(I) (XIV)

(1) Just as it is possible for the dream-mind to assume different personalities, each speaking and behaving according to type, so it is possible for other hidden layers of the mind to dramatize themselves and speak as they might be expected to in their respective capacities. We are only on the fringe of discovering what latent powers the human mind possesses. The entity which controls can quite well be himself in another guise, not only because of the ~~xxxxxxxxxxx~~ foregoing but also because of characteristics developed in former births but still lying beneath the surface of this birth. On the other hand, there is a less likely possibility of genuine spirit-control. This is true even if during the delivery of trance addresses, the medium himself is quite unconscious of them and of everything that is happening at the time.

(2) It is true that the whole of what man experiences is not wholly of his own direct making and that only a part of it is so. But that is the largest part. It is true that his nation's life affects and is responsible for some of the color which his own takes on. But why was he born among that particular nation in that particular period? The answer must again be that he is getting the recompense of his own past making. For his nation may lie defeated and wounded, or it may stride triumphant and prosperous.

(3) The law of recompense is not nullified nor proved untrue by the objector's proffered evidence of hard ruthless individuals who rose to influence and affluence over the crushed lives of other persons. The happiness or well-being of such individuals cannot be properly judged by their bank account alone or their social position alone. Look also into the condition of their physical health, of their mental health, of their conscience in the dream state, of their domestic and family relations. Look too into their next reincarnation. Then, and only then can the law's presence or absence be rightly judged.

(4) The man whose weakness when confronted by temptation is so large that his yielding is plainly predictable, can not be said to have the same freedom of choice that the man of strong self-mastery has.

(5) An evil destiny may be the creation of his weaknesses.

(6) This dream-like progress after death is not valueless. It acts as a reminder each pre-birth of the true purpose of life.

(7) Character is the root of destiny. An evil character must lead to an evil destiny.

(8) His deeds are an inevitable consequence of his past history and present circumstances.

(9) We gain and enlarge our experience through a succession of fleshly bodies.

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XIX

(10) The Oriental who accepts his circumstances with a quite hopeless resignation is the victim of geography, climate, religion and suggestion combined.

(11) "Help me O God, when Death is near,
To mock the haggard face of fear
That when I fall - if fall I must -
My soul may triumph in the dust."

(12) Our acts return to us as inevitable consequences.

(13) In itself the will is free but in its activity it is not. This is because the effects of past acts and the necessities of evolution incline it toward a certain course.

(14) Those who spend their years admiring the feats of necromancers waste their incarnation and harm their minds.

(15) When he reaches the end of a cycle, there will necessarily come with it some inner adjustment and outer change. This may also produce a little mental confusion.

(16) It need not be too hard to imagine the outcome under this unerring law of a course of actions begun and continued in such utter ignorance of spiritual values.

(17) If you consider the sillyirrational and crazy actions which hypnotised persons are easily led to do, you will understand why a hypnotised spiritist medium - for that is his condition - is easily led into obsecssions.

(18) Karma waits for a proper time before calling in its accounts; its settlements being periodic and grouped together, explains why good and bad fortune so often run in apparent cycles.

(19) The question of astrology comes up afresh too often these days to let us forget it. If it were wholly true, this predictive reference to the planets, it could easily be tested and established in the company of all the respected sciences. If it were wholly false, it could just as easily be tested and discarded once and for all. But because the correct appraisal lies at some undetermined point between these two extremes, the question can only receive a tantalizing and confused answer. Those who reject astrology totally prove thereby that they have either never or insufficiently investigated it. Those who accept it totally are in grave danger of denying to man his gift of limited free-will in mind and action as well as of losing their way in a silly fatalism. Since it is man himself who has made the larger part of the destiny which he must undergo it is he who can unmake it. Thus there is no room for extreme fatalism. Nevertheless, because his individual will is governed by a higher will, some part of his destiny xxxxxxxxxxxxxxxxxx remains so strong that it is beyond his capacity to change it. The Overself must surely be granted the simple power to know, before

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each re-incarnation on earth, the potentialities for virtue, sin, for spiritual rise and fall, that lie innate within its progeny, the ego. But this no more commits man to a hopeless fatalism than does the knowledge that he will eat a couple of meals tomorrow. Let him ask his own reason and past experience whether these shining points of light in the sky are more baleful influences on his life than his own weaknesses, shortcomings, egoism and lack of self-control. What can they do to him worse than what he can do to himself?

(20) All the reincarnations which are necessary to the unfoldment of his character and capacities, must be lived through.

(21) The fact that reincarnation is compulsory may terrify some persons but will cheer others.

(22) There are some events which have to happen, and in just the way they do. silly is to make a positive statement, as if he knew.

(23) Prof. Albert Einstein when asked in 1955 if he believed in the theory of reincarnation, replied: "It is a silly theory, a stupid theory, and an illusion." This shows what old age can do to a brilliant mind. As a scientist he could have reasonably said: "It is improbable. Evidence in such a matter is impossible to get. But to say it is

(24) Man is free to turn right or left.

(25) The old Japanese method of cultivating rice yields larger crops on poorer soil than the old Indian method. It has lately been introduced and publicized by the Indian Republic's Ministry of Agriculture with such favorable results that it has become unnecessary to import the annual balance required to meet the population's growing needs. It is estimated that cheaper and more plentiful rice will within a few years reduce or remove the traditional hunger of this vast country. The people have hitherto religiously starved existence as the will of God. The eposode may teach them the philosophic truth that they are here to become coworkers with God by developing their intelligence, knowledge and abilities. By improving themselves they are able to improve the environment. The supine fatalism saddled on them by a mistaught religion and a miscomprehended mysticism may yield at last to the correct fatalism taught by their own highest philosophy. RING OF

(26) The larger pattern of destiny is already traced for us but the smaller patterns which fit into it are left for ouw own tracing.

(27) Had the tenet of rebirth not been rejected from official Christian doctrine but incorporated into it, Europe and American history would have moved to a slower tempo and Western material achievement would have reached a lower height.

(con't 19)

(28) Nobody succeeds in extinguishing karma merely because he intellectually denies its existence, as the votaries of some cults do. If, however, they first faced up to their karma, dealt with it and used it for self-cultivation and self-development, and then only recognized its illusoriness from the ultimate standpoint, their attitude would be a correct one. Indeed, their attempt to deny karma prematurely shows a disposition to rebel against the divine wisdom, a short-sighted and selfish seeking of momentary convenience at the cost of permanent neglect of the duty to grow spiritually.

(29) He clanks the earth in iron chain, each link stamped with the word "destiny". But because he neither sees nor hears his chains, he imagines that he walks where he wishes and as far as he wishes.

(30) The same forces which bring us into the experience of a new reincarnation also deprive us of the memory of previous reincarnations.

(31) What we were in the past is not important. What we are now is important. What we intend to make of ourselves in the future is vitally important.

(32) We make choices which we think are free but which are not.

(33) Until he finds himself and is settled in himself, he cannot find his true freedom of will.

(34) We have inherited the karma of our former lives.

(35) The pattern of character and mentality is formed before birth.

(36) As he looks back over all the events of his outer life they seem like pages in a book he has been reading already written out with the events yet to happen being the unread pages. Or he is only a character in the book's story, seemingly acting out of his own choice but really and quite unconsciously working out the author's choice.

(37) We reincarnate in part through the pressure of accumulated karma and in part through the pressure of habitual tendencies.

(38) Within these limits he may wander about as he will or can, but outside them he is unable to go.

(39) Where is there freedom of choice for the man who, because his five senses rule him reacts mechanically to his environment? [illegible] Only where the man has attained objectivity towards his body, instead of being totally immersed in it, can we say such choice exists.

(40) Few of us trouble ourselves about the expectation of death until we are old, and then only because bodily infirmities and the making of wills and the bereavement of friends compel us to think about it.

(41) The bodily health and mental condition of the future child will be affected by those of the parents at the time it is conceived, and particularly by the state and content of their blood.

(41) The bodily health and mental condition of the future child will be effected by those of the parents at the time it is conceived and particularly by the state and content of their blood.

(42) The truth about the Universe cannot be had unless at the same time we get outside the limited views and emotional prejudices of the personal life. Nor can we get at the truth about ourselves so long as we think in terms of a single earthly lifetime. To do so leads to mental short sightedness, and gives an incorrect visual image of human life. All this shows why we need both the quest's dis-cipline and philosophy's knowledge.

(43) Uncritical and imaginative believers will mould press and distort the history of their life and the pattern of their character to fit the fortune-tellers reading or an astrologer's horoscope. In this task they mostly succeed for there are usually some points in any reading or horoscope which are correct for any person.

(44) A man's birth is a component of different biases and varied tendencies.

(45) The Law is relentless but it is flexible: it adjusts punishment to a man's evolutionary grade. The sinner who knows more and who sins with more awareness of what he is doing, has to suffer more.

(46) If all man's activity and intelligence are not his own but a higher power's, if he is merely reflecting or expressing what that power wills through him, then he has nothing to gain by choosing to practise virtue. What will happen, will happen anyway.

(47) Oriental fatalism, which makes God's power and will the only power and will, leaves man's power useless and renders his will superfluous. This is somewhat disheartening to the Occidental's mind and enervating to his hand. But he need not accept it; it is also the unbalanced half-dangerous fatalism of half-knowledge. Man is intended to grow up into consciousness of his Godlike essence, and through that into joyful cooperation with God and deliberate participation with God's World-Idea.

(48) While lesser lights of the modern literary world are content to dismiss the subject of astrology with a contemptuous sneer, England's greatest dramatist treated it with the respect grown of proper understanding. This is proved by abundant quotations from Shakespeare's plays that could be made. But advanced astrologers ought to realise the incomplete and fragmentary nature of their present knowledge.

(49) It does not look for the light of truth in darkened seance rooms but in the silenced human mind.

(50) The awareness that they are weak and faulty makes some persons regard freewill, not as the boon it is generally supposed to be, but as a danger. St. Therese of Lisieux even asked God to take it away because it frightened her.

(51) Is it not likely that by foreseeing events we shall be in a position to forestall them?

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(52) Better than being born to wealthy parents is being born to wise ones, for then the child will not only be taught spiritual values but see them demonstrated before his eyes.
(53) Do we live only once?
(54) There are events which a greater power than man's has pre-ordained. Some he can modify, change or prevent altogether but others he cannot. All of them exist already in future time. He will meet them in present time. He never leaves present time. Therefore it is not he that is moving to meet the future but the future is moving to meet him.
(55) The workings of the law of recompense are carried out by a means as beyond human comprehension as are most of the other workings of the World-Mind behind it. They are not thought out step by step but appear suddenly by a single magical stroke just as the result of a problem presented to an electronic calculator suddenly appears on its dial.
(56) With gagged mouth and strapped limbs, some feel they are fate's prisoner.
(57) Conditions and choices in the past have brought him to where he is in the present.
(58) A child is born into a family not by [redacted] mere chance but as the resultant [redacted] of forces set agoing in the previous births both by the newly-born and by its parents.
(59) Astrology rests on the ground of karma in tendencies and deeds. Freedom of decision rests on the evolutionary need to let man express the creativeness he gets from the Overself. He must put both factors together to find truth. Overstress of such beliefs as astrology may cause him to understress or even forget entirely his creative possibilities. They are both extreme [redacted] swings of the pendulum.
(60) We are hit in the face by our own sins.
(61) No man can be anything more than he is.
(62) The optimist sees large freedom of decision in man's possession whereas the pessimist sees little.
(63) Whatever its deficiencies and faults the doctrine is still the most acceptable that human search can find.
(64) Disaster and ruin eventually wait either in hidden ambush or in open inevitability for the man who tries to act contrary to heaven's laws.
(65) If it does nothing more, at least it helps to put some meaning into the sorry tale of humanity's woes and afflictions.

(66) CICERO: "We should avoid unnecessarily exposing ourselves to danger, than which nothing can be more foolish."
(67) The ego's desires habits and ways of thought have been established through many earth lives.

(68) Cycles of destiny make their periodical returns, for individuals and for nations. The prudent man foresees the coming one in advance and lets neither adversity nor prosperity overwhelm him but bears the well (one) and the other calmly.
(69) A millionaire Englishman, who made his fortune selling rails locomotives and metals, lost it later because he decided his financial investments by the method of sticking a pin at random into his copy of the Bible and accepting the text therein indicated as a reliable guide for the purpose.
(70) While man persists in disobedience to the higher laws, he will continue to be punished by calamities in his natural environment, diseases in his body or misfortunes in his personal life.
(71) Our intellect acknowledges the justness of this law but our heart craves for the mitigation of its harshness. We pray for the forgiveness of our sins, the remission of their penalties.

(72) Pet animals do not end their existence at the body's end. Their invisible spirit form hovers around the vicinity of the master or mistress left behind. They are fully conscious and as far as they know still in the physical world. But with the passage of time, this consciousness gradually fades and they enter a sleep state which ends only with their reincarnation. Their expectation of being fed or petted is also fulfilled for them by their own mental power working creatively.
(73) A preordained destiny dictates some of the outer circumstances of our lives.
(74) His actions have set up eddies in time which he cannot call back. But he may set up counter-eddies which will influence or modify or even nullify the effects of the earlier ones.
(75) With another birth and another body, he gets the chance to expiate the wrong-doing of earlier ones.
(76) The activities of one life may show their consequences in a later one.

(77) Too many persons claim a freedom to choose and to will who in reality have only the very opposite - a captivity to their desires. These desires respond like a machine to the conditions which surround them and delude them into the belief they are deliberately choosing from among those conditions. The moods and emotions of these persons are changed by every change of outer circumstance, provoked favorably or unfavorably by the nature of each change. Where is the freedom in this? Does it not rather show dependence?
(78) We suffer for our sins and ignorance, our errors and neglect. We would like to have the penalties remitted.

(79) The conditions which surround a man are no accident. They are there because he is what he is and his past is what it was. If anyone ignores the Law of Recompence and limits his past to the present known lifetime, ignoring previous appearances on this planet, those conditions will many times be inexplicable.
(80) Whether it is called the law of recompense, or karma, or the will of God, or fate, it is still one and the same power. It is a power which indirectly turns man sooner or later toward righteousness.
(81) How else than by this doctrine of continuously recurring births and deaths can we explain rationally for the inequalities of human life and the sufferings of human beings?
(82) Do they notice the sequence of cause and effect in the lives of others, as well as in their own?
(83) The human being does not reach his full physical development till his skeletal structure, particularly his wisdom teeth, reaches it. This happens between the ages of twenty-five and thirty. With the new body fully ready, recapitulation of the old one's experience soon ceases.
(84) The reincarnations which precede the present one contribute to its characteristics and help to shape its happenings. But this does not mean they give all its characteristics and happenings. Some develop out of the outer facts and inner reactions of this present birth.
(85) It is a law which awards his due to the righteous man as well as the sinner.

(86) If it were true that every act of man and every event which happened to him was predestined in every point, the destruction of his moral responsibility which would necessarily follow would be as disastrous to society as to himself.
(87) It is possible to take any and every situation and assert that it is in entire conformity with God's will. It is possible to find reasons to support the assertion. And the argument would be right, for if the universe with all its complications, ramifications and connections, with all its network of relations and events, is not a manifestation of God's will in the end, then what is it? But two opposing events, or two hundred varying and contradictory ones happening at the same time as each other can be brought into the same argument, thus making nonsense of it.
(88) This is not to say that we are to imitate the Oriental masses who sit - or rather used to sit, for times are changing - patient resignation and dumb acquiescience while the blows of Nature and man came down at intervals.
(89) If every situation, every event, every decision, is wholly outside our power to change, to control or even to modify, then what else can we do except to yield in helpless hopeless resignation?

(1) All is known to the World-Mind - not only as it was in the past but also as it will be in the future. If it were otherwise then the World-Mind would not be able to maintain the universe in complete function and all its parts in complete relation, nor would it be able to move all the planets in rhythmic revolution. God could not be God if everything were not exactly knowable and every consequence predictable in advance. But that in its turn could not be unless everything were predeterminable too. This is contrary to the common modern and Western belief that it is what we, as human beings, freely choose and do, and what we try to get in satisfaction of our desires, which determines what course the future takes.

(2) During the gap - infinitesimal though it be - between two thoughts, the ego vanishes. Hence it may truly be said that with each thought it reincarnates anew. There is no real need to wait for the series of long-lived births to be passed through before liberation can be achieved. The series of momentary births also offers this opportunity provided a man knows how to use it.

(3) Even deliberate inaction does not escape the making of a karmic consequence. It contains a hidden decision <u>not</u> to act and is therefore a form of action !

(4) If you kill a man the Law of Consequences compels you to carry that man's corpse with you wherever you go. At first you do it in memory pictures that create fear of punishment, but after death you will <u>see</u> the victim and <u>hear</u> his cries all over again.

(5) Here, in this physical world, the ego is put to school. Here it learns lessons, sins and suffers, yields to passion and then checks it, responds to intuition and is led upward.

(6) Every successful man feels this sense of power supporting him, although the time comes when it also deserts him. Why ? Because the map of his destiny has already indicated this change. Napolean on St. Helena felt this loss, this difference from his former state. Disraeli, in his late sixties, said "There were days when, on waking, I felt I could move dynasties and Governments; but that has passed away."

(7) The ego inherits the tendencies, the affinities and the antagonisms which have shaped themselves in a long series of births behind the present one.

(8) This earth is a training school where capacities are developed, qualities are ripened, consciousness is extended and character is shaped.

(9) A mind impeded by such a multitude of past memories could hardly attend to present business.

(10) Rebirth on earth is the price of our desires.

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(11) Such is the power of suggestion, tradition and environment that the average European and American does have a feeling of being free to make his own decisions and of being able to act in the world as he wishes, whereas the average Indian has no such feeling; he believes that he acts according to some unknown preordained pattern. Although both feelings are so contradictory, there is a solid basis of fact beneath them. The contradiction arises because they are not sufficiently understood. In the Westerner's case, it is from the Overself's freedom that his feeling is originally derived. In the Indian's, it is from the Overself's allotment of karma that his own is derived.

(12) If a man's will were really free, he would have to think of using it before he actually did so, and then again to think of thinking of using it, and so on in an endless series. Since this situation never occurs, are we to believe that his will is never free ? This is a question that no man can answer for it ought never to be put.

(13) Certain religious beliefs have come quite close to the idea of rebirth but at the crucial point have gone off at a wide tangent and missed the truth altogether. One belief leads to the expectation of a physical resurrection of the dead; the other to the practice of a physical preservation of the dead, as in mummification.

(14) It is something rare, abnormal and exceptional, but not impossible, for a human being to be put back in an animal body. Then it becomes an imprisonment for one lifetime, and as such a punishment.

(15) The future seems likely to enfold in a free way, and the choices we shall exercise then, the actions we shall perform, seem not to be predetermined.

(16) No man is really and fully free since all men are carrying out the World-Idea. The feeling which he usually possesses that he is acting under his own power and making his own choices, is due to his ignorance.

(17) For the origins of a man's character and the causes of his fate, look far beyond his birth, and even beyond his conception. They lie in a past which extends into lives now invisible.

(18) He may regard what happens to him as unalterable destiny or as useable opportunity. The future is not wholly beyond his control but it may be if he fails to use his will upon, or sometimes against, the instinctive and automatic tendencies inside himself.

(19) Imagine how much inconvenience would be caused if scenes and occurrences from previous lives kept on intruding into the affairs of the present one.

(11) Such is the power of suggestion, tradition and environment that the average European and American does have a feeling of being free to make his own decisions and of being able to act in the world as he wishes, whereas the average Indian has no such feeling; he believes that he acts according to some unknown predetermined pattern. Although both feelings are so contradictory, there is a solid basis of fact beneath them. The contradiction arises because they are not sufficiently understood. In the Westerner's case, it is from the Overself's freedom that his feeling is originally derived. In the Indian's, it is from the Overself's allotment of karma that his own is derived.

(12) If a man's will were really free, he would have to think of using it before he actually did so, and then again to think of thinking of using it, and so on in an endless series. Since this situation never occurs, are we to believe that his will is never free? This is a question that no man can answer for it ought never to be put.

(13) Certain religious beliefs have come quite close to the idea of rebirth but at the crucial point have gone off at a wide tangent and missed the truth altogether. One belief leads to the expectation of a physical resurrection of the dead; the other to the practice of a physical preservation of the dead, as in mummification.

(14) It is something rare, abnormal and exceptional, but not impossible, for a human being to be put back in an animal body. Then it becomes an imprisonment for one lifetime, and as such a punishment.

(15) The future seems likely to unfold in a free way, and the choices we shall exercise then, the actions we shall perform, seem not to be predetermined.

(16) No man is really and fully free since all men are carrying out the World-Idea. The feeling which he usually possesses that he is acting under his own power and making his own choices, is due to his ignorance.

(17) For the origins of a man's character and the causes of his fate, look far beyond his birth, and even beyond his conception. They lie in a past which extends into lives now invisible.

(18) He may regard what happens to him as unalterable destiny or as useful opportunity. The future is not wholly beyond his control but it may be if he fails to use his will upon, or sometimes against, the instinctive and automatic tendencies inside himself.

(19) Imagine how much inconvenience would be caused if scenes and occurrences from previous lives kept on intruding into the affairs of the present one.

(1) The correct meaning of the word "karma" is willed action through body, speech and mind. It does not include the results of this action, especially those which produce or influence rebirth. Such inclusion has come into popular concepts, but shows a loose use of the term. Karma is cause set going by the will, not effect at all. The phrase "Law of Recompense" is therefore not satisfactory and a better one is needed.

(2) People are less likely to be worried by the belief that the commission of their sins will have to be expiated in some remote and theoretical future birth than by the belief that it may have to be expiated in the present one.

(3) How many people have had their thoughts turned, by the shock of sudden bereavement, to the search for comfort or meaning in the universe?

(4) The man who has studied these teachings does not believe that death can bring him to an end even though it must bring his body to an end. It is both a logical and biological truth for him that his inner personality will survive, his mind will continue its existence.

(5) All too often does an important enterprise, a long journey or a serious undertaking carry in its start the insignia of its end.

(6) Even the man who believes that he possesses the attribute of free will, finds himself forced to accept certain events just like others who do not believe they possess it.

(7) It is as foolish to attribute all events to fate, as it is to claim that all decisions and choices are free ones.

(8) The man who imagines that he can go through life and manage his various affairs in independence of any alleged higher laws is following an illusion. Somewhere or at some time his awakening is inevitable.

(9) Mankind has so much to learn, so many qualities and capacities to unfold, that no single lifetime could be equal to such a grand purpose.

(10) Without the experience and capacity gained by his previous selves on earth, he could not have become what he is in the present self.

(11) Those who wish to take the risk of letting evil tenants enter the dwelling-place of their own body, may do so. But no student of philosophy could do so without violating the integrity of its teaching.

(12) Man changes the world, and the world changes him.

(13) Why anyone is born at this time and in that place is not a matter of chance.

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(14) If he had not done this, life would still have arranged for it to happen, but in that case it would then not be quite the same nor happen just at the same time.

(15) It is not in man's power to will that his life shall be wholly as he wishes or chooses.

(16) Life is an educational process which requires time, both to absorb the melancholy lessons of past errors and to develop the capacities needed for present circumstances.

(17) If familiarity between the living and the dead were as common as spiritualists claim, life would be very difficult for both the living and the dead!

(18) Man eagerly seeks a fleshly tenement through reincarnation or is drawn into it by his desires - describe it as you wish.

(19) Many different lives are needed to bring man to the supreme height. The current one is merely an episode.

(20) There are the visible living people and the invisible living ones. None are ever lost to existence or destroyed in consciousness, but only their bodies.

(21) For the young the body is hard to leave; for the old, easy by contrast.

(22) Heredity can answer for a man's face and form and nervous type but it cannot answer for his genius. Here it is necessary to bring in something quite different - the development of his talent through repeated earth-lives.

(23) If his evolutionary need should require it, he will be harassed by troubles to make him less attached to the world, or by sickness to make him less attached to the body. It is then not so much a matter of receiving self-earned destiny as of satisfying that need. Both coincide usually but not always and not necessarily. Nor does this happen with the ordinary man so much as it does with the questing man, for the latter has asked or prayed for speedier development.

(24) A life that is not directed towards this higher goal, a mind that is entirely uninterested in becoming a participant in the Overself consciousness - these failures will silently censure a man both during his bodily tenancy and his post mortem existence.

(25) The law of recompense may possibly be better named the law of reflection. This is because every act is reflected back to its doer, every thought reflected back to its source, as if by a vast cosmic mirror. Perhaps the idea of recompense carries too strong a moral implication, and hence too limited a meaning to be the correct equivalent for the word 'karma'.

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(26) He may reap the karmic consequences of his act instantly. They are not necessarily postponed to a distant future.

(27) Man's free will and God's preordained will are simultaneously coinciding, acting together. It does not matter what man's freedom leads him to do: in the end it will be turned to the accomplishment of God's evolutionary purpose. His evil will even be turned, by God's laws of karma, etc. to good. He will be forced to evolve ultimately.

(28) I would like to die as peaceably as Lu Hsiang-Shan, the Chinese mentalist philosopher. One evening he knew his hour had come, so he bathed, put on clean clothes, sat down and remained in silent meditation until he passed away seventeen hours later.

(29) If the earth which carries us through space has no freedom of choice but must fulsil its role in the World-Idea, that is, has no free-will to wander in and out of its prescribed orbit even for one second, how unlikely is it that we, the tiny creatures on its back, have been allowed what has been denied it !

(30) Is he to submit passively and blindly to whatever events destiny intends to happen? Or is he to co-operate consciously and responsibly with them?

(31) We Westerners have made and kept such a strong mental habit of thinking our will and choice to be free that the Eastern belief in its opposite seems most unconvincing.

(32) The ability or cupidity, the opportunity or inheritance, which brings a man into the possession of riches, is itself the product of his karma.

(33) The Day of Judgment is not only on the other side of the grave. It may be here, on this side, and now, in this month.

(34) Any more than the snake is ever killed by its own poison, the Overself has never been deceived by this image-making power of its own ego, although the ego itself almost continually is.

(35) A doctrine which has the power to deter men from wickedness or to stimulate them to virtue, not by fear of punishment or hope of reward but by convincing them that the Good is to be followed for its sake, is valuable both to society and the individual.

(36) The higher laws cannot be broken with impunity. If he persistently refuses to live in keeping with them, he himself will be broken by them.

(37) One man's power may prevail against his circumstances whereas another man must accept them, simply because he lacks both the power and the knowledge to contend with them.

(26) He may reap the Karmic consequences of his act instantly. They are not necessarily postponed to a distant future.

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(38) Where events are so strong or so unavoidable or so unchangeable that the individual is clearly quite powerless against them, it is better to reconcile himself resignedly to them.

(39) The evidence for reincarnation is either so inaccessible because of its very nature, or so open to other explanations, that its absolute proof is not possible.

(40) Is there any strategy that man can use to insure himself against the realization of ill destiny?

(41) How short a time does an animal need for the rest period between its births by contrast with that needed between human births ! In its case just months, in the human case, more years than it lived on earth.

(42) Is it all to end in the total loss of consciousness?

(43) Such a conclusion, that man is powerless in matters of fortune and circumstance, and helpless in matters of health and sickness, is not a tempting one.

(44) Only the man who perceives the place and need of reincarnation can also perceive that "what we are, we cannot but be" as "The Commentary" of Kuo Hsiang puts it.

(45) Bishop McConnell, Roman Catholic bishop of Virginia, told my friend not only that reincarnation was true, when asked if it were, but that everywhere in Nature it was to be seen at work. He instanced the transformation of the worm, which dies and reappears immediately as a butterfly.

(46) Men being what they are, the results of their actions must be what they will be, too.

(47) The discipline imposed by the law of recompense may purge him of some faults and rid him of some failings. But this will happen more quickly and more effectually only if he co-operates understandingly with it.

(48) The good merits of conduct in former lives bring pleasant benefits in the present one.

(49) When man knows the results of his actions, he has the chance to know the value of those ideas which led to these actions. In other words, experience will bring responsibility, if he allows it to, and that will bring development.

(50) We are all squirrels imprisoned in a wheel-cage and going round and round until we get sick of it.

(51) When the truth that he has lived in distant parts of the world and under different circumstances dawns on his mind, he begins to comprehend something of the significant expansiveness of Life.

(52) None of us is thrown into this world against his will. All of us are here because we want to be here.

(53) We are not living on earth by chance nor dying by chance. There is a meaningful reason for both happenings.

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(54) Several of the early Church Fathers taught the doctrine of reincarnation. Origen even calls it a "general opinion", Justin Martyr declares that the soul inhabits a human body more than once, and Clemens of Alexandria asserts it was sanctioned by Paul in Romans V:12,14 & 19. Despite this the Council of Nicea pronounced it a heresy in 325 A.D., the Council of Chalcedon condemned it in the same century, and finally in the reign of Justinian at the Council of Constantinople in 551-553 A.D., it was again repudiated and its supporters anathematised. There was no room for it along with the rest of Catholic theology and especially with the teachings on redemption and purgatory. There is no room for both the doctrine of reincarnation and the doctrine of everlasting torment in purgatory: one or the other must go. So the first was branded a heresy and its believers excommunicated or persecuted. The second reason for opposing it was that the doctrine of Atonement was brought in little by little until it displaced the doctrine of metempsychosis, as it was intended to do. These two also could not exist side by side, for one contradicted the truth of the other. The third reason was that in the contentions for supremacy among the various Christian sects, those which later arose in Greek and Roman peoples triumphed over those which existed earlier among Oriental ones who believed in reincarnation, as most Orientals do even today.

It must be nearly forty years since I read the books but I believe that those interested in the subject may find further historical details have been collected by Annie Besant in her "Esoteric Christianity" and by C.W.Leadbeater in his "The Christian Creed".

(55) Nothing in life is so rigidly ordained that man cannot influence, modify or even divert it in some way. This is because the pre-ordaining factor is not wholly outside himself: it exists in his own past, which through the law has been brought into his present. If he will really make the present a fresh experience, and not merely a copy of the past, he works creatively upon his inheritance. For instance, a man who is destined to die at an early middle age because he neglects his body, is careless about his health, toils so over-ambitiously to increase possessions or improve position that he fails to rest as well, will certainly die then. But a man in similar case who awakens to his danger, takes life more easily and learns to relax, does not try to do too much for his strength or time, or dissipate his energies in other ways, will lengthen the number of his years.

(56) If he wants to know where to look for the cause of all these events, let him try the centre of his own heart.

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(1) The official alliance of a single Christian group with the Roman Empire in the reign of Constantine was fatal first to the so-called Pagans and later to nearly all the other groups of Christendom. The latter were persecuted, imprisoned or killed and their writings burnt. The Emperor Magas Maximus even put the Bishop of Avila to death for his beliefs. The Emperor Theodosius made death the prescribed penalty for all believers in Manichean Christianity, which taught reincarnation. The vigor with which the Emperor Justinian proscribed and destroyed heretical books and documents left little record for later generations to know what other Christians had taught and believed on this tenet of rebirth. Justinian slew more than a million heretics in the Near East alone. Several canons in the service of Orleans Cathedral in France were, some centuries later, burnt alive for embracing these doctrines. The diffusion of this single idea in the Western lands is likely to start questioning and inquiry into its background, history and doctrinal ramifications. This may lead in turn to startling discoveries about what really happened not only to this tenet but to others of Oriental derivation which were stamped out ruthlessly.

(2) By being allowed to experience the effects of his thoughts, decisions and actions, he is able to compare them and evaluate them.

(3) Life would be intolerable if we had to carry the burden of past memories extending back to even a half dozen incarnations alone. Is it not better for us that death operates to purify us of such memories?

(4) Those who know little about the origin, history and development of religious opinions would receive a shock, or rather a series of shocks, if they were to inquire into the development of the principal Western faith and if they were able to lay hands on the necessary material. But let them be warned that they will not find such material in official sources. There was once a very voluminous literature which contained the true Christian teaching but it was completly exterminated by the official church as soon as the latter's triumph over these so-called heresies was established. ~~So it came about~~ HOW IRONICAL IT IS that reincarnation —the very doctrine which is today ~~xxxxxxx~~ regarded as a heresy, that is a perversion of true doctrine —was regarded as an authentic one! ORIGINALLY

So time and men and institutions have not only shaped belief to suit their own ignorance, prejudice or self-interest but have also manufactured history to support their stand.

(5) The centuries-old debate between those who believe that all happenings are predetermined and those who believe they are the mere play of chance, can be ressolved only by understanding that both predetermination and chance take their rise out of the divine Void.

(1) It is true that there will be release from certain limits as consciousness of the body is left behind at death. But consciousness-in-itself will remain, entering a new dimension, subtler, freer.

(2) It is said death levels all. This is true only on the visible side of it for on the other side each goes to his own state of consciousness - what he has fitted himself for. Untied from the body he enters the atmosphere to which he belongs.

(3) Death cannot be stopped but the body can be nurtured and tended by proper means for its better welfare.

(4) Each reincarnation unfolds its story largely prewritten though it may be and weighted by the unseen past. Yet some fresh possibilities come with it also through the introduction of fresh environments, scenes, acts and happenings.

(5) The results of his actions may become a useful commentary upon them, an evaluation of their wisdom or foolishness.

(6) The low castes are very difficult to be with, coarse, ill-mannered, unable to endure refined ways of living: the exceptions are usually those of genuine religious feeling.

(7) This attachment to one tomb of a relative is consciously or unconsciously meant to keep the deceased person's memory alive. But this intention can be realised in other more hygienic and rational ways.

(8) Men usually do not have the freedom to choose between two highly desirable things but only between two imperfect things.

(9) We are often not doing the ideal actions, but those which the circumstances necessitate, which are forced on them for the time being.

(10) As the soul prepares or begins to pass out of the body one of two things may happen. Depending upon the direction and strength of its attachments or desires it is pulled away from them into unconsciousness, a kind of sleep. Or it recognizes places and persons connected with it, and if knowledge or experience are present, co-operates with the passing and moves out to a higher plane for a blissful sleep. After a while both must awaken to live again.

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(6) The common interpretation of the Biblical sentence, "Dust thou art, and to dust thou shalt return," was interpreted by the Jewish medieval Kabbalists and by initiated Rabbis of antiquity as referring to reincarnation

(7) The difference between savage and sage may be only two letters in spelled words but it may be two thousand incarnations in historic meaning.

(8) His own actions will in turn lead to someone else's further actions.

(9) Fate, necessity, destiny, determinism -these are inexorable, compulsive and inescapable in reference to the broad general evolution of the whole race. But within that larger circle the small cir-cle of an individual is relatively free to rotate in its own course This is the great secret, the final solution of the enigma of man's freedom.

(10) It is this absence of Spiritual consciousness from man which, when his experience of taking on body after body is sufficiently ripe, drives him to seek its presence.

(11) Every man is older than he seems, some are older than they believe. For all have lived on earth before.

(12) In the laws of nature there is plenty of proof for the truth of karma.

(13) Human life, steadily and unfailingly burns away like the candle in a man's hands.

(14) Although karma is clinched by what a man does in fact, it is built up also by what he long thinks and strongly feels.

(15) What man can complete his development in a single lifetime?

(16) Our freedom of choice is very limited but within those limits it is very real.

(17) How little possibility of real choice he has in life!

(18) What else could he have done than what he did?

(19) Those who can ignore their external environment are too few, the generality of people are certainly affected or dependent or even molded by it.

(20) We must admire the attitude of Phineas P. Quimby who declared on his deathbed that he set out on his journey with no more apprehension than if he were going to Philadelphia

(21) The notion of an immortality that keeps a single personality quite static, perpetuating its failings and foolishness, is a small and mean, poor and limited. It belittles God's purpose and shames man's idealism.

To have discovered a sin in oneself, and to have gone on committing it, is to sin doubly.

(1) Racial heredity, food, environment, climate and upbringing are all contributory factors of the way in which human mind and human body shape themselves, but they are not the only factors.

(2) The Oriental way of putting responsibility for untoward happenings always on fate enables the individual to escape feeling any guilt for what he has himself done to bring them about.

(3) He can say only "It must be so" and accept the inevitable.

(4) Is he to fold his hands in a fatalistic defeatist attitude, abandon all effort and hope which inspires effort to do nothing at all?

(5) When judgment and will fall into inactivity through excessive dependence on the predictive arts, the end can only be disastrous.

(6) A man's whole destiny may hang upon one event, one decision, one circumstance. That single cause may be significant for all the years to follow.

(7) There are times when events have to happen as they do, because such is the decree of the higher power which governs life.

(8) The miscarriage of predictions does not perturb the prophets.

(9) If the currents of life are running adversely, if you suffer an irreparable calamity, why not submit and save your energies and your tears, says the fatalist.

(1o) Man grieves and suffers under adversity and tradegy, when they come.

(11) Those who are interested in perpetuating their little egos just as it is into some remote futurity, may find comfort in a popular religion. But the few who comprehend that this would mean perpetuating their conflicts and disharmonies, their evil and ignorance, will not be so short-sighted.

(12) Those groups are so stubbornly convinced that they are right that they become aggressive at the slightest show of defence against their voiced opinions, or on hearing statements of differing opinions.

(13) A man must have some good quality in his attitude ~~xm~~ not only to come out on top of his sufferings but even to profit spiritually by them.

(14) There are so many still latent possibilities for good and evil in most men that only the turns of circumstance's wheel can develop them.

(15) No man is so uneducable that suffering leaves no residue in his mind.

(16) Everyone may be wise after the event but few are sensitive enough to receive ahead of time intimation of the event.

(17) "What is freedom," asks Olympus, the wise physician in Talbot Mundy's novel "Queen Cleopatra" "Is it not the right to hammer our own character upon the anvil of events?".

(18) It is correct to say that many people do not seem to learn from the past. The same errors are repeated again as if previous experience offered no guidance at all. But in the end, after many a lifetime they will learn wisdom through suffering.

(19) He inherits the results of his sins and blunders; / it is these that punish him.

(20) If Alexander is to be praised for spreading Greek civilization as far East as India by the simple process of invading other countries, then the generals Flamininus, Sulla and ~~MX~~ Mummius are ~~kmxm~~ to be praised for spreading Roman civilization by the simple process of invading Greece. There is a karmic connection between the two.

(21) One must develop wisdom and self-control in this life, for if he does not, he may suffer after death. He may be full of animal appetities but have no body with which to satisfy them. Wisdom and discipline will enable him to find a relatively easy adjustment.

(22) It was not only the Jains in India who used this form of voluntary departure from the physical body, but also the Essenes in Palestine. When they felt themselves too old they practised a slow starvation by leaving the cummunity and going into solitude by a river bank or mountain retreat with only a handful of raisins for support. They would eat a few each day until the supply ran out and, often, their life - current with it.

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(27) However carefully we choose our course and plan our actions, we discover in the sequence that what is to be, will be. We have no power over happenings.

(28) If good cycles seem to pass ~~all---too----~~ all-too-quickly, the bad ones seem to linger.

(29) If human beings lack the capacity to know what happened in their past lives, they ought to be thankful for it.

(30) Can the puniness of man pit itself against the immensity of the universe? This is the attitude behind FATALISM.

(31) What man really dominates his destiny? The great person may succeed in modifying it, but the psychological and physical factors with which the ordinary person starts the course of life are already in his genes and predicate both character and fortune. He is at the mercy of events until he learns this secret of modifying and influencing them.

(32) Is this law so ~~inflexible~~ inflexible, so hard, that nothing can move it to mercy, let alone to forgiveness?

(33) Life is an enterprise whose course is marked by joy and bitterness, both.

(34) Whether he enters birth in penurious squalor or in palatial grandeur, he will come to his own SPIRITUAL level again in the end. Environment is admittedly powerful to help or hinder, but the Spirit's is antecedents are still more ~~respon~~ powerful and finally INDEPENDENT OF IT.

(35) ~~An~~ A man may break these higher laws through his own personal weakness or moral failure or through deliberate rebellion and refusal.

(36) The descent from faith in Holy Spirit to faith in unholy spirits happens to those who are either too weak to remain on such a high altitude or too incapable of rising from a sensate view of existence.

(37) If we could really know what was going to happen to us it would certainly be important to us. But who really knows? The future is in God's Hands.

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(38) He may be guilty of sins committed in a preceding incarnation.

(39) Do men really remain untaught by previous experience; learning nothing from all that happened to them? History, with special reference to the history of warfare, seems to testify to an affirmative answer to this question.

(40) Quite unwittingly the criminal, the evil-doer or the sadist is trying to punish himself. Soon or late he will succeed in doing so, and in proportion to the extent that he hurts others.

(41) The tendencies brought over from past births, the experiences and contacts made them as well as in the present one - explain his acting as he does, and his Being what he is.

(42) The outer conditions of his life throw their influence into the pattern of what he is. But the recurring thoughts of his mind add to it - sometimes much more, sometimes much less. Both the circumstances of his birth and the trend of his inclinations come up from the far past, from previous reincarnations

(43) If we look at men in the mass, we must believe in the doctrine of fatalism. It applies to them. They are compelled by their environments, they struggle like animals to survive precisely because they are not too far removed from the animal kingdom which was the field of their previous reincarnational activity. They react like automatons under a dead weight of karma, move like puppets out of the blind universal instincts of nature. But this is not the end of the story. It is indeed only its beginning. For here and there a man emerges from the herd who is becoming an individual, creatively making himself into a fully human being. For him each day is a fresh experence, each experience is unique, each tomorrow no longer the completely inevitable and quite forseeable inheritance of all its yesterdays. From being enslaved by animality and fatality he is becoming free in full humanity and creativity.

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(44) We are part of a process whose course and outcome are alike determined by the will of Heaven. In that sense the vaunted freedom of man is a mere chimera. But within those limits there are always two or more possibilities open to him and there lies his free choice. The philosopher and the fool have been flung upon this star; both must walk the same course and arrive at the same goal. Yet each may do so in his own individual way, may proceed more circuitously or more slowly or more swiftly as his inclinations decides.

(45) In the universal drama every man is playing the role required of him. Neither the drama nor the role depends upon his personal choice. The very circumstances which instigate his decisions or prompt his actions are written into the script in advance. Even the attempt to change his part or the refusal to continue in it is also in it.

(46) Who has any real freedom to choose between various possibilities, to make decisions when confronted by issues, or to control the circumstances which surround him? The person who imagines he does possess it would find, on deeper analysis, that what he possesses is a very limited amount, his lack of deep reflection having magnified it: or else it is a complete delusion.

(47) Hemmed in as he is by inheritances not only from his personal past history but also from society's it would be futile to talk of having complete freedom of choice. But it would an error in thought and conduct to behave as if he had no freedom at all. Some measure of it does exist, since in most of his situations, if not in all he is always faced with at least two possible lines of choice - a higher and a lower one.

(48) The interpretation of karma which regards the future as inevitable, the interpreter who regards himself as merely a helpless witness - these have not hitherto made any appeal to the West.

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(49) The believer in such rigid fatalism finds himself trapped; there is nothing he can do about a situation except let it take its own course. Whichever way he turns he feels that he is caught. No choice that he makes is really his; it is always an imposed one. He cannot act of his own free will.

(50) There is a higher fatalism and a lower fatalism. The first I espouse, the other I reject. It is the second kind which kept the Orient inert, apathetic, for so long.

(51) Each of us carries a certain amount of responsibility for himself: none of us can justly renounce it on the plea that fate governs, directs and arranges all things.

(52) ~~Here-and-there~~ Sometimes, here and there a man foresees his fate, but to most it is a blank page.

(53) The restraints and limitations which ~~destroy~~ destiny imposes on him may have to be accepted.

(54) The fortunes of life are beset with a ~~umb~~ number of incalculables.

(55) Out of suffering may come the transmutation of values even the transfiguration of character. But these developments are possible only if the man cooperates. If he does not, then the suffering is in vain, fruitless.

(56) Some choices are forced on him by outer circumstances rather than made voluntarily by inner consideration.

(57) If you want to change your karma, begin by changing your attitude first, toward outer events, people, things, second, toward yourself

(58) This incarnation will be worthwhile if only it is used to rectify some of the mistakes of earlier incarnations

(59) The recurrence of these old situations will go on lifetime after lifetime until the lesson is learnt.

(60) Death, which releases all men from all pains, does not and cannot release them from mental pains.

(61) Although the higher laws bring man the kind of experience - pleasurable ~~mf~~ or painful - which is so just, so right and so fitting to his true deserts and need, he is mostly unable to see this, being blinded by his ego or his ignorance.

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XIV

( )I was not surprised when Jung told me that he could not accept the idea of reincarnation but he could accept the idea of karma.

(XIV)

(62) Only when we have appropriated the wisdom of an experience are we really done with it, and free from the necessity of repeating it.

(63) Whenever there is a choice to be made between the truth of the philosophic view and the falsity of the materialistic view, the man's spiritual age will reveal itself.

(64) His knowledge being greater than the average, his excuse is less, his karmic responsibility more.

(65) The inner work of philosophy results in liberation from the fear of death - whether the death which comes naturally ~~naturally~~ through old age or that which come violently through war

(66) In the end, and whether by his own surrender or by outside compulsion, his own personal purposes have to be subordinated to the World-Idea's lines of force.

(67) Where Socrates was moralist and ascetic, Plato was metaphysician and artist. Socrates kept his independence and freedom by a monk-like bareness of living but Plato worshipping beauty required ARISTOCRATIC luxury in living.

Class II

(68) It is through these ever-renewed experiences that the human entity comes at last to make higher moral demands upon itself and to seek out the truth about the meaning of Experience itself.

(69) Our present activity is helping to prepare our future destiny, and to that extent provides a key to it.

(70) He may deceive himself, or others, but he cannot deceive the power of karma. Before it, he must stand responsible for his acts, and receive their due effects. There is no other way he can go.

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(20) In its practice, astrology is resorted to by its believers too frequently and for too trivial matters. In its western popularisation through newspapers, periodicals and pamphlets, it is presented so deceptively as to be half-falsified. In its theory only the most honest and most expert of its practicants will admit the truth that it is not a precise science and that its interpretation trembles under the human frailty of its interpreters.

(21) There are memories of the past which are strongly embittered and others which are almost unbearable. Why, then, should we seek to know them, especially when Nature has kindly hidden them from us ?

(22) When the cause is put too far from the effect, as in some beliefs about karma, the moral effectiveness is weakened.

(23) The aspirant whose efforts to attain inner freedom and union with the Overself while living seem to have been thwarted by fate or circumstances, may yet find them rewarded with success while dying. Then at the very moment when consciousness is passing from the body, it will pass into the Overself.

(24) A man can respond to events or to prophets, to demands or to experiences, only on the level of his own capacity and mentality. We have no right to ask that he shall be better or wiser.

(25) You are free to turn this page over if you wish, the choice is entirely your own, but what you do not see so clearly is that the choice was predetermined by all that has made you what you are and your environment what it is. Apply enough reason and you will see that freedom is fettered.

(26) Man's actions and fortune's events are settled in advance. Everything that happens is inevitable. It is the fixed divine decree, and not the free human will, that is responsible.

(27) The life that is in us goes at death into the life that is in the universe. It is as secure there as it was in us. It is not lost. Thereafter it reappears in another form, another body.

(28) Environment influences his actions and nature his decisions; how much of a free independent will remains ?

(29) No one will deny that the past is now absolutely fixed and completely unalterable.

(30) "I send distress in order to make you My own," says God in an ancient sacred Hindu text.

(31)Karma is really neutral although to the human observer its operations seem to be rewarding or punitive.

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XIV

(1) There are signs from heaven, omens and portents, clues and hints from extra-ordinary sources.

(2) The Sophoclean fatalism [redacted] suggests that it is useless to lament since "These things are so"

(3) Because a particular kind of fate has been allotted to each of us, under the law of karma; because we cannot escape the just consequences of what we have done: are we to assume that nothing more can be added, and nothing taken away, from this personal portion ?

(4) We need not always deplore the fact that we have to die; as Goethe remarked "Nature is bound to give me another form of existence when the present one can no longer sustain my spirit." What we should deplore is dying without having known these best moments of living, these glimpses of the Overself.

(5) Benedict de Spinoza:"A fatal necessity presides over all things and actions (but) this inevitable necessity does away neither with divine nor human laws."

(6) Have the disembodied nothing else to do than to run about hither and thither with dubious messages and stale revelations?

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XIX

M.V. .....

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(13) What is the message of Greek tragic drama, what do these doomed figures who make us shiver as they commit or endure horrors have to tell us? Is it not that do what you will circumstances will catastrophically overwhelm you, that the gods will drive you to an allotted disastrous end however much you may plan the contrary? From this depressing view, we may gladly turn to Shakespeare's, arrived at in the last maturest years of his life, expressed in the final four plays, ending in the philosophic "The Tempest" that out of all life's troubles good somehow will emerge.

(14) That those previous existences have now been forgotten does not invalidate the truth of this belief.

(15) Is he as impotent to change his own course as the Oriental fatalist believes or the Greek dramatist portrayed?

(16) Greeks who believed strongly in the idea of rebirth were not only the initiates of the Orphic Mysteries, but also among the most celebrated thinkers, especially Plato.

(17) We have to expiate the evil we have done: karma compels it, justice demands it.

(18) No man can avoid having to meet his deeds again when their karma comes back to him.

(19) No one transgresses against these higher laws without self-injury, quite apart from the punishment which the transgression itself invokes.

(20) If we consider the wide range of possibilities which the future holds for us, we will make predictions hesitantly.

(21) No man can put his destiny away from him.

(22) How can any person do otherwise than that he does, in fact, do?

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(23) Rabelais' last words, "The farce is finished," say much in little space.

( ) The variations between men are very real. A simple-minded peasant cannot be put on the same level as Shakespeare. If we seek and find out why the peasant did not and could not become a Shakespeare and why the poet did not become a tiller of the fields, we will find no more probable or explanatory or useful answer than the one given by reincarnation.

( ) What we have to do with, and for ourselves, cannot be done in the space of one life-time.

( ) He who asserts that he is free to do what he wishes to do would more correctly state his situation by confessing that he is enslaved by his ego and goes up or down as its emotional see-saw moves.

( ) What sort of a death experience is he likely to have? What if he dies, as the Maharishee died, as Ramakrishna died, as heroes of the Spirit, some anonymous and obscure, others famous, known to this author died, of that dreadful and contemporary malady, cancer? I can only tell what I have seen and heard when present during the last days and privileged co-sharer of the unbelievable atmosphere. To each there came a vision, a light seen, first far off, later all around; first a pinpoint, later a ray, then a wide shaft, lastly filling the whole room. And with the Light came peace; it came as an accompaniment to the cancer's pain, a compensation that as it grew made the peace grow and gave detachment, until to the amazement of doctors, nurses, family, the triumphant words were uttered before the final act, Spirit's victory over matter proclaimed. This is not to say that it makes no difference whether one dies quietly in sleep through nothing worse than age, or whether one dies through cancer, that peace and pain are equally acceptable to the emotions of an illumined man. I do not write here of the extreme fanatical ascetic. To him it may be a matter of indifference.

( ) Where is the freedom for the immense masses of men who are ego-bound? They are held hand and foot: it is only their illusion that they move freely. Where is the free choice for those who merely, unwittingly, blindly, express the tendencies with which they were born ?

( ) If we have all had many many previous lives on earth, we have also had many many previous deaths on earth. The actual experience of dying must leave some residual lesson or meaning or message behind in the subconscious.

( ) Some upper rank members of the Catholic hierarchy who privately believed but publicly rejected the tenet of reincarnation gave me, as the principle objection among a few others, that it allowed too long a time for people either to work for salvation or receive punishment for sins.

( ) It is not only the karma of a man which may oppose itself to his free choice and free will; there are also the possibilities of opposition by human institutions and organisations, natural calamities and catastrophies, genetic heredity and racial predisposition.

( ) Ordinarily, the date and even the place where one is to die is preordained.

XIV

( ) The variations between men are very real. A simple-minded peasant cannot be put on the same level as Shakespeare. If we seek and find out why the peasant did not and could not become a Shakespeare and why the poet did not become a tiller of the fields, we will find no more probable or explanatory or useful answer than the one given by reincarnation.

( ) What we have to do with, and for ourselves, cannot be done in the space of one life-time.

( ) He who asserts that he is free to do what he wishes to do would more correctly state his situation by confessing that he is enslaved by his ego and goes up or down as its emotional see-saw moves.

( ) What sort of a death experience is he likely to have? What if he dies, as the Maharishee died, as Hamalrishna died, as heroes of the Spirit, some anonymous and obscure, others famous, known to this author died, of that dreadful and contemporary malady, cancer? I can only tell what I have seen and heard when present during the last days and privileged co-sharer of the unbelievable atmosphere. To each there came a vision, a light seen, first far off, later all around; first a pinpoint, later a ray, then a wide shaft, lastly filling the whole room. And with the light came peace; it came as an accompaniment to the cancer's pain, a compensation that as it grew made the peace grow and gave detachment, until to the amazement of doctors, nurses, family, the triumphant words were uttered before the final act, Spirit's victory over matter proclaimed. This is not to say that it makes no difference whether one dies quietly in sleep through nothing worse than age, or whether one dies through cancer, that peace and pain are equally acceptable to the emotions of an illumined man. I do not write here of the extreme fanatical ascetic. To him it may be a matter of indifference.

( ) Where is the freedom for the immense masses of men who are ego-bound? They are held hand and foot: it is only their illusion that they move freely. Where is the free choice for those who merely, unwittingly, blindly, express the tendencies with which they were born ?

( ) If we have all had many many previous lives on earth, we have also had many many previous deaths on earth. The actual experience of dying must leave some residual lesson or meaning or message behind in the subconscious.

( ) Some upper rank members of the Catholic hierarchy who privately believed but publicly rejected the tenet of reincarnation gave me, as the principle objection among a few others, that it allowed too long a time for people either to work for salvation or receive punishment for sins.

( ) It is not only the karma of a man which may oppose itself to his free choice and free will; there are also the possibilities of opposition by human institutions and organisations, natural calamities and catastrophies, genetic heredity and racial predisposition.

( ) Ordinarily, the date and even the place where one is to die is preordained.

( ) The movement of personal destiny is beyond man's control so far as it is part of the World-Idea, but it is not totally beyond his control. To some extent, varying with his own development, with his own knowledge of and obedience to the higher laws, his own intelligent or intuitive foresight, it is possible to control this movement.

( ) What has accumulated through many births - destiny, tendency, capacity and character - must express itself, in its entirety or in part, in this birth.

( ) In the very fact of time's illusoriness, in the actuality of the eternal present, there is our best hope, our finest opportunity. For it means that the future can be shaped, within due limits. We can help to make tomorrow, can contribute something to it, at least by bringing it into to-day. But all this remains only a mere possibility if we do not take advantage of the paradoxical and astounding truth. We must begin by clearing away some of the debris with which past habit, thought, feeling and attitude have cluttered up our insides.

( ) Most people experience events brought about by a mixture of heredity, environment, other people's influence and karma; not many exert their will determinedly, use their thinking power correctly and control their energy and time to create chosen results.

( ) If the qualities and attributes which make up a man's character and mentality are put together, we have not only to take account of his bodily ancestry but also of his reincarnatory ancestry.

( ) He is free to identify his own purposes with the pattern of the World-Idea, or to disregard it. In both cases he must take the consequences. In the one case he will have again and again, voluntarily if reluctantly, to subordinate his ego. In the other, he will seek to satisfy it and may at times succeed in doing so. But then he will meet those consequences because the law of karma has to give him back his own.

( ) Gurdjieff and his one-time disciple Ouspensky, revived the doctrine of Eternal Recurrence, and put it forward as a better alternative to the doctrine of Reincarnation. If we examine the historic Tibetan Buddhist symbol called "The Wheel of Life" we see pictures of human beings being moved through contrasting phases of experience as the wheel turns round. But after it comes full circle they are subjected to exactly the same conditions, the same phases as before. It is pertinent to remember that Gurdjieff learnt about Eternal Recurrence in a Buddhist monastery in Central Asia (where the spiritual head is the Dalai Lama, of Lhassa, and where the same version of Buddhism prevails as in Tibet). It is also pertinent to remember the monotonous movement of life for the somewhat primitive inhabitants of that wild region for centuries until very lately. The pattern of their existence recurred again and again in the same way. What more fitting in their beliefs than that their rebirths would be similar too.

( ) The natural differences among men can be most plausibly explained only by the doctrine of reincarnation.

( ) The same opportunity does not recur because it cannot.

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( ) The natural differences among men can be most plausibly explained only by the doctrine of reincarnation.

( ) The same opportunity does not recur because it cannot.

(1) We automatically try to repeat the old patterns of behaviour created in former lives whether they are beneficial or injurious to us. This happens because we can hardly help doing so.
(2) When this truth is at last seen, that heaven is not a place in space but a condition of being, and that therefore it can to a certain extent be realized even before death, a feeling of joy and a sense of adventure are felt. The joy arises because we are no longer restricted by time, and the adventuresomeness arises because a vista of the quest's possibilities opens up.
(3) The feeling of familiarity with someone met for the first time, of vague indistinct recognition which we sometimes get, may have varying significances. But one of them is an echo of remembrance of previous contact in a past birth.
(4) If the future were completely inevitable, then it would also be completely unalterable.
(5) Most of our decisions are what they are by necessity; only in a minority of them are they free choices in any real sense.
(6) What happens to us today is a necessary consequence of what happened in the past - not only to us but also to the others who are now concerned along with us. The amount of active free choice and free will that we can slip into this situation today is, however, not non-existent but of limited existence.
(7) Lodovico, the Italian medieval prince, fell into one trouble after another despite his faithful following of advice given by a personal astrologer. For there are several different ways of interpreting a starry relationship - be it square or trine, conjunction or opposition. Astrology can point more easily and more certainly to its nature, as whether it be good or bad. But it cannot point to the precise meaning of a configuration in such detail that all astrologers would agree among themselves. Hence astrology is not a science so much as an art. The perfect astrologer would have to be omniscient and dwell far above the common human scene.
(8) If certain evils are written in our destiny and may not be avoided by effort, it is still sometimes possible to minimise them by prudence.
(9) Some measure of fate, prudence, destiny, must exist in the world of human affairs if they are to be part of a divine order, and not of a mere fortuitous chaos.
(10) With every course of action, with every important decision, he buys its consequences.
(11) One of the most impressive biographical facts about most of these men is the mixture of fate and free will in their lives.
(12) Must the deeper thinker fall into the frightening fatalism of the Orient, and is there no escape from it ?
(13) A single lifetime is all-too-short to accomplish such high desires.
(14) Can events be anticipated before they come to pass ?

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(23) Death is just a passage to another series of experiences.
(24) Life is a preparation for death, just as death is a preparation fo re-entry into life.
(25) The power which brings men into new earthly existences is part derived from their own desires.
(26) It is a teaching both India and China that by concentrating his thoughts during his dying moments on the name of his spiritual leader, with full faith, undivided ardor and sincere deep attention, a man saves himself some or all of the post-mortem purificatory torments that he would otherwise have to undergo. It is also written that if he prefers to concentrate on the kind of enviroment in which his next birth is to appear, he contributes toward its possible realisation.
(27) Her Royal Highness Princess Sophia related this story of her uncle who was dying as the result of an accident. He found himself out of the body. It was a delicious experience, but he was told that it was not the time for his exit and altho he had lost the desire for earthly life, he found himself back in the body again and recovered and lived. (b) The Queen-Mother Frederica related that while in deep meditation she past into a visionary condition in which she found herself out of the body. The condition was satisfying in the highest degree. But she was told that she still had something to do on earth and unwillingly had to return. She felt that with a little effort on her part she could prevent return, but destiny was stronger.
(c) An Austrian female homeopath developed the practise of meditation and eventually had an experience of leaving the body and feeling intensely happy as the result. She wanted to stay like that but then remembered her responsibility towards her daughter and came back into the body again. (d) A Jewish lady M.A. who had been miraculously saved from death with her mother while at Auswitz camp from the gas chambers began to practise meditation after being rejected as a nun when applying for admission to a convent. She successfully reached great peace and bliss, but became too sensitive to associate with the world. She had a vision of leaving the body during meditation. She felt as if she was in heaven. She prayed not to have to go back to the world

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but she was intuitively told that it was her duty to do so. She accepted it as God's will and is now trying to adjust herself to conditions here.

(1) Because of their past lives men do not start level at birth with all other men, their capacities differ, their characters are dissimilar, and their destinies are unequal.

(2) Law rules the universe: the latter could not have been conceived as it is, so mathematically, so orderly in numerical values, unless all things were in conformity with, and obedient to the World-Idea. Functioning as part of this cosmic necessity is karma. But within this condition there is some freedom to choose and to act: very limited but there.

(3) Is he always to bow down before his fate and accept whatever comes to him?

(4) If men were really free to choose and decide, to will and to act, then God would be limited to the very extent that they were free! In other words, God would not be God at all! This is the final argument which reason can propound on the subject.

(5) "And oftentimes to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us,
In deepest consequence."

- Shakespeare in Macbeth.

(6) If freedom of will is utter illusion we have to ask ourselves why the Buddha, greatest of all advocates of the truth of inexorable karma, and whose enlightenment is incontestable, gave as his dying legacy to disciples the words, "Work out your own salvation." If this is not a call to the use of will, of a free will, what is? It is hard for westerners to accept a doctrine of complete fatalism, and the difficulty is not wholly due to their ignorance of spiritual facts which are elementary to Indians. It is also due to their instinctive refusal to be robbed of their initiative, and to their moral insistence of responsibility for ethical decisions and actions.

(7) Where is man's free will? He is free to choose whether he will conform to the pattern of the World-Idea, whether he will obey or not the higher laws.

(8) The Christian Church wanted to emphasise its doctrine that the newly disincarnated soul went straight to heaven or hell. This is one reason why the belief in rebirth was later stamped with the mark of heresy. Another is that it contradicted the teaching of the resurrection of the body.

(9) Just as threads are crossed and laced to make textiles on a loom, so destiny and freewill are interwoven to make a man's life.

(10) Descartes wrote that although all our actions are divinely pre-ordained they are done by our own free will. But he admitted that neither he nor anyone else could understand how such contradiction could be.

(11) He is destined to re-enter further bodies in a long series until after passing through many grades of growth and experience this purpose is fulfilled.

(12) It is a fundamental lesson of my world-wide observation that Heraclitus was completely right when he wrote: "Man's character is his fate."

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( ) If generations are born and die in spiritual ignorance, it is because they and their forbears have known no other way of thought.

( ) He cannot foresee future events with absolute certainty, nor foretell, while ignorant of the circumstances at the time, how he will react to them.

( ) What they will not do from heeding the guidance of illumined prophets, they will be forced to do from suffering the pressure of the consequences of their disobedience.

( ) All through history we see men inflicting suffering upon other men. This shows their ignorance of the higher laws, for by their own sin they punish themselves.

( ) Until he finds his Overself, no man can escape this coming-back to the earthly life. And this remains true whether he loves the world or is disgusted by it.

( ) The theory is simple: that acts produce their own consequences and that these consequences may not appear until a later reincarnation.

( ) If he must seek to remember previous existences now lost to consciousness, let him seek only those wherein he rose to his spiritual best, wherein he came closer to God than in the others.

( ) Whoever fails to take advantage of the right time for beginning an enterprise, or the right opportunity that fortune thrusts in his path, by his co-operation and effort, will never again be able to do so to the same extent, if at all, for neither he nor circumstance can remain the same.

( ) Every creature comes to earth with a certain potential of life-force which, ordinarily, must exhaust itself before it leaves.

( ) There are times when we have no capacity to choose our immediate future, when we must submit to destiny.

( ) There are certain tendencies in him which make him think, feel and act in the way he does. They are his inheritance from former lives.

( ) For some of us suffering has a chastening effect, but for others it has the opposite effect, so that the sufferers profit little or are even stirred into worse actions than before.

(m)If fate operates in so absolute a manner that no counterforce avails against it, if the moment of death accompanies the very moment of birth,

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( )Thus we inherit our ownpast.

( )From 3 sources I have learnt (a)The RC Church accepts rebirth but reserves it for its higher officials (b)will release it about 1975/80 by which time peoplewill be ready for its.

(57) Even stars must die one day, more violently and dramatically than most human beings, for even they come under the law that whatever had a beginning must also have an ending. (acceptance) (as a dogma)

(58) Each human life falls into place as just one of an entire series that goes far back, and will go far forward.

(59) He may reap the karmic consequences of his act instantly. They are not necessarily postponed to a distant future.

(60)Life is presented to each individual in a pattern that is given by a higher power--call it karma, or God,destiny or Divinity.He may be able to put in the smaller details but the largeoutlines are preordained. The freedom he thinks he has is illusory.But where he does not suspect it he does have freedom,and that is his higher self,his Overself.

(61)Radhakrishnanbelieves that backsliding in rebirth is not possibleThe scriptural statements about human souls being reborn in animal forms,he observes,should be understood figuratively not literally.They mean that such souls are reborn to an irrational existence comparable to animal life,not that they are attached to animal bodies.

( )Both the benign and the malefic are already concealed in destiny's decrees for the child at its birth. To the extent that outer fortunes are directly traceable to inner tendencies,to that extent they are controllable and alterable.How large or how small a part of its life is quite beyond its free choice and direction is itselfa matter of fate.

(15) There are even those among Orientals who consider any kind of self-help to be an endeavour to force the divine will, and therefore a blasphemy !

(16) It is at times difficult to foretell the future consequences of certain actions.

(17) Forces come into operation beyond our prevision, expectation and control, or contrary to our judgment.

(18) When adversities and calamities come suddenly or diseases and malfunctionings of the body come unexpectedly, the resultant sufferings may begin to teach him new values.

