Some Pages are numbered in back in right hand corner, in pencil.

p 3 spelling? Lama Drati OK

p4 Is onset right? – must study

p 11 PB left space for words – study (it's now 1st page following)

p12 ~~Is this para right?~~

p32 Spelling of Dinnaga? Look up this, and also "yogacharya" in Sanskrit dict in Lausanne

In a few days

I will send the paras for this batch in an envelope marked I and the paras for Kajsas batch 1-10 and the batch 11- 28 which I gave you typed this summer in an envelope marked II

"– Awaiting PB's reading and possible revisions"

Read and Revise

( ) Lao-Tse says there will be no end to the work of reforming the world. Now since a man is part of the world, the same conclusion applies to the guru who would reform a disciple.

( ) Do not be over-critical with students. They need help, which is best given through positive affirmations, Short Path joy and radiant fulfilment.

( ) Not being tied to the canon of any system, he is free to let different forms appear before him and give him of their best.

( )"The guru must be a living human - any other "being" with whom you might think yourself communicating would be imaginary. Nor can the teachings alone of a dead man, replace a guru since written teachings are always open to the interpretation of ego."

Chogyam Trungpa
Tibetan teacher

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( ) Long ago Buddha stressed how insufficient is the ordinary human existence, how frustrating it often becomes, how petty and narrow its outlook shrinks down to.

( ) They are the benighted who live without knowledge of higher laws, any experience of higher consciousness, or any aspiration towards higher goals.

( ) Humans demean themselves by not caring for the dignity of their status, the ideals they ought to honour.

( ) A man must first of all be willing to acknowledge that he is living blindly, that he is only groping his way along.

( ) If the young persons in the past few years preferred to drop out of a competitive society, if they were content to be without status or goal, the reasons are worth noting, even if we do not approve of them.

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( ) His judgements turn out to be misjudgements, and his caution to be indecision. Often this may be so, Alas! But this is the kind of wisdom which comes with failure or defeat; it embodies the hindsight which, too late to be of possible use except in the future, is the consequence after the event. How precious then would be the acquirement of two values to which the Quest may lead a man - calmness and intuition.

( ) Whoever consecrates his life to such a high endeavour must expect to pay a commensurate price.

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( ) The young clearly see the safeguard in questioning authority but fail to see its peril.

( ) He belongs to no particular named, classified and indoctrinated group, and this keeps his own freedom while excluding none from his general goodwill. At the same time he stays open to truth and avoids the closed mind, fixed only on its own dogmas opinions and beliefs.

( ) It offers a goal which is not utopian and chimeric but is accessible, beneficial and uplifting to sincere aspirants.

( ) He has to be willing to work alone and to be sufficient to himself.

( ) Under the pressure of a materialistic environment aspiration may get enfeebled.

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( ) Self-instruction cannot be as correct and efficacious as instruction by an expert, a specialist or a fully experienced person who can also communicate adequately as a teacher.

( ) It is for beginners with their uncertain enthusiasms and their movement from system to system, guru to guru, book to book; not for the discriminating minority, to use the time in this desultory way.

( ) The high goals with which, at an impressionable and idealistic age, youth started adult life, have not remained. ~~They~~ Many have settled for less. But not all did so. A minority has refound its way, the better way.

( ) A time comes in the intellectual growth of a man when he knows that he must put aside the trivialities of life and come to terms with the demands made upon him by his higher nature.

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( ) In the earlier stages when only the direction was being revealed and not the goal, it ought to have been enough for them to have seen that such a direction was not the correct one. So a spiritual seeker must learn some practical wordly lessons in Prudence but still more the difference between appearance and reality.

( ) The only man you need for this great work is yourself. Stop looking outside and look within, for there is not only the material to work upon but also the god within to guide you.

( ) Most people are simply not competent to select a guru properly; they are too governed by outer appearances, physical impressions and emotional reactions.

( ) He is left free to save or destroy himself, to accept the truth or turn his face away from it.

( ) It would be thought a vain labour to instruct others who do not want to learn, to point upwards when they prefer the plains.

I

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( ) It is not that he sees beauty where others see ugliness: on the contrary, he recognizes the place of ugliness and its inevitability in this Yin-Yang existence --but that he sees all things as ~~a~~ manifestations of divine Mind, including ugly things.

~~( ) It is curious -- contrast and contradiction of Buddha banning music while Beethoven received divine exaltation from it. Buddha said it led astray; Beethoven said it led to God.~~

( ) Much of Emerson's writing came from his intuition rather than from his intellect.

( ) It is the difference between real beauty and mere prettiness, between divine inspiration and practised competence, between a flower and the painting of it.

( ) ~~There is~~ The difference between degrading hearers and uplifting them is the same as between raucous noise and true melody.

( ) The pillared arcades which transform a street, making it picturesque and giving it dignity, ought to be multiplied a hundred-fold.

( ) Mere splotches of paint may be read for what they are, but not as a picture.

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( ) Put briefly, the task is to work on his own consciousness until it becomes what it ought to be.

( ) He tries to keep steady watch of his thoughts and emotions, without letting this become a burden carried anxiously and wearily.

( ) What he knows and what he perceives will harmonise with, illustrate, or complete one another.

( ) It is ever latent in him, this thought of the Quest, rising to the surface consciousness at odd times, causually, but at the onset of a crisis insistently and powerfully.

( ) Here in Switzerland it was wintry weather. The vines were bare, uncovered and unattractive. Now, nearly half a year has passed and the vines are thick with their green attractive clothes.

( ) The Hindus carry this admiration for a mountain even farther than we Europeans and Americans do; they revere it. Gods live on or within it in non-physical bodies; yogis find it the proper place for their meditations; it is indeed holy territory.

( ) The Indian Sadhu often has no fixed home. His roots are nowhere; his domicile is everywhere.

( ) Relaxing Exercise: Stand erect. Place weight on right foot. Then, keeping left leg straight, raize left foot in front as high as it will go, slowly. Lower foot slowly. Repeat exercise for right foot. Then raize each hand, describing arc in front of body, until hand is stretched at arms length over head, slowly, first with left hand then with right. This exercise relieves body tensions.

( ) In the beauty which Nature can offer man, he may find a catalyst to bring his feelings toward a loftier plane.

( ) We need to reserve both time and place for higher purposes. In that way both ideals and intuitions can begin to unfold themselves.

( ) If lost in admiration of a beautiful land or seascape we are stricken into silence we get a closer inner relationship with Nature than if we immediately make it into a conversation piece.

( ) One never tires of watching a spectacular sunset, they have turned one into a sun worshipper, a votary of the oldest religion in existence.

( ) So many people cannot tolerate being alone. This is mostly because of human gregariousness, but sometimes it is because they have no inner resources.

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( ) Day went back to the horizon whence it came and night came in its place.

( ) He must resist the interruptions of his privacy whether they be boorish or well-meant if they lead to interruptions of his peace.

( ) There are some sunsets which inspire ebullient joy and other ones which put us in a cathedral by their grave beauty.

( ) Alternations of violent storm, ~~and~~ mild sunshine, and widespread mist may cover this land, this south-west corner of Switzerland.

( ) Where tumult and clamour prevail, do not expect to hear the Overself's whisper as easily as where silence prevails.

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( ) Albert Schweizer: "The girl servant from Africa was unusually relaxed, slower in her movements; she did everything in the kitchen and work in the house slower than we did. She seemed to have more time than us. She walked more slowly than us. "At home (in Africa) we don't hasten" she explained.

III

( ) Mixing two castes together may put both ill at ease. Father Maurus told the story of a monk at a Scottish monastery who one supper-time suddenly rose to his feet and smashed his platter over the head of the monk next to him. "He'd reached the breaking point. For twenty years he put up with the sound his neighbor made by sucking his soup."

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( ) Was there an unconscious knowledge of the 365-Day Meditation on the Setting Sun Exercise in Benjamin D'Israeli? In his novel entitled Contarini Fleming, a psychological romance written in 1832, he makes Contarini sit at a window and watch the westering sun go down, with the consequence that he exclaims, "I felt a disgust for all the worldliness on which I had been lately pondering. And there arose in my mind a desire to create things beautiful."

( ) Their wishful expectations have a formative effect on whatever revelation or vision may happen to them.

( ) To squint lightly at the root of the nose, is another form of concentration. It is a help towards withdraw~~al~~ing from the physical senses and entering either the psychic or the spiritual planes. The psychic pictures may be seen symbolic or literal, and clairvoyance may develop. If these manifestations are rejected, and attention is drawn deeper into the void of space, freedom and joy may be felt. But if they are accepted, the creative faculty of the artist is unfolded.

( ) <u>Meditationexercise</u>: Lama Drati

1. Imagine a white dot in centre of forehead and keep attention held unmovingly on it for one hour. Or you can place it in heart. Better still imagine figure of Buddha projected in front of you, radiating white light. Or place the Buddha miniature sized on your head. All these are called exercises to attain one-pointed mind. Only after this attainment can you properly do the more advanced exercises.

2.

( ) TMP Mahadevan: "This is one common characteristic of all the yogas", sanskrit ANTARDRISHTIH "the look-within, inwardness."

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( ) TMP Maharaj: "This is one common characteristic of all the yogas", remarks ARTHUR SETH "the look-within, inwardness."

