I

( ) A man's conclusions about life and the principles which govern him ought to be so far as possible the product of his own cerebrations and not always ~~that of~~ other people's.

(I) Most of his resources may carry a man through many situations because they are purely material. But they cannot carry him through all situations. There are others, to meet which, he needs spiritual resources, and if he lacks them, he will be in a sorry state.

I

I

( ) He who aspires for the best will come nearer to the best even if he does not gain it.

( ) If he is to reach this pure well of truth, its water untinted by bias, or prejudice, he will do best by keeping independent.

(I) These young dissenters from the establishment whose methods, procedures and practices are ~~so~~ often naive, childish and amateurish, are yet in a number of cases, pioneers of ~~the~~ new ~~epoch~~ ways to come, of the movement towards the Overself. On the other hand, among these dissenting groups there are others who manifest evil characteristics

and instead of leading towards the spirit, they are leading towards degradation and materialism.

I

I

( ) The judgment of time has changed all that, has turned the sneering tones into curious, but respectful enquiries. Mind, the self-denier has begun the first act of coming into consciousness of itself.

( ) The disciple who tries to live in the image of his guru becomes a copy of him. This may be good or bad or a mixture of both but it is still only a copy.

( ) It is only as group allegiances are slowly widened that good will can be established towards those who are outside such borders.

( ) Few are the teachers, guides, priests, and leaders of men who do not put into their work the false opinions and favored prejudices that they themselves have been taught or acquired. Few, also, are those who have scrupulously striven to become as free from these things as they possibly could be.

I

( ) Just as a celebrated Tibetan guru of former times closed the door on would-be disciples, so oriental gurus of today of our own times refuse to see them until their persistence keeps them repeating the attempt.

( ) Let others follow whatever path attracts them, but do not let them impose their path upon you, ~~with which you feel at ease.~~ if you do not feel any affinity with it.

( ) Those who come forward as gurus driven by the ego the ambitions and alterior motives are not gurus at all. They are trespassors on a fine vocation. We must remember that those who work to earn a livelihood and come home tired

have not the time or strength to think for themselves or to search for themselves. For them the ready-made support of established relition is indeed helpful, while the

guidance of sincere competent and available teachers are even more sought for

~~Disc 7~~ p

I

I

( ) Coming to this Quest in the philosophic sense specifically simply means coming to human maturity.

( ) Concepts and procedures which served him on the quest in the past — ideas symbols names and forms which helped him then — have become rigidly fixed in his mind and he himself has become so attached to them as to be dependent upon

them. He has lost openness of mind and become dogmatic, the victim of his own jargon. Thus the very things which were of service to him are no longer so and in fact, constitute barriers stopping his further progress towards the true freedom.

( ) If so many young people reject the moral codes which they have inherited as well as the social aims which are put upon them, it might be worthwhile for society to practise some self-criticism.

( ) Until a man learns to become aware of his own spiritual existence he is only a half-man.

I

I

if

( ) The young have some excuse for their rebellion but they push it to extremes and push it violently, what they achieve is counter-balanced by damage to themselves and to society.

( ) The Quester cannot imitate the conventional lives of other people. He has to make some changes, and particularly some sacrifices, if he is to follow a path whose goal is different from theirs. He has to find some time for meditation and study, some time when he can fully and truly be himself and this requires, however short, a daily period of solitude. He has to arrange his diet, so that it will not provide more difficulty for his inner work. He has to be careful of what company he keeps, so that he will not be constantly responding to their auras, either in struggle or in defence.

( ) It is not necessarily an unstable mind which pushes him from guru to guru, or from belief to belief, or from group to group. It may be that he is really seeking the one Truth and has not found it in any of these yet. /by his own standards

( ) He gets into a mood in which he loses more and more interest in contemporary affairs, but gains more and more interest in his own inner state of consciousness.

( ) Writing about these ideas, experiences and practices does not entitle me to set up as a guru, does not provide me with any authority to involve myself in other people's personal lives. Although I have got myself personally involved in the teachings I am still writing about them as a professional author.

IVI

II

(II) Will he ever reach a point where he will no longer be subject to the angers, the depressions, the passions and the emotions of the average man?

(II) It may seem that ordinary life with its long succession of routines does not offer much scope for such large ideas to be converted into practise.

II

( ) More and more man fell into illusion and ~~into~~ ignorance (as he fell more and more) into identification with the body and with the ego. Mentalism tells us that they are really ~~which in the end are but thoughts~~ ~~or~~ thought-complexes. ~~and if~~ All

thought is derived from the ~~pure~~ mind. ~~which is the Overself~~ He can begin to undo these identifications if he will bring back his thoughts to the~~ir~~ truth and reality ~~source, their origin, again, in the Overself~~ and constantly

let them stay there. ~~Thus,~~ By the activity of the Quest and by the non-activity of allowing ~~grace~~ truth to work upon him, the illusion will vanish and the real will take over.

( ) He finds an opposition within himself from tendencies which are really hardened thought-habits. They exert a downward pull.

II

II

( )When he becomes dissatisfied with himself, when he feels that what he is doing thinking achieving is either not enough or too inferior or even too miss- guided, he ~~is~~ may be ready for the Long Path ~~which is the path~~ of self-improvement.

( ) If, instead of warding off the recognition of his own shortcomings he confronted and surmounted them he would benefit. For one source of inner conflict would then disappear.

( ) The roads which wind like a serpent around a hill, bring one to the top more slowly but less perilously then the straight uphill path which has to be climbed with hooks and picks.

a ~~But of course,~~ So long as a man identifies himself with his little ego only and refuses to recognize that there is anything beyond it, he is ~~really~~ unconsciously refusing also to recognize that he need not try to develop along the long, long path to self-realization because he is already in it.

( ) The Long Path is one where the seeker critisizes himself as a prelude to the attempt to conquer himself.

II

III

( ) It is pleasant to live ignored and unknown. The world then lets you alone and keeps its negative thoughts

off you directing them to someone else. To be regarded as a nobody and let others find out after you have passed from their physical ken or moved elsewhere that you prevents are a somebody unwanted intrusions

(III) There are few persons who are not susceptible to the charm of a failing highly sun towards the end of the day. But there are fewer still who understand how to use this feeling in order to obtain a mystical glimpse. To watch the sun change the landscape from green to rainbow colors as it makes its last glorious splash of rays before the evening folds, is to invite ~~a~~ the ~~mystical~~ glimpse, provided the watching is done with intense concentration and tender feeling for the beauty of the scene. colouring

(much) He is a PRUDENT man who does not encumber himself with committments to other persons upon the journey of life but retains some measure of the freedom which is found ~~only~~ in aloneness and independence.

III

III

( ) There is something meloncholy about the fall of the day into dusk and yet there is also something beautiful about it.

( ) As the sunset glows and reddens before it comes to an end, as it lights up the clouds so gloriously or on a cloudless day combines its own fire with the sky's blue, meditation can be fruitful and beneficent.

( ) The fast pace of modern living and the busy clamor of modern cities prevent us from meeting ourselves. We have to sit down as if we were in the desert all alone surrounded by silence and slow the pace of thoughts until in the gaps between them we begin to see who the thinker is. But we must give it time,

we must be patient. It is not out there right in front, but hidden deep inside. Inside there is a light at the end of the dark tunnel.