(19) The possession of moral values and metaphysical capacities and spiritually intuitive qualities which distinguish more evolved from less evolved men takes time to acquire. So much time that reincarnation must be a continuous process.

(20) Many individuals may be caught in the wave of a common destiny, may have to share a group karma.

(21) We find life in this world thrust upon us. Thus the very beginning mocks at arrogant men who claim that human will is free.

(22) Life itself will work out his future course without consulting him.

(23) The spiritualists want this miserable earth all over again, with its petty egotisms and trivialities, to be preserved in a fourth dimension after their exit from the body.

(24) The same destiny which brings two persons together, also parts them.

(25) Beyond all this suffering there is undreamed-of happiness.

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(1) Of what use, in such serious matters as survival, to live in so many illusions? Sentimentalists and emotionalists who desert reason at the bidding of well-intentioned high-ideals or religion to preach unrealistic attitudes, do not know the difference between religio-mystic ethics and philosophic ethics. Only the latter is practical in the highest sense as well as the worldly one. Foolish teachers, professors and those whose lives are spent in academic circles are suborned by these emotions more easily than are other people, just because their distance from the world of practical decisions and realistic affairs have made them one-sided.

(2) The forces acting upon him, the environment surrounding him, the heredity surrounding him go into the making of a man. But they are not alone. For out of his far past, in other earthly forms, come the tendencies of his mind and character.

(3) There is no better way to explain the differences among us than the theory which attributes them to previous existences.

(4) That men are at varying stages of mental capacity, different degrees of spiritual response, and unequal in character, manners, self-control or reactions, is a matter of everyday observation. The theory of reincarnation in mentalism offers a logical explanation of these differences, and a deeper one than materialism's.

(5) The circumstances in which he finds himself and the events which happen to him are not more to a man than what he thinks and does about them. For his reaction, his attitude are more often within his control than they may be.

(6) Some people mistake philosophic calm for fatalistic resignation. This is because the philosopher will seem to endure some situation stoically unperturbed. They do not know that where he finds that he cannot work outwardly to improve a situation, he will work inwardly to extract the utmost spiritual profit from it.

(7) Any man is free to use his memories and experiences either destructively or constructively: it is up to him which use he makes of them. That environment, circumstances, heredity and other well-known factors may influence what he does with them is true enough, but what he <u>is</u>, what character and tendencies he expresses, were transmitted from former births, were present before he acquired the attributes mentioned.

(8) The larger his experience the more he knows that personal effort has only limited efficacy, that fate or luck belongs to the picture too.

(9) Retribution comes, even if it comes so late as to be deferred to another lifetime on this earth. Some ancients thought it came down too heavily, especially when the sin was only one of pride or folly, and complained to the gods.

(10) For some persons, to give up this earthly life through the process of death, would afford the greatest relief. But they are a minority.

(11) That a man appears on this earth again and again, that he does not 'pass by' a single time but many times

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(6) Some people mistake philosophic calm for fatalistic resignation. This is because the philosopher will seem to endure some situation stoically unperturbed. They do not know that where he finds that he cannot work outwardly to improve a situation, he will work inwardly to extract the utmost spiritual profit from it.

(7) Any man is free to use his memories and experiences either destructively or constructively: it is up to him which use he makes of them. That environment, circumstances, heredity and other well-known factors may influence what he does with them is true enough, but what he is, what character and tendencies he expresses, were transmitted from former births, were present before he acquired the attributes mentioned.

(8) The larger his experience the more he knows that personal effort has only limited efficacy, that fate or luck belongs to the picture too.

(9) Retribution comes, even if it comes so late as to be deferred to another lifetime on this earth. Some enelents thought it came down too heavily, especially when the sin was only one of pride or folly, and complained to the gods.

(10) For some persons, to give up this earthly life through the process of death, would afford the greatest relief. But they are a minority.

(11) That a man appears on this earth again and again, that he does not 'pass by' a single time but many times

(12) Are his sufferings in vain if he apparently learns no lesson from experience?

(13) Karma is Recoil, the come-back of all action and all thought.

(14) It is the way things are, the way they happen. Little can be done about it.

(15) Must every man suffer before he learns the wisdom of life?

(16) He may feel powerless in the presence of fate, too diminutive against the vast cosmic power that shapes men's lives, and overwhelmed by it into apathy or impotence.

(17) We may understand, and even sympathise with, a Somerset Maugham who found the theory of rebirth fascinating but incredible, who concluded that life itself was totally meaningless. For he was the victim of his own character, his background, his medical student training, and the fixed ideas brought into this incarnation.

(18) When the balance is struck at the end of each re-embodiment, whatever he has achieved falls to the credit of his advancement: its value will show itself in his next births. But it is up to him to earn it, just as he is free to a limited extent to diminish what he had already. The Egyptian "Book of the Dead" refers to a "Day of Judgment." This is it.

(19) The idea of karma must be coupled with that of balance. For this is the equilibrium which holds the universe together.

(20) The ugly woman has the right to ask why others are born beautiful and she not. The deformed man has an equal right to ask why other men are born well-formed, healthy, virile and not he.

(21) The ordinary human attitude toward death pushes its very thought as far from oneself as possible, prefers not to consider it: the unpleasantness and distress, possibly the pain, which too often accompany the crossing-over are too unwelcome, if not unbearable.

(22) Most human beings are so automatic and predictable in their habitual reactions, that they are like machines. And where is the freedom of a machine ? They are really helpless creatures, devoid of free will. Despite this, they do possess a latent freedom, even though they are not evolved enough to claim it.

(23) There is a certain proportion between the bad and good karma, the misfortunes and fortunes which they bring to a man.

(24) Deep into the centre of his being does a man's mind withdraw as he passes out of this life, if his karma or his aspiration, his stage of development are not obstructive.

(25) When the end of life comes, and a man goes out of it like a candle in the wind, what then happens depends upon his character, his prevailing consciousness, his preparedness and his last thoughts.

(26) A man may move to a given point by crawling or walking, running or swimming, driving or diving; it is largely his free choice in the matter: but karma dictates where the point shall be and here his freedom ends.

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(27) " In 'THE SPIRITUAL CRISIS OF MAN' you say that everyone has a choice of action in life's situations. I do not understand this because, for instance, if I find a wallet on the street with identification and one hundred dollars in cash, it seems to me that the action I will take under these circumstances will be the result of my total experience (thinking) up to this point. I may feel that I make a choice between finding the owner and keeping the money because I am aware in my mind of the two possibilities but I feel that my life (or lives) up to this time would determine what I would do and so I do not really have a choice. I can see that as a person gains experience and grows towards a spiritual being that his idea tomorrow will not be what it was yesterday but the decision he makes is the only one he can make at the time.

The idea of free will has always been hard for me to understand. What I have said above does not depress me because I feel that as we learn more our actions will be wiser but I would like to know what there is that I do not realise when you speak of man's free will." This is the text of a reader's letter. Here is my answer: Many Orientals put all happenings under the iron rule of karma. There is no free will, no individual control over them. One has to accept them fatalistically and, if dismayed by their evil turn to the Spiritual Source for the only real happiness. In mental attitude, in personal inward response to events, lies one's chief freedom of will.

It might however be questioned how far such freedom is illusory, since the response, the attitude, are themselves conditioned by the past and many other things. It is quite correct to state that the past inclines us to think and act in a certain way. But it is also admitted that we can grow, can improve our lives and change in the course of time. So this is an admission that we are free to choose to grow or to remain exactly as we were. A man who commits robbery with violence may say that he is fated to act violently. With each offence he is arrested and suffers imprisonment. After this has happened several times he begins to change his course. Eventually he fears imprisonment so much so that he resists temptation and ceases to be a criminal. This change of mental attitude was an act of free will. His past inclined him to the old direction but it did not compel him.

The reader claims that "the decision he makes is the only one he can make at the time." But the real situation is, that it is the only decision he was willing to make. A man may not be conscious at first of conflict between two impulses inside himself. It is the presence of the Overself behind the ego which sets up the conflict. At first it remains in the subconscious, then in a dim vague way it becomes conscious. He may dismiss the alternative choice, but it was there all the time. Jesus said: "What you sow, you shall reap." The criminal chooses not to believe it, because he does not want to believe it. Inclinations from the past do not compel a man, but he unconsciously uses them as an excuse and claims he can do nothing else. The will is being expressed even when the

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man thinks he is, and seems to be, compelled to act in a certain way. It is expressed in the mental attitude adopted towards the situations in which he finds himself. Whenever he accepts the ordinary materialistic, negative, egoistic view of a situation, he is actually choosing that view. He is choosing even though he believes the contrary is true.

Where there is no choice, where circumstances make the decision, one must bow one's head to them. Fatalism is acceptable only in the sense of recognising what is inevitable and what is not. But fatalism is unacceptable as a blind, unquestioning helpless submission to every happening.

(28) Resignation to circumstance, adaptation to environment, coming to terms with the inevitable and acceptance of the unavoidable, however reluctant - these have their place as much as the use of free aggressive will.

(29) The unenjoyable lesson may be assimilated but the past has been recorded. Memory cannot change it, cannot remove its unpleasantness. So the blankness of the newly reincarnate blots out such morbid souvenirs.

(30) If, passing into the far past, men had to relive those bygone incarnations, with all their sicknesses, troubles and misfortunes, the participation would drive many into permanent depression, and some even mad.

(31) Buddha's statement of the karmic law, as made in The Dhammapada, is brief, lucid, firm and confident. We are inescapably confronted with its truth as if it were a granite-hard mountain - a fact, fixed and undeniable.

(32) A single decision may entirely shape the next fifty years of a young man's future.

(33) Are the few old bones and the little heap of dust all that a man becomes in the end ?

(34) Karma gives a man what he has largely made himself; it does not give him what he prefers: but it is quite possible at times that the two coincide. If he is partially the author of his own troubles, he is also drawing to himself by mental power his good fortune.

(35) There are cosmic compulsions which none escape and which permeate human destiny. For they are part of the World-Idea.

(36) Every infraction of the karmic law must bring about a due result, call it justice or what we wish.

(37) "The Book of Zambasta," an old Buddhist poem written in the Central Asian land of Khotan, has the line "Death has no compassion," and "What regret he has then."

(38) That human beings are born with such differences is neither accidental nor meaningless.

(39) Where what happens and what is comes from causes he cannot control, he acquiesces in them as his karma. Unpleasant and unwanted but self-made, to be lamented but suffered and endured.

(40) We humans have to bear the decrees of Allah as best we may.

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(1) Those who will not learn from correct reflection about their experiences will have to learn from kicks delivered by the fresh karma they make.
(2) Those who use the I-Ching or Astrologic ephemerides and horoscopes as predictive instruments which are infallible tend to over-use them in the end and thus become complete fatalists devoid of self-reliance. Moreover even apart from the question of infallibility, human interpretation enters in them, which is certainly not infallible.
(3) In most of the future-reading methods which have come down by tradition, such as Tarot, palmistry, etc the left side represents the past and the right side represents the future: left eyes represent receptivity and the right eye represents positivity. The same symbolism is carried through into ceremonial forms.
(4) Where fate (in the original and Greek sense of the word) is decreed by whatever Powers there be, karma is the result of our own doing.
(5) Karma's will could not prevail in one special part of our life and not in any other parts, nor in one special event of our life and not in the others. It could not be here but not there, in the past but not now. Nor going even farther still, could it confine itself only to major items and not to minor ones. It must be ever present or never present at all. If it puts more destiny into the happenings we experience than lets the Westerner feel comfortable, we must remember that other facet of truth, the creative and godlike intelligence in our deeper humanity and the measure of freedom which accompanies it.
(6) I often wondered in the past why it is that the land of Britain which, nearly two thousand years earlier, accepted and valued the doctrine of reincarnation and therefore looked on death as an interval between two earth-lives, should have so far forgotten its former allegiance as to dwell in the dusk between the narrow limitations of a single embodiment-belief and the hopeless outlook of agnosticism or atheism. It is pleasant to welcome the contemporary revival of interest, in many cases, and acceptance in others, where rebirth is discussed.
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(8) What man has more than partial freedom ? All men have to receive the come-back of past activities although the wise and disciplined ones may counter it to some extent by new actions.

(9) Plant, animal and human bodies pass through this cycle of growth maturity decay and death. All this means being exposed to different forces, different experiences, resulting in the development of consciousness.

(10) The desire to kill himself may really be a desire to terminate the ego's life but the man is unaware of this. In such cases which are in a minority, the quest will be consciously adopted later.

(11) Forces out of his own reincarnatory past come up and push him towards certain decisions, actions and attitudes.

(12) Karma may use a person as the unwilling agent for its decrees.

(13) If he accepts this tenet of karma coupled with rebirth then his awakening to a sense of responsibility for his life and the course it takes should lead in turn to a feeling of the need for self-discipline.

(14) The belief that man can do nothing to improve his lot is unworthy of man!

(15) Tied to the great wheel of birth and rebirth, as they are by desires and longings, there is in them still no wish for release.

(16) The strange feeling of having lived before and therefore of having been someone else may flash briefly through consciousness.

(17) There would be little advantage in gathering more experience only to repeat every mistake every time. Although this seems to happen quite often, it cannot be a permanent pattern.

(18) However accurately the ego can calculate its position, its plans and its future, there is always an "x" element of which it is quite ignorant.

(19) Is it possible to encounter the Divinity within the universe, or at least that ray of it in us, before we die ?

(20) What kind of choice, what different option, has the poor benighted victim of a criminal or lunatic herita -ge, set in the lowest of sleasy ugly slums ?

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(21) The unequal chances portioned out by Fortune need explanation. Karma provides it.
(22) Death will make a beginning to disclose this great secret, hidden as it was by the body.
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(1) Men are not only shaped by heredity and society, by history and convention, but much more by previous-birth tendencies.
(2) The moral faculty of conscience and the psychological fact of consciousness are better understood when the teaching on rebirth and ego is understood.
(3) We pass through the dream and deep sleep states after death just as we do before it.
(4) Responsibility is not avoided by committing it to a God verbally: the karma still remains.
(5) Each new birth is neither a total replay of past ones nor totally different from them. The relation to each other is not only there, but also to the World-Idea, hence to the far goal.
(6) How the past comes round again to torment a man! And yet it is not there without a higher, a karmic reason. It has something to teach.
(7) The gyrations of fortune's wheel are less inexplicable when we understand that they depend, in part, on karma.
(8) Somewhere in Shakespeare there is that phrase about our human "exits and entrances" which with its reversal of the natural order of birth and death, I take to mean our reincarnation.
(9) A time comes when the prudent person, feeling intuitively or knowing medically, that he has entered the last months or years of his life, ought to prepare himself for death. Clearly an increasing withdrawal from worldly life is called for. Its activities, desires, attachments and pleasures must give way more and more to repentance, worship, prayer, asceticism and spiritual recollectedness. It is time to come home.
(10) It is from these former lives that he gets the knowledge and capacities, the tendencies and skills which are reawakened in the present life. There is no need for anyone to be ashamed of espousing this belief, this doctrine, this theory or this insight - call it what he wishes.
(11) In the somewhat mysterious way whereby fated decree meshes its gear in with willed free choice, the final result appears.
(12) Nobody has to teach us to hold on to life and to be repelled by the thought of our death. Why ?
(13) We travel from one body to another, with suitable and necessary rest-periods in between them. From each we gather experiences; in each we learn and unlearn, sin and suffer, act aright and benefit; in the end, amid advance and relapse, there is the fullness and satisfaction of ripened manhood, cleaned, leaving behind more animality.
(14) All humans pass through the portals of death but which of them pass through it knowingly, consciously and calmly ?
(15) Must fate (karma) always take its course? Are we helpless automatons? It seems a chilling thought.
(16) What happens to him is in part a consequence of what he is.
(17) Held down as we are by the powers of fate, we can only act as we do.

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(18) We need to see each lifetime against its larger background of many embodiments.

(19) The question whether death is the blotting-out of existence or the change to another kind of existence has, for him, been answered.

(20) Men act out of self-interest but through ignorance of the higher laws, especially that of karma, they may act against that interest.

(21) Since it is not from the animal but from the human state that the Essence of Being can be realized (because the animal does not possess the necessary faculties) the processes of rebirth must fill the gap between lowest animal to highest human.

(22) Many groups in many lands demand justice from their governments, with varying definitions of the word. Apparently the claims are not easily satisfied for there are more today than ever before. Some individual persons go farther and demand justice from God. In a world where mischief and misfortune are so active they too seem only partly satisfied, if that. Here the notion of karma may seem fairer than governments are, but it is tied to other births in which these persons have lost interest !

(23) In 1938 Somerset Maugham wrote, in The Summing Up, a fair reference to the theory of reincarnation but ended it by saying he found it incredible. In 1944 he referred again to the same theory and found it "the only plausible explanation for the existence of evil," although beyond human verification.

(24) If all those prominent persons who hold this belief in rebirth were to come forward and boldly proclaim it, and if all those Protestant ministers of religion and Catholic priests or bishops who hold it secretly were to confess, the world would be astonished.

(25) The merits and guilts which accumulate through his actions balance and counterbalance each other. In the final result there is some sort of justice, some sort of moral order but for this karma needs, and finds, a series of renewed lives.

(26) Character and culture are to be graded by the inner attributes which former lives have developed but which may not yet, in the present life, be fully unfolded.

(27) "There would be no utility in any particular commandment if the individual were not free to obey or disobey." - Maimonides.

(28) Even if the case for it is put properly, the plausibility of reincarnation will still have to overcome the power of long-continued historic suggestion.

(29) Death is the entrance to a new kind of being, a renewed form of life, another period in which old experience is assimilated and the next phase (reincarnation) prepared for.

(30) We hear of other people dying and make suitable comment but we do not feel that the time is coming when this fate will be ours too.

(31) How far is the course of life pre-determined ?

(18) We need to see each lifetime against its larger background of many embodiments.

(19) The question whether death is the blotting-out of existence or the change to another kind of existence has, for him, been answered.

(20) Men act out of self-interest but through ignorance of the higher laws, especially that of karma, they may act against that interest.

(21) Since it is not from the animal but from the human state that the Essence of Being can be realized (because the animal does not possess the necessary faculties) the processes of rebirth must fill the gap between lowest animal to highest human.

(22) Many groups in many lands demand justice from their governments, with varying definitions of the word. Apparently the claims are not easily satisfied for there are more today than ever before. Some individual persons go farther and demand justice from God. In a world where mischief and misfortune are so active they too seem only partly satisfied, if that. Here the notion of karma may seem fairer than governments are, but it is tied to other births in which these persons have lost interest !

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(32) "Mektoubi!" exclaims the North African Arab, "It is written (fated)" implying that there is nothing to be done as action is useless. "Mektoubi."

(33) That our mortal destiny is made up of welcome and unwelcome circumstances or happenings, is a certainty. There is no human being whose pattern fails to be so chequered - only the black and white squares are unequal in number, and the proportion differs from one person to another. It hurts to confess this duality of pain with joy, this temporality which threatens every happiness, but this truth is unassailable, as Buddha knew and taught.

(34) "O care left behind, to thee also farewell" - this inscrip -tion on a Roman tombstone in a North Italian museum contains a thought on which the ancient philosophers often mused.

(35) There is a part of himself which cannot die, cannot pass into annihilation. But it is very deep down. The sage encounters it before bodily death, and learns to establish his consciousness therein. The others encounter it during some phase in the after-death state.

(36) Why did he happen to be born in his own country and not in a different one ? Why in his own town, to his own parents ? Why on a particular date ? The answer is that this is all under the operation of karma.

(37) Trotsky made a point of being merciless to the enemy during Russia's Civil War: it is not surprising that his own murder was a merciless affair.

(38) Even while he believes that he is making a free choice between two or three alternatives, a man is really obeying the strongest tendency of those which constitute his character. His 'I' does what his tendency tells him to do; its freedom is only an apparent one.

(39) The karma is a part of himself and he cannot get away from it. But just as he may bring some changes about in himself, so there may be a corresponing echo in the karma.

(40) Each man appears again, after a suitable interval of rest, in a new body.

(41) "We ought to exert our efforts in all (things) as though they were absolutely free, and God will do as he sees fit" - Maimonides.

(42) Men go round and round on the wheel of countless trans-migrations, caught in their own illusory desires.

(43) If this incarnation were not preceded, and followed, by these others there would be a shocking incompleteness about life.

(44) Karma is an impersonal force. It is not to be swayed by prayers as a Personal God is supposed to be.

(45) The dying man should cross his arms over his chest, with interlaced fingers. He should withdraw the mind from everything earthly and raise it lovingly in the highest aspiration.

(46) The astrologically inclined may think they can sidestep the blows ordained by the stars.

(47) A single lifetime is not long enough to achieve such high goals.

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(48) It is not quite correct to regard rebirth as concerned only with one and the same personality as previously existed. Rather would it be more accurate to speak of a series of personalities.

(49) Those who do not, or cannot, learn from experience have to learn from repeated experience.

(50) The confrontation with death is not a pleasant prospect for anyone who is not in a condition of extreme suffering of some kind, emotional or physical. The thought of being parted from everything and everyone seems hideous. And yet, in the event itself, there may happen a beautiful, smooth, passing-out.

(51) Who is really free? Each of us is surrounded by a net of invisible compulsions.

(52) All our Western education, training, mentality and instinct has refused to accept this distasteful fatalism of the Orient, and so has rejected it utterly in the past. But since the war a wide belief in astrology has been spreading through Eur-America. Is not its inevitable consequence summed up in the Muhammedan's exclamation: "Inshallah" ?

(53) Fate is what an outside will imposes upon us, irrespective of our merits or demerits. Karma is what unconsciously our own will has imposed upon us through the come-back of our actions.

(54) Failure to act at the right time in the right way may bring its own karmic consequences.

(55) What the artist may learn from ecstacy, the family householder may learn from tragedy, which brings him face to face with the nature of our existence for the first time. Birth and death are entwined in our lives. In both conditions we cross through the Source of our being.

(56) It is not so much that death deprives man of his possessions and relations that he dreads it, as the possibility that it deprives him of his consciousness, that is, his self, his ego.

(57) So much that is beautiful is doomed to wither and die, so much that is pleasurable will follow the same course, while both may be deceptive from the start.

(58) Something does get distilled from these repeated existence-s, however slowly. That men learn little or nothing from history seems true to many moralistic critics; they have a good case: but its truth is only on the surface of things.

(59) The belief that he can do nothing to control his future is paralysing to a man. Why try to become a better person if the matter is already totally arranged, if the same result will come about whether he acts well or evilly ?

(60) As to how far a man may direct the course of his life, and how it is directed for him by overriding destiny, the answer has been given variously by the wise.

(61) Is he really free to fulfil his intent and carry out his choice in life ?

(62) Sectarian interests, partisan outlook.

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(63) To someone who believes that life continues beyond the body's death, a funeral seems a useless affair. But it compels the mourners to remember and think of, for a few hours, what they ordinarily forget, that they too must go, that all personal matters come to an abrupt end and that the person himself must part from every one of his possessions. Such a ritual, otherwise boring and tedious, is a salutary reminder.

(64) The notion that wisdom comes with age is ridiculed by the young people of today. They see senile fools or middle-aged failures or leaders whose people fall into newer and more numerous difficulties and conclude that they themselves not only know better but can do better. Yet the notion is not to be dismissed so lightly. There is a deep ground for its truth, too deep perhaps for common sight, and hence only for those of insight. The age which is grown into after many births, rather than many years, is mellow with wisdom quite naturally.

(65) Much confusion has been caused, and much atheism generated, by the very limited knowledge and very large ignorance of many expounders of popular religion and spiritualistic cults. They teach that the human being, after a first short appearance on this planet for an insignificant period (for what is 70 years or so against the millions of years which geology proclaims as its history ?) will pass into a post-mortem state wherein it will dwell for ever, that is, for all eternity. That the little ego with all its attributes and qualities, will keep the personal identity and the personal existence of that brief appearance on earth unchanged, congealed into permanency, outliving the earth itself, reunited with family and friends, finding itself among primitive people of the Iron Age and among the Cave-Dwellers, is a ridiculous notion. It is so utterly unscientific an idea, so appallingly opposed to real religion, as to be ludicrous.

(66) If life is a drama put on the stage of this planet for us (and others) to play in, then karma is the audience, the witness of it all.

(67) We are forced to discover in the end how little is the freedom which illusion deceives us into believing is our own. We are drawn to move in environments and mix with people scarcely of our own choice.

(68) Fate must have its way and impose its will, for that is its work and power. But man may interfere with what it does by introducing his own doings, or equally help it in its course.

(69) Karma makes him accountable for the acts, things and thoughts: the more he feels this, the more careful he will be about them.

(70) Each of us lives at a certain time in history and occupy a certain place (or places), during that period. Why now and here? Look to the law of consequences for an answer, the law which connects one earthly lifetime with earlier ones.

(71) The inclinations and tendencies of former births reappear in the present one.

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(72) With the understanding of life in the body comes the knowledge of what life is without the body, that is, death. Both are existences in Mind, which is their reality.

(73) He may make use of adverse periods to test the worth of philosophy and the merit of its teaching, instead of letting them become a source of depression.

(74) It is easy to despise as stupid those of obvious inferior intelligence, but it would be well to remember that we were once at the same level. The notion of rebirth teaches tolerance.

(75) Suicide by starvation was regarded as particularly meritorious by Hindus and Jains. It was not a sin, but the contrary. It was usually preceeded by fasting and prayer. It was usually caused by old age, disease, incapacity, or the purposelessness of living. If caused by a great sin it was a penance.

(76) There was in the dying man's room such an air of supernatural forces at work, such an awareness of the presence of another world of being, that almost no one failed to notice it. Even the attending physician, hardened agnostic in religion, a mild sceptic of survival, confessed to these strange feelings.

(77) The pathetic thoughts of what might have been torment him. But are they futile. If they show how actions could have been improved and decisions bettered, they sow seeds for the next birth.

(78) Within the frame of cosmic purpose, continually expressed in and inevitably fulfilled by, the World-Idea, there is some measure of freedom left for a man. If he will initiate constructive action, if he will harmonise his own with this higher will, drawing on his latent creative resources, some amount of counter-force and protective element meets the unfavourable karma and has its due effect

(79) The benevolent shield of Nature protects us from the unhappy past, otherwise we would suffer futilely, as Taylor Caldwell, famed American novelist, suffered when she had recurrent nightmares of living in a dungeon during the Middle Ages.

(80) One of the reasons for Catholic opposition to cremation has not been a publicised one but it is a very real one. Crematoriums would remove one of the priests' sources of revenue.

(81) His conduct while alive will contribute to the kind of body and environment he gets next time, his thought and feelings too. We earn from life and pass up higher or go down lower like pupils in graded school.

(82) If in the end - and sometimes well before - karma catches up with a man, it is not all painful, the term need not fill him with foreboding. For the good he has thought and done brings a good come-back too.

(83) Every living creature appears in this world and then vanishes, swinging into incarnation for a while and then out of it.

(84) Doris Hume "I do not believe in the barbarism of funerals."

(85) It is to a large extent self-invited punishment and not at all the accident it appears to be.

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(86) Death is an experience of actually withdrawing consciousness from the body and being carried with it to an inner realm.

(87) The brevity of life was well put by the seventeenth century poet Robert Herrick:

"Fair daffodils we weep to see
You haste away so soon.
. . . . We have short time to stay, as you! "

(88) Will the West ever admit the notion of karma to its mind? I feel assured that it will do so. This is because it will have to admit the idea of rebirth which, once accepted, introduces karma as its twin.

(89) Not to harm others is as much in one's own interest as theirs. For if one does harm them he sets up causes which lead in the end by a mysterious cosmic working to a consequential suffering. Cosmic justice is then self-provoked.

(90) Men may imagine what pattern they choose in the sequence of events, or none, but there is always the hidden x-factor in them about which, intellectually, they know nothing. It comes from afar, from earlier lives. Their echoes are heard today.

(91) If in the larger sense free choice is illusory - or cosmos would become chaos - in the narrower sense it is real enough in reference to mental attitude, to spiritual standpoint, to the thought we have about a situation, The World-Idea must needs be fulfilled, but within that limit there is some amount of personal freedom.

(92) Some are eager to descend into a body again, but others are reluctant and are half-dragged down.

(93) All instinct and all force of will resists the image of one's own ultimate passing away, one's own inevitable death. And yet this attitude depends, in part, upon one's age. Some reconcilia -tion comes with old age.

(94) When the energies have run out, and the advance of years must be measured sadly: when a man knows at last what he ought to have done, it is too late. This is why another chance, another birth on earth is needed.

(95) What better death than to be drawn into the divine being, lost in its peace and radiance! What more miserable than to be wrenched away from earthly attachments while trying to clutch them!

(96) The notion that we humans return to earth for a renewed life thrills some persons with pleasure but others with dismay. This reaction depends on the personal history, and on the physical-mental condition.

(97) The game of life has to be played by the rules, and what is given out, whether good or evil, will have its come-back, is one of them.

(98) To what extent is anyone the master of his own thoughts, the controller of his own actions ?

(99) Where is free choice for the sensual man ? Is he not held down into submission ?

(100) To what extent is there human freedom if it exists at all?

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(101) I have written of the benign peace which death may bring, but not to all. Some enter it with panic, others with fear, yet others with resentment.

(102) If applied to one's personal life, the idea of karma should help him to make less trouble for himself and others. If this is not evident then under-development of some kind exists.

(103) Each comes to the front of the stage, plays out his allotted role, and moves away. Shakespeare's picturesque statement of the human predicament comes to larger meaning when interpreted in terms of rebirth in series. All mankind become a company of actors, appearing in play after play, each story different, each part acted in a new body.

(104) In the language of computer-processes, the World-Idea is programmed. All its items appear in the universe because they were pre-ordained. And in the language of theatre, what is written in the script must appear on the stage.

(105) There is a fated inevitability about certain happenings which renders it impossible to thwart them.

(106) The more he becomes convinced of the existence of karma, the more important must the necessity of self-control seem to him.

(107) Whatever the worldly and physical experiences of a man may be, however materialistic his mental attitude and personal feelings may become, his essence-being remains untouched and unpolluted. But his link with it is another matter. If he falls too low this link may be so thinned that he is thrown back into an animal body in his next birth, to make another attempt at normal progression into the human condition.

(108) Those who deplore, lament, or wail at the inevitability of death are viewing it in a very narrow, short-sighted way. The more mature ought to be thankful that we humans are not condemned to remain for ever confined to a single body: this would indeed become a source of anxiety, if not of hopelessness.

(109) We may defy the karmic law for many years in matters of the body's health and not have to pay for it until middle or old age. We may defy it in matters of conduct towards others and not have to pay until a later birth. But the law is always enforced in the end, always registered in the horoscopal chart imprinted on the very form of the body and nature of the personality.

(110) Men have their base instincts and their nobler ones. Some have more of one, less of the other. But all men are destined to nobility of character. This, of course, is a correct statement only if they are offered the opportunity of constant rebirth.

(111) It is not less reasonable to believe in the ancient tenet of rebirth than to believe in the single-birth theory. It is easy to find arguments for both.

(112) The passage from quest to conquest would be impossible for most humans if they had only one life to live, one body for the start and the finish.

(113) How little is the control which men really have over their destiny !

(101) I have written of the benign peace which death may bring, but not to all. Some enter it with panic, others with fear, yet others with resentment.

(102) If applied to one's personal life, the idea of karma abolid him to make less trouble for himself and others. If this is not evident then under-development of some kind exists.

(103) Each comes to the front of the stage, plays out his allotted role, and moves away. Shakespeare's picturesque statement of the human predicament comes to larger meaning when interpreted in terms of rebirth in series. All mankind become a company of actors, appearing in play after play, each story different, each part acted in a new body.

(104) In the language of computer-processes, the World-Idea is programmed. All its items appear in the universe because they were pre-ordained. And in the language of theatre, what is written in the script must appear on the stage.

(105) There is a fated inevitability about certain happenings which renders it impossible to thwart them.

(106) The more he becomes convinced of the existence of karma, the more important must the necessity of self-control seem to him.

(107) Whatever the worldly and physical experiences of a man may be, however materialistic his mental attitude and personal feelings may become, his essence-being remains untouched and unpolluted. But his link with it is another matter. If he fails too low this link may be so thinned that he is thrown back into an animal body in his next birth, to make another attempt at normal progression into the human condition.

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(114) If a man can come up out of the squalor, discomfort and ignorance of the slums into cleanliness, culture and refined living, we may read into it either the favourable working of karma and re-birth or the power of the person to conquer his environment. But others may read into it the belief that luck is against them or else their lack of capacity to overcome environment. Thus we see that some glean a message of hope from reading the biography of such a man while others glean only frustration, if not despair. In both views there may be an element of truth but how much will differ from one person to another.

(115) He is not even really free to desire but only to desire what the conditions within and without determine for him. He is certainly not free <u>from</u> desire. He is not free to plan but only to plan what the fixities of his body and capacity permit or even make him plan.

(116) When the decreed time comes the body is discarded but the mind remains. It passes through varied experiences and finally sleeps them off. After a while it awakes deeply refreshed. Then the old propensities slowly revive and it returns to this world putting on a new body in new surroundings.

(117) The first experience of death is not the last, for it is followed, after the due interval of appropriate experience in another condition of being, by a second death.

(118) Life is a series of repeated existences in different forms. It moves forwards and climbs upward. The plant, the animal, the human are its phases.

(119) There are times when the karma of an action comes back to a man with the speed and precision of a boomerang.

(120) Do we disappear altogether after death, leaving no deposit of any kind anywhere ?

(121) However prudently you estimate possibilities, however carefully you assess situations, the estimate or the assessment may go awry.

(122) "I am the master of my fate,
I am the captain of my soul"

affirmed W.E. Henley's brave lines written on a hospital bed. But the measure of truth contained in them is only a limited one: they need the counterbalance "I am the creature of my environment."

(123) We are sentenced by our own karma: we suffer the 'come-back' of our own deeds.

(124) There are occasions when it is either prudent or wise to practise Stoic submission. But there are other occasions when it is needful to do battle with the event or the environment.

(125) This feeling that we have seen this place before, passed through that situation, comes from a former personality. The soul is the same, but the outer man is not.

(126) That he will reappear in a new body is a thought which disturbs one man but brings serenity to another.

(127) Each birth makes fresh links in that chain of consequences which is karma.

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(128) "What you call Fate is really assumption," said Sufi Nasrudin. But we should remember that he was a Medieval Middle-East Muhammedan mystic talking to people blindly and unquestioningly fatalistic.

(129) Even a little perception of, or faith in, the World-Idea redeems the littleness of so many human lives, and at their end, in dying moments becomes tremendously important.

(130) The time at the disposal of an old man is too short to make himself over again, however repentant he may be, but it is not too short for him to do the one thing just as needful, if not more so. He can hand this problem, just like any other hard problem over to the higher power, and let the past go. It will then no longer be his anxious concern.

(131) Whatever happens to a man is in some way the consequence of what he did in the past, including the far gone past of former births. But it may also be in part the imposition of the World-Idea's pattern upon his own karmic pattern. If it comes, such imposition is irresistible for then the planetary rhythms are involved.

(132) The working of karma may often seem a grim affair, dragging in the past when he would prefer to forget it - whether it include unpleasant things done or pleasant things not done - permitting no appeal and offering no pardon.

(133) It would seem that the experience of a whole lifetime is wasted when people exist in such spiritual torpor, merely keeping their animal bodies alive. But of course it is not really so, for however slight and outwardly unrecognisable inward growth may be, it must be there, or Nature's process of reincarnation would be meaningless and useless mechanical repetition.

(134) By different turns in the course of his mental existence he takes different bodies. Widespread in Asia from the earliest times, accepted by many of the thinkers in Ancient Greece and Rome, by the Druid priests of Britain and the Dacian priests of the Balkans, the theory of reincarnation has been both known and favoured.

(135) Quite logically it is taught that some sort of a balance is struck between the two kind's of a person's karma, so that the bad may be mitigated or even outdone, but equally the good may be reduced or even offset.

(136) The old people who walk with melancholy face, feeling condemned to die relatively soon, will do better to recognise the inexorable fatality which makes death always follow birth, but which then makes rebirth follow death.

(137) Whether this bundle of personal desires and memories which is the ego but which some of the pious call their soul, will be annihilated at death or perpetuated, is not an anxiety for the philosopher.

(138) The Life-Force withdraws, but consciousness passes into another and non-carnate form of being.

(139) If he bestirs himself he may modify the karma by creating new counter-karma.

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(140) If thousands of pre-natal memories were to come crowding in together, the mind's life would be horrible, crazy; worse, one's own personal identity would be lost, merged in all the others.

(141) The view that karma operates like an automatic machine is not a wholly true one; this is because it is not a wholly complete one. The missing element is grace.

(142) I have seen upon the face of certain dying or just-died persons, an expression of joyous inner calm that reassures the sensitive onlooker not only about their inner condition at the time but also about death's aftermath.

(143) The common idea that differences come only from heredity and environment is incomplete, and even misleading. They come also, just as much at the least and far more at the most, from different mental, emotional and karmic starting points. The babe has lived here before and comes equipped with its own tendencies.

(144) Through the long slow work of reincarnation, despite lapse and retrogression, the low move up higher, the rough become refined, the ignorant become knowledgeable.

(145) Those who are unaware of the penalties they incur by misuse of the power to think and the will to act, are in urgent need of the teaching of karma.

(146) So long as man listens to his little ego alone, and lets the voice of the Overself remain unheard and unknown, so long will all his cunning and his caution avail him little in the end when the body has to be left and the mind must return to its own proper sphere.

(147) This is the way a man may best die - while resting on a chair or couch or sleeping in a bed, a peaceful expression on his face as if seeing or hearing something of unusual beauty, a pleased expression around the mouth.

(148) Are we so helpless when caught in the net of events that we can do nothing about them ? Are we forced to accept the circumstances which life produces each day ? Is Oriental surrender the last word ?

(149) Whatever happens to a man or a nation is self-made or God decreed. And this is still so even when some other human agent or other nation is the outward doer.

(150) A man's ability may be of the highest degree but until he is favoured by circumstance or helped by events, or possessed take advantage, he remains where he is. Such is the power of fate.

(151) To say that everything depends on fate is an exaggeration: to say that it depends on one's effort is misleading.

(152) He is obliged to perform his allotted part: destiny does not consult his wishes or his aversions.

(153) The difficulty is that he does not know what is to be accepted and what resisted.

(154) How ineffectual are human purposes and actions when they come into conflict with fate !

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(155) Karma brings the consequences of acts. Most of them take their origin from character.

(156) How is he to cope with the karma already made or is it a vain and futile endeavour ?

(157) The privileges of enlightenment can only be justified on the basis of karma - "My own, my own, shall come to me," as the poet intuited.

(158) Our life on earth is an intermittent affair. We appear, disappear and then reappear.

(159) The subconscious connection between wrongs done and sufferings incurred leads him to feel more uncertain and more uncomfortable the more he engages in such acts.

(160) If a new birth is a new opportunity to gain spiritual experience, it is also a new opportunity to commit errors and acquire vices.

(161) Whether it is burnt or buried, in the end we part with the body. Another form of existence will replace it, meaning a new phase of consciousness.

(162) The periodic return to earth-life was a belief shared by poets like Goethe, Shelley and Browning, by thinkers like Plato, Schopenhauer and Swedenborg.

(163) In what way and to what extent is anyone given any choice of his own ? Outer circumstances or inner conditions compel him to certain acts.

(164) By giving the wrong meaning to a great truth - karma - they falsify it, or at best minify it.

(165) How little is the amount of movement allowed his own free will, how much is the amount of limitation he must contend with !

(166) Basic freedom is not ours, but only seems to be ours. World-Idea overrules us.

(167) His experiences in this life were largely decided for him in a previous life on earth.

(168) Dying can be a dull experience or a thrilling one. That depends on the person, on his pre-history and his inner history.

(169) To bring one's life to an end by a non-violent means, such as voluntary starvation, is not an act to be put in the same class as the legs-folded acts of violent suicide.

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CHANGE OF ADDRESS.

Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton
Au Jordil - A
CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others.

(1) Remembrance of the past, and especially attachment to it, supports the ego, maintains and preserves it. The quester must hold his memories loosely for, after all, this present life is only one of a string which in itself is only a dream.

(2) It is hard for western-educated minds to accept this Vedantic view that in deep sleep consciousness goes on. Sir William Hamilton, one of the best of British metaphysicians of the early part of last century, in a lecture asked, "Can I know without knowing that I know? This is impossible."

(3) It is hard to understand why Adam and Eve needed angels with flaming swords to drive them out of the Garden of Eden. Surely the boredom of such a place was enough inducement for them to leave voluntarily, even eagerly? Men pass through heaven during the period between earthly embodiments, yet they do not remain there but must return to 'this vale of misery.' Why? Do they come to a time when unalloyed happiness, without a flaw and without an opposition, can be sustained no longer and a change from this Eden-like state, any change, seems more preferable?

(4) In the ordinary waking state men are well aware that they are not sleeping, but in the dreaming state they mistakenly believe that they are in the other one. A few however have come to a degree of development where they know that they are dreaming, a fewer still know that they are in deep thought-free sleep. They are the sages.

(5) That which IS, is not moved, affected or changed, by events or things, by cosmic calamities or human thoughts. For these are all in time, THAT is out of it, has always been out of it and must therefore always be out of it. To us, all is happening in successive moments, but that is the timed view.

(6) If advantage is to be taken of the solar currents of magnetism the main axis of a bed should lie north-south.

(7) That which is present during the interval between two thoughts is also present during deep sleep.

(8) In that mysterious moment when blankness falls upon the mind and sleep supervenes, the cross-over into conscious sleep is possible.

(9) The sense-experiences of the dream-world occur without the use of any of the body's sense-organs at all. They give us the experience of colour, without the eyes and without light; of form, without the touching hand and without an external object. Do they not point to the independence of the mind, to its reality in its own right, to the separateness of its sensations from physical causes?

(10) The experiences, the situations, the events which had formerly shaken his emotions and shattered his peace were now reduced to tiny proportions, leaving him unmoved and unaffected in any way. Such was the work of time. They were now like dreams, mere memories, mental pictures inspected from afar.

(11) Most people are like sleep-walkers, caught up in their own illusions. Their belief that they are awake is the biggest of these illusions.

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XV

(12) What an astonishing discovery this, that there is no world here, and never has been !

(13) Time, first ignored, then a friend, is lastly an enemy.

(1) Time seems to ebb down; he rests in the eternal Now, all haste gone, all urgent pressures stilled. He feels there is enough time to do all that has to be done, however slowly he moves to, and through, it.

(2) Israel Zangwill, in one of his novels, wrote: "We grow and become different. Life is full of chances and human beings are full of changes and nothing remains fixed."

(3) The very idea of a First Cause of the universe is a false one. For a 'first' involves the denial of any historic past, a 'cause' involves the existence of a 'before' and an 'after' i.e. of time. But time is infinite and 'first' denies it. So a 'First Cause' is a contradictory idea.

(4) How can you be sure that your daily life is not a dream ? You may reply that it is impossible for you to think otherwise.

(5) Consider neither past nor future: boldly entrust your life to the superior power.

(6) Although you will probably feel, like nearly everyone else, outside the experience of time and apart from it, you will in reality be inside it. For it will be deep in your consciousness and involved in the making of its shape.

(7) The meaning of eternity reveals itself when the stillness suspends time.

(8) So long as we think of eternity as being a long-drawn waiting period stretching through millions of years, so long will we fail to understand the true meaning of Spirit, and hence the true meaning of spirituality.

(9) That there is an insight where all times lie side by side - the past, the present, the future - the twentieth century B.C. and the twentieth century A.D., may seem impossible to the ordinary mind.

(10) People who do not know how to get rid of time except by getting involved in time-using activities, cannot know the value of contemplation.

(11) While he is inside the dream he is outside its real nature, unable to measure its true dimension.

(12) In the very midst of his dream he knows what in it is true and what is only imaginary.

(13) Tomorrow is already here !

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(9) That there is an height where all times lie side by side - the past, the present, the future - the twentieth century B.C. and the twentieth century A.D., may seem impossible to the ordinary mind.

(10) People who do not know how to get rid of time except by getting involved in time-using activities, cannot know the value of contemplation.

(11) While he is inside the dream he is outside its real nature, unable to measure its true dimension.

(12) In the very midst of his dream he knows what in it is true and what is only imaginary.

(13) Tomorrow is already here !

(1) What is known during deep sleep is the veil of ignorance which covers the Real. That is, the knowing faculty, the awareness is still present, but caught in the ignorance, the veiling, and knowing nothing else. The sage however carries into sleep the awareness he had in wakefulness. He may let it dim down to a glimmer, but it is always there.

(2) St. Anthony, founder of Christian monasticism and father of Christian anchoreticism, laid down a rule for himself to eat only once a day, and that after the sun had set. But the Buddhist monkish rule is to eat the last meal at midday when the sun was at its highest point! Can we not see here as in so many other spiritual matters, how much human opinion governs men and not divine inspiration!

(3) St. Basil - a wise theologian and practising mystic of the Eastern Church: "(To) fulfil the precept to deny oneself means complete forgetfulness of the past."

(4) Time slips away all the time! Amid its inexorable movement one thing remains unmoving - the sense of 'I.'

(5) Just as there is really no such thing as 'matter,' so there are no such things as substance and time. These are abstract concepts, useful for certain purposes, but imaginary, just mental constructs.

(6) Whatever he experiences or thinks about during his working and waking hours, may provide fragments for his dreaming ones.

(7) Life on the world scene was likened by Marcus Aurelius not only to a dream, but even to a delirium! Yet he was a man of much practical experience, a victorious soldier and a Roman Emperor. And where Greek poet like Pindar, Greek playwright like Aristophanes used dream only as a metaphor to describe this physical life of ours, Plotinus used it as an actuality.

(8) Once he has attained the philosophic realization of the Overself, he goes nightly to sleep <u>in it</u>, if the sleep is dreamless and deep or inserts it into his dreams if it is not. Either way he does not withdraw from it.

(9) The point will be clearer to non-metaphysical readers if you always couple TIME with PLACE rather than with Space.

(10) He wastes no time on recovering the past or looking into the future.

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( ) Is it not strange to observe that the same men who are so attached to their personality when active in the waking state, become indifferent to it when inert in the sleeping state! Can it be that there is something which transcends it and which ordinarily is hidden, covered up by the thoughts of waking state? That in the stillness which dissolves such thoughts, the Overself can reveal itself? That deep sleep stops short of the revelation because, although it dissolves thoughts, it annuls consciousness?

( ) In some dreams time shrinks a whole day into a mere half-hour or, in others, it expands a single minute into several hours. This is what happens to the mind under the influence of certain drugs: nay, even still more fantastic disproportions between waking time and sleeping time have been brought about.

( ) There is a difference between eternity and timelessness. It is one of kind, not merely of extent. Too many people fail to perceive this and so slur the one into the other.

( ) We know that each object in the universe, as certainly each living creature, and the entire universe itself, must have had a commencement in time as well as a source in space.

( ) The late President Kennedy was another man who drew many of his best ideas intuitively from the waking-up period each morning. He was also one of those, like Napoleon and Churchill, who fall asleep immediately the eyes are shut.

( ) The world-illusion not only obscures the Reality behind it but deceives us into thinking of the Many as being Real, instead of being One.

( ) When the mind unites itself with the world outside, we call it waking; when it withdraws attention from the world and unites with its own thoughts or fancies, we call it dreaming; and when it lies settled in itself, uninterested in anything, we call it deep sleep.

( ) There is a deep, very deep, level of meditation where we have the same experience as dreamless sleep but keep our awareness. Because the ego with its thoughts and emotions, its motives, desires and calculations is no longer present, it must be described as a condition of generalised being. (The oft-used term 'universal' is not quite accurate).

( ) Some who have attained sufficient proficiency in meditation have cured themselves of insomnia by affirming the divine Presence when they close their eyes in bed at night, and holding on to this affirmation.

( ) Maya is [redacted] inexplicable: Reality is [redacted] ineffable.

( ) Hegel in Germany and the Jains in India taught the relativity of truth. They showed that by taking up different positions different aspects of truth would be revealed. But where the Jains put forward seven positions as covering the range, Hegel put forward three. Any relative truth is limited, one-sided incomplete and may even contradict the others. While philosophy endorses the truth of relativity present in both positions, it cannot endorse their exclusive character. It paradoxically adopts a positionless position free from any rigidity and limitations. It comes into no conflict with any sect, system or religion, with any fixed dogmatism or free-thinking scepticism. It is a rival to none, competes with none. It reconciles the varied expressions of human thought and belief, accomodates them all, by refusing their limitations one-sidedness, bias, prejudice, and incompleteness. It knows what it teaches, the final incontrovertible truth that there is nothing beyond Mind appearing as something else.

XV

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(12) A silly yet serious error made by beginners, intermediates and proficients alike is to declare that because they live in the eternal 'Now' they need not concern themselves with the future. They live, and want to live, only one day at a time. Consequently they throw prudence to the winds and forethought to the dogs. Such a course invites trouble and may even end in disaster, although it is true that both may be mitigated if they have honestly surrendered the ego to some extent. The mitigation will depend on, and be in one way, proportionate to, the extent. In that case, what they refuse to do for themselves, may be done by the Overself. But where there is only verbal surrender, or imaginary surrender, they will have to take the consequences of their shiftlessness.

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(1) Who is to say how many events can happen within one second? Even waking experience offers conflicting testimony on this point, as the drowning man who sees his life pass in backward review well knows. And dream experience too, often crowds a whole drama in a few minutes.

(2) Even though he knows it is like a dream, he must live, work and act, love, strive and suffer as if the dream were true.

(3) Memory of the past warps his attitude, anticipation of the future distorts it. He is unable to bring a genuinely straight mind to his problems.

(4) Recent experience enters largely into the dream.

(5) In those delicious moments where sleep trembles into waking, there is some sort of a beginning Glimpse but alas, it vanishes without fulfilling its promise as soon as the world of objects comes more fully into the circle of attention. And this is precisely where the value of such a state lies, both for the ordinary man and for the would-be yogi. It has no objects. It is 'I' without a world. It is awareness-in-itself. True it is fleeting and does not last, but a man can learn to practise holding himself to it.

(6) In this strange condition he is neither asleep nor awake. He is free of the flesh. It is a dream-like state without the irrationality, the pictures or the happenings of most dreams.

(7) It is perhaps correct to say that when he retires at night it is not to a condition of sleep as ordinary people know it, but to a condition of slight semi-wakefulness.

(8) Ask yourself before sleeping the questions that puzzle you and the answers may be there, waiting for you, on waking.

(9) The mind which is aware is a distinct and separate thing from the things which appear in the field of awareness. That mind is the true self, but those things - which we know only as thoughts - are not. The emotions and thoughts that we commonly experience are outside the ring of the real 'I' yet are always taken - or rather mistaken - for it.

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XV.

( )Sleep provides a highly valuable counterweight to the ego's activity, a denial of its real existence, and a lesson in the true meaning of mind.

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(23) Memory is the key. Why let the old sources of bitterness and unhappiness continue to exist? Why let the past control thought, action, life? Why not declare a new day and meet life afresh?

(24) The past is closed; the more you try to return to it, the more you suffer. The old threads cannot be picked up again. Let them go. Accept the responisbility of the present, be willing to look at, and for, the new.

(25) At this stage he is finished with compromises: he can accept nothing less -and wants nothing else - than the pure Truth.

(26) When time is abolished, history is annulled. The man who emerges into this kind of consciousness finds the peace of eventless existence.

(27) How can the intellect understand what was before time and what will be after it?

(28) The concept of time's eternity and space's infinity is not intelligible to a finite intellect.

(29) IT is neither to be seen nor studied, neither understood nor explained. All we can do is to accept the fact that IT is.

(30) Truth is the human knowledge of reality.

(~~Classification doubtful~~)

~~Marked as XVI and typed there (XVI 23) repeated here~~

(31) Recollections of the desired or feared past snare you still further in the ego. ~~xfxx~~ Anticipation of a desired or feared future do the same. But by letting both go, living in the eternal Now, you weaken the ego.

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(9) It takes no account of the years, rejects all sense of pressure from moving clockhands, time comes to a standstill. This is peace, this is detachment, call it what you like.

(10) When all the world becomes like a dream and the men and women in it like figures seen at a distance.

(11) It is as if time lengthened out without end but with none of the pressure or strain often associated with it.

(12) Only by having a philosophic perspective on whatever happens to him, by balancing the day's events against the timelessness of Reality, can he find and keep peace of mind.

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(1) Those who think that sleep is all we need to remove the body's fatigue after activity and work may be surprised to learn that this is only true of deep dreamless slumber, In the case of dream-filled sleep, it is not more than partially true.
(2) Because the world-thought issues ultimately from the World-Mind, it cannot be wholly excluded from Reality. It may even be called Reality because it is the ground of everything else, yet is itself derived from nothing else.

(3) It is a mistake to translate the Sanskrit term "lila" as meaning play in the sense of sporting idly. The correct meaning is play in the sense of a theatrical show.
(4) While yet sleeping on his bed, his conscious mind unites with his dreaming mind to wake into a new world.
(5) Since God is the only reality, the world can have no other existence than an illusory one, like that of a theatrical show where the players pretend to be what in fact they are not.
(6) We should not give too much importance to dreams since most of them are directly traceable to the previous day's happenings, thoughts or impressions.
(7) The emotions of the ego bind us to experiences in time. The stillness of the Overself is the truth that sets us free in timelessness.
(8) If the nightly return of the man to his Overself were really full and complete he would not awake the day after into spiritual ignorance. Instead, he would consciously enjoy the peace and presence of the Overself.
(9) Now is the only real and the only certain existence. If we could learn to accept that fact and shape our attitudes accordingly, we would learn in what true happiness consists.
(10) To say that the World-Mind is diffused throughout all space would be true but would also be untrue if the statement were left there. For all space is itself a state in the World-Mind.
(11) St. Francis Xavier's achievements were impressive, even amazing, yet he slept only three hours at night.(SLEEP)
(12) In the dream state a man may forget about his wife and family, his business and health. He may find himself among very different people and engaged in very different activities.
(13) He has a double existence, with the frontal part of his consciousness in time and the rear part out of it. All the miseries and misfortunes which may enter into the one part will make no difference to the blessed tranquillity which permanently reighs in the other.

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(14) It was a mistake to translate the Sanskrit term "lila" as meaning play in the sense of sporting idly. The correct meaning is play in the sense of a theatrical show.

(15) Daily we return to activity and nightly to repose the while time is measured by a metal pointer circuling around a graduated dial.

(16) Neither intellect nor common sense can understand the mystic's experience of timelessness, although both can hold some sort of vague concept of eternity, which is not the same.

(17) All that had happened in time and everyone that he had met in place, all events and persons that were external to him, ceases gently to exist. He found himself stranded on the shore of eternity -- a happy and exalting experience

(18) No other moments are so worth living for as when a man experiences the meaning of timelessness.

(19) It is our innate inertia which keeps us set in habitual outlooks and thus keep us victims of our own past experience. We copy again every day what we did before, what we thought and felt before. We live in both the conscious and the subconscious memories, desires, fears which time has accumulated for us , and that the ego has creat-ed to bind us to itself. We are ruled by compulsions, fixations and neuroses--some of them not even known--that freeze us, preventing further real advancement. We rarely enter the day to gain really fresh experience, think really new thoughts or assume really different attitudes. We are prisoners of time. This is because we are so ego bound. The compulsion which makes us conform ourselves to dead yesterdays ideas and practices, concepts and habits, is an unreal one, and illusory one. In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains . Whereas the Overself speaks to us from tomorrow's intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing anew and higher way of viewing life from being born

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew. When a master mystic like Jesus tells men to refrain from being anxious about the morrow and to let today's evil be sufficient for today. He spoke out of his own consciousness of living in this Eternal Now. Consequently he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He told them to live timelessly, to let the dead past bury itself.

He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present, free, uncontrolled and unconditioned by what he was, believed or desired yesterday.

(20) Past events appear and move before him as in procession.
(21) It is a state wherein he really loses the sense of time.
(22) Although two different doctrines may each be relatively true, this is not the same as being on the same level of evaluation.
(23) For the ordinary mystic it is very very hard to live in the world, in the way that ordinary men do, after he has experienced the world around him as (mere) illusion and its activities as vain. Only the philosophically trained mystic can find sufficient motive in his knowledge and sufficient urge in his feeling to take part in these activities if needed or desirable.
(24) There is no moment in time which may not be opened out into the eternal Now.
(25) He is no longer wholly identified with the present moment but lives in his higher self partly outside it.
(26) Without an immeasurably swift vibratory movement of the flashes of energy which constitute it, our illusion of a world around us could not exist.
(27) All time is in the Now. It is the circle of eternity which closes on itself.
(28) Each man looks at the truth from his own point of view. Experiences in the past and his character in the present join to put it just where it is.
(29) The universe has never had a beginning, and cannot have an end, but its forms and states may change and therefore must have a beginning and end.
(30) Metaphysics tells him that he has all the time there is. Misery prods him into doing something to get relief, and doing it quickly. That is the paradox.

(31) It is the way of those who withdraw from time's tyranny to cease looking forward to the future or backward to the past. They live from day to day, nay from moment to moment. For theirs is a divine care-less-ness.
(32) If man is inwardly already godlike, pure Spirit, only the development and evolution which are gained from experience, that is, time, can bring him to conscious realization of the fact.
(33) If he will take up, and hold firmly to, this standpoint of the Eternal Now, how many matters that trouble, afflict and depress his mind would cease to do so! How trivial and transitory they would seem then!
(34) If he could bring himself to extend toward the future that same calmer attitude which he extends toward the past, he would be better able to avoid mistakes.
(35) They are experiencing the world in an upside-down fashion. Matter, which is illusory, is felt to be real. Spirit, which is real, is not even felt at all.

(1) The thousands of scientists who throng the halls of culture today can tell us so much about the thousands of details existent in Nature or fabricated by man yet still cannot tell us why the entire cosmos is present here in space-time at all. They have a rich wealth of knowledge and can describe well what is happening but what it is all for completely eludes them.

(2) At this stage he will tend more and more to stop counting on fixed pre-thought plans for future movement, actions or arrangements, to let the guidance of the moment to take over, through silent voice of intuition.

(3) SHAKESPEARE :

"When I consider every thing that grows,
Holds in perfection but a little moment,
That this huge stage presenteth nought but shows "

(4) Why do so few know the exact moment when they enter into the sleeping condition ? What happens to their consciousness then ?

(5) This Universal Pulsation and Rest has repeated itself, in its own varied way, endlessly. So the great Revealers tell us. Why, is not known, not even to them. All starts and ends in Mystery. For our own Revealers were not only in communion with levels of consciousness beyond the earthly one but had received visitation from others coming from higher planets.

(6) It has the oldest tradition behind it which culture can offer yet it is ever fresh and new because it lives in the NOW: timeless.

(7) As one who was born before this century was itself born my opinion of time is surely entitled to be heard. And that is that time is in the mind.

(8) Prof. T.M.P. Mahaderm said: "The truest Renunciation is to renounce belief in the world's reality."

P.B.'s comment on above: This is the interpretation of Sankara given most commonly. Perhaps by altering the word 'reality' to 'materiality' we may help the Western mind.

(9) It is hard to bear the remembrance that whatever else may happen change is certain, in one way or another, at some time or another. This is the 'eternal flow' of ancient Greek thinkers, and Buddhist sages.

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(9) It is hard to bear the remembrance that whatever else may happen change is certain, in one way or another, at some time or another. This is the 'eternal flow' of ancient Greek thinkers, and Buddhist sages.

(1) His awareness of the relativity of things relieves the philosopher of any compulsion to identify himself with any particular viewpoint. His liberation from dogma enables him to take the viewpoint which best suits the circumstances. This does not at all mean that chaos will enter into his affairs, insincerity into his attitudes and anarchy into his morals. He is safeguarded from such perils by the link he has established with the Overself's infinite wisdom and immeasurable goodness.

(2) The Overself is not in time and consequently has no history. It is, with no beginning and with no end. The intellect which flits from past to future, from one chronological event to another, finds such ideas strange, hard to comprehend, and puzzling.

(3) The more we are able to remember the Now, the more we shall forget the painful failures of the past and the tension-raising anticipations of the future.

(4) There is a kind of sleep which has a special quality about it - intensely deep and refreshingly blissful. Those who are physically ill awake from it feeling much better, sometimes quite healed. Those who are practising meditation just before passing into it get as much spiritual benefit as if they had continued to practise in a state of wakeful alertness. The ancient priest-physicians called it "temple-sleep" and the modern Oriental mystics (Indian and Muhammedan - not Japanese) call it "yoga-sleep."

(5) Deep dreamless sleep removes anxieties from the mind because it removes the ego which suffers them. It removes exhaustion from the physical body because the complete relaxation of tension consequent upon the ego's absence allows the universal life-force to permeate every cell.

(6) Why torment yourself re-creating past troubles in the mind or dreaming up possible ones for the future ? Be at peace with yourself. Live in the eternal Now.

(7) Both anxiety about the future and regret about the past are inconsistent with the state of serene detachment. It is uplifted beyond them, and free even from being affected by the day's changes and pressures.

(8) What we recollect of the past and what we expect of the future do not exist. But what we experience now does exist. It stands out uniquely from all this series of events in time. We can deal with it and in doing so we may affect the future.

(9) Eternity is hidden in every moment; that which historically was and shall be is screened by the Now, which is infinitely timeless and timelessly infinite.

(10) The light and presence of the Overself will never leave him again. Even when he is asleep.

(11) the bland secret smile of a Buddha, cobra-canopied and legs curled under him.

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(1) What I saw in this jungle hermitage of the Andavar reminded me of an ancient attempt to banish sleep by Syrian holy men who seated themselves at the top of a 300 feet obelisk which was planted in front of the celebrated temple of Emesa. There, on this lofty perch the faqueer rang a handbell so frequently through 21 days and nights that he hoped to evade sleep. It reminded me, too, of what the Maharishee once told me about yogis who, with the same objection in view, had themselves tied to a ladder planted upright so that they could not fall into sleep-inducing recumbent position. In the Maharishee's opinion these forms of asceticism were extreme and violent attempts to force a premature evolution.

(2) Present time never stands still, it is always moving away. That is one reason why we are enjoined to "Be still", if we would know we are like God at base. In the mind's deep stillness we live neith-er in past memories nor future fears and hopes, nor in the moving present, but only in an emptiness which is the ever-lasting Now. Here alone we can remain in unbroken peace, paid for by being devoid of expectations and free from desires, cut off from attachments and above the day's agitations or oscillations.

(3) When these wonderful inspirations come on him, when the Overself draws him inward to involvement in its glorious being, even his phys-ical gait, movement and activity are affected by the change. They become quite relaxed, slowed down and very leisurely. It is as if time is no longer as important as it ordinarily seems. Yet if the intellect protests against the change, the intuition replies that the higher power will take care of the real duties.

(4) To free himself from the bondage of time, he must free himself from the claims, the demands, the relationships and grievances of the past. He need do this only inwardly and mentally of course. He is to come to the beginning of each single day as a new beginning, not letting the familiar, the routine, the habitual, the environ-mental, impose its old ties upon his thought, his faith or his imag-ination.

(5) Time does not exist with the Overself.

(6) "I hear everything when I am sleeping," was the extraordinary statement of De Quincey, the drug taker.

(7) The idea of Eternity, which is a prolongation of time, is not the same as the idea of the Eternal Now, which is a cancellation of time.

(8) Life resembles a dream, but still is not a dream.

(9) Not only will all men be saved in the course of time and series of reincarnations, but they are already saved in the timeless Now.

(10) If the many sleep on in their attachments to the world the few awaken to recognition of the illusion of the world

(11) He may be dead or he may be living but the sleeping man does not know what his condition is.

(12) Time cannot be separated from the experience of it.

XXXX

(1) We are so enmeshed in the past, in its obsessive memories, tendencies and drives, that we tend to repeat and perpetuate its errors and errors and stupidities.

(2) Memories keep a man fastened to the old ways of life, however stupid they have proved themselves to be and however worthless their values have shown themselves. There is no way out of them except to put the destructive ones, the limiting ones, the useless ones and the obstructive ones to the stake, burn them, and be done with them ash and all.

(3) Attitudes and habits formed in earlier years or picked up from one's social heritage belong to the past and often hinder this living in the NOW. To become independent of them at any moment if needful without destroying their admitted usefulness at other times, is an art to be achieved.

(4) The magic word which gives this power is NOW. In its realization the eternal triumphs not only over the past and the future, but also over the present with its dismal circumstances. Pronouncing this word, life will no longer be a mere echo of what went on before, with the appalling consequences which lie VISIBLY all around us, but a manifestation of something entirely new, something creative, as spirit is creative.

(5) Must we reject time and history in order to live in the eternal Now? Must we pretend in order to acquire the consciousness of Overself that this human drama is not being acted out by the "I".

(6) This does not mean that he is impervious to all the corrections taught by experience but that he accepts only those WHICH TRUTH BIDS HIM accept.

(7) The mind must reject equally the memories of the past experience as the anticipations of future experience, if it is to become empty, still, silent. Otherwise it is caught in the flow of time and the timeless Overself is shut out of its field of knowing.

(8) The immediate present is not the eternal NOW.

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(13) Marcus Aurelius: "When thou hast roused thyself from sleep thou hast perceived that they were only dreams which troubled thee. Now in thy waking hours look at these things about thee as thou didst look at thy dreams".

(14) All human beings enter the world of sleep but few human beings understand the deepen significance of this act.

