigh him down.

XXII) This period of crisis which may descend upon a Quester and which has been called the dark night of the soul is a period of spiritual stagnation, moral discouragement and mental fatigue nothing and nobody seems able or even willing to help him and books themselves become useless, arid and futile. He can not only proceed no farther, but there seems no point in trying to do so. Yet as I have often pointed out before it is in this crisis when he seems most deserted that he is really being most guided, guided from a path the Long Path, which has reached its end towards the Short Path, which he must now begin to travel.







XXIII He feels that he is upon the very edge of a great revelation, one that will open a new world of beauty and truth for him.

XXIII If on the Long Path he may sometimes despise himself for his weaknesses, on the Short Path he will glorify himself through the identity exercise.

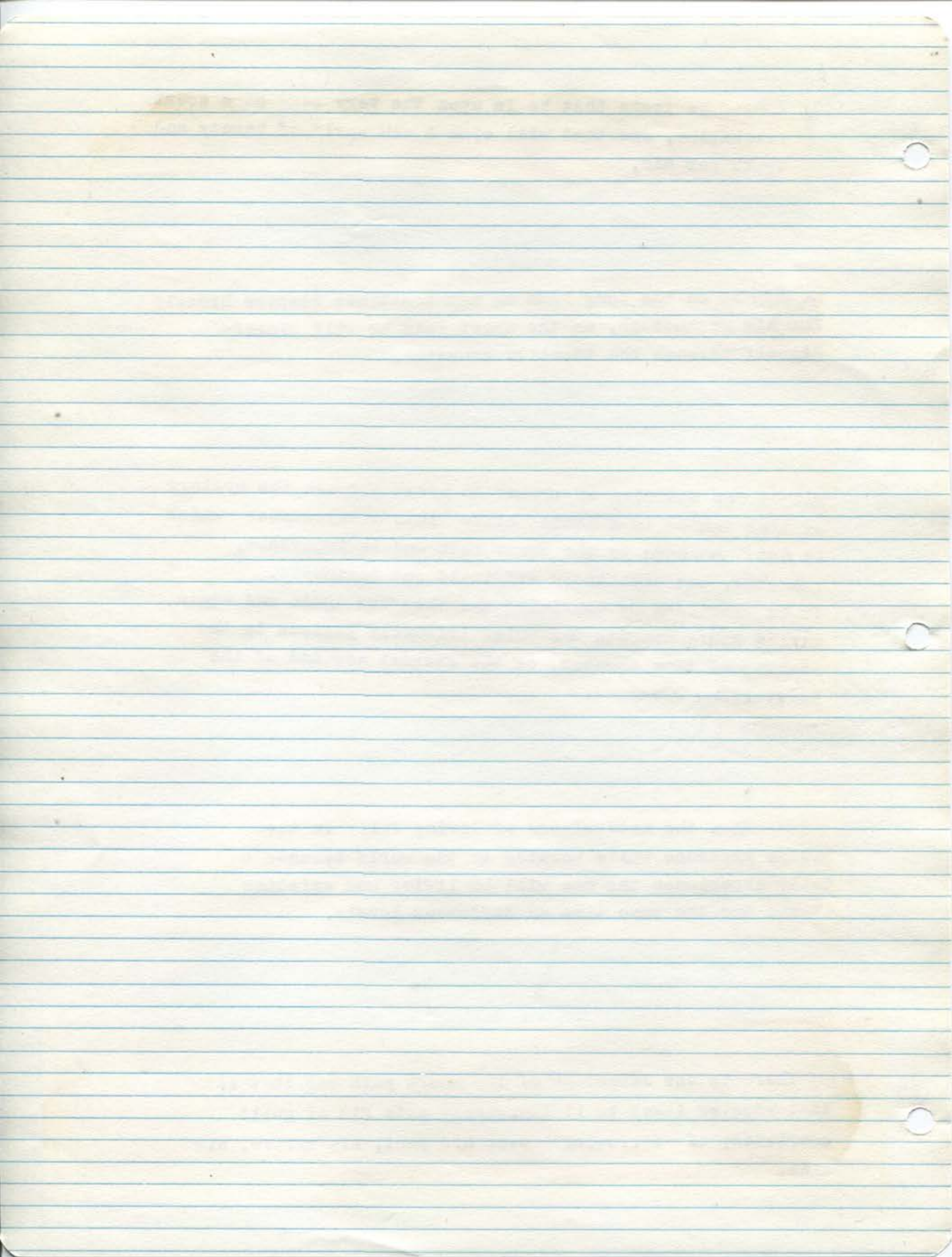
XXIII The exercise of trying to break through the mystery of time which is a mental state into timelessness which is not belongs to the Short Path and is important, valuable, but admittedly difficult for beginners. . It is practised by confining the thoughts again and again during spare moments and brief leisurely periods to the meaning of timelessness, of the eternal now and of the everlasting Presence.

XXIII When the naturalness of living fully in the Divine Presence while working in the world becomes a daily experience the man will be living and existing at one and the same time on different levels.

XXIII There is one advantage of the short path and that is that whoever takes to it thoroughly gets rid of guilt complexes, of sorrowing over his past, his errors, his sins.

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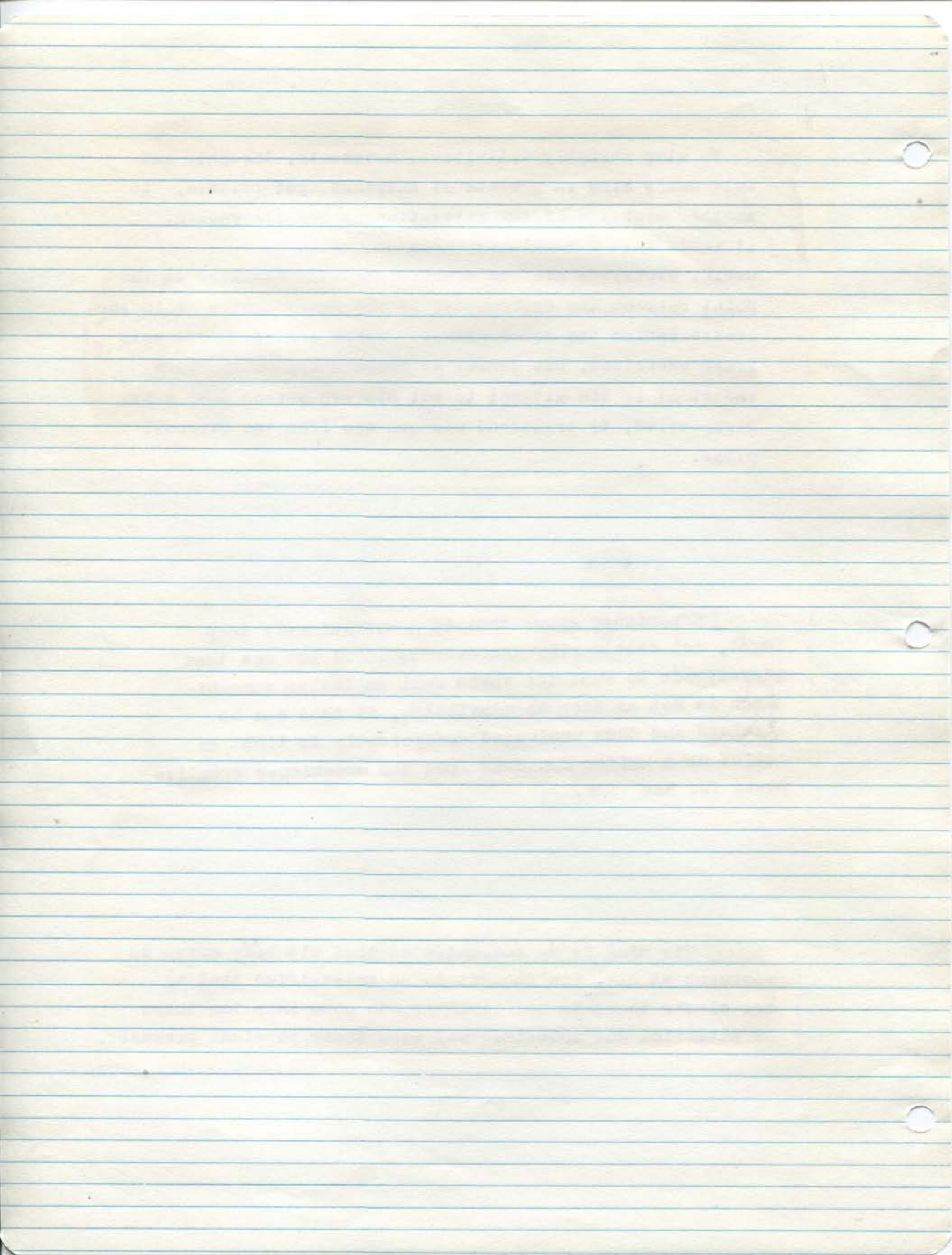


XXIII To stop abruptly activities, movements, thoughts and hold one's mind in a state of suspense yet relaxed, is another exercise if the relaxation is passive enough. It leads into a meditative mood or a glimpse useful exercises are to concentrate consciousness on the point between the eyebrows or in the heart centre or in the centre behind the solar plexus. These are of course only yogic exercises, but useful as preparatory ones. More important is the attempt to put his own person into a new perspective, to transcend his own ego from the Overself plane.

XXIV Experience shows that if a sufficiently deep level, not necessarily the deepest level but one that corresponds to what the yogis call savikalpa samadhi which is not as deep as nirvikalpa, if that can be attained and then prolonged sufficiently in time an artist or a writer can draw from the experience creative power for his work.