( ) The posture for orthodox yoga, squatting, is to hold both head and spine upright, to keep the gaze lowered, and to place the left hand on the right hand. For my own practice I modify the above slightly by drawing the chin well in so that head and neck, although still held straight, incline forward a little, dervish-style. I do not trouble to doublecross the legs in lotus-seat, nor even singlecross in half lotus, but put right foot on gap below left kneejoint.

( ) In the mantram "Om Mani Padme Hum " inhale after first word.

( ) Bangkok Monastery Meditation Exercise:
The monks paced around very very slowly, slowly lifting a foot and consciously deliberately putting it down again for the next step. All the while they tried to keep the mind empty. The eyes were cast downward.

( ) When shutting eyes do so lightly, not tightly. Meditation with open eyes will bring onset when shut eyes will not, but vice versa also.

( ) Dalai Lama on Tibetan TANTRA:
"You push up Force through spine then lean backward mentally to meet it."

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( ) Those who honour the gift of philosophy must try to live in moral dignity as befits a higher way of life, namely the Quest.

( ) Muddled thinking and passional guidance show an adolescent level.

( ) It is said that necessity shapes its own morality. This is often true. But the exceptional man listens to a higher command.

( ) Feeling can be trained to become finer, more delicate, responsive to higher urges and ideals.

( ) Let him seek ethical and inward exellence while the lazy the careless or the wicked seek only self-gratification.

( ) If others persist in uttering negatives to him during conversation, he is entitled to have recourse to a polite inattention.

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( ) He habituates the mind constantly to return to this theme, this high truth, which supports and inspires it.

( ) When this daily withdrawal becomes a congenial part of the program involved in living, as natural and necessary, as satisfying as any other human need, meditation will be successful sooner or later.

( ) We really do have enough time for meditation - if only we would take the time!

( ) The importance of meditation has by now been stressed in many books, lectures and teachings. It is primarily a practice and needs much patience but also some self-discipline, some accompaniment of study, preparation, and purification.

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( ) This generation has given fresh life to a largely forgotten concept - meditation.

( ) In this matter of meditating with eyes open or shut he may follow his inclination, but generally the start is easier if they are shut.

( ) Meditation is no longer limited to a few Christian monasteries and oriental ashrams but has spread among laymen around the world.

( ) In this withdrawn state, even though he still looks with open eyes at the world outside, in reality he sees very little of it.

( ) Alas! his thoughts wander like vagabonds. Again and again he must restrain them.

( ) "To be in Mental Quiet is to observe the mind's own nature" wrote Lao-tse.

( ) The skill which comes of long continued practice is his reward.

( ) Hilaire Belloc, who reserved his contemplation of the Divine for the evenings and for candle-light, found it was one of the suitable times.

( ) He is lodged in a physical body: if he tries to ignore it or to minify its importance, a time will come when it will forcibly or powerfully remind him where he is.

( ) The body is there; it has existence life, and, above all, inescapable needs. Let it not be despised, for we must use its services. But let it not conquer us and stifle our aspirations.

The practice of breath control (pranayama) may be viewed in terms of its goals, the means to attain them, and possible misuses of the practice.

Goals of breath control include:

To reduce the number of wandering thoughts.

To stop wandering thoughts completely.

Potential production of a glimpse.

Lengthening of a glimpse, if obtained, and

Bringing about a glimpse if lost.

The most common means of achieving these goals through breath practices are dual, and include: the holding of the breath for short, safe periods, and the equalizing of the in and out breaths.

Dangers of breath control, if improperly practiced, include: holding the breath for too long a period, causing a feeling of suffocation; the arisal of noticeable pressure on the heart, and; a feeling that the lungs are about to burst. These warnings do not imply waiting to suspend practice until the problem occurs. It is more prudent to stop before the danger line is reached.

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( ) Raja Yoga practice tries to make the incoming and outgoing breaths longer, as well as to increase the time of stopping the breathing process.

( ) Entering a room, going to a chair or walking in a street should not be done by a soul-guided man too quickly or too violently. It is ungraceful and unspiritual in appearance, while disturbing mentally. Gentle leisurely movements are more suitable.

( ) Muhammed declared, "Verily, God will not change the condition of men till they change what is in themselves".

( ) The tough, harsh analyses of one's own errors should not end there, should not terminate in agonised self-torment. It must be counter-balanced by positive attitudes.

( ) Happiness is not easily reached. There are obstacles within us and without us.

( ) It is questionable whether family love is a break out of the ego's shell or merely an extension of self. More often perhaps it is a mixture of both.

( ) Counsel which opposes the feelings is too often wasted counsel.

( ) "Convict our pride of its offence in all things, even penitence".

W. H. Auden

( ) The romantic aureole which young persons put around love, the demands made on it for that which it cannot give, point to the need of maturer instruction. Yet there is a relationship where two can grow in virtues side by side, learning wisdom from one another harmonising more and more with each other. But this calls for self-control, eliminating negatives, cultivating positives.

( ) It is true that a face may proclaim the possessor's character, but it is also true that often only a part of this character is revealed and that the hidden part is, schizophrenically, of an opposite kind.

( ) The degradation of man and the humiliation of his spirit follows all too soon if he behaves mentally as an animal.

( ) The practice of nipping negative impulses, reactions and feelings in the bud, at their very start, improves character and removes obstacles to inner alignment.

( ) What, in a general way, is missing in his development as a human being moving on from animality to a higher Awareness must be supplied.

( ) Romantic but infantile emotion does not help a person.

( ) The inner attitude can and should be changed. Make an effort to see negative emotions as fruitless. They block the way towards truth. Intelligence is not enough. There must also be a decision to let the emotions go.

( ) The need to cultivate inner equilibrium is more important to him than to those who are far from the Quest. For at times he will be under the sway of one mood but at other times under a different one.

( ) I was astonished at the number of those who failed to see any spiritual value in good manners. They were unaware that it had any higher meaning and thought it unworthy of a philosophical status.

( ) Let others look for the second-rate and third-rate: let him be more discriminating, more fastidious, and seek the best alone.

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( ) He must train the mind to subdue the passions and keep its equilibrium so that they do not block his higher aspirations.

( ) As men grow in character and behaviour or improve in way of living, they will naturally become more refined and less vulgar in feelings and tastes.

( ) Whatever will bring out the best in him should be cultivated.

( ) Who dare say that a man's judgements and decisions remain faultless throughout his lifetime? The most astute of men may slip and commit the most ludricrous of blunders. And where is the man who is utterly free from personal shortcomings?

( ) The worthlessness of the constant repetition of desires and attachments which lead to birth after birth - sex and survival being the strongest. The need is to root them out and search for Nirvana.

Sentence fragment

( ) No one can avoid sometimes reacting badly to outer experiences or circumstances, but the aspirant should not react without trying to practice self-control.

( ) Criticism of others should be benevolent, constructive and suggestive, firm yet sympathetic.

( ) He may aspire to the goodness of an angel, but, if no effort and no self-discipline support his aspiration, he will progress less than he expects to.

( ) Human nature being what it is at this stage, human weaknesses and foibles, shortcomings and tendencies, angers, etc., get into most lives, affecting, influencing or disturbing them.

( ) It is wiser to pass by these sneers in dignified silence than to descend to the level of those behind them and respond in anger.

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( ) The intellectual faculty cannot give the higher experience of enlightment but it can point the way. It can describe the necessary disciplines and report on the methods to use. Finally it can bow its head in surrender to contemplation, once the grand.

This statement on the way to..... ought not be read too coldly and matter-of-fact. For behind it lies a quest, an adventure, a story of passage to an unfamiliar but fascinating world.

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1st par. needs a final word?

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( ) Why speak with muffled voice when bold plain clear statement is needed.?

( ) These ideas are obscure enough in themselves; why then cover them still farther by using obscure language.?

( ) Whoever presents such ideas must be ready to offer the evidence for them, to validate them with sufficient reasons, to defend them with sufficient facts.

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( ) There may be a more expressive term, but this will serve for the present.

( ) Thoughts keep the mind occupied, petty most of the time, grave some of the time.

( ) What is the significant word in this statement?

( ) Some metaphysicians mostly write for each other, which is why the outside public find them hard reading.

( ) Opinion may be informed by knowledge through intellect or inflamed by prejudice through emotion.

( ) Cleverness may be admired but cunning is reprehensible.

( ) It has become almost a dead phrase.

( ) There may be a more expressive term, but this will serve for the present.

( ) Thoughts keep the mind occupied, pretty most of the time, grave some of the time.

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( ) It has become almost a dead phrase.

( ) The paper lies passive, waiting to receive the inked symbols of rational thought, or, if lucky, of intuitive thought.

( ) Because there is no room in philosophic study for naiveté or gullibility, ~~and~~ those who suffer from these mental disabilities should first get cured.

( ) Those who assert this are merely engaging in rhetoric.

( ) Without experience of the subject the theorist may not know what he is talking about.

( ) The man who looks around at his corner of the universe and finds the purpose of it all utterly incomprehensible, is duplicated everywhere.

( ) Time has given this word an overlay of meaning which renders it easily misinterpreted.

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( ) Time has given this word an overlay of meaning which renders it easily misinterpreted.

( ) A.B. suggests that it is nonsense to advice questers to kill, rise above or abandon the ego. This is an impossible task, for what is going to carry on their life in the world?

( ) Should he attempt to repudiate what is the strongest part of himself - the ego, - he is likely to find how strongly attached are his desires. He has transferred the object of his attentions from the worldly sphere to the spiritual sphere, but the ego is still active. When his meditation comes to the threshold of Truth he stops, terrified by the feeling that he is losing his very self. His little personal world is the subject that really interests him.