(15) The longer a dream lasts, the more does the dreamer fall into its hallucinations. In the same way the longer a man remains in philosophic ignorance, the more does he get mixed up with truth-obscuring worldly attachments.

(16) ~~Nd-a~~ Not all dreams are meaningful. It would be ridiculous to attempt to find significance in every one of them.

(17) The 'now' of what has become the past, the 'now' of what is to be the future, and the 'now' of what is the present are all contained within ~~th~~ time. The 'now' of the World-Mind holds all these three together, simultaniously. But the 'now' of divine Mind is not in time at ~~al~~ all, but rather transcends it.

(18) The ancient Chinese said that time flies like an arrow.

(19) All that is timed vanishes: only in the timeless depth of being do we find a reality which is lasting.

(20) The feeling of a timelessness which absorbs the past, annuls the future and extinguishes even the present.

(21) If reason, properly and metaphysically applied tells us, that time is not really real, experience tells us that the present moment holds the reality.

(22) To be free is to live, as far as possible, unconditioned by the past and unburdened by its memories. Equally ~~so~~ is it to reject the future, to be without its anticipations, its hopes and its fears. But all this is only possible if one lives in the timeless Present, or what Krishnamurti calls "from moment to moment," and Eckhardt "the eternal Now."

(XV) Second Series.

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(1) When the analysis of his life is made he sees that it sums up as (1) a series of changing experiences through which he passes physically and (2) another series through which he passes mentally. Impermanence is stamped upon them. However welcome at first, they are disenchanting in the end.

(2) A mind permeated with such lofty thoughts, constantly renewed by such lofty ideals, gradually impties itself of the baser ones, or rejects them if they appear.

(3) To live in the eternal NOW is to escape the traps of time, whether time past or time to come. It is the open door to Reality.

(4) This life, which is for most people an uneasy balance between hopes and fears, can be confronted in a different, more satisfactory way: and that is by a shift to the ever-present Mind behind the present moment.

(5) All the forms of the past have existed in time and place but many of them are now existing only in memory, that is in thought. Mentalism says "They were always in thought only."

(6) All that memory belongs to time gone: it has served to make the present. Now he must travel on, must look for new developments, must liberate mind and heart from ways which no longer help, must create and invent what is now needed.

(7) It is not possible for a finite human being to grasp the infinite significance of the Infinite Being, nor to gather any true idea about such Being. He can only think what It is not: otherwise he must retreat into utter silence, not merely of speech alone but also of mental imaginative and passional activity.

(8) We exist as beings in time and space, but as Being in the Timeless and Spaceless. For an Advaitin to deny the first statement is as futile as for a materialist to deny the second one.

(9) The past, which seemed so vivid and so completely credible at the time, is not there.

(10) " The teaching which slices through illusion, " as the Oriental phrase puts it, is of course the Absolute Truth.

(11) We are always in the Timeless but the individuality may pass in and out of time.

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(12) Encased by the body's dulled senses as we are, moving with terrestrial time to its fated end as we do - what does it all mean ?

(13) His work is to keep still even though time is rushing by, the more it hurries the more firmly he is to remain outside the rushing current, implacably set in timelessness.

(14) Thoughts and time come up together and thus humans are kept captive by the sequence Past, Present, and Future. They believe from this experience that this is the only form taken by consciousness. But another kind of experience is possible. Whether by yoga or by philosophical thinking, stillness supervenes and time rests.

(15) The whole debate of fate versus free-will which has continued since centuries and is just as active in our own, would be dropped if the debaters knew and understood where both forces had their habitat. They are in time, relative to it: what they bring about lies in the past, present or future, whereas they take their rise out of an eternal NOW. Time is in the mind and to assume its complete and ultimate reality is to falsify the experiences and the happenings in it.

(16) The present, despite its constant changes of form, is always with us. Why ? Because our innermost real being, without those changes, is always with us.

(17) Nothing in the universe is permanent: all things are time-bound. No form is continuous: all forms are broken down in the end.

(18) It is not a human feat to put a beginning to the cosmos, or to time which is connected with it, for then the human entity would need to be existing individually and consciously before both.

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( )

What is this mess of pottage here on earth
That man has planned and carefully conceived;
Are you supposed to suffer and suppress
All hopes that spring not from the human breast ?

* * *

"Ah, yes," you nod and seemingly agree,
But just as quickly turn away from me.
'Tis not the time you think, and cease to seek
And so we part divided by deceit.

* * *

Consider if you will this earthly ball
Suspended, spinning, yet it does not fall;
Is this not proof that's well within your grasp
That life itself is just reflection, never task ?

* * *

To upgrade thought must surely be the theme:
Man can awaken from earth's stupid dream,
Reach up and join the Infinite through mind,
No doubts attend when truth alone is guide.

* * *

We are God's children, hold to this simple fact:
No man-made scheme must govern how we act.
We are created, highest in his plan
Our aim must be to claim this God-made man.

From: "THE TIMELESS WORLD"
A Play by Thomas Lee Richardson.

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(1) Sometimes under abnormal conditions a man's sense of time may travel backwards and relive events in reverse (as when drowning) or travel forwards and live in events which come to pass later (as when dreaming).

(2) Each past experience as it happened did so in the present. It was happening NOW. The same will be exactly true of each future one. This seems simple and true, yet it is really the result of a profounder analysis than people usually make of their human situation. Then if both past and future are not different from the present, we are <u>always</u> in the NOW. This is what is meant by timeless existence, by the illusory nature of time.

(3) When his consciousness comes to maturity, it comes out of the prison which time is. The past cannot now hold him there. The future can only be this new timelessness, so that he "takes no thought for the morrow."

(4) It is impossible to put into sharply precise statements any positive definition or description of Mind that would be quite satisfactory. It is just as hard to put into proper words what the resultant is when ego vanishes, when the No-thing reigns in the consciousness. To assert that there is non-existence would be as misleading as to assert that there is existence, even if it were of a higher kind. For if the ego is gone, what is it that activates the body in its dealings with the world, or even with itself ? Because the topic is incomprehensible, the answer to this question must itself be either incomprehensible or wholly phrased in negative terms. But to say what IT is not, does not make very lucid what it is.

(5) We are victims of both the concept 'time' and the feeling 'time.' They keep us captive to a limitation which is only one side of existence: there is another side wherein we could claim our freedom. But that would require a power to concentrate which cuts through the mesmeric suggestion holding us down and penetrates into the real Now. This is not a new dimension so much as it is above all dimensions. It is not a leaving-off of time so much as a discovery of the source from which time itself - chopped-up and measureable as it is - is projected. That source is infinite being: it is measureless.

(6) In those first moments when awakening from the nightly sleep we may enter a heavenly thought-free state. Or, if we cannot reach so high, we may receive thoughts which give guidance, tell us what to do, warn us against wrong decisions, or foretell the future.

(7) The personal history which has gone before - let it really go and be free of the past, which can become a mental prison for unwary persons. Learn to abide in the timeless, coming out of it as duties call but holding on to it as the background.

(8) The glimpse, if vivid and clear enough, gives him some meaning to the term 'timelessness.'

(9) If one has this key it is possible to reconcile opposite lines of thought to a large extent.

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(10) We are forced by our mental and physical constitution, to submit to time, with its succession of moments and to space with its extension of points. We cannot help this limitation, it seems. But mystics know that both can be transcended in certain experiences, and a freedom attained which is ordinarily never felt even to be possible.

(11) With the onset of deep sleep we retreat into a timeless world, which swallows up and holds in suspension all our past and present existence.

(12) This feeling of being in a dimension outside time, confers a sense of being really alive. The past fades away and no longer hangs heavily over him. To help the birth of this new awareness Jesus advised: "Let the dead bury their dead."

(13) Nothing that is to be found in space and that exists in time can continue in perpetuity. It will, it must disintegrate and disappear.

(14) The permanence which ordinary normal people seem to find in merely living does not exist for him. He finds only transience. This affects both the bright and dark sides of existence, the good fortune and ill-fortune. All is unstable and subject to change.

(15) In the awareness of a thing, a scene or an event there is awareness inside time and space, and hence inside their limitations. The subject is present, tied as ever to an object; the observer is involved as always with the observed.

(16) There is no feeling of succession of one instant by another, that is, of time, in this awareness of what IS.

(17) It would be wrong to push this recognition of the relativity of outlook to the extent of asserting that all are equally good or true, for then we end in chaos and anarchy.

(18) The present moment is the most fugitive of things because it is the most elusive.

(19) No one has the past any more, only the present. But even then he has not the timed present, only the Eternal Now.

(20) The wheel turns through all the changes and vicissitudes between birth and death. It can only be stilled in the timeless and placeless consciousness where thoughts and the ego themselves are stilled. Is such a condition accessible to man while he is yet on earth and cased in a physical body ?

XV

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(14) The permanence which ordinary normal people seem to find in merely living does not exist for him. He finds only transience. This affects both the bright and dark sides of existence, the good fortune and ill-fortune. All is unstable and subject to change.

(15) In the awareness of a thing, a scene or an event there is awareness inside time and space, and hence inside their limitations. The subject is present, tied as ever to an object; the observer is involved as always with the observed.

(16) There is no feeling of succession of one instant by another, that is, of time, in this awareness of what IS.

(17) It would be wrong to push this recognition of the relativity of outlook to the extent of asserting that all are equally good or true, for then we end in chaos and anarchy.

(18) The present moment is the most fugitive of things because it is the most elusive.

(19) No one has the past any more, only the present. But even then he has not the timed present, only the Eternal Now.

(20) The wheel turns through all the changes and vicissitudes between birth and death. It can only be stilled in the timeless and placeless consciousness where thoughts and the ego themselves are stilled. Is such a condition accessible to man while he is yet on earth and cased in a physical body ?

CHANGE OF ADDRESS.

Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton
Au Jordil - A
CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others.

(1) It is a matter of freeing consciousness from its varied states, for these bind and hold it down.

(2) Logos in Greek means not only the word through which mind communicates or expresses itself but also the thought behind the word. So the Biblical phrase " In the beginning was the Logos" means that first of all there was the MIND, here divine mind.

(3) That is the Real which is not only not subject to any change but which would still abide even if the entire universe vanished. Everything and everyone else must come out of some prior element which traces itself even down to the first and original element, but the Real alone is self-abiding and self-existing. It has its own independent Being.

(4) Brahman is an ultimate conscious Principle apart from and untouched by, the universe, the Essence of all things.

(5) Some find themselves fascinated by the prospect of infinitude in space providing the contrast to our narrowly limited condition, and by the thought of infinity beyond time, that is timelessness liberating us from the momentary and transitory existence that is our human lot.

(6) If you believe that you have had the ultimate experience, it is more likely that you had an emotional, or mental or mystic one. The authentic thing does not enter consciousness. You do not know that it has transpired. You discover it is already here only by looking back at what you were and contrasting it with what you now are; or when others recognise it in you and draw attention to it; or when a situation arises which throws up your real status. It is a permanent fact, not a brief mystic "glimpse."

(7) The nuclear physicist who has succeeded in carrying his knowledge to its farthest scientific and mathematical point, and who has pondered deeply enough on the result can not possibly accept the kind of theoretical materialism which reached its peak in the last century. Two celebrated men who have not only done this but have come close to the mentalist view are Heisenberg and VonWeiszacuer.

(8) The Mind's first expression is the Void. The second and succeeding is the Light, that is, the World-Mind. This is followed by the third, the World-Idea. Finally comes the fourth, manifestation of the world itself.

(9) To say that the world is maya is to say that it is changing, dependent, relative, mysterious, illusory.

(10) Will the cosmic dream come to an end ? If his personal life is a dream for man, is the universe a dream for God ? The answer is that the World-Mind controls its dream, man does not.

(11) The Void is not a nothing-at-all-ness in the absolute sense, or how could the whole cosmos come forth out of it, how could I myself be released by it, how could the very intellect which thinks this concept appear from it into activity and produce thoughts ?

(12) Absolute Being is neither analysable nor measurable, neither imaginable nor weighable.

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(1) The statement "Light is God" is meant in two senses. First, as the poetical and a psychical fact that, in the present condition of the human being, his spiritual ignorance is equivalent to darkness and his discovery of God is equivalent to light. Second, as the scientific fact that has verified in its findings that all physical matter ultimately reduces itself to waves of light, and since God has made the universe out of His own substance, the light-waves are ultimately divine.
(2) When complete extinction seems to be the end of all living creatures, what is the good of earnestly enduring unnecessary self-disciplines and arduously seeking imaginary inner experience? The answer to this objection must be made.
(3) It may help man to understand, although in a crude and limited way, how the World-Mind works if he notes the way his own mind works.
(4) This unseen unsuspected power is ever at work.
(5) The World-Mind is called Adi-budhi in the Nepalese-Tibetan esotericism: meaning Divine Ideation, The First Intelligence, the Universal Wisdom.
(6) Who can imagine any end to the Infinite Intelligence, any decay or death of the eternal Power?
(7) The World-Mind is a radiation of the forever incomprehensible Mind. It is the essence of all things and all beings, from the smallest to the largest.
(8) To find the Void, one must empty oneself of his desires and, ultimately, of his ego.
(9) The great mysterious emptiness that is all man can know of God.
(10) We may reasonably hope to see God one day but not to be God. The Cosmic Vision of the World-Mind at work which Arjuna had maybe ours too but not the complete union with the World-Mind Itself.
(11) Whether the individual is destined to be merged and annihilated when he transcends the ego or immersed and included in the universal mind, he will know well enough after he geths there and after he dies
(12) The actual experience alone can settle this argument. This is what I found: The ego vanished, the everyday 'I' which the world knew and which knew the world, was no longer there. But a new and diviner individuality appeared in its place, a consciousness which could say, "I AM" and which I recognized to have been my real self all along. It was not lost, merged or dissolved: It was fully and vividly conscious that it was a point <u>in</u> universal Mind and so not apart from that Mind itself. Only the lower self, the false self, was gone but that was a loss for which to be immeasurably grateful.
(13) As his ego dissolves in the Void, all sensuality and selfishness dissolve with it.

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(13) As his ego dissolves in the Void, all sensuality and selfishness dissolve with it.

(14) All we can correctly say about the World-Mind is that it is what it is. The Biblical phrase, "I am That I am," announces the same idea, although a little more enigmatically.

(15) How the ethereal spirit got involved in brute matter is something Vedanta ignores.

(16) The One Mind is experiencing itself in us, less in the ego-shadow and fully in the Overself, hardly aware in that shadow and self--realized in the light that casts it.

(17) He knows intellectually that all is mere appearance but he does not feel it emotionally. That is yet to come as a result of his total combined effort.

(18) Within that seeming Void lie the vanished planets of yesterday and the evolving worlds of tomorrow.

(19) What I am trying to say is that this indescribable Void out of which the universes appear, this utter Nothing between and behind them, this unknown Power between and behind the atoms themselves is God.

(20) At the very end of all their explorations of the atom, what do the scientists find? Empty space, no thing-in-itself, a gap out of which pour flashes of energy.

(21) What Eckhart calls The Nothing is not dissimilar from what Buddha calls The Void. The ordinary human mind recoils from such a conception and human knowledge keeps no place for it. The five senses want a tangible world, even if it be only an illusionary appearance.

(22) This is the great miracle of our existence, that out of the Void it comes forth, out of Nothing it receives consciousness, power and life.

(23) The world is not as real as we ordinarily see it: but neither is it as illusory as some metaphysicians see it. For so far as it is an illusion there must be something behind it to create the illusion

(24) SUZUKI: "Have your mind like unto space."

(25) The new physics finds creation to be a continuous process, which has never had a dated beginning in the past. Its atoms and universes appear and disappear. What does this indicate? That the unspaced untimed No-Thing out of which all this comes is itself the Reality, and the Universe a shewing-forth.

(26) This is the Godhead, of which, in nearly all the ancient religious Mysteries, lawfully man may make no image and to which he may give no name.

(27) Can anything be derived from something that is essentially different from it? This is impossible. Therefore existence

cannot be derived from non-e
~~CANNOT BE DERIVED FROM NON-E~~xistence. If the universe exists today, then its essence must have existed when the universe itself had not been formed: This essence needed no 'creation' for it was God, World-Mind, Itself.

(28) He can find the nothingness within himself only after he has evaluated the nothingness of himself. The mystery of the Great Void does not disclose itself to the smugly satisfied or the arrogantly proud or the intellectually conceited.

(29) The inability of little man to enter into the knowledge of transcendent God does not doom him to perpetual ignorance. For God, being present in all things, is present in him too. The flame is still in the spark. Here is his hope and chance. Just as he knows his own personal identity, so God knows God in him as the Overself. This divine knowing is continually going on, whether he is awake or asleep, whether he is an atheist or a saint. He can share in it too, but only by consenting to submit his intellect to his intuition. This is not an arbitrary condition imposed by theocratic whim but one which inheres in the very nature of the knowing processes. By accepting it, he may put the whole matter to the test and learn for himself, in due time, his other and non-personal identity.

(30) The teaching of non-duality is that all things are within one and the same element - Consciousness. Hence there are no two or three or three million things and entities: there is in reality only the One Consciousness.

(31) This truth can be confirmed by the great books of scriptural revelation, by the final conclusions of reason working at its highest impersonal level and/the intimate (by) facts of mystic-experience.

(32) The mystic who tries to give utterance, which is an intellectual act, to that which is itself inutterable, because it transcends intellect, must be understood suggestively and not literally.

(33) How does God "create" the universe? Since in the beginning God alone is, there is no second substance that can be used for such "creation". God is forced to use his own substance for the purpose. God is Infinite Mind, so he uses mental power -imagination -working on mental substance -Thought - to produce the result which appears to us as the universe.

(34) Ordinarily man cannot directly penetrate that layer of the mind which is continuous with, and contiguous to, the Overself. But during the deepest state of meditation he may do so.

(35) It is beyond man's power to comprehend, and remains a circle forever closed to him.

(36) Just as the echo can have no reality, no existence even, without the sound which originally produced it, so this entire universe can have none without the Infinite Power from which it originated and on which it is still dependent.

(XVI)

(37) The Mind behind all other minds, the ultimate Energy, is God's.

(38) Since our experience of illusion is itself in accordance with the World-Idea, why should we be afraid of admitting its existence? What we should be afraid of is letting it blot out Reality.

(39) There is a Mind which is self-existent, unique, unlike anything else, unbegotten.

(40) Without any preparation, training or effort, without even any intention to seek God, Simone Weil was swiftly plunged into the mystical union. Unforeseen and improbable though this event must seem to Long Path eyes, yet it is dramatic testimony that the Short Path is not claiming the impossible in claiming less, and that Grace is a leading agent in bringing about this union.

(41) In ancient Mexico the Highest Godhead was "the Idea that could not be reproduced" and no personification or representation of it of any kind was allowed. But this was doctrine only for the upper classes and intellectually cultivated. The masses were given a God who was visible and comprehensible.

(42) His destination is also his origin. But you say that he was born in the eternal Spirit, starts the question how can time, which is placed outside eternity, bring him to eternity? The answer is that it does not bring him there, it only educates him to look for and prepare him to pass through, the opening through which he can escape. Need it be said that this lies at the point where ego surrenders wholly to Overself?

(43) When 'I' am not, the Overself is. When the universe is, God is not. If the Overself did not hide itself, the ego could not come forth. If God were everywhere apparent, there would be no universe. In that deep underground mining operation which is the dark night of the soul, the saint's spirituality is utterly lost from sight feeling and consciousness. He is left for a while bereft of all that he has gained. While what remains of his ego is relentlessly crushed. Yet this is followed by a true and lasting enlightenment!

(44) The truth needed for immediate and provisional use may be learned from books and teachers but the truth of the ultimate revelation can be learnted only from and within oneself by meditation.

(45) Not to find the Energy of the Spirit but the Spirit itself is the ultimate goal. Not its powers or effects or qualities or attributes but the actuality of pure being. The aspirant is not to stop short with any of these but to push on.

(46) If God is not the inner reality of this universe, then Matter is both its inner and outer reality. There will then be no room in the thinking mind for any belief other than materialism, no place for religion, no admittance to a spiritual metaphysics.

(47) Nothing is to be held within the consciousness but rather consciousness is to let itself be held by the enveloping Grace.

(16) This habit of persistent daily reflection on the great verities, of thinking about the nature or attributes of the Overself, is a very rewarding one. From mere intellectual ideas, they begin to take on warmth, life and power.

(17) The notions of Deity which popular religion provides for its followers are well suited to the early stages of mental development but not to the mofe advanced ones. A child needs the comfort of living with its father and mother, but an adult becomes self-reliant enough to live on his own. The popular notions of God as a Father or as a Mother belong to the early stage and objectify God as some kind of glorified human being. They are human ideas picturing a human Deity. To this stage too, belongs not only the notions of a jealous wrathful or capricious God, but even those of a sentimental, kindly, emotional elderly gentlemen, who is constantly hovering around to listen to the prayers of his devotes, and then running off to fulfill their wishes or according to his mood, refusing to do so. The maturer notion provided by philosophy will naturally seem cold, cheerless and to those who need the popular one.

(18) Mind is the essence in man and the power in the universe.

(19) "Tao makes things as they are but is is not itself a thing. It exists in primordial stillness."

(20) We can put no true name on the Nameless.

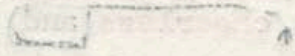
(21) Noone can see the real yet everyone may see the things which come from it. Although itself untouchable, whatever we touch enshrines its presence.

(22) Why is it that Lao Tse wrote the Tao cannot be named? Simply because all names attached to it and all descriptions made of it cannot help being incomplete.

(23) No long large words are needed to describe the Indescribable.

(24) It is not a game of hide-and-seek that God is playing with man, not a sport for God's own amusement as some Hindu sects believe, but a process of evolement intended to give man insight into the Real and power for participation. It is a treasure-hunt through many cooperative earthly lives

(25) The Overself remains always the same and never changes in any way. It is the hunger for this quality, thought of as "peace of mind", which drives men to seek the Overself amid the vicissitudes of health or fortune which they experience.



(1) Those who look to God as a healer, or as a mother, or as a father, or as a teacher are still looking for God within the ego. They are thinking of God only in relation to themselves because their first interest is in themselves. But those who look to God in the Void, and not in any relationship, nor under any image or idea, really find God. Therefore they really find "the peace which passeth understanding."

(2) The ever changing world movement is suspended and transcended in the mystical trance so that the mystic may perceive its hidden changeless ground in the One Mind, whereas in the ultramystic insight its activity is restored. For such insight easily penetrates it, and always sees this ground without need to abolish the appearance. Consequently the philosopher is aware that everyday activity is as much and as needful a field for him as mystical passivity. Such expression, however, cannot be less than what he is within himself through his possession of insight. Just as any man cannot express himself as an ant, do what he may, simply because his human consciousness is too large to be narrowed down to such a little field, so the philosopher cannot separate his ultramystic insight from his moment-to-moment activity. In this sense he has no option but to follow and practise the gospel of inspired action.

(3) Any mental picture of God is just as much, in its own way, an idol as any carved stone or wood figure may be. Those who worship the one are violating the second Commandment as much as those who worship the other.

(4) The distinguishing quality of Mind is a continuous stillness, whereas that of World-Mind is a continuous activity. In the one there is absolutely nothing whereas in the other there is an infinite array of universes.

(5) Whether we see its presence in the untiring activity of the universe or in the complete quiet of the Void, we do not see two different things but rather two phases of a single thing.

(6) A man may fall into the sin of vanity because of the facility with which he is able to work up the devotional feelings or excite the spiritually rapturous ones. But those who enter into the Void because they are able to enter into the innermost part of themselves, cannot fall into this sin. They are detached not only from the emotions but also from themselves. This is why they live in so great and so constant a peace.

(7) Because the Real is beyond the thinking intellect's grasp, it cannot be formulated into ideas. Yet because we need signposts and a goal to give guidance and direction, we must tentatively and provisionally formulate it.

(8) Nobody can tell us what God looks like for God has no form at all.

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(9) The Godhead as he is, and God as he appears, God in the vacuous repose of Nothingness, and God in the continuous activity of a cosmos, God forever hidden in his own being and forever unknown to mortals and God revealed in relation to man, THAT which is not perceptible to human thinking as opposed to HE who is experienceable by intuition - these differences seem to imply an inherent contradiction. Those attractive and positive attributes which we always associate with the very name God - justice, goodness and the like - cannot be associated with the Godhead for the reason that nobody, not the greatest of mystics, knows or ever can know the Godhead.

(10) The man who really believes that he can explain nothing of the highest truth to any other man ought to follow his theory into practice. He ought to write nothing and speak nothing about it, create nothing artistically to suggest it. In short, he ought to act as if it does not exist.

(11) Since the Real is unique, the One without a second and not the One which is related to the Many that spring out of it, it cannot correctly be set up in opposition to the Unreal, the Illusory, the Appearance. They are not on the same level.

(12) There is a curious and mysterious statement in more than one ancient Hindu Philosophical text to the effect that God cannot know himself. What does it mean ? The sun's light is needed to end the world's darkness but not needed at any moment by the sun itself since it is all-light: therefore the sun could not shine upon itself, could not light up itself. In the same way God can gain nothing more by making himself known to himself, since he is already all-knowledge. In this sense only - and not in the sense of inability to know - is the Hindu statement to be interpreted.

(13) Why is God so hidden, the Overself so elusive, the Spirit of the World as if it never were ? Because the eternal and infinite Being is forever seeking to express itself in the universe in which these attributes can appear only under time and in space, i.e. never in their full and real nature. This means that God is not in this world (as he really is) and that his elusiveness could not be otherwise if he is to be the true God.

(14) When all illusory ideas are discarded, he will be able to see directly into the truth, and to see it without delay. For what need could there then be to pass through progressive stages ?

(15) How can he have fears for his future who knows that he is related to God, and that God is the same yesterday, and today and forever ?

(16) To the question why the universe came into being at all, the answer is that there is no answer.

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(16) To the question why the universe came into being at all, the answer is that there is no answer.

(1) Illumination is not a result which follows moral purification and emotional discipline. These things are necessary but only preparatory. It is a result which follows conscious attempts to seek the Real and discard the illusory. This discrimination will show itself in the kind of values that are attached to the world, in the thinking reflections that are made about the world and in the deliberate rejection of ego that takes place during meditation. It begins with either the intellect as enquiry, or the feelings as world-weariness, but it passes gradually into the whole life of the man.

(2) The idea that everything is God is the basic idea of pantheism. Its intellectual acceptance appears to cancel acceptance of the idea that man has any freedom at all, whether in himself, his choices or his acts. It cancels too, the idea that there is any suffering or sin in the universe, that any event in its history is wrong or evil or ought not to have happened. It puts beauty and order, harmony and righteousness in control of the universe.

(3) In this experience he finds himself in sheer nothingness. There is not even the comfort of having a personal identity. Yet it is a paradoxical experience for despite the total nothingness, he is neither asleep nor dead nor unconscious. Something <u>is</u>, but <u>what</u> it is, or how, or anything else about it, stays an unravelled mystery. Call it the mystery of God, if you wish.

(4) He still sees the multifold objects and individuals just as others do but at the same time he sees the One Reality behind them. Both are there.

(5) The image of God which he carries in his mind is not the true God but it serves a useful end.

(6) The world suddenly vanished from view like a morning mist. I was left alone with Reality.

(7) The solitary hermit's life, where no telephone bell rings, no visitors call, no engagements need be made and no problems come up to disturb, is my ideal.

(8) No one can describe the Absolute, nor speak on its behalf, for that would impose his human consciousness upon it and merely create a private imagination about it.

(9) We ourselves are the thoughts of God.

(10) There is nothing else either beyond it or besides it.

(11) It is a common error of judgment among mystics to oppose the two points of view, for this leads to confused muddled thinking among would-be mystics and inevitable inability to comprehend among sceptics.

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(12) The first step is to discover that there is a Presence, a Power, a Life, a Mind, Being, unique, not made or begot, without shape, unseen and unheard, everywhere and always the same. The second step is to discover its relationship to the universe and to oneself.

(13) In the moment that there dawns on his understanding the fact of Mind's beginninglessness and deathlessness, he gains the second illumination, the first being that of the ego's illusoriness and transiency.

(14) Can you put a name upon a thing which is not a thing, because it is not possessed of any describable qualities, not appearing under any recognizable form and not catchable in the intellect's net as a logical thought or in the imagination as a pictorial image?

(15) When you begin to seek the Knower, who is within you, and to sever yourself from the seen, which is both without and within you, you begin to pass from illusion to reality.

(16) At this point and in this state, what else can the seer of the Real do but remain silent if someone asks him, as Pontius Pilate asked Jesus, "What is Truth?"?

(17) He who puts his mind on the Unlimited instead of the little parts, who does not deal with fractions but with the all-absorbing Whole, gains some if Its power.

(18) I who am; God Who is: these two statements are equivalent. For I exist only in God, being as nothing of myself.

(19) The Israelites, like the Mohammedans in their mosques, possess no picture, no statue, no figure of any kind in their temples, to portray God.

(20) Spirit - impenetrably mysterious, without form or figure, yet as real to the mystic as matter is to the materialist - finds its voice in man and Nature, in art and circumstance.

(21) It is not the objects of conscious attention which are to be allowed to trap the mind for ever and divert the man from his higher duty. It is the consciousness itself which ought to engage his interest and hold his deepest concentration.

(22) The real Truth is so wonderful that it is what it is because 'it is too good to be true' in the little mind's expectations.

(23) To learn that Reality is beyond the intellect's capacity to know it is anyway to learn something about it. To learn what it is not may seem useless to some people but that does prepare the mind as well as the way, for the positive knowledge of it through insight.

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(1) On Spinoza's Doctrine: (by PB): (a) Spinoza taught that God was the whole of things in the universe. This brought him into the category of Pantheist. Philosophy says this is true but only part of the truth. For God is not only immanent in the universe but also transcends it. God still would be God even if there were no universe (b) He declared that the unknown reality was Substance. Philosophy says this is only an attribute of Reality and as such still not the ultimate itself, any more than the quality of fragrance is the flower itself. (c) He believed in Causality, as science did in the 19th century, and as all must do who do not comprehend the final truth that Reality is non-dual, hence leaves no room for the duality of cause and an effect. Spinoza's pantheism made him declare that every-thing is God. This is the theological outlook. The philosophical one declares that everything is ~~the~~ a manifestation of One Infinite Reality. For if the ego also is God, then who is God? (d) Spinoza's teaching that God has two attributes, Mind and Matter, that reality has two aspects - mind and body, made him a dualist. Philosophy knows only one reality - Mind. It admits causality only for the imm-ediate and practical purposes of the illusory world. (e) His teach-ing on how to live so as to fulfil the proper purpose of life is iden-tical with philosophy's teaching. He saw that man so far must become wholly free inwardly, and as free as possible outwardly. This is to be achieved by self-mastery, by overcoming desires, subjugating pass-ions and simplifying existence. This brings true happiness.

(2) All that he knows and experiences are things in this world of the five senses. The Overself is not within their sphere of operation and therefore not to be known and experienced in the same way. This is why the first real entry into it must necessarily be an entry into no-thing-ness. The mystical phenomena and mystical raptures happen merely on the journey to this Void.

(3) Do not attempt to describe what God is, for whatever you say would limit God, who would then become something inferior to God. This is why Hebrew and Hindu bible alike say he is the Nameless One. But ~~(4)~~x you may describe what God is not, you may draw illustrations from human mind, capacity and character to suggest what some aspect of God may be like in a quite different degree and way.

(4) If the finite human mind cannot form any correct idea of the In-finite and Eternal Mind, it can make something of ~~the~~ the fact that it itself exists, apparently unknown and unexperienced, in deepsleep.

(5) If the divine did not have real being, with all its attributes of consciousness, intelligence, power and love, we ourselves would not exist.

(6) Hegel limited the Absolute when he limited access to it only to the faculty of Reason.

(7) His mind will then be empty of all particular facts, unmoving in any particular direction.
(8) God as MIND fills that Void. In being deprived first of his ego and then of his ecstatic emotional union with the Overself, the mystic who is thereby inwardly reduced to a state of nothingness, comes as near to God's state as he can. However this does not mean that he comes to God's consciousness.
(9) If a man asks why he can find no trace of God's presence in himself, I answer that he is full of evidence, not merely traces. God is present in him as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect and body which finally and clearly reveals what these other things simply point to. "Be still, and know that I am God", is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience.
(10) There is a principle of life which is conscious in its own unique way, which is the essential being of all entities and the essential reality behind all substances.
(11) In that purified and exalted consciousness we may discern the kindred nature of man and God, we may understand why the Bible says one was made in the image and likeness of the other.
(12) Those who find that beyond the Light they must pass through the Void, the unbounded emptiness, often draw back affrighted and refuse to venture farther. For there they have naught to gain or get, no glorious spiritual rapture to add to their memories, no great power to increase their sense of being a co-worker with God. Here their very life-blood is to be squeezed out as the price of entry; here they must become the feeblest of creatures.
(13) Is it so unimportant to form an idea of God which shall be as near the truth as possible through containing as little error as possibe? The Spirit which inspired and instructed Moses did not think so. "Thou shalt have no other Gods before me," it said. That is, we must not label the wrong thing with the name of God, or hold the wrong idea about him as if it were the correct one. "Thou shalt not make unto thee any graven image." was the next commandment. But an idol does not necessarily have to be made of stone or metal. It can be made of an idea.
(14) That alone is the final attainment which can remain with him through all the three states - waking, dream and deep sleep - and through all the day's activities.
(15) We are surrounded by a world which seems both real and outside us. Nothing that we can find in this world corresponds to this idea of God. Are we to assert that it is illusory or that God exists but is remote from this world? The mystic can reply. I know from experience that the idea is true and the existence is everywhere.

(8) Most modern writers who deal with some aspect of mysticism, spirituality and the higher consciousness generally have done little more than probe along the maggins. This is true no matter how fluently or authoritatively or mysteriously or loftily they write. It is easier and commoner to enter the stillness and speak from its pleasant transcendence than to penetrate to its inconceivable core and achieve insight.

(9) This experience of himself as with nothingness necessarily presupposes a suspension of the thinking activity.

(10) Matter, form and place collapse and vanish when you experience this endless emptiness; hence there is no world at all in the Void, no consciousness of persons, things, landscapes or skies.

(11) He may know that God is here even though he is incapable of knowing what God is like.

(12) Those who try to measure the Infinite with their little minds, fall victim to their own self-deception.

(13) Mankind is so near to God and yet so far away from God. Every fresh day is a fresh call from the Overself to man.

(14) The fear of losing the known and familiar prevents them from entering the unknown and higher consciousness.

(15) When the ego has dwindled away into nothingness, the Overself takes over.

(16) The mind slides into a blankness, where time is not, the movement of hours unmarked by ticking watch, and where the pleasurableness of non-being takes over.

(17) If he lets all his mental energy be absorbed in contemplation of the Real, a state in between waking and sleeping must follow. If he stays in this state too long a further condition may ensue which is comparable to trance.

(18) In this certitude of insight all doubts are annihilated, all tremulous uncertain opinions reinforced with CLARITY or swept away completely.

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(13) When thinking has done its best work, reached its loftiest point, it should relax and cease its activity. If all else has prepared the way, the mind will be ready to enter the silence, to accept a take-over by the Overself.

(14) To declare that we are all metaphysically one and the same, that a common essence makes us spiritually brothers, is an assertion which needs careful scrutiny before acceptance for there are both true and false elements in it.

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(1) The universe is mind pictured, mind-made out of mind-stuff by the Great Mind. Even we, with little finite minds, must come into activity before we can get any experience of any world at all.

(2) " The truest sayings are paradoxical," declared Lao-tse and to prove it wrote a little book which was full of them. The adverb applies as much to the entire universe which science is probing as to the mysterious divinity behind it. What is more, we humans meet at times with the most astonishing situations which exemplify paradox to the full.

(3) The universe was never created for the first time for it has always and incessantly appeared and disappeared, activated and rested, come forth, evolved and retreated into latency.

(4) Sri Atmananda Guru. " The nature of the universe, in essence Awareness gets forgotten; this is the cause of our mental and bodily sufferings."

(5) That which IS can be none other than Final Being itself, not dependent on anything or anyone, mysteriously self-sufficient without a shape yet all shaped things and creatures have emerged from elements which trace back to it. Forever alone, there was none to witness the Beginning.

(6) Some of the seers even call it blasphemy to proclaim or write down a description of the Supreme Divinity. Meaning the mind cannot bring Truth into any limited thought so a description would be false. The most appropriate act is silent awestruck reverence.

(7) The space of time between a man's two thoughts is quite infinitesimal so that he is not conscious of it at all. Yet it is real.

(8) Even the follower of Shankara must grant the world some kind of existence, even if it be a false one, a mere dream, or an utterly hallucinatory one, for both he and I find it imposed on our consciousness.

(9) If by yogic concentration and withdrawal the body-thought is expunged from consciousness, it vanishes together with the world it sensed. This is no longer there. But this does not entitle the yogi to assert after his trance has ended that the world is still not there.

(10) In the end all things finally come from World-Mind and for us come from mind, which itself comes from the same source.

(11) Whoever claims to know Truth, God, Reality, feel and love it too, or it is not Truth.

(12) If, out of the Silent Mind words come forth to affirm the consciousness of Consciousness, let it be known that the truth never dies but springs back to life again. We should be glad, enormously happy that it is so.

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(1) They are still debating in India as they debated hundreds of years ago, whether the soul will always preserve its individuality or whether it will eventually merge and vanish into the One.

(2) Agnosticism, the belief that cannot know ultimate truth, applies only to the attempts of the intellectual faculty. It does not apply to those of the intuitive faculty. But even her limitations are imposed upon us. No man can come to know God as God is in Himself, for that is impossible, but all men can come to know God as He is in relation to man. This is because the Overself is all men's contact-point with the World-Mind.

(3) He has to practise living on two different planes of being at once, the immediate and the ultimate, the short-range and long-range, the relative and the Absolute, not as if they were in eternal contradiction but as if they were one and indivisible.

(4) The failure to distinguish these two different sorts of truth leads to various confusions in theory and to muddle-headedness in practice. The attempt to view everything from just one standpoint overlooks important factors and brings about an imbalanced result.

(5) The notion that any human being has anything to give which God needs, be it love, adoration or worship, is inadmissible, not withstanding the dogmas of some popular theology and statements of some advanced mystics like Eckhardt. It would make God less than what He must be.

(6) Human mentality cannot comprehen the real nature of this mysterious substratum of all existence. Human understanding cannot assimilate that which utterly transcends it.

(7) All descriptions of It are incomplete, all names bestowed upon It are inadequate. Only by symbolic language only negative language can we say anything about it at all.

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(24) The Void which man finds at the centre - whether of his own being or of the universe's - is divine. It holds both godlike Mind and godlike Energy. It is still and silent, yet it is the source of all the dynamic energies, human and universal.

(25) The Real gives birth to world-periods and world-systems as automatically as an author gives birth to his books, and by a similar natural inner necessity.

(26) The notion of making up an itinerary well in advance appeals to the time-bound calculating intellect but not to the spirit-led intuition.

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(17) Those who can pass in to the Void with eager anticipation and glad acceptance of it are few. Those who hover at its brink, terrified, refusing to make the plunge, are inevitably more.

(18) Not until the ego is completely deflated and falls into the Void will he know, feel, and fully realise the blissfulness of salvation.

(19) All their ideas of truth are limited by the illusions, falsities, uglinesses and weaknesses which limit, and hold, their own minds.

(20) This inner work requires that he turn against himself, against what he was and is, above all against the egoism which hides the Overself from him.

(21) It has not even the value of a dream but only that of the memory of a dream ! The experience is devastating towards his concept of reality.

(22) We seem to belong quite naturally to this world. The loves it draws from us seem quite normal. And yet the real truth is otherwise. We are aliens here.

(23) There is no need to insult intelligence by denying existence - whether the world's or the body's - but we can try to understand that there are different forms of existence and only one formless essence of it.

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(1) When the last words have been uttered, the final sentences written down, when the sermons, books and articles have exhausted all that human intellect and human intuition can explain, suggest or hint, when the profoundest mystical experience has yielded all that it could reveal, there will still remain an awed feeling before the Grand Mystery that is God, a tremendous humility before Its unknowableness.

(2) Benedict de Spinoza: "It follows from God's nature that God understands Himself."

(3) He is to be not only an actor in the world's drama taking part in the events, but also a member of the autidence watching them, not only in the very midst of the happenings but also their detached observer. This sounds too contradictory: are the two roles irreconcilable?

[1] That which IS, by its very nature, is out of time--while thinking involves a series of points in time. Thinking is finite and limits awareness to finite objects. Therefore, [4] to contact the infinite we must go beyond thought. Because human intellect is too finite, it follows that our thoughts cannot encompass it.

Since that which IS cannot be taken hold of by thinking of any kind, a part of the essential requirement for contact with it is the non-acting of the thinking function. The mind must be emptied of all its contents in order that its true nature--awareness--should be revealed. At present, it is always entangled with some thought so that awareness by itself is lost in that thought, Self disappears in the ego thought, and the 'I' mistakes the object for the subject--whether the object be the world outside it, or thoughts inside it.

[5] A part of the practical technique for attaining the inner awareness of this timeless reality is the practice of the AS-IF exercise. With some variations it has already been published in WOTO, and an unpublished variant has been included in descriptions of the Short Path as "identification withthe Overself." The practicer regards himself no longer from the standpoint of the quester, but from that of the Realized Man. He assumes, in thought and action, that he has nothing to attain because he bases himself on the Vedantic truth that Reality, of which he is a part, is here and now; is not reached in Time, being timeless, and therefore he is as divine as he ever will be. He rejects the appearance of things which identifies man only with his ego, and insists on the higher identification with Overself also.

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(19) Whatever is said or written about that august truth, reality, consciousness and perception of the Overself, and no matter how eloquently, it will still be only a pathetic belittlement of its subject. That is why seers like Lao-tze in China and Ramana Mahanshee in Indea declared it was better to be silent and utter nothing at all.

(20) Most public attempts to interpret Truth to man have ended in misinterpreting it. This is sometimes because they have ended in compromises and sometimes because the interpreter's limitations got in the way.

(21) In affirming that the One alone exists, they imply their own existenc. The affirmation points to someone who affirms, so he must be added to the One, making Two. The more they prattle about the One, the more they proclaim, by inference, the Two.

(22) Everything exists in opposing pairs, i.e., in twos. Hence the Origin, the Ultimate, is called by Hindu sages, "the Not-TWO"; (Advaita)

(23) Recollections of the desired past snare you still further in the ego. Anticipation of a desired or feared future do the same. But by letting both go, by living in the eternal Now, you weaken the ego.

~~(classification error? have repeated it under XV (32)~~.

(24) There is an irreducible Principle of Being behind all other beings, an Unconditioned Power behind all lesser and limited powers, a final Reality which was never born or put together. Call it what you will: you can neither define nor describe it adequately: Men do not perceive it because they do not have the necessary faculty for perceiving it for that is a faculty which has nothing to do with the affairs of ~~the~~ their little ego and its little world. But they can awaken this insight, nurture it, dëvelop it.

(25) The ~~ultimate~~ ultimate reality cannot be represented with any fidelity nor the ultimate truth be communicated with any accuracy.

(XVI) Second series.

(19) Whatever is said or written about that august truth, reality, consciousness and perception of the Overself, and no matter how eloquently, it will still be only a pathetic belittlement of its subject. That is why seers like Lao-tze in China and Ramana Mahanshee in Indea declared it was better to be silent and utter nothing at all.

(20) Most public attempts to interpret Truth to man have ended in misinterpreting it. This is sometimes because they have ended in compromises and sometimes because the interpreter's limitations got in the way.

(21) In affirming that the One alone exists, they imply their own existenc. The affirmation points to someone who affirms, so he must be added to the One, making Two. The more they prattle about the One, the more they proclaim, by inference, the Two.

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(33) In "The Hidden Teaching Beyond Yoga" I wrote that the one certain thing about the universe was change. This is because from the moment that Spirit began to go out into seeming time, place, form ~~xxdx~~ ~~individualxsoulsxxx~~ relativity and individual souls, it left behind the infinte stillness of Absolute. Being, the motionless Void, the appearances taken could only be fleeting and changing and could only keep this same characteristic until they returned to its still Source. This restlessness was the inevitable consequence of consciousness becoming immersed in the unconscious, of Reality becoming the victim of Allusion, of the Perfect becoming shrunk into imperfection. It can not be content to remain with ~~l~~ such limitations. So desire for change begins but is never satisfied, is ever active but is ever changing its objects to new ones.

(34) It is true that many of the gods worshipped by man are clothed in forms that are merely the products of his own imagination. But the basic idea behind those forms is not.

(35) The ego appears in Mind, the universe appears to the ego: together they form that subject object duality which characterizes the thoughts.

(36) He has to learn discrimination if he wishes to become a philosopher, This is not merely that moral quality which separates right from wrong for the religious man, but that psychological act which separates the perceiver from the objects of his perception, the experiencer from the objects of his experience, in its elementary operation. Although it will have to reunite them again in its later operation on a higher plane, as the unelightened man unites them on a lower one, that plane cannot be reached abidingly by jumping; only by climbing.

(37) Books, however ~~see~~ sacred, ceremonies however impressive, lectures, however learned even Master, however wise are still only outer helps and as such must in the end be discarded.

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(38) There are mystics who tirelessly tell us that the intellect can neither find nor express truth. This is an unobjectionable statement although, when left as it is, it comes dangerously close to being only a half true statement. But then these same mystics just as tirelessly use their own intellect to tell us in words what is above all words.

(39) Not only is this world not the real world, it is not even its shadow, but only the shadow of its shadow.

(40) The ~~immbe~~ immobility of that higher plane of being frightens most people away from it. They are ignorant of the blessed peace that is conjoined with it.

(41) How hard for the unprepared ordinary man to understand that the world of objects and persons, things and planets, is unreal whereas the world of the Void is real.

(42) IT is the Principle behind both consciousness and unconsciousness, making the first possible and the second, significant. Yet neither consciousness nor unconsciousness, as we humans know them, resemble it.

(43) Chuangtse: "Unawareness of one's feet is the mark of shoes that fit, unawareness of right and wrong is the mark of a mind at ease...The moment a centipede becomes conscious of his 17th or 23rd pair of legs he cannot move any more ... As fish forget themselves in water, so should men forget themselves in Tao."

(44) That which is aware of the world is not the world. That which is aware of the ego is not the ego. When this awareness is isolated, the man "experiences" the Overself.

(45) Those who try to take Nirvana apart to see what it is, get nothing for their pains. That is, they get nothing that is true, although they may get all sorts of speculations and imaginations.

(46) The Infinite Mind is beyond human perception but its presence and operation are not. The point in human consciousness where these become known is the Overself.

(47) If he will try to perceive the mind by which he perceives the world, he will be practising the shortest, most direct technique of discovering the Overself. This is what Maharishee meant when he taught "Trace the 'I' to its source".

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(48) It is totally incommunicable but thoughts about it can be communicated in words or formed into pictures.

(49) Words circumscribe meaning, confine it by the very act of defining it. But the Real is infinite, outside all circumscription and beyond all inclusion. If you must express it, you may do so correctly only by silence. But it is essentially inexpressible.

(50) Whether the divine power is looked upon as being inside or outside oneself - and both views will be true and complementary - in the end it must be thought of without any reference to body and ego at all.

(51) In the end, no man can iss being in the presence of, or confronted by, the divine power. It is a fact which, whether he accepts or denies the idea of its existence, he must one day reckon with. This is because he has never really been separated from it, never been aware of any thing or thought except by virtue of consciousness derived ~~f~~ derived from it.

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(53) He has come far when he has come to feel not only that divinity truly is but also that it is as near as his own being.

(54) His understanding becomes extraordinarily lucid, as if a powerful light had been thrown upon the field of Consciousness.

(55) God is unfathomable and unknowable. Every idea we form of Him is a false idea, created to satisfy our little human mental need but also sharing our finite human limitations. That is, the idea describes something about man, nothing about God. We prefer to delude ourselves with such images and idols, rather than take off our shoes at the very remembrance of God and enter the mosque of the Silenced Mind. Here at least, we get no untrue concepts which have to be discarded in the end. Here the awakened faint or strong intuition may get intimations godlike in quality, of THAT which must always remain incomprehensible to the intellect.

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( ) Every attempt at understanding the Great Mystery, and very much more at representing it, merely leads to self-deception.

(1) On diverse occasions he will train himself to move from the position of participant to that of onlooker.
(2) Is he to continue his existence henceforth as an emotionless and passionless spectator of the human drama ? Will he never again have his moments of human weakness ?
(3) Just as Islam allows no portrait, no graven image to represent the man Muhammad; just as Buddha forbade any figure of himself to be made or used (a prohibition disobeyed after a century or two); just as the Jews were willing to be executed rather than allow Caesarian deificatory effigies newly brought to Jerusalem to be displayed; so philosophy holds that no words can ever describe, no concept ever express, no human leader ever incarnate the ineffable truth, and that all assertions to the contrary merely defile truth. IT cannot be confined.
(4) Nirvana is never achieved, never attained, never realized. For if that were possible then the achiever, the attainer, the realizer, that is, the ego, would be on the same unchanging level, would itself be Ultimate!
(5) No situation in human life lasts totally unchanged for ever, just as no condition on the very planet which harbours that life lasts for ever. It is folly to demand changelessness. And yet we do. Why ? Because beneath this conscious desire for fresh experiences, there is the unconscious longing for That which is the permanent core of selfhood. The stilled, one-pointed and reverent mind may know it, the self may dissolve in it.
(6) If the Overself is timeless, unaffected by the clock's ticking, how could acts performed in time, exercises of the mind done by the clock, bring a man into the Overself's eternal consciousness ?
(7) The consciousness of Consciousness never deserts him. It remains somewhere on the outer periphery of the mind all the time and expands to its fullness at special times - that is, when withdrawn from all activities for a few minutes.
(8) The only real existence is the mind's. But we ordinarily know only its projections and retractions, its phases and states, its consciousnesses and lapses.
(9) This is the only, the self-existent, Reality. All else passes away, but not this.
(10) This disclosure that the whole universe exists in the mind comes with Reality's revelation.
(11) It is not a testable truth; it must be left the mystery that it is.
(12) A point is reached where the seeker must stop making a thought of the Overself, or he will defeat himself and ensure inability to go beyond the intellect into the Overself. At this point he is required to enter the Stillness.
(13) When all thoughts are gone, when all vibration, movement or activity of the thinking faculty has ceased, then is the self-revealing possible of Mind-in-itself, of Consciousness without its states.

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(14) Just as the eye cannot see itself as a second thing apart, so the Overself (which you are) cannot objectify itself, cannot become an object to be looked at or thought about. For in that case you would be dealing with a pretender, while all your thinking could in the end only deliver another thought, not the reality itself.

(15) The mind's chief distinguishing power is to know - whether the object known is the world around or the ideas within. When this is turned in still deeper upon itself, subject and object are one, the thought-making activity comes to rest, and the 'I'-mystery solved. Man discovers his real self, or being, his soul.

(16) This experience of self-annihilation (fana, the Sufis call it) teaches several valuable truths, but the one which needs mention here is that whether you feel the Reality in an overwhelming mystic experience or not, what matters is that you should carry the unfaltering faith that it is always there, always present with you and within you.

(17) This is the climax of his quest towards which he has moved through all its phases and stages. He comes face to face with his own central mystery. Who am I ? He then discovers his divine dignity by realising the philosophic truth taught and re-taught since the most ancient times.

(18) It is not really a goal to be reached, nor a state to be attained, nor something new to be added to what he now has or is. But if he insists on thinking that it is any of these things, there is no other course open than to take the appropriate action, make the necessary effort, for such achievement. His labours are really self-imposed, a consequence of incorrect thought about himself.

(19) All attempts to explain the inexplicable, to describe the inscrutable, to communicate the ineffable must end in failure if they begin and end in words. For then it is merely intellect talking to intellect. But let the attempts be made in the stillness, let 'heart speak to heart' and the Real may reveal itself.

(20) First, remember that It is appearing as ego; then remember to think that you are It; finally cease to think of It so you may be free of thoughts to be It !

(21) As the perception of this truth passes across consciousness a feeling of being liberated follows it.

(22) Truth can be received, and studied, at different levels - lower, middle and higher. But it remains one and the same.

(23) This analysis separates all human existence into the seen or known and that which sees or knows.

(24) Whether we search the records of the Christian West or of Buddhist Asia, of Hindu India or Muhammedan Near East, we shall find no loftier truth than this.

(25) It is a waste of time to keep looking for your past again. Live now.

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(1) Jew and Christian alike have honoured Martin Buber. If his views are examined and appraised, it will be found that two tenets received his weightiest emphasis. In his early period it was the mystical feeling and mystical experience. In his later period, it was the application of truth to everyday living, the immersion of routine physical existence in spiritual influence that came to matter most to him, or in short, the non-separation of the Overself from the body. The appeal of both these tenets to the Western mind, starved as it was, and is, of deeper inner experience and fearful of being sucked into monastic flight from the world as the only answer to the question How shall I fulfil my duty as a spiritual being? is quite obvious, understandable and natural. But there was a metaphysical error in this second phase, expressed in his claim that the ego persists even in the state of alleged union with God, and therefore in his denial that such a union is really what it purports to be. Albert Schweitzer fell into the same error. The only way to expose such an error is to pass through the tremendous and transforming experience itself; but then its validity will exist only for oneself, not for others, unfortunately. What happens then is that the feeling of a personal separate 'I' vanishes during the short period of profound inward absorption when 'I' is absent, Overself is present. There is really no ego because the mind is not at work producing thoughts. But when the meditation ends, and the ordinary life is resumed, the 'I' necessarily is resumed too. In the case of a philosopher, that is, one who has thoroughly understood the nature of the ego, the relationship with this 'I' is no longer complete immersion and identification. It is there, yes, but he is detached from it, a witness of it. His world-experience does not contradict his inner experience, hence the latter fulfils the test of ultimate reality.

(2) (a) Awareness alone <u>is</u> whatever it turns its attention to, seems to exist at the time: only that. If to Void then there is nothing else. If to world, then world assumes reality.

(b) What is it that is aware? The thought of a point of awareness creates, gives reality at the lowest level to ego, and at the highest to Higher Self but when the thought itself is dropped there is only the One Existence, Being, in the divine Emptiness. It is therefore the Source of all life, intelligence, form.

(c) The idea held becomes direct experience for the personality, the awareness becomes direct perception.

(3) Despite all his psychical knowledge and personal attainment, the sage never loses his deep sense of the mystery which is at the heart of existence, which is God.

(4) As man grows in true understanding, he moves from mere existence to authentic essence.

(5) In such a man, the Impersonal becomes the individual, the Relationless enters into a duality of 'I' and the 'Not-self.'

(6) Awareness is the very nature of one's being: it <u>is</u> the Self.

(7) Consciousness-in-itself does not vary, but its phases and states do.

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(8) Radhakrishnan rightly says that the human mind, whether in his own country or in the West, has been unable to solve the problem of creation. But this failure was inevitable. The human intellect created the problem for itself: it is an illusory one: it simply does not exist in fact, in Nature. The problem vanishes when the intellect itself vanishes - as both do in the deepest contemplation.

(9) Whoever claims to possess an absolute knowledge of Truth is suspect. Without going to the opposite extreme and agreeing with French novelist Anatole France that "All is opinion," and without proceeding to his dry conclusion, "My opinion is to have no opinion!" we may grant that the personal status of a man and his particular standpoint lead to the kind of "truth" he attains.

(10) If it be asked why the world was brought into existence, what can insight say, what can anyone say? That God made the human beings in order to be sought, known, loved and found? That God made the universe as a mirror in which His image is reflected, and man as a mirror in whom His attributes appear? That man is a fragment forced by his innermost nature ceaselessly to desire reunion with his divine source?

(11) He discovers that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where man and God finally meet. He knows that God indisputably exists, not because some religious dogma avers it but because his own experience proves it.

(12) The yogic quest of samadhi (cessation of thinking leading to object-free awareness) like the Zen quest of satori (enlightenment) has suffered miscomprehension in its own land by its own people, much more therefore in the West by those unfamiliar with, or unable to cope with, Oriental intuitive perceptions.

(13) A reality which is not conceivable by human thought because it transcends thought itself, therefore it is also not describable. But what thought can do is to establish what IT is not, and even more important that IT <u>is</u>.

(14) If anyone says he has experienced the Void or if he says he has merged into the Absolute Spirit, then he must have been present to note that it is a Void or to know that it is Absolute Spirit. But clearly he was not present in his ordinary self, or he would not dare to deny its presence nor claim its complete merger.

(15) That point where man meets the Infinite is the Overself, where he, the finite, responds to what is absolute, ineffable and inexhaustible Being, where he reacts to That which transcends his own existence - this is the Personal God he experiences and comes into relation with. In this sense his belief in such a God is justifiable.

(16) Only in relation to our human nature can we make these attributions to the Divine. Only in their human reactions do mystics have their various mystical experiences of the Divine.

(17) We can put no period to God's existence, or it would not be God. If there is no end to it, neither can there be any beginning. God transcends time.

(8) Radhakrishnan rightly says that the human mind, whether in his own country or in the West, has been unable to solve the problem of creation. But this failure was inevitable. The human intellect created the problem for itself: it is an illusory one: it simply does not exist in fact, in Nature. The problem vanishes when the intellect itself vanishes - as both do in the deepest contemplation.

(9) Whoever claims to possess an absolute knowledge of Truth is suspect. Without going to the opposite extreme and agreeing with French novelist Anatole France that "All is opinion," and without proceeding to his dry conclusion, "My opinion is to have no opinion!" we may grant that the personal status of a man and his particular standpoint lead to the kind of "truth" he attains.

(10) If it be asked why the world was brought into existence, what can Insight say, what can anyone say? That God made the human beings in order to be sought, known, loved and found? That God made the universe as a mirror in which His image is reflected, and man as a mirror in whom His attributes appear? That man is a fragment forced by his innermost nature ceaselessly to desire reunion with his divine source?

(11) He discovers that Consciousness, the very nature of mind under all its aspects, the very essence of be-ing under the personal selfhood, is where man and God finally meet. He knows that God indisputably exists, not because some religious dogma avers it but because his own experience proves it.

(12) The yogic quest of samadhi (cessation of thinking leading to object-free awareness) like the Zen quest of satori (enlightenment) has suffered miscomprehension in its own land by its own people, much more therefore in the West by those unfamiliar with, or unable to cope with, Oriental intuitive perceptions.

(13) A reality which is not conceivable by human thought because it transcends thought itself, therefore it is also not describable. But what thought can do is to establish what IT is not, and even more important that IT is.

(14) If anyone says he has experienced the Void or if he says he has merged into the Absolute Spirit, then he must have been present to note that it is a Void or to know that it is Absolute Spirit. But clearly he was not present in his ordinary self, or he would not dare to deny its presence nor claim its complete merger.

(15) That point where man meets the Infinite is the Oversoul, where he, the finite, responds to what is absolute, ineffable and inexhaustible Being, where he reacts to That which transcends his own existence - this is the Personal God he experiences and comes into relation with. In this sense his belief in such a God is justifiable.

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(17) We can put no period to God's existence, or it would not be God. If there is no end to it, neither can there be any beginning. God transcends time.

(18) The divine Mind is implicit in every universe, the divine Power is implicated in every cosmic activity.

(19) Mind is absolute infinite Being, unique, so that there is no involvement or dependence on, or relation to, anything else.

(20) It would be completely false to regard the Void as being a nothing and containing nothing. It is Being itself, and contains reality behind all things. Nor is it a kind of inertia, of paralysis. All action springs out of it, all the world forces derive from it.

(21) It is in Sanskrit Aja, 'the UNBORN,' the only thing which had no beginning in time and which can have no ending for it is BEING itself.

(22) It is the unique not only because of what IT is but also because two statements concerning IT can be quite contradictory, yet each can still be correct!

(23) So much speculation about the nature of God; in so many lands by such different types of men, has always ended in - what? The Negative statement: what God cannot be.

(24) There is only the One Power, the one Mind, the one Consciousness and the one Energy behind this universe.

(25) Human thought cannot understand the essential nature of Mind, and may reflect on it only through negatives. Mind's being is mystery, is untellable and undefinable, only to be guessed at never known.

(26) When the Chinese sages were confronted with the need of telling others what their insight revealed, they said that anything communicated could be affirmed in one way or negated in another, and that therefore it would be quite incorrect. For behind Nature, or as they called it 'at the Head,' was Mystery beyond all knowing, all thinking, all describing, absolute Being beyond all relativity, that was also Non-Being.

(27) Spinoza arrived at this truth by clear mathematical reflection, that "each particular thing is expressed by infinite ideas in infinite ways in the infinite understanding of God."

(28) Every other entity or thing cannot not be, but not the Supreme Principle, for it is Be-ing itself.

(29) The Real is neither the Many nor the Changing but THAT from which these are both derived.

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( ) Only as a result of being liberated from himself, taken out of himself, can he find the universal being.

( ) We ordinarily know any object while we are both separate and distant from it.

( ) Nothing that words could say could give any proper description of That Which Is, for it belongs to a totally different dimension. So this is God, or more correctly, as near as man can get to God.

( ) The awareness of It as being It is something other, and more than the mere emptiness of mind.

( ) Pentateuch: "I am the One who am," was the Deity's statement when questioned for His name.

( ) The mystery of That Which Is baffles not only the comprehension of the ordinary mind but also that of the philosophic mind.

( ) When the mind enters into this imageless and thoughtless state, there is nothing in it to resist the union with divine consciousness.

( ) Since all things are limited in some way or other, or conditioned by some circumstance or other, THAT which is unlimited and unconditioned, which does not exist as they do, cannot rightly be called a thing. It is no-thing, the Void.

( ) There is no single term satisfactory on all points for use when referring to THAT. The name "Overself" is no exception to this situation. But to those who object to this coinage of a new word, the answer is best given by the editor of the latest edition of Fowler's "Modern English Usage," Sir Ernest Gowers: "I'm all in favour of new words. How else would a language live and flourish?"

( ) He must begin by ceasing to think of the Divine Being as if it were one object put among others, but preferred to them.

( ) Such truths must amaze the outsider or the beginner by their boldness.

( ) What could be closer to a man than his own be-ing? What could be more inward than the core of his self-awareness?

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(27) If he really distrusts the power of words to express Reality other than symbolically, he will logically fall into complete silence. As Lao-tse wrote: "Those who know, do not speak ! "

(28) If the Overself could be expressed in words there would be no need for Its silence.

(29) He is exquisitely balanced between time and eternity.

(30) Despite all the absurd claims to the contrary, no one has ever interpreted to us the great Mystery of mysteries, the Godhead behind the God active in the universe.

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(1) A man can hold only one thought at a time. Even when he seems to hold two different ones (by doing two different actions simultaneously) close analysis will show that the ideas are successive but so rapidly so as to appear together. Applying this, it follows that it is his holding of the thought of his personal separate ego which prevents him achieving identification with the Overself. Is this not said in another way by Jesus: "He who would find must lose himself." ?

(2) We never know Consciousness. We can claim to know objects and thoughts, impressions and feelings because each being separate from the other they can only be known by a person, an individual, a separate and distinct knower. But Consciousness, being the light behind all thoughts, cannot be reduced to an ego-thought, confined within a little 'I.'

(3) A man never leaves Consciousness. The world comes into it as perception, that is, as idea. Whether anything, object or state comes into it or not, Consciousness remains as his unchanging home. Whether asleep or awake, wrapped in himself or out in the world, his essential being remains what it is. His thoughts and sense-impressions, feelings and passions are produced by it or projected from it: they exist in dependence on it and die in it.

(4) It is a truth which can never be negated, save at the cost of letting in falsity. Nor can it be contaminated, save at the cost of letting in the ego.

(5) All that a man knows and experiences is a series of thoughts. There is only one exception and that, in most cases, remains usually as an unrealised possibility. It is when he discovers his <u>being</u>. Here thinking is not active, would in fact prevent the discovery if not reined in at the proper point. Here, in this private paradise, knowing and experiencing are one.

(6) All questions about the universe's creation presuppose the previous existence of time and space since they unwittingly look for its beginning in a particular place at a particular moment which, in turn, suggests a previous one, and so on in an endless series. These questions defeat themselves: unaskable and unanswerable. Every experience of the world involves thoughts of it: this remains true when going backward into its past or forward into its future. Thoughts rise, or appear, in Consciousness. The universe is inseparable from this consciousness of it. This, isolated from every thing should be the subject of our questions.

(7) Leave God alone! Why must men forever bleat and whimper, praise and glorify That of which they know nothing and imagine everything! Why don't they write and fight, argue and quarrel about those things which they can touch or know, see or examine?

(8) The idea of the Void may bring a chill feeling, almost a hostile presence, to Westerners, unaccustomed to considering it and therefore unable to comprehend its true meaning.

(9) It is a call to those who want inner nourishment from real sources, not from fanciful or speculative ones. It calls them away from things, appearances, externals and shows to their inward being, toward reality.

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(11) The adept has no indispensable need to know. He is being, which is his foundational consciousness - pure, unmixed with mental images or thoughts, and not dispersed in the existence of the five senses.

(12) In the end he will have to confess, what the English hermit Richard Rolle confessed six hundred years ago, despite his deep mystical experiences, that it is not possible to know what God is but only that he is.

(13) So long as man is immured in this earth plane, so long must the enlightenment he attains be an imperfect one, or the fulfilment he experiences a limited one.

(14) They are changeable phases of consciousness and not to be regarded as the unchanging Consciousness itself.

(15) The dividing frontier between the Void and Being, between utter emptiness and inner reality, is hard to find.

(16) What Tibetan Buddhism used as a symbol of the Infinite Being, medieval Christian theology used for the same idea - the circle.