III

III

8 ( ) Who has ~~a~~ full freedom AND complete independence. Who is walled against the actions, the influence, the suggestions and the presence of others? Even the recluse who withdraws from society

8/ will find it difficult to live ~~alone, to~~ OR be alone. He prefers to be inconspicuous among others, to live quietly in society, to have a humbler rather than a grand ER position and to hide himself in anom-

m/ inity or obscurity. But these are his own preferences. If, however, the Higher Power wills or instructs him intuitively to come into the public eye, to be publicly active, he will reluctantly have to obey the call.

( ) It is understandable that a poet like Wordsworth loved his lake-side walks for others too have felt an inward peace in such places.

( ) "The Federal constitution of Switzerland forbids the opening of new monasteries."

III

III

( ) On balance there are likely to be more ~~goo~~ good men in monasteries and ashrams, than in the large cities. But this is the very reason why the good men should come out from time to time ~~from their ashrams~~ and help the others.

( ) Privacy is a great privilege; almost in these noisy days a luxury. To be able ~~to~~ be able to live without being interrupted by others, to be able to converge all one's thoughts, without being disturbed, upon the highest of all thoughts, the discovery of the Overself, is a satisfaction indeed!

( ) My happiest hours come when the sun is about to bid us farewell. Those lovely minutes are touched with magic, they bring my active mind and body to a pause. They invite me to appreciate

the radiant glowing colours of the sky and finally they command me to enter the deep stillness within, so that when all is dark with the coming of night all is brilliantly illuminated inside ~~my~~ consciousness.

( ) To sit noiseless and immobile, pinned to the earth under a tree, alone but not lonely, when the weather is good and the air is warm, the mind at peace with itself and with nature - this is one of the lovely satisfactions which life holds.

II

IV

(IV.) What should he do with his eyes while he is meditating? The answer is that there is no fixed universal rule which will cover all stages from the most elementary to the most advanced in ~~of~~ the practice. But there are two ways in which he can deal with this problem, both of which are effective for that purpose at the particular time or stage when they are to be used. The first is to let the eyes be ~~open, a bit~~ only, about ~~three~~ one quarter open, so that he's looking closely downward and shutting out most, but not all, of his surrounding. The

~~DISC 36 pt. 2~~

~~The~~ second way, is to let them be widely open, staring into the distance but not seeing it clearly.

VI

IV

( ) If the wandering characteristic of all thoughts divert attention and defeat the effort to meditate, try another way. Question the thoughts themselves, seek out their origin, trace them to their 25

beginning and ~~thus~~ reduce their number more and more ~~and more~~. Find out what particular interest or impulse emotion or desire in the ego causes

them to arise and push this cause back nearer ~~in~~to the void. In this way you tend to ~~he~~ separates your ~~himself~~ from the thoughts themselves refuses to identify ~~himself~~ with them and gets back nearer to your higher ~~his true~~ identity.

(IV) Once the meditator begins to feel the peace ~~and stillness~~, let him seek to prolong it as long as possible.

VI

( ) The Swastika is an ancient symbol used in Tibet, in India and in China. It is closely related to another symbol, the Cross. The Swastika ~~means~~, the fixed unmoving bespeaks and ever-lasting centre ~~of a circle~~ whose circumference is the ever-changing ever-moving world-process.

( ) Meditation succeeds to the extent that attention is controlled and turned inward. When this control becomes so intensive that neither sounds nor lights can break it, its concentration, to complete. ~~( ) When the it is no longer difficult when it the problems and burdens~~

( ) For those who cannot enter into the cross-legged posture of meditation, it is enough if they put ~~just~~ only one leg in the squatting position with its foot against the belly and let the other leg remain ~~normally~~ stretched forward.

( )One suitable posture for meditation is to ~~hold~~ let the arms rest~~ing~~ upon the knees with ~~the~~ palms open and upward, the back straight and ~~the~~ neck and head in line with it.

VI

( ) The mantram must be clearly pronounced. Its meaning must be devotedly, even reverently felt.

( ) Success in this practice of meditation required a number of factors, but among the most important ones is that it must be regularly done and that it must be frequently done. The work must go on relentlessly, until the effort it involves is gradually replaced by effortlessness.

( ) The outgoing tendencies of the mind are gradually reduced by the practice of meditation and in the end stopped, so that they are reversed and turned inwards.

( ) According to the ancient Sanskrit text, meditation simply means giving concentrated and sustained attention.

( ) Some of the old Buddhist monks the histories say reach samadhi simply by the steadfast gazing upon the floor.

( ) The practice regularly repeated of meditation should have this effect: That it removes the haste, the hurry, the pressure, the restlessness with which modern Western life is afflicted; it supplants them by calm, by patience, by relaxation.

V

( ) The Shavasaha or "Corpse" "Dead" posture is most useful. It is practised # on the floor or on a stiff mattress. The arms are stretched, the palms face upward and the feet kept apart. Focus attention on the inhalation and exhalation of breath and shut the eyes. Held for ten to twenty minutes this posture relaxes the entire body and removes fatigue.

(V.) It is understandable that people living monotonous lives should be attracted towards sex.

(V.) It may have been the first psycho-analyst who invented the theory that the only thing to be ashamed of was to be ashamed. That to have a sense of guilt is itself to be guilty of disturbing one's health. ~~Or~~ It may have even been argued by some, even among the ancients.

V

V

( ) We act upon the world through the body and therefore the kind of body, the condition of the body, even the age of the body contributes to ~~shape~~ the result.

( ) Hatha yoga is best done if it takes its poses very slowly and holds them for a long time. Moreover, the Hatha-yogi remains unmoving while in the pose.

( ) Professor Karl von Durkheim, with nine years study in Japan behind him, told me once, ~~when I spent a few days with him~~, that the Japanese put the vital centre somewhere behind and just below the solar-plexus ~~and not~~ in the heart or the head. This they called "hara". They did not believe it to be as the Indians did. They made concentration upon it the means of entering into harmonious relationship with the planet earth.

V

VI

(VI) May I suggest that instead of shaking hands we should use the traditional Islamic greeting of touching mouth, forehead and shoulder.

There are fictions and illusions surrounding the glamorous word, (This is true) love. Whether it is used in connection with ~~love~~ a physical feeling between the sexes or the loving brother ~~by a~~ religious ideal, or whether it be the attraction which ends in an ill-assorted and hazardous marriage, or the attempted empathy of a highly refined, highly educated, benevolently minded person for a coarse, rough and brutal dweller in the slums, at some stage it is still called Love.

VI

( ) Its ideals offer an invitation to nobility and refinement. "Become better than you are!" is its preachment. "Live more beautifully than you do!" is its commandment.

( ) Refinement of the way one lives, thinks, speaks and acts is not only a positive value but in its indirect result, actually contributes to the spiritual quest. Those who decry it as a mere superficiality confuse the imitated ~~process~~ action with the real one.

( ) The vulgarities and indecen~~cies~~ies ~~cies~~ of the ill-bred should be held to their shame, often silently but sometimes vocally.

~~(~~ VI. ~~)~~ The fact that people feel they must speak constantly, talking to each other whenever they are together, is simply an outer sign of their inner restlessness, of their inability to control the activity of thought. That is to say, it is a sign of their weakness.

IV

VI

( ) It is not surprising, in this extremely democratic age, that so many persons see in beautiful manners nothing more than hypocrisy and affectation or in courtly gentility nothing less than foppery and hollowness.

( ) There is much confusion about the ethical ideal of goodwill to all. It does not mean that you have to go up to the most awful creatures and clasp them by the hand

and exclaim, "Brother!" It does not mean that you are to wallow in sloppy sentimenalism or try to manufacture feelings which are not present.