( ) The personal ego is not a metaphysically permanent thing. But it is a practical working tool which serves the convenient purpose of personal identification. It need not be denied. Why call it non-existent, a fictitious entity, while making full use of it?

( ) Can the ego's stubborn tyranny be overcome? Can it transcend itself?

( ) The ego is defiant, cunning and resistant to the end.

( ) The I-sense is changeless and is always there so long as thoughts and feelings appear. It is those moods and .... which shift from one change to another, not the "I" itself.

( ) The body's sense-organs demand satisfactions, but at the root of their desires is the ego, a whorl of emotional-mental tendencies.

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( ) The body's sense-organs demand satisfactions, but at the root of their desires is the ego, a whorl of emotional-mental tendencies.

( ) Much depends on what meaning we put to this word "self". We can put a lesser or a larger one, a shallow or a deeper one, a false or a true one.

( ) No one who lacks these attributes and faculties can be regarded as fully a man, in the sense of life's evolutionary intention.

( ) His aim, being the contrary of most people's aims, he tries to depersonalise his attitudes and reactions. What relief he feels with even partial freedom from the burden of self-consciousness. How heavy a load is borne by those who see, sense or react with ego-centered nervousness.

( ) The ego is the shadow-self accompanying the light-self, or Overself. The ego holds all that is dark in the man's character.

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( ) The ego is the shadow-self accompanying the light-self, or Overself. The ego holds all that is dark in the man's character.

( ) Is it true that most men suffer from mistaken identity? That they are totally ignorant of the beautiful and virtuous, the aspirational and intuitive nature which is their higher self? The apathy which allows them to accept their lesser nature, their commonplace little self, must be found out for what it is?.

( ) Is it true that most men suffer from mistaken identity? That they are totally ignorant of the beautiful and virtuous, the aspirational and intuitive nature which is their higher self? The apathy which allows them to accept their lesser nature, their commonplace little self must be found out for what it is?

( ) Is the ego entirely annihilated or is it transfigured, becoming its own higher octave?

( ) To advise a man always to remove the ego when considering a situation where a moral judgement is needed is fatuous and futile. It is like telling a man to lift himself up by his own trouser braces.

( ) The influences of climate and geography, class and family, education and occupation are always present although in different measures.

( ) The ego sees its own picture of the world, coloured by its own characteristics, and contained within its own limitations. Because of that it seldom sees people as they really are.

( ) Each one is tightly enclosed in his ego, which dictates his thought and action and keeps out the unwelcomed truth.

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( ) Each one is tightly enclosed in his ego, which dictates his thought and action and keeps out the unwelcomed truth.

( ) Driven by passion and deluded by romance, the young will have to drink their wine, have it turn sour on them often until they weary of the repetition and turn away to a correct balance.

( ) To nullify the ego is the only way to perceive and identify his real being.

( ) The ego can mask its desire for power and prominence with a concern for the service of humanity.

( ) The little ego naturally frets about its future.

( ) We have to accept the fact that most people have an immense capacity for being quite comfortable within the limits of the ego, and have no wish to get away from them to a higher level.

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( ) We have to accept the fact that most people have an immense capacity for being quite comfortable within the limits of the ego, and have no wish to get away from them to a higher level.

( ) A Buddhist method of driving away obstructing spirits is to snap the fingers around the head for a while and uttering the mantram "PHAT" ("crack"). This method is also used as part of the deathrite at moment of soul's departure from the body.

( ) A choice which is thrust upon a man by circumstances is no choice at all.

( ) His situation in the world is highly paradoxical, at once comic and tragic; comic because he knows that he is not so sure of himself as he appears to others, tragic because he does not know if adversity's sudden blows will miss him and strike others.

( ) Until he attains this level errors may still be made. Even the way may be lost for a time. Until then he needs to work diligently and vigilantly. But help comes at times.

( ) The moral width between human beings is unbelievably great, measuring from monstrous cruelty to selfless kindness. Why is this so? Again we must look to the doctrine of reincarnation and its twin teaching of karma, and the length of the history of previous lives which lies behind human beings.

( ) We humans and those animals pass through many lifetimes.

( ) Their hates shift from one group to another; the hatred is in their own character and does not end when its first object or enemy is removed.

( ) He understands that all these events are all part of his karma.

( ) There are enough enforced limitations to each life that whoever claims he possesses complete freedom of will and choice is neither stupid nor wise - merely mad.

( ) The forces of adverse karma will come to collect their dues.

( ) Who dares assert that man is <u>totally</u> free, whether outwardly or inwardly?

( ) Those who talk of human freedom to alter the course of things should beware of their words. They are constrained not only as adults but as children and still more as embryos. Only the measure of their freedom and the extent of this constraint varies.

Inwardly there is more freedom for thoughts, to create attitudes, but outwardly there is more constraint. Basically all situations are subject to the World Idea, that is to say in popular religious language, The Divine Will.

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( ) Each is limited by what is possible for his own particular personality, but as against this each has untapped inner resources.

( ) Truth twisted into service of the lower purposes or even the evil forces must be carefully inspected, analysed and lastly corrected or rejected.

( ) Lord Beaconsfield more than a century ago asserted that a man, by his own exertions, could extricate himself from any given circumstances. But is this always so?

( ) He may plan action in a particular way but the intervention of events may force him to do otherwise.

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( ) If the physical body has a limb amputated, the etheric body remains whole. If an eye is removed the etheric eye remains untouched, whole.

( ) It is not medicine to heal sick bodies but often poison to suppress visible symptons while harming the body elsewhere.

( ) The fleshy body is surrounded by an ovoid form which is not visible to normal sight. However through special filters and lenses it may often become visible as the kirilian effect. This form is composed of energies allied to electro-magnetic ones. It is appropriately called the vital body since it reveals the presence of a living creature and also its health, sickness and the condition of its organs.

( ) Whether they call it evil and sins with the Christians, or ignorance and immaturity with the Hindus, or insufficiancy of the good with the Platonic thinker or weakness and failure with the ..

or the blindness of materialism with

the presence of deplorable or horrible or criminal tendencies need not be denied. They are in the world, but then, other better nobler and purer tendencies are also there.

( ) It seems that there is evil in the world, but why? What bad men have done ~~as~~ is to let their evil grow like a noxious weed too large and their good too little, whereas good men have cultivated a high proportion of goodness. There is no absolute evil. It is truer to talk of absolute good for that is there first. Why? Because God is there first. Men came later and broke the divine laws little by little. They created their own evil consequences. Or for different reasons they harm others and have later to suffer for it.

The Mongols mounted on their shaggy ponies, brought terror to Europe when they touched Vienna and took Constantinople. But wait...their leaders met Buddhism and turned to it, lost their evil ways and became peaceful.

( ) Why are so many novels built around black misery, diseased minds, sadistic behaviour, decaying manners, macabre plots and evil characters?

( ) In a world seething with negative thoughts, murky in several areas with suspicion and even hatred, inflamed with violent feelings, he who knows the truth must hold all the more to inner and outer calm, to good-will and faith in the Overself's presence.

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( ) To be born and brought up in an atmosphere of high thinking and wide searching - this is the chance which reincarnation gives a man.

( ) He needs to be astute in dealing with negative minded persons, agressive persons, hostile persons.

( ) It is better to make efficient yet beautiful things than those which are only functional, better to provide serviceable yet handsome towns than those which offer shelter alone.

( ) Immature persons can only make a marriage that is itself immature.

( ) If some persons found him withdrawn into himself, so difficult to know, so reticent in speech, others found him friendly, amiable and considerate.

( ) One day the event itself will seem quite remote.

( ) I have enjoyed the company of the inspired and reflected over meetings with the famous.

( ) It is easy to be a monk who keeps nothing beyond what he needs, and who needs nothing beyond a robe, a girdle, a bowl, sandals and food. It is a complex harder problem to be what I am, a mixture of several - including a kind of monk - amalgamated into one.

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( ) In these matters authority is acceptable, its office value and services acknowledged, but only if its past history and present activity prove worthy.

( ) They are preoccupied with the past, the advances they want are all backward into the Middle Ages.

( ) It is not only the systems which count but also the men who operate them.

( ) It found its way to the crampled pages of my much travelled notebooks.

( ) There is no need to overstate the case, as beginners and enthusiasts are inclined to do.

( ) It is a merciless, even a monstrous attitude to take up.

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( ) It is a merciless, even a monstrous attitude to take up.

( ) When scepticism goes too far it hinders the way to truth and fails to help it.

( ) It is better to take one's own decisions independently. This is not the case, however, ~~but only~~ if one feels too incapable of thinking out an issue, or too ill- informed about it, or too vacillating to make up one's mind on its pros and cons.

( ) We may admire a man greatly but just as greatly we may not desire to be in his company.

( ) When after the act of dying I shall be carried away to my own star, to Sothis of the Egyptians, and Sirius of the Westerners I shall at last be happy.

( ) The insignificant-looking man will suffer in various ways but there are some compensations for his small stature.

( ) To gamble one's own happiness by making it depend wholly on someone else is perilous.

( ) Is there some particular purpose in my birth here? Is it all mere coincidence? Must we doubt, deny, even reject God? These are some of the questions a thoughtful man might ask himself.