XXV His mind is so concentrated that his body makes no movement at all. His thought is so intensified that no one else's thoughts and feelings can come into the focus of attention and sometimes not even their physical presence.



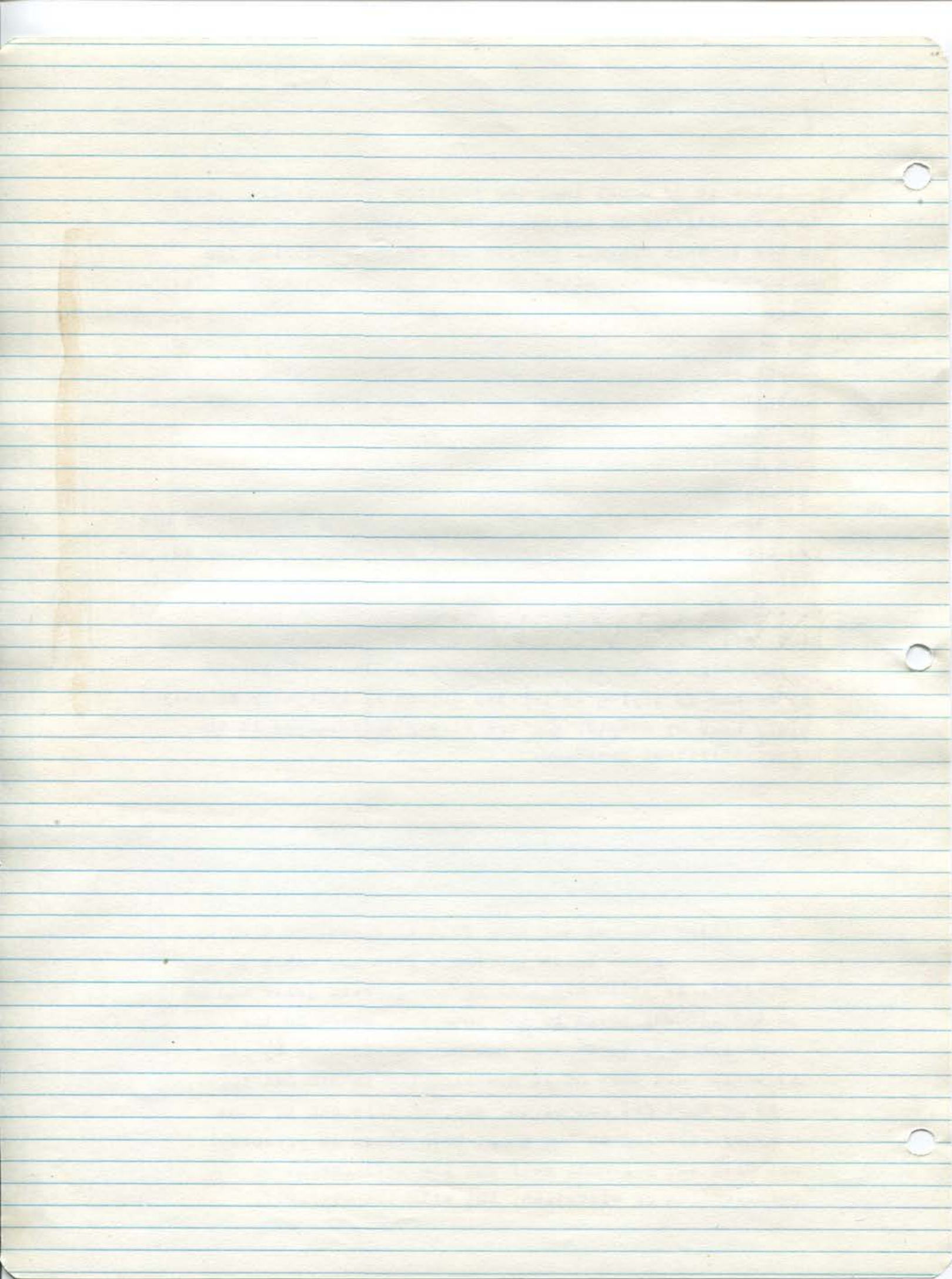




XXIII | There is no doubt that the practice of meditation leads to a sensitizing of the meditator's mind, if only because he has to make himself passive and receptive during the meditative period. After the first great battle of achieving concentration has been won, there is then a possibility that <sup>the</sup> thoughts, and moods of other persons may enter his own consciousness either if they are present physically or connected with him mentally. If those impressions are of a lower character than his own character they may either disturb him and give him some trouble in dealing with them, or at the least divert him from his habitual attitude, however briefly, or he may make the mistake of identifying them as being his own, of his own creation. For these reasons it is better for those who are still under development not to attempt by mental treatment to elevate the minds of others directly, unless it is done at the peak period of a meditation, when they have been able to reach a high level of purpose concentration and purity. The method of trying to improve others by telepathy is only safely used by adepts, who are firmly established in the higher spiritual position.

XXIII | The end of the Long Path is signalled also by the sudden appeal which the Short Path now makes to the aspirant. It tells him that he has quested quite enough in the old way which is the long way, which is the excessive way, so that he has become obsessed by it. It tells him that he is now standing in his own light, that he must get out of the way and this can be done only by entering on the Short Path which is preoccupied not with the personal self and its advancement or purification or elevation, but with the Overself.







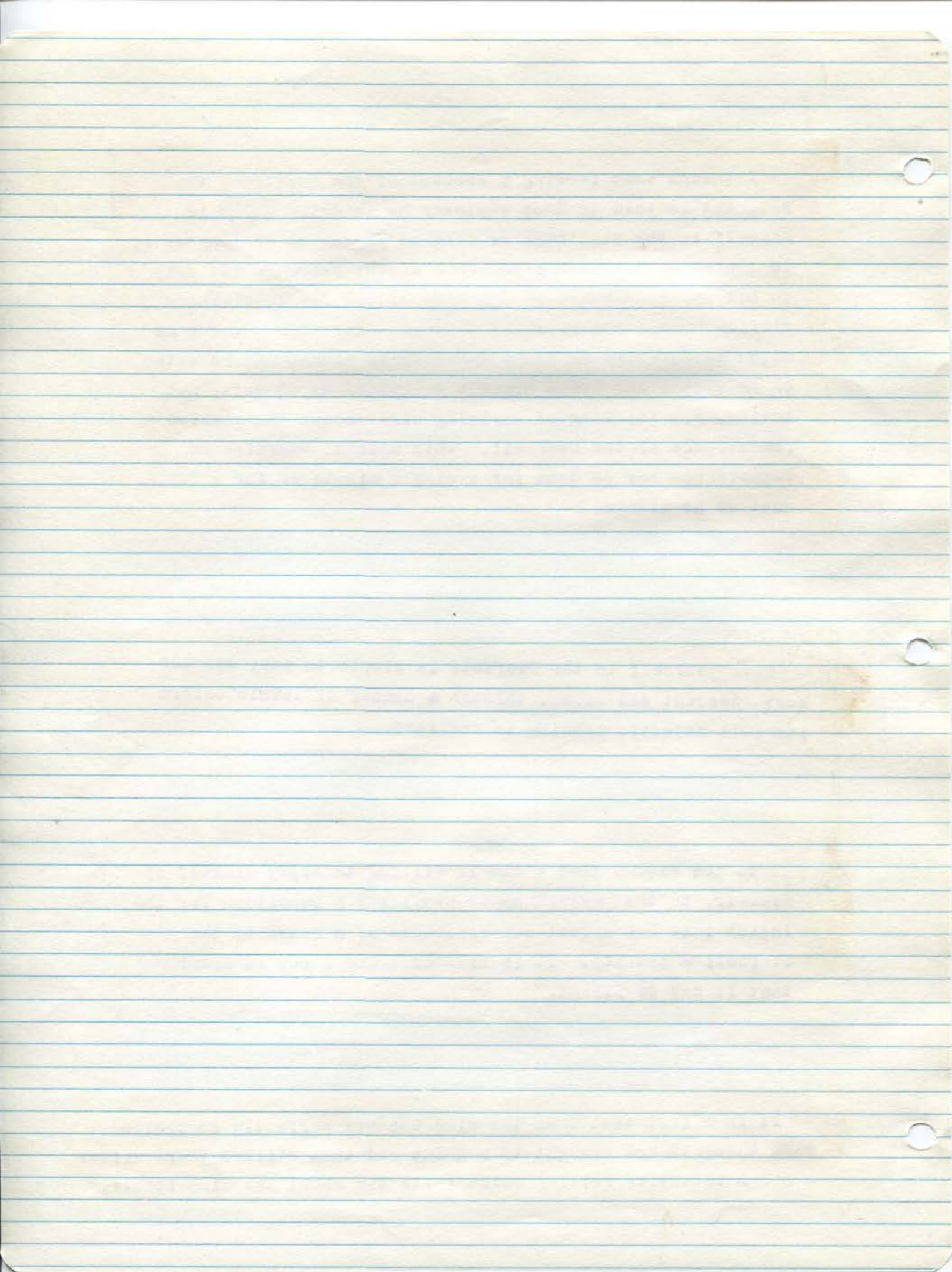
XXIII Although when feeling a descent of the stillness the aspirant is told to drop whatever he is doing and hold himself in the stillness as long as he can or as long as it is there, he may also practice a useful exercise entirely on his own initiative at any time of the day involving a similar mental and physical posture. For this purpose he holds whatever he is doing whenever he wishes and as often as he wishes and keeps himself suspended as it were, not moving, not thinking of anything else except the passive remembrance of the Overself. This special exercise of remembrance may be done for a single minute or for a few, just as he wishes.