( ) The very opposition which drives others down to the animal level or obstructs the Quest with different tribulations that can be used by the aspirant in a contrary way; that is, he can step up from them instead of tripping over them.

( ) Do not in enthusiastically winning new qualities and virtues ignore and neglect the one which must regulate them all --balance.

IV

VI

( ) The idea of asceticism is a forbidding one to most modern people even more than it was to the ancients. But there is much confusion and misunderstanding in connection with the subject. It is necessary to enter into the derivation and meaning of the word as originally expressed if the idea is to be put into correct shape. It was associated with training and self-discipline.

( ) If he pushes his detachment too far, if he disciplines his emotions too much, he may feel to be made no longer of human flesh.

( ) It is the instincts of the young to seek satisfaction of their passions and emotions untempered by caution and undisciplined by prudence.

( ) The young child should be taught how to grow up into a civilised well-behaved person, who naturally and not hypocritically behaves with consideration for the feelings of others.

( ) Passion is beset with traps. The sooner it is kept under control the better. This applies not only to passion in sex, but also in wrath, in indignation and in especially all negative moods.

( ) Those who fall into fanaticism often become inhuman and intolerant.

IV

VII

( ) The work done by original deeply penetrative thinking can go far, can uncover much not yet known, but it cannot solve the mystery of the thinker, himself, unless it renounces its right to do so and lets the diviner Self take over in utter silence.

VII

( ) Scientific progress has given us useful gadgets, but terrible poisons. The paradise to which the enthusiasts of the last century asserted it was going to lead us we now look forward to with much anxiety, for it is beginning to look more like a hell upon earth.

( ) I put down phrases and paragraphs in a disjointed manner, for that is the ~~only~~ way in which I can BEST write. It is like stitching little pieces of cloth together. This is not a good way to write, for it does not give a good smooth

result, nor a sustained one. I cannot, like a businessman, sit down at an office desk and work for ~~[illegible]~~ SOME hours and then get up. I have to take my thoughts and ideas as and when they come, a little at a time.

( ) Out of all these endeavours, and probings, ruminations, and meditations, a measure of truth may filter through.

( ) At last he can meet with an expression of truth that has a recognizable face.

( ) Through books we may borrow the experience of others and save ourselves costly experiments. Such living by proxy is painless.

IIV

VII

( ) These great ~~veritiets~~ verities will always bear restating. They are too important to be said once and for all.

( ) On this topic of writing I would like to quote from an experienced writer himself. A man who wrote over 100 books, though I doubt whether they are at all read today. I met him only once. He was a staunch Catholic, highly

dogmatic but very devoted to the values of contemplation even though he was too busy a man to practice it much. He was violently critical of most things and most leaders in society. So much so that he abandoned his mem-

bership of the British Parliaments in disgust. His name was, Hilaire Belloc and he wrote about writing: "The worst enemy of prose today is the snobbishness of rules and forms... the mumbo-jumbo of high erratic prescription."

( ) Whatever statement is put forward in debate someone else can put forward its opposite and in both cases the argument can be very specious. The intellect gives no absolute certainty. Its fruit is only opinion.

( ) The young writer has one great defect and one great lack. The defect is that he is irresponsible, the lack is that he is inexperienced. The mature, perhaps middleaged writer is much more cautious, much more careful of the words he uses.

IIV

VIII

( ) What we think touches the surface of consciousness and sinks below to be stored and hidden away.

( ) The ego is here, ever at work and even present even when it is supposed to be absent.

(VIII) The ego collapses at this point; the weight of his burden has proved too heavy. Not only does pride go but also certitude.

VIII

( ) What or who is seeking enlightenment? It cannot be the higher Self, for that is itself of the nature of Light. There then only remains the ego! This ego, the object of so many denunciations and denigrations, is the being that will win truth and find Reality even though it must surrender itself utterly in the end as the price to be paid. transformed

( ) The question arises, is it possible to approach life with a mentality free from egoism. This is a question that philosophy has taken very seriously and it says: If the wish exists and the effort is made, there will at least be a less

egoistic approach than there would otherwise be. It has therefore evolved a system of training the mind and feelings which, relatively and as far as is humanly possible, does free the human being from excessively egoistic approaches to Truth.

( ) Every discussion which is made from an egoistic standpoint is corrupted from the start and cannot yield an absolutely sure conclusion. The ego puts its own interest first and twists every argument, word, even fact to suit that interest.

( ) So long as the little self feels itself wise enough to make all its decisions and solve all its problems, so long will there be a barrier between it and the Higher Power.

IX

( ) Which of us has the power to change the consequences of his former actions? We may make amends, we may be penitent and perform penances. We may counter them by the opposite kinds of good deeds. But, it is the business of karma to make us feel responsible for

what we do and that responsibility cannot be evaded. However ~~the outlook is not so grim as this appears to make it.~~ In a certain sense there is a measure of freedom, a power of creativity, both of which belong to the god-like Higher Self which each of us has.

XI

IX

( ) If anyone believes in complete fatalism, if he feels that he is being carried on to the fulfillment of a pre-ordained destiny in every particular point, then ~~of course,~~ it ~~will~~ MAY be so. ~~it will happen~~

~~so.~~ But it means that he denies the ~~god-like~~ creative power in the deeper level of his being. It means that he has drugged himself by misconceptions about himself and about the purposes for which he has been put on earth.

( ) On this question of fate and free will Ramana Maharshee was the supreme fatalist. He once said, "Make no effort to be active or to renounce activity for

your effort is your present. What is predestined to arrive will arrive. Leave things to the Supreme Power; you cannot choose to renounce or to keep."

(IX) In the Buddhist symbolism the wheel of life rolls on, dragging man with each complete turn through another reincarnation. Again and again he goes through the same experiences until he gets worn out and tires of them and seeks release from being tied to the wheel, the release which is called Nirvana. l.c.

XI

IX

( ) What has happened has happened and there is nothing we can do about it. We cannot rewrite the past, we cannot repair our wrong actions, we cannot put right the wrongs we have done, the hurts we have given or the miseries we have caused both to

others and to ourselves. But if the past records cannot be changed our present attitudes towards them can be changed. We can learn lessons from the past, we can apply wisdom to it, we can try to improve ourselves and our acts, we can create new

and better karma. Best of all, having done all these things, we can let go of the past entirely and learn to live in the eternal now by escaping into true Being, the I am consciousness, not the I was.

( ) The notion that death maybe followed by perpetual unconsciousness rather than by an everlasting consciousness of the ego is to some people not unattractive.

( ) He finds himself carrying on his shoulders the weight of past deeds appearing now in the form of his karma.

(IX) The Law of Karma makes each man responsible for his own life. The materialist who denies karma denies responsibility-~~and~~ who places all the blame and burden upon the shoulders of environment and heredity-begins and ends with an illusion.

XI

IX

( ) But after we have listed all these various sources and influences which make us what we are, it would be an exaggeration to assert that they do so inexorably, immovably and inevitably. We are

not condemned to be the plaything of all these forces. There is a mysterious x-factor in every human being which he can call upon if he will. The fact that so few do so merely means that through ignorance they condemn themselves to remain as they are.

( ) Where experience of life is limited to a small area knowledge may be just as small . The result really depends on what a man does with his mind, if we assume that he has had a lot of experience in previous incarnations, even though he may have had little in this present incarnation.