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( ) The religious metaphysical systems and philosophies of India were conceived and constructed centuries ago by people mostly born and raised in a torrid oppressive climate. Some of them escaped to the foothills of the Himalayas to write the most important texts. The general tendency was to indulge in lofty meditation, ~~or~~ to excel in metaphysical abstract thought, or to dream, argue, debate with much subtlety.

( ) There is a need to develop flexibility by practicing the shift of attitudes, to see why others hold their beliefs, and to be able to stretch one's own thought so as to enter sufficiently into theirs. This produces sympathetic understanding, but the opposite, critical judgement, must not be forsaken.

( ) If we begin at some time to wonder at the starred sky and go on to speculate at our human destiny, there will be moments when a feeling rises that there must be something behind it all. They pass and mystery engulfs us again.

( ) We perceive objects and experience events.

( ) As adults people express their disappointment with the world by taking to drink, drugs, Buddhism or pessimism and, as babies, on entering it by repeatedly crying!

( ) Both attitudes are required for a proper result - the idealistic which looks to a new and better future, the practical which recognizes the limitations of its heritage from the past.

( ) Few men should take the risk of being too sure of themselves, or too certain that their views are the last word. Life may lead them into chastening experiences.

( ) How few are the housewifes who can rise from petty to noble considerations. Nor are they blameworthy, for the details they must attend to and work with are many, and the pressures and demands are not less.

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( ) Few men should take the risk of being too sure of themselves, or too certain that their views are the last word. Life may lead them into chastening experiences.

( ) How few are the housewives who can rise from petty to noble considerations. Nor are they blameworthy for the details they must attend to and work with are many, the pressures and demands are not less.

( ) Whether he renounces or indulges the world's attractions, a man should follow either act by serious reflection.

( ) He is baffled at the start of life, still baffled in the middle, and even at the end. The enigmas of life are too much for most people so they leave such matters to **philosophers**.

( ) A single mistake may offset previous triumphs or start a downhill slide into further mistakes.

( ) There are decisions which subsequent events prove to be wrong ones. It is then his duty to turn them into valuable tutors.

( ) If age brings a certain measure of reticence, even of caution, there is good reason for the development. And this lies in the mistakes made, the self-deceptions practised and the weaknesses exhibited.

( ) Even the harshness of personal bitternesses tends to diminish with ripe old age as the man sees and feels how his own life is so far diminished.

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XIII

( ) Throw out the idea of coincidence. Remember there is a World-Idea. There is meaning in life, in its events, happenings, karmas, meetings and opportunities.

( ) The harsh critic who rejects philosophy finds it nothing more than a bundle of words. But the sincere practitioner of many years experience finds it life-giving and soul-refreshing.

( ) He knows well enough, what youth often ignores, that he is only a temporary visitor in this sublunary world. Yet he does not make that an excuse either for materialistic hedonism or grave pessimism.

( ) He may not find all the answers to his questions, but what he does find will make his life more bearable.

( ) It is an economy of effort to take advantage of other men's efforts in the same direction. Why reject them merely because they come from outside?

( ) There would be more peace in countries and between nations, in families and between neighbors if people stopped meddling in other people's affairs or interfering in each other's lives or fanatically forcing their doctrinaire ideas and beliefs where these are repugnant.

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( ) Age steals into our lives and robs us of a precious possession, time.

( ) The suffering of the rich cannot be put on the same level as the suffering of the poor, for the rich have compensations which are unavailable to the poor.

( ) Will a man ever gain wisdom from all these buffetings and lurings, knocks and delights?

( ) "Life is suffering" he quoted from Buddha, his face becoming as sombre as his words.

( ) Old age may bring more self-centredness, more selfishness, a life going stale.

( ) Men complain that living in the modern city and having to work much of the day actively for their own or family support, tends to make them materialistically inclined against their wish. This certainly is the tendency in many countries and certainly makes thought of a more idealistic kind of life harder to fulfil. But are they to submit tamely and defeated? Are there no sources of help and resources of their own to which they can turn?

( ) The interest in making or in seeing good pictures among classes previously indifferent towards them, is in a way a symptom of every man's search for spiritual integrity; ~~and~~ it is another signal of ~~his~~ a ~~halfaware~~ half-aware dissatisfaction with a merely materialistic life. Beauty in art and Nature is one side of spiritual appearance which, through the ages, has in poems, stories, pictures, drawings and sculptures attracted man. But because it is so subtle and our perceptions so obscured, we find it first only in the forms of Nature, then in the forms of art and finally in the intangible experiences of the deepest feeling.

What calls forth man's attraction toward fair scenes is, in the end nothing other than the exquisite beauty of the spiritual link which he there has with God. This is why the productions of talented artists are to be welcomed and valued, but of course only to the extent that they are responses to this inspired call from within.

( ) The difference between creative art and the sterile copying of art is to be learnt by sitting humbly at the feet of the higher Self.

( ) He does not, like many artists, need the incense of public admiration to be burnt before him.

( ) The interest making or seeing good pictures among classes previously indifferent towards them, is in a way a symptom of every man's search for spiritual integrity; and is another signal of his bellicose dissatisfaction with a merely materialistic life. Beauty in art and Nature is one side of spiritual appearance which, through the ages, has in poems, stories, pictures, drawings and sculptures attracted man. But because it is so subtle and our perceptions so obscured, we find it first only in the form of Nature, then in the form of art and finally in the intangible experiences of the deepest reality.

What calls forth man's attraction towards fair women is, in the end nothing other than the exquisite beauty of the spiritual link which he shares with God. This is why the productions of talented artists are to be welcomed and valued, but of course only to the extent that they are responsive to this inspired call from within.

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( ) "The myth of Orpheus and Euridice imposes on Orpheus' rescue of his wife one condition: he must not, as he leads her up from the underworld, look back." (Brophy). Also in Terrasson's novel "Sethos", the account of the initiation in Mystery of Isis stipulates: "Whoever goes through this passage, and without looking behind him... shall be entitled to prepare his mind for the revelation of mysteries of the great goddess Isis." This is an inscription in the subterranean passage under the pyramid in the novel (Sethos, 18th cent. mystic novel by Abbé Terrasson.) A similar admonition is given in A Search In Secret Egypt: "The High Priest bade me follow him a little way down the passage. 'Look not backwards' he warned me, 'nor turn thy head.'

(IXa) There is a particular moment while a person is dying when the Overself takes over the entire process, just as it does when he is falling asleep. But if he clings involuntarily and through inveterate habit, to his smaller nature, then he is only partly taken over, the remainder is imprisoned in his littleness.

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( ) In poetry and music, in art and literature they may find a measure of consolation.

( ) As fascinating as a Greek colonnade is a Muhammedan arcade: both are beautiful structures.

( ) The artist who loves to create beauty or reproduce Nature's for its own inspiring sake is closer to the quest than he knows.

( ) Beauty of form without nobility of soul misleads its beholders.

( ) Some events happen to a man or some people come into this life to stand as symbols representing a truth of human existence generally, or a fact of inner life, or a principle of ethical, moral or karmic law. It offers a lesson, or a warning, or an instruction or challenge.

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( ) Some events happen to a man or more people come into this life to stand as symbols representing a truth of human existence generally, or a fact of inner life, or a principle of ethical, moral or karmic law. It offers a lesson, or a warning, or an instruction or challenge.

( ) Wilde's highly-colored paradox-loving alliterative style degenerated from being a means into becoming an end. (Truth was sacrificed to style.)

( ) There are passages in the King James Bible and in the Sanskrit texts, whose solemn beauty is not easy to match.

( ) A class of younger modern authors and playwrights, take delight in shocking their audiences by frequent references to the genitals of the body or its evacuatory process.

( ) Gladys Cooper: "The 'Method' is nonsense about an actor having to 'live' a part - I'd have been a murderess, suicide, and drunk if I 'd lived all my parts. Acting is not being somebody else, but of seeming to be somebody else. You only play a part <u>outwardly</u> towards the audience; but to keep control of yourself on the stage you've obviously got to stay outside what you are doing."

( ) The artist or poet who is highly inspired has a chance to find God.

( ) The creative poet, writer or artist who meditates, even for a short while, before his work begins gains proportionately in the visible results.

( ) Wilde's highly-colored paradox-loving alliterative style degenerated from being a means into becoming an end. (Truth was sacrificed to style.)

( ) There are passages in the King James Bible and in the Sanskrit texts, whose solemn beauty is not easy to match.

( ) A class of younger modern authors and playwrights, take delight in shocking their audiences by frequent references to the functions of the body or its evacuatory process.

( ) Diana Cooper: "The Nation is nonsense about an actor having to 'live' a part - I'd have been a murderess suicide and drunk if I 'd lived all my parts. Acting is not being somebody else, but of seeming to be somebody else. You only play a part outwardly towards the audience; but to keep control of yourself on the stage you've obviously got to stay outside what you are doing."

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( ) Work on such themes inspires a writer, a thinker or a teacher, as work on the higher levels of art must inspire the creative artist.

( ) If an artistic style renders great ideas to seem greater still, let us honour it for the enrichment given us.

( ) Have the talents of authors, playwrights, producers, actors and actresses to be used for no better purpose than to corrupt the morals and ridicule the ideals of their audiences?

( ) The aesthetic aberrations which are offered to the public as works of art show, first, a misuse of language, second, a blatant commercialism, third, a soulless materialism, fourth, an affinity with lunacy, and lastly, a cynical contempt for all the finer ideals of humanity.

