I

( ) There are those who feel that the Quest is an enterprise which is more than they can undertake. Very well; The simple acknowlegement of this apparent fact is itself a beginning. But it is not an end.

( ) He may be told contemptuously that that kind of truth and reality have no practical value for us, living in the world as it is, active in the world and dealing with the facts as they are, not getting lost in dreams. That this is not so in several ways can be demonstrated without too much difficulty. But let it be said that such a supreme knowledge or experience may possibly serve higher purposes which our small minds cannot yet glimpse.

I

I

( ) The question is, is such a thing within knowable reach?

( ) Some men have to go a long way within themselves, but the fact is certainly true, that God is there. If their quest calls for patience, is it not worth their while to make the offering?

( ) What advantage has he gained for all this effort? Or, if there is a consciousness there, the Pure Consciousness, it will not be his, nor anyone's. Then why the spiritual paths, these efforts, these struggles? Most men, and especially, most modern men, find themselves obstructed on every side by the mere stress of their everyday existence, if they seek to practice, to study, and to meditate along some spiritual path.

I

( ) This search will not be given up so long as thought inquires into its own existence, so long as consciousness is continuously making itself known and felt, and so long as the queries remain unanswered to our satisfaction.

( ) Our daily occupations and preoccupations keep our time, energies, and consciousness identified with the external world and external activities to an extent that we have little left for reversing the situation and discovering - or at least exploring - the deeper layers of the self. Yet, unless something is done about this situation, and at least simple exercises and pre-studies made as a beginning, we shall remain ignorant throughout life of what is actually of high importance to us. Twenty minutes a day at whatever time is convenient, should at least be given for this purpose.

( ) The authentic seeker after truth will not let himself be swayed from its quest, even if it robs him of the comfortable gregariousness which staying with the herd gives. Of course, it is unpleasant to be isolated from one's fellows intellectually, but that is the price.

( ) It is unhelpful to put this goal on some Everest-like peak far beyond human climbing. If many are called but few are chosen, it is their own weakness which defers the time of being chosen. In the end, they too, and with much patience, will find the way beyond the struggle into peace.

( ) A truth which is born out of personal knowledge, or hammered out of personal experience, has more value for a man than other people's hearsay.

I

1c/( ) It is ~~N~~not opposed to established things, but considers there is a place for heresy, unconventional free judgement, also for social codes, thinking for oneself, in short, independence.

( ) It is not only that most people are caught and trapped in the traditions that they have inherited, but also that most of them neither have ~~not~~ the capacity nor the independent courageous thinking which leads a little deeper than the average. But they have no inclination for such independence.

( ) This does not mean ~~this~~ that a spiritual outlook requires an unquestioning acceptance of what man has made of himself and of the world.

( ) He will seek to cultivate his own independent intelligence and not merely echo back what others suggest, tell, or teach him.

( ) In his earlier years the seeker may try one kind of institution of a religious or mystical character and then move to a different one if it does not fulfill his expectations. In this way he may experiment with different creeds and different forms of practise. This may be useful so far as it exposes him to the influences which are needed to balance one another. But it may be bewildering if he overdoes it.

( ) Most traditional forms, or the newer organizations which have some sort of spiritual teaching, are useful in the beginning to most people. But this is not to say that they're going to be useful always . They have their limitations, and at a certain stage may prevent further advance.

( ) **Most people are either willingly or unwillingly forced to depend upon organizations which mostly lead to more conflict in the quest for more power for the organization itself.**

mostly lead them to more conflict in the quest and which mostly focus on more power for the organization itself.

I

I (486.)

( ) They feel vaguely that there are higher laws governing life, that they do not know them. They would like to learn, but in the medley of sex and cults - with their claims and contradictions - they do not feel safe enough to entrust their lives to any particular one, although attracted to some more than to others.

( ) The danger inherent in all organizations and institutions is that they tend to become self-serving. And this is true, whether the organization be religious or governmental.

( ) All institutions and organizations have the fault of an egocentrism which causes them to lose sight of their original higher purpose and become still more additions to selfish societies. This tendency must be fought.

( ) Whatever church, organization, or cult to which he commits himself, he should always make for himself at least the reservation that he should retain the freedom to leave and go elsewhere, or to cease seeking among outer organizations and to search within.

( ) is what I have always recommended for those who feel strong enough to be able to do so, to refrain from joining any organization, to keep their freedom, while at the same time studying the doctrines of whatever organizations interest them, whatever religions engages some of their attention. This freedom enables them to look anywhere, to study everything, to question courageously, to keep breadth of view, depth of thought.

cap/
cap/ing/

( ) Our earthly lives pass all too quickly so that it becomes a kind of insanity for anyone to remain all through them, from beginning to end, gripped by the body's senses alone.

8

I (488.)

( ) It is better to come to the higher life with its nobler values and uplifting practices, than not at all. It is still better to come to it when one is comparatively young, and foundations are being laid.

( ) To improve and purify the ordinary self, to reach and realize the higher self, is clearly the most difficult of tasks. To govern passions, quieten feelings, control thoughts, and develop intuitions,

to direct tendencies, to remove complexes, and to remain steadfast in sticking to the chosen path - is

cap / not all this a herculean task?

( )
The Quest will make demands upon him if he is to reach to its farther bounds. It will call for strength to steel himself against unwanted passions; lc/ it will call for reason to judge persons, situations, lc/ and circumstances; and it will call for aspiration to go one better than his best.

( ) It may be asked, of what social use are those who make this quest their primary occupation, and therefore make their worldly occupation and way of life conform to it? First of all, they embody themselves, and therefore carry on and keep alive the very idea of the quest. Secondly, their very presence, by telepathic and auric existence, does touch the inner beings of those who come into contact with them and does leaven the mental atmosphere of em/ those who do not, however minute the effect on any particular day. Thirdly, although each has to live and express the quest in the way referable to his temperament and circumstances, he does offer a model in general terms for /em/em others to see, an example from which to draw stimulation.

( ) We do not understand the depths of our own being, the mystery in which it is grounded. I speak for mankind in general, not for those few great ones who have banished illusion and ignorance.

( ) It is not difficult to find a guru these days. The number is multiplying because so many people are suggestible.

( ) So many who look for, or have, a guru, do so because they come with personal problems and expect him to enable them to handle these problems or even for him to handle them himself. This entirely misses the higher purpose of the quest.

II

( ) There is a difference between aspiration and ambition as they are to be understood on this quest. The two easily get confused with one another. Aspiration tries not to surrender to the ego's tyranny whereas ambition directly strengthens it. I do not refer here to a young man's ambition to make a career for himself. That is another matter and ought to be encouraged.

( ) However pious a man may be, or however much he withdraws from the world, because of its distractions, into monasticism, if a man still believes that spirit exists and matter exists, he is practising duality and is still, in subtle ways, a materialist. The world will cease to disturb him if he looks upon it mentalistically - in the true way.

II

( ) If he says that the truth is being withheld from him, the answer is that it is his own incapacity to receive, his own insensitivity to feel, and his own grasping attitude which withhold it.

( ) The inability to feel this presence, is not necessarily a sign of failure; it is one of their vicissitudes which aspirants often complain about. It is well to remember that they usually come to an end. There are times when a man must not accept his folly's and weaknesses but discipline them instead. Intelligence must take their place, and he must support it by yielding to its rulership.

( ) When a man hesitates too long over taking a course which intuition tells him he should take, and in which his higher life is concerned, it may be that destiny will intervene and make him suddenly realize that this is the way, and that all doubts should be thrown out.

II

( ) It is not easy to always know what to do in certain situations, and this creates anxious states of mind, and may lead to vacillating decisions. In that case, it is better to make the experiment of waiting a little and praying to the Higher Self for guidance before falling asleep. Then, immediately after awakening, or rather, in that brief state between sleep and waking, ~~to~~ one should remain passive to whatever thought, message, or picture presents itself. This may require repetition day after day until the result is successful.

( ) What he has been taught must be practised; What he has read must be tested; And what he has believed must be applied.

( ) What the poet or artist conceives, is within himself, but what he creates, is outside himself. Similarly, what the Quester conceives is within himself, but what he creates is the actual life ~~which~~ that he creates in the world outside himself. /lc

II

( ) There is some confusion about what constitutes a simple life. First of all, it is essential to point out that the standard or criterion of simplicity cannot be the same for all persons, but must necessarily be considered in connection with their social circumstances, obligations, duties, and work. Secondly, simplicity in clothing does not necessarily mean dirty, ugly clothing, And/ /lc simplicity in living does not mean dirty, smelly bodies. Thirdly, to live in squalor and shabbiness, without comfort and without convenience, is only a so-called simple life.

( ) When aestheticism becomes a form of ill- /asceticism treating the body, it renders no useful service, /em neither to religious aspiration, in the best sense, nor ~~and~~ for either/ certainly, ~~not~~ to the body itself, its health or ~~and~~ well-being.

II

( ) A minimum of possessions must be set unless a man is to go about completely naked. A minimum of shelter must also be set, otherwise he may lose his health or soon die off. A minimum of food and drink likewise has to be set, or the body will perish even quicker. Where then is this minimum to be placed, and is it to be the same for every man, and is it to be the same for every man in utterly different climates such as the tropics and the arctic? stet em. The higher individuality is one and unchanging, whereas the personal self may take different forms at different times, and certainly changes.

II

( ) Yes, the risk is there certainly, but sometimes one risk has to be balanced against another; this is one of those times.

( ) But the main object of the quest is, after all, not these secondary betterments in bodily health, nerve, character, self-control — welcome as they are — but the discovery of truth and the living within the presence of the divine.

( )
Aspiration for higher things pushes a man toward the quest but does not automatically make him ready for it. If it did, it would also push him directly to the best way and the supreme doctrine. Between the modern neuroticism, tilted education, personal illusions, inherited animal and passions, there is much preparatory work on himself to be done.

II

II

(497.)

( ) Yes, the struggle to holiness goes on - easily sometimes, with difficulty at other times. The viscissitudes of the seeker may quench his enthusiasm, but, almost, in spite of himself, he cannot abandon the Quest - whatever they do to him.

II

III

( ) The Fern Wind is a prominent Swiss feature, to its regular inhabitants at least. It comes in summer from the Sahara desert, and creates tension of nerve, pressure of head, uneasiness, great dry heat, and much fatigue of mind and limb.

( ) It was a good practice, that which was formerly done and is still having a fitful changeful existence in some places of Burma, China, Japan, Korea and Vietnam, whereby, for a day or two, any layman could go to a monastery and live there like the monks during that short period and could repeat his visit every week or every month or every few months just as he wished. There would always be a place for him where he could practise meditation, or study, or consult, or merely associate with the monks. This gave him a useful change of atmosphere.

III

( ) In this wide cultural approach which philosophy recommends, there's no room for prejudice, bias, or fanaticism. Places of spiritual retreat are beginning to appear in ordinary lay society, and they are very much needed and can perform a useful service; but the less they are linked with traditional or untraditional religions, organizations, or

movements, the more useful will be that service. There are enough places for those who wish to attach themselves to organizations. Let there be places for those who wish to remain uncommitted but who seek silence in a noisy world, high knowledge in an ignorant world, and inner peace in a tense world.

III

III (500.)

( ) The solitude which accompanies or is necessary to these first periods of stillness should be accepted and gloried in to preserve the experience from being broken into. Do not run and leave it prematurely. For although at the end of this quest the mind's silence can be found anywhere within the bustle and activity, the turmoil and the noise of modern city life, the first faint tender ventures must be guarded, em/ protected, and solitude, outward solitude, is the best way. /em

( )

( ) This mental solitude will seem to be enchanted, almost magical, outside the working of time itself.

( ) Three hundred years, and more, before the first desert hermits appeared among the early Christians in the first century of the Christian era, there were hermits in China who lived on mountains and in caves, and who were so satisfied with this kind of life that, it is said, they would not even accept well-paid work of a regular kind. They went into these withdrawals for religious or philosophical reasons.

( ) The hermit whose needs drive him to return periodically to society, or whose peace and solitude are invaded by society, finds these contacts introduce an element of tension.

III

( ) Solitude may help a man immensely in his spiritual life during certain periods which may be quite long or quite short. But just as any good that is overdone becomes a bad or turns to a folly, so it is with solitude. Too much of it may cause a man to go astray and lose himself in chimeras and illusions. For if he has no other human contact he has no one with whom to check his ideas, from whom to receive constructive criticism and by whom he may be warned about deviations from the correct path.

( ) The man who insulates himself from society will gain much in some ways, but lose much in other ways.

( ) Looking out of the little window and across the lake, after glancing at the mountains to the right and to the left, I stared at the vanishing sun, absorbed in its beauty and its mystery.

( ) During that pause in Nature which is so noticeable in very quiet, country places, away from the towns, and during the fall of the sun in the evening, we may hear the last sounds and calls of animals and birds, from a far longer distance than at other times or in other places.

( ) The charming hour of sunset brings its message of repose not only to us but also to most of the birds who flock home to their perches.

( ) Nature, which produces such great beauty in flowers and birds, on fields and mountains, does not hesitate to destroy it, too.

III

( ) We are part of the life of the cosmos. As such, it is possible for us to commune with it inwardly, or be penetrated by it, outwardly. In connection with the Sun Worship exercise, it might be mentioned that since both points of the day are equally sacred, that is, the rising and the setting sun hour, the benefit is not only spiritual, but <u>could</u> also be physical. A visitor once told me that/lc having faithfully practiced for 365 days the exercise given in this reference in "<u>The Wisdom of the Overself</u>", deafness suddenly disappeared. And, lately, I was told of a Japanese writer, who after a long illness with lung consumption, went, on the morning of the winter/lc

III

III (c 505)

1c/ solstice to worship the rising sun. He felt a great fervor. He experienced some kind of illumination, and, the same day, recovered good health. This happened about a hundred years ago.

( ) There is peace and there is sacredness in those moments when we worship the rising or the setting sun, and are carried away by its beauty and its glory.

( ) When the pause is greatest, that is to say, when the sun is down so low as to be almost on the horizon, there is his greatest chance to merge with it in a beautiful, smiling harmony.

III

506.

( ) When the sun dips low and vanishes, when dusk begins to fall, and the colours darken and merge, the mind can move with Nature into its great pause. A man whose temperament is sensitive, aesthetic, religious, psychic or Nature-loving can profit by this passage from day to night and come closer to awareness of his soul.

III

IV (507.)

( ) In the life and work of the philosophical aspirant, meditation takes an important place. There are several different ways and traditions in such work,

so that the aspirant may find what suits him. ~~Although~~ sometimes, however, it is better for him to discipline himself and practise with a way to which he is not attracted. But that is only sometimes. Generally, it is easier to learn the art of meditation if we take the way that appeals to us individually. Meditation, however, is, and should be, only part of the program. The importance given to it can be exaggerated. The work on oneself, one's character and tendencies, is also important. The study of the teachings is equally important. And so, out of all these approaches, there comes a ripening, a broad maturity, which prepares the aspirant for recognition of the grace, should it come, and full reception ~~of it.~~

VI

( ) What is all this work, this inner work of meditation, other than - as a Japanese master once asserted - ~~than~~ keeping the physical body as still as possible ~~one~~ when sitting and then, with establishment of this physical stillness, seeking mentally for the peaceful center in the mind's own core?

( ) It is of the highest importance to anyone who wants to learn meditation to learn first, how to sit still, ~~T~~to keep the body in one place and, if possible, in one attitude for lengthening periods of time with each day's or, perhaps, each week's practice. This is the beginning as it is also the end. For, as he learns to keep the body quiet, Nature begins to ease his thought into the quietness, too until at length one day there is a perfect harmony of mental and physical quiet, and then, Nature can speak to him and tell him the great truth about herself and about himself.

/em
/em

( )If the thoughts are not to wander then the eyes must also not do so.

( ) In this posture he should not turn his head, move a limb, or fidget with his hands or feet.

( ) He sits as immobile as a piece of wood or a carven statue.

( ) If, after a meditation period the body is too stiff and the muscles of the limbs too inactive, it will be easier to get up if the trunk is moved from side to side for a little while.

( ) Professor Radhakamud Mukerjee initiated me into a useful procedure which he had learnt from his teacher, who had also been the teacher of the celebrated Swami Yogananda. This was at the beginning of meditation practice to move the body a little from one side to the other until it gets into an easy comfortable posture.

IV (510.)

( ) The practice of meditation can be continued even while walking. This is done in a slow, dignified way, starting with the right foot and the heel touching the ground first on the expiring breath. Then continue rhythmically, slowly, a measured pace, without haste and without turning the head right and left.

OCCULT

( ) Zen's three ways of sitting for meditation: 1) for Hind sit crosslegged: put foot-hassick on floor and sit on it. The higher raised spine back makes the posture easier.
(2) Place long, thick, narrow neck cushion when sitting Japanese posture on heels. (The cushion rests on heels).
(b) alternative: get made small wood stool, legs just high enough to clear heels. Cover top with foam rubber pad. It should be broad enough too.

where is #3? /le/o/ /unclear

use possible re-write below:

OCCULT

( ) Zen's three ways of sitting for meditation:

1) sit crosslegged
2) put a foot-hassock on the floor and sit on it. The raised spine makes the posture easier.
3) When sitting in Japanese posture place a long, thick, narrow neck cushion on the heels (the cushion rests on the heels).

Alternative: make a small wood stool, legs just high enough to clear the heels. Cover the top with a foam rubber pad.

( ) There is no doubt that the delightful experiences which may come in the earlier stages of learning to meditate often pass away, and life becomes very ordinary again, while the practice itself seems unrewarding. Here the right word to be uttered is patience; the right truth to be learned is that in the end it is not you who are doing the work, but the Higher Power, which is drawing you inward to itself. What you have to do

lc/

is to let go of the concept that you are managing it all, and let God be regarded as the primary agent in the whole of life. /lc

stet/

( ) Mere wandering of the thoughts is not meditation, is indeed outside even the first phase, which is concentration.

( ) It is a help to the beginner if all attention is gathered together and put upon the incoming and outgoing breaths. There are other devices used in other meditation methods, but this is one of the simplest and safest.

( ) In the early work of learning how to concentrate, how to exclude all other thoughts except the chosen one, there will be a struggle.

( ) It could be said that the stillness inside of heart and mind which is eventually reached through persistent meditation if the meditator is successful enough is really a kind of self-hypnosis - either a deep reverie, or a deep mental concentration, perhaps a semi-trance.

( ) It is better to practice meditation neither with eyes fully closed nor fully opened but to direct their gaze towards the floor or towards a spot on the floor which is neither too near nor too distant, but which seems most suitable to you.

( ) There have been many opinions about the symbolism of the Pyramid; (?) / (ishes rail) Movement, the Free Masons, /lc the Theosophists and others have put forward their views. Since the actual structure of the Pyramid stood upon a temple built like a cube, at least in the case where ~~the case~~ ~~where~~ the famous Sphinx and the Great Pyramid are concerned, the whole figure should be taken into account when analysing its symbolism. The base, cubically shaped, represents both balance and stability: the visible pyramid, triangular in form, represents aspiration, and the ~~quest~~ quest. cap /

( ) Where meditation uses thoughts or images, logical sequential thoughts, or symbolical or realistic images, it is still the work of the man himself, and therefore within the ego.

(? idealized) / ( ) (olized) figures can be concentrated on with such intensity as to make them seem like real ones. Such an experience which is sought in certain meditation disciplines is used as an illustration of the tenet that everything known is, in the end, a mental experience.

IV (515.)

( ) In Sanskrit, magic, and mysticism, not only are complete words and phrases and even sentences used as mantrams, but also certain single letters and syllables are used. Such a mantram is called a seed, and it can be used either in written form on paper or in pronunciation as a sound. The letters also stand as symbols representing certain angelic or other higher beings who are invoked.

( ) Mantram = Al -- lah
inbreath outbreath

( ) These mantrams are brought into rhythmic harmony with the breathing of the lungs, or the beating of the heart, or the chanting of the phrase.

( ) Repeatedly sounding the vowel "O" stimulates the bony part of the voice box in the throat, and mentally, assists attention to concentrate. The mantram, "OM" so well known, is useful to end all other mantrams with. on the expiring /cap breath, very slowly, lengthened out, it leaves an effect which assists the fulfillment of the meditation - that is, a calming one.

IV (516.)

( ) A mantram need not necessarily be uttered aloud; it may also be whispered softly or remain completely silent and repeated mentally only. (ie. only mentally repeated)

( ) There are so many ways of meditation, and the practise of mantram is one of them, and indeed, almost the most elementary one of them. Yet it is useful on its level. But one should not remain forever on that elementary level. You may go on repeating the word, the phrase, but a time will come when it will lose its power to help you, when its effects will vanish and its very practise will become boring. Use it as a step not as a stop.

( ) It is as well to keep the breathing passages clear from mucous, especially the thick, gummy kind which adheres to the membranes. This can be done by gargling the throat and washing the nostrils by breathing strongly some water up the nasal passages, water which has been very slightly dissolved with salt and which is comfortably hot.

advisable

( ) The medicines used in homeopathy include bio-chemical preparations -- that is, minerals, which are generally beneficial, and, as with all homeopathic medicines, need a longer time to work their effects. Among them, there is Kali Mur, which is useful for colds in the nose, the throat, and the ears. There is Natrum Mur, which is useful against hives. Such medicines should be mixed with water and swallowed a few times during the day if they're in powder form. If, however, they're in tablet form, they should be dissolved very, very slowly in the mouth.

( ) I have often suggested the use of Eucalyptus Oil well diluted, with warm water, to prevent colds or relieve their beginnings, or inhaled by increasing the temperature of the water. The diluted oil can be applied externally to the nose and throat, It is also useful as an excellent antiseptic for urinary troubles, mosquitoes and etc.

( ) Lanthaides are the powdered product of a small beetle. It is mixed with fat and resin and made into
1c/ ointment of Croton oil, to be rubbed into the skin. It Drains toxins out of the skin. By Dr. Bernard Aschner.

/ is Lanthaides singular or plural?

V

( ) The Hunza tribe in Northwest India, used green gram to make beansprouts, particularly in winter and early spring, when fresh vegetables were hard to get there. They soak it for some hours in water, pour off the water, put it in damp sand in a warm place from 24 to 48 hours, when the sprouts begin to appear. They eat it raw, without allowing it to dry, mixing a little condiments with it. The smaller gram is preferred, for the larger one is hard, so that sometimes, the gram and the sprouts have to be quickly boiled in order to soften them, and thus part of the freshness is lost.

It might be interesting to mention one or two points further, about their dietetic habits. First, they use very little liquid, when beginning to cook their food, The process they use, is more a matter of stewing or steaming the vegetables in their own juice. However, as some vegetables use much more liquid than others, the Hunza adds a little more water, gradually, as it is needed, but not in the beginning. The other point is, that they did not, - at least in those earlier days, - eat potatoes. And on enquiry one discovers that they knew nothing about them till the last decade of last century. And it has always remained something, which is more or less an alien to their regular diet. What they do eat, are foods which are more vital, cleaner, and so forth.

V (520.)

( ) DIET In China, the soybean cheese which is widely eaten cooked, boiled, fried, baked, is not the only form in which this vegetable bean is being used. There is also soybean curd, which is a thin, pinkish, but somewhat tasteless puree. Potatoes are boiled and then dipped in the beancurd to be eaten, just as here, in Switzerland, bread is dipped in a pan of melted cheese called "fondue."