( ) We may say of the true philosophers what one American author said of another American author. Herman Melville wrote in a letter to Nathaniel Hawthorne: "Knowing you pursuades me more than the Bible of our immortality."

( ) It is commonly but wrongly believed in the West that we live on earth only once.

( ) Who possesses complete independence? Who has all the freedom he wants? Who is able to make his choices freely, unaffected by his circumstances by social pressure by events or by heredity? The

answer of course, is no one. But, to the extent that anyone learns to control his thoughts, to become master of himself, he begins to control his fate.

XI

( ) Alas! we all must come to that last period of physical existence when we must remember the ~~too true~~ terrible ~~but truthful~~ lines of poetry ~~- although I do not remember the name of the poet - those lines~~ which begin, "Beyond the covering of dark he hears them come: The distant hosts of death that march with muffled drum."

( ) ~~In one of my books~~ I recommend the process of cremation to dispose of the body of a deceased person. ~~I should have added, that~~ An interval of three days should take place between the ~~passing out~~ death and the actual cremation, because that is the transition period which makes complete the passing out of the spirit.

( ) Even the most obscure and insignificant person, who feels that he can do little or nothing to change his destiny in the future, because it is the consequence both of his life in the past and his surroundings in the present, is not quite correct. He may be powerless to move away from its major trend, but there is within him a creative force and an untapped knowledge, only it must be sought for and found.

( ) The Bhagavad Gita says that the last thoughts of a dying person contribute towards determining the nature of his next reincarnation. The pious Hindu calls on the name of his God at such a time in the belief that it will provide him with better after death conditions.

( ) Our economic condition and our personal history, our physiological situation and our astrological horoscope all contribute to making us what we are. There is a spurious peace which is really nothing more than stagnation and which will be pushed aside or even destroyed with the first waves of change, whether the change be economic, physiological or psychological.

X

( ) Because chemical drugs can affect the mind, can induce states of consciousness, it is claimed that the excesses or the horrors which have been produced through their means, show that spiritual consciousness is entirely related to the physical brain. That the greatest attainments of the yogis

can be produced in an hour or two instead of many years or a lifetime by taking a simple drug and that therefore modern science has achieved the opening of a door to spiritual selfrealisation which many would-be yogis have failed to achieve, in other words that the Kingdom of Heaven is not within you but within a pill or a tablet.

( ) If, when we consider a subject from the standpoint of medicine, psychology, biology, or philosophy, we treat the body and the mind as two

entirely separable things, it would be a mistake. They have a common origin.

X

XI.

( ) For those monsters of hate, and cruelty, either utterly materialistic and God-denying, or fanatic and taking the name of God in vain, there is no shelter where they can hide once they are forced across the barrier of death.

IX

( ) Alas! there is so much malice in the world today.

( ) There are too many emotional maladies, too many mental negatives present in the civilisations of today.

( ) The politicians and scientists claim and seem to have led mankind along a path of progress But in reality where they have put an end to old problems they have in the sequence created new and different problems, which at the least are as bad as the old ones and at the worst are immeasurably greater. This shows that we must

turn our attention to other directions if we want to achieve both true progress and ~~to~~ find real solutions for problems. So long as man remains in ignorance of his position, his destiny and his history so long will these evil conditions remain, for the causes will remain. It is only their symptoms that are being removed.

( ) We see ~~violence everywhere.~~ too often the aggressions and the destruction which is one ~~is~~ running rampant in so many unbalanced persons today.

( ) The ego is arrogant haughty conceited and self-deceived. ~~And this is one of the factors which unconsciously repelled Christ~~.

VIXX

XI

(12) The qualities of determination, intelligence and persistence -so useful in philosophy- can be used for good or evil. They can make a more successful criminal as well as a better philosopher. The upsurge of crime, well-thought out, daring, resourceful, and highly ambitious,

in modern times is a sign of misapplied powers, while its violence is a sign of merciless egocentricity. The end for such persons is ~~either black magic and~~ then a crippling deformed future birth, or a sudden and radical awakening to the

commensurate. may come

grave peril toward which they are heading ~~— whether it comes form previous good karma or by present grace~~ - and a ~~total~~ change of course to a better life ~~even unselfish life~~.

( ) The prudent man learns by observation or by experience, or more often by both, that there is ~~so much evil~~ spiritual ignorance in the world and in man: ~~that~~ he must often conceal the greater portion of his wisdom and his power. This is necessary for his own protection and security. It was a similar caution and desire for personal safety which induced the writers of ancient Hindu texts and medieval Italian ones to advise those who lived under a brutal tyranny to emigrate. This did not mean going to a new country but a new district. to

( ) This phenomenon of nearly half the world's population being under the rule of a political faith which includes atheism, must have a meaning beyond the obvious one of the need for social and economic improvement. One part of this meaning is that the unquestioned, undisturbed faith of the simple peasant, unaffected by his own doubts or other people's learned criticisms, is passing away.

(XII) The Japanese gurus do not consider what they call "Satori" to be a lasting state but rather, to be only a glimpse. Yet, even the achievement of this glimpse is regarded as a very high one.

(XII.) Some images are stamped on the mind for years, even for a lifetime. The grave, but compassionate face and dignified figure of my first Buddhist guru, Ananda Metteya, is one of those that haunt me still.

( ) He would like a miracle to happen and therefore he meets every new ~~guru~~ full of expectancy. / happening But alas the miracle seldom happens.

It is a superstition to believe that salvation can be given by any other man, be he priest, guru, or whatever. The notion that it can be derived from some man's grace is a mirage.

( ) It is ~~not~~ for some only a matter of personal refinements ~~that I do~~ not like to but the psychically sensitive person does

~~I~~ ~~I~~ be touched and therefore, ~~I~~ do not like to shake hands. ~~but also a~~ It is for him a matter of preserving psychic purity. For in every handshake there is a mingling of the magnetic aura emanating from and surrounding the hands. and body

( ) If the Roman emperors gave gladiatorial games for the delectation of the mob it was mostly because the mob demanded them - those cruel shows - for the working masses were low on the evolutionary ladder. Their tastes were gross, their desires beastly and their appetites ~~most unrefined~~ course;

IX

XIII

(XIII) The crisis in the world today is such, that straight answers must be given to straight questions. In former eras it was possible to accomodate the truth to the level of understanding of those addressed; to clothe

it in symbol and allegory or to hide it behind enigmatic puzzling and obscure words, phrases, or sentences. But today there are ominous clouds in the sky which ought not to be ignored, and because ~~deuse~~ of them the

risk must be taken that those who cannot now understand may gather at least something, some part or some hint of the truth.

( ) // In this crisis his confidence in the goodness of the Higher Power may become disturbed. His observation that the Higher Power seems indifferent to the suffering of creatures may ruffle his faith.

IIIX

XIII

( ) Young, immature people lack balance, knowledge, experience and responsibility so that they are more easily rushed into courses of action dictated by frantic passion or frenzied emotion. But if they live long enough, life itself will impose its own disciplines upon them and compel them to accept adult responsibility and make the necessary

Otherwise they may come

growths which go with it. ~~or else~~ to write their lives off as ~~a~~ failures in the real sense, which includes the visible results in the world and the invisible moral and mental consequences in themselves. Until the balance within themselves is got right, ~~a man is~~ they are liable to make decisions and commit actions which ~~he~~ will later be regretted.