XXIV Give yourself to the Overself is simple to say, but one must descent and ascent through a number of levels before its full majestic meaning is realised.

XXV To the extent that a man is willing to empty himself of himself, to that extent he is providing a condition for the influx into his normal consciousness of a sense of the Overself's Reality. It is like emptying a cup in order that it may be filled.

XXVI It is a fact that when the mind becomes perfectly controlled <sup>AND</sup> ~~when~~ thoughts are brought to a point and ~~then~~ stilled, there arises a clear intuitive feeling which tells him about the mind itself.





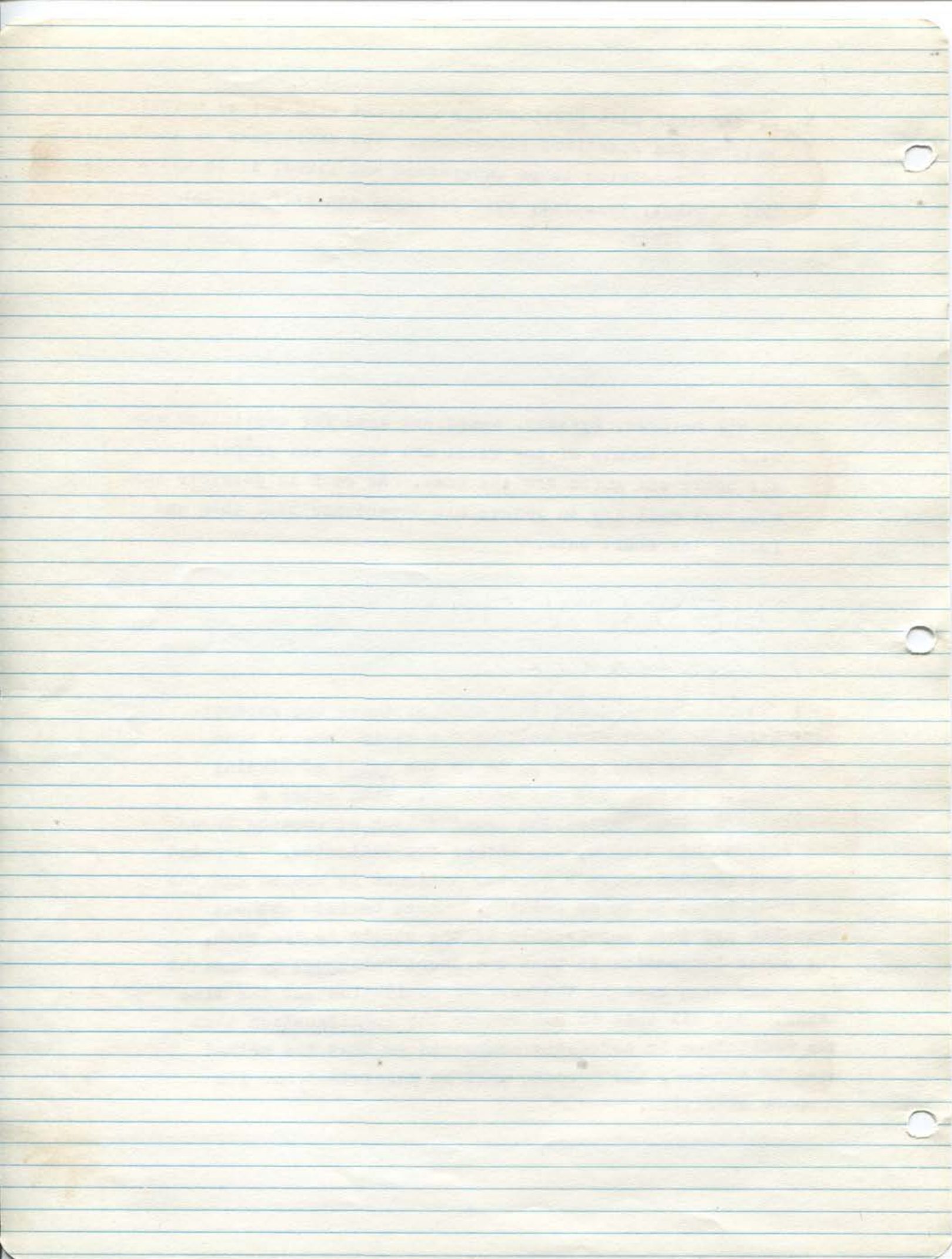


XXII The long path provides the aspirant with a task unfulfilled, waiting and sometimes burdensome. The short path on the contrary is just something to be understood and lived, it is not a burden but a quiet, peaceful, ever pleasant and ever present consciousness.

XXIII All methods, systems, exercises used for meditation and other departments of the Quest are helps and preparations. All books and gurus are the same. As soon as possible the aspirant must try to remove his dependence upon them and follow the short path.

(XXIII) There is no doubt that many of those who attempt meditation at first find nothing for their labours even though at times they seem to be on the verge of finding something. It does not get realised. When after a sufficiently long period the seeming lack of success turns the effort into a bore, two things are indicated. A point has been reached where a greater patience is needed and the man must learn to go on waiting. Short periods without practice are then permissible if the strain is too much. The other indication is that the Short Path must be brought in or may even replace the work of meditation for the time being. But all this is subject to the qualification that the meditation is correctly conducted so that the method must be checked, the process must be understood, and its purpose clarified.







XXIV ✓ There is a stillness in the depth of each man, but he has to find it for himself, a work demanding patience and humility.

XXIV ✓ If he can penetrate deep enough into the stillness he reaches a state of consciousness that is actually timeless. That must be the reference in the declaration of the New Testament that there shall be no more time.

XXIV ✓ How beautiful, how comforting and how profitable are those minutes of withdrawal from the world into the blessed stillness in the deeper layers of the mind and heart. Here one can enjoy oneself, one's self, one's inner self, one's Overself.

XXIV ✓ The importance of cultivating calmness is well known in India and the Brahmin youth at puberty when initiated into his caste status and given the sacred thread is taught to make the first sought for attribute calmness. Why is this? Because it helps a man to achieve self-control and because without it he becomes filled with tensions. These tensions come from the ego and prevent him from responding to intuitive feelings and intuitive ideas. For the student of philosophy it is of course absolutely essential to achieve a composed and relaxed inner habit.



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( XXIV ) What is he to do with these persons who penetrate his privacy by means of unsolicited and uninvited letters? If he refuses to answer them the writers will be hurt and he himself may be accused of rudeness. If he answers them he will be disloyal to his own inner guidance to maintain the flow of outer creativity and inner deepening.

( XXIV ) He must not only learn to be alone and like it but, even more, to love it for in the great silence of being shut in with his higher self he can find great satisfaction, serene fulfilment.

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XXIV There comes a time when out of the silence within himself there comes the spiritual guidance which he needs for his further course. It comes sometimes as a delicate feeling, sometimes as a strong one, sometimes in a clear formulated message and sometimes out of the circumstances and happenings themselves. Not only does it tell him and teach him, but sometimes it does the same for others. Such is the effect of the Divine Life now working increasingly within him.

XXIV He can return from these visits to his innermost being richly laden with gifts, precious and uncommon.



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( XXIV ) When in the end the ego gives up its struggle, because it sees that the better way is the higher way, however much that may involve resignation and renunciation, the reward comes quickly in the peace that falls upon the soul.

( XXIV ) Young souls look for happiness, older ones for peace, calm and equilibrium.

( XXIV ) There are disagreeable elements in our experience of life as well as pleasurable ones, but if we are ever to find peace of mind we must learn to put a reserve behind these feelings, to stand aside and scrutinize them, even in the midst of the events which produce them.

( XXIV ) There are some inner experiences which seem too holy to be talked about in public, too intimate even to be talked about with intimate friends, too mysterious to be mentioned to anyone else except a student or a teacher who has passed through similar experiences himself.

( XXIV ) The turmoil which goes on everywhere in the world and which is being daily recorded in newspapers throughout the world, is not conducive to the inward search for truth and for peace of mind. It gives too many personal shocks, creates too many vague apprehensions, and provides too many disturbing mental excitements.



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XXIV ✓ The man who is established in the Overself can not be deflected from the calm which it gives into passions, angers, hatreds, and similar base things. Calmness has become his natural attitude.

XXI ✓ In the <sup>depths</sup> ~~deeps~~ of meditation when one is sitting still and enchanted, all egoism gone for the moment and all care suspended, it is possible to understand what the word Heaven really means.

XXIV ✓ Sitting there in deep contemplation, shut of from the world, detached and unconcerned in every way, he becomes the incarnation of stillness and silence.

(XXIV) Is it not strange that the <sup>h</sup>ighest experience of an inner nature open to man is a completely secret one, a fully hushed one, and almost an indefinable one? Looking back upon it afterwards, knowing how profoundly beautiful and deeply moving it was at the time, he will find it difficult to speak about it to others.

XXIV ✓ Here is the final consummation of all his highest aspirations as with bowed, humbled head he receives the mysterious bestowal of a supreme grace.

(XXIV) Why should the wish to live in physical comfort be opposed to the wish to live in mental calm? It is indeed a blind form of asceticism which does not see that the two can be kept in a harmonious equilibrium.