( ) Peasants in Germany and Russia, in Bulgaria and China, know the worth of black bread. But with the pseudo-progress and the surrender to appearances rather than to honest values, its replacement by whiter and whiter bread is possible, perhaps, probable.

( ) The body can make its contributions too, in this work of a spiritual aspirant following the
em/ religious path, the path of devotion and worship and
em/ prayer, rather than the yogic path of mental control and mental silence. I have devised a series of physical attitudes to be used in what I have called, Philosophical Prayer, so that each different kind of prayer has its corresponding position of the body. For such a person the attitudes assumed physically

in prayer are important because they help the work of inducing the feelings and thoughts appropriate to each kind. For others, who wish to follow the yogic path, there is, of course, the way of Hatha Yoga as a means of bringing the body into obedience to the will and aspiration while seeking to bring the thoughts into concentration and under control. This, too, this Hatha Yoga, has its own physical postures and breath rhythms, its way of sitting or squatting, its tensions and relaxations.

V

( ) If we treat the body carefully, and heed the laws of health, we will have less obstacles in the way of spiritual efforts. Food is important for this purpose. Tensions in the muscles should be avoided, for there is an influence on the mind from the body.

( ) Chuang-Tzu also said that the pure men of old drew breath from their (lower?) uppermost depths, whereas the vulgar, only from their throats. We might say, this is equivalent to breathing from the point of the hara (in Japanese) a slow, deep breathing from behind the diaphragm. /em

( ) In "A Hermit In The Himmalyas", I have told of those practicers of Hatha Yoga who held their breath too long and exploded a blood vessel in the lungs, causing serious injury. There are others, however, who have been luckier, for with them the exploded vessel is in the brain, but it has not gone far enough to cause a paralytic stroke. But it has gone far enough to disrupt those parts of the brain which concern past memory and future anticipation, so that the yogi is left with a consciousness dwelling only in the immediate moment. This is something like The Eternal Now, sensed by the philosopher and gives the yogi a kind of peace, a freedom from cares and fears. He will then declare that he has entered samadhi, not understanding that he has become a case for medical attention, for his physical movements will slow down to the point of uncertainty. His fellow yogis will admire his attainment and become his followers and he will become a guru!

( ) The method of ~~an~~ breathing, used to help quieten the thoughts and thus induce the meditative state, is different from that used in the physical yoga practices, whose goal is also different. It should be gentle, ~~but~~ it can remain /although deep, and long, but it should not be forcible, strong, or violent, as the physical exercises are. As they say, in China, a feather held before the nose should not be moved or swayed, so gentle is the in-and-out breathing.

BREATHING EXERCISE

"A useful exercise which I have mentioned in one of the earlier books is, to breath out slowly and then let the inbreath come of itself, naturally.

While breathing out, hold the thought of throwing out all negative thoughts and undesirable emotions. I ought to add now to the description of that exercise, that this expiration should last as long as possible without undue discomfort and that it should be originated in the region of the diaphragm — the abdomen or behind the navel. Keep the spine upright, with the head and neck in line with it. This enables you to better receive cosmic currents of life#force. It also strengthens the power of self-control, of disciplining the body.

( ) The practise of breathing, when done as an exercise, whether sitting or walking, can be harmonized with a cosmic breath, that is, breathe out slowly, prolonging the outgoing breaths so that the intake will come of itself, naturally. While breathing out, mentally direct the air towards the diaphragm, downwards. While breathing in, mentally connect with the cosmic life#force. Remember that the purpose of this lengthened outbreath is not only to empty the lungs of the stale air, but also to empty the mind of negative thoughts.

( ) The sex urge is there, especially in the younger people, for it comes with the animal body. But it need not be accepted in its primitive, animal form. We are on a higher level, and must train ourselves to train the urge itself, bringing it under proper control, and, in the case of those few who wish to follow a more ascetic regime, to transmute it to another level.

VI (527)

( ) The honorable man who lives by a decent code of ethics, has to be surpassed by the seeker, since he believes in a life and goal which is still more honorable.

( ) What is in a man, in his character, his mind, and his heart is, in the end, much more important than what is in his surroundings; but his surroundings have their own importance, for they either limit or they promote what he can do.

( ) The full use of term self-respect when they really mean keeping up appearances before others. A true self-respect is that feeling inside a man, call it conscience if you wish, which keeps him from giving way to beastial impulses and dishonest action.

( ) To know what a person's character is really like, the Buddha suggested one would have to live with him for three months. A General, would have preferred to watch him under the stress of battle ~~but~~ to reach a conclusion.

( ) Too many people hold, whether consciously or unconsciously, the materialistic belief that they are here on earth to satisfy their material desires only, and that they have no higher responsibility.

( ) There are obligations which cannot be lightly dismissed, duties, which cannot be shuffled off through cowardice, or selfishness.

( ) It is sometimes necessary when a man is acting stupidly, unwisely or unethically, to speak out straightforwardly if he is to be helped, rather than remain silent. If he ~~is~~ has aspiration, if he is seeking self-improvement, his faults can be corrected. But if they are concealed from him and no one tells him about their existence, they will live longer and he will suffer more from them.

( ) There are those who sacrifice themselves to others under the belief that this is a virtue. But if the sacrifice is not linked with wisdom and righteousness, if it is foolish and cowardly, then it becomes the opposite of a virtue and brings harm to one's self and the others.

( ) It is well to remember, not to let oneself become the victim of negative feelings, or harsh thoughts. They do not mend matters but only make you suffer more, and also suffer needlessly.

( ) The time will come when values will change, when ambitions, powers, possessions and acquisitions will all be put back into their proper places, when their tyranny over the will and the feelings will be put to an end.

( ) It is unpleasant to breakaway from long-lived habits, and this is true both in our mental and our physical life. Yet in times of crisis, such as severe illness and breakdown, people do do that because they have to. How much better to do it not violently and abruptly - under outward compulsions - but to do it little by little, gently and easily, taking our time by doing it through application of wisdom.

( ) We must command our thoughts if we are to command our deeds, but much more, we must command the emotional impulses behind those thoughts and those deeds.

( ) The training of the will, is a necessary part of this quest, for emotion and compassion must be lead aright.

( ) To wish to get rid of desires, is itself a desire. Therefore, the superior way would be not merely to change the desire alone, but to cease desiring in every way, and that is only possible by entering the inner stillness, and staying there. ~~The inner stillness.~~

( ) The ascetic's passionate fight against his own passions is not the only way to deal with them.

( ) This is not the fierce, tough, ruthless, forcible use of the personal will to gain some desired worldly thing or position, but the calm, mental-emotional letting go of captivity to it.

( ) The more speech and thought are kept free from negative statements about other faiths, other teachings, other persons, and other organizations, and the more we practise courtesy and silence in matters where we do not agree with them, the better will it be for our true development.

( ) Is not universal goodwill a more reasonable request?" end of quote, para.

( ) Confucius set up the ideal of what he called the superior person, roughly equivalent to what we Westerners call the "perfect gentleman."

VI (533.)

( ) The cultured person, or at least the refined person, finds himself separating and even isolating his own existence from the great majority of other persons.

( ) We have only to put one of these repulsive young savages against the ideal person, whose beautiful manners and refined diction seem to belong to another world.

( ) Fanaticism infests many fears, but especially the fear of religion and mysticism. It could not get into philosophy because the latter seeks equilibrium, calm and balance, so that a fair and proper judgment can be made. (unclear meaning) /5

( ) With fanaticism there comes rigidity, unbending, and, in fact, unwillingness even to look at the evidence which it finds of no interest. /5

( ) The full and true significance of reason will be found to exist on a higher level than most people believe. It will be found, I say, as humanity develops.

( ) My use of the term "reason", although with a capitol "R", in "The Hidden Teaching Beyond Yoga", seems to have been/got misunderstood by several persons. This forced me to add an appendix to the chapters in order to clear the matter in their mind. Reasoning, in its highest sense, transcends mere logic and welcomes the alliance of meditation; Out of their union comes wisdom, peace, balance, and so, blessing. There is a ~~In the~~ translation from the Sanskrit of the Katha Upanishad made ~~mae~~ by Professor (Mis Gka?) of the University of Barcelona, ~~and~~ published with a preface by Suresh Radhakrishnan, President to India, who was then lecturing at Oxford University, in this translation there are two verses which use the term. Here is the first: "The man whose chariot is driven by reason holding well the reins of his mind, reaches the end of his journey, the Supreme Pervading Spirit."

And the other verse is:

> " Beyond the senses is the mind, and beyond mind is reason (lost). Beyond reason is the great Self."

name unclear/ /tr /⊙/cap

nothing is missing. see below:

I. 3. 9-11. Radhakrishnan:

"He who has the understanding for the driver of the chariot and controls the rein of his mind, he reaches the end of the journey, that supreme abode of the all-pervading.

Beyond the senses are the objects (of the senses) and beyond the objects is the mind; beyond the mind is the understanding and beyond the understanding is the great self."

( ) It can be called, reason. But it is reason raised to the highest degree, based not on mere logic alone, nor on speculation, But on actuality, factuality and experience — something contradictable, Coming not from the little ego, but from the Higher Power Itself. 1lc

( ) Yes, it may be they find it too hard to make the crossing from the older way of thinking to what is demanded of them by the new knowledge: a willingness to accept paradox. For otherwise, they get only a half-truth. 1cap

( ) The intellect cannot perceive holiness for what it is.

VII (536.)

( ) When writing of writers and their productions, Thomas de Quincey set forward an interesting theory: he divided books into two kinds: The first, belonged to what he called, "The Literature of Knowledge", and they were intended to give instruction, or to present information. But such books, would, from time to time, ~~would~~ become obsolete and have to be brought up to date, or need revision for some other reason, or rearrangement. But, anyway, they do not have permanency, generally. Whereas the second kind, which he called, "The Literature of Power", did have permanency because it moved; it had the power to move the heart, the feelings of people. And they being what they were, written from the author's living experience, or what he had himself seen, gave the writing a power, which instructed works of information do not possess. In other words, "The Literature of Power", survives, whereas, the "Literature of Knowledge", gets superceded.

At the end of all this work what does he get? Does he touch reality? The answer is no. He simply gets one thought instead of another, replaces an old thought by a new one. There is here a danger that the replacement may be the exact opposite of the thought which it replaces — as if he was substituting a correct concept for an erroneous one. But this still does not bring him into reality, the knowledge of which is Truth. There is indeed only one way out of this impasse and that is to recognize that the plane of thoughts and concepts is not the plane which holds the real but must be transcended. This realization is a kind of crisis which enables him to admit that the way of the intellect is in the end a circular way leading from one thought to another and that it must be transcended. But the thinking has led to one useful result, though It is indeed a negative result: It has is told him in what reality is not, and the use of thought has enabled him to destroy the belief that thought is the way to the goal. This reminds one of Ramakrishna's illustrative metaphor about the use of one thorn to remove another which had got stuck in the finger. And so, this point reached, it is but one step further to perceive that the consciousness which holds all thoughts is what he's really seeking and not those projections from it

which appear as concepts, ideas, and thoughts. There, in this consciousness, he can come to peace; the peace of the silent Mind, the transcendental Mind. Once he has become steeped deeply in this realization, he perceives with full clarity that it is not the movement from one set of beliefs or one set of ideas to a new one which is going to complete his search but the redirection of attention to THAT which is behind all thoughts-the reorientation of concentration to THAT which is in the gap between two thoughts.

If this is done with perseverence and sustained with patience, truth dawns upon him either slowly or swiftly and then stays with him forever and cannot be broken by any form of materialism in thinking, of dualism in belief, or personality cult in practise. He looks henceforth only to the infinitude of Being which is within him, within the cosmos, and has always been so. If indeed in meditation the world disappears, he does not need to go so far as the Advaitians and assert that there is no world! If in wide activity it reappears, he knows it is still a phenomenon, an appearance made by mind, issuing forth from mind, and the Ultimate Mind was there and is there now. Whatever form thoughts and concepts may take he knows them for what they are and does not let go of That which is their ultimate origin. This is real knowledge for it is practise, it is life and not a concept.

VII (539.)

( ) It is better to go to the primary texts themselves, even though it takes longer to delve sufficiently into their meaning, than to wade through the secondhand commentaries of others. There is, however, an exception to this rule, and that is when a writer with penetrative insight and creative power takes hold of a text and puts its meanings and relations before us with all the skill that he possesses so that the words bring about an intense emotional and mental reaction in the reader. We need not look to dry academic pundits for such works. Only when the mystical level of study and understanding has become insufficient and possibly will he be ready for a new and higher level of philosophic study. /inc.

( ) The same intellect whose activity deters most men from discovering God's presence within themselves can be used to discover this presence. Something like this was noticed by Francis Bacon in England, and he put his idea into one of his essays.

VII (540.)

( ) The help which is put into words, whether written or printed, is not the best form. But if it is the best available, it should certainly be used.

( ) It is a mistake to believe that every author talks like the books he writes; he may or may not. He may be a bore, although his books may be facinating; he may be shy and timid with others, although his prose may be bold and daring; his body may be small and insignificant, although, from his writings, he might appear to be one of the great figures of the age. The moral of this is to form no preconceived picture of the author one is going to meet and to be ready for surprises, should they come.

( ) A writer who gives out high ideals, ought to be the first man to follow them himself.

( ) A writer, teacher, preacher or spiritual guide who gives out high ideals, ought to be the first man to follow them himself.

( ) You cannot by thinking bring the Higher Self within the area of knowledge, but you can prepare the conditions under which you can do so.

( ) Intellectual development is right and necessary, whatever the anti-intellectual, asc ~~aesthetic~~-minded spiritual guides may say. / ascetic-

VII (542.)

( ) Even. ~~a~~ science of the last dentury, particularly in nuclear physics and biological fields, ~~have~~ moved so far /has ahead that ~~they~~ have opened a way for the /scientists principles and teachings, the knowledge and practices, of true philosophy.

} /re-write to read:

( ) In the last 100 years even the sciences, particularly in the fields of nuclear physics and biology, have moved so far ahead that they have opened the way for principles and teachings, the knowledge and practices of true philosophy.

( ) It is part of the training of the mind to learn to use words more carefully, for words represent thoughts.

( ) The author who puts pen and paper into fruitful conjunction, is stating a message for others. Does he recognize in the depths of his being, his soul, his conscience, that he has a certain moral responsibility there?

( ) We who work in literature or poetry must learn to put images of truth or beauty into the minds of readers. The sensitive person is too often cowed by the prevailing materialism in the society around him and particularly in its way of life, cowed to the point of falling in with this way and doing what the others are doing. This is weakness and cowardliness, the surrender to external suggestion.

VII (544.)

( ) A budding author usually thinks his work to be far better than it really is, whereas the mature, proficient one, is his own best critic - always ready to amend, revise, cancel, and change what he has written earlier.

( ) The author needs to sustain a concentration upon work. Too many visitors and involvements take him away from this work and thus injure it, to some extent.

( ) A writer cannot work properly when surrounded by noise, when compelled to work at conventional hours, when society, neighbours, and would-be friendly persons intrude upon him.

( ) The researcher and writer ~~into~~ concerned with such topics as I deal with must reject the social obligations of convention. His time is too valuable to be wasted and his personal contacts must be carefully limited if he is to do his work properly. Therefore, he guards both freedom and independence, despite the disapproval of those who would rob him of one or the other.

( ) Is it not a miracle that physical objects, minerals like coal and oil can be turned into heat and light and power, that is, into energies such as men are doing to-day? That matter can be transmuted into electrical energy, which can be turned into sounds, pictures, songs and words as it is thrown across the world? But what is the essence of this energy, whence does it come ~~from~~ ultimately? Where else but from the Great Mind which activates the universe?

em / lc

( ) The consciousness which has gone into these remarkable inventions of the 19th and 20th century can be traced back to the primary consciousness of man, and that is the divine part of his being, the Overself. But all these inventions serve a material purpose, and man's use of them could have been forseen, for they have been used only to draw him deeper down into materialism and farther away from the higher goal which has been set for him by the World-Idea. Science is neutral. What he has done to apply its discoveries shows the kind of thought which is uppermost in his mind, and that is the use of these inventions for selfish, exaggeratedly selfish purposes by individuals and by nations. The negative purposes have predominated over the positive use made of them.

Cap /

(cont.

It is clear enough that with the terrible weapons now in the hands of the human race, and with the low moral ideals which it holds, sooner or later they will be used to destroy the greater part of the population of the planet.

VII (547.)

( ) If there is anything worth studying by a human being, after the necessary preliminary studies of how to exist and survive in this world healthily and wisely, it is the study of man's own consciousness. - Not a cataloging of the numerous th /k thoughts that play within it, but a deep investigation of the nature in itself, its own unadulterated pure self.

( ) "Am I my brother's keeper?" asks the ancient religious text, throwing the first daring question into all this confusion about self, this unsemantic babble of preachments about oneness with others, thus unwittingly admitting there is duality and demanding a clearing-up.

( ) Of what use is it to delude a man into imagining himself to be unaware of the ego or into believing that he is without one?

( ) When the consciousness of true and real primary being is finally discovered, thought out, and felt as himself, the secondary being need not be disowned, denied existence and suppressed, as so often taught. But because of its tyranny, its usurpation certainly must be stopped and its proper secondary place imposed upon it; and because of its ignorance a re-education into mentalism must also be imposed upon it.

( ) To describe the ego as "little" and the personality as "petty" is to look at it from outside, where it is lost among such a multitude of others; but to look at it from within the man himself is to find it vastly important, dominating his consciousness, a giant holding him down. It is there. And after all the verbal analyses which reduce it to nothing, its presence re-asserts itself.

( ) All the time that he talks of there being no ego, no entity at all, he is feeling the pressure of its sensations, hearing the sound of its words.

( )If the ego is not there, something else is; some agent which does what it is presumed to be doing.

( ) What is upon the surface of the mind comes more easily to his attention, for it is, in a sense, openly displayed. But what is at the root and the cause of the surface things is hidden within and less easily found. It is there in the so-called sub-conscious ~~part~~ level of the ego, (~~but~~ though still, a part of the ego) - not in that far greater depth or height where the Overself is met.

( ) We carry our character and mentality wherever we go, and these color our attitude to what we experience in each place and each time.

( ) If you wish to be in harmony with the order of the universe, to work with it and not force yourself against it, you must stop imposing the ego, your ego, upon it. /em/em

( ) A calmed, developed and integrated personality is a possession to be prized. Why then regard ego as the enemy?

VIII (551.)

( ) Why I chose "What Am I" /?

1st. ~~Because~~ I wanted to start students with the idea of a non-"I" consciousness instead of ~~his~~ own "I" with which /their ~~he is~~ continously occupied. /they are

2nd. ~~Because~~ the word **Brahman** is /of neuter gender, neither masculine nor feminine ~~femin~~. Brahman in us is Atman, the Self - but utterly impersonal. "What" lends itself more easily ~~easier~~ to this impersonality than "Who."

3rd. ~~Because~~ the answer to "What Am?" /I is multiple but it begins with, "A part of the world!" and is followed by, ~~Then~~ "What is my relation to this world?" The answer requires the discovery of Mentalism, leading back through The thought of the world, thinker and k/ consciousness, to Brahman.

IX (552)

( ) Desire ought to go with death. There should be peace in the man, not clingings, for he is then merely tormenting himself.

( ) A consciousness at death passes through an interesting phase, for it really is a passing out from the body and from the world. Memories go, the past blots itself out, faces blur and identifications of their owners disintegrate. Tired, drowsy, overwhelmed by a feeling of withdrawing, mental activities, ratiocinations, imaginings, all crumble away and then, there is nothing.

( ) It was the commonplace observation of the Greek and Indian thinkers that Nature, life, and man, move on, change and pass away. What is the value of life on such terms unless the end to which we pass is something better?

( ) To assert that time does not return on itself, that history does not repeat its story, is to show an ignorance of the fact of human reembodiments. /(re-embodiments)

( ) We repeat these appearances on earth in a constant process and a long cycle of time. But contrast it with the beginninglessness and endlessness of life, itself. What is this but a fraction of a fraction ~~of a fraction~~ of a moment?

( ) The common complaint against the idea of human re-embodiment is that we have no remembered knowledge of what happened, and, therefore, of the causes of present troubles for which we are personally responsible. It is forgotten that such knowledge could only be had at the cost of re-suffering all the horrors and miseries of the past, /em as well as its joys.

(~~XIV~~) To look upon the encounters with suffering, misfortune, mistakes and disappointment as the principal offering of each reincarnation is one view, and especially the Indian view. To see in them the requitals and rewards of the Goddess of Justice is another.

( ) they share all the beliefs of the Hinayana. They do not, for instance, look upon birth as a misfortune. Death and birth simply follow the order of the universe. /cap

( )Whoever has been freed from the demands of his earthly self, and from the desires of his ignorant self, does not need to return here, after passing into the disembodied state.

( ) What we know from past births does not have to be learned again from experiences of the same kind in the present birth unless we do not know it or feel it strongly enough.

( ) Karma, puts a certain responsibility upon every man alike - upon the philosopher no less than the primitive.

( ) The materialists claim that our fortunes are determined by external circumstances, that we are manipulated by heredity and environment, and there is much truth in their claim. But when they limit the results to these causes alone, they are mistaken, for they omit what is of not less importance: the kind of character and capacity, the tendencies with which each of us is born into this world and which each of us has brought over from a previous earthly existence.

( ) Do not complain that the working of karma is the old follies and blunders and sins, come back in retribution. Remember, that it is an evidence that they were brought into existence. Nevertheless, the ego which brought them, can be dealt with, can be silenced. What then will happen to karma and its working? -- think it over. You, were the maker, you can undo them.

? inevitable

meaning unclear

( ) There are times, when, for a man's inner evolution, his ego has to be crushed, and he may then find himself bent under harsh events or melancholy reflections.

( ) Fate is fashioned in such a way that it gives people at times what they want, so that they shall eventually, through this experience, learn to evaluate it more justly. They have then the opportunity to see the adverse side of the experience, which desire too often prevents them from seeing. Fate is also fashioned to go into reverse and block the fulfillment of the wishes of other people. Through this inhibition they may have the chance to learn that we are not here for a narrow, egoistic satisfaction alone, but also, and primarily, to fulfill the larger purposes of life as formed in the World-Idea.

( ) When fate, or seeming chance, brings an opportunity that seems worthwhile or much needed, it is an error to put off its acceptance for a later time. By this very postponement it may be lost altogether; and anyway, the circumstances later will be different and may modify the opportunity itself.

( ) Let us not be tyrannized by the arts which profess to tell the future, or it will be impossible to attain peace of mind.