( ) It is not only inspiration or intuition which is needed but also training or technique. The first leads to spontaneous creation, a natural act coming of itself, but the second shapes and butt-resses the form.

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( ) In scholarship, in the arts, in precious classics of poetry and literature and music wide-ranging over the entire world and back to ancient eras, not deserting the latest knowledge of science, he will find nourishment for his mind and feelings. Culture, real education, makes man man, puts him over animal.

( ) Must we become barbarians in order to become spiritualized? Must we deny all the pleasures of civilized living, all culture, art, literature, to find the Overself?

( ) Artistic genius if purely technical alone is praiseworthy but insufficient. Without the communion with his Overself the artist cannot find or give the best, cannot fulfil the supreme service for himself and others.

( ) This feeling will come up at times. He should respect it by patiently allowing it the largest freedom to grow.

( ) The composer of musical or poetical works whose imprimatur is high genius will not easily be forgotten. His service is rendered anew with every performance or reading as the sense of its presence is kindled afresh.

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( ) They are not absolutely necessary to the quest; they may be left out of it if desired; but they give important assistance to it and are therefore usually incorporated with it.

( ) When Nature's beauty or man's arts moves a man deeply he should be grateful for their help and appreciate their service. But he ought not stop there. Let him use them as aids to transcend his present level and come closer to the god within him.

( ) In the choired singing of a Russian church, in the Sanskrit chanting of a Hindu ashram, the Soul of bhakti finds a magnificent outlet.

( ) Shakespeare has been justly praised and admired for his extraordinary dramatic genius and for its unusual breadth of subject. "Unique", we exclaim. And on the few occasions when he allowed a little philosophy to creep in and interrupt the story we begin to wonder whether Francis Bacon really did write the plays.

How did the same man come to create so brilliant a play as "The Merchant of Venice" and then stuff it with such narrow, rabid and unkindly prejudice? How could he fall into the common superstition which, for over a thousand years led to widespread intolerance and persecution?

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( ) It is the task of a creative thinker to give out new ideas.

( ) There are truths which do not easily declare themselves, which hide or resist so that they must be dug for. But that is precisely where an inspired book can help the seeker so much. And then when the discovery is made, when the jewel is found, it can be added for his greater enrichment.

( ) The indescribable mystical content of a poem or picture is given to the delicate sensitivity of the man who undertakes to provide the outer form which it takes. Without feeling it is nothing, without depth its measure is slight. And of course the whole result grows under the warmth of tender love.

( ) The false feminine prettiness which cosmetic manufacturers and considerable advertising have created, the pretence of beauty where there is little or none, is another symptom of the sickness of our era.

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( ) Once W.B. Yeats wrote in admiration of Sankara's teaching. But in middle age he married and later revised his views and then wrote: "Ah, how many years it has taken me to awake from out of that dream!"

( ) Even the finest compositions in literature, art or music must fail him at this point, for they cause him to look outside. And he must look for the strength to continue, the support during tragedy, inside himself.

( ) This faculty of admiration, properly used and rightly directed, may become a way of inner communion. Music, sunsets, landscapes are, among others, fit objects.

( ) When put into living phrases, clear and strong, they may stimulate the reader to higher endeavours.

( ) There are great hymns which gifted composers have put out in the world. They are benedictions to mankind.

( ) We may take delight in the beauties of this natural world, while at the same time, remembering poignantly their doom - a fragile brevity that will wither and disintegrate in the end.

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( ) Despite the fine work put forth by our European masters, it has yet to reach the level of vitality in colouring attained by old China.

( ) The theatre, its modern forms and associated arts - like poetry and painting - can be used to elevate thoughts instead of sensualizing them.

( ) Creative art demands concentration if it is to be taken seriously. This is achieved by entering at least a half-meditation.

( ) No nation can call itself truly civilized which does not value and encourage the teaching, the practice and/or the appreciation of the arts. The needs of modern industry and commerce keep multitudes imprisoned in the cities, severed for much or most of their time from actual contact with Nature. Those talented persons who put a landscape or seascape into a picture, enable the others to enjoy this contact mentally in their own private room or in a public gallery, until such time as they can enjoy it physically. It offers a special stimulus towards the latter.

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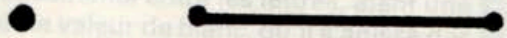
( ) The need of aesthetic surroundings which once was felt by few is today felt by many more. With the democratic spread of education this is as it should be; this is an evolutionary gain. This is one area where the craving for beauty can satisfy itself. What is still needed is a refinement of this craving, of the taste it engenders to the border of elegance. With the desertion of vulgarity and grossness must come the appreciation of quality and refinement.

XV

COSMOGONY IN FAR-EASTERN SYMBOLISM

( ) Out of the great No-thing, which is the Void, arises that which is symbolically and mathematically the single point. It is the first appearance within space and time.



This point turns itself into the line, whose two ends oppose and compliment each other. This is the cosmic symbol of universal polarity, called by the Chinese Yin-Yang, or masculine-feminine, positive and negative, projective and receptive, creation and disintegration.

The next phase of this dynamic active process is, still speaking symbolically, the development which spreads itself out into the entire Cosmos itself, like a fan, moving by itself as if by magic.

Out of their own thinking the Greeks developed somewhat similar mystical, metaphysical and mathematical ideas whose geometry is based on the point, the line, the plane, and the solid.

15 Altchinesisches Symbol des Yin und des Yang.

Le symbole chinois du Yin et du Yang.

Old Chinese symbol of the Yin and the Yang.

( ) It is not a matter of geography, not finding the particular longitude and latitude which can give the revelation, nor a matter of temperature ... a high degree on the thermometer for South India and a low one for the Himalayas.

( ) The Tamil children, their long black hair glistening in the sun, play in the village streets.

( ) The refined class among Orientals once looked on Euroamerican dance forms as near to obscenity, and immorality, certainly as expressive of or stimulating to, the sexual passions.

( ) Is this the answer to the Sphinx's riddle, that man's consciousness comes from an unknowable Source? Or is it that this consciousness, freed from its animal inheritance and human confusions, is itself that Source? The initiate into the Egyptian Mysteries was given the answer.

( ) Their 'spiritual raptures' are on the surface, frothy emotional affairs.

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( ) The translation of Bhagavad Gita by Prabhavananda and Isherwood is one of the most readable, clearest, easiest to understand.

( ) It was a scientist named Alvarez who investigated the Great Pyramid with the use of cosmic ray instruments.

( ) High Dignitaries of the Tibetan lamaist religion and high Abbots of their monasteries and Chinese Royalties sat in their granted audiences or performed rites on a high seat or high dais half-veiled by shadows.

( ) The lama told with difficulty his story of escape in the retinue of the Dalai Lama. There were only words...phrases...broken sentences. But it was enough to show what tremendous faith and endurance went into the enterprise of climbing to frozen heights, crossing and descending the Himalayan world by little-used because more rugged ways.

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( ) Instead of taking to mystical occult and psychical subjects, they could do better; to take themselves to a psychiatrist for treatment.

( ) This is the 'straightgoing way to celestial spheres' spoken of in the oracle rendered by Apollo.

( ) Once a sect starts it is only a matter of time until it begins to believe itself to be the "Chosen People".

( ) It is a pathetic scene. They squat, sit, recline for minutes or years, serenely futile, living in their private world.

( ) Cause and effect is plain enough a relationship in this physical world but becomes disturbed and unreliable when research penetrates a different level of being. If it moves on it finds itself in a new order of knowledge where a new faculty - intuition - must become active through concentration and contemplation and - dare it be said? - worship.

( ) The conclusion of this matter on the moral level is that Buddha was wise to ban drugs. The dangers and delusions inherent in their use are too serious to permit it.

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5th para: change to XVII?

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( ) Eloquent communications reach him through the silence.

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( ) a. "I am more intuitive than shrewd. My method is to observe closely and sharply and then guess, rather than to tabulate and reason."
b."Warmed by the sunlight and healthily cooled by the crisp nights, I felt a nobler human being and tried to write like one."

J. B. Priestly

( ) The Red Indian "medicine-man" (priest) forbade a photograph being made of him because he believed it drained away his forces.

( ) The lesser Mysteries included states of meditation obtained with the help of competent priests into which qualified persons were initiated.

( ) It is true that California has produced a multitude of sects -good, bad and merely eccentric. It is also true that some bring interesting uplifting or strange doctrines to their followers, but others spoil lives and disturb minds. But on balance it might even be a desirable state of affairs to have such a large variety of points of view, doctrines, groups, and creeds, all conveniently put together in a single state of the Union. Seekers could then look at their leisure to find one that may suit them.

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( ) Be passive only to the Overself but positive to people.

( ) Why did Chambers' Encyclopedia describe Quietism sponsored by Miguel de Molinos, Mme Guyon and others of that school as "pseudo-mystical Teaching"? Was there not some lamentable religious bias in the writer himself? He was the Reverend Chambers.

( ) He needs no religious authority to interfere with or interrupt this glorious glimpse, no theologian to bring it down to the intellectual level and thus lose it for him.

( ) Have no use for a spirituality that only puts itself on show.

( ) All these mystical symbolisms and metaphysical allegories become in the end obstructions which get in the way of a clear understanding of the truth.

( ) There is room for both - a divine revelation from a personal God and a teaching from an inspired man.