IIIX

(XIII) It was one's own ignorance and immaturity which made one act in a way which NOW seems very wrong, ~~evil~~. ~~And Therefore~~ It is no use accusing oneself forever and ever of it. ~~what one did in the past that now one~~ ~~and~~ be ashamed of. It is better to distill its wisdom, gain its constructive teaching and uplift one's character. FOR humby

a man to accept himself as he is, would have been foolish counsel if he had nothing more than his sins and guilt, his ego and passions, his folly and stupidity. But it is because he has a deeper self - one that links him with the gods - that it can now becomes a wiser counsel. ~~than it seems.~~ Let him take it now and work upon himself with this better self.

(XIII) Guided by false slogans, the multitudes are easily led astray into courses of action which bring misery in the end to themselves and to others.

( ) If a man takes his experiences in the right way, after many years it will have purified, refined and ennobled him. But unfortunately for them many, if not most people use their experiences to become more egoistic and less reasonable, more difficult and less kindly.

( ) That humanity has been living through a protracted dangerous crisis for many years is apparent to most observers. That the specific problems which it poses are themselves the outcome of human character may be less apparent but deeper analysis will show that it is so.

( ) Some people can only be awakened to these simple truths by a national disaster or a personal crisis, by a natural catastrophe or by ~~surfacing of~~ strong doubts.

( ) For some, principally neurotics, not to have to manage ones life with all its problems and difficulties, not to have to make one's own decisions is an easier way out. But it deprives them of the growth possibilities which come through acceptance of these challenges.

IIIX

XIII

( ) Few men are all good or all bad. Few have motives which are not double. This is not to doubt their sincerity, but to explain human nature

( ) When a man is crushed to the ground, when his ego is deflated and he calls out in sheer desperation for guidance or for help, the answer may not come to him in the form that he wants or

expects, it may come in the form of clues and hints, at best, of suggestions. It is for him then to patiently take them up and follow them to where they lead. The suffering which has come to

him is not meaningless. There is a sublime rationality behind it, even if it is only the specific effect of a cause which he set going in previous incarnations.

( ) It is a common saying that you get what you pay for, so it is advisable not to pay excessively for what in experience we buy.

( ) Do not deify man, nobody is guaranteed against the making of mistakes.

( ) The disciple who entrusts himself to a guru has, in Bacon's phrase, given a hostage to fortune.

XIX

XIV

In the field of aesthetic judgments and aesthetic values there is utter confusion and much lunacy today.

XV

( ) Rudolf Steiner using his own clairvoyance penetrated the so-called "Nature's Record" and confirmed that Jesus visited Egypt, India and Persia.

( ) Krishnamurti: "The so-called saints and sanyassins have contributed to dullness of mind."

(XV) The Indians consider kissing between the two sexes, immoral. The Japanese consider it obscene. But the Westerners consider it quite differently.

IX

XV

( ) Are these Indian swamis and Tibetan monks who find themselves settled in Europe ~~and~~ or America able to preserve the conditions of their inner life unadulterated and unviolated?

( ) Tantra has been greatly misunderstood ~~both in the East, in India~~ in the West ~~and in Tibet and~~ by those who have seized upon the merely physical aspect of it alone. Its highest and primary reference is not to men and women in their sexual relationships ~~of the~~ body. ~~it is to the fact that in every man there are womanly characteristics also and in every woman there are masculine characteristics - only and normally - the masculine characteristics appear in a male body and the feminine in a female body.~~

The aim of the higher Tantra is to bring ~~these two sets of inner characteristics~~ personal self and the Oversel~~f~~ ~~inner~~ together, into harmony balance and union. Then only is the full human being likely to be developed. Then only are all the miseries and troubles so often associated with sexual ignorance and sexual indiscipline likely to be overcome. ~~And then only is true love established in a person.~~

VX

XV

(Dr. Bo) Dr. a psychiatrist on the staff of the University of Zurich spent some time visiting the Indian ashrams and gurus. He says he met ~~a total of~~ eight ~~westerners~~ European and American who were wearing monkish or nuns robes and that with the exception of one of them, to quote his words, "They remained self-willed and intolerant westerners who had inflated their little egos with the Indian wisdom as a means to power." ~~Dr.~~ He also said that their mental structure was too restricted and hard, too narrow and weak to be able to take in the Indian tradition in the proper way. In short, that they needed pscho-analytic treatment ~~first~~ before they came in contact with ~~the Indian~~ that tradition.

( ) It could be said, that to put fine points upon these three Sanskrit words which are used so loosely today might be helpful to students. First, the word, "guru" applies to the man who opens the eyes of those who are spiritually blind. The ~~word~~ "swami" applies to the title man who provides spiritual teaching for the ignorant. The term, "acharya" applies to the man who provides the best example of spiritual conduct.

VX

XV

( ) Only by working out a combination of these two alternative world outlooks - the oriental and the occidental - the ancient and the modern, can we arrive at a better balanced and fuller result.

( ) At least in the Catholic Church most members of monastic orders are engaged in some form of activity, generally of service, like educating the young or nursing the sick. It is only the minority who **join** the purely contemplative orders. **In India,** it is the other way round. The orders devoted to external service have fewer members, much fewer, than those devoted to meditation.

( ) It is not only the Hindus who believe that the mere sight of a saint or the close neighbourhood of a holy man may give a spiritual uplift or communicate a blessing. Catholic Christians have a somewhat similar belief .

( ) There is no need to go to extremes to use the Western way of thought to supplant the Oriental ~~,~~ or the Oriental to supplant the Western. Let them both supplement each other.

( ) The Indian Brahmin ~~who~~ wears a cord around his chest not only to indicate the caste to which he belongs but also to indicate his link with God

IIXX

XVI

( ) The drug induced states of consciousness are often taken for real experiences of the higher world of being. But they are not: they bear a relation to such experiences like that of carbon copies of typewritten documents to the originals.

( ) The limitations of egoic life can be pushed aside for a brief period by hypnosis in some cases, or by drugs in other cases.

( ) The seeker must shun those who would lead him into lunacy in the name of spiritual enlightenment.

( ) It is possible these young persons puff their pipes of hashish because it quietens doubts and gives a benign feeling of personal welfare. Yet it ~~is~~ could be all illusory.

( ) The glimpse brings him to himself but no drug can do that. The drug brings him before a vivid mental picture which he lives, it is still only a picture, sometimes horrible like a nightmare; sometimes sublime, like a mystical ecstacy, but never, in these experiences does he enter his true self. Always he is looking at and living with a picture.

( ) He enters this higher level only to the extent that his consciousness becomes subtler, more refined and less agitated, more sensitive. With this a parallel purification of character is needed.

( ) Krishnamurti scornfully calls these experiences "a form of hypnosis... visions, sensations, all that silly business and other forms of entertainment... and immaturity."

( ) This higher condition cannot be attained by the use of drugs, but can be copied, which is a great self-deception.

IVX

XVI

( ) In religio-mystical circles one meets from time to time those who believe they have a mission either to establish some utopian colony, community or settlement, or to bring about a certain transition to peace on earth and goodwill unto all. Such visionaries usually fail to produce ~~any~~ practical much consequences of their visions. ~~They are too naive to see that~~ No great change can be brought about in human history without first bringing about a great change in human nature; but lesser changes can be achieved.

( ) One danger of mystic experience is the possible swelling of the ego. It makes ignored / could unimportant persons become a center of attention and gives them a feeling of public importance.

( ) If his mind is too passive it becomes open to all sorts of suggestions, but if it is too positive it misses clues, hints, intuitions. It misses inspirations and messages from within, or guidances from without. ~~We see~~ Therefore ~~that~~ a fine, even and delicate balance between these two extremes is needful.