( ) Rosa Bailly, who died a couple of months ago, was known in France as a poetess until quite late in her life she became aware of certain radiations and found herself capable of healing sick people by using these radiations. Out of these experiences with patients she wrote a booklet entitled "La Survie du Cancer" (Victory over Cancer), but it is no longer in print and has never been translated. She died in the Pyranees where she lived during this last phase of her life, devoted to healing work until she finally

gave that up, saying it exhausted her too much. What she regarded as her major contribution to the healing art was the discovery from this experience of hers that cancer has its seat in the "In the pithy marrow of the spine, [illegible] diatement dessous des anoles" no matter where its tumor is. She could not find a publisher for this little book in France, but it was published here in Switzerland and will not, it is said, be reprinted now that she is passed. In fact she was her own publisher. She explained on her retirement that vital energy would pass from her to the patient. It is known that some of her cures were spectacular, and even in most of the cases where she failed to save the life of the patient, she brought about a passing without suffering. Continued on disc number.....

(Not given)

( ) The U. S. government has, for some time, made efforts to reduce the use of tobacco in order to improve public health. These efforts have not succeeded at all. Why? For the same reason that women took to smoking and that men still smoke even though they know it is harmful. They will tell you, or you will see,

that they resort to the cigarette, the cigar, or the pipe, because it soothes their nerves, and they feel a need of achieving this result. The tobacco plant itself was used long ago in the antique period of both North and South America and in the other side of the world, in the Near, Middle, and the Far East. But the tobacco was not the only plant they used. They had several others which have come down to us, such as the Poppy plant and the Mushroom. And from them modern knowledge has created chemical drugs. What does this mean? The stress which produces nervousness is more common among the moderns than it was among the ancients. What were, and are, all of them seeking? It was either relief for the ego, or uplift of conscience, or the attainment of spiritual awakening.

X (560.)

( ) Those who have withseen the ghastly results of becoming addicted to drugs, may not know that at a certain point it may become involved very easily with what is called "black magic." This is the forbidden path which seeks to obtain a higher spiritual result by the wrong means, by forbidden means and, but in the end, causes a man to lose his own soul and become a slave of evil forces.

X (561.)

( ) Letter: (probably from Bro. Mandus):

" I felt such an outpouring of God's compassion towards your child and I am sure something wonderful is being set into motion. I do understand the nature of this searing problem. The only real answer, in the end, is total dedication to the Father and an opening of God's healing love to bless the wounds of soul and body. I just know, deep inside, that it is a yearning for a total clearance and it is this inward readiness that we must speak to. We call for the Living Christ in him; we reach into the deeps of his soul and behold it awakening in the immaculate spirit of God; we enfold him in the love for which his soul yearns until he truly awakens to the highest and noblest and best! This letter comes forth on the wings of love and prayer to help him...I was a real disciple of Dr. Paul Brunton when I was a young man and devoured all his wonderful books."

( ) Freud thought that giving emotional support to distressed persons would probably come through forms of hypnosis or self-hypnosis. Today more and more use is made of methods of relaxation, imaging, suggestion, meditation, positive thinking, and kindred ways of countering stress or improving healing.

( ) Hypnotism can bring him to a kind of peace but it will not be the real one, only a copy, ~~as~~ drugs also bring,

/ em / similar to that which

( ) ~~DRUGS~~ Drugs weaken destroy and may eventually even destroy reason or

(for A only) /?

ENGLISH

( ) If writing in criticism, use term "psychoanalysis" but if favourably, use "psychotherapy."

( ) There are positive and negative forces in the world and therefore in human beings. If a person cannnot eliminate his negative qualities, (and most people find it almost impossible), he can, however, bring them into a neutral point and thus establish a state of equilibrium or balance between them.

( ) He would like to believe that there is a higher power, that there is an infinite transcendental mind which guides all things and which is urging man to lift himself higher and higher above the animals. But so much in the world is horrid or negative or inexplicable that ~~they~~ he hesitates.

( ) It is cowardice to refuse to face the fact that one has made a mistake, and to continue following the same course because it is difficult to stop it and return to the right road. The easier way is too often the worse way, leading to trouble for one's self and others.

XI (564.)

( ) In a negative situation, where negative criticisms and negative emotions are rampant, other persons may try to involve him in it, or at least get him to support their attitude and endorse their criticism. But a feeling may come over him preventing him from doing so. If so, he should obey and remain silent. With time the rightness of this course will be confirmed.

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lc/lc/em/ no fwd from (?)

last para Disk 40 → ( ) The path of Black Magic fascinates, or at least attracts unbalanced, neurotic young people, whose lack of experience and naivité makes it easier for them to fall victim to it then older ones.

em/ tr/

( ) Agitators work up passions and hatreds and lead mobs to commit violent acts. It is thus that the first Alexandrian Library in ancient Egypt was destroyed.

XI 565.

( ) Just as the introduction of poisons into the human body harms it, so the introduction of unsuitable materials and forces into the earth's body will harm it, too. Nature brings its own retribution to its dwellers for what they do to the planet. This applies just as much to the introduction of mental and psychical pollutions into the invisible atmosphere or aura.

( ) The codes of good and bad are usually part of religion and certainly belongs to the religious level. But the idea of goodness implies the idea of badness, so both are held in the mind, although in different ways, one explicitly, the other implicitly. The philosopher does not depend on them but on their source, the Higher Power. /Cap /Cap

XII 566.

( ) Because of their unwillingness either to look within or to think more deeply for any higher purpose or obligation that they might have, people live largely in delusion and deception, especially self-deception. "Why am I here on earth?" is a question for which they can only find one answer: to satisfy their own material desires.

possible duplicate

/lc

( ) When I was quite young, one of the fads floating about was an economic one, which, for a short time, seized the attention and faith of other youngsters trying to find their way to a new world-view. This was the ridiculous system of Major Douglas, and called "Social Credit". It was hopelessly impractical and, when it was tried out eventually, by the province of Manitoba, in Canada, it ended in failure, as to be expected.

/tr

IX

( ) Superior beings have come to this earth planet since ages ago, but their work completed, they have gone away again. Since then, other visits have been made from different parts of outer space. It would be surprising if the technological developments which have enabled human beings to probe other bodies in space were to pass unnoticed by these distant inhabitants.

( ) A large number of my unpublished writings consists of disconnected paragraphs standing by themselves, isolated from each other. I call them my seed thoughts. They are ideas which come to me at odd moments, almost every day, and I have not the time, when they arise, to develop them; but I do not want to lose them, and hence, jot them down. Since they are incomplete, and also not in literary form, but require being thought out and written out, I save them for some future time when the work needed on them will be possible.

IIX

( ) Sustaining the effort to make a consistent single whole which is a book, is not in my temperament, not one of my skills. Yet, I have written several books, but they are really a number of ideas linked together, ideas which emerged at different times and at varying intervals.

( ) If my communications are rare and their length is short, please understand that they must be so, out of necessity.

( ) An inward glow comes from the small colored lamp which rests in the corner of the otherwise darkened room. Yet, it had a kind of mystic beauty and a pleasant comfort.

( ) It is not my duty, reponsibility, work, or wish to teach individual seekers; others exist for that.

IX

XII (569.)

( ) More years ago then one cares to remember, some of us, some enthusiasts among us I should say, proposed the creation of a periodical to be called "The Philosophic Life". But the cultured Cambridge university graduate among us objected to the proposal. He pointed out that such a publication would be mostly for the use of beginners because articles would necessarily be short and compressed, and philosophical subjects with their mystical profundity and metaphysical subtlety could not be adequately treated within such limitations; and the pressure of preparing material for a dateline would mean hurried writing, also an unphilosophical procedure. So in the end the proposal was dropped.

( ) I abandoned the idea of publishing a periodical devoted to philosophy because it would be impossible to give its subjects any deep analysis in the short spaces available. The result would be a kind of superficial journalism to satisfy the modern newspaper mentality and would give only the appearance or even illusion of absorbing philosophy in short, small doses.

IX

XII (570.)

( ) When I visited England some years ago to see the old village where I wrote "A Search in Secret India", and where I went Sunday after Sunday to the old Quacker Meeting House, I found much to disappoint me, alas!

( ) Aleister Crowley said of Allan Bennett: "his mind was pure, piercing and profound beyond any other in my experience. His fame as a magician was immense." He carried a glass rod, potent with magical power. Bennett was tall, stooping, with raven-black wild hair, a high broad forehead, and a pallor on his face. An expert in electricity and maths, Bennett's was "One of the most valuable lives of our generation"

( ) René Guenon considered it impossible to "initiate" oneself (using his own term) as a kind of entry into a higher life. "A second birth" is another term which he borrowed.

( ) An hour before he died René Guenon exclaimed: "the soul is quitting the body!" And when the final moment came, he murmured: "Allah, Allah"

IX

XII 571.c

( ) Andre~~e~~ Gide, asked why he should not satisfy his satisfactions - intellectual and physical in life, /em for the sake of what he called, "an undefinable abstraction, the Oneness?" /em /cap /⊙

Note: The next para begins with the word, "brewing" and continues, ...brewing and that he had better wait, until it had passed. He would not wait but the storm quickly came and deluged his small ship which was ~~lost~~ sunk.

Typist, alter the word "lost" to sunk. Para.

Typist, in listening to the previous paragraph I find that the beginning of the sentences were accidentally cut off. I shall therefore supply them, now. Quote.

IX

XII (C 572.)

( ) Shelley's death at an early age has often been lamented. Yet, leaving aside the elements of fate or karma we may see how the negative quality of impatience contributed towards it. He had bought a small sailing vessel during his residence on the Italian coast. He went on a journey to purchase supplies and to tend to other matters and then was about to return to the residence where his wife and child awaited him. It was ~~about~~ only one day's sailing from where he was, but an expert seaman and also the Light Housekeeper warned him that a storm was coming and that

he would do better to postpone his trip until it had passed. He did not listen to them owing to his eagerness to return to his wife and he sailed away. Within a very short time quite short the storm suddenly appeared. There were violent upheavals of the water, and the little ship disappeared beneath the waves. This is how he was drowned. Shelley was lost with it - at least the living Shelley - for his body was recovered later, and his bright genius which, when he grew to at a still more mature age, humanity was deprived of the products of."

IX

( ) Why should the last dying days of cut flowers bring joy, happiness, uplift and inspiration to anyone?

( ) The philosopher would not waste his time in hair-splitting arguments or bickerings about trivial, unimportant details when discussing a metaphysical or mystical theme with the unconvinced.

( ) Caught up in all the trivialities of daily living, never having time for That for which life is really all about, ~~what wonder~~ they should not wonder that their end is either a secret sorrow or a complacent self-deception.

( ) It would be of little use to take such a teaching as mentalism to the masses, for it would make them feel out of their depth, intellectually.

IX

XII (574.)

( ) It is useless to discuss such things with those who are deaf, inwardly.

( ) Sirius, called the Dog Star in antiquity, has a symbolic meaning: it stands for the hidden knowledge of hidden truth.

(Chaplin, when working out an idea, would become utterly absorbed, gazing into space; then, writing it down, he would remain unaware or indifferent to surroundings.

IX

XIII (575)

( ) A larger perspective of the situation is needed in these times; the narrow, sectarian view must go. lk

( ) Progress must be meticulously and carefully defined as a theory, and the facts offered in proof of it must be as full, and complete as possible, so that their adverse side may be included as well as their beneficial side — a point which becomes very obvious in the case of science. Therefore, it is not enough to point out the magnificent progress of technical, engineering and scientific activities; there must also be a scrupulous examination of the pollutions and sicknesses, the dangers and hazards which they have brought into existence. The same critical examination is needed for the moral, the ethical, the religious, and the metaphysical progress of scholarly activities.

( ) Statesmen who possess competence but lack character, may be able to serve their people in some ways, but will dis-serve them in other ways.

XIII (576.)

( ) If enough people, in positions of power and authority, were persuaded that a change of direction must be taken, the solution would be simple. Or, if enough of the masses were persuaded of the same thing, here again, the solution would be simple. In both cases, the risky path of new direction would have to be accepted. In practice, we know what to expect of the rulers and politicians of to-day. And we know what to expect of the multitude also.

( ) The wheel of life turns, **bringing** changes of fortune, health, circumstance, and environment. The ordinary person — not having self-pledged himself to attain the <u>highest</u> ideal, within his particular strength — reacts to each change in an easily predictable way. But the quester, disciplines himself, keeps himself and his emotions well composed, so that he is not swept into short-sighted action, or unreasonable action because of the happening of the moment, but takes the farsighted view.

meaning unclear

XIII (577.)

( ) Is the sole end of living only to produce an earned livelihood? We have to subsist and find the means to do so, but is this a concern of the body alone? What about the mind? And the spiritual nature?

tr/hc/cap/ ( ) Is it not for us who are called to the philosophic work to meddle directly in the turmoils of politics, for usually such effort leads to nothing and brings the philosopher criticism or persecution. If, however, he has some useful ideas to contribute, it is better to do so indirectly, through other persons, than to himself directly get into the action.

XIII (578.)

( ) We do not see much of a better world today despite the efforts of great souls like Jesus and Buddha, Krishna and Confucius. A new and better world can come only at the proper time, when it is fated to come. Until then we must look only for its heralds, ~~and~~ precursors, and pioneers;-all individuals. In this connection the Oriental and Greek teaching of the four cycles, the four ages of gold, silver, copper and iron is apposite.

cap / ( ) U thant, formerly head of the United Nations, once said: " I believe we shall see happier signs in the world; because I believe in the philosophy of theses, antitheses, and synthesis. I think the world is moving towards a new synthesis."

XIII (579.)

( ) It was not the soldiers returning from war, who had fought in the Near, Middle, and Far-East, that brought about this awakening to oriental religion and philosophy; rather, it was the war itself, and then the great upheaval which it caused in men's thoughts about life. This was true especially in the young men themselves, because it was they who had to witness the results of the war, and because it was they who had the freedom and courage to generate new ideas about the human situation. They protested, they revolted, they made fresh demands for great changes. and if the means they used with the accompanying violence were not orderly or desirable, the need for change was desirable. /cap /cap

( ) The power of secrecy is known in the business world, especially in areas which are highly competitive, just as it is known in the world of military strategy.

XIII (580.)

( ) When those who occupy a high position, who rule, lead, advise, instruct, and inform, are unfit for their position and lack the needed qualities, attributes, and consciousness, then society falls into disorder; its levels get mixed up, so that words, names, designations and terms become empty, distorted, or misleading. And, as a result of the disorders which break out, violence, hatred, and even wars - civil or international - afflict the world.

XIII (581.)

( ) Those who demand freedom most, the violent revolutionaries, may be the least free, even when successful, for they are slaves to their own violence, to the passion which propels them.

( ) To reject modern civilization and its culture, utterly - to condemn its faults, sins, errors, and evils to the point of refusing to have anything more to do with it - is to end in nihilism. This helps no one, not even the nihilist. Nor are sensualism, drugs and suicide the way out. Those who say that a man cannot keep his moral integrity, cannot honor his conscience, and still take part in the present culture, are not right ~~and~~ though not entirely wrong.

XIII (582.)

( ) It might be asked for Philosophy's sake whether or not there is something of truth in the Hindu astrological statements. First, ~~of~~ violence, destruction, etc.

will come to a climax with the materialization of nuclear war. Too much has been and is being created on the mental plane not to find its way back to the physical plane.

Only after the major part of the human population has been killed will it be possible for a new start to be made.

they will have learnt the lesson of substituting good will for ill will.

Secondly, that there are ages within ages; that is to say, minor periods within the great period. And we will, after the chaos it brings, only then, will it be possible to enter one of these periods.

cap/

XIII (583.)

( ) Many of the forms of so-called progress, which we have seen in the past century and a half, were really corrections of the evils which the beginning of the Industrial Age had brought into being. They were not really new forms, real progress, but rather rectification of the wrongs we had done. For instance, Cap/ the city has grown to an immense size in many countries, bringing in many evils, difficulties and problems which never existed before. The machine, which can do so much to help us if used with wisdom and caution, has become a Frankenstein. Chemicals, when used in the same way, have followed the same path in medicine and food, making it more difficult to get pure food, or to get well-healed without introducing new and hostile complications.

Of course, a world-wide spiritual awakening, by which I do not mean a merely religious awakening, could also remove the threat of self-destruction. But this century has been a period of challenge, and it is for the human beings to accept this challenge and to rise to it positively if they want a positive result. So far we have seen mostly that the high degree of knowledge and skills which science has developed has been developed on a lavish scale financially for the weapons and instruments of destruction, and much less for ~~specific~~ pacific purposes.

close #

If this short survey of the situation seems depressing, it will not alter the general structure of the World-Idea. The cycles through which we pass, the grim and the grand, must one day also bring us to a union of this high, intellectual development exemplified by science, with the less materialistic and gentler ideals which originally ~~sped~~ ~~spread~~ spread out from the East.

( ) This statement may seem harsh, but it is not intended in any way as an unfriendly criticism: it is only an impartial analysis.

XIII (585c)

( ) In "The Spiritual Crisis of Man", I put forward some arguments in defense of older nations, peoples, or races, who preferred a simpler life to the technological civilization of the modern world, and especially, the modern Western world. This did not mean, as I hope was made clear in the book, that we, too, should revert to their attitude and become, as it were, disciples of Mahatma Gandhi. No. I have always advocated that we take what is useful from the past, and leave the rest. What is wise and practicable for us. In short, I spoke more than once in favor of an East-West civilization. I agreed with Renée Genon. (René Guenon)

XIII (C 586.)

that we had given too much weight to a utilitarian civilization and too little to the higher forms of culture, By which I mean philosophical, mystical, and the basic foundations of religion. Indeed, I criticised the aesthetic regimes and aestheticism generally, when pushed to extreme, and pleaded for the conveniences and comforts brought in by modern ideas. But it is the extreme unbalanced one sided forms, of either the simple life, or the materialistic life, which I opposed. A sensible balance which enables us, or helps us, rather, to keep mental and emotional equilibrium, inner calm, was the desirable thing.

XIII (587.)

( ) Spain. Sir Walter Scott, novel WAVERLY.
"Better a thousand times Mr. Waverly that you should feel a present momentary disappointment than the long and heart-sickening griefs which attend a rash and ill-assorted marriage."

( ) All mortal unions which begin in one year must be ended in another, must be divided after short or long time. A man must learn how to stand alone if need be.

( ) Did the Greek Gods really bring man into existence - as it was said - to provide something for Olympus to laugh at?

XIII (588)

( ) Old infirm people who become weary of the body and hence weary of themselves have no way out except the larger identification with something larger then the body self.

( ) For those of us who have passed the mid-century of life, or, at least, the sixties, the days seem to move more quickly.

( ) The older one gets, the quicker time seems to pass by. And, for a really elderly person, the few short years which seem ahead become calls to urgency, responsibility and spirituality.

XIII (589.)

( ) There ~~are~~ is among the young, a section which, if it could be convinced that there is a higher purpose in life, would respond to the call. There is also another section which would not respond because it is stupified by life, passions and, especially, negative feelings.

( ) It is when he is close to the period of puberty that these oppositional tendencies get strong enough to assert themselves plainly. From then on the presence of inner conflict is felt as a feature of the moral character.

( ) Mutinous youth has its good and bad sides to show - although it is a phenomenon which ancient China would have found incredible and maniac~~le~~al.

XIII (590.)

( ) Among the numerous young Americans who exalt in their driving ambition and their attachment to materialistic values, more and more there are appearing other young Americans who have discarded these ambitions and these values, ~~Who~~ who manage with simple~~r~~ lives, less~~er~~ materialistic values and ~~x~~ more modest ambitions.

(underline)

( ) It is good that the young are trying to work out ideas and paths for themselves. We must praise their independence. But it is not good if they ~~throw out~~ express smart cynicisms at the expense of their elders merely because of the difference in age. It is worse, if they make savage attacks on others, who follow traditional, orthodox, or conservative customs, and, especially, conservative good manners.

XIII (591.)

( ) It is pitiful to see how so-called smart young people try to prove their non-conformity by mutilating, deforming and maltreating the language which they have inherited. And, when they become authors or poets, it is still more pathetic to see the work they produce - devoid as it is, of any refined taste, lacking in the necessary helps given by grammar and punctuation.

( ) It is absurd for the young rebels to try to sever themselves completely from the past. It simply cannot be done. The attitude which they should adopt is to take what is worthwhile from the past and discard the rest. But the influence of the past is present, whether they want it or not. Change is governing every phase of life, every period of a single lifetime, and every phase of this planet's history. Unless this is recognized and reckoned with in our practical dealings, we are bound to suffer because of our attachments to objects, things, persons and ideas.

XIII (593.)

( ) What the young do not know is, that while they may ~~hear~~ revere or worship some older person for a special talent, or romantically fall in love with some girl for her beauty, what they do not know, is that to live with the one or the other in close association for many years, may prove an unpleasant experience.

( ) Children imitate their elders as far as they can, and to a limited extent. If, therefore, parents want better children, em better in behaviour, in character, in themselves and in their relationship with others, em then they must set constructive and desirable examples.

( ) Children should be bred, youngsters should be reared to produce a finer and better race.

XIII (594.)

( ) We, elders, have something to learn from the younger generation to-day, as they have a lot to learn from us. It is among them, that sympathetic reception for higher knowledge is mostly found, to-day.

XIV (595.)

( ) A worthwhile piece of art - whether it be music, or, composition, or, painted picture, - if it is inspired, will be able to shift a man's attention from other and personal things, to itself, and hold that attention, however briefly. In short, it helps him to forget the self, and to become the other. Now, if he could make that same transition from the self, to a higher level of consciousness, where the highest part of his being resides, but is seldom brought within the circle of consciousness, he will achieve the greatest blessing he could give himself.

XIV (596.)

( ) The best form of meditation is that / inspiration? which lifts us above time and into the Eternal Now.

; it / ( ) Art is a form of communication. It is not, and cannot be (if it is true to itself) an end in itself. It is a way of imparting to others what one thinks or feels one's self about anything. Whether it be music or poetry, sculpture or literature, art presupposes an audience.

( ) Just as art when applied in one's own personal life, environment, and work, is an expression of the person himself, so can art also be used as a kind of therapy to refine taste, harmonize character, and uplift moods. So, too, can even a useful craft like handwriting and penmanship be used for the same higher purpose. To turn a clumsy, ugly, half-illegible script into a symmetrical, graceful easily-read one needs good observation, self-discipline and careful training.

( ) Chuang-Tzu, tells the story of a carpenter highly gifted in carving wood. When asked how he made such masterpieces, he said: "When I'm about to do this, I guard against any lessening of my vital strength. I first reduce my mind to absolute quiet. For three days, in this condition, I end up by forgetting any question of gaining reward. For five days, I forget anything about getting famous. For seven days, my skill becomes concentrated, all disturbing things from outside, vanish. I see the form in my mind's eye and set to work."

( ) Many writers ~~have~~ get ~~got~~ into an excited state about the work they happen to be engaged in, but few have also gotten into a state of entrancement. In the latter case, the works produced seem to have had considerable effect upon the readers and made quite an impression upon their feelings. Three writings come to mind immediately: the first, Walt Whitman's "Leaves of Grass"; the second, Joel Goldsmith's first and most celebrated work; and the third, Allen Ginsberg's, "Howl."

XIV (598.)

( ) Ill-informed persons or those with confused minds have produced pieces of work under the heading of abstract art or of avant-garde poetry which they allege to be mystical productions following a tradition of Chinese, Japanese, and Indian mysticism, when in fact they are nothing of the sort.

( ) Music can be used for entertainment, but it can also be used either to degrade a man's feelings or to uplift them.