(17) God does his own work. He needs no partner, no associate, no helper.

(18) There are no statements of truth which can be called absolute on all levels of reference. Each is relative to the standpoint.

(19) It would not be correct to say that his consciousness splits itself into two.

(20) The next goal is to keep himself in the Consciousness, whether he lives with others in community or alone with himself in solitude.

(21) If he is aware that he is aware, then he is no longer being aware!

(22) All experience may be regarded from either the practical or the philosophical standpoint, but best of all from the double standpoint.

(23) Two simultaneous states of awareness are present in him.

(24) That which always remains the same, never changes, that is reality.

(25) A 12th century Japanese scroll at Museum Rietberg, Zurich, is inscribed with verse by Monk Saih-len: "For the heart in inner harmony and for which everything is one, no difference exists between this and that."

(26) What is it that leads us into sympathy with another's painful suffering?

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(28) All these people have lost flesh and blood reality; they seem like marionettes, directed here and there by egoistic motives or animal reflexes in some cosmic play.

(29) Finding the truth was the first great endeavour; holding on to it is as hard in its own way as the first.

(30) It is consciousness severed from all its objects. Awareness with nothing other than itself.

(31) The basis of all existence, whether universal or human, is a Grand Mystery. Human intellect, being too finite, too limited, too conditioned, cannot fathom it.

(32) Because it is utterly independent of all other things and entities, it is the Absolute.

(33) It goes beyond the subject-object duality, the see-er and the seen coupling.

(34) One of the great Mahavakyas is "Ayam Atma Brahma" - "This Atman is Brahman."

(35) During the time that anyone is engaged in the activity of thinking, he is not in himself but in the thoughts.

(36) It is a large error to take, as so many do take, consciousness as being the total sum of personal states known in experience, and nothing more, to regard it as so many separate pieces of awareness put together.

(37) God, 'the One without a Second,' does not bear comparison with anything else.

(38) Much of the writing of Plotinus is descriptive of the state Hindus call 'Nirvikalpa Samadhi.' It is the total dispersal of the world from the field of awareness, a complete flight from sensations, thoughts, mental images, the physical body; and above all, from any and every kind of activity. To an outside observer, it may seem to be a trance state, but he would not be correct in his observation, nor altogether wrong. It is as deep as contemplation can possibly go. It is Consciousness freed from any kind of personal admixture, staying only with itself. All these other things being removed, what is left is then true self-knowledge, <u>even if it is unconscious to the ego</u>.

(39) The unborn and beginningless, the ineffable and mysterious Absolute.

(40) It is not only the Uncontradictable, but also the Unapproachable.

(41) This, once established, will remain when all else is but a heap of ashes.

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(42) Every man credits himself with having consciousness during the wakeful state. He never questions or disputes the fact. He does not need anyone else to tell it to him, nor does he tell it to himself. It is the surest part of his knowledge. Yet this is not a knowing which he brings into the field of awareness. It is known differently from the way other facts are known by him. This difference is that the ego is absent from the knowledge - the fact is not actually perceived.

(43) Plotinus even made the point that it is better for a man not to be aware that he is acting virtuously, courageously, wisely, or practising contemplation beautifully, free from interfering mental images or thoughts. For then, if he does not know that he - the person - is doing so, no egoism will taint his consciousness. It will be pure being. He will do whatever has to be done by him as a human creature - whether it be a physical act or a mental one, he will respond to all situations that call for a human response, but neither the act nor the response will be accompanied by the personal ego. This does not mean that his worldly life will suffer, or he himself loss of identity; only that he will be isolated from the worldly self-centred thought, desire and motive which prompts the existence of the mass of people.

(44) This is the Great Aloneness, where no other living creature may intrude - no matter whom - where man and God mingle.

(45) The one fact of experience which is most common and most constant, is consciousness.

(46) This experience of total no thoughts, no world and no ego, is unparalleled.

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(XVI) You live in consciousness; your body merely moves about; but few persons will pause long enough to perceive who they really are and what they are really doing

(XVI) All mean the same - subject and object, seer - and seen, knower and known, Perceiver and percept - Everything seen, known, object is part of the Ego

- Here is the secret of subject-object sentences in Advaita texts.

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(XVI) To keep this origin always at the back of one's mind because it is also the end of all things, is a necessary practice. But this can only be done if one cultivates reactionlessness to the happenings of every day. This does not mean showing no outward reaction, but it does mean that deep down indifference has been achieved, not an empty indifference, but one based on seeing the Divine essence in all things, all creatures and a Divine meaning in all happenings.

(X) Psychologists have pursued the mind into that lump of greyish-yellow protein, that most complex of all organisms, the brain. They have triumphantly concluded that brain and mind are one and the same thing. Philosophy says that it is a mistake to identify the fact of awareness ~~xxxx~~ - which in general no one can pursue simply because he is awareness itself - with a particular faculty of awareness as shown by some part of the brain. Brain is physical, consciousness is mental.

Counsel. The idea of introducing Questers ~~xx~~ to other Questers has generally failed to effect the original purpose and has not seldom had disappointing results. It is better to recognize that this is an individual work, not to be identified with any group effort, even so small a group as two or three, let alone the larger ones of several dozen. People cannot blend so easily as to form a harmonious friendship or group, even if they are Questers yet many beginners in their enthusiasm try to create such friendships and have to learn their lesson when the friendship falls apart. It is better to let people find their affinity and form their companionships in a natural way. There is no duty laid upon anyone, whether teacher or taught, to give introductions unless a direct, intuitive bidding points to that duty.

(XXI) There are lots of biographies of men and women who became famous because they achieved something in the world, but few biographies of men and women whose achievements were outside the world, ~~xxxxxxx~~ and inside themselves, particularly inside their consciousness. Very few have become aware of

Awareness itself, which is the highest achievement possible to any human being. These memorials of those who got outside the herd of ignorant mankind give their advice and suggestions to the few who seek to know themselves.

( ) The knowledge of Allah follows upon the dissolving of the ego fana, says Sufism. But some Sufi masters go even farther and assert that it follows only on the dissolving of this dissolving (fana-el-fana). What does this strange statement mean? The answer is non-duality. What non-duality itself means is to be gleaned from another Sufi declaration: "The outer path:I and Thou. The inner path:I am Thou and Thou are I. The final insight:neither I nor Thou."

( ) Every man who has enough capacity to reflect upon his life-experience, has also to acknowledge that some power superior to himself - let him call it chance or God, fate or spirit - exists.

( ) Everything else can be known, as things and ideas are known, as something apart or possessed, but the Overself can not be truly known in this way. Only by identifying oneself with It can this happen.

( ) So long as men fail to understand they are able to know that they are experiencing the world only because there is an infinite Consciousness which is behind and which makes possible their own little consciousnesses, so long will they spurn truth and sneer at truth-revealers.

( ) Are we to conclude despairingly that the knowledge of opinions is all we may allow ourselves to hope for; that the knowledge of truth is barred from us forever? Are we to accept Kant's final word that all we know is appearance, and it is better to leave it at that instead of indulging in futile imaginings which may end in absurdity?

( ) To say that the world does not exist helps neither the cause of truth nor the seeker after truth. To admit that it does exist but to qualify the admission by adding "but not materially, only mentally" is to describe experience accurately. The dream exists in the dreaming mind as a series of thoughts, even though its world is not physical.

( ) Freed from obsession with the past as well as anticipation of the future, he will regard each day as unique, and live through it as if he were here for the first time.

( ) Mind, which forever is, can undergo no change in itself, and no multiplication of itself. If it could, it would not be what it is - the Ultimate, the Absolute, the Unconditioned and the Unique. Nor, being perfect, complete, could it have desire, purpose, aim or motive for itself. Therefore it could not have projected the universe on account of any benefit sought or gain needed. There is no answer to the question why the universe was sent forth.

( ) To enter this strange state, a primeval yet delightful void, where the ego, the intellect, the emotional desires and the body do not intrude, is to be born again.

( ) God is unpicturable by human imagination, truth is unattainable by human thinking. There is a grand mystery at the heart of things. Why then degrade the Unique by confounding its symbols or traditions (in all religions) with its reality?

( ) The world-illusion: it projects the unreal but hides the real.

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( ) The world-illusion: it projects the unreal but hides the real.

( ) Whether enlightenment is reached by steps as an outcome of practice unremittingly done, or that it comes suddenly all at once, it must be a concept-free phenomenon, a dogma-less understanding and a recognition of what always was, is, and will be.

( ) When it is said that all is opinion, it must further be said that all views of God exist in the minds of men as their opinions, too. The value of such opinions is only what these men give to it. For a view which is beyond the mental capacity of an unevolved person is of little value to him, whereas it may be life-saving to an evolved truth-seeker.

( ) The emptiness of space is a symbol. The universe spread out in that space is also a symbol. Both speak of the Real that is in them, but each in a different way. Yes, within every localised point, every timed instant, That which Is proclaims Itself as the unique Fact outside relationship and beyond change.

( ) A man must choose: does he wish to live in the moving instant or in the fixed eternal? Waiting for what the subsequent years will bring him, whether he waits in joy or in anxiety, is to be imprisoned by time. But remaining in the place where time pauses, the mind is to be kept serenely unrippled. He is to apply this attitude of detachment not only to objects but also to thoughts, not only to present possessions but also to past memories.

( ) Try as it might, the finite thinking mind cannot break through this sound-barrier of mystery which surrounds the Unique Being, That which is ever the same. All thoughts simply pile up, leaving the last one unanswered, if not unanswerable; or else ending in an involved labyrinth from which there is no outlet. IT cannot be investigated, but the fact of its necessary existence can be stated more emphatically than it can of any other of the innumerable or observable facts.

( ) Such a truth will never need to be replaced by a newer one: it will hold its place, and satisfy the searching mind, in a thousand years' time as much as it does to-day.

( ) When I feel the divine presence in my heart, I acknowledge God as Personal, but when, going deeper in silent contemplation I vanish in the infinite immeasurable Void, I must afterwards call Him Impersonal.

( ) When we dig down into the under-surface conditions which give rise to such a question, we find that the question itself vanishes and so there is no longer any need to try to find an answer to it. For it depended upon the mind's agitation, turbulence, curiosity or imbalance, and when the mind's activity died down, when above all stillness lulled ego, the question died down with it.

( ) God is neither to be looked upon with human eyes or comprehended with human intellect. For the eyes see only things and the intellect takes hold only of thoughts.

( ) To put a label on that which is nameless, is to tumble into a pitfall.

( ) The Holy Ghost was called by Origen "the <u>active</u> force of God."

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( ) The Vedantic rejection of the world as non-existent may sound fantastic to Western ears. It is however correct if the statement is limited to meditation experience and to metaphysical theory. It is not correct for the experience of practical living and psychological theory, since the senses and the thoughts are there working: they do not work at the deepest point of meditation. Because this difference is not usually made absolutely clear confusion results.
In any case it is onesided and unbalanced to go on babbling only that the world is non-existant and to keep on ignoring its existence to the senses and thoughts. A balanced philosophic view must combine the two understandings together and then there will be no confusion.
It is a mockery of personal experience to tell those who are suffering from terrible maladies like cancer that the world, and therefore the body, are non-existent.

( ) God's immanence is reflected throughout the whole universe. God's reality is indicated by the very existence of the universe. God's intelligence is revealed by the intelligence of the creatures in the universe.

( ) The Real stands alone. It is without any kind of support, and needs none. It is without any kind of dependence or dependent relationship.

/ / Mentalism is the study of Mind and its product, thoughts. To separate the two, to disentangle them, is to become aware of Awareness itself. This achievement comes not by any process of intellectual activity but by the very opposite--suspending such activity. And it comes not as another idea but as extremely vivid, powerfully compelling insight.

/ / There is an Indian formula covering three progressive stages of the Quest. Hearing, Reflection, Enlightenment. It means: Receiving instruction (from guru or text); Thinking constantly over the teachings until they are thoroughly assimilated; Experiencing glimpses of a mystical nature. With the end of this third phase, the aspirant has to repeat and prolong the glimpses until his whole life is permeated by the wisdom and peace which is their virtue. but also receive and apply the not only highestand final philosophic doctrine. With this, his enlightenment becomes 'natural', effortless, unbroken. It is unified with his activity, established whether he is busy in the world or seated in meditation.

( ) Mentalism says we can make sense of our experiences only if we apply to them the double standpoint : Immediate and Ultimate, or Appearance and Reality, or Relative and Absolute. The ordinary normal point of view takes the world as the five senses find it, that is, as it appears to be.

This is easy for everyone to understand and accept. But the deepest possible examination and analysis by intellig-ence, as well as the highest possible insight of Western experience, presents a totally different philosophic result: The One, That which IS, has undergone no change at all.

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Conti

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ZÜRICH,

(XVI) This higher concept of God is much more respectful and much more reverential than the old traditional one.

(25a)

(26) Since no one could have been present before that Beginning which the West calls Creation, no one could directly know why the universe was manifested at all. But the intuitive intelligence of the sages penetrated to this idea, that the infinite potentiality and indefinite expansion or contraction of the universe expresses in space time, form and motion the infinitely of the incomparable Void, the unicque Reality.

(27) On the two views of God - transcendence and immanence:- One view conditions your conception of God, the other sets limits to him. But if you simultaneously affirm both one and the other point of view, you will be exempt from error.

(28)(Critique of Vedanta) Even if you - the Vedantin - say that the body does not exist, you do not, you cannot deny that you expereience it. Then there must be something which suggests the experience to you. This too you will admit and will name this something as "Maya" which you describe at the same time as the mysterious power which creates the World-illuision - and with it, the body-illusion - for us. This bestows on Maya a power equal to the power of God, since it makes God - whom you say we really are - forget himself. So there are then two supreme realities! This is an untenable position. What is the use of the Vedantic talk of living as if the body did not exist? Who is deceived by it? Certainly not the Vedantin himself for in all his actions he has to take the body into his reckoning. The philosopher who keeps himself deliberately disengaged even while he is busy in and with the world, accepts the body for what it is, neigher overvaluing nor undervaluing it.

(29) When metaphysics speaks of the antithesis between subject and object, it means that between the ego and the world. When philosophy speaks of transcending them, it means entry into the Source of both in that still Void where they no longer appear. /30/ An absolute and irrefutable truth xxxix can exist only for a mind freed from the predicament of relativity into which human beings, finite and conditioned as they are, are plunged. Each man therefore states his own personal version of truth. Only the sage, deep in the meditation of nirvikalpa samadhi, temporarily deprived of personality, gets absorbed for the time in the Absolute. But when he returns to ordinary consciousness, and tries to state what he knows

it is through the ego that his communication is made.

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(30) When you stop putting borders around your consciousness by holding it to bodily and mental experiences you give it a chance to show itself for what it is - infint infinite - and you give the world which plays the role of object to consciousness's subject, a chance to show its own mentalist character as idea.

(31) While the dream is still continuing, he cannot help taking its scenes and figues as being quite real. But if someone rings a bell until he awakens from the dreaming state, he will then see that both scenes and figures were mere figments of his own imagination, In a sense, the teacher of philosophy acts as this awakener did, except that he directs his efforts to the sense-deceived consciousness of everyday life.

(32) It is unique. There is nothing to which it can be justly likened, or with which it can be compared. This must be so since it goes beyond and transcends all things without any exception. It is inexpressible, Whatever is said of it will only succeed in describing an idea in the mind of the sayer, and this goes beyond and transcends all ideas, again without any exception.

(33) The final grade of inner experience, the deepest phase of contemplation, is one where the experiencer himself disappears, the meditator vanishes, the knower no longer has an object - not even the Overself - to know for duality collapses. Because this grade is beyond the supreme "Light" experience where the Overself reveals its presence visually as a dazzling mass, shaft, ball or ray of unearthly radiance, which is seen whether the bodily eyes are open, or closed, it has been called the divine darkness.

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(1) Only after he has worked his way through differ -ent degrees of comprehension of the world whose passing his own development requires; and even after he has penetrated the mystery beyond it, does he come to the unexpected insight and attitude which frees him from both. In other words he is neither in the Void, the One or the Many yet nor is he not in them. Truth thus becomes a triple paradox!

(2) We may argue about everything except Truth. Even the very best argument can produce only another thought at the end. For Truth can be expressed in words, spoken or written, only by bringing it down to the level of intellect, whereas on its own level as being knowledge of the Real it transcends intellect. Any thought of the Real merely makes an object of it, one among a multitude of other objects, and hence fails to arrive at it.

(3) Because of Mind's presence that which men call God arises, creates and dissolves entire worlds, kingdoms of Nature, yet Mind itself never moves, never acts, is forever still, is the ultimate of all ultimates, forever the only Unpassing, the only Unconditioned, the untouchable Mystery.

(4) The divine essence is Unknowable to the finite intellect, but knowable, in a certain sense, by the deepest intuition. And this sense can arise to the man previously prepared by instruction and purification, or by studied knowledge and purification, if he puts away thoughts, even those about the essence, or lets them lapse of their own accord, and awaits its self-disclosure patie -ntly, reverently, lovingly - three conditions of high importance.

(5) None of these ultimate problems can be solved by the intellect: those who imagine they do so, deceive themselves. And if they communicate their specific solutions to disciples or followers they, unintentionally perhaps, mislead them. Human thought can go so far but no farther.

(6) The background of his mind is far away from everyday consciousness as if invisible but it can spring instantly forward if needed. There is no split between higher and lower mind: they are in harmony but the kind of activity is different.

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(7) It is then as natural as breathing. The sage does not have to be self-conscious about his sagehood, as if it were a quality apart but added to his other qualities.

(8) If anyone wishes to call World-Mind the Lord of the Universe, he will not be wrong but then if someone else wishes to assert that World-Mind cannot be a Personal God, neither will he be wrong. Is there any possible reconciliation of these two views ? Yes, for in both cases these are only mental formulations, and it is impossible to describe God positively, accurately in intellectual terms. All mental concepts of God have to be discarded in the end. No dogmatic statement can hold the truth, as it is: we merely get from the statement something to satisfy the intellect. For the Real is ineffable, that is, undescribable and untouchable by the ordinary finite capacity of humans. But because there is something godlike, somewhere in man, intuition may reveal it.

(9) The fathomless Void seems, as a concept to some-one who has never experienced it or, failing that, correctly understood it, like nonbeing. Yet it is the most important concept of all Oriental wisdom, the last possible one of all Occidental theology and metaphysics.

(10) There is a view that human existence is a kind of sleep-walking, that it is God imagining himself to be man but that one day he wakes up and discovers his real nature: this is a view which needs deep careful consideration before summary rejection.

(11) Those who imagine they see behind the universal activity a God who others say is not there, are not wrong, but their concept of God might have to be revised.

(12) The Bodhisattva is one who pledges himself to the spiritual service of ignorant unawakened mankind. For this ideal he sacrifices himself to the point of stopping his own liberation just when it is about to be realised.

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(14) We Westerners do not care usually to accompany the Indian in his quest of immersion in a featureless, even faceless, Absolute Entity, where all personal history comes to an end and where sufferings cease only because there is no conscious being left to suffer. Even those who are attracted to Hinduism are after all and despite numerous publications, only a small minority and often regarded as freaks.

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(13) Without learning, studying or practising yoga, Heisenberg, famed nuclear physicist, formulator of the Law of Indeterminacy, unwittingly entered what is a high goal to yogis, Nirvikalpa Samadhi. This happened at times at the end of the deepest abstract thinking about his subject. Thoughts themselves ceased to be active. He found himself in the Stillness of the Void. He knew then, and knows today, his spiritual being.

(14) The Greek conception of the world being directed by Intelligence is surely higher than the Hebrew belief in a capricious, jealous and angry despot of a personal God.

(15) The prospect of losing all our individual capacities for life and passing into the obscurity of what an Indian Advaitic friend called 'mass-consciousness' does not exactly thrill us. This Oriental eagerness to be deprived of all faculties in order to dissolve into non-existence is difficult to share, much less to copy.

(16) Human thoughts can hardly approach this ineffable verity: the words which clothe the best of these thoughts may suggest, symbolise, hint or offer a clue to it but hardly express it.

(17) There was never a time when the universe was created or fabricated by a creator or Maker. This is a case of man making God in his own image.

(18) This infinite being has the power to support itself - nothing else has.

(19) When you speak of "an experience" you imply that first, there is an experiencer and second, there is an object of which he has an experience. That is, you refer to the realm of duality. It may be lofty, inspiring, unusual, but it is an event with a beginning and an ending, it is inside time, however variously the sense of time changes. It is not to be identified with the Real.

(20) Mind has no second thing to know and experience, no world; Nor can anyone know and experience Mind and yet remain an individual, a person.

(21) The concept of Nirvana has often been miscomprehended in the Occident. Because the name itself is derived from the Sanskrit word (Nirva) "to extinguish" the earliest translators of Buddhist texts took Nirvana as being the extinction of being, the annihilation of man, self completely ceasing to exist.

(22) We can not ever know the Divine which is Transcendent but we can acknowledge that it IS. We may however know the Divine which is Immanent, recognise, perceive and feel its presence.

(23) The substance of matter has shifted from the visible world to an invisible one but precise, if difficult, mathematical formulas tell us that it is there, while exploding atomic bombs demonstrate its power. At this point matter disappears; its substance becomes its source. All things and all energies come from this source. It is the ONE, unique. It is life for us all and death for us all.

(24) This unseen essence is the Divine Source of all that is, of the universe and man.

(13) Without learning, studying or practising Yoga, Heisenberg, famed nuclear physicist, formulator of the law of Indeterminacy, unwittingly entered what is a high goal to Yogis, Nirvikalpa Samadhi. This happened at times at the end of the deepest abstract thinking about his subject. Thoughts themselves ceased to be active. He found himself in the Stillness of the Void. He knew then, and knows today, his spiritual being.

(14) The Greek conception of the world being directed by Intelligence is surely higher than the Hebrew belief in a capricious, jealous and angry despot of a personal God.

(15) The prospect of losing all our individual capacities for life and passing into the obscurity of what an Indian Advaitic friend called 'mass-consciousness' does not exactly thrill us. This Oriental eagerness to be deprived of all faculties in order to dissolve into non-existence is difficult to share, much less to copy.

(16) Human thoughts can hardly approach this ineffable verity: the words which clothe the best of these thoughts may suggest, symbolize, hint or offer a clue to it but hardly express it.

(17) There was never a time when the universe was created or fabricated by a creator or Maker. This is a case of man making God in his own image.

(18) This infinite being has the power to support itself - nothing else has.

(19) When you speak of "an experience" you imply that first, there is an experiencer and second, there is an object of which he has an experience. That is, you refer to the realm of duality. It may be lofty, inspiring, unusual, but it is an event with a beginning and an ending, it is inside time, however variously the sense of time changes. It is not to be identified with the Real.

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(24) This unseen essence is the Divine Source of all that is, of the universe and man.

(25) There is no period so far off in the future, no time so distant in the past, no area anywhere in space, that will be or has been without Being. If men can find it today, they will find it then as they found it in antiquity. If they commune with it on this earth, or enter into some relationship with it here, they can do likewise on other planets. Moreover it remains ever the Same, the Unchanged and Unchangeable.

(26) Thinking can, ordinarily, only produce more thoughts. Even thinking about truth, about reality, however correct it be, shares this limitation. But if properly instructed it will know its place and understand the situation, with the consequence that at the proper moment it will make no further effort, and will seek to merge into meditation. When the merger is successfully completed, a holy silence will pervade the consciousness which remains. Truth will then be revealed of its own accord.

(27) In a world of constantly changing scenes, fortunes, health and relationships, a precious possession is the knowledge that there is the unseen Unchanging Real. Still more precious is awareness within oneself of ITS ever-presence.

(28) Human beings are not only what their past births have made them but also, in the most popular and least accurate language, what God has made them.

(29) What could the Supreme Power gain by bringing the world into existence? It is not like the humans who have desires to be satisfied or limitations to be removed.

(30) Matter is energy, pulsating as waves or formed into knots.

(31) The moth which throws itself into the candle's flame has practised self-annihilation. The man who lets himself be used by the Overself does the same, but only to the extent he lets go.

(32) Each person is stuck in his own ego until the idea of liberation dawns on him and he sets to work on himself and eventually grace manifests and puts him on the Short Path.

(33) If a point is reached when he becomes uneasy about his inner situation, its seeming lack of progress in the present and unfavourable prospects in the future, it may be a signal to stress the Short Path work.

(34) The Real is forever present. The frustrations of those who seek but do not find it are laughable. For it is in them.

(35) Descartes argued that the universe could not be infinite since infinity was an attribute which the Deity alone possessed. He considered the universe to be undetermined, indefinite.

(36) Space is a good metaphor for Mind. In one aspect it is bounded, in another it is infinite. Mind also is static and dynamic, still and active, within universes yet transcending them all.

(37) "I was a fool. And now I know what wisdom dare not know: For I know Nothing." - Lascelles Abercrombie

(38) It is the observer which is itself unobserved.

(39) This is its mystery, that seeing all, it is itself seen by none.

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(40) To go on condemning oneself for past errors until it is a fixed attitude of mind, is to push Long Path work to an extreme.

(41) How can he come out of time, take his mind out of it ?

(42) In the sense that the World-Mind is the active agent behind and within the universe, it is carrying the whole burden of creation; it is the real doer, carrying us and our actions too.

(43) From different states of consciousness he passes to Consciousness itself.

(44) Acts which are done in time cannot of themselves disclose the Timeless which transcends them, which ever was and ever shall be.

(45) So far as truth can appear in words, this is so. But on the ultimate level, this is but an echo of an echo infinitely multiplied.

(46) It is the difference between Mind, as it is in itself and Mind as it expresses through the cosmos.

(47) Buddha: "Helped by the knowledge that Nothing is, you will cross the Flood" (of sufferings).

(48) Although the universe expresses Mind, it does not exhaust it. The universe is not the entire God-Consciousness.

(49) Euclid has proved that there is an infinite number of the prime numbers.

(50) That from which we came, to that we shall have to return. If you ask what is the logical sense of such a procedure, the only answer is - none! The moral is do not try to probe with the intellect in an area which transcends it.

(51) Though he is without thoughts, he may still not have attained the highest level. For he may be <u>conscious</u> of their absence itself. This consciousness must be transcended next.

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CHANGE OF ADDRESS.

Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton
Au Jordil - A
CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others.

(1) The man who is determined to devote his life to self-improvement inevitably experiences moods when he feels that his attempts at it are so unavailing and that he comes so wretchedly short of the ideal that he might as well abandon his quest.

(2) These long pathers, these self-conscious strivers after near-perfection, are still striving within the ego and, in the end, however nobly, for the ego. For they are trying to improve it, not lose it. If the latter were their real goal they would be interested neither in its improvement nor worsening since both activities are only aspects. Why should they deal with it at all ? Why not try the opposite course, the Short Path which silences the ego, not by striving to do so but by ignoring it through fastening attention upon the Overself.

(3) Although the movement towards enlightenment goes forward by stages, the actual moment of enlightenment comes abruptly with a sudden transcendence of the darkness in which men ordinarily live.

(4) The new thinking that is needed when one enters the Short Path, is not merely different from the old but totally opposite to it.

(5) Too much preoccupation with the Long Path for too long a period, brings an inevitable reaction against it and reversal from its direction. He gets tired of its demands, of all its tangle of restraints, controls, exercises and austere repressions. He needs a change.

(6) When the likelihood of entering the superior consciousness seems no longer possible, when this hope which started and stayed them on the Long Path is finally thrown aside, then there is a natural reaction into feelings of resignation, frustration, cynicism or despair, according to the personal disposition.

(7) Wisdom does not come overnight. It needs time to ripen. But Revelation can come in that way. But its recipient will still need time to adjust to it, and to integrate with it.

(8) However lofty his aspirations may be, they are all-too-often thwarted by the weakness of his will or the direction of his tendencies.

(9) A true spirituality is not aware of itself and therefore is not portentous and heavy. It is "natural."

(10) He may well ask himself at this point, as Yen Hui, the Chinese disciple of Confucius asked, whether the Goal is not really an inaccessible peak, attracting climbers yet always defeating them in the end.

(11) We solve one problem only to encounter another, dispose of one difficulty only to find it replaced by a fresh one, get rid of one shortcoming only to become aware that new circumstances generate another.

(12) The preliminary work on oneself is a purificatory one, a getting rid of all the grosser elements that block one's way physically and emotionally. It is the Long Path and its practice helps one to avoid the kind of meditation which may have misleading results.

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(13) The long-pather who broods morbidly over his own vileness, who strains himself unnecessarily to achieve what the Overself does not ask him to achieve, needs to be instructed on the place and meaning of the Short Path.

(14) The great patience needed on the Long Path proves in time to be beyond the capacity of many aspirants. The offer of the Short Path to bring quick, or at least quicker, results proves more attractive in the end.

(15) Out of his disappointment or bewilderment he may draw, in the end, not merely some kind of compensatory lesson but an entirely new and fruitful result.

(16) The Short Path advocate may pertinently ask his Long Path friend "Why not make the end into the beginning. Why not directly still the mind, empty it of thoughts, instead of attaching it to some idea and concentrating upon that in the earlier stages only to drop it in the later ones. Why let it go on what the Australians call 'a walkabout'?"

(17) When preoccupation with the disciplines and regimes, the restrictions and curbs prescribed on the Long Path become so excessive as to be morbid; or become ~~too~~ neglectful of the freedom, the satisfaction and the happiness-bringing attitudes, it is time to bring them to an end. They need to be replaced by the opposing practices of the Short Path - fears by faith, morbidity by joy, intolerances by indifference.

(18) The mentality of self-dependence, self-improvement and self-effort engendered on the Long Path is good in its time and place. But if persisted in for too long it can become an obstruction, if not an obsession.

(19) Although we must cease to blame others for our troubles, or conditions for our misfortunes, and assume responsibility for the self which we have created and the actions it has done, we need not push our sense of guilt to the point of morbidity. Although we have attracted so many of our misfortunes by our own thoughts and feelings and actions, we need not feed pessimism until it becomes despair. Too many persons on the Long Path fall into these errors through expecting more from themselves than they actually realized.

(20) The Short Path frees us from the anxieties and guilts which make living more of a burden than it need be.

(21) Only when it becomes natural and therefore easy, continuous and therefore well-established, does meditation become completely fruitful. But this is possible only on the Short Path.

(22) The Long Path is suited to those monks who live in community, in ashrams or monasteries. But the Short Path is suited to the individualist and to the layman-householder living in the world.

(23) Those long path followers who wear themselves out trying to attain the unattainable.

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(24) After many years of search and experiment, study and practice, he may arrive at and travel through a dead-end street.
(25) Meher Baba uses the term "Short Path through the Grace of a Master" and "Long Path of self-endeavour."
(26) Only the Short Path can turn aspiration into attainment, for only it proffers Grace.
(27) How helpless he really is - at the mercy of his body and its condition, of his mind and its moods !
(28) Confucius' injunctions to acquire specific virtues is Long Path, whereas Lao-tse's counsel to let the mind become empty so that Tao may enter it, is Short Path.
(29) The hope of suddenly or swiftly getting established in the Overself by way of the Short Path naturally attracts the young and enthusiastic much more than the middle-aged and blasé. For the latter have seen every development in their consciousness come on a little at a time, and often brokenly.
(30) The quest of truth by a mind deformed by hate, anger, bias, bitterness or greed, or deficient in concentration, calmness or aspiration must end in a failure which will be partial or total to the extent that these negatives are partial or total. This is why Long Path is needed.
(31) The Long Path puts too much emphasis on guilts and faults, neuroses and sins.
(32) When concern with the ego-correcting requirements of the Long Path overrides concern with ego-transcending requirements of the Short Path, it is time to take a fresh look at one's position.
(33) The Long Path of self-improvement has as its goal self-perfection.
(34) All these attempts at self-justification are quite unnecessary.
(35) He must be willing to discard the familiar attitudes developed on the Long Path. There will be an inner struggle.
(36) He fusses too much about the condition of his soul.
(37) Most aspirants need this long preparatory work of the Long Path.
(38) The methods, traditions and teachings of the Long Path are useful to the beginner and assist him through the earlier stages of this quest.
(39) Shen Hui (Chinese Zen Master) " Without practising (yoga), by attaining to correct understanding alone, and by deeply impregnating yourself with it, all the chief entanglements and deceptive ideas will gradually fall away."
(40) They approach Zen excited by its promise of sudden enlightenment, exhilarated by its freedom from disciplines and exercises.
(41) When he recognises how abortive his aspirations now seem, how baffled his hopes, he reaches the critical point.
(42) The Long Path man may get too preoccupied with his own progress.

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(43) If the end of the Long Path is spiritual stagnation, this is not to be taken to mean that the Long Path is not worth entering, nor that its efforts are valueless and so much time wasted. That would be an error. This so-called stagnation is really the " dark night of the soul " in Spanish St. John of the Cross' phrase. It makes the man ready to receive grace.

(44) Padma Sambhava (Tibetan Master): " If the seeker, when sought, cannot be found, thereupon is attained the goal of the seeking, the end of the quest itself. Then there is no need to search for anything and there is nothing to be practised."

(45) Then he comes to realise the magnitude of what he undertook in the first rush of enthusiasm, and the littleness of his qualification for it. Then only does the Long Path lead to an inaccessible peak, he sees. He is overwhelmed and fails to see the great preparatory service it rendered him.

(46) Without expecting miracles from human nature it is not unreasonable to assert that the realisation of its larger possibilities is more likely to happen on the Short Path and has a better chance to be achieved.

(47) Chuang Tzu's assertion that the self must be shaped quite undeliberately " like Tao itself " is the Short Path's "naturalness" advocated here.

(48) Spirituality needs time to develop; the spark needs fanning: but this need not be turned into an excuse for surrendering completely to the Long Path's limitations.

(49) If he begins with the Short Path he may feel that whatever is accomplished is self-accomplished and thus, subtly, insidiously, his ego will triumphantly reassert, or keep, its supremacy. But if he begins with the Long Path and, after all his efforts, reaches an inconclusive result, the consequent despair may crush his ego and point up his dependence on, and need of, Grace.

(50) Swami Ramdas, like Bismarck, read detective stories in his after-lunch rest period. Did he find it a necessity, and not merely a relaxation, thus to get away from all the tense talk of spiritual egocentrism that went on all day around him, and with him ?

(51) Those who take to the Short Path have to encounter the risk of self-deception, of falling victims to the belief in their own imaginary spiritual attainments.

(52) He reaches the conclusion that nothing more is to be gained by continuing the Long Path exercises, that further efforts will be useless, without avail. He enters a period of apparent stagnation, the 'dark night of the soul' so well described by St. John of the Cross.

(53) Since the recognition of the divine element in oneself is one day inevitable, why not come to it at once ?

(54) The tension between what we are and what we desire to be is sometimes unbearable.

(55) It has been observed that most religious hymns are about ourselves, few only are about God.

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(53) Since the recognition of the divine element in oneself is one day inevitable, why not come to it at once ?

(54) The tension between what we are and what we desire to be is sometimes unbearable.

(55) It has been observed that most religious hymns are about ourselves, few only are about God.

(56) What has never been lost can never be found. If a quester fails to find the Overself, it is not because of faults or weaknesses in the ego but because he is himself that which he seeks. There is nothing else to be found than understanding of this fact. Instead of seeking Overself as something above, beyond or apart from himself, he should stop seeking altogether and recognise i am as I AM !

(57) The philosopher has as little use for artificial professional sanctity as for morbid body-hating asceticism. Enlightenment must become 'natural' - a living fact of the whole being - and its possessor inconspicuous. Neither the one nor the other is to be advertised publicly in any way.

(58) The narrow limited presentation of the path to enlightenment needs rebuttal. And this can be found in the cases of men who entered and remained in the light not by the persevering practice of yoga, or by personal guru-initiation, but by fastening interest, thought, feeling, devotion, faith on the light itself solely and exclusively.

(59) If the advances in understanding, the glimpse of higher states and the improvements in mental attitude are regarded egoistically, that is, with the smug complacence that it is "I" who has brought them about, then their value is only preparatory. For they still leave him self-enclosed and he still remains outside the Overself. The Long Path merely takes him to another part of the ego, even though it is the higher part.

(60) The moment the questing attitude is taken, with the Overself as its sought-for goal, in that moment the ego and the Overself are put apart as two separate things and cannot be brought together again. But by letting such thoughts go, and all thoughts subside, mind may enter the Stillness and know itself again as Mind. Yet even this is useless if understanding that the seeker is really the sought, is lacking.

(61) Swami Premananda: " I say to people 'Don't give up anything: they will give you up. Do you have to give up darkness? No, you have only to bring in the light. So long as you are trying to resist something, you are having it constantly with you.' "

(62) What hope is there of attaining the Long Path's goal ? Even if it remains unattained, he can get nothing but benefit by the mere approach to it. All his efforts will be compensated in some way.

(63) The Long Path is concerned with techniques, how to practise and apply them. But techniques can only improve the human instrument, make it better able to receive enlightenment; they cannot of themselves give enlightenment.

(64) The Short Path of recognising the divine existence here and now whether or not the ego feels it, is the best path at a certain stage.

(65) Yes, the Quest is a lengthy affair, and its slowness sometimes dries up the sap of enthusiasm.

(56) What has never been lost can never be found. It is greater folly to find the Overself, it is not because of faults or weaknesses in the ego but because he is himself that which he seeks. There is nothing else to be found than understanding of this fact. Instead of seeking Overself as something above, beyond or apart from himself, he should stop seeking altogether and recognise *I am* as *I AM* !

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(65) Yes, the Quest is a lengthy affair, and its slowness sometimes dries up the sap of enthusiasm.

(1) On this Short Path he searches into the meaning of Being, of being himself and of being-in-itself, until he finds its finality. Until this search is completed, he accepts the truth, passed down to him by the Enlightened Ones, that in his inmost essence he is Reality. This leads to the logical consequence that he should disregard personal feelings which continue from past tendencies, habits, attitudes, and think and act as if he were himself an enlightened one ! For now he knows by the evidence, study and reflection that the Overself is behind, and the very source of, his ego, just as he knows by the experience of feeling during his brief Glimpses. Bringing this strong conviction into thought and act and attitude is the AS IF exercise, a principal one on the Short Path.

He pretends to be what he aims to become: thinks, speaks, acts, behaves as a master of emotion, desire, ego because he would be one. But he should play this game for, and to, himself alone, not to enlarge himself in others' eyes, lest he sow the seed of a great vanity.

(2) Unless these two standpoints are recognized as necessary, only bewildered minds, confused thinking and false conclusions will follow. The immediate must be distinguished from the ultimate, the obvious from the profound.

(3) This notion that we must wait and wait while we slowly progress out of enslavement into liberation, out of ignorance into knowledge, out of the present limitations into a future union with the Divine, is only true if we let it be so. But we need not. We can shift our identification from the ego to the Overself in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. We have thought our way into this unsatisfactory state, we can unthink our way out of it. By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is.

(4) It is objected, why search at all if one really is the Overself? Yes, there comes a time when the deliberate purposeful search for the Overself has to be abandoned, for this reason. Paradoxically, it is given up many times, whenever he has a Glimpse, for at such moments he knows that he always was, is and will be the Real, that there is nothing new to be gained or searched for. Who should search for what? But the fact remains that past tendencies of thought rise up after every Glimpse and overpower the mind, causing it to lose this insight and putting it back on the quest again. While this happens he must continue the search, with this difference, that he no longer searches blindly, as in earlier days, believing that he is an ego trying to transform itself into the Overself, trying to reach a new attainment in time by evolutionary stages. No! through the understanding of the Short Path he searches knowingly, not wanting another experience since both wanting and experiencing put him out of the essential Self. He thinks and acts as if he is that Self, which puts him back into It. It is a liberation from time-bound thinking, a realization of timeless fact.

XVII

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(5) What is the value and where is the virtue of letting himself become an anxiety-ridden neurotic? The Long Path does have this peril.

(6) The achievement by Long Path method is a forced one, the result of doing some exercise, working on character, following some technique. But it is all an ego-fabricated thing.

The Short Path way leads to the opposite, to a new birth, a new transformed man, salvation itself. But this comes about quite naturally, without the ego's participation, for it comes about by the Overself's grace.

(7) If the wrong mental attitude is brought to the practice of these meditation exercises, if tension is introduced in the beginning and frustration later, then how can the further stage of contemplation ever be reached? If the ego is tightly clung to all the time, if its motive and desire in undertaking the practice is to acquire more powers for itself, more status in the human situation, more results of being 'spiritual' without paying the price involved, then the merger of self into Overself in the final stage cannot be attained. For the ego will either fail to stop its thinking activity or, succeeding, will be lulled but not mastered, will enter a psychic not a real spiritual condition, will achieve pseudo-enlightenment. While trying to follow the usual instructions on meditation, what is actually done defeats its ultimate purpose and prevents its getting beyond a certain point. For the mind is being used wrongly simply because it is habitually used in that way. By "wrongly" is meant "for the purposes of meditation" however right and long-established it may be for all other and ordinary purposes. The alternative to this predicament is to take to a different road from the start, to do at the beginning what will anyway inescapably have to be done at the end. The easiest method for this is to "affirm the divine Presence, Reality," and not to let go of the affirmation. This turns attention away from the ego and directs it to the thought-free Infinity which can swallow it.

(8) A great humility comes into him when at long last he steps aside from his ego sufficiently to allow the perception that it is not in his own power to enter the ultimate Enlightenment. Grace is the arbiter.

(9) He seeks now to dis-identify from the ego-self by practising identity with the Overself.

(10) Just as the ancient pagan Mysteries required some amount of preparation and some form of purification before candidates were admitted, so the Short Path ordinarily requires some Long Path work as a pre-requisite. But not always and not now.

(11) Those who are impatient with the restraints, the labours and the disciplines of the Long Path, may take prematurely to the Short Path. The result, as seen in the cases of younger people is unhealthy. They get intoxicated with their new freedom and may take unrestrictedly to drink, drugs, sex and general slovenliness of speech, manner and dress. The absence of the idea of sin from their outlook may produce an irresponsibility dangerous to themselves and disturbing to society.

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(12) The lack of clear definition of the two approaches, and the failure to make a proper distinction between them causes much confusion, many errors and some self-deception.

(13) This then is the ultimate truth - that in our inmost nature we are anchored in God, inseparable from God, and that the discovery of this heavenly nature is life's loftiest purpose.

Even now, already, today, we are as divine as we ever shall be. The long evolutionary ladder which by prophets and teachers, gurus and guides we are bidden to climb toilsomely and slowly and painfully need not be climbed at all if only we heed this truth continually, if we refuse to let it go, if we make it ours in all parts of our being - in thought, feeling, faith and action.

(14) The idea that we have to wait for liberation from the ego and enlightenment by the Overself, to evolve through much time and many reincarnations, is correct only if we continue to remain mesmerised by it, but false if we take our stand on reality rather than appearance: we are now as divine as we ever shall be - but we must wake up from illusion and see this truth.

(15) The struggles against himself, the attempts and failures to live as if outer circumstances do not matter at all, lead the Long Path follower in the end, and by stages, from arrogant enthusiastic faith to humble anguished bewilderment, from acceptance to disagreement.

(16) The tension of trying to live beyond oneself may become too high. A respite from endeavours, a diversion of interests, is needed.

(17) If he fails in his Long Path efforts, he suffers in misery from frustration. If he succeeds, he tends to become smugly self-righteous.

(18) Eckhart: "I already possess all that is granted me in eternity."

(19) Following the Short Path is a more enjoyable experience than following the Long Path.

(20) The Long Path practices controls of various kinds - controls of body, thought, feeling, actions and speech.

(21) who wish to gain all that enlightenment offers at once!

(22) He is as close to the divine as he ever will be yet he believes that it conceals itself!

(23) When the Long Path becomes repulsive, a shift of standpoint is needed. The Short Path provides the new one.

(24) "The kingdom of God is within you." We may rightly take the simple meaning of this sentence, its pointer towards place and the practice of meditation. But there is a second meaning, seldom understood, its pointer towards time and immediacy: the kingdom is here and now.

(25) On the Long Path the aspirant is likely to probe some of his shortcomings too pessimistically, to condemn himself for them, but to be blind altogether to the most serious shortcoming of all - that of clinging to the personal ego in all circumstances.

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(1) It is not too hard to overdo the Long Path activity in the wrong way, brooding over faults to the point of despair, worrying about the slowness of improvement, rather than realising the magnitude of his undertaking and persevering in it with patience. Better turn away to positive thinking for a change and leave the past mistakes or misbehaviour to bury their own dead.

(2) All other approaches to the goal depend on a dualistic principle, which puts them on a lower plane. But the Short Path is non-dual: it begins and ends with the goal itself: its nature is direct and its working is immediate.

(3) That with one breakthrough in awareness, all would be known and comprehended, all questions answered, all personal shortcomings obliterated, is the usual conception of this experience. But there is some wishful thinking here.

(4) It is the art of being artless, spiritual without doing it consciously. It is the achievement of effortless mental quiet. It is ordinary living, plus an extraordinary continuous awareness.

(5) The"Natural"(Returning to one's true nature) condition of Consciousness has not only to be attained but by unremitting practise, also retained.

(6) The Long Path adherent makes himself the centre of his thoughts: the Short Path one makes it the Overself.

(7) The "As-If" attitude pays well, provided it is maintained rigidly after having been assumed.

(8) Those who turn to the Short Path because they are in revolt against irksome disciplines and trying exercises, and who turn to the other extreme of letting all impulses loose, forget that if they have set themselves a purpose high above the ordinary there must be some submission of impulse to that purpose, some restraint of aimlessness by discipline. But this said, there is some wisdom in their revolt. The restraint which is imposed from outside by others is of very limited value: but that which is put upon a man by himself from within will achieve much more lasting results.

(9) Some overdo this idea of self-improvement and get into a mentally undesirable and emotionally unhealthy state. They become morbidly obsessed with the thought that they have no spiritual future, that grace will never touch them, and that their past sinfulness cannot be redeemed.

(10) If his first step on this path is wrong, all his later steps will necessarily be wrong. In the end he will either have to retrace his steps or else take to the Short Path.

(11) Such is the overpowering effect of its beauty that, when we are admitted to its presence every egoistic thought is dropped - even the search for truth - since that too is self-centred.

(12) When Krishna saya "Relinquishing all individual (personal?) efforts, take refuge in Me alone," he summarises the Short Path in a few words.

(13) The Short Path follower who wrongly believes himself to be suddenly and miraculously changed, will still show in his life and character the unmistakable signs of his old self's continuance.

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(15) To bring about insight into the Overself requires an inner revolution, a psychological burrowing beneath the entire ego-consciousness to that secret place from where it arises.
(16) We suffer under the delusion that we must struggle, centimetre by centimetre, all the long way to the kingdom of heaven. We stare, astonished and sceptical, when a Sage - Indian, Chinese, Japanese - tells us that we are already in it.
(17) The beginner who started on the Long Path with great hopes but who found that the years failed to fulfil them, may be ready either to start on the Short Path or to abandon both.
(18) Of what use they may well ask, is it to spend oneself in efforts for improving character, to exert oneself to dominate weaknesses if in the end one has to turn to the Short Path ?
(19) That same relentless determination which brought him so far along this path and gave him so much self-improvement, now becomes a formidable obstruction. It must be forsaken because the ego must surrender itself.
(20) RIG VEDA "The sages who have searched their hearts with wisdom know that which is, is kin to that which is not." This sentence from India's oldest Bible supports philosophy's award of the highest status to sahaja.
(21) They make the search for truth a somewhat desperate enterprise, but at their level of advancement and this stage of their experience, it need not be so.
(22) If the Long Path's searching work on shortcomings is overbalanced, it increases his self-condemnation but strengthens his feelings of separation from the Divine Being that is his root.
(23) If he has no need to sit down specially for an arranged period of meditation, it is only because he has successfully gone through all three stages of the practice.
(24) He will carry his attainment quite unassumingly and naturally: he will not ordinarily speak of it, but if he does it will be without any pretentiousness.
(25) Just as a child has to learn the art of writing by slow degrees, so the student has to free his mind from erroneous views and to train his habitual thought to hold to the remembrance of the True and the Real little by little. But just as the single manipulation of an electric light switch instantly reveals all the objects in a room, so suddenly the maturation of insight reveals the here and now actuality of the True and the Real.
(26) The philosophic ideal is not to achieve a self-conscious spirituality but rather a natural one.
(27) It is not only in meditation's deep well that the divine has to be found, but also in the daily routine. It has to be naturalised.
(28) This shift of identity does the trick, as they say, achieves the end in view.
(29) His aspirations remain unrealised, his hopes of self-improvement unfulfilled. It is at this point that he may profitably consider the Short Path.

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(30) In the Mithraic cult of the Middle East, the sun was united with the Earth, fertilising it. We call Mithraism a religion of sun worship, but the hidden God behind it was the real object of worship. Yet the final end of all the solar activity - fertilisation - was not forgotten. Spirit and Matter became one, daily life of the human being became his spiritual life. Then only the results of this fertilisation - the living crops - appear. Zen Sahaja, natural samadhi - this is what they mean.

(31) However tirelessly and relentlessly he pursues the Long Path, he may come one day to the tragic discovery that the ideal it proposes to him embodies a humanly impossible perfection. With that discovery he will fall into a numb inertness, a pathetic and hopeless state which could even bring his overwrought mind not far from a breakdown. He may feel alone and deserted. He may enter into the dark night of the soul, as some mystics name it. His ego will feel crushed. He does not know what to do nor even have the strength of will to do anything more. At this point he must wait .... Out of bleakness and weakness there will presently come a guidance, bidding him respond affirmatively to a suggestion, a book or a teacher directing him toward what is really his first step on the Short Path.

(32) He may judge himself too harshly, be overwhelmed by feelings of utter unworthiness, despise his weaknesses and loathe his incapacities.

(33) Although most seekers turn with relief to the ideas and practices of the Short Path when these are presented to them, others find it most difficult to do so. The thought of abandoning what has filled so many of their years and so much of their aspiration seems more than they can bring themselves to obey. But the old Chinese Ch'an Master, Shu-chou reprimanded this attitude in sarcastic words: "There are only two diseases: one is riding an ass to search for an ass; the other is riding an ass and being unwilling to dismount." By this he meant that in the Long Path work the ego's search could only end in the ego itself, that the mind would only get another thought. "You yourself are the ass," he added. "Why do you ride on it? If you ride, you cannot cure your disease."

(34) Beware of losing balance in the study of metaphysical truth or in the practise of the Short Path, of imagining that you are surpassing the intellect and getting spiritually illumined. Beware of getting intellectually drunk with your own self-importance and emotionally intoxicated with your own self-glorification. Such study can be very stimulating. Beware of coming to believe that you have found the Divine in a single flash, overnight. Have you really become God? Is omnipotence really yours?

(35) The old trouble-bringing attitudes and self-frustrating ways are the ego's. At the appearance of irritating circumstances, go into reverse by practising the AS IF exercise and thus lift up consciousness here and now.

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(36) Entangled, as we are, in the memories, residues or influences of past experiences, we can get a measure of freedom from them more quickly and more easily by affirming that we live in the Real here and now.

(37) The Middle Way is to synthesise the two teachings, to find a standpoint mid-way between them, to take from both what is needful for this attainment and what is appropriate to the circumstances.

(38) Mahbub Ali, the character in Kipling's "Kim" who is in the pay of the British Secret Service = Majuba! He is 'natural,' working in the world = (Sahaja) yet hidden deep in the true Self.

(39) For the practicant of the Short Path, Sahaja, the quest is no longer for something remote from everyday life, nor for something wrapped around with mystery. When Andre Gide wrote "People ought to talk about God only naturally," he, the non-mystical humanist, wrote more wisely than he knew.

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(66) Yang Chu described the Long Path travellers as searchers for a missing sheep who themselves got lost in the multitude of efforts involving a plenitude of details.

(67) The world is carried in the mind and, ultimately, is the mind. But in trying to extend this knowledge of what the world is, to what the mind is, we make it into a second thing, an object apart, and fail to find it, for this it is not. So if looking for it cannot lead to awareness of it, ceasing to look for it is the first step. This is the same as taking to the Short Path.

(68) All the exact instructions and precise techniques to be found in different parts of the world will be of no avail in the end to reach enlightenment, although they may well be useful to make him ready to receive enlightenment.

(69) We need the spiritual assurance which looks for enlightenment, not in some long-drawn-out future but to-day.

(70) The Long Path is likely to come first in a man's spiritual career, with the bizarre result that he is required to become much more aware of what is going on within himself, his thoughts, feelings and character, and then, with entry on the Short Path, to become much less aware of it, even to the point of ignoring it.

(71) So long as the Overself is sought elsewhere than where It is, as apart from the seeker himself, so long will the quest for it end in failure.

(72) The wish to attain realisation of the Overself becomes father to the belief that realisation is actually happening !

(73) The disciplines and searches of the Long Path come to an end when he comes to realise that the whole task is beyond his strength, that he has been torturing hinself almost vainly.

(74) It is not enough to turn away from this constant preoccupation with the ego if the movement is only partly completed. It must be wholly and fully directed toward the Overself.

(75) There is really nothing to be achieved here; only something to be accepted - the fact of your own divinity.

(76) If the Long Path begins and ends with ego, the Short Path begins with a 180 degrees turn-around, opens up a vista of the infinite Overself.

(77) There is no way out of this captivity to the ego except through giving up this identification with the ego. That is to say, take to the Short Path !

(78) Because it is impossible for the questing ego to <u>become</u> the Overself, the quester must recognise that he <u>is</u> the Overself and stop thinking in egoistic terms of progress along a path, or attainment of a goal.

(79) The Long Path has no property in itself which can turn darkness into light, the ordinary mentality into the illumined one.

(80) The 'natural' philosophic attainment gives insight as a continuity whereas meditation gives it as an interruption. More, its attitudes are so relaxed, its operations so effortless, its outlook so carefree, that those who have to work hard to get the temporary enlightenment know that nothing else in life has the same importance, the same value.

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(27) They have worked at meditation exercises, but without successful result. Apart from the inherent difficulty of these exercises there is another likely cause of this failure. It is the inevitable wrong use of the mind while doing them, in the absence of knowledge to the contrary. They continue to carry into the new work the same egoistic approach that they carry into the day's general work as a whole.

(28) If you will not accept the saving truth that you are now as divine as you ever will be, and follow the ultimate path, then you rank yourself with those men who, Jesus said, "love darkness rather than light," however much you may protest against such a classification.

(29) He must move in his standpoint from the religio-mystical to the philosophical or life itself will push him into making the change.

(30) Why go on hoping for a far-off day when peace and truth will be attained. Why not drastically strip off all the illusions of self-identification with ego and recognize the true identity is already fulfilled?

(31) Self-respect is replaced by self-contempt, self-righteousness by guilt.

(32) A happiness which is gained at the expense of others, will prove costly in the end.

(33) The Short Path should generate gladness in its follower's heart.

(34) If a man believes he is worth nothing and will become nothing, his seership will be confirmed. Humility can be overstretched.

(35) Kabir: "I close not my eyes, nor torment my body. But every path I then traverse becomes a path of pilgrimage to the Divine."

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(115a) Hindu script: "He alone grasps Him who doesnot grasp Him. Anyone who understands Him doesnot know him"

(116) They want to attain the highest levels without passing through the intermediate phase.

(117) The Long Path devotee is more interested in his personal progress whereas the Short Path devotee is more interested in impersonal principles. The first identifies himself with a caged-in sect, a limited group, a set of wordy dogmas and authority, whereas the second identifies himself with spacious freedom of attitude and independence of thought. The first is an occultist, the second a mystic.

(118) The pettiness of ashram favouritism and sectarian politics is no fit atmosphere for the Short Path votary.

(119) Although salvation is open to all, it is not free to all. The price must be paid. Few are willing to pay it. Therefore few actually claim salvation, let alone receive it.

(120) Take a concept of God into your meditation and try to stay with it as long as you can. This itself is a form of worship, as true a form as any that you will find in a church.

(121) The failure to reach his goals, to attain satisfying results, may shake his confidence in the teaching and bring humiliation to his ego. He may want to look for a different teaching, or teacher.

(122) There is a hint of arrogance in the Short Path attitude, in staking a claim to illumination without making any endeavour to be worthy of it by trying to purify or change oneself.

(123) The danger of mistaking emotional states for true illuminations is always there for those who follow the Short Path without proper informed balance.

(124) The self-reproaches of the Long Path are good but they are not enough. They block the way to poise.

(125) God needs no partner and has no enemy. For the power of God is not only above that of all other entities but it is the source whence they themselves derive.

(126) But the Longpath ~~is~~ offers such a considerable task, the labours involved so wide in area and difficult in nature, that sooner or later he seeks for help.

238 (128) It is not an objective which he hopes to attain in the distant future. It is something which is now and here.

" a (129) The Long Path strives to attain a higher state whereas the Short Path establishes its present identity with that state. This it can do only by denying appearances.

" b (130) To depend upon oneself for the truth may draw one nearer to it or push it farther away. Which result will happen depends upon which path - the Short or Long - we are travelling.

" c (131) The Short Path refuses to give the ego any importance at all whereas the Long one gives it too much importance. The first attitude looks at all life in the widest possible perspective whereas the second looks at its own life in a self-centred way, even though that self has been extended to include the ego's higher characteristics.

239 (132) The same Grace which starts us off on the Quest, carries us through to its end. The Short Path phase begins when we awaken to the presence of the Grace's source.

240 (133) He plays the witness to the very events he participates in. This is one reason why he is able to keep himself serence and assured even when the events themselves are turbulent and exciting.

" a (134) The following of both paths can be done either together, with the Long one subordinated to the Short one, or alternating periods of a duration decided at the time according to the urge within himself.

" b (135) The Long Path is concerned with the human struggle to approach the divine; the Short Path with intuition of the divine presense in the human.

241 (136) The practice of refusing to accept appearances of evil or illusion and penetrating to realities of beneficence and truth draws out and discovers the purifying and healing capacities which can remedy those appearances.

242 (137) If the Long Path is based on belief in man's power to attain the Good, the Short Path is based on the contrary belief that all such efforts end in futility and failure. It is then that a higher power than his little ego must be called on. For although the ego is willing to do everything to spiritualize and improve itself, it is not stubbornly unwilling to "lose its life" for God's sake.

243 (138) Many fixations created in the past have to be removed before we can truly live in the present. This is Long Path work.

" a (139) Purification of the heart and calming of the mind are necessary pre-requisites for penetrating into the Overself. They belong to the Long Path.

244 (140) If he keeps in right relation with his Overself, he will inevitably keep in right relation with everything and everyone else.

" a (141) The Short Path does not deny anything taught on the Long One It gives a greater truth.

Page 129 replaced at this point



( )The Longchen's scruples and self-criticisms, its taboos and conditionings, is still intended to serve personal (di) interests, however high and noble they are.

(76) He sees what he is but knows what he ought to be. This difference creates emotional tension.

(77) The Short Path makes miracles possible because it leads through the gate of the timeless, futureless, pastless Now.

(78) Who would prefer to move onward by slowly-reached stages if he could move by sudden leaps ?

(79) Experience of the past is not necessarily the best guide to the present.

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(81) The Zen dream of immediate enlightenment remains only a dream.

(82) There is a certain forthright logicality in the Short Path attitude which is uncomfortably uncompromising. If each man must find out the Overself's existence for, and by, himself, by his own intuition, it will confuse him and lead him astray if he discusses his problems with others or exchanges ideas and inner experiences with them. Secondly, if that existence must be found deep within his own nature, it will be travelling in an exactly opposite direction to travel to some land or place in search of a glamorous guru.

(83)HMS in "Theosophist":'There is no true practice of Zen as long as it has an end in view,for then there is one eye on the practice and the other on the end,thus leading to lack of concentration and lack of sincerity"

(84)"PATANJALI'S YOGA SUTRAS tell us that reality may be sought along two paths:(a)Discrimination,which would be an obstacle on the other path;but leading only to a limited relative insight tethering consciousness to a seed or'kernel of bondage'(b)the other path ('No-seed smadhi' leads to perfect freedom"--A J Van Leeuwen,who significantly adds:"Then the search is at an end,because the seer has discerned its uselessness.He comes to rest and finds nirvanic peace between the wings of the mystic swan Kalahamsa. When he brings his I-thot to rest by destroying his attachmentto the I-ness(which is something else than ceasing to think as is tried to achieve in contemplation and entirely different from petrifaction of the mind by concentration), then the opposites melt together.Be-ness has been attained, freewill has become the same as fate,freedom and law have become identical,drop and ocean enter each other,thesis and antithesis are cancelledout and sublimated into synthesis".

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XVII

( ) All pruning of the ego is of little use; for as one fault is removed a new one springs out of latency. Why? Because the ego is the imperfect, and all it can find will only be fresh imperfections. The Short Path is the only genuine approach to truth, the only one offering real possibility of liberation. It is endorsed by Atmananda and Krishnamurti and Maharshee. Lifetimes have been spent by seekers who have travelled the Long Path but arrived nowhere, or are not much nearer the goal, whereas others have made swift advance from their first steps on the Short Path. The assertion that the Long Path is a necessary complement to, or preparation for the Short One is correct only for those who are still under the thraldom of illusion, who are asleep. Its followers merely travel in a circle: they never get out of the illusion or awake from the sleep. That is why in the end it has to be given up, abandoned, understood for the egoistic effort that it really is. The entire length of the Long Path is an attempt at self-improvement and self-purification planned, managed, operated and supervised by the ego itself. Is it conceivable that the ego will work for its own destruction? No! - it will never do that however much it pretends to do so, however subtle the bluff with which it deceives itself or others. Even when the ego rebels against itself, it is merely playing a part. It has played many different parts in the past. Appearing as a rebel is merely one more disguise in the whole series.

( ) Why create needless frustrations by an over-eager attitude, by overdoing spiritual activity? You are in the Overself's hands even now and if the fundamental aspiration is present, your development will go on without your having to be anxious about it. Let the burden go. Do not become the victim of too much suggestion got from reading too much spiritual literature creating an artificial conception of enlightenment, just as too much reading of medical literature by a layman may make him the victim of hypochondriac tendencies. Do not be satisfied with the self-conscious spirituality which comes from forced growth and harsh unnatural asceticisms, or from egocentrically watching personal progress. That is a better and truer spirituality which is natural, as natural as waking from sleep; which is unforced, because not the result of following technique and practising exercises; which is unconscious growing and blooming as the flower does which is drawn by the Overself's beauty and warmth and peace.

( ) Bring tomorrow into today by doing that which renders non-existent the unnecessary grief which would otherwise come tomorrow. This is related to, but not identical with, the idea that prevention is better than cure. For it is based on impersonal metaphysical truth which provides a higher philosophical motive, whereas the other is based on personal advantage which provides a lower, merely practical motive.

( ) He has reached a point where he can digest such food no longer, repeat such thoughts and moods no more; where all this must come to an end.

( ) The Long Path produces self-consciousness.

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( ) Must he work through the Long Path's full cycle of study, discipline, self-betterment and exercises before he tries the Short Path? No - not necessarily. It was the opinion of Govindanana Bharati, the sage who died in Nepal in 1963, that both could and should be followed simultaneously.

( ) Not many are intuitive enough, developed enough, knowledgeable enough and strong enough to take to the Short Path without previous preparation through the Long Path's disciplines.

( ) It is an error, although a reasonable one, to believe that attainment comes only when the whole distance of this path has been travelled. This is to make it depend on measurement, calculation, that is, on the ego's own effort, management and control. On the contrary, attainment depends on relinquishment of the ego, and hence of the idea of progress which accompanies it. It is then that a man can be still; then that he can, as the Bible promises, "know that I am God."

( ) He has not attained who is conscious that he has attained, for this very consciousness cunningly hides the ego and delivers him into its power. That alone is attainment which is natural, spontaneous, unforced, unaware and unadvertised, whether to the man himself or to others.

( ) The intention is to shock him into new thought, awakened consideration by means of bold surprising statements. But if the shock is too concentrated, the attack on too narrow a front and not distributed more widely, it may do more harm than good. This is the danger of methods like Krishnamurti's and Zen's.

( ) Time continues itself, and the time-bound consciousness with it. The Long Path does not liberate a man from it but only improves him, at the best, prepares him. For what? For the Short Path, which alone offers freedom.

( ) The Long Path man makes himself miserable through the contemplation of his own shortcomings and failures, just as the Short Path man becomes joyful through contemplation of his identity with Overself.

( ) "Yuan-chiao ching" - this book states that the Buddhist phrase "obscuration by Principle" means not knowing that the mind itself is principle but seeking it in the mind, so that principle itself becomes an obstacle. (The reference here is to the Principle of Nature, Spirit).

( ) On the Long Path he masters himself to some extent. On the Short Path he allows himself to be mastered by the Overself.

( ) If he totally lacks the qualities, virtues, controls and capacities developed on the Long Path, he will get little benefit from the Short Path, have little understanding of it and have little ability for it.

( ) It is better, and brings life more into right balance, if boths are followed simultaneously. But even so, in most cases it will be found necessary to emphasise the Long Path's practice of disciplines and cultivation of virtues.

( ) It is possible to put most religious approaches and many mystic cults or teachings under one or the other category, although the others are a mixture of both.

( ) Must be worked through the long Path's full cycle of study, discipline, self-betterment and exercises before he tries the Short Path? No - not necessarily. It was the opinion of Govindananda Bharati, the sage who died in Nepal in 1963, that both could and should be followed simultaneously.

( ) Not many are intuitive enough, developed enough, knowledgeable enough and strong enough to take to the Short Path without previous preparation through the long Path's disciplines.