( ) Interpretations of his experience which carry his own egoistic emotions may tend to distort, exaggerate, magnify or even falsify it.

( ) The temptation to take shelter under a guru, to surrender one's will and one's responsibility and to take commands directly from him — if accepted — may lead to regress just as much as progress.

XVII

( ) Questions about the assumptions of religion, uncertainties about its fulfillment of promises, doubts and distresses ~~will~~ may cause him many a pang during this difficult period.

XVII

A contemporary

( ) A Prophet, Antonio di Nunzio wrote: ~~"Noi non siamo che degli avvocati del Padre nostro, Iddio"~~ "We are only advocates of our Father, God."

( ) In these days of criticism and revision it would be prudent for any established religion to shed its accumulated superstitions so long as the process does not affect fundamental truths.

( ) Despite the imperfections and impostures which religions have sometimes practiced, despite the superstitions which have been mingled sometimes with their official teachings, there still remains a large residue of basic truth.

( ) Without falling into harsh stricture or bitter criticism, without minimizing the unquestioned services of religion to humanity, it is still needful to be guarded against its disservices.

( ) Some religious doctrines are stifflingly narrow and create a desire for the fresh air of reason and science, humanitarianism and compassion.

( ) Of what use are half-dead practices and ideas, half-moribund ways and commandments? Teaching must be relevant, usable, timely and satisfying.

XIX

XVIII

( ) To the wandering Indian sadhu or the cloistered Christian recluse of the medieval times Macchiavelli's scorn for the person who has no social position in life is meaningless. ~~Because he is helpless and powerless to the sadhu and to the~~ To the holy man ~~recluse~~ help must come from the higher power, not from other men.

( ) But selflessness does not mean the surrender of one's own ego to someone's else's ego. Renouncing the personal will does not mean becoming the creature of another person's will. Humility does not mean becoming the helpless victim of other people's wrongdoing. The only surrender that we are entitled to make is surrender to the Higher Power.

( ) We must be humble enough to recognize how imperfect we are, but instructed enough to recognize that the ego-covered part of us is shiningly divine. Thus both humility and dignity must be brought together in our make-up and reconciled and balanced.

( ) To turn to the Higher Power and to wait patiently for its direction or support is a good practise but it must be remembered that one can only turn to a Higher Power by turning away from the ego.

( ) When devotion worship and reverence are fortified by knowledge they can one day reach a stage where ~~nothing~~ notably less is desired or demanded and peace naturally then arises. Nor is a measure of peace the only gain. Virtue ~~soon~~ later follows after it, quietly and effortlessly ~~though it be~~ growing.

XIX

( ) It is not a waste of time to sit on a stone fragment in the mouldering ruin of a little disused temple. At the least, one can reflect on the strangeness of time; here once alive and meaningful, but now, dead and vanished - like a dream.

( ) It is not to be judged, or criticised, compared, or analysed. Its truth cannot be formulated in fixed rigid single statements for it is of the nature of paradox. The only theorem which comes even near to it must be a double one. The only theory which can be put together concerning it must speak from two points of view

XIX

XIX

( ) This is a paradox of existence that the Real is beyond the illusory and yet, ~~that~~ the illusory is ~~also~~ derived from the Real.

(XIX) Only when one stands upon this mystical mountaintop does one begin to see how, in a made universe, there cannot be the pleasurable, the joyful, and the sweet alone. ~~But~~ Wherever there is birth there must be death; Wherever there is a possible pleasure there must a possible be pain. The recognition of the~~m~~ unpleasant things ~~as necessary~~, may sound quite inhuman ~~,~~ and, in a certain sense it is, ~~,~~ but then, it was not a human being who fashioned the universe.

lc/

(XIX larger) With this larger outlook comes a~~n~~ acceptance of the past, of by gone~~'s~~ ~~past~~ deeds and thoughts ~~and even one's past self~~, however one may regret actions OR ~~may~~ feel guilty, or embarrassed about emotions. For if there~~'s~~ to be a forgiveness of others, there must also be forgiveness of one's self. And if one has outgrown one's past self, it should ~~be~~ as if one were looking upon another being, a stranger being.

XIX

XIX

( ) There are certain intervals of consciousness such as ~~those~~ between two thoughts— those between waking and sleep and those between sleep and waking which normally pass unobserved because of the rapidity and brevity associated with them. Between one moment and another there is the timeless consciousness: between one thought and another there is a thought-free consciousness. It is upon this fact that a certain exercises ~~were~~ was included in ~~my book~~, "The Wisdom of the Overself", ~~exercises~~ which had not previously been published in any western book. But it is not a modern discovery. It was known to the ancient Egyptians, it was known to the Tibetan occultists and in modern times it was ~~also~~ known to Krishnamurti, ~~although I do not know if he ever referred to it publicly~~. The Egyptians, preoccupied as they were with the subject of death and the next world, based their celebrated Book of the Dead upon it, ~~and~~ The Tibetan ~~Book of The Dead~~ Book of the Dead contained the same theme. ~~For~~ Between the passing

probably

CONT.

XIX

XIX

invisible vital forces body

each out of the spirit at the end of the in-
its carnation and the entry into that state
of consciousness which is death, the
same interval reappears. If the dying
can man could lift himself up to it, seize

upon it and not let it escape him, he will
enter in would then to heaven — the true heaven.
And it was to remind him of this fact
and to help him achieve this feat that
ancient the priests attended his last moments

pertinent and chanted the passages from these books.
MYSTERIOUS
Thus the interval constantly makes its
appearance throughout life and even at
death and yet men notice it not and
miss an great opportunity. "Thus, there are

~~not only opportunities inbetween the oc-~~
~~casions already mentioned and~~ IT HAPPENS NOT ONLY at the en-
try into death but also inbetween two
breaths. It is possible to ~~We may~~ go even further and say
that the interval reappears between two

for a longer period

incarnations ~~two embodiments~~ for there is
then ~~what Plato called "the drinking of~~
~~the cup of lethe,~~ the blocking out of all
impressions of the past ~~for a~~
~~period~~ prior to taking on a new body. Plato
must have known it.

XIX

XIX

( ) All through Nature these two opposing principles Yin and Yang reveal themselves. All through human existence these contraries show themselves. Most of the ancient mythologies recognized it and certainly most of the Oriental religions too, from the Far East in China and Persia to the Near East in Lebanon and Syria.

( ) The insufficiency of life in time and form is constantly pressing upon us. We find temporary satisfactions in it, but we do not find any lasting happiness. For this we must seek outside time and beyond form, that is to say we must seek the Overself.

( ) What happens to the feeling of one's physical body, to ~~the~~ IN awareness of one's personal self, to the perceptions of all the things outside ~~and to~~ all the thoughts ~~which run through the~~

~~mind~~ when one falls into a sleep without dreams? Everything vanishes and yet the next morning everything reappears. Therefore not one thing was lost. Where were they all? The sleep itself provides an answer, its own ~~which can~~

~~which can~~ receives and holds the Self and its objects of attention and then projects them forth again. That deeper level is the Mind, ~~It is~~ the Real, Consciousness-IN-itself ~~waking state. If the little personal self~~ lc ~~approaches It and accepts emersion into It, the purpose of life will be fulfilled.~~

( ) ~~point was not correct~~

XIX

XX

(XX)It is not his intellect alone that is needed by philosophy, but his whole nature.

( ) Light-minded persons are not likely to be attracted towards philosophy. Its reach is so deep and its thought is so rigorous that the subject itself seems quite austere.