( ) There are those to whom symbolism and ceremony, chant and litany give help comfort and uplift. Let them have it, then. But let them also not forget that after all a symbol is not the same as what it stands for, not the reality itself.

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( ) As soon as the feeling of being tightly enclosed by a sect arises it is time to put on one's shoes and take leave of it.

( ) In most cases people stay with their inherited creed but in ~~the~~ others they seek and find one which reflects their own inclinations, character or limitations.

( ) Too much self-satisfaction, too little acquaintance with the world's great thinkers, seers and sages - this ignorance enables too many cults and sects to thrive.

( ) A teaching must not only suit its historical times but also its greographical place if it is to be most effective.

( ) Those who believe they honour a religion by attending its services and ceremonies are not seldom deceiving themselves. It is they themselves who are honoured by the contact.

( ) To rise up from the religious level calls for some metaphysical faculty, a sensitivity to subtle ideas.

The mind's more abstract level must be used. Those unaccustomed to it should not let themselves be discouraged. Each attempt made at intervals helps to open the way.

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( ) There is one good tendency quite visible in modern mystical and religious thought. It is the desire, or need, to relate this preoccupation with higher ideas to the kind of world in which we have to live, to actual everyday existence.

( ) Where there is no particular yearning for truth, no particular willingness to work on oneself, to practice discipline and especially learn to stand aside from the ego - which refers to the multitude of people - religion provides ideas and goals that can more easily be accepted and followed.

( ) Existentialism, which sees the universe as absurd, without meaning, without purpose, produces a brood of fatigued, despairing minds or sloppy lazy beatnicks, or sinister amoral delinquents. But on its higher levels it has also produced serious well-intentioned persons trying to "modernize" their interests or studies in theology.

( ) Not only do organized religions split off into sects, but there are further splits of sects within sects.

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( )They look to some man or some book for spiritual comfort - always <u>outside</u> themselves.

( ) Let the narrow sectarians, the stodgy splitters of hair-thin trivialities fight among themselves what is not worth fighting about.

( ) YHWH, in Exodus 3, was the name given to Moses by that Presence which spoke to him out of the bush, and its derivation followed - the Hebrew root for 'being'! That it became the narrowed concept of a tribal anthropomorphic god - Jahweh - is the inevitable historical consequence, is what the tribe could take and be satisfied with.

( ) Christ and Krishna were actualities in their lifetimes and became felt Presences after their deaths. But with time they were only symbols to remember for most people. Today they can still be found by penetrating heart and mind deeply enough. Its reality is then drawn from their own Overself.

( ) But they went too far in minimizing, even sneering at "The Theatre" of solemn ritualism, even uniforms and ancient ceremonial. It stimulates or supports the quality of reverence and devotion.

( ) A union of many religions is a naive idea but a tolerante attitude between many religions is an excellent one.

( ) Beware of the fanaticism shown by certain gurus and their followers. Intolerance of other teachings or of other interpretations of their own teachings, harshly denouncing every deviation, imply a narrow sectarianism.

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( ) To surrender is to know one's own incompetence and to put one's life in wiser hands.

( ) You are no longer wanting God. You are now loving God. The former is only for beginners.

( )In its presence it is easier to cast off some of the cares of life and, for the more practiced, even feel some inner calm. Such moods are spiritual in the finer meanings of the word.

( ) It is not within his power to command the visit of grace or to arrange it. But he can go out of his way to make himself worthy of it and he can bring about conditions in himself which suitably prepare for it.

( ) He is to receive passively what Grace bestows positively. Hence the need of a surrendered attitude.

( ) In the end Nature will respond to his aspiration. Patience must be cultivated.

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( ) We need the lurid devotion of religion, the clearer devotion of mysticism and the understanding devotion of philosophy. With each stage of ascent, there is more purity and less publicity, more real holiness and less inverted egotism.

( ) "This is how I am." Once this acceptant attitude is reached, he is ready to turn to the Short Path.

( ) To that self-existent untouched Reality, the heart in simple reverence must forever bow in homage, and the mind must make it the object of keenest meditation.

( ) Practice referral of doubts, questions, needs, requests to the Higher Power. Do not depend on the ego alone.

( ) The presence of the Great Spirit can be recognized, approached, felt and loved.

( ) Humbly the ego bends in silent homage held by the benign peace; and then this second self appears; it is the Overself. Gently the smiling Presence spreads around.

( ) The man of forty years ago is now a stranger to me. What can I do but disapprove of a number of his bygone actions? Indeed they are unbelievable. Yet he too was myself at that time.

( ) Every man is a victim of his own past until he awakens to this recognition - that at his best level he is divine in a timeless way, that there he may rise above this past and free himself from it.

( ) Consciousness is the first kind of existence, however limited it may be. But at its best it is divine.

( ) A dream may be trivial or important, inspired or commonplace, prophetic or symbolic, irrational or significant, an imagination or a revelation, terrifying or satisfying, uplifting or degrading, an echo of the day or an invention of the night, other-worldly or this-worldly, quickly forgotten or long remembered - it can be any of these because the mind's possible workings are widely varied.

( ) Time's ever-faster movement stamps our epoch.

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( ) Time's overflooder movement stamps our epoch.

( ) Why did Emerson remark when he had to examine a quantity of wood he ordered: "We must see to these things you know, as if they were real."

( ) If in meditation he feels as if he had always been sitting there, it means he touched eternity, timelessness.

( ) There are other levels of being, and finer grades of consciousness which transcend one another.

( ) The mistake too commonly made is to believe that the ordinary level of consciousness is the only possible one. Successful meditation is one way of getting free from it.

( ) Live among men as if the world-appearance is what they feel it to be - the reality- but know for yourself the inner truth about it and about yourself.

( ) To let go of his past is to let go of memories, with their various identities he has assumed.

( ) If anyone proclaims it to be Truth, then it must be portrayed as living truth, something with a living God behind it.

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( ) As a man grows more aware of philosophy's truth he grows more aware of the ephemeral nature of things.

( ) We live in the Real - all of us - but only few know it.

( ) Right answers cannot be produced to wrong questions.

( ) We use a twofold standpoint in this quest. This is because it is the minimum possible. Yet even this would seem to contradict and negate itself. But each serves a purpose of its own. It is possible, because of the reign of relativity in the universe, even to trace a sevenfold standpoint, all the levels co-existing.

( ) To get a correct perspective on human existence, two kinds of knowledge, two standpoints, two levels of truth are possible and must be recognized.

( ) Caught inexorably in timeless being but knowing of the capture only after returning and lost to the world. What is this mystery of time?

( ) Coming down here into the body of flesh and blood is <u>our</u> confusion. Experiencing the sufferings and distresses which we do is our fate. The satisfactions are there also, yes, and induce us to cling to life and return anew after each reincarnation. We need always remember that all this experience which a human undergoes is relative to time and place and must pass on and away. To what? To that higher order of the universe where we are with God as higher creatures.

4th paragraph needs work

( ) The ordinary mentalness of the world and the superior reality of Mind illustrates the reign of relativity. It does not mean that the world is so utterly illusory that it is non-existent. It has a relative existence for everyone. But the enlightened ones are aware of the truth that Mind-in-itself is there. They know it also by the wonderful experience of cosmic consciousness when everything falls away - including their own personal ego - and only THAT remains. This is not merely their point of view but something far and away beyond it ~~and~~ that can only happen in the state of contemplation; - hence it is a temporary one but - as Plotinus mentioned - a recurrent or accessible one.

( ) On one hand there is the emptiness of the Void, on the other hand there is the fullness of the cosmos which comes into being to occupy it.

( ) What is wrong in studying the dust-laden past if we do not forget to counter it by studying the fresh-grown present?

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( ) If we seek to become philosophical it is not at all necessary to lose practicality and ignore actuality. We ought to become sufficiently equilibrated to create conditions, make things, and devise arrangements which are visible here and serviceable now. This should not stop us from mentally training ourselves to follow abstract ideas or metaphysical systems by which lofty levels are attained.

( ) Yes, we need to know the truth, to discover what is in the world around us and in life within us, but we also need to feel and intuit it by experience. This coming-together makes for its realization.

( ) There is room to bring a fresh understanding, a free original approach and a personal realisation of philosophy, and thus see the teaching for himself.

( ) So far as man is an animal body, he shares with the other animals their interest in eating, drinking and copulation. But their interest does not go beyond this point whereas his does. He wants to know about other things and to express what he knows or to receive communications from others concerning what they know.

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( ) Beginners who feel they need a standpoint, a guru and a group to provide support, guidance, comfort and instruction may or may not profit by them. They will then find the independence of philosophy less attractive.

( ) Those who take this inspired volume as their tutor do not err. It repays study, enriches life, answers many a query.

( ) In the end he should seek to gain confirmation of the teaching and practical knowledge of its working by first hand personal experience. This achievement is possible, but at the cost of living out in action what he learns in thought.

( ) It is not likely that the limited little human mind can understand the cosmos. But philosophy can give us clues which make all the difference between blundering in utter blackness and groping in twilight.

( ) Because there are deep, obscure, hard difficult or puzzling statements in the old texts, both Eastern and Western, any effort to unravel their threads should be helpful to those readers interested in the knotty subjects considered.

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( ) He does not and can not separate life from philosophy. Those who assert that it is a study for mere dreamers are wrong.

( ) The small outlooks of the "petit bourgeois" could not take in philosophy, nor is there any reason why it should want to.

( ) It would be imprudent to blurt out freely beliefs such as these in the presence of the unready.