( ) It is an error, although a reasonable one, to believe that attainment comes only when the whole distance of this path has been travelled. This is to make it depend on measurement, calculation, that is, on the ego's own effort, management and control. On the contrary, attainment depends on relinquishment of the ego, and hence of the idea of progress which accompanies it. It is then that a man can be still; then that he can, as the Bible promises, "know that I am God."

( ) He has not attained who is conscious that he has attained, for this very consciousness cunningly hides the ego and delivers him into its power. That alone is attainment which is natural, spontaneous, unforced, unaware and unadvertised, whether to the man himself or to others.

( ) The intention is to shock him into new thought, awakened consideration by means of bold surprising statements. But if the shock is too concentrated, the attack on too narrow a front and not distributed more widely, it may do more harm than good. This is the danger of methods like Krishnamurti's and Zen's.

( ) Time continues itself, and the time-bound consciousness with it. The long Path does not liberate a man from it but only improves him, at the best, prepares him. For what? For the Short Path, which alone offers freedom.

( ) The long Path man makes himself miserable through the contemplation of his own shortcomings and failures, just as the Short Path man becomes joyful through contemplation of his identity with Overself.

( ) "Tman-chiao ching" - this book states that the Buddhist phrase "obscuration by Principle" means not knowing that the mind itself is principle but seeking it in the mind, so that principle itself becomes an obstacle. (The reference here is to the Principle of Nature, Spirit).

( ) On the long Path he masters himself to some extent. On the Short Path he allows himself to be mastered by the Overself.

( ) If he totally lacks the qualities, virtues, controls and capacities developed on the long Path, he will get little benefit from the Short Path, have little understanding of it and have little ability for it.

( ) It is better, and brings life more into right balance, if both are followed simultaneously. But even so, in most cases it will be found necessary to emphasise the long Path's practice of disciplines and cultivation of virtues.

( ) It is possible to put most religious approaches and many mystic cults or teachings under one or the other category, although the others are a mixture of both.

( ) It is possible to run to such extremes on this Long Path as to lose all sense of humour, all need of lighter entertainment, all capacity to relax, looking only for meaning in outer life, for progress in inner life, to lose in short the art of being serious without becoming too solemn.

( ) The Short Path provides him with the chance of making a fresh start, of gaining new inspiration, more joy.

( ) Once we can grasp this psychic fact that tomorrow exists today, as precognition has finally grasped it, we are ready to mount up to the higher philosophic fact that the spiritual goal is already within our reach, and only needs claiming.

( ) The Short Path is light-hearted.

( ) 'Make tomorrow today' - this is injunction of the Short Path teaching.

( ) When the Long Path appears to be unprofitable, its endeavours boring, it is time to consider the Short Path.

( ) Man, fascinated by his own ego is always gazing at it just as Narcissus was fascinated by the image of his own body reflected in the water. Even when he takes to the spiritual quest, the fascination persists: it is only the things and desires that preoccupy the ego which change their names; from being objects of the physical senses they are transferred to emotional, intellectual and/or psychical fields. These may be praiseworthy and noble in themselves but they are still within the circle of the ego, although on its finest and highest levels. This is why Long Path cannot yield enlightenment.

( ) This is a work which calls for the interaction of two powers - man's will and Overself's grace. The will's work is to engage in some measure of self-discipline, and yet to surrender itself entirely at the proper moment.

( ) He views it not as a future condition to be attained at some future time.

( ) It seeks to establish a relationship with the Overself that will be natural.

( ) What he feels on the Short Path is confidence and peace.

( ) The Long Path adherents may come to the point where they flagellate themselves mentally in the search for faults and the lament over them.

( ) It is the Long Path votary's work to bring his lower nature under check, discipline and control.

( ) Plato's man in the cave turned his head the other way, towards its opening, and there saw a pinpoint of light.

( ) Why should a man strain himself to the point of having a nervous breakdown, or acquiring an ulcer, in trying to get the inner peace which is preventive of nervous breakdowns and renders him immune to ulcers?

( ) All spiritual approaches may be put under the head of Long Path or Short Path.

( ) Does truth come suddenly like a cataclysm ?

( ) The Long Path seeks what can be achieved by human disciplines, whereas the Short Path waits passively for the Overself's action upon the human being.

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LITERARY PARAGRAPH: CLASS XVII

(1) The Japanese system of defense, called Karate, has been demonstrated on the James Bond secret agent films before millions of cinema and television viewers. Dispite this, there are stil only a few experts in Europe who have passed the tests necessary to admit them into the higher grades called, Black Belt. Discussion with one of these adepts brought out some common ground between the practise of Karate and the practise of contemplation. One of the principle feats necessary to achieve the Black Belt grade, is to cut through one or even two bricks with a single blow of the outside edge of the hand. If the Karate pupil concentrates on the brick itself, he will never succeed in breaking through it. He must instead concentrate on the ground beneath the brick, thus admitting no thought of doubt, fear or hesitation as to whether or not he can cut the brick. In fact, during the moment before striking the brick, he must suspend all thinking. And if any such negative thoughts do enter his mind he must then abandon the attempt altogether for that period. The emphasis is laid on immediacy, on direct penetration unobstructed by thoughts of any kind. The meditator whose mind is centered on his own working of the meditation technique is like the Karate pupil who fixes his mind on the brick. This is a mistake. But the meditator who fixes his mind on the Overself, is like the pupil who concentrates his thought on the ground below the brick itself, and this is what leads to success. Obviously,

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(1) It needs some strength to reflect the onset of negative moods and to refuse to sit in darkness. It needs some patience to sit quietly waiting until one feels an entry into the presence of the Source of one's being. Only a few are born with these qualities ready-made. Others must slowly by passing through stages of training and self-discipline. (attain them)

(2) The Long Path is the preliminary one, the Short Path is the ultimate one. Those who would skip the first because it is hard and unattractive and take only to the second because it seems quick and joyous - invite failure - unless they possess rare genius.

(3) In the early staged of enlightenment, the aspirant is overwhelmed by his discovery that God is within himself. It stirs his intensest feelings and excites his deepest thoughts. But, though he does not know it, those very feelings and thoughts still form part of his ego, albeit the highest part. So he still separates his being into two --self and Overself. Only in the later stages does he find that God is not only within himself but is himself.

(4) The person who has undergone little preparation or purification before feeling the mystic's peace in some unexpected experience does not feel what the person who has had both his preparation and purification feels. In the first case it is an unbalanced peace whereas in the second case it is a balanced peace. This is one reason why it vanishes after a time in the first case and why the complementary work of the Long Path is needed.

(5) Although the Short Path is quicker to travel than the Long one, the requisite personal equipment must be developed first on the Long Path, or the traveller will get bogged down by the ego which he vainly and delusively imagines away.

(6) The Short Path teaches him to take up the work of an actor, to play the part of his higher Self, to assume its attributes and reflect its qualities.

(7) After he has entered on the Short Path, fit themes for his meditation will be those which turn him away from the Personal ego. He can meditate on the glorious attributes of God, or on the essential perfection of the cosmos, or on the utter serenity of his Overself, for instance.

(8)Let him play the part of a witness to his own ego, through all its experiences and vicissitudes. In that way he will be emulating by effort those enlightened men to whom the part comes easily and naturally by their own development.

(9) We do not mean by grace hat lasting union with the Overself can be given from without by the favor of another man.

(10) It is not wise to see only one's personal limitations, as does the Long Path.It is wiser to see also one's diviner potentials.

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(11) On the Long Path we analyse the past and study the present so as to learn the basis lessons of the ego's experience. On the Short Path we discard analysis and dispense with study; instead we contemplate the God in us. If the first path brings us unhappy reflections, the second one brings joyous intuitions.
(12) Those who seek grace should do something to deserve it. Let them practise forgiveness of others who have injured them; let them extend mercy to anyone in their power or needing help from them: Let them stop slaughtering innocent animals. This will really be as if they were granting grace themselves. What they give to others, they may expect to receive themselves.
(13) On this Long Path, he stands with his back to the Overself and tries to re-educate the ego. On the Short Path he turns around and faces the ~~ego~~ Overself. From this position
(14) It is true that enlightenment can remove our accumulated moral defects all at once in a sudden and single joyours experience. But it is also true that we are unlikely to get more than the first degree if we have not previously worked upon ourselves to prepare properly for it.
(15) On the Long Path he accepted full responsibility for his past actions, errors and sins. But on the Short one he rejects such responsibility. This is because in the one case he identified himself with the ego which committed those actions whereas in the other he turns away from such identification.
(16) It is rare that full enlightenment comes immediately, abruptly and directly. In most cases it comes slowly; gradually and indirectly.
(17) How can the ego's self-effort bring about the grand illumination? It can only clear the way for it, cleanse the vehicle of it and remove the weaknesses that shut it out. But light of wisdom is a property of the innermost being, the Soul - and therefore this alone can bring it to a man. How can the ego give or attain something which belongs to the Overself? It cannot. Only the divine can give the divine. That is to say, only by grace can illumination be attained no matter how ardently he labors for it.
(18) Grace is a powerful stimulus. It descends from a higher source, urges us to perfect our nature, equips us to complete it. Thus we are lifted up to its own higher level.
(19) Where is the individual river which flows into the vast ocean, and disappears in it? The essential nature of both river and ocean is the same, since both are water. Yet the ocean is more than a river, quantitatively, and the river is not the ocean.
(20) Only the genius may successfully take to the Short Path. The ordinary aspirant who neglects the ~~Long Path~~ toil and training of the Long Path, will end in confusion.

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(21) Those who are ill-qualified for the Short path, who come to it in order to escape the tireseme disciplines of the Long path, who want a sudden and swift enlightenment without having to pass thru the gradations of slowly preparing themselves for it, usually find themselves thrown back in the end.

(22) It does not be within the power of man to finish either the purificatory work or its illumination-sequel: his Overself, by its action within his psyche, must bring that about. This activating power is grace.

(23) Since no experience comes into our lives without divine sanction, all experience should be accepted. But it need not be accepted blindly or fatalistically. There should be an endeavor to understand it in a deeper way; and thereafter to cooperate with Life's will for us.

(24) Like a dreamer we see a world around us and act in it but are mesmerized into accepting the reality of our experience so long as the dream itself persists. And, like a dreamer, we remain basically unaffected by all this illusory experience, for we are still the Overself, not the mesmerized ego.

(25) When he can come to this point and say, "Without this inner life and light, I am nothing;" when he reverses the world's values and seeks the Value-less, he is ready for the initiation by Grace.

(26) These teachings carry human thought as far as it will go; beyond them there can be only what super-human beings could comprehend. This illumination is the final one, the terminal result and reward of all the arduous search of man's questing mind.

(27) The ultimate truth refers to the essence of a thing, its real nature. The immediate truth refers to its shifting conditions or passing states, the thing as it appears at the moment of perception.

(28) Whatever path a man starts with, he must at the end of it come to the entrance of this path, the destruction of the illusion of the ego and giving up identification with it.

(29) The art of putting these abstruse truths in plain language, so that they may be immediately understood by anyone, is perhaps impossible.

(30) This is the wonder of the Short Path - that it teaches us to refuse at once every thought which seeks to identify us with the feeble and unworthy self. This is the gladness of the Short Path - that it urges us to accept and hold only those thoughts which identify us directly with the strong and divine Overself, or which reflect its goodness and wisdom.

(31) We must needs wait for Grace since it comes of itself. But we must not wait idly. There is much to do in preparing ourselves for it.

(32) When the Quest begins to mean so much to him that other things mean less, he is ready for its more advanced phase.

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(33) The question of conduct cannot arise where consideration is given to the ultimate non-duality alone, but on the practical plane, in the sphere of I and Thou, ethics must inevitably enter into considerations.

(34) In that state there is a feeling of utter boundlessness, of a great free immensity with No-Thing in it. Consciousness has slipped into the Void. The ego's "I" no longer exists.

(35) Insight is not a work of the logical reason. Yet the keenest reasoning is present in it. It merely is not merely a movement of the emotions. Yet the heart element is equally present in it.

(36) Some psychological preparation is needed for this sudden change of consciousness if the seeker is not to fall into imbalance.

(37) Meditation upon the impersonal truth leads away from the personal ego.

(38) Travelling the Long Path is slow and uphill work:

(39) Only when the ego, thwarted and disappointed, hurt and suffering, finds that it cannot sufficiently change its own character, is it ready to beg out of its helplessness for Grace. So long as it believed that by its own power it could do so, it failed. And the way to ask for Grace is to sit perfectly still, to do nothing at all, since all previous doing failed.

(40) There is a danger of becoming too pre-occupied with concentraion on self-improvement. A balance must be kept. To achieve this, he should also concentrate on the Self and the Non-Dual Impersonal Void-All. And he should do so joyously, happily. This is why the Short-Path must balance the Lone One.

(41) The Short Path teaching will only prove immediately successful with those who are ready for it. It should qualify its claims with this statement.

(42) It is not a question of choice between the two paths. The beginner can hardly comprehend what the Short Path means, let alone practise it. So perforce he must take to the Long One. But the intermediate, weary of its toils and defeats, turns with relief to the other path for which his studies and experiences have now prepared him.

(43) "Maintain the undistracted mind and distraction will flee away," Wrote MILAREPA.

(44) (MILAREPA, the Tibetan Yogi): "If ye know not the secret and the subtle methods, mere exercise of zeal will make the Pathway long."

(45) In Tibet the name "Short Path" is given to the path of complete self-reliance without any guidance from an outer master. It is understood that only exceptionally advanced aspirants are capabe of entering such a path.

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XVII

(46) Most beginners are not usually ready for the entire Short Path. They ought not attempt more than its simpler practices, such as those concerned with recollection of the Quest and remembrance of the Overself. If they attempt the more advanced exercises, such as self-identification with the Overself or cultivation of the attitude which rejects evil's reality, they are likely to put themselves in a false, self-deceived position. It would be better to postpone the advanced part until they have done enough preparatory work on the Long Path, and thus cleansed their emotions, developed mental controls and balanced their temperament. That is, the attempt to ignore the ego does not eradicate it but merely alters its pattern. If it seems to be absent because the divine is present, the transformation has taken place in imagination, not in actuality.

(47) The metaphysical background of the Shorp Path is the very opp-osite of the Long Path's. The former finds only Good in the universe and only One Real Existence. The latter finds good and evil in constant conflict and millions of egos whose separateness is very real to him. The former regards the goal as being already and always present whereas the latter regards it as lying at the end of a long journey over the Quest's route.

(48) All human thought and experience moves through the contrasts between two things or through the difference between them. Otherwise it would not be possible for us to think or to have experience. In all human consciousness there is two-ness; thought and the object of thought, self and the thing it is aware of. But in the deepest trance-like meditation, this duality vanishes and only pure consciousness, the non-dual Reality, exists.

(49) The Long Path, so far as it is also a painful untangling of knots, is useful in the sense that surgical operations and castor oil are useful. But were a man to live only to be operated on, or only to drink castor oil, we would regard him as crazy. Yet, there is a type of aspirant who wants to live only in preoccupation with their knots! He is everlastingly pre-occupied with shaking off his shortcomings, is unable to get away from them and ends by becoming obsessed with them. His life, which should flow naturally and serenely, moves instead artificially and jerkily. His self-discipline which should be rooted in hygiene, becomes rooted in hysteria.

(50) While the human entity lives apart from the consciousness of its own real Self, it cannot live in peace. But when it is able to repose completely in that Self, there will be no second thing to draw it away from that peace.

(51) The rules and regimes of the Long Path, its efforts to approach self-perfection, are not enough.

(52) The man who is devoid of the eight qualities which practice of the Long Path eventually develops in him will not be able to succeed in practising the Short Path. These qualities are calmness, self-control, oriental withdrawal, fortitude, faith, constant recollection, intense yearning for the Overself and keen discrimination between the transient and the eternal.

(53) To begin the Short Path without ever having done some of the corrective work of the long one, may result in the old defects being supplemented by the new ones. The desire for quick gains and short cuts is understandable but the desire for unearned and undeserved gains, to get something for nothing, leads to deception in the spiritual as in the financial world.

(54) The ultimate secret of Grace has never been solved by those who do not know that previous reincarnations contribute to it. Some men receive it only after years of burning aspiration and toil but others, like Francis of Assisi, receive it while unprepared and unaspiring. The ordinary candidate cannot afford to take any chance in this matter, cannot risk wasting a lifetime waiting, for the unlikely visitation of Grace. He had better offer his all, dedicate his life and surrender his loves to one all-consuming passion for the Overself, if he wants the power of Grace to flow into him. If he is unable to give himself so totally, let him do the next best thing, which is to find someone who has himself been granted the divine Grace and who has become inwardly transformed by it. Let him become such a man's disciple, and he will then have a better chance of Grace descending on him than he would have had if he walked alone.

(55) No man is excluded from that first touch of Grace which puts him upon the Quest. All may receive it and, in the end, all do. But we see everywhere around us the abundant evidence that he will not be ready for it until he has had enough experience of the world, enough frustration and disappointment to make him pause and to make him humbler.

(56) The Short Path stimulates him to dynamically energetic endeavors and encourages him to make lightning-like thrust toward Reality. This he cannot do without inexorably and resolutely crushing his ego or taking advantage of a grave circumstance and unresistingly letting it crush the ego for him.

(57) The root of all his efforts in self-improvement and self-purification is still the egoistic consciousness. Since that is the very consciousness which must be given up to let in the egoless Spirit, he must abandon these efforts and turn sooner or later to the Short Path.

(58) (Bhagavadh Gita): "By My Grace they attain to the eternal unchangeable state."

(59) When his little personal existence is no longer enough, and the need of crossing its frontiers has become pressing, he will be ready either for the stricter disciplines of the Long Path or else for the direct approaches of the Short Path.

(60) He may be said to have entered and settled in the fourth state when he is conscious of its purity egolessness and freedom at all times, and even during the torpor of sleep or the activity of work.

(61) While he is on the Long path, his efforts are given to improving the ego and purifying his nature where-as on the Short one they are given to forgetting the ego and looking beyond his nature.

(62) Grace is the hidden power at work along with his spirit's aspiration and his efforts at discipline. This does not mean that it will continue to work if he drops both aspiration and effort. It may, but more often it will not.

(63) The attempt to become better through personal effort is to keep oneself limited to the ego's limited powers. Why should we not relax for a while, "be still," and let that which is beyond the ego come into the picture?

(64) The internal work of Grace is only possible if the aspirant assents to the direction it is taking and supports the transformation it is effecting. If it is severing him from an attachment which he is unwilling to abandon and if he withholds his consent, the Grace itself maybe forced to withdraw. The same may happen if he clings to a desire from which it seeks to free him.

(65) The Long Path is devoted to clearing away the obstructions in man's nature and to attacking the errors in his character. The Short Path is devoted to affirmatives, to the God power as essence and in manifestation. It is mystical. It shows how the individual can come into harmonious relation with the Overself and World-Idea. The first path shows seekers how to think rightly; the second gives power to those thoughts.

(66) The danger of the Long Path appears after it has been travelled for a sufficient period of time. The utter novice is not exposed to it but the experienced aspirant is. It consists in the egotism which is bred by the belief that progress depends on the efforts he puts out, on what he personally does. For the ego cannot transcend itself, and whatever it does will still remain within its ownself. Indeed, the more successful the aspirant is in developing his will power and virtue, in overcoming his faults and weaknesses, the more he is likely as well as to develop this spiritual pride which fixes him more subtly than ever in the ego. Only resort to the messianic practice of "being still" can save him from this impassé. Only this practice will let the Overself work on him and in him, whereas every other one keeps it out by keeping him in the ego.

(67) None of us can do more for our spiritual growth than to get out of its way! This business of trying to do something with the mind or practise some exercise with the body in order to come closer to the Overself is based on the Long Path belief that it is we who have the power to attain that desire and desirable state. But instead of trying to reach the Overself, why not let the Overself reach us? This can be done only if we will get out of its way.

(68) The general idea in the popular and religious circles of India is that the highest state of illumination is attained during a trance condition (samadhi). This is not the teaching in the highest philosophic circles of India. There is another condition, "sahaja samadhi" which is described in a few little-known texts and which is regarded as superior. It is esteemed because no trance is necessary and because the inferior state is one which is intermittently entered and left: it cannot be retained without returning to trance. By contrast, it is a continuous state. The philosophic "fourth state" remains unbroken even when active and awake in the busy world.

(69) The advocates of the Short Path teach that with its entry, all necessity for the toils processes and disciplines of the Long one ceases. They are right. But they are rarely right when it comes to applying this statement to individual cases. For then it is nearly always applied prematurely. The results are then disastrous at most, disappointing at least.

(70) (KABIR on the Short Path): "O Sadhu! have done with your good and bad,

Yoga and counting the rosary, virtue and vice, these are nothing to Him.

One day your eyes shall suddenly be opened, and you shall see. ..." Kabir says, "Dive into that Ocean of Sweetness; thus let all errors of life and death flee away."

(71) The Short Path is cheery, optimistic and joyous one. It is affirmative and positive, expectant of victory and stimulant of resolve.

(72) In the religious symbolism of the Islamic faith, the crescent figure stands for the reception of Grace, as well as the man who is perpetually receiving grace, that is the mystic who has perfected himself.

(73) The cleansing disciplines of the Long Papth prepare and equip him to practise the blessing meditations of the Short one.

(74) The Long Path meditates on the ego, the Short Path on the Overself. This is the basic difference between them.

(75) On the Long Path he trains himself to detect and reject the lower impulses, egoisms and desires. On the Short Path he trains himself to be open to the higher impulses or intuitions and to absorb them.

(76) On the Short Path he does away with the duality of thought which sets up two ruling powers - good and evil, God and Adverse Force - and recognizes GOD as the only real existence.

(77) Those who depend solely on the Short Path without being totally ready for it, take too much for granted and make too much of such an attitude a demand. This is arrogance. Instead of opening the door it can only close it tighter. Those who depend solely on the Long Path take too much on their shoulders and burden themselves with a purificatory work which not even an entire lifetime can bring to an end. This is futility. It causes them to evolve at a slower rate than they need to do. The wiser and philosophic procedure is to couple together the work of both paths in a regularly alternating rhythm, so that during the course of a year two totally different kinds of result begin to appear in the character and the behavior, in the consciousness and the understanding. After all, we see this cycle everywhere in Nature and in every other activity she compels us to conform to it. We see the alternation of sleep with waking, work with rest, and day with night.

(78) But even when the psychological requirements are fulfilled, the negative emotions cast out and the positive thoughts cultivated, the inner self will not come to the surface of its own accord. A special kind of effort is still needed. It will not be concerned with purgative measures but with transmutative ones. It is at this point too that the help and grace of a Master is likely to be of most value.

(79) What he can do is to prepare favorable conditions for the Light of the Overself's appearance or for the manifestation of its Grace. This is the role and function of mystical technique and as far as it can go. There is no technique which can guarantee to offer more than such preparation. If it does, it is quackery.

(80) The attempt to ignore order of development in the Quest, to leap from the lowest to the highest stages, to miss all the intervening ones, is an attempt to get something for nothing. It cannot succeed. For the influx of Spirit needs a chalice vessel clean enough to be fit for it, large enough to hold it. What would happen if the influx were poured into a dirty, cracked, tiny and weak vessel?

(81) Nearly everyone would most likely choose a way which evaded all the long discipline of thought and feeling, all the stern reform of bodily habits, and yet brought him swiftly to the goal and gave him in full its glorious rewards. This choice is pardonable and seemingly sensible. But observation and experience, study and research, show that such a way exists only in theory, not in factuality; that its dramatic successes are the rare cases of a very few geniuses, that those who take this seemingly easy and short road mostly

arrive, if they arrive anywhere at all, at a state ~~ARRIVE, IF THEY ARRIVE ANYWHERE AT ALL, AT A~~ state of intellectual intoxication and pseudo-illumination, and that where their reward for this Short Path practice is a genuine Glimpse they wrongly believe it to be the End of the Road and cease all further effort to grow.

(82) The question of the difficulty of dislodging the ego does not arise on the Short Path.

(83) The Long Path wants to purify and perfect the ego but the Short Path wants to find God. The Long Path deals with the little pieces of a design but the Short Path deals with the pattert itself. The Long Path takes up one mirror theme after another but the Short one takes up the main underlying theme alone. It is also the difference, as well as distance, between the immediate goal and the ultimate one.

(84) The Long Path is an intermittent fight against the animal nature and the human ego. The Short Path is a continuous quest of the attention for the Overself.

(85) The Short Path calls for a definite change of mind, a thinking/totally (of) new thoughts, a fastening of attention upon the goal instead of the way to it. It calls for a revolution, dethroning the ego from being the centre of attention and replacing it by the Overself.

(86) The claim that if the true self is found, all the qualities and attributes which pertain to it will also be found, naturally and automatically, at the same time is a valid one. How could the qualities and attributes of the lower nature thrive or even exist in that rarefied air? They would instantly be displaced by the higher ones. But what is overlooked by, or unknown to, the makers of this claim, is that the period of such displacement would, and could, only be a temporary one. "Nature never leaps toward what she will eventually bring about," Goethe announces, and truly. As soon as the impetus which launched him into the deep waters of the Spirit exhausts itself, as it must if he is still unpurified, unprepared and undeveloped, the man will be thrown back to the place where he belongs. His illumination will not have enough basis to be securely established and so will turn out to be only a passing glimpse.

(87) Those who believe they can skip all this preparatory work and still realise their latent possibility, are foolish. The obstructions will not remove themselves by themselves. They can be overwhelmed for a time, while the glimpse prevails, but they will certainly become evident again when the glimpse fades.

(88) But while philosophy includes both paths, the aspirant's individual need will indicate on which one the emphasis should be laid and when it should be transferred to the other path.

(89) If he understands the process whereby he arrived at illumination, he will know how to recover it if and when it fades away. But if he arrived at it by an unconscious process, then when he loses it he will not know how to help himself.
(90) All he knows about it is that the lower nature is there no longer, that he has become "a new creature in Christ".
(91) Is it not reasonable to ask that he work at eliminating the obstructions caused by his misconceptions and deficiencies, his wrong habits.
(92) The whole course of Christian practice has been affected by misunderstanding the call to repentance issued by John the Baptist and later by Jesus himself as being only a call to ascetic penance. It included that but the emphasis was in no way there. Far more did it mean not only a change of mind as Melanchton proved to Luther, but also "experience a new consciousness". It looked forward to entry into a higher state, not backward to the past sinfulness.
(93) Should a change of character be diligently pursued as a natural preparation of oneself for enlightenment, and as a special duty to make it possible? Should the enlightenment itself be directly pursued on the supposition that after its achievement there must inevitably follow a repudiation of the old faulty self and a repentance for its acts?
(94) Since the mastery of his lower nature must take priority, the Long Path is always prescribed for the beginner. Whether and when the Short Path is to be added to it, depends on his individual character and inner need.
(95) The basis of Short Path practices is that the mind is like a transparent crystal which takes on the colour of what is brought into propinquity with it. By turning the mind away from the ego, even from its improvement, and towards the Overself, uplift results.
(96) If a man has acting talent let him try it on this visualisation exercise, let him copy the characteristics of illumination. It will be immensely more profitable to him than copying those of some worldly role on a stage. The latter may gain him a livelihood; the former will gain him LIFE:
(97) If spiritual growth is constricted by being forced to occur only in a single Path, how much more is it constricted by being forced into a single exercise? All work in spiritual training must start from the point in growth which the individual has reached
(98) Short Path ignores the ego, is blind to its existence, and resolutely directs attention to Overself alone.
(99) Where the Long Path ends and where the Short Path begins is not easily chalked out.
(100) Give no recognition to the ego, the Short Path teaches him.

(101) What is the original purpose of undergoing all these ascetic restraints? Surely it is not to end with the restraint itself? If union with the Overself is the purpose then it must not be overwhelmed by all these disciplines and lost sight of?
(102) The Long Path is intended to effect a clearance, to open a way for the influx of higher forces.
(103) The arc of his development usually begins with the Long Path and rises to the Short One, but theoretically it should begin with both together in harmonious combination.
(104) The Short Path techniques are available for use not only at fixed periods and Special Sessions for meditation but also throughout the day as a constant habit, a regular way of living.
(105) Old cults like Zen and new ones like "The Undivided Mind," offer freedom from moral restrictions and ascetic controls. This attracts those who are seeking an excuse to let loose their physica -l instincts and impulses. They do not see that such a doctrine of freedom is only for adepts, not aspirants.
(106) In the well-formed and well-informed aspirant the activities of both paths will be subtly blended. This is part of what is meant when it is said that he is properly balanced. And out of this union will come the "second birth", the new man who reflects at last the glorious consciousness of the Overself.
(107) Such an attainment as philosophy proposes cannot be reached all at once. It must be approached through a series of preparatory steps. They will be slow in pace at first, but quicker later and sudden towards the end.
(108) If he is to succeed with the Short Path, he must practise its techniques continually, must revert to them so often that they become second nature and best pleasure.
(109) If he will keep his mind turned toward the Declaration as diligently and as frequently as he can, this will counteract his past preoccupation with his ego on the Long Path.
(110) The impossibility of such instantaneous illumination being permanent without due preparation and purification was taught by the Buddha: "If the cloth be dirty, however much the dyer might dip it into blue, yellow, red or lilac dye its color will be ugly and unclear - Why? Because of the dirt in the cloth. If the heart is impure one must expect the same sad result."
(111) The effect of this Short Path work are some times miraculous and always life-giving.
(112) The mind must move to a higher dimension and breathe a more rarefied air.
(113) The Long Path prepares, corrects and purifies a man. This is his probation period.

(114) A master must use words to impart his teaching but he need not use them to impart his Grace.
(115) Those geniuses who get a lasting illumination by direct gift of Grace without having worked, studied, prepared or trained for it, are rare. A St. Francis or a Maharishee is an exceptional phenomena to gaze at, not a model whose life may be closely imitated with the assurance of being able to produce a like result. Everyone else has to undergo the gradual development and patient ripening that a flowering bush has to undergo.
(116) When he discovers that travelling on the Long Path is like travelling in a labyrinth, he may become depressed, anxious and even defeatist. He is likely to enlarge the estimate of his weaknesses and to reduce that of his positive qualities.
(117) Out of this altered metaphysical consciousness there emerges an altered ethical conscience. Along with the movement to a new intellectual centre there is a parallel movement to a new heart. This is miracle enough to attract all those who want a shorter easier way, or those who want to avoid the long-drawn labors of self-sculpture.
(118) The Short Path can only be travelled if faith in the Overself is fundamental and complete, and if trust in the effectiveness of its power is strong and unwavering.
(119) There is a special temperament which scorns the process of gradual ripening, of natural growth. It belongs to the man who is unwilling to work patiently and irritated by laborious self-discipline. He is convinced that some secret may be found. Some method exists of some teacher is available to bring about an immediate and successful result just as a push-button does. All he has to do is to seek out and discover the Secret Method or teacher.
(120) A valuable practice of the Short Path is to <u>see</u> himself already enjoying the realisation of its goal, already partaking of it glorious rewards. This is a visualising exercise in which his own face confronts him, a smiling triumphant face, a calm peaceful face. It is to be done as many times every day as he can remember to do it.
(121) There are some aspirants of a morbid temperament who concentrate a morbid attention upon the idea that the eradication of detrimental faults will be a never-ending process and they become unhappy and unbalanced in consequence. They need a corrective, ind-deed two correctives. They will find these in the concept of Grace and the practice of the Short Path.
(122) They would like the change to take place dramatically, in a moment of time.
"The wind bloweth where it listeth," said Jesus, and Grace comes here or there at an unpredictable hour.

(123) In a dozen different places Jacob Boehme declares that his wonderful illumination was a gift of Grace and that he had done nothing to deserve it. Although in a few other places he balanced this declaration with the idea that he was being used as a serving vessel from which others could draw the teaching given him, the fact remains that he did not aspire to be the recipient of a revelation and was astounded when it came.

(124) The Long Path strivings are lesser ones and must, at the due time, be absorbed in the Short Path's larger ones.

(125) Whereas the Long Path keeps him preoccupied with every detail of his own development, the Short one turns him away from it altogether.

(126) The Long Path sets him an impossible task and a perpetual toil.

(127) That enlightenment is a transfiguring event which not only revolutionizes general outlook but also changes moral character, there is testimony enough for anyone in the archives of mystical biography. The old self is laid aside as too imperfect, the old weaknesses are drowned in the overwhelming tide of Grace which pours through the man and his life.

(128) In that great light he sees his old self as sinful, and so rejects it, his old character as defective and deficient on every side and so amends it. The rejection soon becomes habitual while the amendment is made swiftly enough. (the)

(129) It is a matter that comes to careful observer's attention that in groups or societies, in ashrams or institutions, where what is practised corresponds to the Short Path-however roughly and imperfectly - the results are very mixed and often saddening to the leaders. Where no attempt is made to bring in the Long Path's corrective work, where there is no striving for self-improvement, the end is a confused one - some satisfactions but more disappointment.

(130) It is temting to skip the natural order of development thru various graduated stages, with all the time and patience, work and practice which that entails. But what is so cheaply gained, will have a corresponding value.

(131) I am unable to separate Life from God nor the secular from the sacred. I find a divine element in all that is brought forth by time. But this is because when I gaze deep within myself, I first see it there, feel it there and commune with it there.

(132) It not only brings about a stupendous change in his view of life but also a corresponding change in his moral conscience and character.

, to a sufficient extent,

(133) These faults and weaknesses and deficiencies constitute obstructions which have to be removed by Long Path work partly because they interfere with meditation and partly because they prevent the Grace from entering his consciousness

(134) He must purify his heart of egoism, his bodily instincts of animalism, and then a favorable atmosphere will be available for the truth to make itself known to him. This statement presupposes that it is already present and only waiting to reveal itself. Such is philosophy's contention and such is the philosopher's own experience. It first comes to him as "The Interior Word," the Logos within, and later as "the Second birth".

(135) The Short Path offers the quickest way to the blessings of spiritual joy, truth and strength. For since these things are present in the Overself, and since the Overself is present in all of us, each of us may claim them as his own by the direct declaration of his true identity. This simple act requires him to turn around , desert the dependence on personal self, and look to the original Source whence flows his real life and being, his true providence and happiness. Disregarding all contrary ideas that the world outside thrusts upon him, disdaining the ego's emotions and desires concerning them, he "prays without ceasing" to that Source. That is he keeps himself concentrated within upon it until he can feel its liberating qualities and expand in its sunny glories.

(136) The Long Path calls on him to give up whatever is holding him in bondage, whatever is keeping him back, and, thus released, he will be free to go on his way towards the specifically positive work of the Short Path

(137) If they approach Truth with a mind befogged by an active lower nature, how can they expect to arrive at its clear perception? This is why the work of the Long Path cannot be wholly substituted by the work of the Short one.

(138) The demerits which the Long Path seeks to extirpate are small faults by contrast to the great sin of the ego which the Short Path seeks to cancel.

(139) Another reason for the need of the Long Path's preparatory work is that the mind, nerves, emotions and body of the man shall be gradually made capable to sustain the influx of the Solar Force, or Spirit-Energy.

(140) Every negative thought and base desire is an obstacle to the attainment of the higher consciousness. This is why the Long Path's work is needed, for it is intended to remove all such obstacles. How invite that Consciousness to dwell in a body enslaved by lusts, or in a mind darkened by hates?

(141) Not by his ego's own will can he take hold of this jewel, but only by the Grace substituting that other Consciousness for his ego's.

(142) The Short Path accepts no other power than the divine power, no other reality than the divine reality. It recognizes no second entity and ascribes no force whatever in its own life to such an entity.

(143) It is as needful to wait until the period of preparatory exertions is over as it is for life to germinate and put forth its green plant.

(144) It is neither wholly a self-salvational teaching nor a vicarious God salvational one but a balanced union of both by insight.

(145) Where the Long Path seeks a little by little growth, the Short one seeks a quick and complete transformation.

(146) These creeds and systems are interesting as records of human faith and thought, imagination and invention, but they are useless as paths to salvation. They may give comfortable hopes to their devotees but they do not repudiate the ego which fosters illusions and creates sufferings.

(147) On the Short Path he must give no backward glances at the ego, must no longer abase himself by identifying himself with that fraudulent self. He must cling to his new attitude with the ardor of a new convert.

(148) Those who do this have begun their spiritual life well but they need to be reminded that it is still only a beginning and that further growth is always possible beyond such a preparatory stage.

(149) No one can force Grace to come but everyone can prepare those conditions in himself which will attract it to come. When a man has made himself ready for it, it will just happen that a man a book or a glimpse will be its medium.

(150) It seems as if grace visits us at moments of its own choosing. That is the truth but not the only truth. For study, practice of exercises, training, self-discipline, prayer, aspiration and meditation also form a total effort which must attract grace as its reward eventually.

(151) Let him try to look beyond his own defects to the perfection which is in the Overself, the true image of himself in which God made man.

(152) The Grace works from his centre outward, transforming him from within, and therefore its earliest operation is unknown to his everyday mind.

(152-a) The more he dispels his ignorance of this essential self, an ignorance which he shares hereditarily and habitually with nearly all mankind -- the more does he dispel the fears, the weaknessess and the illusions which are the direct consequence of being ignorant.

(153) "I Am the Spirit Itself" - this thought incessantly held, dispels the illusions arising from darkness." - An Indian Non-dualist Vedantic text.
(154) (JOHN 15:16) "Ye have not chosen me but I have chosen you." (Couple this with Upanishad's "Atman" chooses (chases) whom it wills)"
(155) This duality of his life will go on until he is ready for the Great Truth which displaces all the lesser ones but which he cannot grasp while clinging to them. If he persists in doing so, he will never be able to make the transition to understanding that there is only the One Infinite Life-Power, the One Ever-Existent Mind and that all else is mere illusion, idea or dream.
(156) The prospect of a short quest and an easy attainment is always attractive but it can also be quite delusive.
(157) Mystical writers often quote the famous passage from Brother Lawrence about the noise and clutter of his 'work in the kitchen not disturbing his feeling of God's presence but they rarely note that he worked hard for ten years of self-training before he was able to attain this blessed goal.
(158) When his mind moves entirely and wholly into the One Infinite Presence, and when it settles permanently there, the divided existence of glimpse and darkness, of Spirit and matter, of Overself and ego, of heaven and earth, will vanish. The crossing over to a unified existence will happen.

(159) The Quest contains two parts. In the first, or Long Path, the aspirant is made into a new person. In the second, or Short Path he is made into an illumined one.
(160) The man on the Short Path moves forward directly to fulfil his objective. Instead of working by slow degrees toward the control of thoughts, he seeks to recollect the fact that the sacred Overself is present in his mind at this very very moment, that It lives within him right now, and not only as a goal to be attained in some distant future. The more he understands this fact and holds attention to it, the more he finds himself able to feel the great calm which follows its realization, the more his thoughts automatically become still in consequence.
(161) The method of meditation appropriate to this class of seekers is to transfer self-identity to the Overself in, and by, constantly repeated declarations of the truth.
(162) On the Long Path he fought the defects in himself every day and every step of the way. They were not to be tolerated. On the Short Path, he accepts himself because he accepts all life.
(163) If he wears himself out with worry over his faults, he forgets that he is getting too preoccupied with the ego-self and too little with the Overself.

(wrong class)

(164) If no one in this world can achieve perfection but only approach it, the personal realisation of this fact at the proper time and after many efforts will lead to a deep humility and surrender. This may open the door of his being to Grace, and thence to the beatific experience of the Overself, the ever-Perfect.

(165) The workings of Grace cannot always be judged by their temporary emotional effects. It depends on the particular circumstances, special needs and evolutionary stage of a man as to whether these effects will be joyous or melancholy. But in the end, and when he enters into the actual consciousness of the sacred Overself he will feel intense happiness.

(166) Jesus put more emphasis on the Short Path than on the Long One, on the kingdom of heaven within man than on the animalistic urges and earthly shortcomings that afflict him.

(167) You will know truth and experience reality in those moments when you have freed yourself from the ego's conditioning processes from its limiting memories (past) and imprisioning emotions, In such moments you will be abruptly enlightened and your whole attitude toward life will be different in consequence.

(168) In the "Wisdom of the Overself" I gave an exercise for entering the gap in consciousness between two thoughts, as a means of entering the egoless state. Those who succeeded in mastering it at times went through this tremendous experience which follows, but admittedly few were able to find their way into this gap.

(169) The Long Path provides the disciplines which are needed in the earlier and intermediate stages.

(170) Just as welcome as bright sunlight pouring in through a cell-window, is the hope proffered by the Short Path.

(171) If he overdoes his remorse and stretches out his repentence too far: if his self-examination and self-criticism become unreasonably prolonged and unbearably over-concentrated, the actuating motive will then be, not true humility but neurotic pity for himself.

(172) The Short Path keeps his mind steeped often in this thought of the higher self, thus keeping out at the same time the thoughts and desires of the lower nature.

(173) The Short Path is by contrast, a veritable light toward the blessed Source.

(174) The Long Path is the way to removal of the difficulties and obstructions within himself that hinder his awareness of the Divine Self.

(175) Although the Short Path obviously offers a far more attractive picture, it balances the attraction with the danger of neglecting those self-chastening and self-disciplinary preparations which are indispensable.

(176) The necessity of total dependence upon the toils of the Long Path vanishes with the appearance of the workings of Grace in him, but this does not cancel out the necessity of doing the initial work of that path.

(177) The Long Path is easier practised while engaged in the world, the Short Path while in retreat from it. The experiences which the vicissitudes of worldly life bring him also develop him, provided he is a Quester. But the lofty themes of his meditations on the "Short Path require solitary places and unhurried leisurely periods.

(178) He alone may rightly be called a sage who has not only attained the highest mystical stage but has also found a new meaning in the finite world and the finite human life. He does not need to run away from the familiar world for he sees it by a diviner light. He experiences not only its obvious transiency and multiplicity but also its hidden eternality and unity.

(179) Until he enters the Short Path it cannot be said that Grace is more than partially possible. Until he has lifted himself by his own endeavors to some extent above the animality with which he struggles on the Long Path and into the calmness which is necessary to the practice of the Short one, he has hardly earned the reward of Grace in its fulness or frequency.

(180) On the Short Path he fixes his mind on divine attributes, such as the all-pervading, ever-present beginningless and endless nature of the One Life-Power, until he is lifted out of his little ego entirely.

(181) In religious symbolism the curved hollow of the Islamic crescent stands for a cup receiving the Divine grace which is being poured into it by God.

(182) The way of the Long Path is an effort to abstract him from the bonds of physical appetite and passion which prevent his free thought and balanced feeling. It is an effort of disentanglement. But by it very nature this is only a negative attainment. It must be followed by a positive one. And the latter must enable the man to fulfil life's higher purpose in the midst of human worldly activity whilst yet enabling him to keep the freedom he has won through self-discipline. Therein lies the superiority of the Short path.

(183) The ordinary man is aware of his surroundings by first, naming and labelling them, second, by linking them with past memory of them and third, by relating them to his own personal self. The illumined egoless man is simply aware of them, without any of these other added activities.

(184) Grace may appear but if he does not respond through failure to recognize its form or if he does not give his assent to the particular way in which it appears, then it may vanish again.

(185) The Short Path tries to get round the ego by ignoring it altogether!

(186) The Long Path followers are preoccupied with trying to be better. The Short Path followers comprehend that they are as radiantly good as they will ever be.

(187) When body and feeling are cleansed by disciplinary regimes, when the intellect is inspired by meditational exercises, the man is ready for the Short Path.

(188) The man who enters the Long Path is too often seeking compensation for disappointment whereas the man who enters the Short one usually is attracted to the joy of fulfilment in the Overself.

(189) Most Indian mystics think this temporary unity with God is the same as identity with God. The Vedanta boldly claims that man is God veiled by a mysterious illusion. Is this view tenable?

(190) What a relief he feels when the strain and tension of the Long Path give place to the sweetness and detachment of the Short One!

(191) In these exercises he thinks of God's nature, qualities and attributes; he meditates on God's infinity eternity and unity.

(192) We have to seek Consciousness-in-itself, not those shadowy fragmentory and very limited expressions of it which are ideas. No collection of thoughts or comination of words can do other than misrepresent it.

(193) Brother Lawrence may claim that his spiritual experiences are evidences of the result of the Grace of God but others will claim that they are the result of his own efforts, of which the larger part is hidden behind the screen of time in former reincarnations. But the truth is not so limited as either of these views. It unites these two seemingly contradictory claims by putting them in their place and time.

(194) On the Long Path we meditate upon ourselves and our problems. On the Short one, upon the Overself and its attributes.

(195) The Overself acts through inexorable law, yes, but love is part of the law. Grace violates no principle but rather fulfils the highest principle.

(196) The Short Path looks to the Overself and away from the ego. Its thoughts are directed to knowing the infinite being, not to improving the human being.

(197) In the early stages of spiritual progress, Grace may show itself in the bestowal of ecstatic emotions. This encourages him to pursue the Quest and to know that he is so far pursuing it rightly. But the purpose gained, the blissful states will eventually pass away, as they must. He will then falsely imagine that he has lost Grace, that he has left undone something he should have done or done something he should not have done. The true fact is that it is Grace itself which has brought this loss about, as constituting his next stage of progress, even though it affords no pleasure but only pain to his conscious mind. His belief that he has lost the direct

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contact with the higher power which he formerly enjoyed, is wrong: his actual contact was only an indirect one, for his emotions were then occupied with themselves and with their pleasure in the experience. Now he is being separated from them so that he may be emptied of every desire and utterly humbled in his ego, and thus made ready for the time when joy, once regained, will never leave him again. For he is now on the threshold of the soul's dark night. In that state there is also a work being done for him by Grace, but it is deep in the subconscious mind, far beyond his sight and beyond his control.

(198) The obsession with self-improvement on the Long Path may run to such an extreme as to become morbid. The most trivial weakness will then seem a great sin, and even non-existent imperfections will then be brooded over remorsefully.

(199) When he travels the course of meditation into the deep places of his being, and if he plumbs them to their utmost reach, at the end he crosses the threshold of the Void and enters a state which is non-being to the ego. For no memory and no activity of his personal self can exist there. Yet it is not annihilation for one thing remains - Consciousness. In this way, and regarding what happens from the standpoint of his ordinary state at a later time, he learns that this residue is his real being, his very Spirit, his enduring life. He learns too why every movement which takes him out of the Void stillness into a personal mental activity is a return to an inferior state and a descent to a lower plane. He sees that among such movements there must necessarily be classed even the answering of such thoughts as "I am a Master. He is my disciple", or "I am being used to heal the disease of this man." In his own mind he is neither a teacher nor a healer. If other men choose to consider him as such and gain help toward sinlessness or get cured of sickness, he takes no credit to himself for the result but looks at it as if the "miracle" were done by a stranger.

(200) He ~~with~~ comes up against the inevitable limitation of his personal ego and, both in meditation exercise as well as in practical life, turns away from it, opens his eyes and recognizes the Presence of the Overself as his never-absent guardian angel. With that act of seeing he also receives its Grace. One after another the virtues drop into his hands as easily as ripened fruits.

(201) He cannot walk this Shorter Path without rejecting the world as illusion and consequently without labelling the world's evil and suffering as illusory. It is a hard test for him to pass, a narrow gate which bars successful travel on this Path to him if he persists in clinging to his old beliefs. Their sacrifice is required of him yet not blindly, as a matter of faith alone but justly as a matter of reason also.

(202) The danger in both cases is limiting one's efforts to the single path. It may invite disaster to give up trying to improve character just because one has taken to the Short Path. Yet it may invite frustration to limiting one's efforts to such improvement. The wise balance which philosophy suggests is not to stop with either the Short or the Long Path but to use both together.
(203) It is certainly better to remove faults and remedy weaknesses than to leave them as they are. But it is not enough to improve, refine, ennoble and even spiritualize the ego. For all such activity takes place under the illusion that the ego possesses reality. This illusion needs to be eliminated, not merely changed for another one.
(204) What can anyone do to get Grace? He can do three things. First, to want it ardently. Second, to prepare within himself the conditions which invites and does not obstruct it. Third, to meet a Master.
(205) Here he turns about face, toward the sun, and releases himself from the old thought-constructions, based on the belief that he is a sinner. Too much emphasis on that belief may have harmed him and certainly depressed him. Looking too often and too long at his defects may cause him to become obsessed by them. A more positive and less restraining attitude is available on the Short Path.
(206) It is possible that he may fall into the mistaken belief that because he has relieved himself of the duties and toils of the Long Path, he has little else to do than give himself up to idle dreaming and lazy optimism. No — he has taken on himself fresh duties and other toils, even though they are of a different kind. He has to learn the true meaning of "pray without ceasing" as well as to practise it. He has to meditate twenty times a day, even though each session will not be longer than a minute or two. He has to recollect himself, his essential divinity a hundred times a day. All this calls for incessant work and determined effort, for the exercise of energy and zeal.
(207) He begins to see that in attempting to purify himself and to perfect himself he is attempting a tremendous task. The more he pregresses the more he sees how weak and sinful his character still is. The time comes when he can no longer receive in mute resigned patience the Oriental Master's teaching to practise patience equal to that required to empty an Ocean with a spoon. It is at such a time that he maybe ready to try the Short Path.
(208) Just as the student could not appreciate the ultimate viewpoint until he was ready for it, so the Short Path will not be used or useful until a man has been made ready for it by the Long Path.

(209) This constant preoccupation with the ego gives power and importance to it and draws him away from his (a subtle) real being in the Overself. For it is what he takes into his consciousness which affects him in character and body, in thought and conduct.
(210) It is not necessary to go through the struggles and toils of the Long Path after we have travelled it sufficiently far as it to develop some amount of the qualifications needed for the Short one. We can then desert it and, by Grace, go quickly through the change of outlook, standpoint and consciousness necessary to travel the Short Path.
(211) So many conversations on the words of Jesus have taken his sentence "I and my Father are one," to mean a kind of union like marriage. But they overlook the fact that married couples still remain couples, still express the number two. Jesus did not say "I and my father are two." The number one is definitely not two. For Jesus found, as every other man who attains that stage of consciousness finds, that when contemplating the Infinite Life Power(which he named the Father)he himself **vanished.** There was then no other consciousness except that of the Infinite itself. For That was the substratum of his own 'I'. But what happened in his contemplation 2000 years ago still happens today; the same discovery is made when the illusion of egoity vanishes.
(212) The divine presence is there, its power is consequently there too. He may avail himself of it by Grace. Let him look to it then. But where is he to see it? Jesus provides the clearest answer: "The kingdom of heaven is within you." His hope of help can find its realization coming from one direction only -- from the deeper part of his own self.
(213) We have to cope with the world and the problems it brings us with the body and its needs. There is no evading them. Yet on the other hand we have to recognize that in Absolute Truth there is no world, no body, no problems -- only the one infinite timeless Being. How can we meet this enigmatic dilemma? Christian Science denies the dilemma in theory but is untrue to its denial in practice. This is why so many have passed into its portals only to emerge again in later years. Philosophy counsels us to admit the plain fact, to cultivate a bifocal vision and see the relative truth where and when we want it but always fitted into the larger absolute truth.
(214) Although the glimpse is the chief form taken by Grace, it would be a mistake to believe that it is the only form. There are other and different ones.
(215) The Long Path is an attempt to free the aspirant from the deficiencies and weaknesses which keep him in the animal-human part of his nature and out of the divine part -- the soul. It is like a long surgical operation.

(216) The Void which he finds within frees him for awhile from all attachments without. The more deeply and more often he penetrates it, the freer will he become on the surface of his life.
(217) To give up the self means to give up what is ordinarily known as self, that is: personal thoughts and feelings, to the deeper self within. But the latter is pure awareness and void of all emotional or intellectual contents: nothing. Hence when the personal egoity gives up to, and enters, it, such thoughts and feelings become as nothing too. The mind is stilled and they are annihilated.
(218) If he is always alert for this intuitive feeling he will throw aside whatever he is doing and meditate upon it at once. He will depend more and more on these casual exercises, in contrast to the dependence on fixed routine exercises in the Long Path.
(219) Jesus has said that it is Grace which starts and keeps a man on the way to God, even though his heart and will have to make their effort also. The Maharishee confirmed this/ statement.
(220) After one has meditated on the nature of Mind in itself, he must carry the same meditation into the thought of Mind's presence within himself. Thus he moves from its cosmic to its individualized character.
(221) The Short Path follower is far less aware of, and far less busy with, his faults and weaknesses than his Long Path brother. They do not trouble him enough to disturb his hopeful outlook and habitual optimism.
(222) It is within the power of the mortal ego to save itself, even if it were really within its desire - which it is not. Salvation can come only from the source of life, from the Overself. This is why Grace is needed.
(223) The follower of the Long Path constantly or intermittently feels the urge to improve himself but the follower of the Short one rest untroubled. He has surrendered himself to the higher power, which necessarily means that he has abandoned or denied every kind of urge in himself too, including the self-improvement urge.
(224) The conditions which help to make Grace possible include first, a simpler life than that of modern thing-ridden civilization; second, communion with, and veneration of, Nature.
(225) This progress through a series of attitudes leads in the end to something transcending them altogether - a shift of consciousness from ego to Overself.
(226) Instead of the anxiety and struggle of the Long Path, there is joy and confidence on the Short one.
(227) The Long Path votary lives a divided existence, ascribing reality to two powers - the ego and the Overself. If he persistent he fluctuates between occasional glimpses of the one and long stretches of consciousness in the other.

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(228) The method of the Short Path is to affirm that in the heavenly consciousness of the Overself there is no evil, no wrong-doing, no sinfulness and no faultiness; and that because the true being of man is there the aspirant should identify himself with it in faith, thought and vision. In that threefold way he sees himself dwelling and acting in the Overself, and therefore, without his specific sins and faults. He regards them as non-existent and drops anxiety or concern about them. He does this as much as he can from morning to night and this fulfils Jesus' injunction to "pray without ceasing" in a deeper and philosophical sense.

(229) Let it be clear that the attempt to try the Short Path alone is not being decried. What is being said is that the likelihood of failure is great and that even if success is won, it will be a one-sided, ill-balanced narrow thing.

(230) If the conscious practice of self-discipline and the deliberate pursuit of virtue are discarded too soon, the practice of unscrupled selfishness and the pursuit of unworthy pleasures will take their place. The character begins to fall and a man who might have ennobled himself and helped his fellows degrades himself and abrases them.

(231) The laborious effort and painful discipline of the Long Path bring him to a certain degree of spirituality but the easier, pleasanter and quicker way of the Short Path bring him to a higher one.

(232) The Long Path's work is to purify the mind and get control of the body.

(233) The effect of these tenets upon votaries is to give them a premature freedom from self-discipline for which they are seldom ready and from which undesirable events may easily proceed.

(234) From the gloom and groaning of the Long Path at its worst - the Dark Night of the Soul - to the radiance and joy of the Short Path at its best, the change is startling, dramatic and revolutionary.

(235) The Long Path creates a condition favorable to enlightenment but, since it is concerned with the ego, cannot directly yield enlight-enment. For its work of purifying the ego, however necessary and noble, still keeps the aspirant's face turned egoward.

(236) It might be said with some truth that the various Long Path processes are based upon the use of will power whereas the Short Path ones are based upon auto suggestion. The former employthe conscious mind in directed effort whereas the latter implant ideas in the subconscious mind while it is in a relaxed state.

(237) The situation here is much the same as that which attends artistic creation. There are those who say that technique is everything and inspiration is illusory. There are others who say that inspiration is everything and technique is nothing. Is this not similar to the situation in spiritual circles, where the yoga school makes individual virtue and effort the price of enlightenment and the opposing school makes inspiration and grace the waiting for price? —(237)

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(245) These over-optimistic enthusiasts show an imperfect acquaintance with human nature when they imagine revivals and proselytisations can spread philosophic truth. What can be spread by such means is speculation, fancy and opinion.

(246) Those of his followers who expect him to behave with impeccable propriety and are ready to leave and follow someone else if he does not, will either be victims of, or gainers by, their own judgment. If the teacher is really unified with his Overself, any dudging of him done by external standards will be only partly applic-able. There is a point where neither his character nor his motives can be correctly measured by such standards, and beyond which they may be quite misleading.

(247) The purposes of human evolution require the presence at all times through human history of some spiritually fulfilled individuals to act as guides or teachers. At no period has the race been left entirely without them, no matter how bleak, how savage or how materialistic the period has been.

(248) If at different times and in different persons a pioneer spiritual messenger meets with indifference here or intolerance there, adverse criticism always and personal enmity sometimes, what else does he expect to meet? Misunderstanding will be another cross. But then he will also be given gratitude from some and encouragement from others; above all, loyalty.

(249) The master, by a process of telepathic transfer, enables the disciple to get a glimpse of what the realisation of his own spiritual possibilities can lead to

(250) The advocacy of truth in a truthless world is fraught with considerable danger. It must be done cautiously, discreetly, quietly, unobstrusively and it must be limited only to those who are ready for it. It must not only not be discussed with the unready - a futile self-deceptive procedure at best and a trouble-causing one too often - but they must definitely be avoided. Otherwise their hostility will sooner or later be aroused.

(251) If words alone could work this miracle of changing men's hearts then Jesus and Buddha would have worked it long ago.

(252) For philosophy to attempt propaganda on its own behalf among the millions of people unready for to receive it, would be to enter into competition with religions which seek power, wealth, prestige and followings. In the end philosophy would have to measure its success by these things, instead of by its capacity to lead a man into thinking and living in the truth. Further, the temptation to make itself more acceptable and more popular, would finally bring about the undesirable result of enfeebling, diluting or even falsifying the truth.

(1) On the Short Path he becomes aware of the fact of forgiveness. He leaves out the constant self-criticism and self-belittling, the painstaking self-improvement practices of the other Path and begins to take full note of this saving fact.

(2) To make a fetish out of freedom from dogma, from authority, from organisation, from convention, as Krishnamurti does, is to worship a good idea so blindly and so fanatically that bad results follow.

(3) When his pursuit of the Long Path becomes a dreary sternly dutiful affair, without joy or love, it is time to turn to the Short Path.

(4) The key to holding the Glimpse has been given by Lao-tse. "When the superior man hears of Tao he does his best to practise it. When the intermediate man hears of Tao, he sometimes keeps it, and sometimes loses it." This means that practising the Short Path is the way to permanent result, for it is the way to win grace.

(5) The attempt to liberate self by self must prove in the end to be a vicious circle, an experiment in futility. The Unconditioned cannot be brought by finite man into his grasp. It must come of Itself and bring him within Its Grace. Yet unless the attempt is made, unless the Long Path is travelled, the aspirant is little likely to be sufficiently equipped to succeed with the Short Path.

(6) Mignel de Molinos:"It is useless to trust in the interior way of contemplation if the obstacles which hinder their progress and spiritual blight be not removed from the path of those souls that are called." In other words, the Long Path work must clear a way for the Short Path work.

(7) Egoistic thoughts, animalistic passions and evil deeds obscure the ever-shining spiritual light within. To clear them away is the path of purification, or Long Path.

(8) Most of us would welcome this chance of bringing about instantly a complete change of outlook, consciousness and character, so that we could look at life from a different and higher level. It would be inspiring but it would also be unlikely. The fact is that most of us can expect only a Glimpse, a passing flash, from which we must return to earthly common things and petty worldly strains again, not changed but slightly better, slightly sweeter.

(9) Another sign that the time may have come for a change to the Short Path is when meditation no longer yields satisfying results but becomes irksome and difficult.

(10) The Short Path-ers want to rush toward their goal in one all-sweeping operation. They lack the patience to move toward it step by step. They do not comprehend that fully to attain their wish, a high degree of spiritual maturity is needed, that their way must have previously been prepared.

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(11) It is while working with the Short Path that the man discovers he may apply its principles to his worldly existence, his earthly fortunes too. He learns that the ultimate source of his physical welfare is not the ego but the Overself. If he looks only to the little ego for his supply, he must accept all its narrow limitations, its dependence on personal effort alone. But if he looks farther and recognises his true source of welfare is with the Overself, with its miracle-working Grace, he knows that all things are possible to it. Hope, optimism and high expectation make his life richer, more abundant.

(12) The fanatic or the neurotic who pounces on a piece of general counsel or warning and applies it egocentrically to his personal case, where it does not fit at all, is met with at times on this quest. His nerves begin to suffer as a result of this misconceived attempt. There is no cure for his avoidable and unnecessary misery save truth.

(13) They expect to be caught up in a spiritual whirlwind and borne away after minutes into a spiritual ecstasy, from which there would never again be any descent.

(14) Although it is quite correct to say that we grow through experience, that suffering has valuable lessons, and so on, we must also remember that these are only half-truths. The other half is that by Short Path identifications, we can so totally change our outlook that adverse experience becomes unnecessary.

(15) The principle of so improving or purifying or training or developing the ego that it will gain illumination is a fallacious one. For the ego is the false self, and nothing that is done to it can produce the true self. To believe otherwise is to go on clinging to an illusion.

(16) It would be very pleasant to happen upon enlightenment by mere chance, as it were, without previous teaching or teacher, self-struggle or self-training, but it could be only an easy ego-flattering deception in most cases.

(17) The constant self-analysis which accompanies the Long Path, its one-sided concentration on sins and failures and mistakes, may easily lead to miserable regrets and paralysing forebodings.

(18) Those who find all self-discipline oppressive will naturally turn with eagerness to a path which requires so little from them, yet offers so much to them.

(19) The way to the goal does not lie through a cleansing of the ego alone: it lies also through a desertion of it. The first way is necessary only because it helps to make the second one possible.

(20) When he sees the futility of the Long Path's hopes of attaining liberation, by the methods it proposes, he is ready for the Short Path.

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(22) The truth of Zen attitude - letting go of restraints, avoiding reflection, refraining from self-observation, acting spontaneously and being natural - is that it is true only on the intuitive level. It is there the only proper and possible attitude. But how few have really attained this level ! How many have merely taken their very ordinary impulses, their very human desires, their very animal lusts, for profound intuitions ! Thus they merely continue to act as they would have acted anyway, for the same reasons and by the same motives. The results will continue to be the same too. They are as far from true enlightenment as everyone else but with this great difference: that whereas the others do not pretend to be superior or illumined, they do. It is a fantastic self-deception, a foolish egoism that if exaggerated could lead to lunacy. Only a master can hold such an attitude with perfect fitness and propriety, only such an one can afford to "let go" of all self-control without falling into the dangerous swirling waters which are always ready to engulf the man who behaves as he pleases, and gives himself up with complete abandon to what he wrongly imagines is "walking on." This is why the earlier Chinese Zen lectures and writings were often prefaced by the warning that they were intended for persons who were already properly instructed and established in "the virtues." Therefore the modern Western beginners should not let the temptation to exploit Zen for their own personal purposes lead them into a trap. The only "letting go" that they can safely indulge in is to let go of the ego, the only safe "walking on" is to walk away from their attachments.

(23) Can the Indian yoga systems be brought under this classification ? The Way of Knowledge culminates the Short Path, the Royal Way of Concentration culminates the Long Path. The Ways of Religious Devotion and Muttered Affirmation belong, in their simple elementary forms, to the Long Path, but in their subtler advanced forms to the Short Path. The Way of Physical Control is obviously a Long Path one.

(24) The Short Path depends on naturalness and spontaneity - quite the opposite of the Long Path's discipline and effort. The individual who turns aside from the latter at the right moment does so not because he spurns them or denies them or rejects them but because they do not serve him now.

(25) They are far too anxious to find salvation, with the curious result that its nature is dreamed up in their imagination, and sometimes even defined in their intellect, as a kind of glorification of their ego.

(26) When the Long Path seems unsatisfying and its practices fruitless, there is an obvious need of mingling and completing it with the Short Path.

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(26) When the Long Path seems unsatisfying and its practices fruitless, there is an obvious need of mingling and completing it with the Short Path.

(27) He is to keep the thought of the goal itself continually before him, to give the mental consciousness as its principal occupation a meditation on the Overself. This is the basis of Short Path work and this is why, before he can hope to succeed, he must first have set himself the Long Path task of gaining some control over his thoughts.

(28) He stands athwart the door and blocks it from opening to the gentle pressure of the very Grace which can bring him the help for which he calls out. Less preoccupation with his own ego and more with the Overself is what he really needs. This is the same as saying that the Long Path work now needs balancing with Short Path work.

(29) The intuitively-governed mind is the undivided mind. It does not have to choose between contrasts or accept one of two alternatives. It does not suffer from the double-facedness of being swayed this way or that by conflicting evidence, contradictory emotions or hesitant judgments.

(30) This is an old debate. More than a thousand years ago several Indian Buddhist pundits met and argued with a Chinese Zen master whether enlightenment is gradual or sudden.

(31) A boundless faith in the Overself's power to assist him must be the possession of a Short Path votary. That is, faith in both the existence and the efficacy of its Grace.

(32) We do not advise anyone to follow one path exclusively. It is more reasonable to include some of the ideas and practices of the other path, although emphasis will have to be put on the one most pertinent to the personal need. Both paths are interdependent and ought to be joined together as and when needed.

(33) Men who are bundles of uncontrolled passions and grasping desires can only imagine that they are ready, much less likely, to receive illumination because the true teaching of Sudden Enlightenment is misinterpreted by them or by their instructors.

(34) The theory of sudden enlightenment, got easily without any self-discipline, or self-training, is an alluring and enticing one. But is it a true one ?

(35) Where the Short Path is taken up as a means of avoiding what needs to be done, as a dodge for shirking what ought to be attempted, failure must lie at the very end, if not on the way to it.

(36) It is an ancient error which makes unimportant the strivings for moral virtue provided they are replaced by strivings for ultimate knowledge.

(37) All Zennists do not accept the Koan exercise. The Soto School of Japanese Buddhism rejects them. They belong solely to the Rinzai branch.