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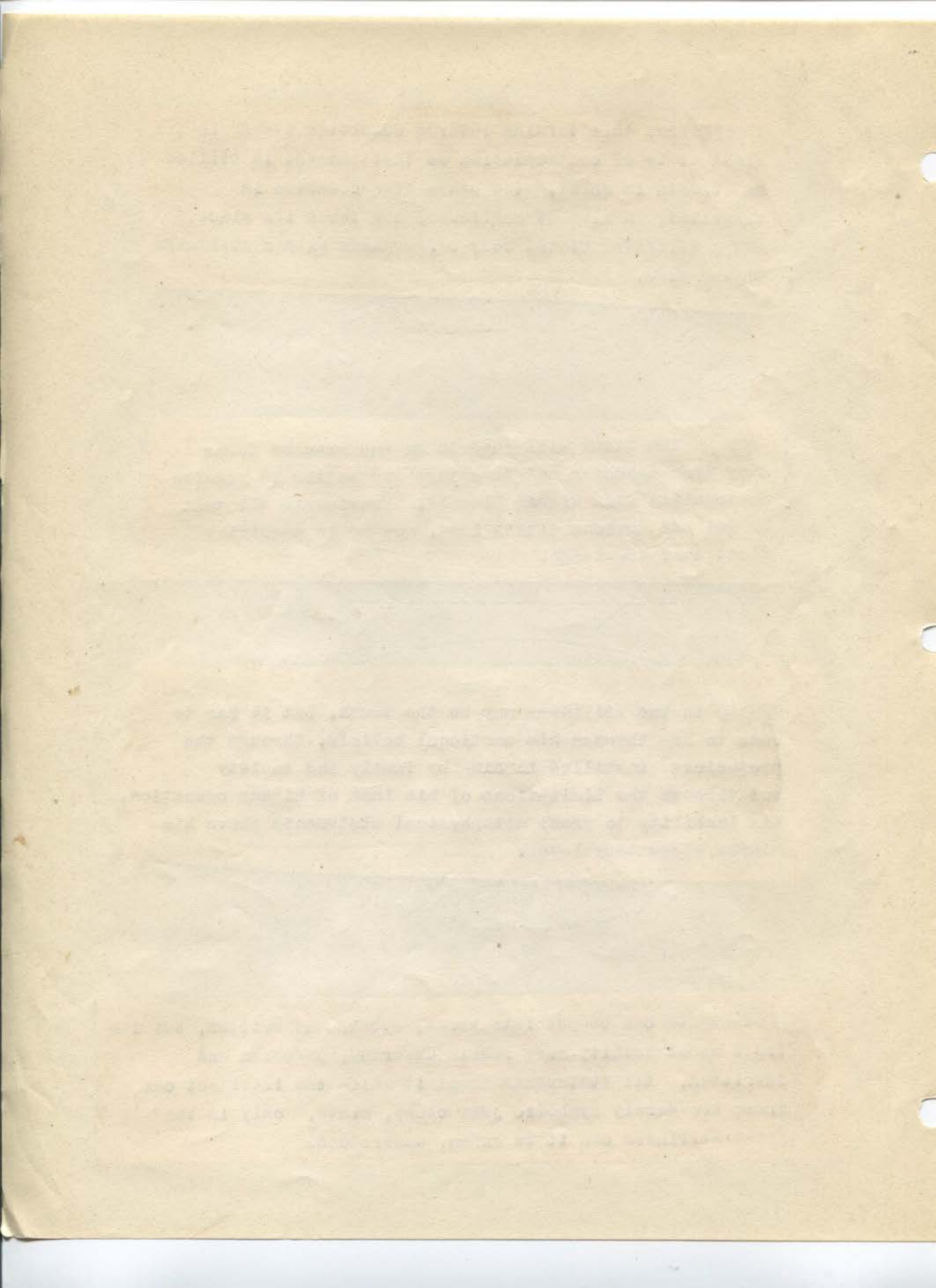
XXIV When this turning inwards completes itself in the final state of contemplation so that thought is stilled and breath is quiet, the sense of succession is dispelled, a kind of continuous now takes its place and a stillness of the body corresponds with a stillness of the mind.

XXIV The Quest will come to an end when he turns away from teachers and teachings and begins to receive instruction from within himself. Previously all that he got was someone else's idea, now he is acquiring first hand knowledge.

XXIV In the stillness may be the Truth, but it has to come to him through his emotional beliefs, through the prejudices instilled in him by family and society and through the limitations of his lack of higher education, his inability to grasp metaphysical statements above his simple elementary level.

XXIV Thoughts can be put into words, spoken and written, but the truth about Reality must remain unworded, unspoken and unwritten. All statements about it which the intellect can grasp are merely symbolic just clues, hints, only in the great stillness can it be known, understood.







XXIV ✓ The Sufis even use the term a veiling, when referring to <sup>ecst</sup> extatic mystic experiences and discussing them with students sufficiently advanced to profit by this advice. Indeed one of the Sufi masters, in writing about his own experiences, whose name was Junaid and who lived in the 9th and 10th centuries, wrote that his <sup>ecst</sup> extasies vanished altogether as he advanced to a higher stage.

XXIV ✓ In the end and after many an experience he will come to see that peace must take the place of passion, truth must banish falsity and reality must come through the illusion which covers it.

XXIV ✓ Whoever lives in the spirit lives in its perennial peace, it is a happy peace, a smiling peace, but he is not lost in it, he is aware also of the suffering which exists around him and in the world at large. In just the same way if he is responsive to the beauty which nature offers and man creates he is also aware of the ugliness which exists in the same way.

XXIV ✓ When everything within, when thoughts emotions and desires are silenced, it is inevitable that the personal will shall also be silenced. What then has to be done will be done, but it will be done through him.



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XXIV ✓ The wise seeker after Truth will not loose himself in mystical and magical symbolisms. In the end they become obstacles, screens between himself and that which they ought to represent.

XXIV ✓ It is not advisable to break the stillness in order to give inner help to other persons. Such an activity should be reserved for a special time, one should not disturb the benediction of one's own stillness, one 's own being alone with God for any reason of this kind.

XXIV ✓ There are moments when a man may sit alone with nature when no sound intrudes and all is quiet, pleasant, harmonious. If he will enter into this stillness with nature and enter it deeply enough he will find that it is associated with what most religions call God.

XXIV ✓ In this moment here and now, letting go of past and future seeking the consciousness in itself, pure and not the identifications it gets mixed up with and eventually has to free itself from, in this moment he may affirm his true being and ascertain his true enlightenment without referring it to some future date.



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else. The second speaker will not have himself in  
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XXV ✓ There are times when the white sheet on the desk before me remains untouched minute after minute for words will not come to express the inexpressible mood, the strange presence, the incredible loss of memory which makes me forget where I am, what I am, what I am trying to do, and which mysteriously merges me into That which is, but is not any particular thing. Only after I return to normality do I discover that during that mood I was no longer the writer or even the thinker, for there were no thoughts. It was a mood of release and a benign one.

XXIV<sup>A</sup> If a man understands that life is like a dream <sup>AND IS</sup> mental at bottom, and if <sup>AS A</sup> ~~in~~ the result he practises a certain kind of detachment, it ~~must follow that~~ there will descend upon his character a calmness <sup>AND</sup> a serenity for which he will not even have to work <sup>if</sup> given sufficient time.

XXIV In sahasa we'll possess an imperturbable temperament, we'll possess human feeling, but not be subject to the vicissitudes, excitements and oscillations of human feeling. His mind will always be composed, because it will be held by the divine presence.