( ) The philosophic mind must declare itself out of wide deep knowledge, out of the resultant tolerant understanding.

( ) Philosophy seeks to bring him into full consciousness of what religion only partly prepares him for.

( ) What is the criterion of truth? Or is it all relative to the standpoint taken?

( ) We may admire, respect or even revere a man as a person, but still fail to admire - much less accept - his views. Truth forces us to separate personal emotion from clear reason, to deny sentimentality, to abandon intellect if intuition's lights appears.

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( ) All other questions resolve themselves in the end into a single one: "What is truth? " for this will not only have to include the world but also, and not less important: "What am I?"

( ) Truth must be respected to the point of reverence before it will yield its deeper secrets. It must indeed be entangled with holiness.

( ) A human being needs a fuller life than one-sided idolatry can give him, needs more than thought or feeling, dream or action, meditation or experience. With them he can attain an equable balance and a richness of being.

( ) It is needful for human beings to respect sanity in their response to the world and its demands on him. A philosophic teaching which professes to lift them up to higher planes of being, consciousness and character must handle the subject skilfully lest it loses them altogether in absurd extremes, utter impracticality and romantic fantasies. If a man is taught to live with indifference to his surroundings, food, domestic life, for example, only harm can result.

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( ) An attitude of studied indifference to the lesser matters of life simply because one takes the philosophic goal as being of high importance may lead to serious neglect of practical affairs and everyday living. The results could well be deplorable. Such an attitude is not acceptable philosophically.

( ) The truth should be told to all mankind, but we know well enough that all mankind will not care to listen. Idealism must be balanced by realistic sense.

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( ) Paradox is an essential part of true religion, mysticism and philosophy.

( ) Philosophy ennobles human character and dignifies human personality.

( ) It is a gross error to believe that this knowledge is reserved by the Higher Power for an elect few. It is reserved by men themselves by their own lack of interest in the subject, of lack of willingness to submit to the necessary self-discipline, or of inability to meet the qualifications for the work and study involved.

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( ) The true being, World-Mind, was there before men's thoughts began.

( ) When he comes to understand on what are really scientific grounds that belief in the materiality of the world, is groundless, he may come to a better tolerance of the Quest.

( ) The world is apparently suspended in time and space but actually all three are suspended in the mind.

( ) If he becomes a real thinker he may also come in time to a self-conversion to the basic truth of mentalism.

( ) The impression made on a man at this discovery is ineffable: no words can match it for they are hazy and nebulous alongside it.

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( ) If students can understand the way the mind and the senses really work, what the results of this working are, and what direction they point to... if they can break through that barrier between flesh and thought which favours materialism and agnosticism and even atheism, then the perception actually becomes a spiritual experience. It is the key opening the way to mentalism's discovery and acceptance.

( ) Bertrand Russell in his book "Knowledge of the External World" came near to the metaphysical truth. In the end he couldn't make the leap over the gap. The reason why people can't make the leap is because they are so deeply identified with their body alone. This in turn depends partly on the way of life and partly on mental sensitivity.

( ) The Vedantin tells you, "your experience of the world is illusory"; you take it to be existent; you see a snake when there is only a rope. But the philosopher comments: "It is misleading only if while you are in the body you take it to be utterly and ultimately real. The world is actually there, but what is it that makes it there for you? Consciousness! <u>That</u> is the reality. But what you call consciousness is only a fragment, a very small confined thing, compared with its source.

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( ) They develop a mental claustrophobia which creates fear of certain abstract ideas.

( ) Thoughts could never come into existence if Mind were not also here primarily. Nor could we humans become aware of the universe without Mind's priority.

( ) The Yogachara Buddhism of Dinnaga and Dharmakirti is a later development which alone of Indian thought claims to make verifiable statements.

( ) Those who look for science to scale the last heights of matter's mystery, who hope or believe it will solve the final secret, look in vain. Why? It is always within the limitation that what it examines will perforce include part of the examiner himself.

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( ) Clearly the attempt to know the fundamental sub-atomic particle by apparatus, instrument, or machine is impossible since they cannot be kept out of the investigation but are affecting or disturbing the results. All this contributes to endorse the claims of mentalism that human consciousness is linked to the world.

( ) The researcher can most truthfully say that what he knows best of the world is its description as it appears to be. Under microscopic examination it is undergoing changes, however slight all the time. But why does the feeling of its reality persist? Why does the feeling that the world is really present in our experience refuse to leave us? We have to say ruefully that there are really two levels of experience and therefore of truth - the common one and a higher one.

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( )"When I was 18 years old I had a mystical glimpse. In this experience I was surrounded by light and inwardly felt a strengthening peace. Its support led me to my acceptance of what was then a very difficult situation. I understood its meaning and the lesson it taught me. With time and patience it came to an end but it left me more developed."

A medical secretary

( ) What he feels in these beautiful minutes is really a far-off echo from a higher, diviner world. The echo wanes and vanishes but its origin does not. One day, soon or late, he may pick it up again and this time learn of the greatness secreted within him.

( ) Socrates had entered a battlefield along with his friends when suddenly and unexpectedly he caught his breath because he found himself falling into a spiritual Glimpse. It was so wonderful an experience that he denied all other calls on his time and so sunk deeper and deeper into the glimpse. It was not until twenty-four hours later that the glimpse came to an end of itself. There is a lesson here. Such a chance may not repeat itself, it may not be possible to get it again. Advantage should be taken of it because of its all-importance. No-one knows how deep the absorbtion of a glimpse will carry him nor how long a time there will be before it comes to an end.

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( ) Whether out in this world of ugly happenings or deep within the mind in a heaven of beauty and peace, the observer is the same, but in the first case he is the little limited ego and in the second case, he is THAT from which the ego draws its sustenance - the Overself.

( ) When such moments of grace come to him he should appraise them at their real worth and not turn away to the next activity. Rather should he pause from all activities and wait with hushed thoughts, watchfully, patiently, reverently.

( ) Before enlightment can be received into consciousness, a measure of sharpness to discern the real from its appearance, as well as of detachment, must be acquired.

( ) The divine presence is constant, it does not go away: but man himself is too often absent, heedless, interested elsewhere. But each return gives him a glimpse which he calls a grace.

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( ) There are moments when he finds himself transported to another level of consciousness, higher and more serener.

( ) The glimpse state may come on in different ways. Sometimes it disinclines the man from moving. But if he must attend to some matter which requires him to go across a room or out of the house, his feet will seem to move of themselves, but very, very slowly.

( ) Zen phrase:"Not knowing how near truth is, people look for it far off."

( ) Every man is sacred did he but know it.

( ) Sometimes experienced, always remembered, the glimpse has marked him for life with some positive and benign signs.

( ) But the glimpse comes to an end. The glorious new identity which he took on for a while will be shed.

( ) Where do such feelings come from? Certainly not from his ordinary self. They come from his higher self.

( ) Each glimpse brings a grace. It may be a message or an awakening, a revelation or a warning, a reconciliation or a confirmation, a strengthening or a mellowing.

( ) There are moments when all his acutest thought movement is stilled and he finds himself bereft of power, forced into utter submission to the divine Overself.

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( ) When thoughts cease of themselves the stillness comes. When thinking rejects its own activity consciousness is.

( ) In the "Heavenly Identity" exercise he plays an actor's part and visualizes himself as being already an enlightened man.

( ) He feels a personal obligation to carry into everyday living what he has deduced from these golden moments.

( ) The "Heavenly Identity" exercise is to be used without exaggerating its possibilities. It should not lead anyone into the belief that it can confer sudden enlightment. The ego should not be allowed to set up a pseudo self-realization. Yet it remains a useful practice to offset the others which work differently.

( ) Wait with patience for His Majesty the Inner Ruler to appear in the Hall of Audience.

( ) Here in the heart, is He who witnesses to your divine identity, and in the head comes the confirmation.

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( ) Time is for consciousness a succession of moments. It is at the end of the interval between the first two that we become aware of its passage and can call the measurement one second. If thinking stops but consciousness remains and we manage to stay with it without introducing the ego - which restarts the process, the movement - we are caught and held in the gap. This is pure consciousness.

( ) He seems, in this desolate "night" to be up against a blank wall. But with patience he may find a way out. It is well to remember Abraham Lincoln's "This too will pass."

( ) Ecstatic moods, trances or swoons are not sought by the philosopher, as they are by the saint, but if they do happen to come, as they might, through his meditations he takes care that they will find their proper place and leave his inner equilibrium undisturbed.

( ) This slowing- down or elongation of time is a delightful bonus when the peace of meditation is felt.

( ) First there is surprise at the change in his character; then admiration of its achievement. Such is the result of success with one of these practices.

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( ) Ecstatic moods, trances or swoons are not sought by the philosopher, as they are by the mystic, but if they do happen to come, as they might, through his meditations he takes care that they will find their proper place and leave his inner equilibrium undisturbed.

( ) This slowing- down or elongation of time is a delightful bonus when the peace of meditation is left.

( ) First there is surprise at the change in his character; then admiration of its achievement. Such is the result of success with one of these practices.

( ) When he first awakens to this great stillness, ordinary life seems a mere agitation and fuss.

( ) There are different levels of insight into truth, some nearer the surface and others deeper and more rewarding.

( ) Remember to recess back into consciousness to the centre when other persons are present. This instantly subjugates nerve strain and self-consciousness.