(38) The unconquerable joyousness of the Short Path.

(27) He is to keep the thought of the goal itself continually before him, to give the mental consciousness as its principal occupation a meditation on the Overself. This is the basis of Short Path work and this is why, before he can hope to succeed, he must first have set himself the long Path task of gaining some control over his thoughts.

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(38) The unconquerable joyousness of the Short Path.

(39) Why has Zen attracted artists and intellectuals ? The answer usually given is that it has favoured expression through the arts and offered relief from the strain of logic. This is true for some adherents but for others - the easy-going, work-shy Bohemians - the main attraction has been its indifference to discipline, to training. Many of them are painters who put blobs of formless colour on canvas and call it a work of art, musicians who throw together a cacophony of disjointed sound and call it a melody. They have evaded the harder way of learning the techniques of art already; it is a continuation of the same attitude to evade the harder way of learning the techniques of philosophical disciplined work on themselves. The Short Path teaching seems so simple, its practices attack the goal so directly, and the goal itself is set so near that no one need be surprised to observe the rapid growth of interest in Zen recently. Who wants to work patiently through the rigours of the Long Path, who wants to toil through preparatory stages when a swifter, perhaps even sudden, way is available ? Moreover the Zen-ists assert that they want to be "natural" and that moral discipline is artificial imitative discipline. So they throw overboard all disciplines, all work on themselves, and give lust, passion, impulse and egoism a full and free rein.

(40) The Long Path devotee is concerned with learning how to concentrate his thoughts in the practice of meditation, and later even with meditation itself, to some degree, so far as it is an activity among ideas and images. The Short Path devotee is not. He is concerned with direct union with the object of all these efforts, that is with the Overself. So he substitutes contemplation for meditation, the picture-free, idea-free purity of the mind's original state for the image and thought filled density of its ordinary state.

(41) If the Grace of the Overself is to take hold of the man, no part of his ego ought to offer resistance. This is why a preparation for the event is needed, a process of taking out of him those things which are certain to instigate such resistance. In other words, the activity of the Long Path is necessary to the successful treading of the Short Path.

(42) So subtle is the metaphysics of truth that the mind unpractised in concentration will soon waver in following it; the heart, unpurified of desires, will soon weary in applying it. The Long Path work is absolutely necessary as a preliminary.

(43) The moment for departure from the Long Path is signalled by the full realisation that all that he has really gained from practising its disciplines is only the practice itself, not the newer consciousness to which they were supposed to lead him.

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(43) The moment for departure from the Long Path is signalled by the full realisation that all that he has really gained from practising its disciplines is only the practice itself, not the newer consciousness to which they were supposed to lead him.

(44) They enclose their minds in memories, confine them in ideas derived from a very limited experience, entangle them in desires or intimidate them with fears. To expect Truth to penetrate such conditions, still more to penetrate them instantly, without first making a passage-way for it, is to expect what is logically unwarranted and morally unjustified.

(45) It is a perilous error which besets the right and the left sides of the Short Path which lets the aspirant believe that he need no longer trouble his head with questions of what is right and what is wrong in ethics nor put upon himself the burden of any general or special discipline. If his nature has run to extremes in these matters, if he has troubled himself too long or too much with them, he will do well to relax and restore his balance. But this is no sanction to fall into self-indulgence and slackness.

(46) While giving all attention to the Overself, or to its remembrance, or to its various aspects, or to the idea of it, he forgets himself. This makes it possible to transcend the ego. And this is why the Short Path must be travelled if the preparatory work of the other Path is to be completed.

(47) Of what use is Long Path self-reproach about one's faults if carried to excess so that one becomes disturbed to the point of neuroticism, or sad to the point of morbidity? Did he think that he alone, of all human beings, is expected to be free of weaknesses ? Such excessive preoccupation with his faults is not a truly spiritual activity but on the contrary a highly egoistic one. The recognition of his own faults should make a man humbler, when it is beneficial, not prouder, which the thought that he ought to have been above these faults makes him.

(48) If the Long Path is to be utterly avoided and no self-restraints or trainings practised, in what way is this different from being an ordinary person who behaves as he pleases ? Indeed even the Zen master Ma-tsu admitted as much when he admitted, "If there is no discipline, this is to be the same as ordinary people."

(49) The gulf between what he is and what he ought to become, or may become, is so wide that he is depressed mentally whenever he thinks of it. He surrounds his present state with gloomy condemnation but suffuses his ideal state with utopian fantasy.

(50) There is no wish in the Short Path man to be better than he is, no desire to improve his character or purify his mind, no sense of being obliged to rectify the distortions brought about by the ego in both thought and feeling.

(51) A teaching which puts little or no importance on self-discipline and self-denial is fraught with risks for its followers.

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(52) Because the Short Path is an attempt to withdraw from the ego's shade and to stand in the Overself's sunshine, it must be accompanied by the deliberate cultivation of a joyous attitude. And because it is so largely a withdrawal from the Long Path's disciplines, it must also be accompanied by a sense of freedom. Hence its proper physical facial expression is the radiant smile. Its votary should look for beauty and seek to come into harmony at all times - in Nature, in art, in the world and in himself.

(53) The only worth while enlightenment is the one which lasts all through the year and every other year. The Zen flash is not the same.

(54) When this consciousness of the Overself is attained and maintained, his mind becomes perfectly equable and his moral character perfectly unblemished.

(55) If some have found their way to this illumination by following slavishly the details of a special teaching, others have found it by following no teaching at all.

(56) Whereas the aspirant on the Long Path believes that his nature is rooted in evil, the one on the Short Path believes that underneath the evil, his roots extend still deeper into goodness, God.

(57) If he tries too consciously and too insistently to overcome his faults, scolding and blaming himself from hour to hour, he may magnify their seriousness and minify his own chances of success. There is such a thing as being too heavily concerned about such matters, until fears, anxieties and miseries are being carried unnecessarily.

(58) He participates in every action not only as the performer doing it but also as the audience seeing it.

(59) The blows delivered by these Japanese Zen masters which are reported to be followed by sudden enlightenment represent a form of initiation unknown to India, where almost every possible form has been thought of and used. But it was left to Japan to think of, and use, physical violence for such a sacred purpose !

(60) The universal rule of all true spiritual teachers which calls for him to purify himself means simply that he shall remove the hindrances to clear awareness of his Overself. The passions are merely one group of these hindrances: there are several others and different kinds.

(61) Those who believe that they have the right to demand a full and immediate enlightenment without previously setting up the conditions favourable to its reception, will either become disappointed by their failure or hallucinated by their imagined success. "Nothing for nothing," is Nature's law. They must give if they want to get - give up some of the barriers to enlightenment which exist in their own ego and to which they cling.

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(62) The offer of instantaneous spiritual illumination is too good to be missed. But it may also prove too good to be true. The fact is that it is true only for a very few, false for the great majority.

(63) It is at such a time that he needs to go straight to the source of divine grace, to break his mental alliance with the ego and begin a joyful reliance on the Overself.

(64) On the Long Path he is always thinking of himself, even though it is in the direction of improving himself, but on the Short Path he turns around and tries to think only of the Overself.

(65) The Short Path devotee who believes he has nothing to do and can leave all to the master, or to the Overself, believes wrongly. Such spiritual idleness may lull him pleasantly into a thin contentment but this is not the same as real inner peace won by grappling in the right attitude with difficulties as they come, or by keeping the personal will submissive during tests and obedient during temptations.

(66) Because he travels along the Short Path with a happy heart, his attitude towards other persons tends to be a loving one, or kindly, or at least emanating good will.

(67) When the difficulties of following the Long Path impose an intolerable strain upon the aspirant, it is time for him to turn to the Short Path.

(68) So long as these obstructions exist within his own nature, so long he will be unable to know truth in its fullness, or receive Spirit in its purity.

(69) Whichever course he takes, let him not despise the other one. That is a mistake that only beginners make.

(70) When the emotions stand between him and situations as they are, when his passions cripple judgment and obstruct intuition, how can he reasonably demand to have truth conveyed to him - whole, complete and instantaneous ?

(71) Billy Graham said that an audience's interest in his sermons rises whenever he takes up the theme of Christ's power to transform personality and wanes when he moves away from it. Substitute the name 'Zen' for that of 'Christ' and much of the former's popularity is explained.

(72) The Short Path is content with exercises done for their own sake, not for the sake of the results they bring. In this it is the opposite of the Long Path, which does them for results, and is attached to those results.

(73) His distorted and unbalanced mind must be rectified, his egoistic and undisciplined emotions must be purified.

(74) When their Long Path has become a thing without cheer and without grace, it is time for them to turn toward the Short Path.

(75) It is what Aristotle called "thinking on thought."

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(79) The man on the Long Path reaches a point where he tends to overdo its requirements or to do them in an unbalanced way. He is then too self-conscious, too much ridden by guilt, oscillating between indulgence and remorse. Only when his efforts seem to be futile and his mind to be baffled , only when he gives up in exhaustion does he give up the tension which causes it. Then, relaxed, spontaneity, released, the gate is at last open for grace to enter. In its light he may see that, in one sense he had been running round in circles because he had been running round inside his own ego.

(80) They vainly exhaust themselves with striving.

(81) The end of the Long Path is frustration. This may be emotionally disappointing blessing, since it forces the man to turn eventually to the Short Path, whose end is fulfilment.

~~(82) They will then fail to accomplish their proper effects, will even be obstructive and may even be harmful. This is the time to turn away to the Short Path.~~

(82) A point is reached on the Long Path when its regimens and disciplines, its exercise and vigilances, become irritating and depressing. They will then fail to accomplish their proper effects, will even be obstructive and may even be harmful. This is the time to turn away to the Short Path.

(83) They find travelling this path too slow, too arduous and too round-about. They prefer a quicker, more direct way.

(84) When this feeling of stagnation becomes chronic, it produces a sense of frustrated helplessness. If any progress is to come, it must come through an influence beyond the person himself, he thinks. This is an attempt to throw responsibility elsewhere and delov deliverer or guru who will take over and carry him to the goal. But there is another way open to him, and that is to establish a totally new pattern from the one which he followed in the past. This is the opportunity, and call to enter the Short Path.

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(1) The Long Path is an attempt to remove those things which obscure his inner vision and obstruct his spiritual inspiration. It is a training which unites impulse and goodness into a single fused thing.

(2) Belief in their own perfection may follow the premature intellectual identification with Spirit. The belief that they have become incapable of sin may follow as a consequence of the first one. Nothing that they do can possibly be wrong. The end of all this is to bring disaster to themselves and to dislocate the lives of others.

(3) One special exercise of the Short Path is easily done by some persons and gives them excellent results, although hard to do by others. It consists in refusing to let remain any particular mental registration of the surrounding place or people, or of any physical experience being undergone. Instead the mental image is to be firmly dismissed with the thought "This too is like a dream", and then immediately forgotten. The exercise may be kept up for fifteen to twenty minutes at a time. The practical benefit it yields is to give improved self-control, the metaphysical benefit is to weaken the sway of illusion, the mystical benefit is to enable him to take the stand of the Witness-attitude more easily, and the personal benefit is to make him a freer and happier man.

(4) The work of the Long Path consists of the voluntary actions of human effort, but that of Grace, as manifested on the Short Path, has no direct connection with the self-conscious will.

(5) It is understandable that aspirants would like to save themselves from the exertions demanded by the Long Path, and would prefer to receive sufficient Grace to grant them the desired higher experiences. But if they turn the existence of the Short Path into an excuse to avoid these exertions, they are unlikely to gain what they want.

(6) Those who look for a magical release from their shortcomings and automatic victory over their weaknesses with the coming of the Glimpse, become disheartened at learning that this desirable result may happen only in a part of their nature, if at all, and is unlikely to happen in the totality of their nature. Others, governed by wishful thinking, even reject the teaching as untrue. That their own co-operative effort will still be needed, is a reasonable demand. But reason is what some of these people hope to transcend!

(7) Such is the value of Short Path exercises, and more especially of those which give constant mindfulness and the Witness-attitude, that earnest practice of them may bring realization in as little time as one week to seven years.

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(7) Such is the value of Short Path exercises, and more especially of those which give constant mindfulness and the Witness-attitude, that earnest practice of them may bring realization in as little time as one week to seven years.

(8) It would be wonderful if everyone, everywhere, could slip so easily into the kingdom of heaven, and just as easily stay there for ever. But alas! the facts of human nature forbid it. People require teaching, training, purifying, disciplining and preparing, before they can do so. And the course needed is a lifetime's, the work needed much and varied. That is why the Long Path is needed.

(9) The egocentric, ego-confident and ego-dominated man needs to be purified from his passions and rectified from his unbalance before he can be ready for such an initiation as the philosophic one. The work of the Long Path is intended to achieve just this object.

(10) Nowhere in physical nature do we observe this leap across a chasm but everywhere everything passes gradually and little by little from one condition to the next. Why should the transition from ego to Overself contradict this universal fact?

(11) It is true that illumination is itself an instantaneous experience, since we pass into it from one moment to the next, and since the Real is timeless. But to hold this illumination against the intrusions of negative personal habits and negative personal characteristics is another matter and success in it is quite rare.

(12) It is not necessary to discipline oneself, they say, nor to strive for self-purification. It is sufficient to see the Reality, and all these things will be added unto you. The idea of such an easy way to great things is a beguiling one. Its prophets are likely to attract adherents.

(13) These schemes of spiritual redemption which claim to proceed by leaps and jumps, which abolish the climb up ladders and the crossing over bridges, will appeal to the unbalanced enthusiast and the unpractical visionary.

(14) To gaze upon this great light without sufficient previous training of the inward life is ordinarily not possible for more than a short time. The few exceptions who were able to stay in the light unbrokenly were men of special genius and special destiny.

(15) When a man gives up trying to make himself better because he feels that it is no use doing so, he has reached the right point to seek grace through the Short Path.

(16) Are they entitled to have all their defects swiftly cast out and their deficiencies automatically supplied, just because they have given their assent to a particular cosmic maxim, or their time to a particular meditational practice?

(17) If the immediate purpose of the Long Path is to train, discipline and prepare the ego, the immediate purpose of the Short Path is to transcend it.

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(18) It takes his mind off himself and his difficulties and lifts him to the level where he can perceive that the Overself can take adequate care of him and them too. It is all-sufficient for all his needs, for clearing away old spiritual perplexities or for providing new physical surroundings.

(19) No price is too heavy, no renunciation too hard, that speeds purification and thus prepares him for illumination. And this is exactly what the Long Path does. Its insistence on obedience to the disciplinary laws is not for asceticism's sake but for training's sake, with the ultimate aim of enjoying a heavenly state beyond both.

(20) A knowledge of the heavenly Overself cannot be had by studying, improving or developing the benighted and fictitious ego. The only way in which it can be got is by direct experience of it. This axiom is the basis of the Short Path.

(21) The Long Path exercises and disciplines are excellent but their results are inconclusive. They give the chance to progress but do not and can not give final enlightenment and full self-mastery.

(22) The notion that every wrong thing about oneself will be miraculously put right, that every bad trait of character will suddenly vanish, is a pleasant and desirable one to play with. But adequate balance of mind and experience of life will not be deceived into credulity any more than it will be deceived into scepticism. For such a complete change of nature to happen there must be some preparation.

(23) While this book was still untitled and unfinished I recognized that to describe these two paths to the goal without describing something of the goal itself, was unfair to the reader.

(24) It is a matter of simple observation that these Vedantic teachings are unfortunately not adequate to meet all the demands of a worth while life. They have no more useful advice to give concerning the physical body than, as I was told by one guru: "Take it to the doctor when it falls sick. Give it no attention otherwise and forget it".

(25) The Long Path calls for a continued effort of the will, the Short one for a continued loving attention.

(26) Each path by itself is inadequate to achieve this result but both together can certainly do so.

(27) A man may take to the Short Path at any stage of his progress on the Long Path.

(28) The Short Path schools discard discipline as unnecessary.

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(29) The Long Path cannot be evaded. The man who wants to shift on to other shoulders the work he ought to do himself, will fail. The man who, calling on a God or a guru, imagines he has relieved himself of personal responsibility, will be deluded.

(30) While a man's mind is full of himself, he shuts out the influx of the Overself. This remains just as true of meditation times as of ordinary times. He must empty out all these earthly interests, all these personal concerns, and even, in the end, all these egoistic spiritual aspirations by transferring his attention to that which is beyond the ego. He must think only of the Overself - of its nature and attributes, of its tokens and signs of presence, of its reality and eternity.

(31) Everything that he accomplishes in the way of self-improvement, self-purification or self-mastery, is accomplished by the force of the ego. No higher power, no grace of the Overself, no faith that transcends materialism, is needed for these things. Whatever it is, and however beneficial it be, reform of the ego's character will not lead directly to the destruction of the ego's rule. For although the ego is willing to improve or purify itself, it is not willing to kill itself.

(32) He should remember that there are two approaches to the Quest and both have to be used. There is the Long Path of self-improvement, self-purification and self-effort; and there is the Short Path of forgetting the self entirely and directing his mind towards the Goal, towards the One Real Life by constant remembrance of it and practising self-identification with it. If he uses the first approach he can progress to a certain point. But by bringing in the second approach the Higher Power is brought in too and comes to his help with Grace.

(33) To seek to jump to the highest level, while neglecting to improve bad ways of living or to correct the grievous weaknesses of feeling or to eliminate the faults of undisciplined thinking, is foolish and often useless.

(34) They may become morbid and self-pitying because they have over-anxiously sought after a good which, they now feel, they cannot hope to find.

(35) Two processes are called for: a cleansing of the body and a cleansing of the character.

(36) Why wait for a realization always deferred to an ever-receding future? Bless the present hour, and thus every hour of your life!

(37) They claim that all he needs is included in, or emerges from, this absolutely decisive experience.

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(38) Those who look for advancement by looking for inner experiences or for discoveries of new truth do well. But they need to understand that all this is still personal, still something that concerns the ego even if it be the highest and best part of the ego. Their greatest advance will be made when they cease holding the wish to make any advance at all, cease this continual looking at themselves, and instead come to a quiet rest in the simple fact that God is until they live in this fact alone. That will transfer their attention from self to Overself and keep them seeing its presence in everyone's life and its action in every event. The more they succeed in holding to this insight, the less will they ever be troubled or afraid or perplexed again; the more they recognize and rest in the divine character, the less will they be feverishly concerned about their own spiritual future.

(39) Those who complain that the Long Path requirements are set too high, that its exercises are too tedious and its disciplines too hard, may naturally turn to the easier ones of the Short Path.

(40) It rejects the striving to acquire afresh each individual virtue or quality and replaces it by the striving to effect the great transformation of all the character all at once by direct contact with the divine power.

(41) Maharishi was quite right. Pruning the ego of some faults will only be followed by the appearance and growth of new faults ! Of what use is it so long as the ego remains alive? Hence the failure of mankind's moral history to show any real progress over the past three thousand years, despite the work of Buddha, Jesus and other Messiahs. The correct course - which has always been valid for the individual is just as valid for all mankind - get at the root, the source, the ego itself. But although Maharishi was right, his teaching gives only part of Truth's picture. Presented by itself, and without the other part, it is not only incomplete but may even become misleading. By itself it seems to indicate that there is no need to work on our specific weaknesses, that they can be left untouched while we concentrate on the essential thing - rooting out the ego. But where are the seekers who can straightway and successfully root it out? For the very strength of purpose and power of concentration needed for this uprooting will be sapped by their faults.

(42) The Long Path is the very opposite of the Short one since it prepares the conditions for, and removes the obstacles to, mystical experiences that come with the Short Path.

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(43) The teacher of the Short Path tells man - and rightly - to beware of letting techniques, practices or methods become new manacles on their hands, new obstructions on their way to inner freedom.

(44) A man cannot go on constantly disapproving of himself without becoming morbid, sick or defeatest. At some point, and at certain intervals, he must check this process of denigration by introducing an opposing one, by affirming his true identity, the Overself.

(45) The Quest has two aspects. One is the constant accumulation of right thoughts, feelings and acts, along with the constant elimination of wrong ones. The other aspect called the Short Path is the constant remembrance and contemplation of the Overself.

(46) Any form which can still be useful to the growth of others, or helpful for their support, should be thrown away only by the man who has finished the Quest. If these others throw it away also, out of imitation of such a man, they will only harm themselves and create anarchy in the domain of spiritual seeking.

(47) The change-over to the Short Path does not entirely cancel out his Long Path work but affects it in three ways. First, it reduces the labours and disciplines involved. Second, the reduced work is done without anxiety and without tension. Third, it frees him from the excessive sense of self-responsibility for his inner and outer life, that is, from excessive ego depending.

(48) A chief defect of the Long Path is that outlining a negative condition fastens it in the consciousness and thus makes every weakness worse.

(49) The ego takes pride in its own effort and deludes the man into thinking that therefore it is capable of leading him into the desired goal. On such a view its power is everything, the power of grace is nothing.

(50) To believe that such a great task can be achieved without personal effort and self-control is merely to deceive themselves. It is to deny the Biblical statement that only what they sow can they reap.

(51) The followers of the Long Path are likely to form attachments to its ideals, practices and aspirations. This is good. But if these attachments cause them to lose their equilibrium, to become over-anxious emotionally or over-argumentative intellectually, then it is not good but bad.

(52) They look for instant enlightenment and sudden salvation. This is possible only in a small proportion of cases.

(53) There is no room on the Short Path for the pangs of troubled conscience, the penitence and the self-reproaches of the Long Path.

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(54) When Jesus said "and all these things shall be added unto you", he did not primarily mean material things such as money and houses, although these were included. He meant that the moral virtues and the moral excellences for which so many seekers after perfection strive in vain, would spontaneously add themselves to him as an after-effect of being "born again".

(55) For a seeker to attempt to put into practice an attitude or a technique which belongs to the higher and final stages of the Quest, is simply to deceive himself. It cannot bring success.

(56) The ordinary man does not feel himself to be under any special constraint to correct his faults or remove his weaknesses or eradicate objectionable qualities; the Long Path man feels this every day.

(57) When he has reached this stage he will begin to understand that his further spiritual progress does not impose special acts such as disciplinary regimes and meditation exercises - excellent and necessary though these were in their place as preparatory work - but simply to stand aside and be an observing witness of life, including his own life.

(58) The responsibility for his spiritual development lies squarely upon his own shoulders. In trying to evade it, either by getting a master to carry it or by making a Short Path leap into enlightenment, he indulges in an illusion.

(59) Here again the delicate balance of things which the total Quest demands, must be brought into play. It is not only the long-drawn-out labour of the Long Path which must engage him, but also the continuous and fresh attempt to follow it in what he thinks, feels and does here in this very place, and now at this very moment.

(60) The time comes when he gets weary of the Long Path and eagerly follows the advice of Krishnamurti, to dispossess himself of books and teaching, guru and God, creed and group, meditation and prayer.

(61) With the Short Path are allied all healing techniques, like Christian Science, which affirm the actual existence of God as perfect, disease-free and all-providing. Sometimes they really do draw on the Overself's power but at other times they use a queer mixture of black magic, hypnotic suggestion and fallacious religion.

(62) Not by the acquisition of virtues and the abandonment of vices can you attain the deeper enlightenment, they assert, but by the transference of consciousness itself to an altogether different plane.

(63) Take any aspect of divinity that appeals to you and meditate on it.

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(64) The Short Path man ought not to depend on authorities, scriptures, rules, regulations, organizations, gurus or writings. His past history may outwardly force such an association on him, but inwardly he will seek to liberate himself from it. For his ultimate aim is to reach a point where no interpreter, medium or transmitter obtrudes between him and the Overself.

(65) If these two aspects of the Quest are followed properly and sufficiently, the Overself awareness will emerge in the very centre of his being quite naturally, if briefly, and with increasing repetition.

(66) Steep yourself in the pure being of Spirit; then the ego's weaknesses and faults will automatically drop away from it. This is the teaching and the truth of the Short Path. What is not told is how fleeting the purification - so magically gained - must necessarily be.

(67) Enlightenment is always 'sudden' in the sense that during meditation or reverie or relaxation the preliminary thought-concentrating gestatory period usually moves through consciousness quite slowly until, at some unexpected moment, there is an abrupt deepening, followed by a slipping-into another dimension, a finding oneself alive in a new atmosphere.

(68) If you are getting no result, no change in external situation, it is because you are not practising. You are dependent upon the feeble little ego. Cultivate the idea incessantly that the Overself provides and put yourself in dependence on its higher power. But do not attempt this before you have studied and appropriated the lessons of your existing circumstances.

(69) The Short Path schools are correct in asserting that if we gain the Overself we shall also gain the purity of heart and goodness of character which go with it. But they omit to point out that such a gain will be quite temporary if we are unable to remain in the Overself.

(70) They demand the truth in all its purity while unwilling to purge themselves of their own impurities. They claim the right to receive the most precious of all treasures while paying only a trivial price in return. Nowhere in Nature or among men can we witness such an unequal transaction.

(71) Among sophisticated, subtle, aesthetically-cultured or mystically minded people in America and England, there has lately developed an interest in Zen Buddhism. It has had a flourishing life and been enjoyed as an intellectual vogue among the younger highbrows and the arty sets.

(72) They resent the fact that they are called to a work and prefer the delusion that they are to benefit by a miracle.

(64) The Short Path man ought not to depend on authorities, scriptures, rules, regulations, organizations, guru or writings. His past history may outwardly force such an association on him, but inwardly he will seek to liberate himself from it. For his ultimate aim is to reach a point where no interpreter, medium or transmitter obtrudes between him and the Overself.

(65) If these two aspects of the quest are followed properly and sufficiently, the Overself awareness will emerge in the very centre of his being quite naturally, if briefly, and with increasing repetition.

(66) Steep yourself in the pure being of Spirit; then the ego's weaknesses and frailty will automatically drop away from it. This is the teaching and the truth of the Short Path. What is not told is how fleeting the purification - so magically gained - must necessarily be.

(67) Enlightenment is always 'sudden' in the sense that during meditation or reverie or relaxation the preliminary thought-concentrating reactory period usually moves through consciousness quite slowly until, at some unexpected moment, there is an abrupt deepening, followed by a slipping-into another dimension, a finding oneself alive in a new atmosphere.

(68) If you are getting no result, no change in external situation, it is because you are not practising. You are dependent upon the feeble ittitb ego. Cultivate the idea incessantly that the Overself provides and put yourself in dependence on its higher power. But do not attempt this before you have studied and appropriated the lessons of your existing circumstances.

(69) The Short Path schools are correct in asserting that if we gain the Overself we shall also gain the purity of heart and goodness of character which go with it. But they omit to point out that such a gain will be quite temporary if we are unable to remain in the Overself.

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(73) The dangers inherent in the Short Path have to be noted and even proclaimed. The self-identification with the divine leads to the idea that since it is sinless, the practiser is sinless too, and whatever he does is right. Such an idea can come only to those who unconsciously seek excuses to justify the satisfaction of their desires. To them, the Long Path with its exhortations to self-control and self-discipline, is something to be evaded ... Another danger is the conceited belief that since the divine is ever-present, the goal has been attained and nothing further need be done - no exercises, no study, no meditation and of course no ascetic regimes. It is such dangers which were part of the reasons why, in former times, the hidden teaching was not communicated to any persons until their character was first secretly and carefully tested for maturity and their mind was tested for fitness. This caution was as existent in Christian circles as in Hindu ones. Today since it has largely been broken down, the results are to be seen in the West as well as in the East, among solitary obscure individuals, as well as among publicised cults. They are to be seen in mental derangement and immoral license, in parrot-like prattle and charlatanic deception.

(74) This idea of the existence of a double path is not new although it is unfamiliar. Nor is it specifically Indian. As long ago as the fifth century the Buddhist monk Seng-Chao, a disciple of that Kumara Jiva who translated so many Indian texts for the Chinese, taught that all the effort and study and practice of exercises were not enough to attain enlightenment but only a necessary preparation for it.

(75) Those who seek swift enlightenment, who want to pass from their present condition of obscurity with a speed that will be miraculous, ought to ask themselves whether they are entitled to receive something for nothing.

(76) The holy joy may visit you but cannot stay in you if both the animal and the ego are staying in you. Purify yourself of the one and empty yourself of the other, if you would convert a passing glimpse into the permanent union.

(77) What is the purpose of this Long-Path inner work upon himself? It is to clear a way for the inflow of grace, even to the most hidden parts of his character.

(78) The man who spends too much time on dissecting his faults and analysing his sins, spends too much time with his ego as a result.

(79) What man can get away from his own past? What man can keep the ego from getting into his affairs? Is it any wonder, therefore, if so many prefer, and take to, the Short Path?

(73) The dangers inherent in the Short Path have to be noted and even proclaimed. The self-identification with the divine leads to the idea that since it is sinless, the creature is sinless too, and whatever he does is right. Such an idea can come only to those who unconsciously seek excuses to justify the satisfaction of their desires. To them, the long Path with its exhortations to self-control and self-disciplline, is something to be evaded ... Another danger is the connected belief that since the divine is ever-present, the goal has been attained and nothing further need be done - no exercises, no study, no meditation and of course no ascetic regimes. It is such dangers which were part of the reasons why, in former times, the hidden teaching was not communicated to any persons until their character was first accurately and carefully tested for maturity and their mind was tested for fitness. This caution was re enforced in Christian circles as in Hindu ones. Today since it has largely been broken down, the results are to be seen in the West as well as in the East, among solitary obscure individuals, as well as among published cults. They are to be seen in mental derangement and immoral laxness, in parrot-like prattle and charlatanic deception.

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(80) Some mystical sects, like the Quietists of the seventeenth and eighteenth century in France and Spain, sought to achieve all through meditation alone but believed the achieving agent was Grace alone, or the Holy Ghost as they called it. They were more than humble in this matter and thought that they were quite incapable of doing anything by themselves: spiritual growth had to be left entirely to the Spirit.

(81) The Long Path sets up an attitude of yearning whereas the Short Path considers the Spirit an ever-present fact and consequently there is no need to yearn for it!

(82) The Long Path practitioner looks upon illumination as something to be attained in the future when all requirements have been fully met, whereas the Short Path devotee looks upon it as attainable here and now.

(83) How like a labyrinth is the seemingly endless twisting Long Path! How straight and direct is the Short Path!

(84) There is a curious statement in Tao Teh King (49:I) that the Tao proceeds by contraries or, by what it elsewhere calls, rhythm. How does this affect the aspirant who is trying to attain harmony with it? The explanation is to be found in the need of including both the Long and Short Paths, in the concentration upon opposites that the full and complete Quest requires.

(85) It is true that our sins and faults are automatically dispersed by the inrush of Enlightenment, but it is equally true that they will return if we have not prepared ourselves to be able to stay in the Light.

(86) If he wants to make himself conscious of the Overself, he must provide the requisite conditions essential to such consciousness.

(87) He can give a man no other Grace than this, to point out the way to the Innermost Self. But there is none better.

(88) The work of the Long Path is intended to set his wings free for the breath-taking flights and exalted experiences of the Short one. One by one he upheaves and throws aside the weaknesses which hold him down to the ground.

(89) The Long Path is based on the inevitability of gradualness, the Short Path on the inevitability of suddenness.

(90) The Zen votary is entitled to use the Koan and can get results from it. He can get Satori. For it is a non-intellectual device like those of other approaches - to transcend intellect.

(91) What better work can he engage in than inducing people to look within themselves for their hidden divinity?

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(92) Released from the hard disciplines of the Long Path, following the softer methods of the Short one, he smilingly enjoys the moments of Grace they bring him.

(93) There is this difference when the Long Path is entered alone and when it is entered with the accompaniment of the Short one, that in the second case there is added the light of guidance, the protection of peace, the acceleration of progress and the harmony of equilibrium.

(94) Too many are looking, quite pardonably, for a magical technique that will deliver this prize into their hands easily and effortlessly.

(95) Those who would make a spiritual leap into illumination evading all the steps which gradually lead to it for others, may do so. But even if they succeed, can they keep at the height gained?

(96) Since the Overself is the source of all virtues, the man who unites with it will easily and naturally be virtuous in the truest sense: all the bad in his character will be eliminated.

(97) Without labour, sacrifice, exertion or training, but merely for the asking, the rare fruit of enlightenment is to fall into their mouth. How illogical and unreasonable is such a demand: How can any sound and lasting growth come in such a way.

(98) Who would not welcome receiving the Short Path's exemption from having to pass through the long and tedious course of training of the Long one? But such an exemption exists only for the well developed few, who have already done much or most of this preparatory work. All others will find, both in practice and in the end, that no amount of claiming it will avail them.

(99) If the Long Path sets responsibility for a man's growth and salvation squarely on his own shoulders, the Short Path sets it on God.

(100) In "The Marble Faun" Nathaniel Hawthorne writes: "We go all wrong, by too strenuous a resolution to go all right".

(101) He thinks only of the infinite goodness at his core and ignores the human frailty at his surface.

(102) The wish to attain truth through a sudden flash of illumination is at the back of the belief that this is the best, or only way to attain it.

(103) The essence of the matter is that he should be constantly attentive to the intuitive feeling in the heart, and not let himself be diverted from it by selfishness, emotion, cunning or passion.

(104) After the Long Path has done its cleansing work, the man is ready for a more positive phase.

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(1) The advanced form of meditation merges into contemplation. Here there is no special need to adopt any one posture or to sit in any one way. It is then a practice done in a more inwardly absorbed condition; the physical body and surroundings are less present or quite ignored.

(2) Is it possible to unite both ways, the active life in the world outside and the quiet life in the stillness within, and find no break, no essential difference, no falsification of the oft-stated idea, "God is everywhere" ? The answer is Yes! and has been tested in ancient and modern experience. "What is the World?" gives the same reply as "Who am I ?" Withdrawing from the physical sense-world as the mystic does or going into physical action with the senses engaged need not break the union, the awareness of divine presence.

(3) Far from the arguments of mind-narrowed men, he will find himself without supporting group in the end: He is to meet God alone for all his attention is to be held - so fully that there is nothing and no one else. Thus the three become two, who in turn become the One, which it always is. Truth is no longer needed; its seeker has vanished. The great Silent Timelessness reigns.

(4) Both Sankara and Maharshi blame identification with the body as ignorance, which the first says results in 'no hope of liberation' and the second as 'the root cause of all trouble.' What they say is unquestionably so. But what else can happen in the beginning except this identification ? It is the first kind of identity anyone knows. His error is that he stays at this point and makes no attempt to inquire further. If he did - in a prolonged sustained and continued effort - he would eventually find the truth: knowledge would replace ignorance.

(5) The real Short Path is really the discovery that there is no path at all: only a being still and thus letting the Overself do the work needed. This is the meaning of grace.

(6) It is the personal ego which operates the will and tries to bring about the result. This is quite proper and pertinent on the Long Path practice. But when attention is turned away from it to the Short Path it is no longer the will but the higher power which should be looked to for the result.

(7) Because of each person's uniqueness he needs a unique approach to discover his higher self.

(8) The self-searching which goes on with the Long Path becomes too negative and unhealthy if prolonged.

(9) He is asked to turn his back on what he gave so much of his time and thought and feeling so far and to give them henceforth to a totally transcendent level - the Short Path.

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(10) He enters into the mastery of philosophy when he not only sees its truth but also feels it fully and loves it deeply. He has attained peace of mind, yes, but he is still a human being, has known suffering and sometimes even tragedy; has blundered and groped his way through a necessary apprenticeship. He has acquired knowledge, yes, but with it a paradoxical sensitivity.
(11) As enlightenment waxes fuller his education in truth grows accordingly. He finds that it carries a tremendous certitude with it.
(12) One need not seek out those unscaleable heights for which the saints thirst however much the purification of thought, feeling and deed the philosophers welcome. Whoever understands Mentalism will also understand why.
(13) It is too much to expect that his mind can understand what is quite beyond it, but to repeat the effort tends to "stretch" the mind's capacity.
(14) Here were regions of thought and experience into which most of them had never ventured before.
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(105) The basic idea is that "the lightning-flash" simile belongs to the Long Path stage, and hence its brevity and fitfulness, whereas "the leap over a deep narrow ravine" is the correct simile for the Short Path. If the seeker succeeds in reaching the other side of the ravine he will be safely and permanently established in the truth. The ravine cannot be crossed by a series of gradual stages. If he does not succeed, then he merely stays in the darkness where he already was.

(106) Before we can reach this knowledge of the Real there are difficult and varied disciplines to be practised or mastered. But in the meantime we may have glimpses of it, or temporary upliftment. And before we can reach this highest stage and remain there constantly, we need to become fully balanced individuals.

(107) Ordinarily and properly, the Long Path is the first stage and roughly equivalent to the purifying of religious mystics. The Short Path is the second and more advanced stage, and equivalent to their growing or illuminating.

(108) WANG YANG MING: "Our original nature is purely good. It is not possible to add anything to this original state. The knowledge of the superior man merely serves to clear away the obscuration, and thus to show forth the shining virtue". And again, "The mind of man is heaven but because of the obscurations caused by selfishness, that state is not manifested. When all of them are cleared away, the original nature is restored."

(109) They are not really opposed to each other, but are in fact complementary. If the Long Path is a steep uphill climb, the Short Path is its sunny side.

(110) On the Long Path his actions follow, or try however badly to follow, the rules. They are imitative action. But on the Short Path he becomes an individual, living from the inside out.

(111) The whole of a lifetime may be taken up with the work of preparing for an event which will not happen until the last closing moments of that reincarnation.

(112) A Japanese Master said: "If you try to get nearer to It, you will only get farther from It".

(113) Man cannot disentangle himself from these innate tendencies except with a struggle. This is why the Long Path is a hard necessity.

(114) KONGO KYO (Zen Buddhist): "Awaken the mind without fixing it anywhere".

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( )From now on he accepts himself as he is without tormenting himself because of what he is not
( )Some come to illuminate,not to instruct.
( )The Longpath man is essentially interested in ego ;it is "my advancement""my attainment"that engages him

(1) Who would not prefer to gain illumination all at once, abruptly and completely? Who would not wish to avoid the wearisome waiting the irksome disciplines and the incessant struggles of the Long Paths

(2) The rays of light would enter every man's conscious mind even now, were they not prevented by the extroversion of his attention, the upheavals of his emotion and passion, the narrow rigidities of his logical intellect and the attachments of his ego. This is why the removal of these obstructions - which is the Long Path's special work - is indispensable to his progress.

(3) There are certain other dangers to which enthusiasists (various) for the Short Paths are exposed. They read books devoted to descriptions of the attainments and goals and become captivated by what they read and charmed by what they are taught. Then they begin to imitate what they can and to imagine what they cannot. In the end they fall into ego-centered fantasies and ego-fostered deceptions. They think they are more exalted in attainment than they really are. But so subtle is this disguised spiritual egoism that they are quite unaware of their peril until disaster deflates it.

(4) One thing about the Short Path which must be firmly impressed on the student's mind is that its success depends on how much love for its objective a man brings to it. If he has ever had a moment's Glimpse of the Overself, and has fallen more deeply in love with it than with anything else, he will be able to fulfil the basic requirement for all Short Path techniques: but without such whole-hearted attachment, they are sure to fail.

(5) The exercises of sinking oneself in enjoyment of an artistic production constitute another Short Path method, provided it is followed up and completed by further stages described in the seventh and eighth Chapters of the "Quest of the Overself." These exercises will be useful only if the music literature or painting is truly inspired.

(6) Where is the aspirant who has the feeling that he is thinking what he should at all times or behaving well in all situations? On the contrary, even sincere, wholehearted aspirant feels his unworthiness from time to time or becomes sad at his defects or discouraged by the seeming impossibility of attaining what the masters did, until he is inclined to abandon the Quest altogether. It is at such a moment that the appeal of one of the Short Paths may be experienced most strongly, as offering to put the goal with his reach at last.

(7) Whatever help he can give through teaching is limited on the other persons side by both ability to understand and willingness to receive it.

(8) In exaggerating the value of the ego's spiritual activity, the votary of the Long Path goes astray; but the votary of the Short Path who minimizes or denies that value altogether is also in error.

(9)Light onthe Path": 'It is useless for the disciple to strive by checking himself.The soul must be unfettered,the desire free.But until they are fixed on that state wherein there is neither reward nor punishment,good nor evil,it is in vain that he endeavours.'

( )Too much self-watching, too many criticisms of one's thots and feelings, too frequent condemnatory judgments of one's actions, may keep a man more passing of tightly within his little ego, sometimes even make him a nervous wreck.

(9) The Long Path gives him the chance to destroy the mental and emotional effects of the ego's operation, the Short Path to destroy the ego itself.

(10) A certain educated taste for truth is needed, a development of heart and mind which brings about the ability to dicriminate (s) between appearance and reality, between lower and higher values, between personal opinions and impersonal facts. This education may come through life itself, or through the self-training processes of the Long Path.

(11) They boast they have no need of moral disciplines and mystical exercises; no use for the writings, records and biographies of the great masters.

(12) The Long Path represents a look of the eyes upon a horizontal plane, the Short Path represents a turning movement of them in an upward direction.

(13) A man cannot look in two directions at once and the same time. He may look at himself, his ego, or he may turn away and look above, at his Overself. In the latter case, if he has sufficiently thinned away the obstructions to it, grace may descend and lift his ego up to unite with his Overself. Then, and then alone, he will be able to live in both.

(14) The Long Path serves to bring its votaries to the Short Path, on which alone they can complete their journey to the summit which they imagined was at its end.

(15) The Short Path is not concerned with a man's past even though it be one long record of misconceptions and misdeeds.

(16) The Short Path is oriented directly towards the great objective. It is as straight a line as there could be.

(17) The man who is trying to find his way out of the cave's darkness by retreating backwards represents the Long Path. The man who reverses this attitude and walks straight towards the opening, where he sees a chink of light, represents the Short one.

(18) The Long Path is excellent for its purpose but it is not a self-sufficient, fully completed way.

(19) The labors of the Long Path are good and necessary. They weaken the ego and bring him part of the way toward the goal. But they will end in despair if he does not learn that they cannot bring him the rest of the way.

(20) The two paths must not be kept separate in practice, whatever they are in theory. The beginner will naturally put his emphasis on the Long Path, the proficient on the Short Path, but neither can afford to neglect one or the other path without perils and dangers or futilities and disappointments marking his way.

(21) The idea that a man's own virtue can bring him to the goal, belongs to the Long Path.

(21a) The doctrine of the Two Paths must be known if these antagonistic ideas are to be reconciled

(XVI)

misconception

( ) It would be a MISCONCEPTION to use the Short Path as an attempt to escape from his own inadequacies

(22) The Intermediate Path is a transition from the Long to the Short one. It consists in identifying oneself mentally with the higher self. This is immeasurably farther than identification with the ego but it is still tainted with a kind of self-centerdness. That is revealed when the pilgrim travels to the Short Path where he seeks no identification of any sort whatsoever, bestows no more attention upon the 'I' but thinks only of the higher self as it is, in itself and not about its relationship with him.

(23) The Short Path gazes at a goal and describes what it sees. It seldom marks out a course to reach that goal.

(24) That an orderly method may be brought into this work of spiritualizing consciousness, is doubted by some guides yet declared by other ones.

(25) It is natural that the austerities and disciplines and trainings of the Long Path should be unwelcome, and should be rejected as soon as its follower learns of the Short Path's existence, and of its promises of easier quicker attainment regardless of his merit or virtue sinfulness, weakness or knowledge.

(26) The Short Path describes the consciousness to be attained but fails to prescribe the way to attain it.

(27) If it were possible to mount up to this summit in a single step, as these schools claim, and then stay there, never coming down again, then would not these schools have ousted all others in the competition of ideas and practices for existence?

(28) The Long Path depends upon the ego as the principal agent of progress thereon but the Short Path depends upon Grace for the same thing.

(29) The Long Path gives many benefits and bestows many virtues but it does not give the vision of truth, the realisation of the Overself, nor does it bestow Grace. For these things we must turn to the Short Path.

(30) If the Long Path equips him with the necessary strength, purity and concentration, the Short Path makes use of this equipment to unite his consciousness directly with the Overself.

(31) All that hatred of his sins and struggle against his imperfections which teachers of the Long Path inculcate, is abandoned when he comes under the teachers of the Short Path.

(32) Perhaps a good illustration of their actual relationship is the one given by a ploughman's cutting up a field and his later sowing of the field. Ploughing here corresponds to the Long Path, dropping the seed in furrows thus prepared to the Short Path.

(33) It is not any kind of activity of the ego which brings salvation How could that happen? How can a man lift himself up by the hair upon his own head? Just the same he cannot touch spirit by his own virtue. It is only the activity of the Overself which will save him from the ego. But this he must provoke or invoke by taking to the Short Path

(34) Why should the Short Path be a better means of getting Grace than the Long one? There is not only the reason that it is not occupied with the ego but also that it continually keeps up remembrance of the Overself. It does this with a heart that gives and is open to receive, love. It thinks of the Overself throughout the day,.Thus it not only comes closer to the source from which Grace is being perpetually radiated but is repeatedly inviting Grace to with each loving remembrance.
(35) If the Long Path does not lead him to the Short Path, either at some point along its course or in the end, it is not leading him aright.
(36) Before the Glimpse can become a lasting illumination, the mind must be freed from its imbalances and deformities. It is here that the Long Path work is so necessary.
(37) The Long Path is for those who believe that both their progress and attainment depend entirely on their effort and industry.
(38) On the Long Path we search for truth, reality, the Overself. That is, we use the ego's forces and faculties. On the Short one we keep still and let truth, reality, the Overself's Grace, search for us instead. The ego is then no longer in the picture.
(39) The practice aims at saturating the mind with this idea of true Identity.
(40) It is not in the ego's power to attain spiritual life but only to approach it.
(41) His first effort is to find, the obstacles which retard the enlightenment; his second, to remove them. This constitutes the Long Path.
(42) They look for an illumination which will sweep over them like a tidal wave. with the immensity & swiftness of
(43) Those who believe that a permanent and stable enlightenment can be got from the koan practices of Zen without any other sort of preparation can find no support for their belief in the higher truth of India, the original fountain head, or any other Buddhist land. The koan cannot by itself bring more than a temporary glimpse that will necessarily fade away.
at best
(44) The impurities obstruct, and imperfections interfere with, the incoming of the divine flow. The Long Path's work eradicates them from the character.
(45) They ought not expect to find, at the very beginning of their quest, experiences which properly belong to its later stages.
(46) A more balanced and more effective following of the quest requires that its double nature be recognised.
(47*) The Long Path of development is travelled only gradually, over the course of years and by a series of stages.

(1) The long labours and arduous disciplines of the Long Path are valuable in their place and time. But there is no need to limit the Quest's lifetime engagement to it alone.

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( )Thus the Longpath becomes a process of education which can never fully achieve its purposes, its goals, its tasks.

(66) Whether the ego is constantly anxious about itself, as on the Long Path, or constantly joyous in itself, as on the substitutes for the true Short Path, it is still the old ego.

(~~B6) (repeat) When he comes to recognize that the attractive promises of these Short Path cults cannot be realised by the dilettantes who eagerly pounce upon them, nor by those who lack strength and shirk discipline, he will be ready for this Path.~~

(67) The notion that the truth will be gained, that happiness will be achieved, that the Overself will be realized, at the end of a long attempt must be seen as an illusory one. Truth, happiness and the Overself must be seen in the Present, not future, at the very beginning of his quest, not the end, here and now. It is not a matter of time. This is because time is a trick the mind plays on itself; because the past, the present and the future are all reolled into one Eternal NOW, because what is to happen has already happened.

(68) The Short Path advocates who decry the need of the Long Path altogether because, being divine in essence, we have only to realise what we already are, are misled by their own half-truth. What we actually find in the human situation is that we are only potentially divine. The work of drawing out and developing this postential still neeeds to be done. This takes time, discipline and training just as the work of converting a seed into a tree takes time.

(69) Both the austerity of the Long Path and gaiety of the Short Path are needed. The first, if we are to endure life, the second, if we are to enjoy it.

(70) It is a result accumulated from the spiritual victories of many years, even from many lifetimes on earth. It is achieved by the force of his own successful actions, strivings and aspirations.

(71) The Zennist who asserts that enlightenment comes all of a sudden is correct, but the evolutionist who insists that time and development are still needed is also correct.

(1) This discovery -- that he need not torment himself with attempts to improve, reform, correct and purify himself -- may come into his mind with joyously explosive effect. He need not fear to freely recognise and use boldly the power of the Source. There is no other with which he can come into contact which can so utterly transform him and transcend his circumstances. It is the human parallel to atomic energy.

(2) The Long path is needed to make a man ripe for receiving truth but only the Short path can lead to it. This is the answer to the dilemma created by the claims of the Wu Wei School. Its practical application is:- act as the Long path requires by working on and improving the self, but think as the Short path enjoins by holding the attitude, "There is nothing to be attained. Realisation is already here and now!"

(3) Pessimism can only appear on the Long path, for it must disappear on the Short path. Here the emphasis is on positive values, the declarations are affirmative ones. The Short path inculcates joyousness and advocates contentment

(4) Recognition is a prominent feature on the Short path. The Overself is always there but only those on the Short path recognise this truth and think accordingly. The world is always with us, but only those on the Short path recognise the miracle that it is. In moments of exaltation, uplift, awe or satisfaction, derived from music art poetry landscape or otherwise thousands of people have received a glimpse of but only those on the Short path recognise it for what it really is.

(5) Practice of the "AS IF" exercise is like being spiritually reborn and finding a new way of life. It gives courage to those who feel grievously inadequate, hope to those who feel hooked by their past failures.

(6) The ideal of the short path is to arrive at that condition which comes from deserting the ego and identifying with the Overself. Lofty.

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in life to have a definite place.

( )Moral disciplines make us better human beings but they do not lift us to the Overself's level. The Long Path, to which they belong, has a humanitarian value but not a magically transcendent one.

(XVII)

(43) Turning to the Short Path, to identification with his diviner self, will help it equip him with diviner powers.

(44) The quest, with its unfulfilled expectances, its painful incongruity of few advances and numerous retreats; the questers, so constantly seeking the mystical experience, so seldom attaining it - such is the view of the Long and the man who follows it.

(45) Making this continual fuss about ones situation on the quest is very elementary. It is better suited to mere beginners than to those who have put in many years on spiritual seeking. They would be more profitably engaged in leaving it alone, in ceasing to worry about their progress or retrogression, and in letting the acceptance of the Short Path suffice for their present need.

(46) If at an earlier stage it was right to distress himself with the remembrance of his various imperfections, at this later stage it is wrong so to do. The misery he experiences when looking at them is unnecessary and egoistic.

(47) A man may believe himself to be weighed down with disabilities, may even consider himself a complete failure but the illuminate knows better.

(48) To practise the Short Path is to be aware of the miracle entailed in every moment of living.

(49) The Short Path concentrates thought upon the Real, deliberately forgetful of everything and everyone in the world of illusion.

(50) The Short Path demands no strenuous efforts, no austere renunciations.

(51) The Short Path teacher, like KRISHNAMURTI, insists on explaining their own divinity to all people and rejects the assertion that there are many incapable of understanding it.

( )(52) He learns to look away from the ego and turn to the Overself. He keeps his thoughts as often as possibl on the remembrance of the latter's infinite ever-presence. He keeps his heart occupied with feelings of peace, faith; harmony and freedom that this the remembrance generates.

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(1) This identification with the Overself is the real work set us, the real purpose for which human life in the world serves us. All else is merely a comfortable way of escape, a means of keeping us busy so that conscience need not be troubled by the central duty to which we are summoned.

(2) Those who are unable to think or afraid to think may leap eagerly at this gospel of avoiding thought altogether. For them a bland blankness may bring peace. But how long can it last in the face of life's stern insistent problems, tragedies or responsibilities?

(3) How far is it true that the limitations of one's capacity to understand truth are illusion and that the constant suggestion to oneself that he is divine in attributes and qualities produces the realization of it?

(4) Since the entity which is travelling on the quest is itself none other than the ego, it is hardly likely that the termination of the quest will end in the termination of the ego. But without the latter how is enlightenment possible? The ego may lead him from one spiritual advance, experience or initiation to another but it will not lead him to egoless being nor could it even if it wished to. What is the way out of this impasse?

(5) They create a consecrated mental image of the master which is very likely to crack when confronted with the Reality or time or both.

(A6) Mystical-cult dabbling Beatniks who mistake the passing moment for the Eternal NOW, liquor-induced exhilaration or marihuana-smoke expanded consciousness for the ~~Spirit~~ OVERSELF'S perfect peace; and free uninhibited and promiscuous making love for the Spirit of goodwill to all beings, are never attracted toward the Long Path.

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(7) The ego cannot produce an egoless result. This is why the Long Path is only preparatory and cannot be a sufficient means to a successful end.

(8) The Long Path calls for the capacity to work on oneself without abandoning the effort too soon just because quick results are not accomplished. Patience is essential here.

(9) The Long Path follower is impressed with the need of self-reform the necessity of self-improvement. He is constantly aware of his short comings.

(10) The basic idea of the Long Path votary is that the goal must be reached in stages by constant striving through many lives to purify his character and perfect his wisdom. The basic idea of the Short Path is that it can be reached suddenly by constant meditation alone.

(11) Although the two Paths are so sharply divided from one another in theory, they not seldom overlap in fact.

(12) When he meditates on the sinfulness of the ego he is on the Long Path. When he meditates on the goodness of the Overself, he is on the Short Path.

(13) On the Long Path the man is preoccupied with techniques to be practised and disciplines to be undergone. On the Short Path his is preoccupied with the Overself, with the study of its meaning the remembrance of its presence and the reflection upon its nature and attributes.

(14) The Long Path man's preoccupation with his own betterment arises because he is acutely aware of his own deficiences.

(15) The ~~Long~~ SHORT Path ~~not only requires him to~~ not only requires him to turn his attention in the Overself's direction but also to maintain it there.

(16) When he finds that he is not getting either expected or promised results, he becomes disturbed. But his years have not really been wasted. They have prepared him for this next phase to come.

(17) He comes to feel that the Long Path demands too much. After that, he declines into frustration, apathy, hopelessness. ( ) The Long Path shapes and disciplines the ego.

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(18) The Long Path devotee comes at last to see that success in realising the perfection it sets as a goal is out of his reach, perhaps out of most mens' reach.

(19) He has seen the vanity of human aims, the futility of human effort, and turned away from them. He has looked hard and anxious for a meaning in life that would raise his own to a superior level and render it worth while. All this is laudable. But he still does not see that this quest in hope of salvation to which he has now given himself also leads just as pathetically nowhere in the end.

(20) When he reaches the stage of acute self-consciousness, it has become unhealthy.

(21) Too much preoccupation with his own spiritual advancement, too much of self in his thoughts and too little of the Overself - this only binds him tighter to the ego.

(22) Unhealthy preoccupation with himself to the very contrary of that renunciation of self which , we are authoritatively told, opens the gate to the kingdom of heaven.

(23) Those who are excessively concerned with their progress become too involved with self and self-examination. The cure for this subtle subjective egoism is to direct their eyes toward the Overself.

(24) Those who find their happiness in brooding over their misery or misfortune, pessimistic neurotics who exaggerate trifles are one product of too much and too egocentric Long Path work.

(25) If he takes an excessive clinical interest in his own moral and spiritual state, continually observing his conduct and analysing his feelings to find the flaws in them, he loses his balance and becomes inwardly unhealthy. In putting too much emphasis upon his failings, he is giving too much attention to his own ego.

(26) It is better to recognize the truth from the start than to work one's way to it through compromises and half-false notions, ~~be it a quest of peace or a flight from~~

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(28) The Long Path man makes his life into a problem and his quest into a prison. By understanding what he has done the problem will vanish. By perceiving the situation as it really is, the walls of his prison will fall down.

(29) He must free himself of this egoistic way of looking at his life, his character, his goal, which the spiritual life of the Long Path, as well as the unspiritual life before it was engaged upon, really possesses.

(30) The Long Path of personal control and virtuous practice is necessary and must be followed. But it is still within and related to the world of darkness. It is useless as a means of entering the world of light.

(31) The positive value of setting up an ideal to work for is not without its limitations and perils. If the saving fact of a sane balance is not also present, or if the time is opportune for a turning away from the Long to the Short Path, then the distance between the ideal and the actual becomes filled with tensions and conflicts, with the anxieties and frustrations bred from them.

(32) All these substitutes for the truth may appear to be useful stepping stones to it but in fact they keep him from it, for there is no end to the number of steps he will be able to take since there is no end to the number of ways the human mind can spin out its ideas and fancies - Unless he begins with the end first, he will get lost on the way to it.

(33) When his interest in himself becomes excessive and unhealthy, it is time to turn his back on himself. In the new liberty of the Short Path, no loger trembling between miserable awareness of his faults and over-eager desire for spiritual flights, he can find peace, perhaps even joy.

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(34) When he shudders too often over his own unworthiness, becoming sick with gloomy self-deprecation, change-over is indicated.

(35) When a man has come to the end of his tether, dry of all ~~pk~~ hope for ~~xxxx~~ accomplishment of his aim by self-effort, he is ripe for the ~~xxxxxxx~~ Grace-invoking effort of the Short Path.

(36) To drop away from the Long Path at the proper time is not at all the same as a relapse, if this is followed by entry on the Short-Path. The more unrelaxingly and unremittingly he pursued it, the more will he react against it.

(37) Such is the fertile nature of the ego that openings for its improvement, reform or amendment are endless? This is why the Long Path must be abandoned at some time if the ego itself is to be uprooted.

(38) While the Long Path man is busy worrying about the evil in himself and in the world, the Short Path man is busy smiling at the good in the Overself and in the World-Idea.

(39) Those on the Long Path are still self-engrossed. Those on the Short Path are theoretically not; they ought to be occupied with thoughts of the Overself.

(40) It seems pathetic to see these Long Path strugglers who want, and try, so desperately to find what, in the history of human effort, only a few have ever found. But it is not so pathetic after all if we remember that Nature will soon or late introduce them to the joyous discovery of the Short Path.

(41) Those whose temperament is unsatisfied with such a slow way, turn with relief to the Short Path when they hear its advocates proclaim that it leads to enlightenment here and now.

(42) If he firmly plants his feet on the Short Path; if he never lets himself forget his real being is in the Overself; then he must refuse to accept a single one of those thoughts which so often trouble the traveller on the Long Path - thoughts of anxiety, frustration or concern about his progress. He stays well above them.

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(52) From the Short Path high altitude standpoint, no variation in doctrine to meet the needs of weaker minds, no yielding of any kind to the mass-mind, is to be tolerated. It is ~~right rigid uncompromising and therefore isolatedly~~ rigidly uncompromising, ~~isolat~~ and therefore isolated. It is final and closed and rejects all cheap, FACILE, suave diplomacy for the sake of popularity.

(53) Elbert Hubbard was a great soul and a great man. The clear hard truth and Thoreauvian simplicity of his sentences show he was a great writer too. But he fell into that ABUSE of Short Path ethics which holds that the man of understanding can do no wrong. He also failed to see the purpose and worth of asceticism. He would have become a greater soul and a greater man had ~~hex~~ he corrected those errors.

(54) The Short Path makes it possible for the most ordinary man - unprepared, untrained, though he be - to find spiritual fulfilment.

(55) The Short Path uses (a) thinking: metaphysical study of the Nature of Reality; (b) practice: constant remembrance of Reality during everyday life in the world; (c) meditation: surrender to the thought of Reality in stillness. You will observe that in all these three activities there is no reference to the personal ego. There is no thinking of, remembering and meditationg upon oneself, as there is with the Long Path.

(56) A part OF the Short Path work is ~~the~~ intellectual study of the metaphysics of Truth. This is needful to expose the ego's own illusioness as a preliminary to transcending it and to discriminate its ideas, however spiritual, from reality.

(57) Not by harshly and negatively condemning others who act wrongly - which is needful at the proper time, with the proper person - does the Short Path votary correct them but by constructively, kindly suggesting the better way.

(58) ASPARSA-YOGA: The literal meaning is "Non-touching" or, possibly, 'touching the Untouchable'. Everything is either related to, or in contact with, something else, that is, in touch with it. But in the state of Asparsa there is no such possibility because the non-dual Brahman is alone acknowledged, that THAT which is uncontacted by anything.

(Y)

(52) From the Short Path high altitude standpoint, no variation in doctrine to meet the needs of weaker minds, no yielding of any kind to the mass-mind, is to be tolerated. It is rigidly uncompromising, and therefore isolated. It is final and closed and rejects all cheap, suave diplomacy for the sake of popularity.

(53) Ridgely Hubbard was a great soul and a great man. The clear hard truth and Thoreauvian simplicity of his sentences show he was a great writer too. But he fell into that abuse of Short Path ethics which holds that the man of understanding can do no wrong. He also failed to see the purpose and worth of asceticism. He would have become a greater soul and a greater man had he corrected those errors.

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(58) The Short Path position is supported by such Mahayana texts as the VAJRA-SAMADHI SUTRA, where Buddha says:- "Be it only as little as a single thought, the five components of ego are born at the same time, Let beings but repose their minds in a condition of calm. They will not have a single thought. This Absolute, this suchness, contains all the dharmas"

(59) Emerson: "The heart, which abandons itself to the Supreme Mind, finds itself related to all its works, and will travel a royal road to particular knowledges and powers..."

(60) One part of him must remain untouched by the outer happenings a calm watching observer, emotionally distant and secretly unreachable.

(61) The man who thinks of himself instead of the Overself, when practising a Short Path exercise, who is unable to forget his little ego, is a traitor to that Path.

(62) The belief that truth can be reached by a single convulsive leap, and the result permanent-ly established, characterizes the Short Path.

(63) Some even feel embittered at failing to attain the mystical experince.

(64) Life brings its sufferings to every quester, as to every non-quester, as to all beings who move on this earth. Successful completion of the quest may free him from some of them but could it ever free him from all of them? The happiness he may find cannot be an absolute, it must be qualified.

(65) Although these methods of picturing your possession of qualities of the Overself as you suppose them to be is helpful they will not solve your final problem, will not dispose of the parasitic, clinging, personal ego for you.

(XVII) ~~Second Series~~.

(71) The seeker after truth passes through different phases as he matures but if put together all may be classified under one or the other Heading: Long ~~Pan path-or~~ Path or Short Path.

(72) Although the Long ~~Path~~ Path does not directly lead to Enlightenment, it reduces obstacles, prepares the seeker, and opens his way for entry to the Short Path, which in turn, can subsequently lead to Enlightenment.

(73) They settle down to the Long path and imagine they will travel it for their whole lifetime, when the shock of a change ~~eventan~~ eventually disrupts this belief forcing them to abandon it.

(74) The 'purification' which he is to seek through the Long Path is not the narrow limited and intolerant kind which too often is called by this name. It is not at all merely a harsh denial of the sexual instinct. It is a cleansing of consciousness, of his thought-life, his emotional life and even of his bodily condition. Its aim is to prepare his consciousness so that it can receive the truth without deflecting or warping or blocking it. Inevitably the most important work and always the most difficult work along this line will be the elimination of the ego's tyranny.

(75) Those who do achieve some measure of success on the Long Path may easily fall into the temptation of being blinded by their own virtues and qualities.

(76) There is a danger that the disciplinary life, ~~The Long Path may become an end in itself, instead~~, the Long Path, may become an end in itself, instead of a means to an end.

(77) In a number of cases, the Long Path strenthens the ego and fosters psychic self-aggrandisement.

(78) It comes to this paradox - that the farther they travel on the path of ego-effort, the farther they move from their goal, and the less they try to approach their Source the closer they come to it!

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(79) Of what use is a spiritual training revelation, progress or experience which keeps the aspirant's identification with his ego quite intact? None at all from a narrow short-term rigid extreme point of view. But from a broader philosophic tolerant and long-term point of view it is the beginning of a process which will indirectly lead to disidentification in the end. For the Long Path must ultimately show up its own futility, for truth, and thus bring about that turning over of the mind which opens up the Short Path.

(80) All acts on the Long Path, however lofty or virtuous their aim, are still acts on the part of the ego. Whatever their result, however much they lead to improvement, they cannot lead out of the ego ~~to-the-infinite-0~~ finite ego to the infinite Overself.

(81) The Long Pather who becomes overloaded with the seriousness with which he takes it, is preparing the inevitable reaction.

(82) It is then that they are likely to become dismayed by their poor showing and discouraged by their personal weakness.

(83) There is another Long Path danger, that of becoming morbidly obsessed with his weaknesses and errors. The result, which is pathetic, can only be to give them more power over him.

(84) He has developed an anxiety neuroses, a strain, through trying too hard to follow the quest through being too watchful over himself.

(85) When it gets to the point that he regards his common faults as monstrous sins, it is time to turn to the Short Path. When he is so worried about the virtues he does not have that he forgets those which he does have, it is time to turn to the Short Path.

(86) To carry the Long Path work to such excess that it fills you with powerful guilt complexes, that it makes you unrelaxedly harsh and grim with yourself - this is to destroy yourself.

(87) To be constantly obsessed by the awareness of his shortcomings, to be haunted endlessly by a guilt complex, is to carry a good thing to excess when it becomes harmful.

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(85) He reaches a point when he feels that he must rebel against the work demanded of him by the quest, and later as a further consequence, and in some bitterness, the very notion of the quest itself. This is simply a misunderstanding of his real position. All that he has to do is to turn round and enter the Short Path.

(86) The average man is the victim of his own past, the slave of his personal history. He is conditioned by its thinking, moulded by its disciplines and dominated by its traditions. Its influence fades all-too-slowly. This is why the transition from the Long to the Short Path is so often the consequence of some unusual upheaval or some mesmeric contact.