There are many

( ) Passages, Melodies, Pieces from Inspired Music: These include parts of such works as St. Matthew Passion, Magic Flute, Bach's Church music and Haydn's The duet Song, lc/lc/lc/lc lc lc

XIV (599.)

( ) I do not understand much in modern art, modern poetry and modern literature. When I hear on all sides, from professors in colleges and universities, - more particularly, those in American institutions - when I hear them placing James Joyces' work, (especially his Ulysses,) among the creations of genius and fulsomely praising it, I am dumbfounded! I feel like / (name?) Mansfied, when, after trying to read this book, she wrote, "This is the future, and I'm glad I've got tuberculosis." As we know, she died from this dreadful disease. I do not take so black a view as hers, because I believe the future contains positive as well as this negative material.

( ) I do not share the fulsome praise which has been given to the work of T. S. Eliot. Perhaps I am prejudiced because of his insane political views - which he shared with his friend, Ezra Pound - equally over-praised, and which pioneered the Hitler movement.

em /

XIV (600.)

( ) Since I have mentioned writers like Pound, Eliot, and Joyce, as having achieved a following among the younger rebels - quite undeservedly - I should also include Gertrude Stein, who wasted so much time of her readers' writing so much nonsense for them.

( ) How charming are some of the poems written by Wordsworth, with his life and love of Nature. Take a few lines here and there --

> "But now the sun is rising calm and bright
> The birds are singing in the distant wood...
>
> All things that love the sun are out-of-doors
> The sky rejoices in the morning's birth."

He, himself, wrote in a letter, "I describe myself as having been exhaulted to the highest pitch of delight by the joyousness and beauty of Nature". But a little later, he goes on to confess a change of mood; he becomes depressed by the miserable fate which sensitive and emotional persons like poets so often suffer. In a verse he says,

> "We poets in our youth beginning gladness
> But there oft comes in the end despondency
> and madness."

How valuable is that quality of balance and calmness which philosophy teaches us! - The reconciliation of the difference opposing elements of feeling. For then only, can peace be obtained. Here is one of the finer lines of a friendlier mood, ~~this is what he writes~~: "I would walk alone under the quiet stars and at that time have felt what ere there is of power." Finally, his own adoration of the sun extends also to its dying phase as well as its beginning one. Here are his words: "And I have felt a presence that disturbs me with a joy of elevated thoughts, a sense sublime, of something far more deeply interfused, whose dwelling is the light of setting sun's suns."

VIX

XIV (602.)

( ) The poet's language is necessarily rich in metaphor and simile because he himself is rich in imagination.

( ) Those who find their fulfillment in any form of the arts and who look to it for their highest satisfaction, may become, and often do become, attached to it in such a way that it blocks their way to the still higher level where all attachments, including this one, must vanish. For unless a man finds his higher self and values it above everything else, he has not brought his quest to completion. This does not mean he can throw aside all arts; they need not become obstacles in his way so long as he keeps them in their proper place and knows that it is on the step just below the highest one.

XV (603.)

( ) Just as cross-breeding sometimes produces a superior strain of animal or human, so it may be that the cross-breeding of cultures, of the West and the East, of Europe, America, and Asia, may produce a revaluation of material things and of goals, life-goals, a fuller conception of religion and a subtler one of philosophy. After all, something like this happened in the Greek Renaissance and in the Italian Renaissance.

XV (604.)

( ) Our educationists used to praise Rome for its architectual grandeurs and its poetical classics. But ~~it~~ did not the Roman empire learn both arts from the Greeks? Were they not brigands who took Greece by force as they took so many other lands of Europe? There was no moral greatness about the Roman leaders, but there was some among Greek leaders like Solon? and among several Greek philosophers like Plato. Even Roman culture at its best never touched the heights touched by Asiatic culture and certainly, trailed far behind it ethically and morally.

( ) The deep heavy clang of a temple bell reverberates in the inner being of its hearers. The musical chimes of a church bell seek to attract worshippers, and each sound works in its own way as a sacred reminder.

XV (605.)

( ) Those graceful little figures of the seated Buddha have gone all over Asia carrying a calming effect to millions of persons in the past 2500 years, and reminding many to remember what they are and where they are going, to pause in the daily round of activity and look within.

( ) Buddhist legend asserts that the first figure of the Buddha was a carved sandalwood statue ordered to be made during his own lifetime by King Prasenagit. Archaeologists can find nothing earlier than the CHANDhana ? figures made by Greek sculptors in Central Asia, in what is now Afghanistan, 250 years after Buddha passed away. It may be that after this first Prasenagit figure was made, Buddha forebade any more to be made. But, certainly, he would not have liked to be personally worshipped. He was very active in denouncing the superstitions which prevailed in the national religion of India.

XV (606.)

( ) ~~The Burmese kept their~~ Buddhism was kept by the Burmese purer than that of any other country ~~when it was~~ driven out of India by the Brahmans and later more brutally by the invading Mohammedans. Yet those who seek teachers mostly run to India alone; those who seek teaching run to expatriated Tibetans and Zen Japanese alone. /cap

( ) Those who criticize (generally through ignorance) the two widest Asiatic faiths, Hinduism and Buddhism, and call them life-denying because of their ascetics and celibates, hermits and monks, are utterly mistaken.

These ancient religions are not denying life but seeking it through what seems to them to be higher and holier forms. Whether right or wrong, Hindus and Buddhists are entitled to their opinion in this matter.

( ) Readers would misunderstand me if they would think that I am defending such a practice. I am not. I am merely describing and explaining it.

( ) "Repetition is the rule of Arab education as it is of Arab ornament."

( ) This is for PB's use only, in order to compose a para on Islamic Art. The text quoted is from Walton's book, "Morocco":

"Mystic interweavings of endless lines, patient patterns interminably repeated in wood and stone are here, from the desolated paving of the court, to the honeycombing of the roof."

XV (608.)

( ) "Their main beauty lies in their details, in the union of chisled plaster with the delicate mosaic work of (niches ?) and (revenge-ments ?) The web-like arabesques of the upper walls ~~and the~~ and the bold sculpture of the cedar architraves and (CAUDIWALLS) supporting them, also the fretted panals of cedar, the bronzed doors, and the gilded ceilings." /(?) (?) /(?)

End of piece quoted from Walton's "Morocco." Now starts PB's own general dictation.

( ) The dances used in connection with the ancient religions, and particularly those of the Near, and Middle East, were not intended to offer pleasure or provide entertainment ~~,~~ as most of our modern or Western dancing is. ~~because~~ They had /cap a sacred or symbolic meaning. At some stages they might bring the audience into chorus chanting or even certain movements along with the original dances.

XV (609.)

( ) Confucius did not encourage some of those sports which infatuate the Western youth. Indeed, the exploration of mountains and ravines was strictly banned. Any unnecessary activity which endangered life or risked injury was not allowed as possibly doing violence to the body. To the extent of disapproving of invasive wars and aggressive attacks, Lao-tse was a pacifist, but he approved of a people's right to defend themselves against aggressors.

( ) Confucius, formulated rules governing etiquette, described ceremonial rituals to be followed, and gave moral injunctions.

XV (610.)

( ) The civilized Chinaman is dignified and mannered, and was so for thousands of years. To-day, with the downfall of their ancient codes, with everything reduced to lower mass levels, he is disappearing and a generation steeped in vulgarity and coarseness is taking his place.

( ) No civilization has ever remained static and changeless, even those ancient ones who came closest to this condition such as China. /em

( ) I am an admirer of Confucius because he set up a standard which he called that of the superior man, the self-disciplined man, the cultured man, with a trained precise mind, and yet, a man who did not neglect the arts, the finer feelings, and cultivated them, too.

XV (611.)

( ) In ancient China, one entered the physical presence of a sage quite differently from the way one entered it in ancient India. In Cathay, it was impolite to stare at his face, whereas, in Hindustan, it was considered a religious duty to do so.

( ) For Lao-tse, Shankara, Aeschylus, Euripides, it was our ancestors who lived in the Golden Age when peace and happiness prevailed. /cap

( ) There were good things in the <u>Code of Ethics</u> drawn up by Confucius, to guide his fellow Chinese. It was good, to respect ancestors and what was sound in tradition, to respect parents and older, more experienced people, to be kind to children, servants, and animals, and, in the face of trouble, or death, to keep an unbroken fortitude.

XV (612.c)

(Arthur Waley's Translation of Lao-tse book, "Tao Teh Ching".)

( ) 1. The sage relies on actionless activity,
carries on wordless teaching,
but the myriad creatures are worked upon by him; he does not disown them.
He rears them but does not lay claim to them, controls them, but does not call attention to what he does.

( ) 2. Heaven and earth (Nature - P.B.) are ruthless.

( ) 3. The sage remains outside but is always there.

( ) 4. When your work is done, then withdraw;
only by knowing when it is time to stop can danger be avoided.

( ) 5. Hold fast to the Unity and never quit it.

XV

( ) 6. Return to the root is called Quietness;
quietness is called submission to Fate;
what has submitted to Fate has become part of the always-so.
To know the always-so is to be illumined;
not to know it means to go blindly to disaster.

(Comment by P.B.: The 'always-so' is also translated elsewhere as the 'ever-so.')

~~(Another Comment on the previous extract:~~ By passing on and on through successive stages of his own consciousness back to the initial unity, a man can arrive at the Tao, the Way, which controls the universe. This ecstacy called far-away-wandering is also known as the far-away-passing-on.)

( ) 7. There was something formless yet complete,
that existed before heaven and earth;
its true name we do not know.

(Comment: This means we do not know to what class of things it belongs.)

XV (C614.)

( ) 8. The further one travels
the less one knows.

( ) 9. Learning consists in adding to one's stock day-by-day; (note: similar to Bible's "much learning is much sorrow.")
the practise of Tao consists in sub-(s)? e tracting day-by-day.
but by this very inactivity
everything can be activated.
Those who evolved won the adherence of all who live under heaven,
all did so by not interfering.

( ) 10. Shut the doors,
and till the end your strength shall not fail.

( ) 11. If the sage, though he controls, does not lead when he has achieved his aim, does not linger, it is because he does not wish to reveal himself as better than others.

(Comment: To allow oneself to be regarded so as superior is to lose one's power.)

XV (615.)

( ) Meister Eckhart, the German mystic, has written or said some quite incomprehensible things. But he has also written or said many clear things. There is, however, one statement he makes which belongs to neither category, but which is exceedingly interesting. He says, "A man should be so disinterested that he does not know what God is doing in him." This appears in his sermon entitled, "Blessed Are The Poor." A similar obscure but interesting statement is, "Man's highest and last parting occurs when for God's sake he takes leave of God." I shall at some later time add a commentary to these mysterious statements of Eckhart.

XV (616.)

( ) The Sufi Arabic phrase for "in the world but not of it" is "halvat dar unjumen".

1/2

( ) It may be asked why Plato banned the poets from his ideal Republic. Is it not, perhaps, because poetry seeks to move the feelings of its hearers or readers and that feeling, induced from outside, as poetry does, can be carried to an extreme point and sweep a man off his feet, as the saying is, so that he acts on impulse or from ungoverned emotion and passion?

XV (616.)

( ) The wife of Wei-Wu-Wei said to me, "If you recognize differences there will be difference." Incidentally, the phrase "Wei-Wu-Wei" is usually translated as non-action, in the sense, I think, Vivekananda used in his phrase, "actionless-action". But it appears there are other meanings attributed to this phrase. One is the power acquired through meditation when it reaches the trance state (presumably, mystic or occult power), But also ordinary power, in relation with other humans and animals. A further meaning attributed to it is stilling of the mind. And finally, and this meaning I believe is from Lao-tse, the sage does nothing yet achieves everything.

XV (617.)

( ) What is the use of denigrating ancient knowledge and beliefs, customs and traditions, as these are expressed in ways of life, in forms of religion, and in teachings of philosophies, merely because they are ancient? ~~But~~ And what also is the use of praising the modern alone, especially because it is newer, more scientific, bolder, and freer? /em

( ) So-called pagan philosophers, like the Stoics, did not evade the discussion of any problem in their doctrine. What they could not solve by reason they accepted by resignation, believing that the universal mind had enough wisdom and sense to know what it is doing.

XV (618.)

( ) It is not sufficiently realized by Western students of Zen Buddhism, that there are various schools of Zen, and that it is a great error to identify it solely with the Koan School, although this is the one that has been much favored by them. Indeed, the Soto Zen School, one of the most important and wide-spread, rejects the koan practice entirely. As for the fierce, almost frenzied concentration on a koan, which so often prevails, the Soto founder, Master Dogen, pointed out that it was far better to wait in the silence, patiently, until a glimpse is received.

XV (619.)

( ) Why is it that so many orientals, through so many centuries, have showed in their religions and metaphysics, a desire for being dissolved in the vast mass of life, being, and consciousness, where all personal identity vanishes. It is a desire which is so often to be found in their intellectual and religious history that it seems to amount to a kind of infatuation and obsession. /cap

XV (620.)

( ) It may be objected that if this goal the that which the Oriental mystics seek of being submerged in the All, the Nirvana, the union with a Brahmin - whatever else they call it, is one in which the individual is merged and disappears, then the person who has sought or worked for this goal is no longer conscious as an individual being. So there for him there is no consciousness there. Therefore, of what benefit was it for him to seek this goal when he is not there to benefit by it in any way, if benefit it be?

.. therefore ...? 1977!

XV (621.)

( ) Just as in Indian Vedanta, there is the school of Advaita, and the school of Dvaita, that is, non-duality and duality, so in Chinese Taoism, there is a school which attributes everything to Tao alone, and ~~the~~ another ~~other~~, which attributes the working of the universe to Yin and Yang, that is, the non-dualist and the dualist schools.

DICTIONARY, SANSKRIT

( )Yoga = way. Darshana = viewpoint. Abisheka = initiation.

( ) Although the word, Maya, plays a prominent part in Advaita teaching, and it is given at least three meanings inherent change, unreality, and appearance, it must be examined and analysed from the philosophic point of view with regard to the history of Advaita and its followers. From what has already been said about the nostalgia of the more spiritually minded of the Hindu peoples, for their yearnings for these past glories and past times, this was carried to an extreme extent and made the present look more like a dream towards which they were looking for reality in vain. We must admire them for this fidelity to their ancient, very ancient, faith and teachers, but it must be remembered that as humanity slowly evolves through the ages, so must the teaching evolve with it to fit the kind of awareness they had developed and especially to correct it when it runs to extremes. The idea of mentalism which says that all is in the mind and that Mind is indeed the real, must not be misunderstood and turned into a way of escape in order either to live in those past glories (as the Oriental did) or to excuse ~~#4 on dial~~ our own laziness as we may do.

XV 623.c

( ) The difference between Advaita Vedanta and Mahayana Buddhism, is smaller than it seems, although advocates of both sides have tried to make it seem greater than I believe it really is. A distinguished authority in India, on Advaita, has written that the Buddhist doctrine of the the momentariness of existence - that is, the moment-to-moment nature of existence - is a great stumbling block to a reconciliation of the true two religions. (These are not his words, but my own. - PB).

The concept of a Void, has led to some misunderstanding in Western circles. It has been equated with annihilation by some, and with nihilism, by others. But this is not so, for the world appears out of it. It is

XV c624c

neither absolute nothingness, nor the All. The /cap

Buddha himself, said, that nothing can vanish from the

universe, but nothing new can arise in it; that /lc

fundamentally there is no change. We can add, that

3/ ,therefore, there is no cause and effect relationship,

which is also a teaching of Advaitic Vedanta. What a /cap

Buddhist philosopher, Aryadeva, observed: "If I

neither admit a thing's reality nor unreality, nor both

at once, then, to confute me, a long time will be

needed." This is merely saying negatively what Advaita

Vedanta says positively when it declares that only

Brahmin IS. full stop

XV

However, after much search, I have succeeded in finding, for the first time, a reference by an enlightened Mahayanist, to what he called, non-duality, which is exactly the same term used by Advaitins. ~~Here is the reference.~~ But before I give it, since it concerns the Void, I must also mention that this doctrine of the Void is a second stumbling block between the two religions. ~~Here is~~ The quotation is: "The insight of the Bodhisattva penetrates into Being but never loses sight of the Void; abiding in it, he accomplishes all works; for him, the Void means being, and Being means the Void. He ~~He~~ does not stay one-sidedly in either being, or non-being, but synthesizes both, in non-duality." ~~Now,~~ Although I have never seen

XV (C626.)

any other reference to non-duality in the Mahayana text, this reference is important because of the source from which it is taken. It is taken from a book, which so far as I know, has not yet been translated into English. It is called, "Yuimakyo Gisho", Vol. II, pg. 55-(a). Now, The author of this quotation is very famous in Japanese history, much admired and much respected. He is Prince Shotoku. He was the Crown Prince and Regent of Japan, and was loved by the people. He wrote some commentaries upon the Mahayana Sutras.

XVI

( ) The search after mystical adventures can go on indefinitely and fill a whole lifetime, but one such experience can only yield another to repeat or replace it. It cannot end in the Unutterable Peace.

( ) The sensitive person may, or may not know, when thoughts pass through him from someone else. Among other things, it depends upon what he has to do with his time.

( ) Because of physical sensitivity to auras, I dislike shaking hands and try my utmost to avoid it, which is too often not possible. A woman may wear gloves, sometimes, but a man must either show himself holding many papers and things in both arms, if he is to escape the conventional social duty.

IVX

XVI (628.)

( ) The psychically sensitive man will note in many cases that as another person comes closer to him he feels increasing awareness of the alien aura until finally, it interpenetrates his own fully.

( ) A difficulty arises from the constant practice of meditation in that sensitivity is much increased: sensitivity to the feelings and thoughts of others. And when this sensitivity seems to submerge him in their influences and auras, he is in danger of losing his own individuality, or of getting confused and muddled by this mental absorption. Action must be taken to keep the sensitivity without letting it make him the victim of other peoples' emotional-al emanation and mental projection.

XVI

( ) Those who hear voices and see visions, had better be careful. They are touching dubious ground, and sometimes, dangerous ground. Before proceeding further on this path they should consult someone of mature experience in these matters, lc/someone well-informed and balanced in judgment. The danger here, is getting lost in a condition for which they are unprepared and unable to cope with. They may even embrace delusions, under the belief that they are realities.

( ) The uninstructed or unbalanced aspirant may be subject to chimeras and fantasies which may appear to him in vision as revelations and even realizations.

IVX

( ) It is interesting to note that most of the very very early scriptures were passed down through generation after generation by word of mouth and not in writing. Not only scriptures, but also mythological histories and chants. This shows that those earlier races, or rather peoples, had a prodigious capacity to keep hold of statements and not to forget them. Why is it that has mostly disappeared among us today? The reason is the same; one that explains why the primitive peoples were closer to nature, were much more psychic, more aware of the psychical planes, and that reason is that the logical intellect has since then been developed, and replaced, to a certain extent, the instincts, clairvoyance, etc.

( ) He projects all his hopes of a higher knowledge and experience upon such an inferior teaching and imagines that he has found the truth. It may be many years before the painful awakening happens.

IVX

( ) ~~By quietening thoughts, a practise that~~

There is a practice by which a man can put himself into a passive condition by quietening his thoughts. ~~makes himself passive.~~ But if this passivity is not directed by aspiration towards the higher consciousness, towards the holier sources, it may be ~~will remain, but~~ turned into mere mediumship, directed not to spirits, but to other living persons. In this way he may ~~will~~ become sensitive to other peoples' emotional-mental condition but will not have the higher consciousness. ~~Such sensitivity is called, the psychic, or psychical capacity.~~

( ) If these entities are allowed to enter one's body or to take over one's consciousness, one will only have one's self to thank for having played the dangerous game of spiritualistic mediumship.

IVX

( ) He ought not to mistake his pious hopes for personally observed facts.

( ) Do not accept the exaggerated claims made by any teacher that salvation or illumination can come only through him, or through his religion. This is a form of intimidation, which frightens weak souls into acceptance and belief.

( ) Such teachings are more widely given out today than ever before, but remember, there are teachings which bring out support for the evil in man just as there are teachings which support the good.

IVX

( ) Those who fall most easily enter the masses of the negative side of occultism if they are working alone, or into the hand of exploiting teachers and cults, if they are among ~~are~~ those with weak minds, of without education of any quality and who seek~~ing~~ after sensational experiences.

( ) We find in these cults the strangest of ideas and persons, of imbecilities and dementias.

IVX

XVII (634.)

( ) It is better that people should take a few steps along the Quest than none at all, better that they should rise to their higher manhood than remain in its animal phase only. Therefore mass religion, popular em religion, was first created. It was better to have churches and priests, so as to remind the people periodically, of their religion, than none at all. It was better that some priests should be allowed to marry, and others should undertake not to marry, so that both kinds could be helped. All these stages are merely provisional, for the time being, and as the lay folk and the priests progress, they can undertake further commitments.

( ) The atheist who believes that morality is supported by religion, to help keep the populace obedient, may be partly right and partly wrong. But he falls into error if he believes that religion was invented solely for this purpose.

( ) All religions are the outgrowth of ~~different~~ various men's different statements about ~~of~~ their glimpse, discovery, realization or messenger-ship.

( ) It is not only those professional persons like priests, clergy and monks, who minister to the religious needs of men and women, but also the writers and artists, the rulers and leaders, the educators and the authorities, who must teach them the necessity and importance of aspiration towards spiritual goals.

XVII (636.)

( ) There are benefits and disadvantages in old, established, traditional religions. But if the disadvantages stay too long, or become too strong, they obstruct the basic purpose of religion. If their doctrines hamper religious aspiration or tyrannize over men, they are rendering a disservice. If symbols are taken too literally they may bind men to idol worship and ~~to make~~ they may become substitutes for reality.

Even an effort to propagate nonsectarian views, to cull what is good, or essential, from various quarters - as theosophy was to a large extent an attempt - even such a movement is likely, in the end, to become itself, sectarian.

XVII (637.)

(XIX) Established religious institutions show how conservative, how bound by the past, many people are. They also show that the impressive ritual and beautiful suggestive liturgy of a church service play their part in drawing followers, as its history and teaching do in keeping them.

(XIX) Where choice of a religion is independent, where it is not inherited from the parents, religious forms may reflect personal preference. Thus a Catholic church is filled with artistic representations of the Saviour and his saints, whereas in no Mohammedan mosque is a single picture or image to be found.

( ) Those who need the stimulous of physical things and visible persons to awaken spiritual moods in them must have recourse to the elementary phase of religion. They are the masses. Hence the existence of celebrations on festival days, the impressive robes worn by priests, the chantings, litanys, and rituals.

XVII (638.)

( ) It is rather pathetic to see how much fuss is made by so many followers of established religions, and, – especially the more ancient religions, of non-essential /em customs, rituals, and creedal items, and ~~so~~ how little attention /is given to the essentials.

( ) Religion without inwardness is for the masses.

( ) All ceremonies and rituals have their place for the simple people, or the theatrically minded. Such people are impressed by them, for here, the thing can be seen; it becomes tangible, even though it is only a symbol. Nevertheless, there is far more to be got from a stilling of the mind in meditation or in private worship.

( ) In the face of the unknown, and the unknowable, the beliefs of one religion would seem no more valuable than those of another; as Anatole France, once said, "All is opinion." /tr

XVII (639.)