( ) The Direct Path's influence should show itself in bringing a brighter outlook to a man and a more cheerful tone to his character. It is true that philosophy is quite aware of the Buddhistic picture of life, of the sorrows and sicknesses which drag him down at times. That is why it makes equanimity a leading item of the inner work upon himself; why it becomes so necessary. But it is also true that moments, moods and glimpses are also possible when there is uplift and he can confirm for himself that the human link with the higher power is a very real thing.

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( ) His power of abstract concentration, of withdrawing into a thought, or a series of thoughts, or of having no thoughts at all shows in the eyes, in their long- sustained stillness, their brilliance and 'not- seeing' physically because focussed on nothing in particular.

( ) Sri Ramakrishna: "The mind ordinarily moves in the three lower chakras. But if it rises above them and reaches the heart, one gets the vision of Light...

Even though it has reached the throat, the Mind may come down again (from utterly unworldly consciousness -PB). One ought to be always alert. Only if his mind reaches the spot between the eyebrows need he have no more fear of a fall, the Supreme Self is so close."

( ) Mahadevan himself admitted to us that meditation is not essential if Jnana is sought and properly followed. Therefore we are entitled to comment that Nirvikalpa Samadhi is not enough. The qualities needed for Jnana practice including detachment must still be developed.

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( ) I do not meditate formally as I get the same experience at night before falling asleep and again in morning on awakening.

( ) You may find the solution of a personal problem if you give it enough time. But this solution may expose its own drawbacks or demerits or disadvantages and this itself become a new problem..

( ) It is often not easy to preserve one's calm amid provocative or passionfilled events but that is precisely what a philosopher must set himself to do.

( ) To cultivate an inner detachment frees him to some extent from bindings of anxiety which later can weigh heavily upon his feelings.

( ) At this stage of inner development take care of the Hara, Centre of Balance, by not moving abruptly and hastily but slowly and sedately. He should walk more gently than before among his fellows yet not less purposively or determinedly.

( ) The first thing to note about an attained philosopher is that he constantly stays in his innermost calm being, a condition generally reflected in his outermost active physical self.

( ) Friction and opposition cannot exist on this higher level where all is at peace.

( ) Advanced contemplation may lead to Revelation.

( ) Anger cannot upset his peace nor hate be projected towards someone else, virtue comes of itself and kindness is an inevitable attribute.

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( ) Jesus saying: "Cast your burden on my shoulders and I will give you rest" means: "Cast aside your burden of attachments, desires, thoughts; then the real I-nature will alone be left, and you will have true peace, rest from the ego's heaviness."

( ) Present troubles are mentally put at a distance so that inner calm may be restored: then they can be more properly attended to.

( ) Men of fine sensitivity and high ideals do not usually feel at home in the atmosphere of active politics. They would need pressure or persuasion before acceptance of such involvement.

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( ) To remain in obscurity and to pass unnoted, assists inner peace. For the contrary attracts other persons, thoughts which beat against one's head and buzz in one's mind like flies - this is an annoyance.

( ) We live in a spiritual world but do not identify it as such, do not know our own essence or being and hence are excluded from the world it inhabits.

( ) The illumined men wrote either out of their intellect or their intuition, sometimes for scrupulous academic scholars and sometimes for simple persons. A sage like Lao-Tse wrote for neither the one class or the other, for he put forward the deep paradoxes of life, but another man not less illumined may have provided foot-notes on nearly every page.

( ) In all of us there is this resplendent being dwelling in the deepest concealment, linking us with the Supreme Being.

( ) The extent of any other man's enlightment is not easily measurable, much more in those cases where the other is no longer alive or has never been met.

( ) If in one way he feels remote from most of mankind, in another way he is far closer to them than the ordinary person.

( ) He has earned this peace, his strength, his knowledge.

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( ) He approaches the end of life with the wonderment that in youth it seemed an impossible or utterly remote event.

( ) How hard are those early struggles to keep unperturbed amid troubles, how natural it seems to the well-established sage.

( ) He is regarded as the embodiment of such a spirit, the incarnation of its virtues.

( ) After all it is the Overself which was the real Teacher of all the teachers themselves.

( ) The intellectual argues where the sage announces.

( ) His dependence is primarily not on other persons but on himself, on his innermost being.

( ) They are ideas which were not collected from others but were brought out of his own intimate higher level of consciousness.

( ) Is he to become a mere spectator of the human scene?

( ) Goodness is naturally allied to the truth, is the perfume of it exhaled without self-consciousness.

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( ) There is no need for sensational psychic phenomena; because consciously or unconsciously you love being Being, therefore you have taken to the Quest.

( ) The paradoxal teaching of Lao-Tse is more easily understood through the teaching of his most important disciple Chuang-Tse. The style of one is terse and succinct whereas that of the other is diffuse and extended.

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Sahaja Samadhi

Sahaja samadhi is not broken into intervals, is permanent, and involves no special effort. Its arisal is instantaneous and without progressive stages. It can accompany daily activity without interfering with it. It is a settled calm and complete inner quiet.

There are no distinguishing marks that an outside observer can use to identify a sahaja-conscious man because sahaja represents consciousness itself rather than its transitory states.

Sahaja has been called the lightening flash. Philosophy considers it to be the most desireable goal.

This is illustrated with a classic instance of Indian spirituality involving a king named Janaka. One day he was about to mount his horse and put one foot into the stirrup which hung from the saddle. As he was about to lift himself upwards into the saddle the 'lightening flash' struck his consciousness. He was instantly carried away and concentrated so deeply that he failed for some time to lift himself up any higher. From that day onwards he lived in sahaja samadhi which was always present within him.

Those at the state of achieved sahaja are under no compulsion to continue to meditate any

more or practice yoga. They often do either because of inclinations produced by past habits or as a means of helping other persons. In either case it is experienced as a pleasure. Because this consciousness is permanent, the experiencer does not need to go into meditation. This is despite the outward appearance of a person who places himself in the posture of meditation in order to achieve something.

When you are engaged in outward activity it is not the same as when you are in a trance. This is true for both the beginner and the adept. The adept, however, does not loose the sahaja awareness which he has achieved and can withdraw into the depths of consciousness which the ordinary cannot do.

( ) If he has to meet someone who is regarded as a sage, he may quickly feel the stillness surrounding the man. If they sit down together and he feels disinclined to break the silence it would be better not to do it but to take it as a signal to flout convention and let the initiative be taken by the sage himself.

( ) He is not a guru, so he does not take anyone under his care. But he is ever ready to give to others if the Power bids him give inner help.

( ) A true sage is more often than not unhurried in manner and slow in speech and eye-movement.

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( ) John Burroughs

Serene I fold my hands and wait,
I rave no more 'gainst time nor fate,
For lo! my own shall come to me.
I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face,
What matter if I stand alone?
The waters know their own and draw
The brook that springs in yonder heights.
So flows the good with equal law
Unto the soul of pure delights.
The stars come nightly to the sky;
The tidal wave comes to the sea.
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

~~Finis~~

XXV ( ) Only what the mind gives him now is alive and real for him.

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( ) They look at our animal origin and become incredulous of a spiritual origin or destiny.

( ) Is there any merit in opposing one against the other, Yin against Yang, when both are needed?

( ) The truth is ever here, whether unwritten and bodiless or scripted and described. The image of it can be looked at by other generations long afterwards, but the reality of it remains always in the World-Idea and is never lost.

( ) Out of Essence, which is Mind we came, descended, lost the best to gain the worst. Now we climb upward, evolving through the four planes. Why all this? He alone knows.

( ) The World-Idea contains so many combinations of pattern, and characteristic that the possibility of living human creatures duplicating one another during the same historic epoch is non-existent.

( ) World-Mind has projected a world which It has itself imagined.

( ) All animals must reincarnate but men may take to the Quest and with time stop the process.

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( )"Something must have existed from eternity else the things which now are must have arisen without cause."
Samuel Clarke's "Demonstration of the Being and Attributes of God."

( ) The brutality of Nature is certainly present but so is its beauty. If the piranha-fish devours any live creature mercilessly the lark flies delightedly.

( ) Our world is but a fleeting symbol, yet we may not disdain it. For it is the arched entrance under which we must pass through to the infinite life.

( ) The conventional picture of what a man attuned to God is like needs to be revised.

( ) World-Mind is doing its works by providing the basic materials and necessary energies.

( ) What is in itself and at once assembled as the highest concept of human beings, the greatest power ruling existence, the supreme Mind before which all other minds must bow, the primal consciousness which outlives every form of existence because IT alone is, was and shall be? There is no name attached to it; this ineffable silent mystery of mysteries. Yet it is there. Everything tells us so from the vast universe itself to those seers and sages of ancient Greece India and China who have broken through and away from human limitations. Can we wonder that with one God there came one energy and one substance?

( ) He who made the world still upholds it. He rules the entire universe, this great Being and regulates the karmic destinies of men.

( ) There is a wisdom within the cosmos, beyond our telling or knowing, but we may feel its presence in tranquil moments if we turn in reverence to it or in remembrance of it.

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( ) Mind as such is unconcerned with any world. It is without any limits and could not be confined in any form.

( ) Mind is the essence of all manifested things as World-Mind and the Mystery behind unmanifest Nothing.

( ) Non-duality simply means that there is nothing other than the unseen Power, nothing else, no universe, no creature.

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( ) There is no other, no thing, no experience of an object for it. It is alone in the Void.

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