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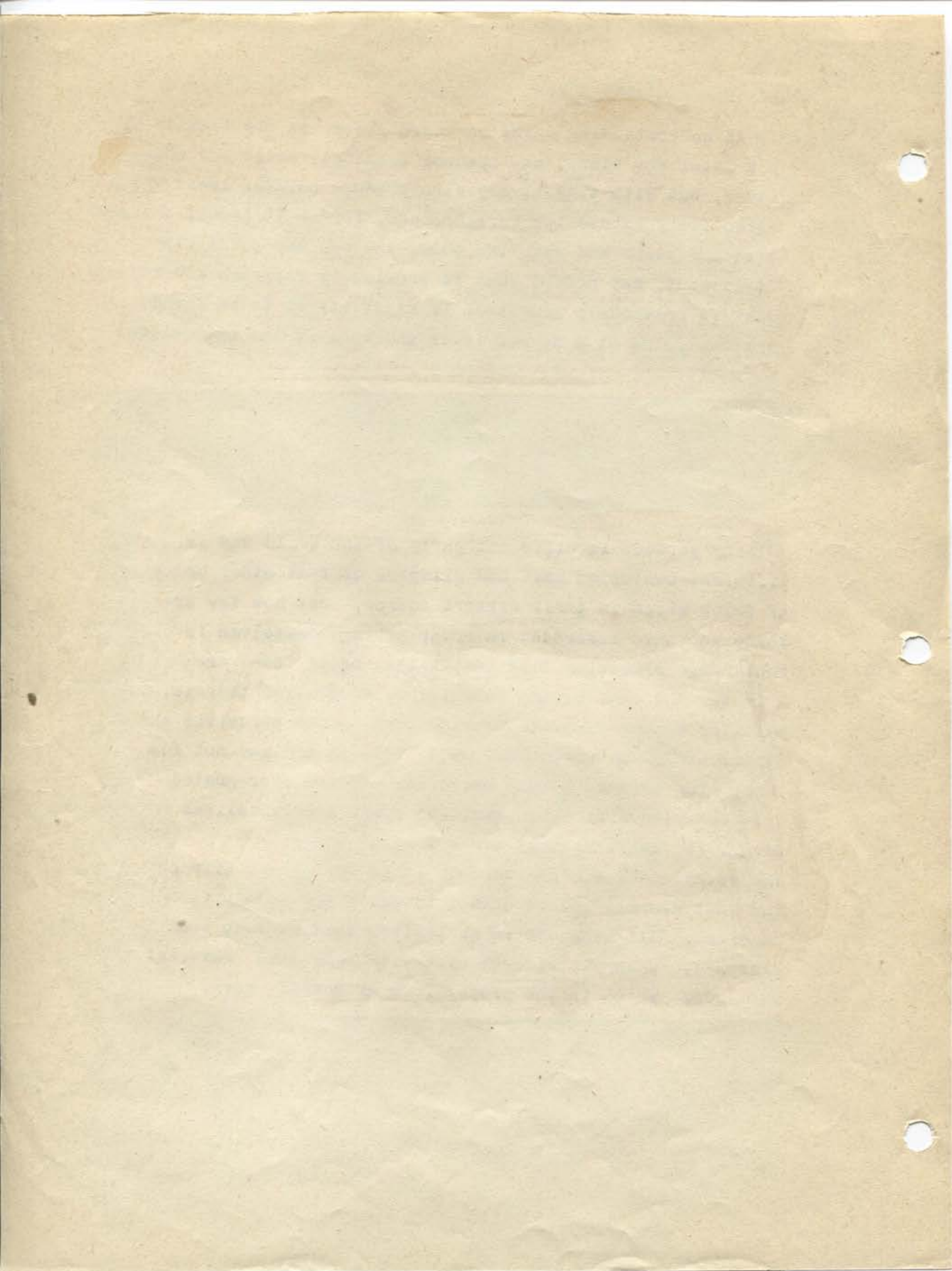
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XXIV ✓ An understanding based on logic alone, on the faculty of the intellect alone, may produce seemingly solid and sound ideas, but with time it may also produce counter ideas which effectively oppose the earlier ones, for as it itself changes with the years and with the body, the ego may shift its standpoint, may accept what it previously rejected and reject what it previously accepted. If stability is to be found, it must be found at a deeper level and that is the changeless Overself.

XXIV Many persons in different parts of the world and in different centuries have had glimpses of that other order of being which is their highest source, but how few are those who have succeeded in establishing themselves in continuous communion with that higher order, how rare a feat? And who, having established themselves therein, can find enough words to express what he now perceives and experiences? ~~for~~ Words fall back, this is a plane not for them, for this is a vast universal silence impregnated with consciousness which swallows every individualised being, for individuality can not exist there. The established man can turn to it in this great silence and must himself remain silent to do it the honour it deserves. All language is so limited that it must seem blasphemy when put side by side with this awed reverent stillness which is the proper form of worship here.







XXV Just as Pythagoras and Socrates were maligned and even put to death by those who either misunderstood or misrepresented their teachings, so Epicurius another Greek has been maligned ever since his own time, although he fortunately died a natural death. Incidentally he died of the stone. Could it be that there was an excess of calcium in his body and that it had got concentrated in the wrong place producing the stone in the bladder or the kidney for he tried to live a simple life and ate only barley, bread and cheese and drank only water. There was probably an excess of cheese in his body producing the excess of calcium. However the point I wish to make is that he is supposed to have preached heathenism, the pursuit of pleasure and enjoyment as being the highest good, but the truth is, as demonstrated by his simple life, that he was an ascetic. He did not believe in cluttering himself up with a lot of possessions and he sought the freedom from anxiety which this gave him. The freedom from those desires for luxuries and comforts which fill most people left him with a serene mind. This serenity was enjoyable and pleasant, so what he meant by pleasure was a pleasure of living the good life, not the pleasure of living the animal life, but if he is to be judged by his diet, his philosophy was incomplete and imbalanced.

XXV The worth of these men who stand out in history and biography is as a standard against which we can measure ourselves. They are useful in other ways also to encourage, to inspire and to console.







XXV So many human sufferings are the consequences of human errors, and so many of these errors arise from human ignorance, and the supreme ignorance of all which leads to the greatest sins and sufferings is that he does not know he is an individualised part of a greater consciousness. and that although this consciousness shines through his ego it is apart from the ego, for it stands in its own right and exists as an entity by itself. It is this consciousness which enables a man to act and think in the physical body, <sup>AND it</sup> which is his diviner part, but blinded by the error of materialism he identifies it with the body itself.

XXV The divine presence does not leave the enlightened man when he goes to sleep and return to him when he awakes, nor does it leave him when he enters the state of dream and return to him when he leaves it, it is in truth something which is ever present. If he enters the sleeping state, he enters it while in the light of knowledge and the same applies if he enters the dream state.

XXV One may quote Jesus, Krishna and the Upanishads for the rarity of the selfrealised man, but most people will be astonished that I should quote such a shrewd, practical, worldly man as Cicero who wrote: "I think it oftener happens that a meal brings forth a cold than that Nature produces a sage." But Cicero himself writes somewhere that he believes profoundly in God.







⊙XXV Revealing the Truth is one thing, Teaching it to others is another and requires the teacher's ability.

XXV Visions, mental states <sup>AND</sup> experiences may succeed each other progressively or otherwise as they do with the yogis, but they are not the same as a continuous stabilized awareness of that which is behind all these temporary states.

XXV It is difficult to imagine a sage who does not possess dignity and nobility.

XXV when the universe itself runs down and disintegrates given enough time, how can this little and limited being of man hope to preserve his personal consciousness, his personality, his character just as it is today. →

cont'd

Any belief fostered by any kind of authority religious, or metaphysical or otherwise which fosters this illusion is a false one. But this said let it be countered by that other truth which is needed to complete the thought. If the individualised being must one day part with its limited consciousness this is only in order to return to its origin in the universal consciousness, for consciousness can not come out of nothing. It came from and goes back to the universal mind. Therefore if a man loses the little and temporary immortality of the ego it will only be to gain the greater and true immortality of that mind.



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( XXV ) It comes to this; ~~that~~, because of the tremendous returns he is drawing from his solitude spiritually, mentally, and emotionally, he must be content to be an exile from his neighbours and expatriated even whilst living among them.

( XXV ) All these sufferers come to him in their need and expect so much from him, but he must expect and ask nothing from them, he is to be content with this one way transaction. If he wishes anything in return -- even an acknowledgment of service rendered much less a payment in any mental, emotional or physical form -- the ego has reared its head and the service is impure. If he helps them, it is out of natural goodwill to all men.

( XXV ) In his presence we are willing to sit without words merely to enjoy the peace which emanates from him.

( XXV ) If he has both inspiration and technique his message will carry authority, power, enlightenment and hope to those who can receive it.

XXV It is a privilege to come into the company of a great soul, but even more so to come into intuitive affinity with him. This is far more necessary than coming into geographical propinquity with him, for when that happens the link will not be severed by death, but his unseen presence will continue to be a vital thing.



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( XXV ) Many readers of "The Hidden Teaching beyond Yoga" became both concerned and critical when I pointed out the limited nature of the mystical states. What they did not know is that this was part of the esoteric doctrine given to the few students of the higher philosophy both in India and in several Asiatic countries. <sup>This was confirmed in</sup> ~~my~~ meeting with Professor A.G. Arberry (of Cambridge), who translated some of the Islamic mystical works into English, ~~was quite confirmatory.~~ He quoted the 10th century mystic and philosopher Gunaid of Iraq; "Truth comes after states and ecstasies and then takes its place." <sup>Swami</sup> Siddheswarananda of the Ramakrishna Mission ~~and a lecturer at the Sorbonne in Paris,~~ <sup>also</sup> told <sup>me</sup> before he passed away that V. Subrahmanya ~~M~~<sup>b</sup>yer of Mysore, who had been ~~one~~ of his teachers, had been initiated into the traditional esoteric doctrine of the <sup>original</sup> first Shri Shankaracharya, and that it was not written in the books, but taught privately only. ~~This is also what I myself learnt from Mr. M~~<sup>b</sup>yer.

( XXVI ) The sage includes the saint, but is not limited by him. The sage possesses qualities and attributes which may be missing in the saint.

( XXVII ) It would be a poor thing for the sage if he had to sit down and squat in meditation in order to lift himself into peace. This is why he may or may not make a practice of meditation. For whether he meditates or not he always enjoys his inner peace.







XXV Whenever he could Lao Tse went to the mountains and there sitting alone and looking down from a height he put human beings and their worldly existences into the proper proportion. As he was also a human being he was able to reduce his own egoism and tranquillize his own desires and recast his sense of values until the great peace came over him and he was enlightened.

XXV Because he ever practises calmness other persons may think him to be indifferent to them to what is happening and to his own actions as if he were performing them somewhat casually, but in this they would be mistaken for the detachment within him lies deep down and consists in a general attitude towards worldly life based upon knowledge, understanding, philosophy. He is not heedless but attentive not unresponsive but touched by situations calling for sympathy, not neutral where right or wrong are concerned, not neglectful of duties and responsibilities, not careless in work but carefree.

XXV It is true that the subject in consciousness can not make an object of itself, can not perceive itself, but there is in Man another self which knows the subject, is aware of the subject although the subject is not aware of it, but there is an important difference to be noted here, First the transcendental self does not know in the same way that the thinking self knows, (by thinking self I mean the subject,) for its knowledge is immediate, swifter than the swiftest computing machine. Secondly, it is part of the universal mind, the World Mind, yet mysteriously connected with a limited human mind.