( ) The different religions expressed different kinds of temperaments, and ~~a~~ different sects within a single religion express ~~also~~ different mentalities.

( ) Clergymen and priests must hand out the teaching which has been given to them, and with it its prejudices and narrownesses, for they are no longer free to follow a path of truth, but only of belief.

( ) There is too much encouragement in conventional religion with its constant repetition of statements babbled aloud in public; ~~for~~ this easily breeds hypocrisy.

XVII (640.)

( ) The traditional ancient historical religion into which a man is born, and which he accepts unquestionably, is comforting and secure in his young days. But with adult maturity and the intellect coming more into play, he may get disturbed in his faith.

( ) How can an educated mind swallow those articles of a creed which are plainly silly. Of what use to train the young in logical thought and to respect fact if they are asked to desert these things when entering the halls of religion.

( ) For those who have little time, and less inclination for the work of study, reflection, meditation, and aesthetic appreciation, namely, for the toiling masses, an attempt is made to accomodate their needs and limitations by providing them with popular religion. But human nature being what it is, sooner or later, the institutions and organizations associated with religion become either semi-commercialized, or turned into instruments of power. The modern Japanese thinker even went so far as to criticize them by accusing them of "stealing Heaven's Way".

XVII (642.)

( ) It is somewhat sad, to observe in the study of history, that the very purpose of creating an organization, to preserve, to guard, and to keep pure a new religion, becomes with time the very cause, too often, of the opposite condition. Additions are made to texts, truths are cut out from them, while the organization regards its own preservation and power as more important than anything else.

( ) If church bells remind people of the existence of churches, and if churches remind them of the existence of religion, both serve a useful purpose. But this is not to say that all men must go to an external church. Those who can find the spirit and practice of religion from within themselves do not need to, they may, if they wish, but it is not a necessity for them.

XVII (643.)

( ) Christ came as an obscure prophet, teacher, avatar, (call him what you wish) and did not attain sufficient fame to be written about in any of the contemporary Roman imperial histories. Yet, this obscure man's teachings became known throughout the world. And yet, he was repulsed by the Jews, who in turn, were repulsed by the people with whom they lived. Why did the Jews turn away from Him? Was it not, because of /lc their failure to recognize the ~~higher~~ stronger light which he had brought them? And was his failure not due to their excessive nostalgia in looking back to the times when they were a free nation? Was it not due to their excessive fidelity, to their ancient religion, to their lack of flexibility?

( ) It was a great triumph for the onward move towards a more tolerant kind of **religion**, when Vatican II, changed its attitude towards the Asiatic religions as well as the other semetic religions, besides Christianity.

( ) The Illusionist-religions, which reject all values and virtues to the world in which we humans have to live, gives them little to hope for or live for. It is not surprising that most of the masses have lived a half-animal existence.

( ) Excessive surrender to the physical senses, instincts, desires, and appetites, has created the need in most religions of codes, systems, and schools of the opposite, that is, asceticism. This is why more stress has been laid upon asceticism in a system like yoga, than is really required, and why fanaticism so often accompanies it when it is excessive.

( ) For the karma yogi, all his activity takes on something of the nature of a ritual. Even where religions have become empty, hollow, and hypocritical, we need not be too eager to welcome their destruction. For, even then, they preserve a teaching, a message, a memory, and a tradition of a holier and better time in that religion's history. /cap/cap

XVII (646.)

( ) Although religion is only the beginning of the
em/ quest, the first form which a recognition of the existence
em/ of a higher power takes, it would be an error to believe
that it is only for the simpler types of person, that
worship of this power, that the attitude of reverential
devotion which it engenders, is not for more developed and
cap/ also more educated minds; it is for all.

( ) The ceremonies and beliefs of institutional
em/em/ religions are useful, even necessary, on the level of cons-
ciousness for which those religions have been created; but
they do not assist the mind to rise to the higher levels of
metaphysical and, especially, philosophical religion. For
these are concerned with a far higher quality.

( ) Many of the Gods worshipped in ancient cultures - Western or Eastern - are simply states of being.

They are not to be regarded as living personages but as symbols of that higher state of being. For the masses, their picture and form may represent a useful object of worship, since it is difficult for them to form abstract conceptions of such states. For us, who study philosophy, they represent conditions superior to our present one and to whose attainment we should aspire.

( ) The religious codes are judgments or opinions, and absolutely necessary at that stage, which is the popular stage, but on the philosophic level, where truth contains the highest possible goodness as an accompaniment, inspiration from the Higher Self produces a nobler conduct.

cap/cap

XVIII (648.)

( ) It is not enough to try to follow the council, given by prophets, mystics and sages, to look within. It is necessary also to look deep enough and long enough to get really worthwhile results. This applies just as much to the search for help as to the search for truth.

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tr/ ( ) So many are today busy studying the ancient and medieval systems of mysticism that it might be prudent to pause for a moment and consider whether we, today, in the altered conditions under which we now live, do not need a more timely formulation of mystical practice and theory and training — something which still keeps what really matters and what really **must** matter in all such systems, but discards the accretions, the non-essentials, the obsolete, and which even invents new forms to suit the modern demands upon us?

IIIVX

( ) Spiritual pride, has rightly been listed by the Christian saints as a source of deception, and as the last of the traps into which the would-be saint, can fall. A man may be quite holy and well self-controlled, but if he notices these two attainments with self-complacency, or rather, self-congratulation, he at once strengthens the ego - although he transfers his excellence from worldly to spiritual matters.

( ) The nearer his understanding comes to this higher Self, the humbler he becomes and the less likely is he to boast about this uncommon condition.

( ) To die to one's self is to let go of all attachments, including the attachment to one's own personal ego. In some ways it is like the act of passing away from the fleshly body.

( ) It happens by itself, this mysterious point where his own activity stops, when he surrenders to the feeling of the grace which suddenly comes within the glimpse of his horizon, when its presence is unmistakable surrender, offered of its own accord at the bidding of thinking, but gently and peacefully.

( ) The emptied and stilled mind opens the way for the grasp of divine grace. The latter may then gather us up into its fold, leaving behind the ego's conceit and the body's passion. But when it is time for us to return to the world's nervous restlessness, to its tumult and jarring noise, we find how far humanity has fallen.

IIIVX

XVIII 651.c

( ) It has been said that the Short Path is absolutely necessary because the ego on the Long Path cannot, by all its own efforts, attain enlightenment. The higher individuality must come into play, and that entry onto the scene is called grace. This does not mean an arbitrary intervention, favoring one person and repulsing another. It comes by itself when the proper conditions have been prepared for it, by the opening or surrender of the self, by the turning of the whole being to its source. This openness, surrender, or passivity to the Other is not to be attained by quietening the thoughts alone. The mind is open

XVIII (C652.)

then, but it has to be opened to the highest, directed to the highest, aspiring to the highest. Otherwise, there is a mere passivity of the medium, or of the thought-reader, without the divine presence.

( ) There is protection, there is guidance for the sincere, earnest, and sensible quester, but it is not always apparent. Or, if perceived, it is so only long after the event. Both these statements are true of some questers, but not true of those others who recognize the warning for what it is, and who heed it in their subsequent actions.

( ) When the grace descends, whether from some action or attitude of ~~one's self~~ oneself, or apparently without cause from outside ~~one's self~~ oneself, if it is authentic, it will seem for the brief while that it lasts as if one has touched eternity, as if life and consciousness are without beginning and without end. It is a state of absolute contentment, complete fulfillment.

XIX (654.)

( ) If for the human mind there can be no visible beginning in time of the universal order, and, equally, no ending of it, if this is the meaning of eternity, then we must remember, that for the most brilliant intelligencies of our race, and the deepest mystical seers, time itself is in the mind.

( ) Both philosophy and metaphysics and even some religions agree in calling the universe an illusion. But they do not all agree in their attitude towards it. Only philosophy draws attention to the fact that even if its existence is an illusory one, it is still there, for we are aware of it. Mental denial does not lead to physical non-reporting of it by the five senses. It is better to admit this existence and to put it in its proper place rather than to say it is nothing, that it is not there.

( ) The illumined ~~mind~~ person must conform to the double action of nature in him, that is, to the outgoing and incoming breaths. So his illumination must ~~in~~ be there in the mind, and here in the body. It is the two together which form the equilibrium of the double life we are called upon to live - being in the world and yet not of it. In the prolongation of the expiring breath, we not only get rid of negative thought, but also of the worldliness, the materialism of keeping to the physical alone. With the incoming breath we draw positive, inspiring remembrance of the divine hidden in the void. Hence, we are <u>there</u> in the mind and <u>here</u> in the body. We recognize the truth of eternity ~~the~~ yet act in time. We see, the reality of the Void, yet know, that the entire universe comes forth from it.

( ) One of the first things a student of philosophical psychology must learn to understand is that the different states of consciousness are not the same as pure basic essential consciousness - in-itself. The states are like little circles within larger ones. They possess various limits and limitations, belong to lower levels, and are subject to alteration. Basic consciousness transcends all these things, all these conditions, and may therefore be called transcendental consciousness.

XIX (656.)

( ) In this matter of the real and the illusory, it is not enough to hear or to read about what is real; it must also be <u>known</u> by experience following intuition, which itself offers glimpses.

( ) We must look for eternity in the present moment now, and not in some far off after life. We must seek for infinity here, in this place, and not in a psychic world beyond the physical body.

( ) If our own consciousness seems bound by time to this brief life in the body, the glorious experience of the Eternal Now is the best witness to the existence of timelessness.

XX (657.)

( ) As broad an investigation as the records of knowledge allow, and as deep a reflection upon the facts elucidated, this is the aim of the serious Philosopher. lk

( ) He will be careful to take all the facts and all the evidence - so far as he can get it - into account, and not disregard such portion of it as is distasteful to him, not neglect those findings which are unknown to, or unwanted by, the kind of society in which he is brought up and lives.

XX (658.)

( ) The would-be philosopher should not feel bound by labels, categories, and other fences which people want to put on others, simply because they, themselves, live quite willingly surrounded by such fences, and cannot understand someone who refuses to do so. Philosophy is a path which ends in the pathless, a way to the inner freedom which comes with truth.

( ) Truth is hard to come by, for not only must it be diligently sought after, but even when discovered the ego pushes its own beliefs and misinterpretations, dogmas and colourings, into the experience itself. Analysis and discrimination can only partly help to purify the result.

( ) Others, besides Plato, have compared philosophy to the art of dying while yet still living. In Buddha's case it meant dying to all desires which sought satisfaction in the outer world, which renounce that world in order to enter the monastic world of monks and nuns. In the philosopher's case this is not a necessary outcome, although it was a perfectly logical conclusion for the Buddha to make. The philosopher seeks to free himself as much as possible from worldly chains, but the essence of his achievement is more positive than merely leaving the worldly life. /1c

( ) It is the philosopher's desire to /1c think authentically, to push aside prejudice and bias, in order to get at the solid facts.

XX (660)

( ) "It would be difficult to put philosophy into any category of its own for it has links with everything and with nothing, with particular religions and with no religion at all, with particular metaphysical systems and with none," with the different theologies and creeds, and so on; it has no organization and no one founder or apostle.

( ) By refusing to join philosophy to any built-up structure, social or cultural organization, or particular group of people, it keeps its own freedom and bestows that same freedom on those who study it.

XX (661.)

( ) The past of most organizations has not been as glorious inwardly as their leaders would have us believe. On its higher levels, philosophy seeks to come as close as possible to ineffable realizations. /cap/ 3

( ) Because the overeager quest of mystical experiences has been criticised in these books, it would be a mistake to believe that the philosopher never has them, because he has outgrown them. He may ~~hav~~ have them. Their appearance is not improper, and it is unlikely that anyone who consistently meditates will not have a few or many. But whether he has them or not, he is inwardly detached from them - free of them.

XX (662)

( ) A certain statement by Lao-tse might have the salutary effect of a cold bath, metaphorically, on certain naïve people who do not know the difference between religio-mysticism and philosophical-mysticism. He said, "If the Tao could be offered to men, there is no one who would not willingly offer it; if it could be handed down to men, who would not wish to transmit it to his children?"

( ) If ~~there is nothing more than that~~ philosophy gives a man nothing more than a loftier conception of himself than he otherwise would have, it would still be a worthwhile study. Yet it is not a conception which makes self-conceit, vanity and pride grow bigger. On the contrary, it is more likely to be accompanied by a sacred humility.

( ) Will philosophy ever become, like religion, a social force? The answer is that it is already a social force since everybody has some kind of outlook upon life however primitive it be, it is only that his philosophy is unconscious. We, who study it, deliberately, try consciously to become philosophers.

XX (663.)

( ) Must he live with the time in which he is born, and be married to the thought which prevails then, or should he go back, far back, to the wisdom of antiquity?

( ) Even if we do borrow as much wisdom as we can find from antiquity, we should not, when bringing it forward, forget or mistake the time in which we live, and, if possible, we should bring the old to cohere with the new. If this is not possible, accept the best wisdom. /stet em /stet em

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XX (664.)

( ) All these arguments and debates between one school of thought and another in Hinduism and in Buddhism, really show that no dogma should be brought in, because all philosophic positions are a matter of standpoint. That is, they are relative, relative to the standpoint adopted. In The Hidden Teaching Beyond Yoga, I brought them all down to two basic standpoints: 1. The Practical, which accepts the world as existing, and the other, the metaphysical, which accepts Mind as alone real.

XX (665.)

( ) The materialistic psychologists make the subject depend on the object. The others make the object depend upon the subject. And the Advaitins merge the two together. /lc

( ) In the balanced mind which a philosopher trains himself to possess and in the harmonious, felicitous working together of opposing qualities which he seeks to develop, the result is that the truth which he discovers, which must necessarily be the highest truth - will take the form of striking paradox. /em

( ) Toleration does not mean acceptance of anything, however evil it be. It means the avoidance of fanaticism, the practice of goodwill, and the recognition that by reason of their past re-incarnatory history, many wide differences of opinion, belief, practice, and character do and must exist in human beings. /cap

XX (666.)

( ) Howard Hughes, brilliant designer and financial success, was one of the most secretive men known. He went mad through excess, ~~in of~~ through hiding from other people, keeping all affairs veiled, remaining a personal mystery.

( ) Whether in logic, or in life, we must seek an equilibriated outlook, ~~&~~ not a one-sided one. If Yin and Yang, ~~&~~ are opposed to each other, they are also necessary to each other; if thesis and antithesis are to exist, there should also be synthesis.

( ) Let the metaphysical dreamers assert that the body is nothing, the world unimportant or even non-existent. To the philosopher both are significant, meaningful, and life in them purposive. Are they not in the end devices to extract the divinity within us?

( ) Buddha, drew attention to the unpleasant parts and functions of the body, and the unpleasantnesses associated with it, in order to get people disgusted with the body so that they might become less attached to the desires associated with it. The Hindu teachers instructed their seeking pupils to live near cremation grounds and burial grounds with a somewhat similar purpose in view, except, that here, there was emphasis upon the brevity of incarnation. But for those whose mind can function on a higher level, there is no need for such a one-sided outlook. Neither fanatical ascetic-ism kap/asceticism nor an utterly bare, so-called simple life should obscure the fact that the body also brings satisfactions. The pleasures of eating need not be disparaged; appreciation of beautiful song need not be missed.

XX (668c)

( ) If In ancient times it was the people of India who accumulated the most considerable amount of knowledge of inner being and inner life, and passed it on to other Asiatic lands, who absorbed it even they, to-day, show sadly attenuated remnants of life and practice related to this knowledge and of consciousness that could be called higher. His Holiness Sri Chandrasekharendra Saraswati, Sankaracharya, of Kamakoti Pitha in South India, has himself lamented in recent years this great and grave change which is taking place in his country. 1cap 1cap

( ) But I venture to say that these changes have been occuring everywhere, not only in India, and that they are written in the horoscope of man, so far as he failed 1le

XX (c 669.)

in the past to live up to the high code set for his stage of developement during each cycle of history. Humanity cannot live in its past glories alone, and the constant turning backward ~~efface~~ effects in our day, a kind of nostalgia. All this is not enough. The modern consciousness, the modern circumstances are not the same as the ancient, and it is essential for man to find out how he can live in and with it and yet hold on to the best of his ancient heritage. This is his task. Even in those ancient Sanskrit texts, and even in Lao-tse's writing, even thousands of years ago, the higher minds and the holier persons were lamenting the ebbing of the glories of their past.

cap/

XX (670.)

( ) The ordinary man who loves comfort and desires possessions, ~~or~~ property or position, is not acting wrongly. He is wrong when he lets himself get tied to them and suffers intensely at their loss. The philosopher may also have these things, but there is this difference: that he will be inwardly free of them.

( ) The philosopher is a practical man. He understands quite well - as much as any materialist - that he has to live out this physical life as part of the physical world to which he was born in the physical world of which he is a part. in which he was born. And, that therefore, although it is metaphysically graded as being like a dream, it must be dealt with properly, adequately, efficiently and attentively.

rewrite part of sentence. See above the line.

/cap

( ) ~~Yes.~~ In the philosophic experience feeling is there and must be there as it is with the unphilosophical. But it is more and more impersonalized-that is the vital difference. Yet, it is a difference which repels, chills or even terrifies some persons when the philosopher comes under their observation.

XX 671.c

( ) If the intellect of the philosopher is a developed one, it will be active in the creation of ideas if he is working with them, or of images if he is working in an artistic pursuit. But, in either case ~~anyway~~, he will still be detached from them, unbound by them, free to pursue them or to drop them.

( ) The Philosopher is not interested in drawing attention to himself but only to his ideas, his discoveries, and his revelations. 1k

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( ) Just as ~~they~~ there have been misconceptions about the role played by the personal ego and the physical ego in the life of mankind, Misconceptions which have arisen by holding on to ideas ~~that~~ which are out of their time and place, So

XX (C672)

The question must be asked, did these egos come, as the Orient mostly believed, by a process which launched them on a path, where, as the poet Sir Edwin Arnold has beautifully put it, "The dew-drop slips into the shining sea?" Where the ego is utterly annihilated, where the personal self is completely dissolved in a sort of mass-consciousness; where all that he has gained from experience, all that he has learnt from intelligence, is to be dissolved and thrown away as futile and useless although ages upon ages have been taken for the process? Or, will there unfold a higher type of individuality, one that is free, because it has earned its freedom; free to exist in harmony with the universal harmony, with the Universal Mind. If non-duality, the goal of Advaita, is to be the end of it all, the vast work of time and space seems to have been in vain, a ghastly repetition of what was NOT worthwhile. Or is there another explanation which philosophy offers? The answer is, there is.

( ) The consciousness which tells us that the physical senses are active, is not to be mixed up with those sense perceptions, not to be mistaken for the sum of those perceptions. A deep, careful, and prolonged analysis will reveal that it is an entity in itself.

( ) The physical senses do <u>not</u> provide a picture of the object to the mind for the simple reason that all objects, including the senses themselves, are held in the mind. This is possible, this <u>could</u> only be possible, because the individual mind is not separate from the universal mind; as the Hindus say: Atman and Brahman are one. ~~in Hindu language.~~ But that is carrying the discussion to a level that must be deferred for later study.

Volume XXl

P. 114/#343 -

My publishers, with motives laudable enough from a commercial viewpoint but reprehensible from a spiritual one, have done me a serious disservice in glaringly stressing the sensational elements of my books.

P. 21/#21

The work of providing copies of P.B.'s books for local public libraries where they are not available is a constructive one. It is a more effective method of spiritual propagation than costlier methods. It breeds good karma.

P.4/#150

In the long run and after I have gone from this earth, it is my work which shall vindicate me, for a pioneer achievement like that cannot be hidden.

P.10/108

The thoughts phrased in this book may yet enlighten the world and bring about a stranger change than any history has hitherto witnessed.

P. 127

#3

I did not seek to become the formulator of sucha unique and priceless message to mankind. Indeed knowing myself in weakness as well as strength, I naturally shrink from seeking such an immense responsibility, and would rather have helped and served a worthier man to formulate the message. This is not to say that I underrate its value, its dignity, its public prestige. But all my previous attempts to evade the task having ended in failure, I now positively and affirmatively - no longer reluctantly and hesitantly- step forward to its accomplishment. I do so moreover with tranquil joy, for I am utterly convinced in the deepest recesses of my heart, no less than in the logical thinking of my brain, that the teaching is so greatly needed in our time by those who have sought in vain for comprehensive elucidation of the problem of their existence, that I feel the help it will give them constitutes the best possible use of my energies, talents and days in this incarnation.

Volume XXI

p. 114/1943 -

My publishers, with motives laudable enough from a commercial viewpoint but reprehensible from a spiritual one, have done me a serious disservice in plainly stressing the sensational elements of my books.

p. 21/521

The work of providing copies of P.B.'s books for local public libraries where they are not available is a constructive one. It is a more effective method of spiritual propagation than costlier methods. It breeds good karma.

p.4/5150

In the long run and after I have gone from this earth, it is my work which will vindicate me, for a pioneer achievement like that cannot be hidden.

p.10/106

The thoughts phrased in this book may yet enlighten the world and bring about a stranger change than any history has hitherto witnessed.

p. 127

55

I did not seek to become the formulator of such unique and priceless message to mankind. Indeed knowing myself in weakness as well as strength, I naturally shrink from seeking such an immense responsibility, and would rather have helped and served a worthier man to formulate the message. This is not to say that I underrate its value, its dignity, its public prestige. But all my previous attempts to evade the task having ended in failure, I now positively and affirmatively - no longer reluctantly and hesitantly- step forward to its accomplishment. I do so moreover with tranquil joy, for I am utterly convinced in the deepest recesses of my heart, no less than in the logical thinking of my brain, that the teaching is so greatly needed in our time by those who have sought in vain for comprehensive elucidation of the problem of their existence, that I feel the help it will give them constitutes the best possible use of my energies, talents and days in this incarnation.

Volume XXl Red

P.15/ #30:

There is much in these books that I now want to change, to revise the content and rewrite the form.

P.21/ #20:

I must write sincerely and straightforwardly, or not at all. I must communicate what I find in my own heart, or remain silent. I must draw material out of my own experience, not out of hearsay at second-hand, if it is to ring with utter conviction.

P.22/ #131:

A shrewd reader will observe as he courageously travels through these pages, that in dealing with the remarkable personalities selected for mention, I have offered little of comment and less of criticism. So far as my pen permits me, I would play the part of a descriptive reporter. Very likely, in some later book whose date I know not, I shall don the philosophic mantle and ascend the rostrum.

P.27/ #71:

In an age when the armies of materialism appear to be everywhere victorious, we must yet cheerfully carry a flag on which the single word "Truth" is boldly inscribed. For this Godless age will pass, this excrable God-denying epoch ~~of~~ is doomed to diappear. Our flag stands as a rallying point for the few pioneers who perceive the inner worth of That for which it stands, and who hear the tramping of invisible armies which will later appear to worship it.

P.24/ #43:

Every writer who is worth his salt possesses at some time or other the ambition to create a single work, a magnum opus which shall be his literary testament to mankind. I too have possessed this ambition. The books which I have already written and published were really written to prepare the way and to introduce the present volume.