( ) Philosophy provides him with a firm and reliable support through all the distresses, mishaps and calamities of life.

(XX) In the end the truth is its own best propaganda and does its own proselitizing.

XX

XX

( ) It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence

transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that, the thorough understanding of philosophy and its incessant application to oneself is required.

( ) We may get more wisdom from a single philosophical maxim than from whole pages of **prolix, diffused** and longwinded writings.

( ) There is no room in philosophy for intolerant tightlipped fanaticism.

( ) The wise seeker after truth will welcome it from every side and from any side. He will absorb what is valuable in all the different sources which are today open to him. He will pass by what

does not appeal to him, what does not convince him and what repells him. But he will appreciate what helps him, what seems eminently reasonable and what attunes itself to his need.

( ) The ~~triad~~ quadrangle of religious devotion, metaphysical study, mystical meditation and inspired action, makes the tool for philosophic work.

XX

XXa

( ) There is some confusion, at least in India, but also in the West, about the kind of life an enlightened man will live. It is popularly believed especially in the Orient, that he sits in his cave, or his hut, or his ashram sunk continually in

meditation. The idea that he can be active in the world is not often accepted, especially by the masses who have not been properly instructed in these matters and who do not know differences between religion and mysticism and between

mysticism and philosophy. The truth is the enlightened man may or may not practice meditation, but he has no dependence upon it, because his enlightenment being fully established will not be increased by further meditation. Whenever he does

meditate it is either for the purpose of withdrawing from the world totally for short periods, at intervals, either for his own satisfaction or to recuperate his energies or to benefit others by telepathy.

When it is said for his own satisfaction what is meant is that meditation in seclusion may have become a way of life in his previous incarnation. This generates a karmic tendency which reappears in this life and the satisfaction of this tendency

pleases him, but it is not absolutely essential for him. He can dispense with it were it needful to do so, whereas the unenlightened man is too often at the mercy of his tendencies and propensities.

XX

XXI

( ) If the doctrine of mentalism seems to violate plain common sense and clear facts - if it contradicts our cherished beliefs and lifelong experience - the answer is, that it only seems to do so.

XXI

( ) There are two statements which can describe the world. First, it is outside us. Second, it is physical. We may go further and say it assumes various forms such as watery oceans and earthy continents on, in, and over, which trees push up-

wards, men walk, fishes swim, and birds fly. ~~We conclude that this world is outside us.~~ ~~from the~~ reports we receive from the cerebral spinal system, ~~a system~~ which contains the brain and a complex system of nerves connecting the brain, the spine, and the senses.

( ) The notion that man is only a physiological creature and nothing more,

that his consciousness and character are entirely shaped by the condition of his body and that his thoughts depend wholly upon it - this was the materialistic idea of last century's science.

( ) The mentalist separates the pure idea of consciousness from the ideas ~~of~~ ~~the~~ thing~~s~~ ~~of~~ which ~~anyone is conscious~~ which appear as.

XXI

( ) The way out is constantly to remember to think and to affirm that the

world and all one sees and experiences in it has no other substance than Mind and gets its brief appearance of reality from ~~and~~ Mind. When this is thoroughly understood and applied its truth will one day stay permanently with him. ~~he comprehends that all experience is no experience~~.

( ) Why is it that so many people are so unaware of their own ~~spiritual~~ HIGER existence? The answer is, that their faculty of awareness itself is that spiritual

existence. Whatever they know, people know through the ~~Divine Being~~ consciousness within them. That in them which knows anything is their divine element. The Power of knowing —

whether it be a thought that is known, a complex of thoughts such as memories, a thing, such as a landscape, ~~is known~~ is a ~~by the~~ divine power ~~of knowing that they possess.~~ derives from the higher self which they possess. for it

( ) The glimpse is enjoyed only at intervals, experienced only at times. This is not enough. Development and continuity must be sought, ~~and such a continuity is called insight~~.

( ) Glimpses vary much in their nature. Some are soft, mild and delicate, quiet and restrained, others are ecstatic, rapturous and excited. All give some sort of uplift, exaltation, enlightenment or revelation and also to varying degrees.

( ) ~~To Ramana Maharshi~~, The personal pronoun "I' really represent~~ed~~s the Overself, man the divine part of ~~us, and~~ What people usually refer to as 'I', the body or the intellect or the emotions, ~~we~~re a not the basic 'I' at all, ~~not the real I~~.

XXII

( ) Yes, it is a wonderful feeling, this, which accompanies a glimpse of the higher self, but WHEN it is also merged with a knowing, a positive perception, beyond the need of discussion, interpretation, formulation or judgment, it gives the philosophical seeker a certitude which is like a benediction.

( ) Sometimes it is necessary to rest a little while to take in more fully the sacred presence one becomes aware of.

( ) Look where you will, go where you will, the higher power is there, whether in silence or inaction.

( ) Caught by the grace, and drawn into its stillness, he may find the physical body reproducing the same condition by becoming quite immobile.

( ) Sometimes sleep must be sacrificed to let the glimpse become more than a flash, to let it expand and settle a while in all its healing serenity. This is important for it is a special opportunity although seldom understood at its true value.

( ) It can only reveal to him one or two facets of its nature at each glimpse. The power can touch his will, and the grace can move his heart, but that is all.

( ) when these rare glimpses are granted, take from them as they leave all that you can get, all the strength, the wisdom and the support, the goodwill that they can hold.

( ) "Don't waste your strength in lecturing and writing," said an Indian guru to his disciple, "But let your intuitions grow and ripen in silence."

( ) Only a poet could portray these experiences as they deserve; to write of them with outer photographic exactness only is to half-lose them.

(XXII) Testimony to the existence and reality of the glimpse will be found in the literatures of all peoples through all times. It is not a newly manufactured idea, nor a newly manufactured fancy. A man who denies it is foolish so to limit his own possibilities, but he may learn better with time.

( ) How shall he know and understand that this very awareness of which so small is the fragment that he experiences, is a limited and conditioned part of the Great Awareness itself, of God?

( ) If he keeps on fixing his attention upon fighting the wandering characteristic of his thoughts he MAY find~~s~~ after many ~~many~~ attempts that the task seems impossible. Why is this? It is because at the same time he is limit-

ing himself to attention upon the ego. Let him move ~~Why not turn~~ in the opposite direction and turn to the Short Path, let the thoughts ~~come and go as they wish, but~~ fix themselves on the Overself, upon Its great still-ness, Its serene impersonality. ~~Stay with the Overself and not with the ego. Forget the thoughts, so long as attention is directed to the non-ego the thoughts will then lead away from the ego by themselves without being fought or struggled against. If it is impossible to stop the arrival of thoughts, the reason is, the stuff of which they are made is~~ The ego ~~which~~ will not and cannot remove itself by itself but by going outside ~~the ego, by going~~ to THAT which is its origin, but which transcends it, ~~the Overself~~, The thoughts ~~are tricked~~ led in-to ~~serving the cause~~ surrender to the power which will master and it.

XXIII

requisite preparatory instruction has been passed through;

( ) When the mind lets thoughts go, lets objects go, lets the ego go, it comes to know itself, to perceive itself, to discover itself as Overself.

( ) The significant moment in meditation begins when the man stops making efforts himself and when the mind begins to take him, to withdraw him into itself quite of its own accord. This is an amazing experience for he does not know how he

came to stop doing what he was already doing, trying, using effort. He is somehow led into letting it all go, into yielding to the mood of passivity which gently, imperceptibly steals over him.