XXV His mind is centered elsewhere, his surroundings physically are merely incidental in his consciousness.

XXV One of the foremost features of enlightenment is the clarity it gives to the mind, the lucidity of understanding and luminosity which surrounds all problems.

XXV The sage's consciousness remains permanently serene and equable, at the same level whatever conditions prevail.

XXV The sage will not assume any exclusiveness or try to impress others with his superiority. He knows where the peasant stands in the scale of evolution and where the prime minister stands, but he will be equally possessed of good will to both.

XXV When the sense of this presence is a continuous one, when the knowledge of the mentalness of this world experience is an abiding one and when the calm which comes as a result is an unshakeable one, it may be said that he is established in the Truth and in the Real.



1. The first part of the report is devoted to a general survey of the situation in the country at the present time. It is found that the country is in a state of general depression and that the people are suffering from want and distress.

2. The second part of the report is devoted to a detailed account of the various causes of the depression. It is found that the principal causes are the failure of the harvest, the high price of food, and the general state of anarchy and lawlessness.

3. The third part of the report is devoted to a description of the various measures which have been taken to relieve the distress of the people. It is found that the Government has taken a number of steps, but that these are not sufficient to meet the needs of the people.

4. The fourth part of the report is devoted to a description of the various measures which are proposed to be taken to relieve the distress of the people. It is found that the most effective measures are the distribution of food, the reduction of the price of food, and the restoration of law and order.

5. The fifth part of the report is devoted to a description of the various measures which are proposed to be taken to prevent a recurrence of the depression. It is found that the most effective measures are the improvement of the agricultural system, the development of industry, and the establishment of a more efficient system of government.



XX✓ When it is said that the Infinite Being can not be known by the finite mind it is not meant that the Infinite Being is forever unknowable by human beings for there is in everyone of us a link between the two and if a man is willing to let go of his worldly concerns long enough to find his way to that link whether by reflection or by meditation he will discover that this link intuition can lead him into the Infinite Presence. At that sacred moment he becomes IT because he forgets the personal self. It exists whether he exists or not, but he exists only in dependence upon it. If the very interesting question be asked: "How did the first man come to discover this Presence?" I suggest that the questioner read a little book, quite a short book called "The awakening of the soul" written some hundreds of years ago in Arabic and translated first by an Englishman Edward Pococke and since then there has been a better and fuller translation made by some other hand, but I do not have the reference possibility here. The author of the book was called Ibn Tufail. It is in the nature of a story, a sort of Robinson Crusoe story, but it is much more than that. I ought to mention that Pococke's translation made in the 17th century was from the Latin into which the Arabic itself had been translated by someone.

(XX✓) I tried to make it quite clear in "The Hidden Teaching Beyond Yoga" that just as psychic experiences were not to be sought for their own sake, so even mystical experiences were not the highest goal. It was only when their intermittent nature became obvious, however remarkable and uplifting they may have seemed, that the man who experienced them was ready to seek for the higher Truth. This was not only a matter of personal feeling, but also of impersonal intuitive knowledge, confirmed <sup>by</sup> reason and experience, ~~are brought in.~~



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XXV/ Every yin is ranged by Nature along with a yang, everywhere there are the pairs of opposites. Here what was once a clear watered lake is becoming rapidly polluted, dirty looking. On the lake the white swans which move so gracefully can behave very viciously to one another. At feeding time I have seen them bite the younger members of their tribe to drive them away. I have also seen, many years ago, a swan literally bite the hand of a child which was trying to feed <sup>it</sup> ~~them~~ and inflict a severe wound on the child. <sup>Yet</sup> the swan looks so innocent and beautiful that it occupies a place in the spiritual symbolism of India. <sup>Moreover this powerful bird has been known to</sup> ~~Yet it not only would bite the hand of a feeder, but could break~~ a man's ~~his~~ arm with a single blow with its bill. ←

XXV/ In Chinese philosophy the Absolute is often represented by a simple symbol a plain white circle surrounded by a plain black line. Out of the Absolute comes forth a point. This point is the World Mind, with it there simultaneously manifests what the Bhagawad Gita calls the pairs of opposites and what the Chinese call yang and yin. Yang is symbolized by a kind of white crescent with a black dot in the broader end, yin by a black crescent with a white dot. It is not exactly a crescent because one end swells out like a balloon the other end remains sharp and pointed like a crescent. When the two symbols are put together in a single picture surrounded by the circle of the Absolute they form a single but complete symbol of the All, the Chinese call it the Tai-Ki. In Indian philosophy the Absolute is called Non-Duality and the polarized universe is called duality or to be more precise Advaita, meaning the not two, and Dvaita, meaning the two. Yang is considered to be the positive element and yin the negative one, there is nothing in the universe which is not subject to the tension between these two elements. Therefore we human beings, who are part of the universe, are also subject to them. Their interaction brings about birth, life and death.







XXV | Throughout the universe we see these opposites paired together, for indeed the universe itself is a manifestation of duality.

XXVI | Every man is offered a chance to live again, not once but as many times as will bring him to his diviner being and establish him in that. Human existence is a kind of bewitchment, we experience what we are made to experience, all is simply the expression of the Worldidea, that is of Gods will, but - we share in the making, participate in the divine ideation.

XXVI | Somewhere in the Secret Doctrine Blavatsky says that the universe, however vast, is finite. P.B. check this, check also whether it was Isis unveiled. End of memo to P.B. But Epicurius in a sharply termed piece of logic tries to demonstrate that the universe is infinite. He says: "That which is finite has an end who would deny that? Again that which has an end is seen from some point outside itself, that too must be granted, but the universe is not seen from without itself we cannot question that proposition either, therefore since it has no end the universe must be infinite." *This type of logic is invalidated by non-Euclidean geometry. Modern science says question is still open. - W.M.*  
VI | Evenness of temper is a valuable possession where it comes from selfmastery and not from a low vitality physically.



1. The first part of the document is a list of names and addresses of the members of the committee. The names are listed in alphabetical order and include the following: [Illegible names and addresses]

2. The second part of the document is a report on the work of the committee during the year. It begins with a statement of the committee's purpose and then describes the various activities and projects that were carried out. The report concludes with a summary of the committee's findings and recommendations.

3. The third part of the document is a list of the committee's recommendations. These recommendations are based on the findings of the report and are intended to guide the work of the organization in the future. The recommendations include: [Illegible recommendations]



XXV/ One of the helpful notions which philosophy contributes to those who not only seek Truth through the intellect alone, but also seek to know how they are to live with that Truth in the active world itself, is the idea of the twofold view. There is the immediate view and there is the ultimate viewpoint. The first offers us a convenient way of looking at our activities in the world and of dealing with them whilst yet holding firmly to the Truth. The first tells us to act as if the assumption that the world is real in the absolute sense. The second viewpoint, the ultimate, tells us that there can be only one true way of looking at everything, because there is only one Reality. Since it deals with the Absolute, where time and space disappear and there is no subject to view, no object to be viewed, there is no thought or complex of thoughts which can hold it, it transcends intellect. Therefore it could be said that philosophy uses duality for its practical viewpoint, but it stays in non-duality for its basic one thus reconciling both.

XXV/ In timelessness there is no past to remember, no future to foresee, no sense of one moment succeeding another, which is the present. ~~that is to say~~ In timelessness we experience only being, whereas in time we experience what the metaphysicians and the Buddhists call becoming. Whereas our experience is in fragments, whether it be now, or later, or in the past; in being experience attains wholeness, totality.



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XXV | The double viewpoint doctrine is as useful as it is convenient, for it enables the philosopher to live among the ignorant who believe they inhabit a totally real world as if he shared their belief. Otherwise they might segregate him from his fellows on a charge of insanity and put him in the special institution built for such cases.

XXVI | We may think of the World Idea as a kind of computer which has been fed with all possible information and therefore  
⊖ contains all possible potentialities. Just as its progenitor the World Mind is all powerful, all present and all knowing,  
∫ in fact it is also possible to think of the World Idea as being this all knowing omniscient aspect of the World Mind.

XXVI | Philosophy does not accept the Semitic belief in a world created for the first time by a personal creator and this is as true of the highest Greek philosophy as expressed, for instance, in Aristotle's work on metaphysics as in the highest Asiatic philosophy associated with Buddhism and Hinduism.

XXVI | The fluidity of human life, ever moving onward and onward and carrying us all with it, is a hint that it is not the ever real.



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XXV) The idea of human perfection would mean the attainment of a static condition, but nowhere in nature do we find such condition. Everything, as Buddha pointed out, is in a state of becoming, or as Krishnamurti <sup>is</sup> number 2 calls it: Reality is motion. Buddha never denied that there was anything beyond becoming. He simply refused to discuss the possibility, whereas persons like Krishnamurti <sup>is</sup> number 2 stop there and affirm it as being the ultimate. There were very good reasons why Buddha refused, because <sup>he</sup> he was living in a country where the intelligentsia were lost in <sup>fruitless + impractical</sup> speculations, fruitless and impractical and where the emotional were lost in religion, endlessly ritualised and filled with superstition. The mystics were lost in <sup>the</sup> trying an impossible task, that is to <sup>of</sup> make <sup>it</sup> meditation their whole life. Nature forbade it and brought them back. Becoming <sup>AND</sup> motion are processes, but Being, pure consciousness, is not. In the experience of a glimpse we discover this fact, Being transcends becoming, but it is only the Gods who live on the plane of Being; we humans may visit it, even for long periods, but we must return.