Volume XXI Red

p.19/ #20:

There is much in these books that I now want to change, to revise the content and rewrite the form.

p.21/ #20:

I must write sincerely and straightforwardly, or not at all. I must communicate what I find in my own heart, or remain silent. I must draw material out of my own experience, not out of hearsay or second-hand, if it is to sing with utter spontaneity.

p.22/ #121:

A shrewd reader will observe as he contemplatively travels through these pages, that in dealing with the remarkable personalities selected for mention, I have offered little of comment and less of criticism. So far as my pen permits me, I would play the part of a descriptive reporter. Very likely, in some later book whose date I know not, I shall don the philosophic mantle and assayed the rostrum.

p.27/ #71:

In an age when the avatar of materialism appears to be everywhere victorious, we must yet observefully carry a flag on which the simple word "truth" is boldly inscribed. For this feeling age will pass, this exceptionally confusing epoch [illegible] is doomed to disappear. Our flag stands as a rallying point for the few pioneers who perceive the inner worth of that for which it stands, and who hear the trumping of invisible armies which will later appear to worship it.

p.29/ #83:

Every writer who is worth his salt possesses at some time or other the ambition to create a single work, a magnum opus which shall be his literary testament to mankind. I too have possessed this ambition. The books which I have already written and published were really written to prepare the way and to introduce the present volume.

Volume XXl Red

P.25/ #47

Much that was pertinent to the Quest was left unmentioned in the earlier books, partly through reluctance to speak of certain matters, partly through the writer's own need of further personal development to attain irrefragible conclusions about other matters. The reluctance has now been overcome and the development has now been achieved.

P.36/ #175

When I wrote books about the extraordinary marvels I had seen in India and Egypt, people flocked to read them; now that I write books only about such ordinary things as mental quiet, inner stillness, truth, spiritual beauty and the ruling of one's thoughts, few care to buy them. But I do not mind. I shall not sacrifice my art to pander to their curiosity.

P.41/ #11

This book has been wrought around many moods and it is the work of several years, so that it might seem in places as though it were the production of two or three different hands. I could have omitted some chapters because they might be thought to break the harmony of the whole, and because they sound a note not so certain or happy as I have generally sought to give forth. But I prefer to let then stay as showing something in the way of growth, and to let them stand as milestones where I had camped for a while but have long since passed by. Some of the subsequent paragraphs were indeed written, so long ago that I can hardly claim identity with the author, such are the changes which the years bring.

P.49/ #72

The psychical intensity of those years devoted to enthusiasm for meditation, the overconcentrative study of it, brought about a lack of perspective in my writings. It might have been better for myself and my public to have waited twenty years before submitting them to the printer's art; I do not know. But I do know that certain omissions - such as the moral and devotional - make me dissatisfied with them. Something more is required of

Volume XXI 2nd

p.15/ 447

Much that was pertinent to the quest was left unexplored in the earlier books, partly through reluctance to speak of certain matters, partly through the writer's own need of further personal development to attain irrefutable conclusions about other matters. The reluctance has now been overcome and the development has now been achieved.

p.30/ 4175

When I wrote books about the extraordinary marvels I had seen in India and Egypt, people flocked to read them; now that I write books only about such ordinary things as mental quiet, inner stillness, truth, spiritual beauty and the ruling of one's thoughts, few care to buy them. But I do not mind. I shall not sacrifice my art to pander to their curiosity.

p.41/ 511

This book has been wrought around many moods and it is the work of several years, so that it might seem in places as though it were the production of two or three different hands. I could have omitted some chapters because they might be thought to break the harmony of the whole, and because they sound a note not so certain or happy as I have generally sought to give forth. But I prefer to let them stay as showing something in the way of growth, and to let them stand as milestones where I had camped for a while but have long since passed by. Some of the subsequent paragraphs were indeed written, so long ago that I can hardly claim identity with the author, such are the changes which the years bring.

p.49/ 472

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Volume XXl Red

P. 49/ #72 continued:

aspirants than the practice of meditation. If my books left the impression that it is enough to do only that, they have left a false impression. The time has now come to present my results as a better balanced and more coherent whole.

P.50/ #79

The rapidity with which I worked my way upwards in this subtle world which I have chosen as my particular field of investigation, no less than the duty which I owed to the large flock of readers depending on my researches for their own guidance, renders the modification of earlier writings inescapable.

P. 54/ #121

In writing this book to tell what I know of God, I am simply trying to tell other men about the possibilities of their own spiritual growth and to emphasize what has been said before, that through cultivation of their intuitive feelings and obedience to the disciplinary higher laws,they too may know the Overself.

P.59/#9

We wrote for the living and not for the dead. Therefore we suited matter and manner to the circumstances of the present day. And although we built upon the foundation laid by the ancients nevertheless we took large liberties in the erection of the superstructure, based on our personal experience during a quarter-century of practical research into this subject. If the philosophical system which we have presented in these two volumes is regarded as derivative only, it will be regarded wrongly. We have not merely worked out its character from ancient materials alone but also created it from modern ones. For we have gone deep into our own innermost consciousness too. Some of the knowledge found there as well as some learned from our contemporaries has been pinned into the words of these books. Thus we have really worked at the emergence of a contemporary philosophic culture.

Volume XXl Red

P.60/ #17

All the volumes that I have previously written belong to the formative stage. Only now, after thirty years unceasing travail and fearless exploration have I attained a satisfying fullness in my comprehension of this abstruse subject, a clear perspective of all its tangled ramifications and a joyous new revelation from a higher source hitherto known only obscurely and distantly. All my further writings will bear the impress of this change and will show by their character how imperfect are my earlier ones. Nevertheless, on certain principal matters, what I then wrote has all along remained and still remains my settled view and indeed has been thoroughly confirmed by time. Such, for instance are (1) the soul's real existence, (2) the necessity for and the great benefits arising from meditation, (3) the supreme value of the spiritual quest, (4) the view that loyalty to mysticism need not entail disloyalty to reason.

P.61/#22

Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to great majority of mankind and might be named "religion, theology, and a scholasticism". The second is open to a much smaller number of persons and could conveniently be named Mysticism. The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth", whilst the final gate has been entered only by the super-men of our species; it may be titled "Realization". Few readers would care to wander with me into the wilderness whither it leads. I refuse to tarry in the limited phases of development and have gone forward in further quest of the sublime verity which is presented to us as life's goal by the sages. I value tolerance. Let others believe or follow what suits or pleases them most; I trust they will allow me the same freedom to continue my own quest.

Volume XXI Red

p.50/ #17

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p.51/222

Now comes the core of the whole matter. So far as I can follow the beaching of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to great majority of mankind and might be named "religion, theology, and a submissive". The second is open to a much smaller number of persons and could conveniently be named mysticism. The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth", whilst the final gate has been entered only by the super-man of our species; it may be titled "realization". Few readers would care to wander with me into the wilderness whither it leads. I refuse to tarry in the limited places of development and have gone forward in further quest of the sublime verity which is presented to us as life's goal by the sages. I value tolerance. But others believe or follow what suits or pleases them most, I trust they will allow me the same freedom to continue my own quest.

Volume XXl Red

P.63/ #33

It is precisely because we are entering an epoch when the common people are at last coming into their own and when the world's conscience about its duty towards the under-privilege has been tardily aroused, that I feel I am obeying a divine command when I write of sacred things in direct manner, if metaphysical themes in a plain manner. Spiritual snobs may call my treatment of these subjects, cheap, and my work, journalese, but its result -- faintly indicated by the large record of help gratefully acknowledged -- is their best answer.

P.75/#117

If this were merely an idealistic message it would hardly be worth its ink. In the result such a thing would be fine but futile effort. But because it is based on the firmest of facts, because it is truly scientific, we have taken the trouble of writing it down. (#1190: At the least we expect ours to be listed among the multifarious watery 'Spiritual' messages which are addresed to and ignored by the busy world.

P.76/ #124

I have embodied in these pages the matured wisdom and dearly bought experience of many, many lifetimes.

P.84/ #173

The better balanced understanding and clearer vision of which we have become conscious in the past few years, render us dis-satisfied with the books produced before these changes occurred within ourself.

Volume XXI Red

p.69/ 93

It is precisely because we are entering an epoch when the common people are at last coming into their own and when the world's conscience about its duty towards the underprivilege has been tardily aroused, that I feel I am obeying a divine command when I write of sacred things in direct manner, if metaphysical themes in a plain manner. Spiritualism may call my treatment of these subjects, cheap, and my work, journalise, but its result - falsely indicated by the large record of help gratefully acknowledged -- is their best answer.

p.75/8117

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p.84/ #173

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Volume XXl -Red
P.67/ #57

We have developed our previously held ideas and extended the results of our earlier researches. This is unfortunately led to unexpected modifications, to shifts of emphasis and to revisions of values. These changes have led to a much broader outlook. People seem horrified when a man changes his views, but if it is sincerely done, it is praiseworthy. That is what he is here on earth for, to change his views. They cannot be confined permanently in experience proof and idea-tight compartments. With widening experience he should find his views widening too. If he does not then he is missing one of the purposes of incarnation. He is here to learn and he can not learn without modifying an old view. Each incarnation is a field of experience which he must plough, sow and reap not so much for immediate gains as for ultimate ones, not so much for material gains as for moral and mental ones.

P.101/ #244
It is not the books which belong to my past that I have any esteem for or count important to humanity; it is the books which belong to my future. I feel intensely what Tolstoy felt in 1804: "I regard everything that I have published until today as no more than exercises."

Voulme XX1 -Red

P.90/ #196

One day it will be recognized even by the academic world how much pioneer spade-work I have done in this metaphysical field, even as I had already done in the mystic field.

P.91/ #198

If these pages can but recall a few men to the paramount importance of philosophical culture, can sustain in them larger hopes for their own future as for that of mankind, can keep before them a shining vision in the darkness, the effort will find justification.

P.94/ #204 - ?

Let me confess frankly that my books contain a number of errors, some unbalanced emphasis and premature therefore inaccurate conclusions. For they were written at a time when I was very much on the move, both mentally and bodily. Virgil was so ashamed of its imperfections that he hoped his "AENID" would be burned. I too have suffered and continue to suffer still the same excruciating remorse as he. To the certain horror of my publishers (who own the copyrights) but to the certain satisfaction of my conscience let me say that I would like them all suddenly to, in Shakespeare's phrase, "dissolve and leave not a wrack behind." I can find neither the time nor energy nor interest to go over the same ground again and rewrite the past as it should have been written. The task of translating the subtlest truths and most metaphysical tenets accessible to mankind into understandable contemporary language is such a tremendous one that only a sage could have carried it out and without error. Consequently we warned readers in the prefatory chapter of the second volume to expect mistakes when we warned them that we were only 'a blundering student.' [The best that can be done is to resolve on the one hand that all future productions of my pen shall be as faultless in matter, as free from these particular defects, as they can be made, and on the other to publish a little journal wherein readers of those older books can have their misconceptions continually pointed out and corrected.]

Moulds XXI -Red

P.99/ 2105

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P.99/ 2105

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P.99/ 2106

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XXIg 6/4 It is my long-sustained and well-tested belief that I have had certain revelations from a higher source. The revelations are mixed, some dealing with the world's fortunes and misfortunes but others dealing purely with the Overself's wisdom and workings. The source is beyond me and met only in the profundity of meditation. I cannot name it or describe it, so others may call it what they like, yet I am directly aware of it.

XXIg 9/6 Those who are slaves to tradition will not welcome these writings. How can they since I am not a copyist? I believe like them that the eternal verities remain the same at all times, but I also believe that the formulation and presentation of them can be adapted to a particular time, with much advantage to those addressed.

XXIg 18/79 The fear of professional oblivion does not touch me. The silence of modest retirement is now welcome, but I remember what an expert reader of handwriting said to a chance Indian acquaintance who knew P.B.; "P.B. is over a thousand years ahead of his time. Follow him blindly."

XXIg 23/119 It did not occur to an unimaginative mind that I could always conquer a competence with my pen, whether I wrote highly-paid publicity material for large commercial companies or lowly-paid instructional and inspirational material for struggling spiritual seekers. A narrow mentality could not arrive at the understanding that my fortune lay within my head and underneath my pen-nib, not within the ashram of any individual yogi nor underneath the Indian sky. How could anyone with whom my personal intercourse was necessarily shrunken by my nomadic life to the fewest possible words adjudge either my character or my motives? And what reply but contemptuous silence could I make when such an one started a chorus of calumny about my having sat at the feet of the Maharishee meanly and merely to earn a livelihood? For how could am ignorant man know at the time that I carried a standing invitation to become the editor of a journal in the West at a remuneration many times more than my modest earnings from books?

(continued on next page)

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in that year at a remuneration more times more than my modest
earnings from teaching?

(continued on next page)

XXIg
23/119

The truth is that I am not and never have been a journalist; I am not and never have been a professional author. Most of my time and much of my energy are pledged, as sacredly and as sincerely as any human being has ever pledged them, to the quest of the Overself and to the communication of the results of this quest for the helping of other seekers. I always felt that the term of life was too short merely to be devoted to earning a livelihood or collecting luxuries: No!--I wrote about these higher things because something higher than my petty self bade me to do so and when it tells me to desist, I shall certainly do so and never write about them again. Meanwhile I regard my work to be no less holy than that of a priest's. Journalists and authors usually think--and quite rightly--of the fees they receive or the royalties they earn as being so much payment for so many copies sold. I however am constitutionally incapable of thinking like them and therefore I know well that I am neither a journalist nor an author. For I am never really alone when writing but every now and then there rises before my mind's eye the vision of some man or woman whose whole life may take a new and nobler course because of a few paragraphs which flow lightly from this old pen of mine, or of some broken creature whose self-destroying hand may be stayed forever from a suicidal act because of a fresh understanding got from sentences which trip out of my typewriter. There can be no reasonable recompense for such services. They cannot be properly priced in any of this planet's currencies, so it would be better not to price them at all. Certainly it seems to me that I have nothing to sell and that so long as I listen for and obey the Voice deep within the heart, so long will the world's rewards or the world's sneers be of secondary importance. And so long as my critics think that I have come into embodiment for the same petty little purposes as theirs, so long will they utterly fail to understand me. The abyss between us is too wide and too deep for that. It is indeed the abyss between two short words; the impassable chasm between <u>get</u> and <u>give</u>.

The truth is that I am not and never have been a journalist; I am not and never have been a professional author. Most of my time and much of my energy are pledged, as accurately and as sincerely as any human being has ever pledged them, to the quest of the Overself and to the communication of the results of this quest for the helping of other seekers. I always felt that the term of life was too short merely to be devoted to earning a livelihood or collecting luxuriant Mol--I wrote about these higher things because something higher than my petty self took me so to do and when it helps me to desist, I shall certainly do so and never write about them again. Temperamentally I regard my work to be no less holy than that of a priestess. Journalists and authors usually think--and quite rightly--of the fees they receive or the royalties they earn as being so much payment for so many copies sold. I however am constitutionally incapable of thinking like this and therefore I know well that I am neither a journalist nor an author. For I am never really alone when writing out every word and then there rises before my mind's eye the vision of some man or woman whose whole life may take a new and noble course because of a few paragraphs which flow lightly from this old pen of mine, or of some broken creature whose self-destroying habit may be stayed forever from a suicidal act because of a fresh understanding got from sentences which trip out of my typewriter. There can be no reasonable recompense for such services. They cannot be properly priced in any of this planet's currencies, so it would be better not to price them at all. Certainly it seems to me that I have nothing to sell and that so long as I listen for and obey the voice deep within the heart, so long will the world's rewards or the world's praise be of secondary importance. And to land on my critics which that I have come into embodiment for the same petty illegible purposes as theirs, so long will they utterly fail to understand me. They adjudge by such as is too wide and too deep for them. It is indeed an abyss between two other worlds; the impassable chasm between yet and yours.

IDEAS 1-28 XIV

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

XXIv 3/2 Whoever thinks that these talks present him only with mere abstractions is greatly mistaken; it really deals in things that are vital to human life. Properly understood these "abstractions" will help men to more successful living. And whoever will endeavor to translate the ideas of this psychological technique into action will find his prize in equipoised existence, inner peace and spiritual power.

XXIv 6/179 It was the custom among Chinese, Indian and Persian sacred writers to preface their writing by an introductory invocation, so the editor does the same. He entrusts this new enterprise to divine guidance, to the loftier inspiration of his Masters during his own apprenticeship to Truth, and pays his due debt of acknowlegement to them. May they deign to guide his pen, and accept these pages as part of his silent recompense for the help and hope he received from them, which he now ventures to pass on in his turn.

XXIv 7/189 To attempt this book will be an adventure for the Warriors of Light, but the wanderers of night will put it down with much celerity. For these pages are enchanted with a white magic which can inflict no greater injury on adversaries than to permit them to resist the principles contained therein.

XXIv 9/146 I have attempted to think out anew, and on the basis of my own experience and not that of men who lived five thousand years ago, what should be the attitude of a normal modern man toward life. Such blessed independence may be scorned by some, but it is a birthright which I jealously guard.

XXIv 9/152 This book is but a mirror, in which I have shown the facts and events of a life devoted to the quest of Realisation. Whether the conclusions it contains are to your taste or not, please deign to believe that as a record I have endeavoured to invest it with absolute verity.

Whoever thinks that these talks present him only with mere abstractions is merely mistaken; it really deals in things that are vital to human life. Properly understood these "abstractions" will help make more successful living. And whoever will endeavor to translate the ideas of this psychological technique into action will find his peace in equipoised existence, inner peace and spiritual power.

XXIV It was the myths among Chinese, Indian and Persian sacred 5/1/9 writers to preface their writing by an introductory invocation, so the author does the same. He directs this our enterprise to divine guidance, to the loftier interpretation of his mastery during his own apprenticeship to truth, and says his due debt of acknowledgement to them. Any, then, taken to guide his way, and access these pages as part of his silent acknowledgment for the help and hope he received from them, which he now endeavors to pass on in his turn.

XXV To attempt this book will be an adventure for the Seekers 5/1/9 of light, but the vandalmenta of night will put it down with much celerity. For these pages are endowered with a white magic which can inflict no greater injury on adversaries than to permit them to realize the principles contained therein.

XXVI I have attempted to bring out a new, and on the basis of 5/1/46 my own experience and that of men who lived five thousand years ago, what should be the attitude of a normal modern man toward life. Such liberal independence may be scorned by some, but it is a liberation which I heartily award.

XXVII This book is but a primer, in which I have shown the facts 5/1/51 and events of a life devoted to the quest of realization. Whether the conclusions it contains are to your taste or not, please deign to believe that as a record I have endeavoured to invest it with absolute verity.

XXIv 11/115 Hurl forth my literary thunderbolt.

XXIv 11/117 The thoughts in this book have been set down for the few, since they alone can receive and take my meaning; the latter is too simple and straightforward for the many, who will prefer to misunderstand me. For instance, some among them will prefer to dub me a mystic, still more will regard me as an arrant atheist, while a few will find me too religious to satisfy everybody. I have attempted to satisfy nobody, but dug my sword into every dark corner that was near at hand. Truth has so many facets to it that it frightens most people away; they retire to their petty corners and contemplate the paltry glimpse of the single facet they have seen, usually spending the remainder of their lives over this simple process.

XXIv 17/40 My work is a "prophetic" message to our times, a religious revelatory work. An academic seal would put it on an intellectual and consequently lower plane.

XXIv 19/57 I have written this book because in an age when the two opposed conceptions of man are throwing the world into strife and revolution and war, there is clear need for personal testimony from those who <u>know</u> the truth rather than those who believe in it.

XXIv 20/68 If such intense and intimate experiences are here given out publicly there is good reason for doing so; only small minds may believe that the motives are those of egotism and vanity. Rather is it a sharing with others to help them.

XXIv 20/69 If this book can only make the Overself seem as real to the imagination of others as it is to me in actuality, as living a presence to their faith as it is to my meditation, it may be of some service to them. But if it fails to do so, it may still

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XXIv

XXIv 23/41 The object of these pages is to tell the Western World about this spiritual light to which the gods led my feet in India; it seeks to share with others so far as the second hand medium of writing can do so, this rare blessing of contact with a God-man.

23/36 If this message is false you cannot know this until you have fully investigated it, for to come to conclusions before thorough examinations is unworthy of a thinking man. If this message is true, then it is of colossal importance to the world, and to you.

XXIv 24/44 This story is so strange, so aside from our preconceived ideas, that I would not trouble to set it down and thereby incur certain ridicule did I not know in my heart that it was absolutely true.

XXIv 25/58 It is unfortunate that some errors have crept into my books and that it seems they must remain as mute memories of human imperfection and to the trying circumstances under which most of these books were written, for I am unable to alter them now as the pages have been stereotyped and publishers to whom the plates belong, are unwilling to make new plates in view of the expense involved.

XXIv 26/64 We must press this message forward, and we must persist with our pressure; but whether the world wants to accept it now or will perforce want to accept it after its crisis, is less our concern than the world's.

XXIv 29/81 I must make clear and intelligible these doctrines which have hitherto been covered with dust.

XXIv 31/106 That so slight a cause as a few pages of printed matter should lead to so serious a result as giving a totally new direction to men's lives, is one reason why writing has come to mean for me a ministry whose character is almost as sacred as any vocation could be.

The object of these pages is to tell the Eastern World about this spiritual light to which the gods led my feet in India; it seems to share with others so far as the second hand medium of writing can do so, this rare blessing of contact with a God-man.

If this message is false you cannot know this until you have fully investigated it, for to come to conclusions before thorough examination is unworthy of a spiritual man. If this message is true, then it is of national importance to the world, and to you.

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It is unfortunate that some errors have crept into my books and that it seems they may contain an extra measure of human imperfection and so the lengthy circumstances under which most of these books were written, for I am unable to alter them now as the books have been stereotyped and publishers to whom the plates belong, are unwilling to make new plates in view of the expense involved.

We must press this message forward, and we must permit each one freedom, but whether the world wants to accept it now or will procrastinate to accept it after its ruin, is less our concern than God's.

I am made clear and impressible those decisions which have hitherto been covered with dust.

That so slight a cause as a few pages of polished matter should lead to so serious a result as giving a totally new direction to many lives, is one reason why writing has come to mean for me a ministry whose character is almost as sacred as any vocation could be.

XXIv 32/191 The casual and curious will learn little from this book, but the thoughtful and earnest may gather a few spiritual fruits.

XXIv 33/11 In this book I have considered myself to be a sensitive recording instrument, carefully and minutely registering the impressions received from these higher states of consciousness.

XXIv 36/176 I shall have to lay down my pen one day but the intuitions and experiences which flow through its ink shall find other hands and continue to publish themselves to the world.

XXIv 38/65 What I have written about many of these mystical experiences has the advantage over much other material of being recorded from the inside looking out as well as from the outside, looking in.

XXIv 40/9 Perhaps my book may break a few of the glasshouses of contemporary illusions.

XXIv 43/29 It is not without much reluctance that I have ventured to betray aloud the intimate experiences received in secret and solitary communion with nature. I would fain have harboured them until this body was gone, when their fate would carry no concern for me. But the bidding of my spiritual Guides so that these words have gone out into print. ?