( ) How can one forget that first day when one sat in deep contemplation, feeling a mesmeric influence coming over him and drawing him deeper and deeper within, while the sensation of light surrounded him.

Deeper and deeper one went until one forgot almost who one was and where one was. How reluctant was the slow return after having played truant to this world and to the ego!

( ) If the exercises are successful, the breathing becomes considerably slower and gentler. If the mind enters as in deep meditation and the thoughts are largely stopped and with them there vanishes the sense of time, this will be the final phase.

( ) When thoughts cease of themselves the Stillness comes. When thinking rejects its own activity, Consciousness is.

( ) The quester may reach a point when the aspirations and activities, the practices and exercises, the meditations even, of the quest itself will fade away as the grace invades him and the inner silence takes over.

( ) He who is enfolded by this beautiful peace does not suffer inward conflicts.

( ) A man without the sense of time is a man with the feeling of peace.

( ) Thinking can only approach but cannot enter this timeless condition.

XXIV

( ) When the I is no longer felt then all the problems and burdens associated with it are also no longer felt. This is the state of inner calm which philosophy seeks to bring about in a man.

(XXIV) Too often people are afraid of sitting in silence. Each thinks he or the others should be continually talking, continually throwing sentences at each other. If the silence does fall and remains a little while, they feel awkward, uneasy, as if they were not doing what was expected of them. It is a sign of human weakness that a person feels ~~that~~ he or she must continuously ~~for ever~~ be VOCAL should someone else be present. ~~merely for the sake of talking~~.

( ) He does not know why the grace is present, only that it is. He does not use the intellectual machine at work to find out. There is contentment, acceptance, peace. It is enough just now to stay with the Stillness, but to take no precise scientific measurements.

VIXX

XXV

( ) Some sages do not wish to enter into any precise relationship with others. ~~since~~ They do not give personal initiation or accept disciples formally. But the sensitive will feel that some sort of inner benefit was got by the contact, non-visible and impersonal though it was. ~~relationship exists~~.

( ) We must remember that the sages were living human beings not ghostly ones.

( ) One remembers Socrates standing rapt and motionless for hours, deep in a mysterious concentration of consciousness.

(ordinary) The mind emptied of all the activity of ordinary thoughts and filled with the beauty of this presence is a divinely sustained mind.

( ) The sage who starts a movement or puts his thoughts out, acts as a lighthouse which guides many a fumbling but aspiring soul.

XXV

( ) Penetrated by the feeling of a divine presence as he daily is, his life becomes a truly inspired one.

( ) When I first met the Indian woman saint, Ananda Mayee in 1936, she spent much time in withdrawn states of samadhi. When I last saw her, nearly twenty years later, she did not any longer pass into such states except for days of special public celebrations— at the most, a few times a year. This means that she had by then developed to the grade where temporary samadhis were no longer either necessary or to be regarded as the goal as they are with developing yogis.

she had become famous, and visited centers scattered around India and bearing her name,

(XXV) He has the same VISIBLE characteristics which mark the human species that others have. In what way then is he superior to them?

(XXV) The Buddhists call lasting enlightenment by the name of Nirvana.

VXX

XXV

( ) When the masculine and feminine temperaments within us are united completed and balanced, when masculine power and feminine passivity are brought together inside the person and knowledge and reverence are encircled then both then wisdom begins to dawn in the soul. The ineffable ~~non-dual~~ reality and the mentalist ~~illusory~~ universe are then ~~also brought together and~~ understood to be non-different from one another.

(XXV.) If he does not accept disciples individually it is because he serves men ~~in other~~ ways. Those who try to get such acceptance and find themselves rebuffed may consider him selfish, cold, remote, but they will be greatly mistaken. He

( ) ~~He~~ can serve mankind, not each person separately but in groups or masses, and he may do this ~~either~~ by lecturing, ~~or~~ by writing, or simply by directing his meditation in the appropriate way. For ( ) a writer's books spread not only his ideas but also something of himself.

VXX

XXV

( ) By bringing into a fusion the masculine and feminine temperaments within himself, he also fuses ~~the principls head and heart of~~ knowledge and feeling, ~~of~~ wisdom and ~~compassion~~ reverence.

( ) In ~~my~~ a painting of the Chinese master Chu-tun-I, he is shown holding a sceptre. This is called "The Sceptre of Power". It stands for the masculine elements within the person.

The sceptre being held within his hands shows that the masculine energy is held within his control, that he is indeed a master in this sense, a ruler of himself, for the sceptre is adorned with a diamond, hardest of stones.

XXX

XXV

( ) Whether in the sage or the simpleton the thought of the world, as well as of all that the man has to do in the world, is inescapable if he is to remain in it. The difference between them is that the ignorant one is held captive by what appears to him whereas the enlightened one knows also its inner reality. Whoever believes that he is the body alone cannot escape the name materialist. The other man reverses this belief, regards himself as distinct from, and possessor of the body. His is not just a belief, however, but a piece of knowledge. It has the certitude which follows being freed from all doubt. Why then should he be afraid of acknowledging his personal-impersonal existence in, and awareness of, the world?

( ) Whether we are guided by human experience or superhuman revelation, by intuitive feeling or intellectual thinking, we must come in the end to the recognition of the great mystery which surrounds us.

( ) These inspired men are like lighthouses shining from a rocky shore and thus by their mere presence helping mariners and navigators on the sea of life. There are also other ways by which their service is extended.

IIIVXX

( ) We cannot separate the importance of the body from the importance of the mind. We are animals in one part of our nature, human beings in the second part, and sometimes angelic in the third part. All make one creature. We learn what our bodies are, through the physical senses. We learn a part of what the mind is through our thoughts. We learn still

more about the mind's deeper phases through our non-thoughts - that is intuitions.

( ) If the breaking down of the boundary between the small scattered group of knowers or students of the higher truth and the masses who were contented with the popular religious dramas or, if discontented, with the popular scientific materialism is in line with the democratic

trend of this era, it is inevitable and has to be accepted. That standards will be lowered, is also inevitable to accomodate mass culture. Of course there is, and can be, no total surrender, but the dangers in the situation have already begun to appear, as ~~the adepts who unwillingly~~ some sages

~~consented to the breaking down~~ predicted they would. But humanity's karma must be worked out. The golden age has gone. The silver and copper ages have followed it. We live in the grimness of the iron age. Let us welcome the ~~grace and~~ compassion shed by higher beings to help those who move even a few steps forward.

( ) It is more correct to speak of the universe's birth, not of its creation.

( ) Yin = negative cosmic element
Yang = positive cosmic element.

( ) This play of mind upon mind will reach its end with the last act, and the world-dream will then begin to dissolve.

XIII
XXVI

( ) "I am without cause and without form is a hymn written by Sankaracharya and yet nothing exists without me,"

( ) The World-Mind not only sustains our sun stars and planet but also governs them.

( ) What God comes to mean to the philosopher is not always what it means to others.

( ) We talk of being, but it is not to be found in time, nor in the mind and feeling of the conditioned self. And yet all these have emerged somehow out of it. Is it then God's being? In the end it must be.

( ) Out of this vast void comes the universe. What then must be the ineffable and incredible Mystery hidden from behind IT our sightless eyes?

XXVIII

The "Void" means void of all mental activity and ~~all mental~~ productivity. It means that the notions and images of the mind have been emptied out, that all perceptions of the body and conceptions of the brain have gone.