XXV) The World Idea will work itself out in any case or as <sup>the</sup> the people say, Nature will take its course. The World Idea has been operative through all past centuries, is operating now, and will operate through foreseeable time. Whatever man does he cannot obliterate it nor alter it and whenever he thinks he is doing so he is merely carrying out unwittingly the World Idea.







( XXVI ) Men are what they are. We have only to look around and see how the great Avatars have not much saved the human species. It is still more or less what it was thousands of years ago. If those men of light and power could not change the masses how can others do so? Is this a doctrine of hopelessness? No! Men will have to change despite themselves, but it will be under the inexorable pressure of the World-Idea, which will be their teacher, their guide and their enlightener, because it is the expression of the World-Mind.

( XXVI ) The energy which appears to us as light is the basis of the universe, the principle from which all things are made.

( XXVI ) He does what he can to introduce here and there into the consciousness of others, through whatever means he possesses, the seeds of higher ideas. These seeds may not grow and certainly may not fructify for many years, but that is not his affair. He knows that the vitality in these seeds and depth of mental ground in which they have been sown will inevitably lead to some result.

( XXVI ) The power which operates the World-Idea is the same power which operates the processes of what the Asiatics call karma. The law of karma, or come-back, of consequences, of causes and effects, is inseparable from the World-Idea. Behind the World-Idea is the World-Mind. Behind karma is God.







(XXVI) If anything is perfect it can not be improved. Whoever therefore demands perfection must understand that he is demanding finality. Could there be such a thing in this ever-changing world?

(XXVII) The notion of infinity implies that it can not be extended and whoever understands this will not look in this world for anything which contradicts the implication.

(XXVIII) Throughout Nature, which includes the human being and his experience, yin and yang coexist, opposites confront one another. It is necessary to learn how to reconcile them, to find some kind of a balance between them.

(XXIX) In every situation which brings pleasure, gratification, satisfaction, there is a built-in opposite swing of the pendulum.

(XXX) There are no permanent solutions because there are no permanent problems.



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(2) The notion of... in this... manner.

(3) It is not to be understood, however, that the fact that the... in this... manner.

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XXV) There is a movement in the universe which during one phase seems constructive, but in a later phase seems destructive. But both are really part of its order, its divine order, for the two phases belong to each other, complement each other and are necessary to each other.

XXV) The deeper thinkers among our astronomers see no beginning and no end to the universe, it is to them a process not a static thing. To this view a philosopher would echo assent, but in accordance with the World Idea just as the wave of life prepares, enters and leaves our human bodies so does it prepare, enter and leave each of the numerous universes too.

XXV) We may not rightly speak of a universe which is moving by chance happenings alone without an informing intelligence and without a governing Idea.

XXV) The polarity of yin and yang goes through all existence and therefore all experience. Neither can be destroyed, but what can be done is to bring them together, to reconcile them on a higher plane.



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XXVI All the forms and developments, the creatures and objects which make the never ending picture of the cosmos derived from the World-Idea; (everything conforms to it.

XXVII Just as the World-Idea is both the expression of the World-Mind and one with it, so the Word (Logos) mentioned in the New Testament as being with God is another way of saying the same thing. The world with its form and history is the embodiment of the Word and the Word is the World-Idea.

XXVIII The positive energy of the universe called yang by the Chinese was pictured by a straight unbroken line whereas the negative energy was pictured by a broken line that is yin. Everything in the universe as well as in man is a combination of these two forces, neither is absent but their proportions may vary widely. It is interesting to see why this symbolism was used. A single line stands for a strong line whereas the broken one stands for a weak one. However although the broken line also stands for femininity and the single one for masculinity this is not to say that the weakness and the strength has any moral signification or judgment, it is neither a reproach nor an approval. It is simply a difference of function, one giving and the other receiving, one developing out of a point, a seed, the other returning to that condition. One expansion, the other contraction, one the sun the other the moon.







XXV | In this world everything exists with an opposite as stated in the Bhagavad Gita and referred to in the Chinese doctrine of yin and yang. These opposites are contrasts, but also complements and in this sense dependent upon one another. The art of life so far as these opposites affect us, is to establish a proper equilibrium between them.

XXVI | Whether we like it or not we must submit to the World Idea, it is there and must be accepted reluctantly, resentfully or blindly and devotedly. None of us has total freedom, that is an illusion, for it could never exist in a world based upon orderliness and equilibrium.

XXVII | Everything comes in pairs as death with life and darkness with light. Whatever seems to be necessary to existence is so only because its opposite is equally necessary. Duality is a governing factor of the world and everything within it including ourselves. That alone is outside the world, is non-dual which is the untouchable Reality. This is the Chinese idea of yin and yang and the Bhagavad Gita's expression the pairs of opposites convey the same idea. Duality is a fact it is here but it is also an illusion and the opposite truth which completes it is the non-dual. We may deplore the illusory nature of our existence, but we need not get lost in it for it is fulfilled, completed and finalized in its complement the Real.



The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics and the laws of electrodynamics. The second part of the paper is devoted to a discussion of the structure of the nucleus. It is shown that the structure of the nucleus is determined by the laws of quantum mechanics and the laws of electrodynamics. The third part of the paper is devoted to a discussion of the structure of the electron. It is shown that the structure of the electron is determined by the laws of quantum mechanics and the laws of electrodynamics.

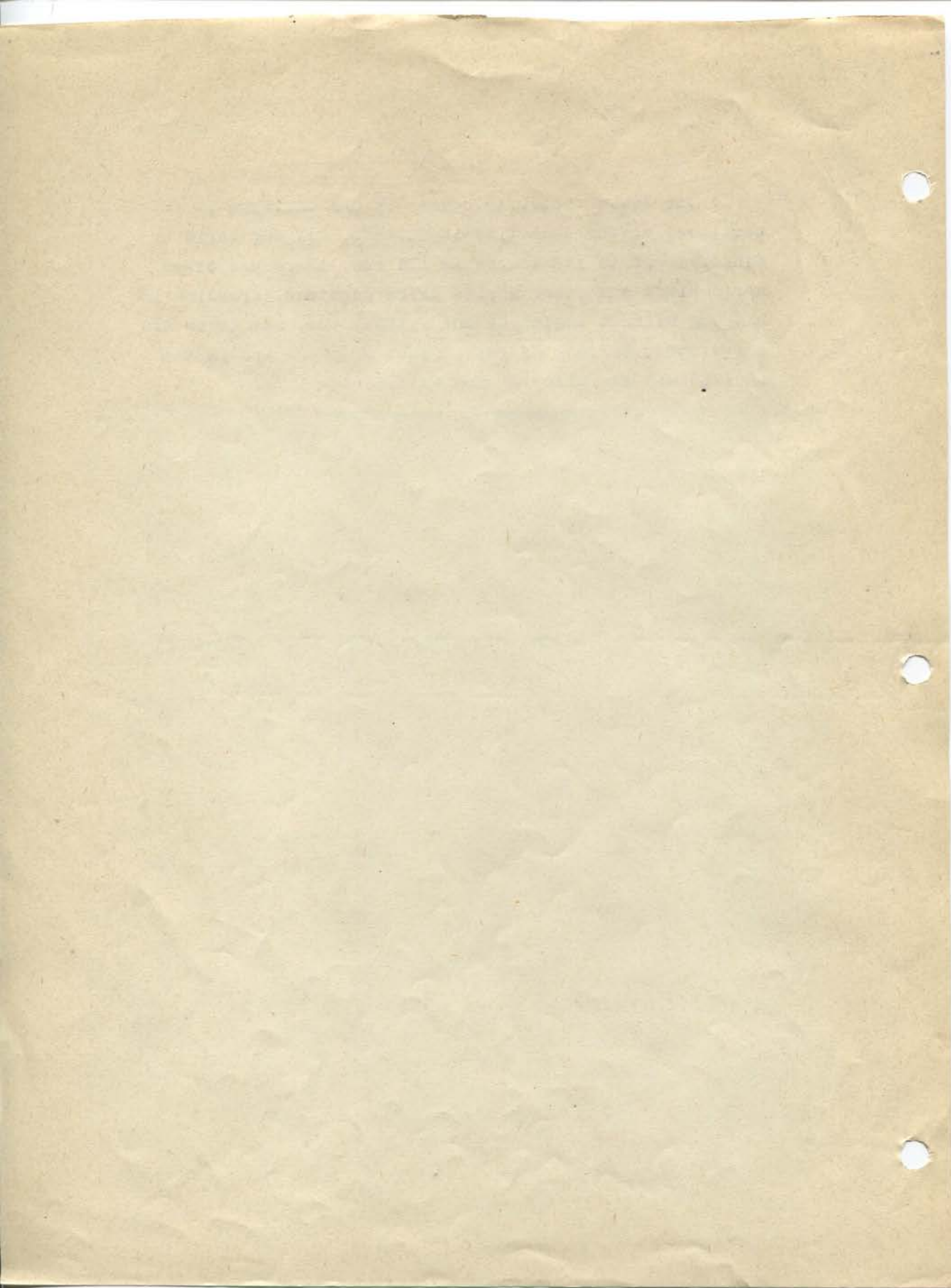
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XXVII If the divine activity ceases in one universe it continues at the same time in another. If our world Mind returns to its source in the end, there are other World Minds and other worlds which continue. Creation is a thing without beginning and without end, but there are interludes <sup>AND</sup> periods of rest, just as there are in the individuals own life in and outside the body.