XXIv 45/40 Yet it is not for me to play any spectacular part in the present epoch. I have not issued these books for any propagandist purpose. Mine is a specialist task working in a special field. But depite all this it will not be easy for anyone to run a measuring-rod over the amount of work done. I have set ripples going but how far they will spread is the concern of destiny. P.B.'s body will pass away but his ideas will go on working. For these ideas have taken hold in some minds, who in turn will transmit them to other minds and another generation. The legacy of ideas which he toiled over during his lifetime will be with them long after his passing from this earthly plane.

XXIv 47/53 This I may say that my work throughout has always been based on first-hand knowledge of what I write about and not upon hearsay or tradition.

XXIv 54/123 + 124 If I make a first formal appearance as a teacher, it is only in deference to the mission now imposed on me and the mandate now given me. I prefer anonymity for my work but fate has ignored my preference.

XXIv 58/4 Here is no mechanical system, no artificial technique, no dreamer's theory. It has come into being but of a living experience and a world-wide observation. It has been formulated in accord with circumstances and requirements of modern occidental life.

XXIv 61/24 The teaching which is particularly expressed in my books is not so far as I know, imparted by any individual who is accessible to the general public, nor is there any institution to develop the capacities of learners along these lines. This situation exists because the teaching traverses its own unique field. None other approaches life from quite the same standpoint.

XXIv 63/33 It is precisely because we are entering an epoch when the common people are at last coming into their own and when the world's conscience about its duty toward the under-privileged has been tardily aroused, that I feel I am obeying a divine command when I write of sacred things in direct manner, of metaphysical themes in a plain manner and of mystical experiences in a familiar manner. Spiritual snobs may call my treatment of these subjects, cheap, and my work, journalese, but its result,--faintly indicated by the long record of help gratefully acknowledged-is their best answer.

XXIv 64/39 It is a fault in most of my writings that I did not mention at all, or mentioned too briefly and lightly, certain aspects of the quest so that wrong ideas about my views on these matters now prevail. I did not touch on these aspects of did not touch on them sufficiently, partly because I thought my task was to deal as a specialist primarily with meditation alone,

XXIv

64/39con. and partly because so many other workers had dealt with them so often. It is now needful to change the emphasis over to these neglected hints. They include moral reeducation; character building; prayer communion and worship in their most inward, least outward and quite undenominational religious sense; mortification of flesh and feeling as a temporary but indispensable discipline and the use of creative imagination in contemplative exercises as a help to spiritual achievement.

XXIv

68/61 In my earlier works I laid stress on the possibilities of yoga; perhaps I never overstated its case; now I must shift the emphasis to philosophy.

XXIv

68/63-a My work has been to open up new paths, both for those already interested in spiritual seeking and for those who in the past were not but are now ready to begin it.

XXIv

69/64 Have I not searched far and suffered much to prepare an easier path for you all, to cut through thick jungles a track which others could follow with less pain and less labor. Have I not gleaned sufficient knowledge at great cost to be worthy of a hearing? Have I not attained sufficient proficiency in yoga and philosophy to be worthy at least of a claim on truthseekers' attention. Have I not toiled and over-toiled in the effort to share both the modicum of knowledge and the measure of proficiency with others to be worthy at least of their interest?

XXIv 69/71 In these pages I have tried to tell how consciousness of God and how knowledge of God's value came to me.

XXIv 72/89 But I have not planted in vain. My teachings have already borne a little fruit. Although I have refused to set myself up formally on the teacher's dais, nevertheless teaching has somehow been going on. Through books, letters, interviews and even meditations, men and women have been guided, counselled, instructed, perhaps inspired, upon this age-old quest of the Overself.

XXIv 74/111 Those alone who have descended from the sublime state of divine withdrawness to be confronted by our world of intolerance and hatred and greed and jarring strife can appreciate the difficulty of this task, can perceive how hard it is to express the ineffable.

XXIv 76/124 I have embodied in these pages the matured wisdom and dearly-bought experience of many many lifetimes.

XXIv 86/87 To the outside observer, my declining years have been dead ones, apparently spent in inactivity and futility. But this is only one side of the picture. For they have also been spent in a hidden activity on a higher plane, as much for my own spiritual growth as for the world's peace.

XXIv 91/198 If these pages can but recall a few men to the paramount importance of philosophical culture, can sustain in them larger hopes for their own future as for that of mankind, can keep before them a shining vision in the darkness, the effort will find justification.

XXIv 96/216 Rather than be the scribe of ephemeral fact let me, O Lord, be the scribe of eternal vision. Let me write down word for word those divine messages which come to me out of the ether.

XXIV 72\69 In these pages I have tried to tell how consciousness of God and how knowledge of God's voice came to me.

But I have not planned in vain. My teachings have already borne a little fruit. Although I have refused to set myself up formally as the teacher's disciple, nevertheless teaching has somehow been going on. Through books, letters, interviews and even meditations, men and women have been guided, counselled, instructed, perhaps inspired, upon this age-old quest of the overself.

XXIV 73\121 Those who have emerged from the sublime state of divine wisdom seem to be confronted by our world of intolerance and barren and speed and hurry, while can appreciate the difficulty of this task, can therefore how hard it is to express the ineffable.

XXIV 74\124 I have embodied in these pages the natural wisdom and deeply-lived experience of many many lifetimes.

XXIV 75\87 To the outside observer, my developing years have been dull years, apparently spent in inactivity and futility. But this is only one side of the picture. For they have also been spent in a hidden activity on higher plane, as much for my own spiritual growth as for the world's peace.

XXIV 76\138 If these pages can but recall a few men to the paramount importance of philosophical culture, can awaken in them better hopes for their own future as for that of mankind, one need be more than a shining vision in the darkness, the effort will find justification.

XXIV 77\116 Rather than be a mere mirror of phenomenal fact let me, I pray, be the mirror of eternal vision. Let me write down word for word those illumination messages which come to me out of the ether.

XXIv 101/244 It is not the books which belong to my past that I have any esteem for or count important to humanity; it is the books which belong to my future. I feel intensely what Tolstoy felt in 1864: "I regard everything that I have published until today as no more than exercises."

XXIv 103/266 The author of those earlier works is dead. He himself certainly and perhaps many readers too would not want to resuscitate him. The old P.B. had too many deficiencies, weaknesses, and faults for my liking. Time has turned and I with it. I have profited by past errors in dealing with individuals but in any case larger issues will necessarily claim me henceforth.

XXIv 104/268 The aim of carrying on to a new and better level the work begun so imperfectly by my earlier books, is now close to my heart.

269 My present teachings seem to me to be on a higher level than my earlier ones.

XXIv 107/307 If I have offered these teachings as the result of my studies and contacts, it would be a mistake to believe that I offer them only as other men's teachings.

XXIv 112/338 Why did the late Yuvaraja of Mysore keep a photograph of P.B. prominently displayed in a central position on his writing table at the Mysore Palace? Why does the Yuvaraja of Kasmanda keep a similar photograph on his own writing table at Lucknow Palace? Why, when most of the yogis of India were at their command, did they take lessons in meditation from P.B. and honour him with their chelaship? Why did Yogi Ramiah, then esteemed one of the leading disciples of Maharshee and later head of his own monastery, declare on January 1, 1936 in the presence of some of his own Telegu disciples, to P.B.: "You have learnt all about yoga. There is nothing more for you to learn about this practice." Why did Captain Mohamed Rashid, A.D.C. to the late Yuvaraja of Mysore say in 1939 when broadcasting from the Akash Radio Station in India: My learned

XXIV 103/4 It is not the books which belong to my past that I have any esteem for or count important to posterity; it is the books which belong to my future. I feel increasingly that Tolstoy has in 1941: "I regard everything that I have published until today as no more than exercises."

XXIV 103/265 The author of those earlier works is dead. He himself certainly and perhaps many readers too would not want to resuscitate him. The old P.G. had too many deficiencies, weaknesses, and faults for my liking. Time has turned and I with it. I have profited by past errors in dealing with individuals but in my view larger issues will necessarily claim me henceforth.

XXIV 104/156 The aim of carrying on to a new and better level the work begun on imperfectly by my earlier books, is now close to my heart.

229 My present teachings seem to me to be on a higher level than my earlier ones.

XXIV 104/282 If I have offered these teachings as the results of my studies and researches, it would be a mistake to believe that I offer them only as other men's teachings.

XXIV 114/332 Why did the late Tuvaraja of Mysore keep a photograph of P.G. prominently displayed in a central position on his writing table at the Mysore Palace? Why does the Tuvaraja of Travancore keep a similar photograph on his own writing table at Lockam Palace? Why, when most of the south of India were at their command, did they take lessons in meditation from P.G. and honour him with their obeisance? Why did Vast Ramlan, then recognized one of the leading disciples of Maharshi and later head of his own monastery, declare on January 1, 1936 in the presence of some of his own Taluqu disciples, to P.G.: "You have learnt all about yoga. There is nothing more for you to learn about this practice." Why did Qazzain Mohamed Naqvib, A.D.C. to the late Tuvaraja of Mysore and in 1939 when broadcasting from the Aiwan Radio Station in India: "I learned

112/338
continued

and distinguished friend and European yogi, Dr. Paul Brunton is now in our midst again. He has done more to clarify the subject of yoga than any other westerner."

XXIv
123/380

During my intermittent disappearances from the Western world, I gained a theoretical knowledge and practical experience of the processes by which the soul could be brought within the field of awareness.

XXIv
84/177

P.B. as a private person does not count. There are hundreds of millions of such persons anyway. What is one man and his quest? P.B.'s personal experiences and views are not of any particular importance or special consequence. What happens to the individual man named P.B. is a matter of no account to anyone except himself. But what happens to the hundreds of thousands of spiritual seekers today who are following the same path that he pioneered, is a serious matter and calls for prolonged consideration. Surely the hundreds of thousands of Western seekers who stand behind him and whom indeed, in one sense, he represents, do count. P.B. as a symbol of the scattered group of Western truth-seekers who, by following his writings so increasingly and so eagerly, virtually follow him also, does count. He personifies their aspirations, their repulsion from materialism and attraction toward mysticism, their interest in Oriental wisdom and their shepherdless state. As a symbol of this Western movement of thought, he is vastly greater than himself. In his mind and person the historic need for a new grasp of the contemporary spiritual problem found a plain-speaking voice.

( ) Mentalism makes it possible for each man to understand why there must be a god. And what is more, it also makes it possible for each man to transcend his intellectual discovery by the mystical experience of the presence of God within himself.

( ) All the different kinds of phenomena which exist in the universe are all mental, manifested, and received mentally by participation between the individual minds and the universal mind.

( ) Our thoughts cannot be separated from our world. The two come into being together.

XXI (675.)

( ) Scientists and psychologists who are trying to find the origin of mind by poking in the nervous system and the brain, would do well not to make this one-sided research stand alone. They should inquire into the nature of mind, in the very opposite of what they are doing.

( ) The mixture of thoughts and feelings along with the body which a man considers as himself, which is the identity that he accepts, is hard to banish willingly"and imaginatively" into a condition of oblivion and unconsciousness. It would be harder still to take out of the picture all attachment to his own person and to put into it the attributes of consciousness.

XXI (676.)

( ) Mind must be distinguished from the states of mind, as the object must be separated from knowing it, the act of knowledge. Spinoza opposed the phenomenal world to the substantial, phenomena to substance; what others call relative to absolute; what the Hindus call illusion to reality; and what the religionists call matter to spirit. But all these statements can only be made because the mind originally makes them, for the mind is the witness of both. We must

give the primacy to mind, for it Is, whether illusion exists or not, whether the absolute exists or not, Mind IS. If the world is constantly present to me, it is a mind which is making it present, for awareness is a power of mind. It is mind which makes the thought of material objects possible for us; and to make mind a by-product of an alleged matter is a contradiction in itself.

( ) If the human being finds that he has the capacity to think, to produce ideas, to discover the words or pictures in which he can clothe these ideas, he should remember that all this becomes possible only because of the primacy of the mind; that is, mind consciousness already existed, and hence they are able to exist. Without its prior existence they could not come to birth.

( ) It is not enough, to do as the earlier Western Idealists did, to take the physical senses parts of the body into relation with the physical objects the world outside them and then remove the barrier between the two metaphysically, and thus remove matter itself. It is necessary to advance further, into a positive recognition of Pure Mind - in-itself, and not merely consider the relations between the senses and their objects.

em

XXI (678.)

( ) This first activity, gives us a thing-in-itself, which Kant thought unreachable.

( ) The mystic penetrates the level of ordinary consciousness and thus becomes aware that it has a sacred source.

k/ ( ) Mind is Real, and if men would explore it, they would find it's a presence within themselves. Going as high and as deep as is possible, they would discover this reality. But they believe too much in a non-existent matter, and this blocks out the realization of true faith.

XXI (679.)

( ) It is true that the knower of the outside world is within man's mind, and that this element is also the knower of himself. And that the knowledge of the self is the key to the knowledge of the world as even an occultist like Rudolph Steiner concedes. But this does not exempt man from using that key. It does not mean that it is enough to know the self that we may stop with that. The key must still be used because the self does not exist in a vacuum; the body is there, and the world is there.

Memo to PB: Add here the notes about the two paths and the necessity of combining them. The Who Am I ? path - and The What Is The World ? path.

( ) It is almost impossible to put into thoughts that which is above thoughts. But hints, suggestions, and symbols, may render some service. Only intuition, which comes up by itself, can come closer, still, to the truth and deliver, what is more like it.

( ) Treasure every moment when the intuition makes itself felt, and, most especially, when it takes the form of a glimpse into higher truth; it is then that other things should be well put aside in order to sustain and to prolong the experience.

( ) There is a feeling of sacredness, of holy peace at such moments, and they should be cherished for the precious moments that they are. They contain hints of the communion with the Higher Self, elements of something beyond the ordinary self and possibilities of transcending the past with its debris of memories and mistakes.

( ) To see this truth for the first time is to experience something which will be long remembered. To find some higher meaning in his personal existence is to fortify his will and to buttress his ideals; to ascertain the fact that there is a link between this universe ~~and~~ of time and space ~~and~~ with a Mind which is above both, is to experience an indefinable satisfaction.

( ) The revelation of truth may come directly from within himself, because of the presence, of the divine spark within himself.

( ) The original creative Mind initiates its own ideas, lc but where do they come from? You might as well ask where does all inspiration come from. There are deeper levels of the human consciousness which feed the inspired person at times. Cap / It is beyond emotion and beyond thinking, although we express its promptings through these things.

( ) Most of us know that inspiration flickers - or it simply drys up. At such times the object is usually put aside until the light returns. This is quite sensible from a practicable working standpoint. However, it ignores the fact that there are layers of consciousness, and when one layer dries up, it's worthwhile to penetrate the deeper one - for it exists.

( ) The faculty of memory is valuable only to the extent that it enables us to remember the Higher Power.

( ) Just as there is a sun hidden behind the sun, the divinity which animates it, so there is a Mind within the mind, in the human being and that is his Overself.

( ) Since the higher individuality is a stable thing, it is not to be achieved by any efforts, but is to be discovered as present.

( ) It is the presence of the Overself within us, which makes more consciousness possible, whether it be the consciousness of the dream, or the consciousness of waking.

( ) The revelation wells up slowly, quietly, deeply; it is unfaltering and continues so long as he does not interrupt or interfere with it by his own thoughts. It is really his own innermost guide and guru, his higher self.

( ) Do not think so much of looking for outside help. Your Higher Self is with you. If you could have enough faith in its presence, you could look inwards. With persistence and patience, it would guide you.

( ) It should be remembered that whatever kind of meditation is adopted, the glimpse, which comes from it, comes because we have provided the right condition for its appearance, not because our own doing makes the glimpse appear. For it comes from the realm of timelessness with which we come into some sort of harmony through the intuitive nature. What we do is in the realm of time, and it can only produce effects of a like nature.

( ) The discovery of timelessness, of its reality and factuality, is both a thing to wonder at and a joyful experience.

XXII (685)

( ) With the glimpse, there comes a curious feeling of absolute certitude, happy certitude, utter doubtlessness. The truth <u>is</u> there, plainly before him and deeply sensed within him.

( ) This wonderful and memorable experience, call it Void, or call it God, will, for sometime afterwards, become a kind of background to the events of his life, and to him, himself.

( ) The glimpse astonishes some persons by its startling reversal of some of their cherished notions, beliefs and opinions.

( ) The Glimpse gives a man the feeling of a newness as if he were beginning a new kind of life with a new attitude and a new ethical code. /lc

( ) The glimpse may open delicately, quietly, even faintly, but if we give it the full patient attention which it deserves, it can grow and grow into a great vision.

( ) The Glimpse comes as a benediction and as a grace. The heart should be grateful, immensely grateful lc/ for Its visitation. It possesses a beauty which is not of this world, which gives joy to the heart.

( ) Each glimpse is a precious gift to be treasured. But we must also remember that it not only comes, but it also goes. This remembrance should make us treat its aftermath very carefully, very delicately, and very watchfully.

XXIII (687c)

January 1979

LONG PATH / SHORT PATH (by P.B.)

tr/ You asked about the terms "Long Path" and "Short Path". I don't know who initiated them. They've existed since long ago. and They are paths to the attainment of spiritual realization. The long path means that it takes a long time, and also that the path itself is difficult, and being difficult it takes a long time.

The term "Short Path" has the opposite meaning: it's short in time, and the amount of work is short. For example, in teachings like Zen, they speak about sudden enlightenment. You can't get any shorter than that.

Of course, when people hear about sudden enlightenment, they want to join, to get enlightenment quickly. The Long Path is not very popular.

tr/tr/ "Short Path" does not mean "sudden". It just means "shorter".

The Long Path is simply what is normally associated with yoga: the exercises to practice concentration, attention, relaxation of the body and the mind, ascetic self-discipline, self-control. These are taught among in most of the schools; however there is no set of rules that is studied.

Basically, it involves getting your thoughts under control, and controlling your body, your thoughts, feelings, and will.

This is working on, trying to improve yourself inside and your life outside also. The inner and the outer work is part of the Long Path. It's not so easy, and may go on for a long time.

After years, people may get a bit tired and abandon the thing altogether, or withdraw and come back later.

XXIII

c XXIII c688.c

Anyway, there comes a time to most --not to all -- to those with special karma, those who have gone through the Long Path before, and they are plopped into realization. Examples are Ramana and Wu Wei Wu. They realize what is Truth, what is Real, what is the I. But these are exceptions.

The Long Path will be followed life after life, with only some results, nothing dramatic.

But others get rather hopeless without results, and they reach a stage of pessimism, or even despair, over this impossible goal. This is where they abandon or turn against. At this stage they are very ripe for a transition to the Short Path. (This is the method of the Koan, where the seeker is forced to reach a state of despair.) If he gives up in the proper way, he'll get a glimpse powerful enough to turn him around.

Others come to the Short Path in a very simple, natural way. They've done what they could on the Long Path, and they are brought into contact with the Short Path -- either by a book, a dream, or by their guru.

So, the Short Path has begun. It makes life considerably pleasanter, because you are supposed to make a 180° turn, putting your past behind you, looking first on the bright side, the sunny side, of your spiritual life. Very often a glimpse is given which starts you off on the Short Path, and you are shown what to do. You get new exercises, or no exercise at all. You see things which you missed before when you just saw the gloomy side. The exercises may be chosen by the seeker or by the guru. Each must find his own, but all are bright, cheerful, constructive.

But most important of all, now you are in the area of Grace. Now Grace is coming openly to work, and you can see it working, a power higher than your own, higher than your guru.

XXIII c689.c

When you are in the area of Grace, anything can happen -- anything -- because you are not doing it. A higher power is doing it. It is really being done within you, in the heart, not in the head.

The heart is the center. Here is the consummation, the union with God. It is here that you feel it most in the beginning. We have to end up in the heart, which means we have to meet Truth, Reality, in the heart with feeling. But it has to be understood in the head. There has to be discrimination between what appears and what is really there.

This Reality is what you are really seeking. What appears seems to be what you are seeking, but it is not.

You can't be a fool to understand the meaning of the world and of life. We must feel and think. The two together fuse in realization.

You both feel and know at the same time, what you are, what God is, and what the world is.

Realization cannot be achieved on the Long Path. It cannot. It is a gift, and that means grace, the Short Path.

But you must work for it. There has to be the Long Path and the Short Path, but you must not make the mistake of thinking you must mechanically stick to the Long Path. You may start with both, work the two together, and it becomes a sort of balance.

If you start the Short Path before you are ready for it, you may become unbalanced. But the Long Path may become dry.

There has to be life, feeling. The amount of Long Path and Short Path depends on the individual. If you don't know, you must ask your guru.

XXIII (c690.)

It seems complicated, and in a way it is. But in a way, it is very simple.

In the end you will reject both. There is no Long Path or Short Path. We have constructed them to conform to what we think. Buddha says in the Dharmapada, you yourself made up this picture you have of yourself, the picture you think is real. It is made by thought and can be undone by thought.

(sp?)

em/ You could also say there is nothing to the whole thing, simply surrender yourself to God. This is true if you can do it.

We get over-educated, have to rationalize everything and spend time. We ~~write~~ writing books and ~~read~~ reading books which are not altogether worthwhile.

( ) The time will come when you will have to turn your back upon the Long Path in order to give full attention, the full energy and the full time, to the Short Path. For with this comes a new era when the whole concern is not with the ego, not with its improvement or betterments, but with the divine itself alone, Not with the surface consciousness and all its little changes but with the very depths, the diviner depths where reality abides. At this point seek only the Higher Self, live only with positive thought, stay only for as long as you can with the holy silence within, ~~fill~~ only feel that inner stillness which belongs to the essence of consciousness.

( ) Henceforth you are not to become this or that, Not to gather the various virtues, but simply to be. ~~will in being itself.~~ For this you do not have to strive, you do not have to think, you do not have to work with any form of yoga, with any method of meditation.

( ) If the Long Path is occupied with getting rid of unwanted thoughts and feelings, the Short Path is the very opposite, for it occupies itself only with those wanted thoughts and feelings. Thus, the move is a transition from negativity to positivity.

XXIII (692.)

( ) Some of the literary statements by short path advocates are so extreme as to show that the writers are drunk with words, carried away into completely forgetting where they are (in a body), ignoring the difference between Being (that the world is appearance, idea) and denying (that the world exists).

meaning unclear

( ) The Short Path frees him from all knawing regrets about the past, with its sins of commission and of omission, its errors and follies, its mistakes and deficiencies. Instead, it puts his mind to work upon the contraies - what is beautiful and worthy, what is truthful, and serene, what is pure and noble. This is the inner work to which a man is called, this transition from long detours, painful struggles, and enraptment in self-centeredness, which all form the Long Path. Let them go, turn around, turn to the Short Path and find peace - a peace, which is not only felt but also understood.

( ) Most students can profitably meditate on such fragments of the World-Idea as they can glean, from different and varied sources: from the texts of mystical seers and philosophic sages, religious prophets, and even their own personal intuitions.

( ) For qualified persons, and not many are, there is a form of meditational exercise which leads to a certain power over one's dreams and enables the practicer to get into and get out of those dreams. With further knowledge and practice he can even bring a dream under his own control. But not only are certain qualifications of a moral and mental character required of him, he has also to take certain risks which attend this enterprise.

XXIII (694.)