(87) He can repudiate the man that he was in the past; the fool who committed grave errors of judgement, the sinner who fell into trap after trap the seeker who was preoccupied with his own advancement, his own condition. He can liberate himself from all the old images of himself and assume a new one, become a new man. For he can turn his back on all these ego - regarding attitudes and transfer his thoughts, his self-identification, to the Overself.

(88) The frustrations caused by trying to press forward toward an unattainable goal, will come to an end when he steps onto the Short Path.

(89) The ego with its Long Path efforts can carry the quest just so far. At that point, help from outside must be found. But this help is needed only to reveal the Short Path and open the entrance to it, otherwise attachment, desire and dependence will again arise, even if on a higher level

(90) The processes and procedures of the Long Path require time. But the Overself is outside time. To identify yourself with them is to shut yourself out from it. It is consequently needful when a certain point is reached, either in experience or preparation or understanding, to abandon the Long Path and take to the Short Path, with its emphasis on living in the Eternal Now.

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(91) Efforts on the Long Path are efforts in time as such they cannot touch the timeless.

(92) It is not easy to start a daring revolt against so much that was held for truth for so many years. To desert the Long Path even when dissatisfied with it calls for courage.

(93) When the inner call comes, as it will at the proper time, he need not have any hesitations about leaving the Long Path. No sentiment of loyalty need then be allowed to keep him captive to it. But change-over must not be effected too soon or new weaknesses will develop, nor too late, or the chance for timely help will be missed.

(94) It is a move up from spiritual ~~childhood to~~ childhood to spiritual adulthood.

(95) The Long Path methods and attitudes, ideas and principles, admirable in their place and time, have to be got rid of; otherwise the Short Path truths cannot be brought in. For the one is dualistic and objective, whereas the other is non-dualistic and non-objective. The aspirant has to turn around and take a totally opposite direction.

(96) In theological language the Long Path stands for repentance from sin, the Short Path for faith in the Overself.

(97) The Long Path's inhibitions and rigidities, its prohibitions and restraints, are all opposed by the Short Paths freedoms and spontaneities.

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(98) The ordinary unenlightened man is always looking at his ego. Even when he takes to the long Path the same attitude remains, although its higher levels occupy this regard. But on the Short Path he is looking away from it, towards the Overself.

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(100) The Long Path, with its psychological self-analyses, its recurring scrutiny of mood and motivation, its suffering from guilt complexes is on an altogether different plane from the Short Path, with its acceptances and tolerances, it joy in the ever-presence of the Overself.

(101) The work of the Long Path is to loathe and remove the ego's sins, that of the Short Path is to love and receive the Overself's grace.

(102) While traveling the Long Path he works upon himself, but while travelling the Short Path he is worked upon by a higher force.

(103) The outstanding characteristic of the Long Path is a feeling that he has to strive to be a quester. This feeling is absent on the Short Path.

(104) It is only on the Long Path that a man seeks so desperately for truth and insight. All that feverish ambition fades away on the Short Path, where he learns to hold himself in peace and patience.

(105) The virtues he attempted to acquire on the Long Path, and too often attempted in vain, come to him of themselves by the magical grace of the Short Path.

(106) Whereas the Long Path brings its results by systematic advance, the Short Path brings them by chancing suddenly on them.

(107) The Long Path is arranged in progressive stages. Whereas the Short Path is not; it points to direct, immediate and final enlightenment.

(108) The sense of time's pressure which spurs the Long Path follower disappears from the Short Path follower. He becomes careless of time and squanders it shamelessly as if he has INFINITE LEISURE.

(109) That which the Long Path follower tries to acquire by strenuous efforts is acquired on the Short Path by naturally and spontaneously.

(110) If the Long Path followers tend to have little sense of humour in matters relating to the quest, the Short Path ones tend to have much of it.

(111) Whereas the Long Path man strives for growth, the Short Path man lets it come naturally without the interference of his egoic consciousness.

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(112) The danger of becoming too self-centred exists on the Long Path but the danger of deifying the self exists on the Short on.

(113) The Short Path precludes impatience and forbids anxiety.

(114) When Jesus counselled, "Cast thy burden," etc, he was phrasing a perfect invitation to travel, the Short Path.

(115) It is not good to live in unwholesome memories of what we ought not to have done but did do, and never put a period to them. Such repeated self-flagellation keeps the ego immersed in its own little circle. It is better to turn away from them and live in the sunshine of the Overself.

(116) Let him turn away from looking to the ego's little and limited endeavours for his salvation. Let him begin to rely on the Overself alone. Then, any growth that he does make will not be self-centred, self-conscious and superficial. It will be natural, spontaneous and deep-rooted.

(117) All negative thoughts are excluded on the Short Path. The magical power of mind is recognised and applied.

(118) Krishnamurti's free-thinking, idol-shattering teaching is a good counter-balance and advanced complement to the ordinary yoga teaching. It is not really a contradiction, since it is a Short Path form completing Yoga's Long Path. Krishnamurti's uncompromising rigidity is also a corrective to the sectarian fanaticism and gura deification which mark the seeking of many beginners. They receive a shock when first reading or hearing him. He undermines and explodes the little attitudes they have taught to copy, the precious beliefs they have been told to hold. From his point of view, the solemnities of religions ritual and the frivalities of theatrical revue are both on the same plane.

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(120) Here, on this Short Path, he is to direct his yearnings and seekings, his hopes and thoughts, solely to the Overself. Nothing and nobody, not even a guru, is to come between them.

(121) Every day and everywhere the Overself is with him. It is this fact which makes the Short Path success possible.

(122) With the Short Path one emerges into an atmosphere that is totally different in nature and quality from the Long Path's. It is like seeing the sun break through the clouds.

(123) The Short Path advocates tend to ignore difficulties in its course.

(124) The Short Path enthusiast wants to catapult himself suddenly from the quest's beginning to it's ending, without having to pass through all the usual intervening and successive stages.

(125) They believe it is possible to attain truth without tears, without discipline and without training.

(126) When untrained and ill-informed persons take to the Short Path prematurely, it is unlikely that they will use its freedom properly. The end result will be that they will misuse it.

(127) The wish for instantaneous enlightenment brings A LARGE NUMBER OF seekers to the Short Path before they are really ready for it.

(128) Must we crawl like the worm, inch by inch, or is there really the possibility of sudden enlightenment? Must time be allowed to do its work or can some magic act abruptly? Can there be any adequate substitute for the experiences, the reflections and the operations of many lifetimes? Or are we merely showing ignorance when we assert that immediate awareness is too good to be true?

(129) Can the aspirant be pushed directly from whereever he stands however elementary this stage may be - into full spiritual enlightenment? Can time be ignored and his growth hurried so dramatically?

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(130) It is really a kind of spiritual arrogance which believes it has only to jump from its present standpoint to the divinest level, as so many ill-equipped Zen adherents believe. Spiritual humility will seek, and be satisfied with, a more modest result.

(131) He follows Zen or some other Short Path cult imagining it will enable him to jumb out of his skin, to change the entire polarity of his essential nature in the twinkling of an eye. And this too without any effort. Does he really succeed in doing it? Only in his talk.

(132) It does not really matter that there are cults, creeds and teachings stretching all the way in quality from the lowest and most primitive up through the mediocre and most orthodox to the theosophic and and mystical. The limited range of human mentality and character puts limits on its spiritual satisfactions, demands and expectations. What does matter is that anyone should confuse them, should regard the worst as the best, the commonplace as the inspired, the false as the true; that good judgment is so lacking that there is hardly any recognition of the best as the best.

(133) The belief that stages of developemt can be shortened is proven by observed cases, but that they can be skipped altogether is fallacious: When such a leap-through is seemingly made more harm than good is usually done.

(134) Must he pass slowly and laboriously through a series of spiritual stages.

(135) The Long Path is a training to make an aspirant ready for the Short Patn.

(136) These 'sudden Enlightenment' votaries, the 'Salvation by Saturday' brigade.

(137) The notion that enlightenment can be had on such easy terms is a deluded one.

(138) All stages of the quest, the advanced as well as the elementary, are forms of ambition. They are still activities of the self, continuations of its own life in different guises. All attempts to rise spiritually, to develop, to gain "better" qualities or a "mystical" experiences are trying to run away from SELF through self-projected means. The end result is, and must be, frustration or failure.

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(138) All stages of the quest, the advanced as well as the elementary, are forms of ambition. They are still activities of the self, continuations of its own life in different guises. All attempts to rise spiritually, to develop, to gain "better" qualities or a "mystical" experiences are trying to run away from self through self-protected means. The end result is, and must be, frustration or failure.

(139) His ego alternates between hating itself and adoring itself.

(140) These neurotics, who swing from a morbid conception of themselves as sinful to an idealised conception as divine, are both right and wrong.

(141) It is not enough to repeat a few high-sounding phrases and expect to be immediately and totally illumined.

(142) The revelations they receive come to them at second-hand - from the pages of a book or the lips of a speaker - never from their own inner being. It is always other people they depend on, never themselves.

(143) The disciples are enslaved to their Master, the Master is enslaved by his disciples. A real relationship between them, with true spiritual profit, can begin only when both sides can give and receive in utter freedom.

(144) All are motivated by their own ambition, whether this operates in the halls of worldliness or in those of so-called spirituality. When their hearts, minds, lives are soon in larger perspective, the ego is seen blatant and bold in the one case, lurking or hiding in the other case; in both there is the desire to gain something, be it higher social status or HIGHER SELF.

(145) Whether he congratulates himself on his improvement in character and his progress in spirituality or whether he condemns himself for failure to make improvement and progress , the state of his personal ego is still the only preoccupation of his mind.

(146) The Master Dogen. "The path of Ignorance and the path of Enlightenment - we walk in dream! "

(147) In trying to mould himself on a higher pattern, a new fault may insert itself - the tendency to become self-righteous.

(148) All that he learns about the Short Path seems to contradict what he learnt on the Long Path. In reality, the one complements the other.

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( )What a relief he experiences when he need no longer look at himself without the emotion of guilt.He feels set free.

(XVII)

(XVII)(149) The failure to recognize that there is a Short Path as the advanced sequel to the Long Path, as well as the necessary complement to it, is responsible for confusions, misunderstandings and even errors.

(150) It may properly be said that no man ever comes to the end of this Search. But that is because he one day comes to know that the seeking attitude is itself one of the last obstacles, and must be dropped.

(151) The attitude of pursuing an objective, of searching for a truth, however admirable in the early stages, becomes an obstruction in this the latest stage.

(152) He no longer feels any desire to reform the world or to improve himself. He accepts both just as they are.

(153) The last phase of the Short Path has no special procedure, no specialised method. Life is its Way, or, as the Chinese sage said "Usual life is very Tao"

(154) Let even the Short Path go, at the proper moment, and sit loosely to life.

relief,Shortpath care arises out of the Stillness of mind,the serenity of faith and the acceptance of the universe.

Non-Runner. (Classification ?)

(155) Memory creates for us the patterns, traditions, values and habits which we live by. It is the dominant authority. But it is also the tyrant which keeps us captive and denies us freedom -- a deprival which effectually prevents the finding of truth and builds a barrier to effectually REALITY.

Anyone can remember the ego-coloured past in this way, but only the sage can forget it and dissolve all these patterns. (156)WU WEI has a double meaning:1st; Letting Life,Mind; act through you by yourself becoming still,thought-free and empty of ego.You are then not doing anything but being done to,being used.2nd:pursuing truth impersonally.The usual ways seek personal attainment, achievement,salvation.the aspirant thinks or speaks of 'my mind' or 'my purification' or 'my progress' hence such ways are self-enclosed,egoistic.Whatever repression of ego that there is occurs only on the surface and merely drives it down to hide in the subconscious;whence it will re-emerge later.These methods are Londpath ones,hence are destined to end in futility & despair.The deeper way of wu wei is to lose the ego by doing nothing to seek truth or to improve oneself, adopting no practice,following no path.The Shortpath turns realisation over to Oversel so that it is not your concern any longer.This does not mean that you do not care whether you find truth or not,but that whereas ordinary care for it arises out of desire of the ego or anxiety of the ego or egoist need of comfort,escape,

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(1) If the quest becomes a source of stress and worry, then its precepts and injunctions, its promises and workings, have not been clearly understood. This condition may be traced back to not enough or not correct knowledge, or both together, but other causes could exist such as inborn temperamental fears. A less negative, more positive attitude toward it will help here.

(2) You ask a question which (1) ought not to be asked (2) is quite unanswerable. Nevertheless I shall try: What good is a Consciousness of which we are unaware? you argue. Answer: No good! But your question is in error. There is some awareness, although a limited one. This appears as your ego-consciousness, which is a reflection of the Consciousness you ask about. Because the Universal and Infinite cannot be packed into the Personal and Finite, your demand, natural though it be, is unreasonable. Erigena, the first British - I beg pardon, Irish, philosopher, ninth century, was much influenced by Dionysius the Areopagite (1st century) and it was under such influence that he wrote: "God Himself knows not what He is, for He is not a 'what'." So why ask a mere man ?

(3) When Berkeley says "To be is to be perceived" (he means 'by God') it is equivalent, in philosophy, to "to be is to be known to the World-Mind in the form of World-Idea." But there are subtle yet important differences between the two outlooks. What did Berkeley define as God? Did he rise to the Ultimate Possible Concept, that of Non-Duality? Did he understand that there is a distinction to be made between the Absolute Mind and the World-Mind ?

(4) To be the witness is the first stage: to be Witness of the witness is the next: but to BE is the final one. For consciousness lets go of the witness in the end. Consciousness alone is itself the real experience.

(5) Zen Sixth Patriarch: "You should first cast aside all mental activity and let no thoughts arise in you." "Then I shall preach the Dharma for you." After a long interval of silence the Patriarch continued "Not thinking of good or evil, right at this very moment that is your original face!" Hui Ming was immediately enlightened.

(6) Of what use to let memory linger mournfully over a regrettable past ?

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(7) IDENTITY EXERCISE He will not have to struggle as on the Long Path. There will no more be irksome effort: the mind will be glad to rest in this positive state, if he holds from the very beginning the faith that it already is accomplished, that the aspiration toward it is being fulfilled now, not at some unknown distant time. Such an attitude engenders something more than pleasant feelings of hope and optimism: it engenders subconscious power

(8) SIVA PURANA: " The highest state is the natural realisation of divine Presence. The second (and lower) is meditation and contemplation. The third is symbol-worship as reminder of God. The fourth (and lowest) is going on pilgrimage to sacred places and the performance of external rituals."

(9) If each person could look at his own life not only in an impersonal way but also with philosophic insight, he would perceive the meaningfulness of the happenings in his life, of the relations with other persons, and even the larger backgrounds themselves. All served a higher purpose, or fulfilled a higher service leading him from half-animal to truly human being, or obeyed a moral law such as karma.

(10) He is not yet perfect in his development at this stage - "Application" is still being practised - but enlightenment is a very real thing to him. It results in this, that although his first reactive feelings toward a person, an event or a situation may be negative or passion-ate, he is not carried away by them and they are swiftly checked.

(11) He has to keep this inner stability and peace through times of public disaster or private distress. Long Path practices will help him attain it but only intermitt-ently. It is the Short Path which alone can establish it durably.

(12) Sahaja : This is 'natural' as contrasted with 'artificial' spirituality, 'spontaneous' as against 'cultivated,' and 'unconscious' by comparison alongside 'professionally conscious,' with its narrow limits.

(13) The cheeriness of the Short Path rejects the ascetic views, the harshness towards the body, and the unpleasant penances set up by the misunderstanding of self-discipline and by the unbalance of fanaticism.

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(15) The Long Path is needed because it leads to a measure of release from egoism and animalism. But it does not directly lead to the discovery of the Overself, its truth and reality. That is the Short Path's work.

(16) You cannot think two thoughts simultaneously. You cannot practise Advaitic identity with the Overself and with ego together. You must choose one or the other.

(17) Moments which shame him into the miserable awareness of his shortcomings may appear plentifully on the Long Path but have no likelihood of existence on the Short one.

(18) Pascal: "He (Montaigne) inspires a nonchalance about salvation."

(19) When he is established to some extent on the Short Path he may not only expect the expected, as most people do, but also expect the unexpected.

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(1) The high-level teaching has been taken advantage of by the weak or the egotistic to defend their weaknesses or egotism. Personal freedom and self-expression are rightly sought but in the wrong way and for the wrong reasons.

(2) The Long Path seeker who solemnly inflicts self-denials and self-disciplines upon himself in hope of finding freedom, will one day have to make the transition to the Short Path.

(3) Even if he has his moral and psychological successes on the Long Path they may, just because they are successes, inflate his ego with gratification and pride. Only when he changes his attitude and ascribes them to the Overself and regards them as defeats for himself, can this not happen. He will then have transferred from the Long Path to the Short Path.

(4) This is the concept which governs the Short Path, that he is in the Stillness of central being all the time whether he knows it or not, that he has never left and can never leave it. And this is so even in a life passed in failure and despair.

(5) When the Long Path work has been done to the point that it bores, depresses or satiates him, admission must be made that he had better leave it for awhile. Here is a turning point where the Short Path must be entered both for relief and fresh outlook.

(6) It is a matter of levels: At the beginning effort is necessary and efficacious. Its nature and result will of course be governed by the fixed conditions of his inner and outer life. But later, at the proficient's level, with its newly-awakened recognition of the ego's presence in all this, he lets up, practises Lao-tse's "Way of non-doing," abandons the old customary attitude.

(7) The Long Path man will tend to criticise and judge himself to the point of being too preoccupied with himself, but he need not be too morbid.

(8) One danger of the Long Path is avoidable: it is making exaggerated self-accusations.

(9) On the Long Path he works at purifying himself: on the Short Path he lets that take care of itself: it is now the responsibility of Overself which he tries to be.

(10) Yoga trains character, emotions and especially mind's power of concentration. All this is not only a useful equipment for the Short Path practice but even a necessary one.

(11) If personal analysis is such a necessary work on the Long Path, it does not count at all on the Short one.

(12) When I wrote down the exercise in The Wisdom of the Overself, of concentrating on the gap between two thoughts, I did not know that the Buddha had stated that Nirvana exists "between two mind moments." I take this statement to confirm the usefulness of that exercise - admittedly a very difficult one.

(13) Let him be sincere with himself, neither overrating his stature nor underrating it, neither indulging false hopes nor exaggerating his discouragements.

(14) Emerson is an excellent example of Short Path man.

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(17) The Short Path shows him that it is better to take the highest model, to look for his strength rather than his weakness.

(18) That which is the very end of the Quest must then become the beginning of it.

(19) He is to take up the mental attitude of attainment, to try to think and act as if it were already realized.

(20) By applying either his belief in, or knowledge of, mentalism and throwing everything into Mind he practises non-dualism and gets rid of the divided subject-object attitude. This work may take many years or it may not: it must be done calmly, patiently, without attempting to measure progress - itself an obstructive idea.

(21) The danger of Short Path, and of "As If" exercise is to fall into deception of oneself, or even into charlatanic deception of others.

(22) His life will become more cheerful and he himself more human when he takes to the Short Path.

(23) Alas! it is easier to accumulate faults than virtues, to change garments than character, to fall than to rise. He finds that the good result of all this effort is meagre.

(24) The position of the impersonal observer is only a tentative one, assumed because it is a practical help perhaps mid-way toward the goal. For when well established in understanding, outlook and practice something happens by itself: the observer and the observed ego with its body and world become swallowed up in the undivided Mind.

(25) Wearied of the long aspiration, the seemingly forlorn hope, they leave the Quest. Yet this is the very time to enter the Short Path.

(26) Most of the negative moods which trouble the Long Path aspirant vanish with his entry on the Short one.

(27) Even while he travels on this quest he should habitually remind himself of an easily forgotten truth - that what he travels to is inside himself, is the very essence of himself.

(28) He comes at last to the point where he must turn against his own constant indictment, where he must defend himself against these self-made and self-directed accusations.

(29) Maharishee often used the term "Sahaja Samadhi" to describe what he regarded as the best state. Although the word "Samadhi" is too often associated with yogic trance, there is nothing of the kind in his use of this phrase. He said it was the best state because it was quite natural, nothing forced, artificial or temporary. We may equate it with Zen's "This life is very life" and "Walk On!"

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(30) The Short Path requires him to fall into amnesia about his spiritual past. The attempt to produce a perfect being and an impeccable character need not trouble him any farther.

(31) If in his earlier days when on the Long Path he practised daily checking his personal feelings where they were negative, hostile, condemnatory in the relationship with others, or when they interrupted his inner calm in the relationship with himself, now on the Short Path he abandoned this training. It was no more the really important thing for it had been just a preparation of the ego for that thing; which was to forget and transcend the ego by transferring attention to the remembrance of his divine being, his Overself.

(32) He learns that he may set his own limits, that so long as he thinks all day that he is only this person, doing and speaking in the ordinary way what men usually do, then he is certainly nothing more. But if he starts the day on a higher level, thinking that he is divine in his inmost being and keeps on that level as the hours pass, then he will feel closer to it. This is a practical procedure, one which has its effect on consciousness, on character and on events.

(33) They believe that a man can jump into complete illumination. They do not stop to consider whether he is likely to fall down again to his former ordinary state. They automatically assume that his illumination will go on forever.

(34) All spiritual paths - except the Short Path - have elements of artificiality about them.

(35) While he remains on the Long Path, he remains self-regarding and self-conscious.

(36) He learns now that he need not be so strained in his quest: what he seeks is already here.

(37) The self-revilements of the Long Path must be abandoned: his eyes must look up at that other and higher Self.

(38) If there are agonies on the Long Path, there are also agonies in the ordinary man's path. But in the aspirant's case, they are of a special kind.

(39) The Long Path requires the aspirant to work on himself, make various reforms, practise certain exercises and contribute his own personal efforts in various ways. But the Short Path is less concerned with what he does than with what is done to him. Why? Because it is the path of grace. He is to be passive, receive.

(40) The more he practises identifying himself with the timeless Now (not the passing 'now') the more he works for true freedom from besetting passions and dragging attachments. This is the Short Path, more heroic perhaps but in the end much pleasanter than Long Path.

(41) The Long Path is taught to beginners and others in the earlier and middle stages of the quest. This is because they are ready for the idea of self-improvement and not for the higher one of unreality of the self. So the latter is taught on the Short Path, where attention is turned away from the little self and from the idea of perfecting it, to the essence, the real being.

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(38) If there are agonies on the Long Path, there are also agonies in the ordinary man's path. But in the aspirant's case, they are of a special kind.

(39) The Long Path requires the aspirant to work on himself, make various reforms, practise certain exercises and contribute his own personal efforts in various ways. But the Short Path is less concerned with what he does than with what is done to him. Why? Because it is the path of grace. He is to be passive, receive.

(40) The more he practises identifying himself with the timeless Now (not the passing 'now') the more he works for true freedom from besetting passions and dragging attachments. This is the Short Path, more heroic perhaps but in the end much pleasanter than Long Path.

(41) The Long Path is taught to beginners and others in the earlier and middle stages of the quest. This is because they are ready for the idea of self-improvement and not for the higher one of unreality of the self. So the latter is taught on the Short Path, where attention is turned away from the little self and from the idea of perfecting it, to the essence, the real being.

(42) Hopkins the Jesuit priest-poet abandoned meditation because of constantly recurring moods of self-disgust and hopelessness. This sounds exactly like the point where Long Path work should be brought to an end, being replaced by Short Path work.

(43) Once the past is properly, impersonally, understood, once the logic of its consequences is traced, once the implication of all this is practically applied, especially in self-discipline, let it go.

(44) The meeting with a higher personage, whether on the physical plane or on an inner one, is to be considered fortunate, and a blessing upon one's own higher endeavours.

(45) When the Long Path becomes burdensome, certainly when its demands seem impossible of fulfilment, it may be time to withdraw from it.

(46) This exercise requires him not only to remember and stay in the highest concept of Supreme Being as often as possible but also to counter it occasionally by remembering the transiency of his earthly ego, experiences and life.

(47) Vividly to recall in mental sight and devotional feeling those moments when a glimpse gave him new life is an excellent exercise.

(48) He suffers doubly, first from the feeling that he is unworthy and again from the feeling that his weaknesses will not let him become worthy.

(49) This recognition that the Overself is constantly present with him heartens the proficient seeker but in the end frustrates the beginner. It is at this point that he is getting ready, quite unwittingly to leave the Long Path.

(50) There is an element of truth in the statement - often made by Krishnamurti - that the best way to start on the Way to Truth is to discard all that previous thinking, reading and listening have yielded.

(51) Who candidly or humbly asks to be told his faults and failings? Who wants to know them in order eagerly to work at improving his character ?

(52) It is the paradox of the Short Path that it begins with the end, in order to arrive at the end!

(53) Essence of Mind is more important than the temporary stages on the way to discovery of its ever-presence.

(54) The effort at this higher stage (Short Path) is not to follow fixed schedules for mental quiet but constantly to remember Overself. If however he feels drawn to practise at any time, he does so.

(55) In the earlier stages of the Short Path he necessarily uses words to suggest something about the nature of his goal and to represent it by concepts. But in the advanced stages they lose their value and he rests calmly and patiently in the Void, identified with Mind, even though not yet realised as such.

(56) The Long Path man cultivates the excellent qualities, the finer virtues.

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(56) The Long Path man cultivates the excellent qualities, the finer virtues.

(57) Too much intellectual dissection of the personal ego done too often merely nourishes neuroticism; and the same result follows too much emotional preoccupation with it. This is a Long Path danger.

(58) Why give all one's attention to the criticism of defects and shortcomings, excluding the merits? Why be so obsessed by what is bad alone?

(59) If the Long Path ends in futility, confusion and despair for many people, it does not necessarily do so for all people. Some make the transition from it to the Short Path without such suffering.

(60) Why all this effort to be wiser than you are, little man? Why not savour the Oriental contentment of accepting what Nature has given you? Why disturb yourself with such strivings and broodings ?

These are perilous questions to put to young ardent souls, eager to prepare themselves for the life that stretches ahead of them. But they are questions which the quester of many years must come to in the end.

(61) If a standard seems too high, it is not thereby rendered useless to aspiration. For to point direction still remains a valuable service in guiding effort and avoiding its waste.

(62) It was said in Palestine that those who seek shall find. But it was also said in India that those who do <u>not</u> seek shall find.

(63) Monk Yung Chia (Chinese 7th cent.) in 'The Song of Enlightenment' -

"Its strength once spent, the arrow falls to earth!
The life you make may not fulfil your hopes.
How far below that transcendental way,
Whereby one leap can gain Nirvana's shore?"

(64) Even when he appears to criticise himself, he still remains enclosed within his ego as much as ever.

(65) On the Long Path he goes forward and falls back, stagnates and fusses.

(66) The more he examines himself the more he is discouraged or horrified at what he finds just below the surface. This mood will continue only as long as he remains on the Long Path. For by going deeper still he will find his best self. To make this discovery he must cross over to the Short Path, itself a paradox of passivity and non-effort, a movement of sight to insight, of faith and identification.

(67) He who is willing to undergo discipline for this purpose, willing to put his passions, emotions and thoughts under some measure of control. This is part of the Long Path.

(68) The belief that one can take a headlong dive into the Real and stay there permanently is rife.

(69) The Short Path rejects all the conventional forms. Instead of beginning at the beginning as they do, it begins at the end!

(70) It brings a sudden access of light,

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(71) There are two different approaches to the task, both are legitimate but one belongs to the Long Path and the other to the Short Path. The first is forcibly to control the undesirable feelings and thoughts. The second is to seek their source in the ego and, by understanding it at deep level, lose interest in them and, turning away, stop continuing to feed them.

(72) To pass from the negative self-condemnation of the Long Path to the positive self-realization of the Short one, is exhilarating.

(73) Self-effort is not vain, not futile, yet there is a point where it must yield to grace, cease its labours, surrender its self-management.

(74) Entangled in his animal nature, his attempts to live in his spiritual nature consist of constant approach followed by withdrawal - a rhythm which torments him for years. This is his history on the Long Path.

(75) They are too self-conscious about their work and progress on this quest, their adoption of it and experiences in it. It is only when they leave this Long Path for the Short one that their attitude becomes spontaneous, unstudied, natural, their feelings released from ambition, affectation and egocentricity. They begin to "grow as the flower grows," as Mabel Collins puts it.

(76) Hitherto he has dealt with his own Path's negatives and the long prohibitions. Henceforth he will deal with his own positives and the Short Path's acceptance.

(77) Whether the truth grows slowly in his mind or explodes suddenly in his feelings is less important than that it shall be the truth.

(78) Even without making special efforts to deal with undesirable traits, some will tend to fall away through being denied attention. This is one consequence of following the Short Path.

(79) Where the Long Path seems cold and disciplinarian, its traveller striving anxiously, the Short one seems warm and positive, even cheerful.

(80) The attitude of self-reproach belongs solely to the Long Path. There is no place for it on the Short Path.

(81) In looking back at the past, the more evolved men find certain things unpleasant to remember and unbearable to analyse. This is a helpful result for the Long Path: it weakens the lower elements of character by strengthening disgust with them. But it is negative and depressing. And in the end they must go on to the Short Path, where such preoccupation with the ego is abandoned, where a positive and cheerful identification with Overself is sought.

(82) If their Long Path ends in self-detestation, their Short Path begins in a deeper self-discovery, in a feeling of happy possibilities awaiting them if they could remain faithful to the new attitudes.

(83) This remembrance of the divine must go on all the time as an undercurrent of his life.

(84) Tired of looking at his own defects he turns away from the Long Path.

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(85) These contrary periods come to most seekers until the Short Path is discovered, entered and travelled. A stable attitude will then be one of its natural effects, a steady calmness will be more easily maintained than before.

(86) The move towards reality may, if too quickly made, bring on changes that the overwhelmed traveller cannot endure or cope with. The genius may, but most others have to withdraw and adjust to a slower more suitable pace. This is why growing up, becoming prepared, is the first requisite, why the Long Path precedes the Short one.

(87) If the Long Path disciplines increase his anxieties and frustrations to an insupportable point, it is probably an indication that he needs a shift to the Short Path, with its effort to shift identity into the Overself and establish him there.

(88) Let him rejoice at having found the Short Path with its freedoms and at having let go of the Long Path with its difficulties and tensions.

(89) When the Long Path follower becomes obsessed by this habit and is forever scrutinising his outer conduct or examining his inner nature, it is time for him to take a holiday and get relief.

(90) With this move to the Short Path, he ends his life of self-torment and begins anew, making peace with himself.

(91) He needs to recognise his strengths as well as his weaknesses, so as to have a fairer view of himself. He need not paint too sombre a picture.

(92) If the Long Path creates despair about oneself, about the frustration of one's spiritual hopes, the Short Path creates joy about one's close relationship with the Overself and the feeling of its acceptance of one.

(93) On the Short Path tension and striving are no longer present, aspiration and seeking are no longer causes of frustration and discouragement.

(94) All attempts to liberate the self from the self by the self are obviously doomed from the start.

(95) Even if it only be a pose that is cultivated, it still remains a valuable discipline and exercise which gives good results. For it has much suggestive power, this "As-If" method, and is an essential part of the Short Path.

(96) In turning over to the Short Path he adopts an entirely new attitude to himself.

(97) The Long Path man's thoughts are too often with his personal self, too seldom with his Overself. The blessed turning-point will be reached when he looks away from himself with persevering faith.

(98) He must now throw himself up in the air and perform a somersault. This is the transition from Long to Short Path. Working up to it is slow, actually doing it is sudden.

(99) On the Short Path he has no longer any worry whether he is moving to a goal or not.

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(100) The Long Path man who is worried about his sins and content with his virtues gives place to the Short Path man who is preoccupied with neither, because both are facets of the ego, but seeks to understand, reverse and contemplate the Overself.

(101) The Long Path makes us look into ourselves and into our past for several of the sources of our present conditions. But in doing so, its revelations may discourage us, quenching hope and effort for self-improvement. Yet this would be to misuse them, so the Short Path corrects our attitude.

(102) They are simply meditating upon themselves. The belief that they are meditating on God is a great delusion. Only the Short Path leads to the true meditation because it only takes them out of, and away from, themselves.

(103) If he begins by testing philosophy as a way of life, he must end by establishing it as such. But this settling down needs time, until he realizes that time itself is illusory. He may then assert the "Now-Here" attitude.

(104) Those who follow the Long Path are likely to move between self-complacent measurement of progress and self-denigratory lament for failures.

(105) He who finds that the Path has vanished, that he can say, 'I am neither seeking truth, nor finding it,' has reached the Short Path even though he does not know it.

(106) All this willed striving for a condition of being which seems so far beyond, will reach its terminus at this point. From now on he admits the Overself into the game. He allows for its existence.

(107) The 'As-If'exercise may seem from the outside to be nothing more than a piece of masquerading, a profitless adventure in self-deception.

(108) When too long a time is spent on the Long Path with too slow a progress, the urge arises to find another way. It is then that the Short Path becomes appropriate.

(109) Through humiliation and despair, failure and mistakes, the ego may be crushed to the ground. But the aftermath of this apparently hopeless situation may be the end of the Long Path, with the subsequent transfer to the Short Path, with its new hope, pardon and peace.

(110) On the Long Path he identifies himself with the personal ego, even though it be the higher part of ego, whereas on the Short Path he is only the observer of the ego. This shows up clearly in his attitudes. "What have I to do with my personal past," he asks himself on the second path, "That belongs to a dead self, which is now rejected and which I refuse to identify."

(111) Long Path and Short Path: The Long Path creates anxiety, because one wants to make progress and finds it difficult. The Short Path has to counterbalance it, because one then realizes that there is nothing to be attained, one is already there.

(112) If self-hate becomes morbidly excessive it may lead to suicide. This is one danger of the Long Path's asceticism.

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(113) The attitudes of reverence, even awe, devotion, worship, ought not to be eliminated just because he is practising the Short Path. It is still a technique even if it does embody the assumption of non-duality.

(114) The finest of all experiences is to perceive that he need no longer pursue experiences because the pursuer and the Pursued are one and the same Being. Inner experiences are all in time, doomed to pass away, but he, the Consciousness behind them, behind the ego's consciousness, is out of time, hence Immortal.

(115) If the Long Path is too often, too largely an anguished one, because of the self-scrutiny to find the shortcomings in oneself which block the way - then the Short Path is a compensatory one, a joyful quest.

(116) Too many questers are too extravagantly earnest. All this solemnity is inspired by, directed towards and activated through the ego. That it presents itself in the Overself's name makes little difference. This excess of seriousness betrays the egotism behind it and becomes self-defeating. Better to let go. But one may feel sad without appearing lugubriously solemn. There are times when no quester can miss mourning the transiency of things, can avoid the melancholy air which surrounds recognition of the insubstantiality of life, fortune, friends and human happiness. Yet if he is faithful to his course of meditations the sadness should not last long nor weigh him down. It will pass as his peace revives.

(117) The Long Path runs from the start of his quest, to possibly an advanced stage, depending on the particular person's inner history. When he is getting ready for the Short Path, one sign may appear as a falling away from the Long Path. But here the possibility of error exists. The beginner may react from his early endeavours by getting tired of practice, discipline or failures. He too may fall away, but for negative reasons.

(118) It is the unique contribution of the Short Path that it takes advantage of the Overself's ever-present offer of Grace.

(119) This excessive solemnity is absent from the Short Path.

(120) Long Path puts its emphasis on the person himself while Short Path puts it on the Overself.

(121) This Short Path is the path of paradox.

(122) Vexing himself to the point of torment for past sins or errors is an emotionally debilitating indulgence and a mentally useless one.

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25th February 1976 the residential

CHANGE OF ADDRESS.

Please note that from

25th February 1976 the residential

address of Paul Brunton will be

changed from Montreux to the

following:

Paul Brunton

Au Jordil - A

CH 1807 Blonay (Vaud)

Switzerland

It will help me if this

address is not given to others.

(1) He comes to this quest to improve himself, not to reform others. But if he does the one, he cannot help doing something toward the other. For each man influences and helps or hinders and degrades, all the other men who are brought by life into his orbit.

(2) Before the higher teaching can be properly communicated to him, he must be put on a term of probation, during which he must be prepared, trained, and carefully watched. If the end result of all this is not satisfactory, it shows he lacks the capacity to receive such teaching.

(3) Whether physically together or physically apart, that is a true relationship between master and disciple, husband and wife, friend and friend, which refusing to be tightly possessive or personally demanding, is satisfied by the silent fact that the other exists at all.

(4) The master gives a candidate the seeds and teaches him how to cultivate them, how to water, nourish and tend the plants which sprout up from them.

(5) It is not only that so many people are not capable of comprehending the truth but also that a large number of them do not want to comprehend it. ~~(xxx)~~ The Truth hurts their ego, contradicts their desires and denies their expectations.

(6) The truth possesses its own force, but only for those who are ripe for its reception. The others can take nothing better than watery dilutions of it, nothing higher than elementary lessons in it, nothing subtler than symbolic revelations which obscure it.

(7) Those persons who are satisfied with substitutes for Truth could not appreciate or recognize it even if it were offered them. In short, they are not ready for the real thing.

(8) Do they come to have the truth shatter their long-held, long-hugged fictions, or do they come to have these fictions approved and commended?

(9) Since they cannot comprehend truth, is that sufficient cause for truth to be kept from them altogether?

(1) He comes to this quest to improve himself, not to reform others. But if he does the one, he cannot help doing something toward the other. For each man influences and helps or hinders and degrades all the other men who are brought by life into his orbit.

(2) Before the higher teaching can be properly communicated to him, he must be put on a term of probation, during which he must be prepared, trained, and carefully watched. If the end result of all this is not satisfactory, it shows he lacks the capacity to receive such teaching.

(3) Whether physically together or physically apart, that is a true relationship between master and disciple, husband and wife, friend and friend, which refusing to be rightly possessive or personally demanding, is satisfied by the silent fact that the other exists at all.

(4) The master gives a candidate the seeds and teaches him how to cultivate them, how to water, nourish and tend the plants which sprout up from them.

(5) It is not only that so many people are not capable of comprehending the truth but also that a large number of them do not want to comprehend it. (sic) The Truth hurts their ego, contradicts their desires and denies their expectations.

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(9) Since they cannot comprehend truth, is that sufficient cause for truth to be kept from them altogether?

(10) It would be cruel and foolish to blame the masses for their unresponsiveness.

(11) If compassion is to be of durable rather than superficial use, it must be free from sentimentality.

(12) What cannot be said outright may be implied. What cannot be even hinted at must be left in discreet mysterious silence.

(13) When explanatory speech may lead to bewilderment, irreverence or atheism, as well as moral anarchy, prudence suggests silence. But this is only a half-truth for when a good is overcome, it becomes a fad. The danger then is one of falling into the Brahmanic contempt for the masses which keeps them congealed in their spiritual ignorance and which never lets them rise above allegory to actuality.

(14) If he is foolish enough to expose the higher truths to the sarcastic criticism of those incapable of understanding, he will be practising treachery to those truths. They are not always or often to be uttered.

(15) They see and make no difference between the human instrument and God himself. Such exaggerated worship may be harmful both to the worshippers and the man worshipped. It makes them too dependent on some one person, too ignorant or neglectful of the real source of his power. It may fill his head with grandiose notions and far-stretching ambitions. Simply because he feels that he is communing with God is not enough basis for him to claim, or for others to accept, that he really is doing so. The remedy for all this is to teach them the the truth concerning such dependence as well as to show them how to establish their own direct contact with the source.

(16) He who is ripe to receive truth will respond to its presentation at once, convinced that it must be so.

(17) He becomes an open channel through which flows the beneficent, educative and redemptive power of the Overself.

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(16) He who is ripe to receive truth will respond to its presentation at once, convinced that it must be so.

(17) He becomes an open channel through which flows the holiest, educative and redemptive power of the Overself.

( ) First at the beginning of the Long Path, and again at the beginning of the Short Path a master, a spir-itual guide, is really required. But outside these two occasions an aspirant had better walk alone.

(XVIII)

(18) He may well be unaware how subtly the force is working within him until he begins to notice its effects on others, as they themselves draw attention to it.

(19) We are not left to find out for ourselves what the truth is. Now and then messengers appear among us, each bearing his own communication PERSONAL ABOUT the existence of a higher power and the need of a higher life.

(20) There is no doubt that the contact with a larger personality will be helpful, be it momentary or sustained.

(21) Just as the glance, the touch or the spoken word may carry the ardour of mutual desire from man to women so may it also carry the initiatory blessing or the spiritual gift from master to disciple.

(22) Just as the proximity of an electrified wire coil can induce a current of magnetism in a bar of soft iron, so the proximity of such a man can induce some of his own inner stillness to appear in a disciple.

(23) The deeper he penetrates into this inner being the more will he feel inclined to keep the development quite secret. It is becoming too holy to be talked about.

(24) The mere fact that these prophets, these light-bringers and way-showers have existed at all is enough to change a man's life if he is sensitive, reflective and penetrative.

(25) The spiritual guide must be someone to be trusted more than any man, to be looked to for GUIDANCE, KNOWLEDGE, HOPE, inspiration AND WARNING.

(26) Humility is required to recognize that here is a man whose wisdom is greater than one's own.

(27) One may admire Rudolf Steiner without wanting to be grouped with his disciples and without agreeing with all he wrote!

(28) They endow him with attributes beyond those he really has, thus practising deception on their own selves.

(29) How can final fulfilment of the spiritual purpose of life be experienced other than by the solitary selfhood? Therefore how can it be given by one man to another?

(30) The sad, the defeated and the frustrated who attach themselves to a devotional-path (Master) not seldom do so because they want the personal cheer and encouragement he offers, not because they want Truth.

(31) Even the greatest of prophets may have his lesser moments, his lighter moods.

(32) They do not see the real person, with all his human qualities, but an imagination of their own.

(33) If some acknowledge and accept the responsibility which accompanies their spiritual eminence, others prefer to leave mankind in God's keeping and keep to themselves!

(34) The true master is not a tyrant who issues orders but a guide who shows the way.

(35) He will be encouraged to find his own solutions, do his own thinking, depend on his own judgments and bear this own responsibility.

(36) His attraction toward this or that teacher may weaken and die but his attraction to the Inspirer of all teachers, the Overself, will keep on growing stronger in him.

(37) The deeper truths of philosophy are idol-smashing, and for that reason, among others, have rendered it advisable to keep them hidden away like the most precious gems. To the undeveloped, unprepared mind they are at least disturbing, at most, alarming.

(38) If they are not sensitive enough or intelligent enough to appreciate philosophy, it is useless to offer it to them.

(39) The proposition that a philosopher is a very necessary person (IN A COMMUNITY) would not be agreeable to most people.

(28) They endow him with attributes beyond those he really has, thus preventing deception on their own selves.

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The proposition that a philosopher is a very necessary person would not be agreeable to most people.

(40) It is understandable and even pardonable that the weak, the neurotic, the unhappy or the undeveloped, the innocent or the inexperienced should look for a father image who will carry all their burdens, material as well as spiritual. They are entitled to do so. But they should seek him within religious or mystical circles, not within the philosophic circle.

(41) To have attained initiation into the philosophy of truth is not for novices, fools, the impassioned or the unbalanced.

(42) But who listens to such teachings? Certainly not the mass of people.

(43) Only a handful of men can respond to such lofty ideals.

(44) The world being what it is, human nature what it long has been and human affairs all-too-~~xxxxxxxxx~~-repetitious, he will not waste time and energy attempting to re-arrange them by surface efforts.

(45) If the world is merely indifferent to these ideas he is not troubled. If it is actually hostile to them, he is understandingly tolerant, calm and compassionate.

(46) He becomes well practised in reticence and discretion.

(47) In the crowd, on the street, wherever men gather in halls or foregather in public buildings, he tries to pass unnoticed.

(48) His calm mind can not only correctly receive the divine wisdom but also correctly communicate it to others.

(49) He is no longer regarded as a man but as a freak, a curiosity, a museum-piece.

(50) He never looks for, and seldom receives, the adulation lavished upon the renowned celebrities of his land.

(51) Those who attempt to judge such a man waste their time.

(52) Is enlightenment by the Overself something only to be savoured and enjoyed? Are there no duties and obligations to be assumed along with the satisfactions?

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(55) We ought to be grateful and respectful to all those great lights of the race who brought it truth, whether they be dead or alive Occidental or Oriental. Yet at the same time we ought to be specially grateful and specially respectful to the particular one who brought us to see the truth more than any other, did.

(56) The need of a guide and mentor is obvious but this is no reason to exaggerate it to the extent that so many have done.

(57) It sometimes happens - although uncommonly - that the feeling of inner affinity with a certain illuminate exists deeply and strongly in striking opposition to the attitude taken up intellectually towards him. The desire for personal independence of thought, movement and self expression may prevent external submission. The attitude of self-reliance may be so ingrained that he is reluctant to become dependent on another. There may be a marked difference of doctrinal view. The physical actions or arrangements of the illuminate may be disapproved . Yet the subtle inexplicable mystical attraction may be overwhelming. His wisest course is to recognize that this is his divinely-ordained spiritual godfather, to confess his sonship, and to accept the relationship rather than resist or reject it. No label need be affixed to it, mysterious though it be and certainly not the conventional master-pupil one. He will humbly be outwardly free but inwardly tied.

(58) It may be that the effort to imitate his master will enable the disciple to excel himself.

(59) To have sat within the aura of a great soul is a memorable thing, but to have communed silently with him while doing so is to have received a lifelong blessing

(60) A nature sensitive to the serenity, benevolence and wisdom radiating from such a man will gladly give its homage to him.

(61) We may borrow inner peace and inner strength by the proximity of such a man. But with its cessation, the peace and strength depart.

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(62) There are few men of whom one may write with assured conviction that their integrity was unchallengeable and their truthfulness absolute but the ~~Mahanshee~~ Maharishee was unquestionably one of them.

(63) The maharishee ended his life in a tragic illness - cancer - which brought consternation to his ashramic disciples. They ~~trii~~ trolled out their various theories on the religio-mystic level to account for the personal and public tradegy, for the unequal equation which allotted so much suffering to so much sanctity.

(64) He finds that the disciples come to him for their emotional comfort; they do not come for their ego's emotional quietus. They want to remain enclosed in its little circle, not to be taken completely out of it.

(65) It is followers place him in such a unique and exalted position in their hearts that they do real psychic injury to themselves when they believe it necessary to throw him down from it.

(66) The image created by the public and the person ~~X~~ as he is in private are not dissimilar but actually quite different.

(67) Most of his followers or admirers usually expect more from such a man than he can give.

(68) When the discrepancy between the real man and the preconceived mental image of him becomes too obvious and too large, they blame him instead of themselves.

(69) The guide may provide inspiration but it will be intermittent. If it is to remain ~~the disciple must help himself~~ continuously the disciple must help himself.

(70) When he knows that it is useless to seek real being anywhere else than within himself, he knows are aright. No distant place, no other person, is needed. " A fool seeks for the ~~Buddha~~ Buddha," wrote the Ch'an Master Hui Hai centuries ago, "not for mind; A sage seeks for Mind, not for the Buddha".

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(71) The strange result of going deeper and deeper into the Real is that silence falls more and more as a curtain over his private experience and private thought. The strong urgency of communication which the missionary and reformer feel, the strong need of expression which the artist and writer have, trouble him no longer. The inner voice is tight-lipped, or speaks to him alone. He begins to see how much apostolic utterance is merely the overflow of personal emotion, how much artistic achievement is motivated by personal ambition, how much spiritual service is simply another phase of the ego adoring and serving itself. Thomas Aquinas came to such an insight late late in life and he, the author of so many books dedicated to the glory of God, could never again write another line. Those who stand on the outside may consider such a severe restraint put upon oneself to be harsh and fanatical, perhaps even anti-social. But it is safe to say all these critics have never tracked the ego to its secret lair never had all movement of their individual will stopped by the divine Stillness.

(72) Let him first attain this insight, and then talk about the selfishness of being silent about it if he still feels like doing so.

(73) In keeping Silent about his spiritual status and inner activities, he is not trying to be wilfully obscurantist but is rather imitating the mode of being he finds in the Overself. For what could be more hidden, more elusive than that?

(74) Under the sunshine of this encouragement, inspiration and stimulation, the inner life expands.

(75) Some illuminates are willing even eager, to get involved with individuals but others Not. not. If they prefer to live quietly, unnoticed. This does not make them more selfish or less holy.

(76) This silent wordless unavowed bond holds him far tighter and ties him far longer than any emotional ~~expressed one could~~ vocally expressed one could do.

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(77) At this level he loses any interest he may ~~for~~ formerly have had in making proselytes or spreading propaganda.

(78) He will accept none of the homage for himself; he knows it is not due to him, but to the higher power which intermittently uses him.

(79) He makes no effort to alter the world, to improve other persons, to reform those who will listen to him. But, somehow, some emerge from the contact with him altered, improved or reformed. He is an involuntary agent of grace.

(80) When you come to see that his presence is not required to keep you close to the truth, that it is with you, in you and a part of you and so his coming or going is really irrelevant, you will begin to feel an indestructible peace.

(81) The illuminated men of earlier generations who usually appeared at the beginning of each historical epoch and from whose ranks the great social lawgivers and religion- founders were drawn, had no personal master for none was available at the time. Who taught them? It was none other than the World-Mind, operating directly through each man's Overself and within his human consciousness. Whoever is unable to ~~finds~~ find an outward master in our own times may still find, when he has worked on himself sufficiently to be ready for it, this same direct inward help (grace) from the World-Mind if he turns to that Mind.

(82) Why limit the help you are willing to receive to a single quarter. All men are your teachers. Truth, being infinite, has an infinite number of aspects. Each spiritual guide is inclined to emphasize some only and to neglect the others.

(83) There are times when truth may properly be disclosed but other times when it must be suppressed by silence.

(84) The ancient Oriental book which advises those who would avoid misery and despair to become accustomed to truth, gave in simple form the ground for using these concentrated formulas.

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(86) Ought the truth be spread among all mankind or reserved exclusively for an elite?

(87) The subtle metaphysical truths may be unintelligible to untutured minds whereas the simple religious ones may gain quick belief.

(88) The truth does not reach now, and cannot hope to reach in the near future, more than a small percentage of people.

(89) To come to a philosopher with expectations gleaned from religio-mystic circles, and to find that he refuses to play up to them, is to invite disappointment, perhaps even disillusionment. Yet, in being himself, in rigidly holding to the best he knows, the philosopher has really rendered the other a better service than if he had responded agreeably to anticipations. The ego's incapacity to recognise this does not destroy the seed that has been Sown. Athens was handed truth by Socrates but handed him the cup of poison in return. But who knows what minds picked up thirty years later ideas he had left behind?

(90) Under the surface of ordinary consciousness he recognizes and remembers the truth when it is presented to him by a man or a book. But the false beliefs bequeathed to him by his parents and the prejudices instilled in him by his environment cause him to resist it.

(91) The evolutionary trend wins out whether we like it or not. Plato in Greece, the Brahmins in India wanted to keep knowledge and therefore education, within the ranks of a few. Their reasons were solid enough at the time. But in this epoch the trend is different, for we do not live in a static universe. It is in the direction of mofe knowledge and more education for more men, women and children. This applies on every level from the most physical and technical to the most spiritual.

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(91) Is it really kind and prudent to accept the limitations of the mass of people and teach them nothing at all of the higher truth? Are they never to be invited to partake of its richer nutriment never to be presented ŧ with spiritual food of superior quality? Why not offer them the best along with the ordenary; then they will at least have had the opportunity to choose it? As things usually are, they have little choice, and are left in total ignorance about the best's very existence.

(92) Some who have attained true wisdom make no special attempt to communicate it through speech or writing, or to express it in action. Does this mean the world never benefits from them, as it benefits by the existence and work of even the humblest primary school teacher? It does not . For their contribution, though quite noiseless is not at all valueless. It is to let the silent influence of their presence among us tough those who can receive it, even though they do so unwittingly.

(93) These are not subjects likely to be thought over by average humanity.

(94) We need new utterances of the old truths.

(95) The masses ~~need~~ need those who can act as interpreters of the divine will to them.

(96) Too long has the truth been hidden away. Too few have discovered it. But as was pointed out in "The Hidden Teaching Beyond Yoga" several new and interesting factors have extended the world scene and rendered it both possible and advisable to release certain portions of it to those who seek.

(97) What is wrong with the attitude which tries to make the teaching so plain that even the littlest mind can understand it?

(98) It is his work to show them what they cannot see for themselves - their own higher possibilities.

(99) It is not usually the nonentities of this world who accomplish things that will benefit change, lead, lift or better the world.

(100) Even if he does no more than open the human mind to its higher possibilities, he does enough.

(91) Is it really kind and prudent to accept the limitations of the mass of people and teach them nothing at all of the higher truth? Are they never to be invited to partake of its richer nutriment never to be presented & with spiritual food of superior quality? Why not offer them the best along with the ordenary; then they will at least have had the opportunity to choose it? As things usually are, they have little choice, and are left in total ignorance about the best's very existence.

(92) Some who have attained true wisdom make no special attempt to communicate it through speech or writing, or to express it in action. Does this mean the world never benefits from them, as it benefits by the existence and work of even the humblest primary school teachery It does not . For their contribution, though quite noiseless is not at all valueless. It is to let the silent influence of their presence among us tough those who can receive it, even though they do so unwittingly.

(93) These are not subjects likely to be thought over by average humanity.

(94) We need new utterances of the old truths.

(95) The masses need need those who can act as interpreters of the divine will to them.

(96) Too long has the truth been hidden away. Too few have discovered it. But as was pointed out in "The Hidden Teaching Beyond Yoga" several new and interesting factors have extended the world scene and rendered it both possible and advisable to release certain portions of it to those who seek.

(97) What is wrong with the attitude which tries to make the teaching so plain that even the littlest mind can understand it?

(98) It is his work to show them what they cannot see for themselves - their own higher possibilities.

(99) It is not usually the nonentities of this world who accomplish things that will benefit change, lead, lift or better the world.

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(1) It is nice and noble to talk about becoming an instrument in God's hands, a channel of the Overself. But this is still an inferior relationship. It is not the highest kind. It is still occupied with the ego. Ascend to a higher level, give yourself completely to, and talk about, the higher power alone.

(2) Only when he is finally ready for a master will he find a true one. But to be ready the aspirant must bring his character to its highest possibility. When that is done then even at the first meeting the power of attraction will speak silently yet eloquently. Both will know, before that first meeting ends, that the other is the right one; there will be no doubts, no hesitations; they can exist only when judgment is wrong. He will know an affinity of soul that can and has previously been experienced with no one else. Affinity has its own clear language. It will put both men at perfect ease.

(3) The mystic who is inarticulate, who is unable to explain in spoken words what he knows or feels to others, may yet be able to convey it to them in silent telepathic mental waves.

(4) He has the power to awaken the Glimpse-experience in other men, but not in all other men. He can succeed with those only who are ready enough or sensitive enough.

(5) In the worldly life a successful man usually seeks to give others the impression of his success but in the spiritual life an unassuming man may be a great master.

(6) Ought we to congratulate ourselves that in these days the sages appear within paper covers on the same shelves as the popular entertainers and romanticists ?

(7) Men are differently constituted. There are a dozen main types and innumerable subdivisions within each type. It is not possible for a single spiritual approach to suit them all.

(8) The truth flows from such a man all the time and not only when he speaks or writes. It flows silently. But whereas anyone can hear his spoken words or read his printed ones, not many can receive this voiceless and inkless message.

(9) If he must lead men he prefers to do so indirectly; if he is to serve them, he prefers to serve them unobtrusively and if he needs to work among them he seeks to do it self-effacingly.

(10) Meet your trials and temptations in the name and strength of your master, if you have one, or of the Overself, if you have not. Do not depend on the little ego alone.

(11) Both the time and country in which he lives will necessarily affect his message.

(12) How can they serve others who are unable to serve themselves.

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(12) How can they serve others who are unable to serve themselves.

(13) If it can be said that he has any negative attitude at all, it may be noted that whether Oriental or Occidental he has a strong disinclination to talk about the Quest to those who are uninterested in it, or antagonistic to it.

(14) There are three well-defined stages in master-disciple relationship. In the first one the master is enthusiastically loved and exaggeratedly appreciated. In the second there is a revulsion of feeling against him; he is depreciated, criticised and finally rejected. In the last stage the disciple either attaches himself to another master and repeats the entire situation or decides to walk alone without any master at all and take care of his own further development.

(15) So many philosophical thoughts are too daring for orthodox minds and too deep for undeveloped ones that it would ordinarily be impossible for philosophy to have any appeal to a large number of people. And that indeed has been the case with its past history. But today we live in extraordinary times, when men have dared to do what has never been done since history began and when science has plunged into deep waters.

(16) The seeker who is unable to find locally a suitable spiritual guide need not be unduly perturbed over this failure. He should understand that he has enough to do in making himself worthy to meet such a guide. For this preparatory work he needs little outside help.

(17) The complete silence which he finds in the centre of his being cannot be conveyed in words to others without passing into the intellect, which originates and arranges them. But to do this is to leave that centre, to desert that silence and to step down to an altogether lower level.

(18) No philosopher will go out of his way to deprive others of a faith which is important to their life or destroy their trust in the teaching of a religion which gives them moral support. To do so would be to harm them, and weaken their higher purposes: it would lead directly to cynicism or materialism or even despair.

(19) Such is the undeveloped state of human character at its present level that we can expect no more than a tiny percentage to appreciate these truths and accept these ideals.

(20) Men stand on various levels which advance one upon the other. What seems clear to one group seems turgid to another.

(21) The sage has no need to impress anyone by using outward means or by depending on outward appearances.

(22) Too often the mystic kept his mouth shut because there was nobody to listen eagerly.

(23) In serving the guru we are rendering the best possible service to ourselves.

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(24) The danger is of a fall into psychism, mediumship, sorcery and black magic - above all the danger of stimulating the personal ego - which accompanies the abuse and misuse of mystical knowledge by those unready or unworthy of it. It was awareness of these dangers both by the official heads of certain religions and by its solitary adepts which kept mysticism a hidden and guarded secret from the public for centuries and left them with the relatively harmless dogmas and theatrical parades of public religion. But continued silence would have been even worse than these evils while the waves of materialistic belief wash over humanity. Because humanity has been losing its religious faith and growing worse in its moral character, even though it has been gaining in technical skill and scientific knowledge, much knowledge has been given out that was formerly kept esoteric. The practical teachings about meditation especially have been given out for the benefit of those intuitive enough to heed them.

(25) It is only in the deepest possible sense that it may be said he is all things to all people, a spiritual opportunist who meets each man on his own level. But this is not to be taken to imply any desertion of principle.

(26) He finds the mass of humanity goes on as complacently unaware of its spiritual need as ever. It does not want the truth he has, but only the truth that suits, comforts and preserves its ego. It wants a label, and he is as unlabelled as the wind which "bloweth where it listeth." The more original his presentation of the truth, the deeper the source from which he draws it, the less do most people, with their mass-conditioned minds, want it.

(27) If formerly the hidden teaching was kept strictly secret, there were excellent reasons for this prohibition. But today these reasons have lost a part of their validity. Therefore a part of the ban has been broken and some of it revealed, but not the most important part. This latter remains as before, to be communicated only orally and only privately to the tested few.

(28) What is the use of giving instruction which is unsuited to those who are instructed. Will it avail them to give instruction which is suited only to those who are far more advanced, far more ready, far more receptive ? Whoever does this either lacks discrimination or shows vanity, that is he needs to learn either wise prudence or true humility.

(29) There is no patronizing condescension in his attitude toward those who are less evolved, no spiritual snobbery towards the masses.

(30) If he has to live among those to whom his inner life would be uncomprehended, he guards his words, practises secrecy, and meets them on their own level.

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(31) Every generation has to find its own way through these mysteries and to these truths anew, despite the heavy freight of recorded teachings and revelations which it receives from all the previous ones. This is why new prophets have always been needed to provide the old old clues.

(32) He is neither unduly uncommunicative nor the reverse. He understands the need of respecting evolutionary need, rejects the theory of universal equality, and practises the discipline of speech. But his compassion is always active, his willingness to share truth and give blessing never absent. If in the presence of the Overself he realizes the futility of human speech about it, in the presence of groping, seeking, suffering men he holds back no word which will comfort, guide or inspire.

(33) It is not the prophet himself who is conscious of his place in history but those in the circle around him, those who follow long after he is dead, and those who write about him. For the sense of mission, the relationship with past and future generations, the work to be done in the present epoch - all these things belong to the ego's thoughts about itself, to the concern with self. He is satisfied to let himself be used by the Overself, to abandon all care about them into its hands, to go where he is bidden and to do what he is urged to do. The thirst for fame and the striving of ambition are totally absent from such a man.

(34) If you had met Gautama face to face after he became an enlightened Buddha, you might have thought that his eyes seemed full of wisdom. But others, less sensitive, might have thought nothing of him.

(35) It is possible for one who has mastered his own mind to affect that of another person, whether the latter is in propinquity to him, or is placed at a great distance from him. This fact becomes especially evident where there is an attempt to learn and practise meditation.

(36) When he becomes humble enough to recognise that it is not he that touches, guides, inspires, heals, teaches, warns or leads others but the infinite power of the Overself, that he is only a medium for this power, then all his motives change. He no longer seeks to serve his ego but rather the Overself. And the better to do this, he tries to cleanse and refine his ego.

(37) If, in their discretion, they suppress their true beliefs and hide their inmost mind from the masses as behind a veil, it must be granted that both history and psychology justify this caution.

(38) They can draw from him only what the capacity of their nature permits them to draw.

(39) They are the masters of truth.

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(40) The Bhagavad-Gita's warning about the duty of another being full of danger runs parallel with the Tao-teh-King's advocacy of the practice of non-interference. Both Indian and Chinese wisdom thus tell us to mind our own business ! Lao Tzu's words are: "The sage avoids the very popular error of endeavouring to assist the processes of nature, which is what he never ventures on doing." The wisdom of minding our own business is not only validated by such teaching: it is also confirmed by experience.

(41) The man who lets himself be warmed by sunshine will be able to radiate some of its effects to others. But they ought not to claim in consequence that he is the sun ! He is not the originator of those effects but only their mediator.

(42) He will keep all mention of philosophy to himself and break his silence only when true need to do so manifests itself. He will do his exercises and practices in secret unobserved, so that he may remain undisturbed. Where he must depart from the norm in public, as in following a fleshless diet, he will try to behave inconspicuously and thus draw no attention to his departure. From the standpoint of conventional society, he will not ordinarily be known as a follower of philosophy. In the Japanese phrase, 'he will walk the Path as if not walking it.'

(43) The disciple who wants to "tune in" to his distant master's meditation should note the hour at which the latter usually sits for this purpose each day or night, and then find out what local time in his own district corresponds to it. If he himself will then meditate at this hour, he will have a better chance to "tune in" than at any other one, but of course a fixed inner contact will always help him to do so anyway.

(44) Philosophy is for the few. This is and must be so for several reasons. Its way of disciplined living is hard, its rejection of false emotional solaces is unpopular, its search for factual reality rather than personal fancy is bothersome.

(45) He cannot possibly suffer from the gloomy disappointment which those suffer who, believing that they have a clear mission in life, sadly find that they cannot establish their ideas nor gather a following. Either they have not freed themselves sufficiently from clinging emotional desires - whether to be applauded by others or to reform them - or from identification with the personal ego.

(46) A competent teacher puts himself behind his pupil's eyes, inside his pupul's mind, and starts his instruction from what he finds there.

(47) If he finds that the Overself is using him at any particular time as the personal instrument for its guidance, blessing or healing, he must take care to be detached and keep ego out of the relationship.

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(48) He may like to see those near and dear to him share the same faith and undergo the same disciplines. There are ways and means whereby he can utilise prayer, meditation and personal example to promote this end. But all the same he will find himself up against the hard fact that, by its very nature, spiritual growth in another is not to be forced.

(49) Men of the highest spiritual calibre are not necessarily waiting around for disciples to come to them. They know quite well that each man is his own teacher in the end.

(50) The wise teacher will be wary of frightening the unready disciple by too prematurely making such a shattering revelation.

(51) It is an error to believe that, because such a man chooses to live obscurely, and does not seem of any particular importance to society, he really is so.

(52) Just as Emerson returned disappointed from his European search for a master, so George Fox returned from his British search. But just as Emerson came to understand that he would have therefore to find a higher self-reliance, so did Fox. "Then the Lord did let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory" he wrote in his Diary.

(53) The grace of some of those who have gone ahead of him is available. Without it, and without the records left behind by them, the path would be darker than it is.

(54) If any teacher or organisation asks you to swear ceremoniously that you will not reveal to others what you are taught, be sure that you will receive inferior occultism, not philosophic truth. For the truth hides itself from the unready: it does not have to be hidden from them.

(55) Because we are a minority does not mean that we are to be a discouraged minority. We understand the very good reasons why this must be so, and why it has always been so. We have set our standards and we must serenely accept the consequences.

(56) He can give them his message in words which will travel high above their heads or in words which will carry much more meaning to their limited minds.

(57) He who has attained the consciousness of Overself puts in no claim to the attainment. He accepts it in so utterly natural and completely humble a manner that most people are deceived into regarding him as ordinary.

(58) It is only for the sensitive that his bland serenity and benevolent smile will hold a distinct attraction, for it is only they who will feel the subtle unusual emanation from his person.

(59) He holds his convictions calmly where others preach them violently.

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(59) He holds his convictions calmly where others preach them violently.

(60) Remember that the master is not likely to live as long as you are, since he is probably an older man. Take the best possible advantage therefore of his presence.

(61) The most that a master can give is a glimpse, and that not to everyone. If the Zen assertion were true, if anything more than that, if full and final and durable illumination could be passed on to another, what Zen master could be so lacking in compassion as not to confer it upon everyone, everywhere ? But it is not done simply because it cannot be done.