(XXV11) The point which appears in space is a point of light. It spreads and spreads and spreads and becomes the World-Mind. God has emerged out of Godhead. And out of the World-Mind the world itself emerges not all at once but in various stages. From that great light come all other and lesser lights, come the suns and the planets, the galaxies, the universes and all the mighty hosts of creatures small and great, of beings just beginning to sense and others fully conscious, aware, wise. And with the world appear the opposites, the dual principle which can be detected everywhere in Nature, the yin and yang of Chinese thought.

XXVI1 The act of creative meditation which brings the universe into being is performed by the World Mind, but ~~We~~, in so far as we experience the world, are participating in this act unconsciously. It is a thought world and we are thought beings.

XXVI1 Mind active and mind in quiescence are not two separate beings, but two aspects of one and the same being as they appear to human inquiry. Mind active expresses itself in the heart of man as his higher self and in the universe as the World Mind.



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XXVII If we seek an origin for the consciousness however small finite and limited it may be that a man possessed, none other can be found except the universal consciousness which informs the entire universe and guides its development.

XXVIII It is true that the mind makes its own world of experience but it is not true that it makes it by itself for behind the individual mind is the Cosmic Mind.

XXIX The universe's first principle, be it called God with the religionists or energy with the scientists, is beyond the power of human understanding. At its very best it can know only its own reaction to that Principle.

( XXV ) For us who are philosophic minded the World-Mind truly exists, for us it is God, and for us there is a relationship with it, - the relationship of devotion and aspiration, of communion and meditation. All the abstract talk about non-duality may go on but in the end the talkers must humble themselves before the infinite Being until they are as nothing and until they are lost in the stillness - Its stillness.



It is not an article but a memorandum  
concerning the state of the  
country, and which was sent to the  
President, that is, the President's  
cabinet.

The first is that the country is  
in a state of anarchy, and that  
the only way to restore order is  
to have a strong central government.

The second is that the country is  
in a state of anarchy, and that  
the only way to restore order is  
to have a strong central government.

The third is that the country is  
in a state of anarchy, and that  
the only way to restore order is  
to have a strong central government.



XXVIII

In grammar sentences are built up basically from three things: a subject, a verb, and an object, with the subject acting upon the object through the verb. A sentence is not considered complete unless it has these three things, this relationship between the subject and the object. But In metaphysics every experience also requires a subject and an object—a person or a thing who is affected by or produces an action on a second entity. All statements about human experiences must include this subject-object relationship. Thus in the relationship between a man and his thoughts the man is the subject and the thoughts are the objects. In Oriental metaphysics a similar relationship holds good, except that the subject is there called the seer, the object is called the seen and seeing describes the relationship between the two. All existence in the time-space order as experienced by a human being necessarily has these three elements within it. There is no subject without an object,







no seer without a seen plus the relationship or the action between them. They are always linked together. If however we look beyond this existence to the timeless spaceless Reality it is obvious that there can be no such relationship therein, for it is completely non-dual, the Reality which never changes, which has no second thing. We learn from mentalism that this Reality is Mind. If we are ever to find it we know that it can not be found as if it were a second thing with us as subject and it as object. In that sense we can never find it, but only substitutes which themselves are in duality. We have indeed to set up a search for the kind of consciousness where there is no object to be experienced and therefore where there is no subject-ego to receive the experience. Such is the unified consciousness which is none other than Mind itself. We can use this criterion not only with reference to our experiences of the world but also with references to our inner mystical experiences and check from this on what level they really are.







XVII/ When a person is crushed by events and falls to his knees  
in prayer his ego is <sup>temporarily</sup> crushed at the same time, temporarily of  
course, After the prayer has been formulated, whether aloud  
or mentally, there are a few moments of complete exhaustion,  
that is to say of complete rest which follow it. There is then  
temporary stillness and it is in this stillness that the Grace  
which is always emanating from the inner Being is able to do  
its healing and helping work. At the same time there may also  
be a corresponding external activity of a beneficial character.

↑ Ascending to a higher level and studying the case of the  
aspirant on the Quest who by the practice of meditation  
deliberately brings about such moments of stillness, we see  
that he too opens a door to Grace. At this point it is  
necessary to clear away some confusion which often makes its  
appearance in spiritual literature and most especially in  
Indian literature. There we find an insistent and reiterated  
declaration of the absolute necessity of finding a guru so  
that by his Grace the aspirant may be helped towards enlightenment.  
When I say Indian literature I mean of course Indian Hindu  
literature, because in the Buddhist literature this insistence  
is generally absent and the aspirant is told to do the  
necessary work and he will get the natural result. But  
to return to the point. The aspirant who has silently called  
for help, may find that his call is answered by the appearance  
of a book or a person or a circumstance from whom he receives  
the help needed at the time. →

*continued*



When a person is situated in a position of power and influence, it is not only his duty but his responsibility to use that power and influence for the benefit of the community. This is especially true in the case of a public official, who is entrusted with the power to make decisions that affect the lives of many people. It is therefore essential that public officials be held to a high standard of conduct and that they be held accountable for their actions. This can be achieved through a system of checks and balances, which ensures that no one person or group of people has too much power. In addition, public officials should be held to a high standard of honesty and integrity, and should be held accountable for any misuse of power. Finally, it is important that public officials be held to a high standard of transparency, so that the public can see how they are using their power and influence. Only in this way can we ensure that public officials are acting in the best interests of the community.



continued

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In the case of the appearance of a person, this may or may not be his destined guru, but it will be someone sufficient for the moment. ~~But~~ The point ~~to be made~~ is that what ~~the book~~ is called the guru ~~does is to help~~ prepare the right conditions which allow the inner Presence to make itself felt or which let <sup>it</sup> do its gracious work. The real help comes from this Grace-from the aspirant's own spiritual being, from himself. Saswitha, the Dutch healer, once said that he used his patient's own healing energy in order to treat them. Where did this healing energy come from? It came from their own subtler bodies, that is from themselves, but Saswitha created the necessary conditions which enabled it to be released, <sup>when he was</sup> that is if he were successful.







VIII The proof that most mystics contribute something from their own personal self to their mystical experience, something from their own ego, lies in the fact that the vast majority of Christian mystics do not generally have inner experience concerning any other spiritual leader than Jesus Christ. Similarly the vast majority of Indian mystics do not have such experiences except concerning

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Indian spiritual leaders, such as Krishna. This is because the religion which they hold, the faith in which they believe, the ideal saviour or guru, to whom they direct their prayers or worship, ~~is~~ is constantly held in their mind; he becomes the dominant thought, since it is by his Grace, they believe, that the experience has come to them. If they get a mystic experience they expect it to be associated with their own particular faith and so this is what has happened. But the interesting point, psychologically, is here that the ego is present <sup>in</sup> ~~is~~ some way, either just before the experience or just after it, before in expectancy ~~and~~ after in interpretation. Then what happened between these two moments when the experience actually occurred? Well, if thoughts went into abeyance at the time, if all thoughts were lulled, then the thought of the saviour or guru was lulled too, but it was lying there on the very fringe of the experience at the beginning and at the end and it was the very first thing they picked up when







they began to think again. It is however a rare occurrence for thought to be utterly stopped for that state is equivalent to what the Hindus call nirvikalpa samadhi, They have another state, not so far gone which they call savikalpa samadhi, where thoughts subsist inside the mystic experience, <sup>AND</sup> the thinking goes on but is held so to speak by the higher experience, and This is what usually happens in the majority of cases of the mystics. The traits of character, the tendencies of the mind, may vanish during the experience and he emerges from it as if he is a new being, utterly changed; but then the effect of the experience gradually fades and with it he discovers he is still the old being. The ego has not vanished in his normal life, because he is using it in order to attend to his affairs of waking consciousness.

however If in addition to the practice of meditation he has undergone the training in philosophy then real changes take place in the man's character and the negative side of the ego gets less and less, the higher and positive side gets more and more until his character reaches a point where he is called selfless and egoless, but such terms are misnomers. They are correct perhaps if used in the moral sense, but not in the psychological sense. He is an individual and an individual he remains throughout life.







XXVIII This doctrine of Maya, when it reaches Western minds, becomes quite fuzzy and its real meanings becomes surrounded with clouds.

XXVIII All seems real to a man in whatever state he be waking or dreaming, under drug influence or in meditation experience, but there is only one true Reality.



This doctrine of Maya, that all things are mere appearances, and that the only reality is the Brahman, is the basis of the Vedantic philosophy.

It is a doctrine that is not only a matter of philosophy, but also of religion. It is a doctrine that is not only a matter of philosophy, but also of religion. It is a doctrine that is not only a matter of philosophy, but also of religion.



XXVII // What is Reality? In either "The Hidden Teaching beyond Yoga" or "~~The Wisdom of the Overself~~" I defined it as that unique entity which is not subject to change. But we can look at it from another standpoint and define it as that <sup>(which)</sup> would alone remain if every other entity in the universe and the universe itself disappeared.

XXVIII // The translation of the Sanskrit word mayavada is the doctrine or theory of illusion.

(XXVIII) For all of us, for the witless and for the wise, there are unanswerable questions in life and we must learn to live with them. None of us is a full and finalized encyclopedia, for however far we may penetrate into the meaning of things we are always confronted in the end by the Unknowable Mystery. We do not know why the whole process of involution and evolution ever started at all, because we find that there is in the deepest metaphysical sense no becoming and process at all, there is only the Real.

XXVIII // Mind in its most unlimited sense is <sup>the</sup> a reality. A man can know it only by the intuitive process of being it, in the same manner in which he knows his name, which is not an intellectual process but an immediate one.



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