( ) It is true that deep meditation induces a kind of absent-mindedness as attention gets more and more withdrawn from the external world. It is as if a part of the person was not present, and, indeed, this is what happens. There is a partial, if temporary loss of ordinary self-consciousness of some part of the I, and of the senses. At this stage of meditation he should let go of what he knows and let the Unknown speak to him.

( ) The eyes automatically set themselves in a kind of distant, mysterious look, far-off, engaged in some strange thoughts, or, perhaps, thoughtlessness.

tr/cap ( ) Successfully to practice the ~~AS IF~~ "As If" Short Path exercise, it is necessary to let go and forget all past techniques and begin afresh; they are attachments, and, to that extent, distractions. They may cause self-consciousness, anxiety for success, and impatience. The divinity is there, within you ~~-~~; have the faith that it <u>is</u> so and intrust yourself to it.

( ) If he's too busy to keep this remembrance in the front of his mind, let him put it away in the back of it.

XXIII (696.)

( ) What I call natural meditation, that which comes of itself by itself or which comes from the admiration of nature or of music, that, is not less valuable than any meditation of the yogi, and perhaps, it is even better since there is no artificial effort to bring it about. The man feels his inner being gradually lapsing into this beautiful mood which seems to coalesce, hush, a feeling of peace, knowledge, and benignity.

( ) When all action comes to an end, when the body is immobile and the consciousness stilled, there is achieved what the Chinese have called, "Wu-Wei," meaning, non-doing. This brings a wonderful peace, for tied up with it is non-desiring and non-aspiring. The quester has then come close to the end, for until this peace is thoroughly and permanently established in him, the quest must go on. Let go of all negative thoughts, especially those which concern others. Cease from condemnation and criticism except where it is a necessary part of one's obligation, duty, or position in the world, such as a magistrate's.

( ) There is no other way to discover the Pure Consciousness than the renunciation of thinking, then the willingness to go beyond it altogether.

( ) The more we use our thoughts to get the deep understanding of ourselves, of God, and the world, and the more we still the thoughts, to get them out of the way, when the divine is ready to speak to us, the more successful will our search become, and we awaken from the dream of an unreal materiality.

( ) But unless the point is surrendered and silenced it will not be possible to go beyond the intellectual stage of understanding. And it is only a minority who can achieve this silence and yield capacity for deepening their experience to what amounts to a realization of the truth. The silence has another name: either meditation or contemplation.

( ) Mindfulness is a Buddhist exercise, but practising the Witness attitude is a Hindu one. Pythagoras too, gave an exercise which is in some ways similar.

( ) Be present at your thinking and breathing and feeling and doing. This is what the Buddha called "mindfulness". But the highest possible form of mindfulness is to be present with the Overself, for, after all, the other three are concerned with the ego, even though they are an attempt to free yourself from it; but here, it concerns that which completely transcends the ego.

( ) Believe implicitly that the divinity is within you, a <u>knowing</u> divinity, and, if you will harmonize yourself with it, intuitively, a guiding divinity. As a Far Eastern poet has put it, "Your rice has been cooked from the very beginning."

( ) The Void must not be misunderstood, although it is the deepest state of meditation, and one where he is deprived of all possessions, including his own personal self, It has a parallel state in the ordinary active non-meditative condition, which can best be called detachment.

( ) The Void is not an experience limited to the Buddhists and Hindus; It has also been mentioned in the works of Western mystics such as St. John of the Cross, The Hermit, (unknown author), or the medieval English work, "Cloud of Unknowing."

( ) A point may be reached when the meditator becomes alarmed by the apparent onset of an annihilating experience which will blot out his very ego.

( ) The fear of annihilation which comes to a number of persons who meditate deeply enough and which forces them to withdraw themselves from the practice for that session, is justifiable. There is an experience which seems to be equivalent to self-obliteration. Nevertheless, it is not the end of existence, for it is followed by an entry into the beautiful white light, bringing an immense feeling of space and goodwill, of harmony and liberation from all that is low, of peace and compassion. The whole experience is so vivid, so real, so convincing - all through from beginning to end - that whether or not it recurs, it will remain forever in his memory. It has also, a strange power when recalled years afterwards in moments of trouble and distress, to provide inner help and support.

( ) After all, even the Void, grand and awesome as it is, is nothing but a temporary experience, a period of meditation. /le

( ) Quotation from one of the St. John of the Cross writings, entitled, "Aphorisms". /tr

"Without labor you shall subject peoples, and things shall be subject to you -- if you forget both them and yourself."

( ) Seek the center of inner gravity and try to stay in it. Try to avoid being pulled out of it by emotions and passions, whether your own, or other people's, by anxieties and troubles, in short, by the ego.

( ) Whether from his study of inspired books or from meditations in the silence, he will draw understanding and strength for his life in the active, busy turmoil of the world.

( ) We gain more, by learning to depend upon the silent mind within, rather than the noisy rituals without.

( ) Don't occupy yourself with things or thoughts, not even with the search for inner experiences, but be quiet and desireless.

( ) By detachment I mean something less in the Hindu sense and more in the Taoist. Do not ask me to define this with more sharpness.

( ) There are situations which may seem beyond endurance, and circumstances beyond sufferance. It is then that those who have learnt how to withdraw into their interior being, how to return to their source, may find some measure of help and strength.

( ) If calmness is the friend of the Quester, haste is the enemy of calmness.

( ) If peace, deep, inner peace is not found, then, sooner or later, moods of elation will reign for a while, only to be succeeded by moods of depression. As fresh events arrive, or circumstances change, so the human being is pushed emotionally and mentally from one side to the other.

( ) Thinking can put together all sorts of theories and speculations and even discoveries. But only when it dies down and lets the pure quietened mind come to rest in the very essence of consciousness, at peace with itself, with nature, with the world, only then is there a deep sense of utter fulfillment.

( ) What is it that Lao Tze says? "The disciplined man masters thoughts by stillness; and emotions by calmness."

( ) He can ignore anxieties and keep his peace of mind.

( ) Whatever the mind knows, it knows more clearly, and hence, truly, the more still it becomes, lc lcap

( ) He who can stay in the world and keep his calmness in all conditions - whether they are attractive or repulsive - who can move in society without falling victim to the desires, attachments or greeds which afflict it, who never lets go of the still divine center within himself - whether alone and quiet or whether with others and active - he is the real yogi and is experiencing the true samadhi.

( ) The agitations of the emotional and passional nature prevent a man from attaining this mental quiet. ~~Or~~ if he has not built up its power /cap by practice, or got it by grace, they cause him to lose it. These include both the pleasant and the unpleasant feelings, the desires and the cravings as well as the sorrows and anxieties and lust, excessive pleasure and excessive pain. The art of mental quiet can be pushed to a deep inner stillness and by practice can be inwardly maintained in the midst of activity outwardly. This is why the ~~evaluation~~ value placed ~~paid~~ on keeping calm is both in yoga and philosophy very high. /tr

( ) The more you can let yourself stay, in this wonderful mood, where the sacred presence becomes so vivid and so positive, the less will you be troubled by, or at the mercy of, negative moods. And also, other peoples' negative thoughts about you.

( ) In this practical workaday business of living, thinking is useful and necessary activity. But on a higher level, the transcendental level of an awed quietude, there is no need or place for thinking nor words - only being.

( ) Both mind and heart must be used in persistent effort to find the goal of this quest; but at a certain point, the effort must cease, and both mind and heart must be stilled, for it is then, that the divine can enter; it is then that the quester must cease trying, and let the divine grace bless its preparatory work. Thus, from a positive attitude he passes, eventually, into a passive one, not trying to force the issue any longer, but letting himself be receptive and relaxed.

( ) When thinking comes naturally to its rest, either because he has felt his way through intense reverence to the higher power, or because he ~~is~~ has apprehended the truth, by the subtlest and sharpest perception, then stillness is born. It would be an error to continue beyond this time either the feeling or the thinking. 1 Cap

Cap 1 the utter stillness must take their place, and he must humbly yield to it. At such a moment, the ego is withdrawn; the knowing intuition, the great Peace alone remains.

( ) By this simple act of unlearning all that you know, all that you have acquired by thinking, by remembrance, by measurements, by comparison and by judgment, ~~And~~ when you return to the mere emptying of the consciousness, empty its contents of thoughts and ideas, and when you come to the pure consciousness in itself, then only can you rest in the Great Silence.

( ) The stillness does for you what you're unable to do for yourself, and therefore, it can be said, to manifest grace. For by yourself, you can only use your will, the ego's will.

( ) The stillness is beyond conflicts and unbroken by emotions. It is aware and even alert, authoritative and even timeless. For it does not measure the passage of the moments, the seconds, or the minutes.

( ) How extraordinary is this stillness that it can convey meaning without making use of words! For the communication is made through feeling, not through intellect. But inevitably, when the stillness ends, the mind begins to work, and the intellect begins to work upon the experience and translates it into words.

( ) Just as a flat-surfaced mirror will correctly give back an image of whatever is presented before it, so a properly quieted mind will register objects, creatures, and persons just as they are and will not disturb them by distortions, prejudices, or expectations. The man whose inner being is purified, controlled, and concentrated is able to live in the world, and yet not be of the world; is able to go through worldly experiences and happenings, and yet not be pulled out of his tranquil center by them.

XXIV 710.

( ) The Dark Night of the Soul is a dreary period when the Quester seems to have failed, and the when the Higher Powers seem to have deserted him.

( ) During the Dark Night he lets go of the will in a fatalistic way, doing nothing to achieve any aim and expecting nothing to help him. He seems to have no freedom of choice, so remains forlorn.

( ) When the fruits of the glimpse are seemingly withdrawn,-and especially so when this happens, if the glimpse has been brought on by the work of meditation,-a deadness will seem to close in on the feeling and a dullness on the mind. If this condition goes deep enough, it becomes depressive and is more or less what the saints have called the Dark Night Of The Soul. This is not permanent. The seeker should not despair, but his patience will be stretched, and he must accept ~~their~~ its happening. If he sees no cause for which he is to blame, then the acceptance becomes an act of faith, and it will not be in vain.

( ) It is needful to distinguish between the imagined joy of spiritual self-realization and the reality itself. The first is largely current in the circles of sectarian mysticism, but the second is rarely found and only there where the larger freedom is gained by bridling imagination and surrendering to the calm, silent Mind. /Cap

( ) As the human mind dev elops, it forms higher and higher conceptions of the deity until, finally, it is lifted above itself into a tremendous experience. It loses itself in the deity itself, and when it returns to normal living, it does not need to seek further. I do not refer here to the experience which several mystics have had called "the glimpse," but something which is ~~for~~ of a once-and-for-all nature, and which does not, in its essence, ever leave him.

XXV (712.)

( ) If there were no possibility of a man finding his way from this body-prisoned, time-encased condition, then no one would ever have got self-realized, and all preaching of religion and teaching of philosophy would have been futile. But we know from history and biography that such achievement has been experienced in all parts of the world and in all centuries so that no one should give up hope.

achieved self-realization

( ) In the end he must free himself inwardly from all things, and finally, both from whatever teacher he has and from the quest itself. Then only can he stand alone within and one with God.

/tr

XXV (713.)

( ) Everything he does, then, is done by the ordinary personal self alone, out of and in harmony with the Overself, or his higher individuality. In thus working together, the divine presence supports the ego's presence, but the ego is put in its place, and kept in harmony with the higher individuality. If this

is what people mean by killing out the ego, (which is really killing out it's tyranny), there could be no objection to the statement. But to assert that it is not functioning at all, is ~~silly~~. unprovable.

XXV (714.)

( ) Human existence cannot have its goal in meditation alone, however rich the experiences may be which such meditation brings. For the deepest possible experience of meditation is to empty consciousness of the world-experience, and thus, to point out its unreality. But That which does the pointing, and that which is having the experience, and the experience itself all, in the end, originate from the Real. The discovery of the unreality of the world is useful, for it offers the needed complete detachment from our bonds. But this cannot be the unique, the sole highest purpose of our existence, for then there would be no need to continue existence in the body after the discovery. A mystic must move on and seek the still farther realization which shows the world under a new light and offers an entirely new standpoint for understanding it. And this is that the

uniquely real is not less present in the world than in his meditation, only it is present in a different way. It is like the dreamer who wakens to the fact that he is dreaming and who continues to dream but knows all the time that it is a dream experience. In just the same way the highest realization is that the Real is Consciousness, the pure, the ultimate Consciousness; but this consciousness can take different forms yet it still remains what it really Is.

XXV (715.)

( ) The highest attainment in philosophy, that of the sage, comes from a union of the sharpest, subtlest thinking, and of the capacity to enter the thought-free state, a combination of real knowledge and felt peace - balanced, united, yielding truth. This is what makes the sage, whose understanding and peace are his own, who does not depend upon any outside person. Yet it is not the little ego's emotion, nor its intellectuality which have brought him to this truth. It is the highest human mind, the finest human feeling, the total man, cannot lose what he has attained. It is the higher power working inside the human being. /cap

( ) The Sage, looks out dispassionately upon the course of human life - which includes his own life - as if he were not personally involved in it - yet, he does whatever ought to be done, as if he were.

( ) It is possible for man to realize his high aspiration. But will he then find that all is bliss as the Hindus say? How could that be when, first, he would become much more sensitive to the world's miseries and sorrows and, second, much more aware that everything that is, is merely a passing show, just like a dream of the night which vanishes in the morning, including himself? Will there not be a touch of melancholy in these two aspects of his awareness? The acceptance will be there, for he will be just as much aware of the Real which does not pass, but this acceptance will itself be touched with a kind of resignation. Is this what the religio-mystics mean when they so often admonish others to resign themselves to God's will?

( ) The man of high spiritual status is aware of this difference, but the awareness does not create any vanity in him, any self-conceit.

( ) The realized man does not look back constantly for memories of the past and does not consider them worth recapitulating for they belong to the ego and they are blotted out with the blotting out of the ego's tyranny. The only exception would be where he has to draw upon them to instruct others to help them profit by his experiences.

Sooner or later a master may give out his teachings, methods and instructions to some .....

methods and instructions a master may give out his teachings, sooner /cap or later to some among his followers; if not, his opponents will twist them, reinterpret them, modify them, or even deform them. This process even starts during his lifetime, but becomes considerable and important only after that, when he's no longer present to attend to some corrections. This shows that not all who hear him understand what they hear, and that there are different levels of capacity among the followers.

XXV (718.)

( ) Those who would regard the Buddha as merely an ethical teacher and religious reformer, or as a sort of Hindu Martin Luther, have not seen deeply enough into his person and his teaching. The level of both puts him among those who come among us invested with special authority and special power. Such men are called Avatars.

( ) For thousands of years men have wondered over the mystery of their existence and of the world's existence. Was it an Intelligent Power, God, or was it a blind force which originated everything and everyone? Why are human beings brought into life only to end in death?

( )However far we trace back the line of cause and effects it must come to an end in the long course (Cause?), the great mystery which is the unseen power.

( ) The galaxies in the skys set a pattern for the universe - a spiral pattern.

( ) The smallest one-celled creature is alive with an energy which comes from the universal energy which is the expression of the World-Mind.

( ) What a man can learn of the World-Idea, is nothing more than a hint or a clue, so vast and so complex is it.

( ) As knowledge of the true facts about the world in which we live becomes available, (and I mean by knowledge, not only scientific knowledge, but also spiritual knowledge and psychical knowledge), more and more the human race will discover that it has obligations to the cosmos, and that they cannot be ignored without retribution.

( ) Jung's archetypes, as far as I know of his thought (and I am not a student of much of it), apply to the unconscious of the human being. The archetypes of the World-Idea, if you wish to call them that, apply universally and are not concerned with the human species alone.

XXVI (721.)

( ) Scientifically, it would seem that each human being is just a collection of various physical sense-perceptions which quickly change and flow, and that he is nothing more. The religious person would protest, and add his spiritual self, or soul, to this collection. Here, the philosopher would come along and ask both persons, "What about a consciousness which tells you all this?" /cap

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( ) What is all this vast and multifarious universe but a congregation of thought-forms in the World-Mind, images which show themselves and then pass away, a coming and going, with pauses, before and after.

XXVI (722.)

( ) Even Nature, used to existences extending through millions of years, is itself subject to this ever-changing process. What chance then, is there for the creations of man? How could they hope to endure? We may think of the Sphinx and the Pyramid as likely to outlast the hours - but stay! look at its neighbor, Sahara — to-day, a vast sea of sand; but formerly, a vast sea of water. So we must conclude that all is perishable - yet, to complete the picture we must admit also that all is renewable.

XXVI (723.)

( ) There are no golden ages, no utopias, no heavens on earth. This world is a scene of a continuous process, or diversification - which means it is an ever-changing scene. Sometimes it is better, sometimes it is worse - if looked at from a human standpoint - but none of these two conditions remain forever fixed. Only romantic dreamers or pious wishful thinkers look, or wait, for one that is. What we may reasonably look for and, if fortunate, hope to find, is an inner equilibrium within ourselves which will yield a peace or a presence. Let us not lessen what we are by refusing to accept the responsibility, by practising self-pity, or by blaming environments. They have their place and may make their contribution, but in the end it is our own ignorance of our own possibilities which is the basic cause.

XXVI (724.)

( )

Experience teaches human beings that life is governed by duality, that it holds contrasts and oppositions within itself and so does like Nature itself. Just as day and night are positive and negative poles, so are joy and sorrow. But just as there is a point where day meets night, a point which we call the twilight, so in our experience, human experience, the joys and sorrows have a neutral point, and in Nature, an equilibrium. So the mind must find its own equilibrium, and thus it will find its own sense of peace. To see that duality governs everything is to see why human life is one tremendous paradox.

XXVI (725.)

( ) Everything is polarized, whether in the visible universe, or in the invisible forces of life itself. This is what the Hindus call, the pairs of opposites. the Chinese, call the Yin and Yang. All things are complementary and compensatory, yet, at the same time, antagonistic. If Yang, gives us energy, Yin, gives us calm. Both are necessary. The macrobiotic cult, has also brought this principle into their diet, but they have done it in a fanatical way, with the consequence that they make the largest part of the daily diet a cereal, which leads to an excess of starch and of acidity. Also, they use too much seasalt, which leads to a corrosive effect, internally. Finally, like the Indians, they do most of their cooking, with oil, which places too much strain upon the liver. We should seek balance in diet, as in study.

XXVI (726.)

( ) In the Chinese figure which symbolizes the cosmic dualism of Yin and Yang, the two curving lines - one ~~thinning~~ thickening and the other ~~thickening~~ thinning - one emerging from a point and the other returning to it, one representing Mind Absolute, and the other representing Mind Active, that is, the World-Mind, we see illustrated the equilibrium which keeps everything together. There is a ~~the~~ balance of forces whereby those who know, have to live as if they did not know - that is, live in the tumultuous world as if its physical reality were the only one it possesses.

( ) The countless different forms within the universe are possible by the continuous interaction of a dual principle, Yin ~~and~~ and Yang.

( ) The dualistic schools of Ying and Yang principles set up as ~~the~~ their ideal~~s~~ of a proper balance between the two; they were not considered opposites, as in the Indian schools ~~do~~, but as complementaries.

( ) It would be a mistake to believe that these two forces, although so very different from each other, are fighting each other. This is not so. They are to be regarded as complementary to one another. They are like positive and negative ~~pulse~~ poles in electricity, and they must exist together or die together. They are inseparable, but the need between them is correct balance, or equilibrium.

XXVI (728.)

( ) The presence of pain, cruelty, evil, even, seems clear enough on this planet at any rate. So men must be forgiven if they doubt and question God's goodness or break out in open rebellion against God's wisdom. We may tell them that nothing can be created without creating the opposites also, but that, like all the other explanations, will not satisfy the deeply probing intellect, even though that same intellect would be unable to find out how a one-sided planet could possibly exist.

/cap

( ) Because they are human animals, tied to a divine spirit, we see men and women as erratic in their behaviour and irrelevant in their purposes.

( ) The truth of paradox is possibly too deep for most persons to accept, apparently, it is too self-contradictory. This is why the balanced mind is needed to understand that the contradiction is joined with complementary roles.

(?) If man walks upright, and most of the animals do not, it is because this upright posture is symbolic of his gradual progression into ruling his animal body and animal nature.

( ) Every individual comes, in time, into possession of that very peace. The answer, as so often is, summed up in one word, by paradox. For this is what sums up the world, life, and man.

( ) Take the beginning and the end of the Greek alphabet and suppose that the first letter, Alpha, is the first faint stirrings of the universe. And take the last letter, Omega, to be the last vanishing trace of that universe. Imagine that Alpha is the reincarnation of the previous Omega, and you will have a key to what is really happening. But what is this mysterious invisible intangible source whence all this is derived and into which all this passes?

( ) All scientific evidence indicates that there is a single power which presides over the entire universe, and all religious mystic experience and philosophic insight confirms it. Not only is this so, but this power also maintains the universe; its intelligence is unique, matchless, incredible. This power is what I call the World-Mind.

( ) The universe has to keep up its equilibrium and we may well suppose that the ~~Infinite~~ World Mind has its own ways of doing so.

( ) There is some truth in the claim of both Japanese Buddhists and Western materialists that human beings created the idea of God and later believed in their creation to the point that they found it necessary to worship God. But this is not the whole truth and, left by itself, it may become misleading. It must be properly inserted in its place within the whole truth, whose first and basic tenet is that there is something real behind the idea of God, although the idea itself may be a product of imagination.

( ) There has been so much friction and clash between the different religions ~~on account~~ because of this idea: whether God is personal or impersonal; so much persecution, even hatred, so unnecessarily. I say, unnecessarily, because the difference between the two conceptions is only an apparent one. Mind is the source of all; This is lc Mind, inactive. Mind, as World-Mind-in-manifestation, is the personal God. Between essence, and manifestation, the only difference is, that essence is hidden, and manifestation is known. World-Mind, is personal, (in the sense of "Ishvara"); being what the Hindus call, ("Isvara"); Mind, is totally lc/ impersonal. Basically, the two are one.

XXVII (733)

( ) Behind it all is the Great Silence, broken only by the projection of new worlds and the re-absorption of old ones, the unutterable and unknowable Mystery, unreachable and untouchable by man. Tiny creature that he is, with the tiny mind he has, THAT is utterly beyond him. But the active God of which this planet Earth is a projection from the Grand Mystery, has in turn projected him. Here, communication in the most attenuated intuitive form is possible, even holy communion may be attained. This is the God, the higher power, to whom men instinctively turn in despair or in aspiration, in faith or in doubt. Sometimes a mere fragment of his work is revealed to a chosen prophet in the Cosmic Vision, an awe-filled experience.

( ) Consciousness is the best witness to its own existence.

( ) Pure consciousness is not a mental state, but Mind-in-itself; the Mind when gathered entirely into itself. In the mental states they are brought about by some kind of mental activity, but not here. /cap /cap

( ) The term Tao, as used by Lao-tse, does not refer to the World-Mind, that which is responsible for the manifested universe, but to the pure, essential being of Mind-in-itself. What I have called the World-Mind, he calls Teh. /cap

XXVIII (735.)

( ) Mind, alone, has the right to say, I AM!

But then, it is forever silent. All others can

only say, "I am me," indicating a person.

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cap / ( ) The real cannot be put under any label

or classification because it is what it is of itself, —

lc / Yet it pervades all things.