(62) At all times in human history and everywhere in human experience, these agents of divine revelation have brought their people new reminders of life's holy purpose.

(63) The appellation of spiritual teacher should be given only to one who can not only communicate spiritual truth intellectually but also live it fully.

(64) The prospect of having to meet such a man frightens some persons, although when it is actualised the fear melts away in the benign aura of his kindliness. It is the reminder of their own weaknesses, their own dishonesties, which the meeting seems likely to create, the possibility that his clairvoyance may penetrate the ugly side of their character, which instigates their hesitation.

(65) Is it conceivable that just at the point in his history when a man has achieved the highest possible degree of power, of self-control, of wisdom and of compassion, that is, when he has the greatest value for serving humanity, he is to be withdrawn from circulation and stopped from being helpful to those who most need him.

(66) What can be done for those persons - alas! so many in these times - whose minds are covered in midnight darkness where the Overself is concerned and whom no spiritual intimations seem to reach ?

(67) It is wisdom to exercise influence while keeping in the background, to give counsel while avoiding involvement in everyday activity.

(68) It is not only teaching of the truth they look for. They expect him to furnish them with a model of wise behaviour.

(69) He has no desire to get men interested in his own personality, to have them turn to, and rely on, himself but would rather turn them toward their own higher nature.

(70) They may well ask of what use to the world is such a man, whose person is not accessible and whose wisdom is not available ?

(71) He has been trained by experience to put up a guard against undesirable probing into his religious views.

(72) He cannot do more than help them find and fulfil their own ways to the goal, but it is enough.

(73) He is Truth on two feet.

(60) Remember that the master is not likely to live as long as you are, since he is probably an older man. Take the best possible advantage therefore of his presence.

(61) The most that a master can give is a glimpse, and that not to everyone. If the Zen assertion were true, if anything more than that, if full and final and durable illumination could be passed on to another, what Zen master could be so looking in compassion as not to confer it upon everyone, everywhere ? But it is not done simply because it cannot be done.

(62) At all times in human history and everywhere in human experience, these agents of divine revelation have brought their people new reminders of life's holy purpose.

(63) The appellation of spiritual teacher should be given only to one who can not only communicate spiritual truth intellectually but also live it fully.

(64) The prospect of having to meet such a man frightens some persons, although when it is actualized the fear melts away in the benign rays of his kindliness. It is the reminder of their own weaknesses, their own disharmonies, which the meeting seems likely to create. The possibility that his clairvoyance may penetrate the ugly aids of their character, which impedes their beatitude.

(65) Is it conceivable that just at the point in his history when a man has achieved the highest possible degree of power, of self-control, of wisdom and of compassion, that is, when he has the greatest value for serving humanity, he is to be withdrawn from circulation and stopped from being helpful to those who most need him.

(66) What can be done for those persons - alas! so many in these times - whose minds are covered in midnight darkness where the Overself is concerned and whom no spiritual institutions seem to reach ?

(67) It is wisdom to exercise influence while keeping in the background, to give counsel while avoiding involvement in everyday activity.

(68) It is not only teaching of the truth they look for. They expect him to furnish them with a model of wise behaviour.

(69) He has no desire to get mon interested in his own personality, to have them turn to, and rely on, himself but would rather turn them toward their own higher nature.

(70) They may well ask of what use to the world is such a man, whose person is not accessible and whose wisdom is not available ?

(71) He has been trained by experience to put up a guard against undesirable probing into his religious views.

(72) He cannot do more than help them find and fulfil their own ways to the goal, but it is enough.

(73) He is Truth on two feet.

(1) Is there then no real need of a master ? The answer is 'No!' for some men but 'Yes!' for most men. He is needed to wake up the sleeper by telling him the highest truth from the very first time, and then descend by degrees to the stages while still holding on to the truth. The master serves only by showing a seeking person his real self, his Overself: or holding a mirror up to him. This can be called also, giving him a 'glimpse,' or more truthfully being used by the higher power as a vehicle to do so.

(2) Even in the case of those who take the guidance of a guru, it should not be forgotten that if development advances sufficiently the pupil must start somewhere to be his own teacher, must start looking for, and finding, the inner guru, his own soul. A sincere competent guru would demand it from himself.

(3) They naturally search for a mystical path suited to their capacity and attractive to their temperament.

(4) He has something to say only to a limited and small audience yet did they but know the rewards and compensations it offers its friends, the masses who disdain it would fall to their knees and worship it.

(5) Do men's hearts have to be broken before they yield to the higher power ? Often, yes, but not if they heed the teachers, prophets, seers and sages.

(6) Condensed in thought, summarised in statement, the Hindu Upanishads and similar works needed a teacher to expound and explain them. But this is not to say that intuition or intelligence cannot, if sharpened properly, cut through alone into their meaning.

(7) The fact that there have been higher men who have gone beyond the mass in goodness and insight, in serenity and radiant self-mastery, can be taken as a hint of re-embodiment's purpose.

(8) A man of diminutive figure will communicate his ideas less successfully than a man of tall presence.

(9) A true teacher brings the seeker back to his own self. If however he makes the seeker increasingly dependent, a hanger-on, the end will be to miss the point.

(10) If there is a call to an apostolate from a pure and deep source he will obey but if it originates in ego-serving shallower levels he will merely ignore it.

(11) He understands that he must fulfil his own individual function, not some other man's. And it is not that of becoming personal guru to any group.

(12) He must live in freedom and not in dependence whether outwardly or inwardly, on followers or disciples: therefore he keeps them at a distance that they in turn may find and experience the truth within themselves. His work ends at pointing the way.

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(13) It is not the duty of a philosopher to solve personsl problems for others or to make decisions for them or to play the role of a healer. Leaders of religio-mystical sects often claim to do so but he has no such pretentions. Nor will he seek to attract disciples, making them more and more dependent on him, and form organizations, as those leaders often do seek. A clear distinction in thought and practice between these two departments is necessary.

(14) No philosopher of wide-ranging vision and balanced mind dare claim to lead men into a permanent paradise. He knows that all beings and things are subject to change - except changeless Being itself. But he can claim to lead them into a supernal peace.

(15) How bring together the injunction not to interfere with other people's lives and the aspiration to benefit them by giving such spiritual help as is within one's ability and knowledge ?

(16) Why not look at discoverable realities rather than unrealizable expectations ? These men, however high in development and however worthy of reverence are still only mortals. They die like us, they get ill and suffer. They do not know everything. They are even fallible. Some hold views which are arguable at least, which have been dictated or influenced by local tradition, custom or belief rather than by God.

(17) We are conscious creatures only because our bodies possess brains: without them we would know nothing. Such is the notion implanted in us by those educators who had themselves received it in their turn. Mind did exist by itself; Soul and spirit were imagined and inconceivable things.

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(74) What the master can do for a disciple is limited. He can stimulate the latter's natural aspiration, guide his studies and point out where the pitfalls are, but he can do little more. He cannot take on his own shoulders responsibilities which the disciple ought to take.

(75) In the medieval period a prudent European mystic who wanted to avoid persecution by ecclesiastic authorities in search of heresy, took care with his speech and writing not to offend them.

(76) The loftier standards of the philosopher - which apply as much to his eating as to his thinking - are enough to keep most people out of philosophy.

(77) Not every illuminated man has his status admitted and his knowledge recorded. Some have not been found out by the world until years after they have been dead.

(78) Do not confuse the necessary secrecy of philosophic presentation with the portentous secrecy of charlatanic cults.

(79) The spiritual director who is over-severe in his correction of the aspirant's faults, needs correcting himself.

(80) He may set down his record for the benefit of others but if he does this prematurely, he is certain to do it imperfectly too.

(81) Does not the truth deserve to be made widely known ? It does. But this does not mean that all the other factors concerned are to be ignored.

(82) "The Sage works when apparently doing nothing; instructs without uttering a word" - Lao Tzu.

(83) Suffering seems to be universal. What wonder that a Gautama is moved by pity for this sad condition of man !

(84) It is not that he wishes to hide himself to hoard his wisdom - the fruit of so much disciplined living - for himself.

(85) Those who remind us of our higher duty and reassure us of the divine presence - to them we ought to be grateful.

(86) It is naturally strongly repugnant to a developed mind to allow another to have such great power over his own, whereas it is strongly attractive to an undeveloped one.

(87) They are reluctant to tell others about their inmost experiences; some even refuse absolutely to admit they have had such experiences if the questioner is unsympathetic or uncomprehending.

(88) Do not ask a teacher to direct you concerning matters in which he ought not to meddle.

(89) He is an ambassador from the infinite, an envoy to all men from the higher plane of their own being.

(90) So long as there still adheres to his conscious mind even a fragment of the conviction that he is destined to serve humanity spiritually, much less save it messianically, so long should he take it as a sign that the ego is still dominant. With true humility, there comes abnegation of the will - even the will to serve or save.

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(1) The man who constantly tries to make other persons over into a copy of himself, who tries to change their living habits or thinking-ways into the same as his own, who seeks zealously to proselytise their religious beliefs, is too often merely asserting his own ego and practising a subtler, more self-deceptive form of egotism. If he really felt love for them, as he often professes, he would leave them their freedom to choose what suits them, not thrust himself and his own beliefs aggressively upon them.

(2) It is a special kind of relationship, one which is less dependent on physical conditions than any other human relationship. If they never meet again, never see each other again, it remains unchangeably the same to the end.

(3) The aspirant who comes into the presence of someone who functions on a high moral and mystical or philosophical level, and feels the attraction, charm, spell, influence or force of his personality can, after a sufficient time or association, be stimulated in development quite markedly. It is a case not only of benefiting by the other man's words and copying his example, but also of directly experiencing the telepathic working of mind upon mind.

(4) When the whole world has been deceived into believing that the unreal is the real, that the true real is non-existent, that the most satisfaction and greatest happiness come only from the illusions of the senses, why should we expect the revelations of philosophy to be welcome?

(5) Just as they shamefully caricature the true Infinite Being by their personified and symbolised idea of It, so they shamefully falsify the true characteristics of a Master by their exaggerated and sentimentalized idea of him.

(6) Until you arrive at the stage of development where you can be content to let others find their own heaven or make their own hell, you will not be able to find your own peace. Until you learn not to mind what they say or how they behave, you show that you have yet to reach philosophic maturity.

(7) Many are too modest to venture to seek his acquaintance personally, although charmed by his teaching, and so miss the possible chance while he is still alive.

(8) Those who have only a casual contact with him may not be able or permitted to become aware of his wonderful attainment.

(9) He does not expect more than a few to listen to him, and still fewer to appreciate what he has to tell them.

(10) Even if there is nobody to help him with personal guidance, there are useful books.

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(11) He should try to follow this quest and to practise its regimes as unobtrusively and as quietly as he can. By doing so he will reduce to a minimum the attention attracted from those persons who are likely to criticize his faith, or worse, to obstruct his path.

(12) He who starts with the supposition that he has only to present what he himself feels to be true and great, for others to recognize it as such, will quickly be disillusioned.

(13) None of these biographies written by over-zealous disciples ever show up the master's faults or even suggest that he had a single one.

(14) It is possible to show a faithful devotion to principles without becoming either fierce or fanatical about them.

(15) The psychic impact of entering with faith and devotion the presence of an illumined person is tremendous in some cases, slight in others.

(16) He is surrounded by an aura which makes him seem more remote than he really is, which isolates him and overwhelms others.

(17) Their conception of the Master's power is such a limited one that they believe only his personal meeting with them, repeated constantly, can be of any use. They need to see his physical body and hear his physical voice.

(18) The seekers after a rational presentation of mystic truth and the enquirers after a way of higher living, will find just what their mental equipment and moral character suits them for.

(19) The longing to bring and spread truth to the whole world must be restrained by the novice.

(20) The man who is to be a true mouthpiece of the Overself, whose teaching or writing or preaching is to be intrinsically valuable for its revelation or inspiration, must forsake both the animal and the ego in him.

(21) The impulse to speak may be obeyed or resisted; only each individual case can determine which course is correct.

(22) He must insist on getting the same freedom from his disciples that he allows to them.

(23) Few are fit and worthy to be taught by such a sage for few would accept him if he were clothed in an unattractive body, if his skin were coal-black or his stature dwarfed or his face ugly or his shoulders hunch-backed.

(24) He knows from his earliest days that he has been set apart as a guide for mankind.

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(25) Discretion tells only what it is necessary to tell, for it knows that more will obstruct or bewilder and not help. And it tells even that only when the proper time has come.

(26) The faith that the Overself is working through a particular man can be tested for its validity by watching, for a sufficient length of time, what happens to those who reject him utterly or respond to him ardently.

(27) His services include the unveiling and exposing of psychic or mystic experiences which are merely self-suggested or mainly hallucinatory.

(28) The belief that if people could be taught truth they will respond to it spontaneously, collides with the facts.

(29) The embodied master, being human, will have some or other of the human imperfections. Sooner or later the disciple will note and become critical of them or disturbed by them. But the inner Light is perfect and will rouse only admiration, devotion and satisfaction.

(30) The need for secrecy must be treated with respect. It does not mean that the truth is to be suppressed for all time or for all men. It means that one must not speak of it to men whose mentality cannot receive it or whose character cannot be touched by it. It means that one ought not to put forward ideas whose ultimate destiny will be the same as their immediate one - to be resisted or rejected.

(31) No one favours philosophy in official circles, no one spreads it. Slowly, gently, it must spread itself. As men become better, more intuitive and more intelligent, they respond to its fine doctrines and precepts. To let them know that it exists is all one can do. After that they will come to it, if they wish.

(32) The Indians and Tibetans suffer from the bad consequences of an exaggerated respect for their spiritual guides whereas the Europeans and Americans suffer from the consequences of an insufficient respect for them.

(33) It can appeal principally to those whose minds are mature enough and whose characters are fine enough to appreciate its teaching.

(34) A great difference between the mere novice and the experienced student is that the first will try to share his acceptance of the teaching with everyone whereas the second will share it with no one - unless and until he is asked to do so.

(35) For practical purposes he is an emissary of the Deity, even though in theoretical truth no one is sent out because everyone has his roots in the Deity already.

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(36) Gautama's first refusal to disclose his doctrine was based on his understanding that those whose character was not pure enough, or mentality subtle enough to grasp it, would not only reward his efforts with rejection but also prove a source of trouble or vexation to him.

(37) With him one feels that one can talk, and be heard and be understood, whereas with so many others one can only talk and be heard.

(38) It is only the beginner who begins to talk at once about every new truth, experience, idea, theory, belief which comes to him. The more advanced are wisely more cautious. They take into account the receptive capacity of the man to whom they speak.

(39) The help of a master shows itself principally, and is chiefly important in, the course taken by the mind during meditation.

(40) Those who have been personally confronted by an illuminated man with the Quest of the Overself and reject it to continue their quest of the ego instead, are destined to suffer.

(41) The masses have largely lost the capacity to respond to the intuitive call. Appeals to them must be made on a different and lower level.

(42) In the earlier stages of growth such an attitude of servile submission or unthinking imitation, may be both adequate and helpful. But in the middle and later stages it is a hindrance.

(43) The man who is discontented with the world as he finds it and sets out to improve it, must begin with himself. There is authority for this statement in the life-giving ideas of Jesus as well as in the light-giving words of Gautama.

(44) There are a few persons who are so ripened by time that they would be able to recognize truth if it were presented to them.

(45) The would-be disciple must feel strong affinity for a master and the master must feel strong sympathy for him before any lasting relationship can be set up between them.

(46) Reverence for the master is based on the belief that the Overself is working through him. Any lack of this quality deprives the disciple of available help.

(47) If the aspirant develops the habit of relying only upon this outside support, and does nothing to develop his own self-sufficiency, he will become weaker and weaker instead of stronger and stronger.

(48) He teaches, helps and raises men. He leads them toward the Ideal.

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(48) He teaches, helps and raises men. He leads them toward the Ideal.

(49) There is a teaching principle in every man which can provide him with whatever spiritual knowledge he needs. But he must first take suitable measures to evoke it. These include cleansing of body and mind, aspiration of feeling and thought, silencing of intellect and ego.

(50) Just as young children are more influenced by the world of the five senses than by the conclusions of reason, so many whose adulthood is still largely physical rather than mental are more influenced by what they see, hear and feel, rather than by reason or intuition. Such persons are far from being ready for philosophy and could never give assent to its teachings. They lack discrimination and are led by appearances. They are impressed by 'signs', that is, physical miracles, cures and demonstrations as being proof of God-given power. Few of them would be willing to forsake their ego-directed lives and take to the way of living which Jesus - in contradistinction from his Church - really preached. But all of them may make excellent followers of an inwardly-devitalized mass religion.

(51) A human channel is needed for the superhuman inspiration, grace, teaching or revelation because the recipient minds are not sufficiently sensitive, pure or prepared to receive it directly for themselves.

(52) You will walk a long time, or visit many cities before you find another illuminate. Greet him well, therefore, and think of him well, that you may make something of this fortunate meeting.

(53) Give the man what he really requires at the moment, not what he may require if and when he reaches a higher stage of development.

(54) Those who are unwilling to admit any point of view that is inconvenient either to their beliefs or their circumstances and those who are quite happy to be tightly enclosed by the garments of orthodoxy, seldom find philosophy to their liking.

(55) When he has fully learnt this lesson he will look to no other human being for that which his heavenly Father alone ought to be looked to.

(56) "I have never myself had what are usually called mystical experiences" confessed the Very Rev. William Ralph Inge, but this did not prevent him from writing much about them.

(57) Why should he deliver such a profound message to such an uncomprehending and ungrateful audience?

(58) There has been too much abuse of the idea of special channels of grace and too many claimants have made unwarranted declarations.

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(58) There has been too much abuse of the idea of special channels of grace and too many claimants have made unwarranted declarations.

(59) Sometimes disciples attach themselves to a master with whom they have no basic affinity. They have been drawn to him by a partial self-deception about his nature or by a partial misconception concerning his teaching. After a period has elapsed when the harmony with him or his teaching has come to an end, and the usefulness of both is not sufficient to justify the connection, they usually leave and seek elsewhere for inspiration or help. But in those cases where, for some improper reason, they fail to do so, he may deliberately provoke an incident or arrange a circumstance which will prompt them to go away.

(60) He who is to direct the steps of others along this path needs not only to be high in character and consciousness and teaching ability but also to be learned in the comparative history and comparative doctrine of mysticism.

(61) Where the human material is apathetic toward the search for truth, it is a waste of time to teach truth.

(62) The teacher can light up his path but cannot substitute for his effort to walk it.

(63) By comparing what is described in the books with what he has so far experienced for himself, an aspirant may check and correct his course.

(64) The more he advances in power and consciousness, the more he grows in humility. Now, when he has something really worth being vain about, he takes especial care to be inconspicuous and not to seem extraordinary or holy above others. This is one of the causes of his secretiveness.

(65) By using accurate books the pupil can undoubtedly teach himself. But can he teach himself as well as another man, who has gone farther in experience and knowledge, can teach him?

(66) There is no escape from this dilemma. Even Lao-Tse who wrote "He who knows speaks not. He who speaks knows not", falsified his own assertion by writing the few thousand words with which he composed the 'Tao Teh King'. Hence the philosopher is not committed either to silence or to speech. In the Absolute, both are the same. Lao Tse's celebrated phrase would have held more correctness and less exaggeration if it had been slightly modified to read: "He who speaks, may not know. He who knows, may not freely speak.

(67) The lack of interest, in the case of most people, is of course due to their inertia towards a subject which offers no personal profit to them but which, on the contrary, demands personal discipline from them.

(68) It is a blessed historic fact that divine life and light came to the world through these men. But now what is more important is that it shall come to us today too.

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(68) It is a blessed historic fact that divine life and light came to the world through these men. But now what is more important is that it shall come to us today too.

(69) Why is it that despite all the visible and touchable counter-attractions, despite the innumerable failures and long years of fruitlessness, so many men have sought through so many ages in so many lands for God, for what is utterly intangible, unnameable, shapeless, unseen and unheard? Because the simple but astonishing fact is that the Overself, which is the presence of God in them, is part of their nature as human beings ! Mysticism is nothing more than the methodical attempt to wake up to this fact. The 'soul' which metaphysics points to in reasoning, mysticism establishes in experience. We all need to feel the divine presence. Even the man who asserts that he does not is no exception. For he indirectly finds it just the same in spite of himself but under limited forms like aesthetic appreciation or Nature's inspiration. Even if all contemporary mystics were to die out, even if not a single living man were to be interested in mysticism, even if all mystical doctrines were to disappear from human memory and written record, the logic of evolution would bring back both the teaching and the practice. They are two of those historical necessities which are certain to be regained in the course of humanity's cultural progress.

(70) Such a man cannot help having his detractors, for people can see only what he permits them to see. And if that small part is misread by them, he has to remain silent. He will not force an affinity where it does not exist. They may have visited him and talked with him, not once but several times; they may think they know him well, yet in reality they have not met him and do not know him at all ! Only the real pilgrims, who come with the correct mental attitude, have done so, and only they have been blessed by his grace and prized their good fortune at its correct value.

(71) The counsel that you are not promiscuously to interfere with other persons in order to improve them, or not unwisely to involve yourself in their lives in order to help them spiritually, does not mean that you are to do nothing at all for them. You may, if you wish, take them beneficiently into your prayer or meditation to bestow blessing.

(72) The master's motive may easily remain unknown to others, especially when he has a mission to fulfil for them, and by this ignorance they may just as easily misunderstand his actions. If this happens and they turn away from him, an opportunity for their higher growth will be missed. The distorted reading of his actions will also cause them to judge him unfairly and incorrectly. He will accept this injustice as part of the price of descending into an evil world where he does not really belong.

(69) Why is it that despite all the visible and tangible counter-attractions, despite the innumerable failures and long years of frivolousness, so many men have sought through so many ages in so many lands for God, for what is utterly intangible, unmeasurable, shapeless, unseen and unheard? Because the simple but astonishing fact is that the Overself, which is the presence of God in them, is part of their nature as human beings! Mysticism is nothing more than the methodical attempt to wake up to this fact. The 'soul' which metaphysics points to in reasoning, mysticism establishes it experience. We all need to feel the divine presence. Even the man who asserts that he does not is no exception. For he indirectly finds it just the same in spite of himself but under limited forms like aesthetic appreciation or Nature's inspiration. Even if all contemporary mystics were to die out, even if not a single living man were to be interested in mysticism, even if all mystical doctrines were to disappear from human memory and written record, the logic of evolution would bring back both the teaching and the practice. They are two of those historical necessities which are certain to be regained in the course of humanity's onward progress.

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(73) The wise man is also a prudent man. He does not attempt to convert others by aggressive methods or to persuade them into a point of view beyond their capacity of reaching. He will help them on their own level and in their own way.

(74) Those who leave their spiritual future totally in the hands of their guide, lose the years which could be spent in developing themselves.

(75) It is one thing to have a message for humanity but quite another to make people listen to it.

(76) His message is for those who wish to listen to him or to read his words. Whether this means a small or a large number of persons, and whether anyone is willing to believe him or not, is not primarily his concern.

(77) Those who know the truth have rarely descended to the market place to preach it to a doubting world, or to offer its disciplines for common use.

(78) Modern conditions have so vastly changed from those of antique and medieval times that it is necessary to remind readers that until about the sixteenth century in Catholic countries, the teaching of meditation to the laity was prohibited. It was a subject to be studied by ecclesiastics only, and an art to be practised in monastic circles only. When the Renaissance brought a relaxing of this reserve, it was at first in favour of the higher social classes alone. Not till the eighteenth century was it available to all classes.

(79) The mystical and cultist circles which talk much about these matters use the name "Master" to trail such an accumulation behind it of falsified facts, superstitious notions, and nonsensical thinking, that it is needful to be on guard for semantic definition whenever this term is heard.

(80) The bare naked truth - whether it be that of man's essential loneliness or matter's essential emptiness - would, if suddenly and bluntly revealed, only frighten those who are unready for it.

(81) If he is not to keep the truth within a restricted circle of personal pupils alone but to open it to the reach of all, the many will have to be content with what they can understand , leaving the rest to the few who are better equipped.

(82) Prophets and teachers, sages and saints, have come among us in all times to speak of that inner life and inner reality which they have found. But only those who cared to listen have profited by these revelations, communications and counsels, and still fewer have profited by being willing to follow the path of discipleship.

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(83) If he is to find his spiritual nourishment only in the traditions of an earlier time, the danger is that it may prove inadequate to meet the social, educational and other needs of the present time.

(84) "After I had been with the guru (at first meeting) a little while, I became aware that I was sitting very still. I was motionless. I did not seem to be breathing. A white light appeared, seeming to fill the entire room. I became a part of that wondrous light" - by the late Swami Lynn.

(85) Such blind guru-worship puts into the hands of one man more power over the lives and minds of other men than is good either for him or for them.

(86) The relation between a pupil and his teacher can be based upon complete submission and dependence on authority, or it can be based on a reasonable freedom and moderate self-reliance.

(87) Those who try to find in actual life the equivalent of these imagined mahatmas are bound to find only disappointment, or be so blinded by their own eager desires, as to believe someone so.

(88) Although he is forced, like all humans, to take cognisance of the world around him, of its horrors and squalors, its evils and vilenesses, the gate leading out of it all can be opened at will, and quickly. The way back into the ethereal world, with its beauty and peace, is always existent for him.

(89) Only those who have themselves felt it can understand how he is able to exert such drawing power and arouse such fervid devotion in disciples.

(90) The verbal attempt to enlighten those who are not ready for such enlightenment will separate and draw away the victim of this well-meant folly.

(91) The illuminate does not have to engage in a lengthy conversation to find out whether another man is also illumined. As the "Chuang-Tzu" tells, two sages met without speaking a single word for "when their eyes met, the Tao was there".

(92) God is so far beyond knowing by a mind of the human calibre that only a paranoiac could claim to have entered that vast immensity, united with it, and kept his awareness of himself too.

(93) Socrates tried to awaken the Greeks, Jesus tried to awaken the Israelites. Their failure was followed by consequences to their people which can be traced in history. If the higher power takes the trouble to send a messenger, it is better to tremble, listen and obey, than to sneer, reject and suffer.

(94) He ought to make the most and the best of such a chance.

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(95) Contempt and slander will be the unequal reward some will pay him; miscomprehension and minification will be received from others. He will accept them all unconcernedly.

(96) Ambition which in other men might be stimulated by success, is dead in him. The pride which might be swollen by the acclaim of disciples, is unaffected in him.

(97) It is perhaps true that there is nothing new under the sun in the world of ideas but it is also true that old wisdom may be freshly expressed.

(98) So sure is the revelation that, like the Chinese mentalist Lu Hsiang-Shan, "He is prepared to wait for the appearance of a sage a hundred epochs later, and has no misgivings".

(99) His unwillingness to give specific advice on practical personal matters should not be construed as unwillingness to help, or as lack of interest in them. It is only that he wants the solution to come straight out of the student's own being, so that the growth will be the students too.

(100) He is as indifferent to laudatory articles about himself in the public prints as to condemnatory gossip in the private circles.

(101) The ideal of serving others spiritually must certainly be kept, but it ought to be kept either at the back of his mind or as an incidental side-issue. While he himself is spiritually immature, his service will unavoidably be premature, tainted, imperfect or imprudent.

(102) The better translation of Lao Tse's famous phrase "He who knows Tao does not care to speak of it; and he who is ever willing to speak of it does not know it", should be substituted for the more familiar one, "He who knows the Tao does not speak; he who speaks does not know". For what did Lao Tse himself do but try to speak and describe the Tao? What did Buddha and Jesus and all the host of vocal and literary mystics do when they delivered their gospels?

(103) Jesus tried to turn the minds of his followers from the man to Spirit, from the body to Overself but, like Mohammed, Buddha and Krishna, failed. He told them not even to call anyone Master, nor even to call him Rabbi. But history shows how greatly they disobeyed his instruction.

(104) Nobody else withholds higher truth from the mass of people than the people themselves. The teacher is more than willing to feed them. But without the feeling of hunger for it, who wants his offering?

(105) It has never been popular or fashionable, nor has it ever tried to be, nor could it be without being false to itself. Yet the times today are so abnormal that past attitudes need to be reconsidered and, if desirable, revised.

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(106) Whether he can accomplish this transformation entirely by his own forces depends on the kind of man he is.

(107) He knows well enough that he has no power to exalt a man spiritually or change him morally. When it seems to happen it is really the man's Overself which is the effective agent and which has been using his destiny to prepare the man for the event long ahead of its actual and visible occurrence.

(108) By appearing before them in the flesh only after long intervals of a year or two, and then only for a period of a few hours, he is able to keep his distance and their respect. If the conception they form of him is then a little less romantic than that formed by the adorers of invisible mahatmas, it is still a romantic one.

(109) There was, in former times, a real necessity to secrete such knowledge from the generality of people, and to give only a small limited circle the schooling in it. But in our own times there is much less necessity for this isolation. I have explained, in the opening pages of The Hidden Teaching Beyond Yoga why the course of recent events and the development of Western culture have a certain amount of communication both desirable and urgent.

(110) When this secrecy was overdone, either for selfish monopolising reasons or through rigid inherited traditions, the masses were permanently excluded not only from the knowledge for which they are unfit but also from that for which they have, by the processes of evolution, become ready. The end result was to keep them permanently ignorant, to prevent them from growing as quickly as, with encouragement, they could have grown, and to confuse their minds.

(111) Those of us who would like to make this knowledge the common possession of mankind must still consider whether there is sufficient desire for it.

(112) If he rejects praise it is because he wants it bestowed where it really belongs, and not upon himself to the denial of that source. It belongs to his master or to the Overself; the power behind all his praised activities is not the ego's. For by such properly placed credit, the world may come to know, or believe, there is that higher power.

(113) That a truth which is so clear to their own minds could be so obscure to other minds, is easily explicable by the grading processes of reincarnation. Each man's present state and views are the outcome of his past experiences in past lives.

(114) There can be no Second Coming of Christ - the Consciousness - for it never went away. There can be a return of Jesus - the man embodying and reflecting that Consciousness- for the person may be born and reborn as God wills.

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(115) They expect to find a copy of their mental image but the actuality proves to be quite different.

(116) He does not insist, like lesser men, on making his disciples into facsimiles of himself, subject solely to the influence of his personality.

(117) Those who depend too much on a master violate one of the principal conditions of yoga, which is solitude. The yogi is to isolate himself not only physically but even inwardly from all other persons. This is because he is to turn to God alone.

(118) The notion of an elite with their own secrets, set at a distance from the mass of people, can only irritate those people in this democratic era.

(119) Philosophy was formerly the esoteric possession of a select elite. No attempt was made to popularise it. The reasons given for this were serious and convincing. But in some respects the situation has changed so largely that a reconsideration of this attitude became necessary. The literacy and the leisure needed for its study have appeared. The confusion in the minds of religious believers and the weakening of ecclesiastical authority which it could easily have caused, are conditions which have already appeared of themselves through other causes.

(120) The name 'Rishee' was bestowed in ancient, as well as modern, India on the man who had reached the peak of spiritual knowledge; literally it means 'seer'. What is it that he sees? He is a see-er of reality, and through illusion.

(121) The emanation of peace may be felt in the close neighbourhood of such a man, but only by those who have at least a little sensitivity.

(122) Do not make any other man responsible for your happiness. He cannot really carry you even if he wanted. Assertions, claims, promises, made by gurus or their disciples, to the contrary, are the fruit of imagination in the one or wishful thinking in the other.

(123) Unless he is willing to adjust himself to his environment and accommodate his teaching to his time, he need not expect his mission to succeed.

(124) If experience, reason or intuition cannot bring him to the conviction that a higher power rules the world, a master's help, grace or writing may do so. If that fails he has no other recourse than to keep pondering the question until light dawns.

(125) The undisciplined or the evil-minded will always seize on such a tenet to provide support and excuse for their faults or sins. There is no reason to withhold it however, for they will commit the same faults or sins anyway whether they have the teaching or not.

(115) They expect to find a copy of their mental image but the actuality proves to be quite different.

(116) He does not insist, like Teaser man, on making his disciples into facsimiles of himself, subject solely to the influence of his personality.

(117) Those who depend too much on a master violate one of the principal conditions of yoga, which is solitude. The yogi is to isolate himself not only physically but even inwardly from all other persons. This is because he is to turn to God alone.

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(126) If they will not come to the truth by directly accepting it from the truth seers, then they must come to it by a more roundabout and painful way.

(127) It is easy to be humble when obscurity, poverty, personal ugliness or menial position force it upon a man or woman. But to show this quality when every visitor bows low before him - that is the test !

(128) People approach the saint type primarily to get what is called in India a "darshan". This may be variously translated as a glimpse, a spoken blessing, a sight, a view, an initiation or a silent benediction. He is a phenomenon and they stand at a distance to gaze at him, to admire him or to be overwhelmed with awe by him. The few minutes or days or weeks or months or years taken up - the duration is immaterial for extension in time does not change the nature of the happening - leave the devotee with the same character, the same consciousness that he had before the meeting. Its service is to portray the goal not to bring him nearer to perfection in any way. The delusion that the longer they stay with him, the farther they travel on the road to perfection remains a delusion still. The "darshan" leaves them with their weaknesses and faults, their egoism and animality untouched. The work of getting rid of these things is theirs to undertake and no darshan-magic can be a substitute for it.

(129) Those in this category can inspire themselves but not others. They cannot give, or even be given through.

(130) There is something to be said for Sri Aurobindo's refusal to see his disciples except for one silent minute on four occasions each year. There is even something to be said for Tung Chung Shu who, two thousand years before the Hindu guru's refusal, gave his teachings from behind a curtain so that his disciples never saw his face at all.

(131) The persuasive influence of his mind and the pellucid truth of his sentences do not register with many men. Fitness, readiness and ripeness must be present first if receptivity is to be achieved.

(132) Those who have this knowledge are not easily accessible nor, even when found, do they easily divulge it. They are exceedingly rare.

(133) George Sand: "Ah! I have so endlessly sought perfection without ever finding it! Is it in you at long last, that I shall see my dream fulfilled?" Even this question was answered negatively by life itself.

(134) Even though these truths have been disregarded by the generality of mankind, their value is not one whit the less, nor their importance for mankind's future reduced to any extent whatever.

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XXIII

(135) The famous last utterance of Jesus: "Eli, Eli, larnech shabattani" does him a grave injustice if translated "My God, my God, why hast thou forsaken me?" The Aramaic original is nearer the meaning "My God, my God, for this (destiny) I was preserved." What sort of a Deity could that be who deserted his prophet during the hour of greatest need? How demeaning was such a concept!

(136) Is it nothing to him that the generality of people, and their leaders, fall farther and farther away from what little spiritual life they possess, closer and closer to the utter denial of God, soul, ethics, and a higher purpose in existence? Is he merely to look on, without compassion and without responsibility, as if it were of no concern to him whatsoever?

(137) He is all-too-eager to play the missionary or the apostle who will make dramatic conversions of men - a spiritual ambition in which, although he does not know it, his ego is playing a central part.

(138) Those who have been given a mission to perform, however small or large it may be, too often fall into the arrogant error of extending it beyond the proper limits. They let the ego intrude, overplay their hand and thus spoil what might otherwise have been a good result.

(139) If masters of mysticism are fewer and rarer, books on mysticism are commoner and plainer.

(140) While the force of inward attraction and the working of evolution through outward experience are the best guarantees of the triumph of ideals, man is not left to these vast impersonal processes alone, without visible help and visible guidance. Prophets, teachers, sages and saints appear at his side from time to time, like beacons in the darkness.

(141) What he leaves behind is not himself but the revelations he received, the instructions he gave and the techniques he favoured.

(142) The man who goes around pointing out people's mistakes to them becomes unwelcome and unpopular. Even the spiritual guide is not an exception, for his criticism is received with treble force by those who worship him. A prudent guide will soon learn, by experience, that it is better to shut his mouth than to tell his disciples what they do not want, and do not like, to hear.

(143) Only a small minority would be willing to accept such teaching, able to assimilate it and ready to apply it.

(144) The Power which does his work should also get the credit. He knows that he is only a tool in its hands.

(145) "No one can purify another" asserted the Buddha.

(146) The concept of a God-man, of a God in the flesh, is unphilosophical.

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(147) Sometimes we have the feeling on meeting a stranger for the first time, that we have known him long and known him well. The feeling on first meeting the destined master is much the same but greatly expanded and deeply intensified.

(148) The followers of Moses and the followers of Mohammed understood this quite well and did not allow any man to claim equality with God. If he did, he was treated as a blasphemous malefactor and executed.

(149) He may gently chide one man for errors and shortcomings, or firmly warn another man against sins and lapses.

(150) It is inevitable that they will demand continuing individual attention and it is just as inevitable that he will be unable to give it. Disappointment will ensue and negative thoughts will start breeding.

(151) In some cases this dependence is merely pathetic but in other cases it is actually desperate.

(152) MENCIUS: "He who has wandered to the gate of the sage finds it difficult to think anything about the words of others".

(153) He may leave his record in the silence, without producing a single piece of writing, without delivering a single lecture.

(154) To believe that truth should be confined to a few is a belief that may easily be misunderstood and therefore unjustly criticised.

(155) He can get instruction everywhere, in all kinds of society and in all kinds of environment.

(156) We must acknowledge their need of a personal guide, one from whom they can constantly ask advice and to whom they can unburden their anxieties.

(157) They fall into the error of attributing to him perfections which no human being could possess.

(158) His mission is not to bring men pleasure, but to raise them to appreciate truth.

(159) Some may believe him to be cold and unresponsive, because of his habitual silences and his lack of displayed emotion. Yet this belief is erroneous.

(160) It is part of the prophet's business to remind us of certain elements which are missing from our lives.

(161) He will recognize his master not only by the feeling of affinity and the attraction of his teaching but also if, ever since the first physical meeting, the other man's face persistently keeps recurring to him.

(162) This is hardly a time for it to remain the private interest of a few scattered individuals.

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( )On those rare occasions when I am in the presence of ordinary men, I am aware of their ordinariness. But when I when I am in the presence of an enlightened man, I am aware of a higher power.

(1) Philosophy teaches men to trust and use their own powers, inspires them to develop the infinite possibilities latent within them. This is true self-reliance.

(2) The rule of secrecy does not mean that he is never to talk about the Truth to others. It means only that he shall not talk prematurely about it. He must wait until he can talk with correct knowledge and at times when it is prudent to do so, and to persons who are ready for what he has to say. He must wait until he is himself strongly established in Truth, and will not be affected by the doubts and denials of others. He should learn and remember that speech opens his private purposes to their negative thoughts or antagonistic emotions and may thus weaken him. It needs firmness and discipline but by keeping his spiritual work and goals locked up inside himself and revealing them only when the right occasion arises he will show true practicality and foster real strength.

(3) How shall he know who is really a master, and who is not? It is easy at a distance of a thousand years to put an estimate on those who have left their effect of their spiritual greatness on generation after generation, but it is hard to measure contemporaries who look like other ordinary mortals.

(4) He is not to be reproved because he practises a certain secretness and does not tell everybody about this, his deepest interest and most compelling purpose in life.

(5) A spoken word or a written book which reaches through a man's ordinary everyday character to his better self, renders him a service which may be fleeting or lasting. The result will depend on whether or not he follows up the mood invoked.

(6)Those who have travelled so far from the common state that they have forgoten the steep roads they came by are entitled to their refusal to look back. But they are not so good to teach others as those who remember their journey, understand and sympathise with others who are still climbing up.

(7) When a certain famous yogi died, a number of his disciples fell into negative conditions for months or years. Some had nervous breakdowns, others became physically very sick, others suffered from melancholia. All these cases were observed only among resident disciples, living in ashrams, not distant ones.

(8) Can one man transfer spiritual grace to another? If by grace is meant here can he give a glimpse of the Overself to another, the answer is Yes! - if the other is worthy, sensitive and above all karmically ready. He can if the other man is capable of absorbing the stimulus radiated to him.

(9) The master's object should be to bring his pupil to self-knowledge, to show him how to guide himself.

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(9) The master's object should be to bring his pupil to self-knowledge, to show him how to guide himself.

(10) Without any deliberate act on his part, without any conscious intention of doing so, nevertheless he may inspire help or even heal individuals who make contact with him in person or in absentia, by their prayer faith or devotion to him

(11) It is true that many of those who attained enlightenment gave some of their wisdom or counsel to others but they did so only incidentally or occasionally and to a limited extent. Others made it their ~~complete~~ chief and whole time mission in life to teach others and preach truth. These who did so had better capacities for teaching and preaching than those who did not. Moreover they had to leave an example of of conduct worthy of being imitiated in their own lives - a duty which was not incumbent upon the non-teachers and was sometimes disregarded by them.

(12) The man who begins to feel this need in himself should seek out spiritual direction. He should find an authoritative source to instruct him in spiritual truth and to clear up his questions.

(13) To say that God was more incarnate in any one man than all others since the human race began, is to say that God was less infinitely active at that time than at any other - which contradicts the meaning of the word God. Such deification of any mortal is always exploited by the vested interests of religions because it appeals to the superstitious.

(14) The Master may add his spiritual vitality or inspiration temporarily to the disciples by merely wishing him well. If this is done during the Master's prayer or meditation, the disciple's subconscious will spontaneously pick up the telepathically projected flow and sooner or later bring it into consciousness. If however, something more precise and more positive is required, he may consciously will and focus it to the disciple while both are in a state of meditation at the same time.

(15) In the earlier stages of their relation, the disciple needs to attach himself more and more closely to the Master. He is still learning what the quest is, weak-willed/and undeveloped.(uncertain &) But in the later stages he should release his hold on the master, discipline his feelings and let go of what has become so dear to him. For now he should increasingly depend on making for himself the direct contact with his higher Self(MEMO TO PB: USE THIS PARA AS THE KEY TO REWRITING ESSAY ON SPIRITUAL SELF-RELIANCE).

(16) If an invisible line is drawn between the multitude of ordinary folk and this minority of persons who consciously and deliberately follow the Quest, that is no one's fault.

(17) His Overself may lead him to seek and find another man who shall be its intermediary with him: its representative to him, its image for him.

(18) It is quite common to find the ardor of disciples making a Messiah out of their spiritual leader.

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(19) If the student responds sufficiently to the hints given him or the counsel bestowed on him, the teacher will/encouraged (be) to go farther.
(20) Who are the real benefactors of the race? A properly balanced answer to this question must consider both the spiritual and physical factors, both the intellectual and aesthetic.
(21) The greater his power, the less will he ~~xkk~~ seek publicity. It is only if he knows that a mission has to be performed calling for public notice that he is likely to abrogate this rule. But of course there will then be no egoisim and no vanity behind the abrogation.
(22) Tradition tells us, and history confirms that before passing away the illuminated man may preach the truth or write a record or communicate his knowledge to at least another man.
(23) It is a critical turning point in the spiritual career of an aspirant when he must cease leaning on some other man and start seeking more deply within himself.
(24) The teachings of such a prophet are spread in time preserved in scripture among millions of men.
(25) Unless he has been invested with a special mission to speak or write to the world, the authentically illumined man will not publicly announce the fact of his illumination. Anyone who does is an imposter.
(26) It is a strange mystery why destiny has decreed that these seekers after God should have to depend on this one man's lit mind and strong heart for he help they need more than on any other man's. Strange, because until they find him their search seems to have a great lack in it which almost brings them to anguish.
(27) If he seeks to plant and nurture these ideas in men's minds, he will do so without fanatic zeal.
(28) As part of his program of secrecy, Pythagoras had got into the habit of casting much of his teaching into symbolic and figurative form, into parables, metaphors and enigmas. What happened to his teachings is what happened to the teachings of many mystics and religious prophets in other lands. The literal form tended to be taken as the whole of the truth and the inner reality was missed.
(29) He recognizes this truth but at the same time is prudent enough to keep silent about it.
(30) It is a compassionate obligation to share the fruits of such a rare attainment with less fortunate seekers. But only men of large generous natures can recognise this obligation.
(31) Enquirers can get from meeting a Master a benefit proportionate to the attitude they bring to it. If faith, devotion, humility, they open his door to the same extent; if scepticism, doubt, coldness or suspicion, this door remains shut.

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(31) Enquirers can get from meeting a Master a benefit proportionate to the attitude they bring to it. If faith, devotion, humility, they open his door to the same extent; if scepticism, doubt, coldness or suspicion, this door remains shut.

(32) It would be easy for him to develope a sense of mission about such work. But this could happen only if he developes egoism first. He knows a power higher than himself is the activating force in the work and refuses to take any credit for the impressive or astonishing results that he witnesses.
(33) He seeks no personal devotees but is glad over each person who becomes a follower of impersonal Truth.
(34) He labors hard to serve the cause of Truth, to do what it bids him or go where it sends him.
(35) Those who look for perfection in a Master, must create it in their imagination.

(36) It is quite possible to open doors of inner being without the aid of a teacher. One's own higher self will give him all the guidance he needs, provided he has sufficient faith in its existence and its assistance.
(37) Those who seek a teacher may be reminded that they may take anyone who appeals to, or inspires, them and by their own mental attitude of faith in and devotion towards him, together with obedience to his published teachings, draw inner help and inspiration telepathically from him. Thus they create for themselves a mental relationship which, to that extent, is not different from what would have come into being as part of the regular teacher-disciple relationship. They need also to be reminded that even after a physical meeting in all cases a teacher can be found only when they are sufficiently sensitive to have the capacity to feel his mental presence within themselves and when they are sufficiently developed to be ready for him. The most practical course for most seekers is to engage in the work of self-improvement.
(38) If a master could permanently add his spiritual vitality to that of all those who come as seekers to him, surely he would do so? History in the past times and observation in our own times shows no such desirable consequence of approaching him. But if a master cannot give illumination to a would-be disciple, he can show in his own person what illumination is. This is not less true of such men as Christ as of the minor prophets of the minor sects of contemporary history.
(39)During his Egyptian studies Pythagoras visited every man celebrated for wisdom, so eager was he to learn. He did not follow the Indian custom of sitting down only at one man's feet.
(40)Even when a teacher is found he may be a master of one path only and unable to guide aspirants properly along those with which they have individual affinity and for which they have the requisite mental or emotional or volitional capacity.
(41) Such a teacher looks for no adoration but rather directs it toward the disciple's own Soul.

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(41) Such a teacher looks for no adoration but rather directs it towards the disciple's own Soul.

(41) To follow one's own path, rejecting the idea of seeking the expert help tested knowledge and accumulated experience of a Master is to follow a haphazard course of trial and error. The determination to maintain such independence and to make one's way by one's own effort is not of much use. One will be far better off working under guidance than without it.

(42) The less advanced an aspirant is, the more help he wants to receive from outside himself. That is why a beginner exaggerates the role of a master. The more advanced disciple seeks and finds more sustaining help inside himself.

(43) If the sage gives the inner help which men need, he does so with no desire and no expectation of reward, as a physician might reasonably expect. He gives out of the fullness of his heart, out of his extraordinary capacity for sympathy through self-identification with others. But this may not often be understood first, because he will not desert his habitual calm to put on an emotional display at the bidding of convention, and second, because he consult-s with wisdom as to what he shall do, which is not always what peop-le want him to do.

(44) Those whose quest of the Overself through a master has failed them should take this very failure as instruction on the quest itself. Let them remember that God is everywhere present, that there is no spot where God is not. Therefore, God is in them too. This indwelling presence is the Soul. Let them turn to it directly, no longer seeking someone else to act as an intermediary, no longer running here and there in search of him. Just where they are now is precisely where they may establish contact with God through their own Soul. Let them pray to it alone, meditate on it, obey its intuitive behests, and they will not need any human agent. From this moment they should look to no one else, should follow the Buddha's advice to depend on their own forces. But since these are lying latent within the and need to be aroused, the aspirant's need to exert themselves through physical regimes that will provide the engrgies needed for this great effort.

(45) Even in India the question remains disputed among both the yogis and the pundits whether a man can achieve final spiritual perfection and attain full spiritual awareness while still living in this body of flesh and blood. Shankara Acharya and his school proclaim that he can, but other masters deny it. One view is that this perfection to be what it is necessarily wipes out all past karma, whereas the opposing view is that the last remnants of karma must be endured until death ends all karmas.

(46) "A visible Murshid (Master) is a gateway unto the Unseen Master and a portal unto God, the Unknown. But yet, in the end, neither God, Master nor Murshid, appear in the "I Am" -" -Mayat Khan -

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(46) "A visible Murshid (Master) is a gateway unto the Unseen Master and a portal unto God, the Unknown. But yet, in the end, neither God, Master nor Murshid, appear in the "I Am" -Hayat Khan -

(47) The worship which is directed on a physical level toward the figure of a fallible human being, must be deflected on the philosophic level toward the impersonal Overself of the worshipper. He will continue to honor the man but only for what he really is, not as a god.

(48) The signs of genuiness in true insight include (a) conformity to facts of Nature and not merely logic of argumentation or speculation (b) clear direct understanding of what it sees (c) freedom from admixture of any kind of personal predilection, aversion, autosuggestion or motive (d) indications that the seer has fully overcome his lower self.

(49) To those who reject the idea of a Master's grace and declare their disbelief in its possibility in a world governed by strict cause and effect the answer is: The meaning of the word suggests something or anything of an immaterial moral or material nature that is given to man. Why should not the Master who has attained a higher strength, wisdom and moral character than that which is common to the human race, give aid freely out of his beneficient compassion for others struggling to climb the peak he has surmounted? And to those who deny that he can transmit his own inner life to another person the answer is: In its fullness he certainly cannot do so. But something of its quality and flavour to one who is receptive sensitive and in inward affinity with him, he certainly can impart. If this too is denied, then let the deniers explain why both the power of the Master and the sense of his presence pervade the disciple's existence for many years after his initiation if not for the rest of his life. Finally, it is a fact, but only personal experience can prove it, that inspiration may be felt coming strongly from a Master who is not physically present but far away. What is this inspiration but something added to the disciple which he would not otherwise have had, that is grace!

(50) It is possible to take any revered person and in his own mind make him his teacher. Even though no meeting on a physical plane actually occurs, his own need and especially his attitude in meditation of aspiring devotion will draw upon that person as a reaction, and telepathically attract/inspiration or guidance (the) as needed at the time.

(51) The meeting with a master is a rare opportunity which should not be missed but should be eagerly followed up. It may not recur again during one's own lifetime or duiring the master's lifetime. But it can be followed up only if the aspirant feels intuitively that there is "a ray of affinity" between them, through which the inner contact can be established.

(52) It is reasonable to say that with literacy education and culture, the cosmically enlightened man will be better able to express himself and communicate with others than without them.

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(52) It is reasonable to say that with literacy education and culture, the cosmically enlightened man will be better able to express himself and communicate with others than without them.

(53) He who is entrenched in forms which mix error with truth and too attracted to getting the rewards of teaching, willingly deceives himself.

(54) A single meeting on the physical plane is enough to provide the contact for spiritual help. Its further development must be an inner and mental one. This depends mostly upon himself, upon his own mental attitude of continued faith in the source of that help.

(55) The readiness with which he once plunged into other people's affairs to help them, as he believed, will dissolve and disappear. He knows now that their real troubles remain unaffected by this surface aid, that meddling in their problems is not the right way.

(56) As the Master brings the disciple to clarify his own thinking and knowledge and awareness, the latter turns his attention to what it is that he really does believe.

(57) The disciple's reverence for the Master can still hold room for sight of the latter's failings and imperfections. If he gets enough inspiration from the Master to help his spiritual life, it would be a foolish decision to leave him because of those failings and imperfections.

(58) The prophet, who finds inspiration and instruction on the mountains top must still descend to the valley's bottom if he is to satisfy his urge to share them with others.

(59) He may have a strange feeling of having always had this affinity with him and being destined to have it always in the future. This arises partly from association in a previous reincarnation and partly from the destiny of this present one.

(60) The attraction to a teacher, which often happens involuntarily, is due in part to the fact that the seeker does not know God and has never seen God. But he can know and see this human being, the teacher who does know God.

(61) Only that man who has overcome the lower nature himself can help others to overcome it in their turn.

(62) In this state of direct relation with the soul's power, he feels and knows that his thoughts and prayers directed towards the good of others can help them.

(63) The philosophic teacher leaves to the individual pupil how he shall apply these principles to his own life, and does not try to chalk out the precise details of such practice for him.

(64) It is absolutely indispensible for the disciples to learn how to live their own lives.

(65) As aspirant who approached a Zen Master in Japan was refused personal instruction. Nevertheless, he waited around in the vicinity for half a year. Then, tiring of the lack of success, he abandoned further solicitation, resolved to depend on his own efforts and arranged to depart. But on the very eve of departure the master sent for him and agreed to teach him.

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66) What he feels about the Master's power may be true but it is a sign of his elementary state that he places it outside himself.
(67) The zeal of the Master will by slow degrees permeate the heart of the disciple.
(68) However eager a Master may be to reveal truth, he is forced by the indifference and miscomprehension of the world, to conceal it.
(69) When the requisite qualifications are lacking, it would be both unwise and unkind to accept a candidate as a disciple.
(70) The saint is satisfied to attain freedom from his lower self but the Master does not stop there. He seeks also to carry enlightenment to others, remove their misery, and save them from the illusion in which they are involved.
(71) It is said in the old texts that the perfect Master not only feels for his disciples but all those who are devotedly following the Quest, an affection similar to that of a cow for her calf.
(72) The perfect teacher is the who lives up to the teaching itself. The semi-perfect one tries to live up to the teaching. The imperfect one does not even try: avoid him.

(73) It is impracticalbe to lead people directly and suddenly into a life of the highest moral virtues. So intermediate steps are taken.
(74) The ordianary aspirant, whose intuition is not sufficiently developed, should test the man he proposes to accept as his master. This will require him to watch the other closely for a period of time. In some cases a week will give the answer, in others three months will be needed. In all cases, the aspirant ought not commit himself until he has had enough evidence that he is committing himself rightly.

(75)Instead of searching vainly for a teacher or waiting idly for one, he should take the teaching he already has, follow the injunctions already laid down, use the knowledge already available.
(76) He will be able to perceive from what source a man draws his life, whether from the impulsion of the ego, or from the inspiration of the Overself.
(77) If anyone becomes idealistic and wants to help others he is told to "start a movement" and to persuade as many people as he can to dedicate themselves to it. This is excellent advice in the world of politics economics, social reform and material philanthropy. It is of some use even in the world of organised religion. But it cannot be applied in the world of spiritual truth without self-deception. For there a movement must not be started by a man but only by the higher power. It will then select the man it can use, guide him and inspire him.
(78) It is a full enough life-work to uplift oneself and to correct one's shortcomings. It is hardly encouraging to others to urge them to attempt what one has failed to do oneself.

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(78) It is a full enough life-work to uplift oneself and to correct one's shortcomings. It is hardly encouraging to others to urge them to attempt what one has failed to do oneself.

(79) The benign figure and still meditative face of Gautama, siting in his thrice-folded yellow garment and penetrating into the deep secret chambers of mind, offers an inspiring spectacle. The solid strength and paradisaic calm stabilised in his person have helped millions of people in the Asiatic lands. Yet there were fateful moments when Gautama refused to appear in public to tell others what he knew, when the peaceful life of utter anonymity was his reasoned preference.

(80) His power of keeping his knowledge a secret from those who are unready for, or uninterested in, it is perfect. Nothing in his words or manner may lead them to think that he knows immensely more than he tells them.

(81) He becomes a tool used by the higher power to work on aspiring men and help them in their efforts to remake themselves.

(82) To dedicate life to spiritually uplifting and guiding others , to the extent one is capable of, is to make certain of receiving the same help from those beyond oneself.

(83) Such persons are not common in any age and much less in our own age.

(84) It is for the man whose life is dedicated to discovering the truth and following it.

(85) He does not fall into the error of a certain kind of ascetic who assumes a callous indifference to the sufferings of others as part of his plan to render himself invulnerable.

(86) It must live quite hermetically and secretly in his own mind and feelings, not because he wants to conceal truth but because it is still a tender young plant needing shelter and protection.

(87) He is the abstract, far-off ideal, but embodied visibly for our benefit and put near us for our inspiration.

(88) Sat-sang, or inner affiliation with the master, is regarded as more important than outer association with him.

(89) If any piece of knowledge will be useful to aspiring mankind, and if any idea, experience or practice will be helpful to suffering mankind why should a secret be made of it? Is it not selfish to hide such a discovery instead of sharing it with one's fellowmen?

(90) The man in whom intuition is well developed or who is able to practise meditaion sufficiently to hear the Interior Word, can manage without a master.

(91)Having attained the higher knowledge, the diviner self, his compassion will move him to put them to work for others.

(92) The truth will be given us: we shall not be left to starve for it. But it will be given according to our capacity to receive it.

(93) It is a grave mistake made by ignorant persons or by proud ones to fail in holding such a man in deep veneration.

(94) Whether or not it is historically true that there was the battle mentioned in the "Bhagavad Gita" is unimportant to us of the 20th Century. But the psychological interpretation of it as meaning that Arjuna was ordered to fight, not his parents and relatives but his attachment to them, is important. It is the same teaching as that of Jesus' hard saying about the necessity of taking up the cross and denying father and mother. All this we can understand even where we cannot follow it into practice. But it is bewildering to be told that a time comes in the disciple's development when attachment to the teacher must also be broken. He must free himself from the very man who has shown him the path to liberation from every other form of attachment. His liberation is to become total and absolute.

(95) He is a man whose perception goes farther, whose awareness goes deeper than the rest of his fellow men. It must go so far and so deep that it rests durably in the "I Am" of the Overself. Without this he does not possess the first, the most essential and most important of all the credentials needed for communicatiing to others the art of attaining the Overself. The second credential, and admittedly a lesser one, is the compassionate desire to effect this communication as much as possible. The third is that he have special power to teach others what he knows.

(96) It is the greatest irony of man's existence that in the end he will be saved from his meanness and misery not by those who shout the loudest but by the quietest, the most silent of his fellows. For ~~this~~ ~~will~~ ~~again~~ ~~from~~ ~~disciple~~ ~~with~~ ~~them~~ ~~what~~ ~~he~~ ~~needs~~ ~~above~~ ~~all~~ ~~else~~ the power and knowledge which he will gain from discipleship with them will be what he needs above all else - power over the baseness in himself and knowledge of the divine World-Idea.

(97) The disciples exaggerate the master. They create a new deity. If later some among them inevitably discover that he has his minor faults and makes his little mistakes, there is almost an emotional collapse, a nervous shock. Why, with all his wonderful attainments, can they not accept him as a human being?

(98) What is the best charity, the truest philanthropy? It is so to enlighten a man that thereafter he will find within himself all the resources he needs to manage his life so as to bring him the greatest happiness.

(99) As he advances in the idea of being detached from results and possessions, he will inevitably have to advance in the idea of being detached from concern about his own spiritual development. If he is to relinquish the ego he will also have to relinquish his attempts to improve it. This applies just as much to its character as to its ideas. (sorry, the above belongs in CLASS XVII)

(100) The would-be disciple must supply faith and loyalty, obedience and practice, along with the aspiration which brings him to the teacher.

(101) He must so manage the two tendencies that they balance each other. In-so-far as he deals with the eternal verities, he can utter only the old old truths. In so far as he belongs to his period he must restate them in a contemporary way.

(102) That heart must be coarse and base which is not touched by the presence of a man acting with sincere unselfish goodness.

(103) The Infinite Power seems too inaccessible too exalted to be mindful of human needs, whereas the Messenger or Prophet or Master, being human himself seems much nearer and more approachable, more likely and more willing to take an interest in those needs.

(104) However much he may draw inspiration help and guidance from the master only he himself can apply that inspiration in action and put that guidance into practice.

(105) The idea of a master as being some sort of ~~xxxxxxx~~ free perfect and infallible counselor in all the domestic personal and professional perplexities of life is an appealing one. If it were true there would be many more disciples. But it is only a romantic piece of wishful thinking.

(106) It is affiliation to the master's mind, not propinquity to his body, that will bring these benefits. But where both are possible, the result will be better.

(107) To take these great masters into one's life merely to worship them outwardly and not to worship them deep in one's heart as the Ideal to be faithfully imitated, is to fail in becoming their disciple.

(108) Those who inspire us to better ourselves, certainly deserve our gratitude and even deserve our love.

(109) If he cannot find entry into the society of a master he can meditate upon the life story's of historic masters of the past. Let him take the significant situations and devotional attitudes of these great souls into his own thought and study; analysing the one and imitating the other. Let him think often and long of their character and conduct. Let him also read and reread the written messages they have left us. In this way he will imbibe something of their quality.

(110) The knowledge of someone far better than oneself shows human possibilities. The longing to become like him provides one with an ideal for living.

(111) To say that no teacher is necessary is to set oneself up as a teacher by that very statement.

(112) As for great sages, where are the living ones today? Their disappearance has made us infinitely poor.

(113) Most people are unwilling to look outside their own race for truth.

(114) The guide under whom he studies, who watches both his progress and his lapses, can minister to him competently only if he himself is a liberated and inspired individual with an aptitude for such service.

(115) If he is still alive, the personal help of a master is certainly valuable. If he is not, his spirit is too remote from the physical world to be helpful to the ordinary aspirant in any other than a general impersonal way. His influence is then carried by writings left behind, by the thought-forms he left during his lifetime in the mental atmosphere here and by the few disciples closest to him in the inner sense. Otherwise, only an advanced yogi, able to raise his consciousness by meditation to the same plane as the master's could get any contact at all. It is as necessary to his disciples that he leave them deprived of his guidance as well as of the consolation of his presence as it was earlier necessary for them to have them while he was still on earth. After all, it is their own Overself that they are seeking. They must begin to seek it just where it is --within themselves and not in someone else. The time has then come when, if they are to grow at all, they must cease drawing on his light and strength and begin to drawing on their own. The very hour of his departure from them is appointed in their destiny by the infinite intelligence, which has sufficient reasons for making it then, and not earlier or later. If they must henceforth strive for direct touch with the Infinite and no longer lean on the encouragement of an intermediary, this is because they are at the stage to make better progress that way, whatever their personal emotions may argue to the contrary.

(116) There has occasionally been a man who entered into awareness of the Overself without the help of a teacher and without the laboured struggles of most other men. He is like a horse which has crossed the river by swimming and without touching the ground. Such a man does not usually go out of his way to teach the path to others nor try to help them individually, nor even announce the truth to the world. He is satisfied with his own place and with the knowledge that "God is in his heaven all is well with the world." He is an inward-looking mystic who has a perfect right to enjoy his attainment.

(117) The difference is that one is articulate and possesses the means of communicating his discovery to other men whereas the second is dumb.

(118) Those men who have known this inner life, that other Self, and have the talent to communicate in speech, writing or action, have a duty laid on them to tell others of it. But if they lack this talent they do no wrong to remain in silence about it. For, as the Maharishee once said to me, "Silence also is a form of speech."

(119) Where he knows that other persons will not be sympathetic to these teachings, he will be prudent to remain silent about them. Where his friends know of his own interest and disparage them, he will be wise to avoid futile arguments.

(120)His anonymity must be fully preserved and rigidly guarded.

(121) The master who gives truth is a greater creator of values and contributor to humanity than the greatest music composers.
(122) The sage who works for the good of humanity must respect his own definition of good and his own knowledge of the best way to work. Otherwise, he would be no better than the social reformer, the statesman, the clergyman and the moralist - he would have only an intellectual or emotional understanding of life, and not a mystical and integral one.
(123) It is possible that his actions sometimes puzzle those who put their trust in him. Those who judge only by appearances maybe surprised and aggrieved at his seeming indifference. But with the efflux of time they may get to know more or all of the facts, and then their puzzlement will vanish.
(124) Should he deliver its message and transmit its peace only to those who will heed the one and value the other?
(125) The picture of bringing a disciple to God for inspiration, improvement purification or blessing belongs to an inferior mode of working. The superior one is to shut him out of consciousness, along with his defects, and let in only the presence of God - nothing else. This is non-duality.
(126) He has nothing to give other men except his silent presence and his spoken words.
(127) If a man really appreciated his own finite littleness and the higher power's sublime infinity, he would never have the impertinence to claim the attainment of "union with God." All such talk is irresponsible babble, the careless use of words without semantic awareness of what is being said. No human mind can capture the One Life-Power in all its magnitude, and its understanding of itself and its universe. All it can do is to act as a mirror, in the deepest recesses of its own being, and in its own humble way, of the attributes which it confers on the Absolute from its own limited human point of view. The rest is silence.
(128) Take the message if you care to and absorb what is useful to you in it, but do not seek to detain the messenger.
(129) His followers draw some comfort from the mere thought that he is living among them.
(130) Those impatient persons who want the higher truth completely unrolled for their gaze during a single talk and regardless of their readiness for it, will necessarily be disappointed.
(131) How well I remember my first meeting with him so many years ago and how thrilled and respectful I felt toward him.
(132) Those who expect him to work some spiritual sleight-of hand to turn their lower nature into the higher one instantly will not find fulfilment of their expectation.

(133) Those who accept the testimony of ancient prophets like Jesus the memorable and Buddha the admirable will surely have still more, and not less, reason to accept it when a modern experience and a discriminating mentality restates it in a contemporary way.

(134) Doctrines which are too deep to be understood all at once by the masses, may be understood by them if released little by little.

(135) The man who wants to share his beatific experience with everyone else soon finds that it cannot be done. He may give them grains and crumbs if they are appreciative but they will be unable to take even that if they are not.

(136) To preach, teach, guide and inspire, to minister the fruits of meditation may not be seen during the act itself but at odd hours during the day or night.

(137) He is no propagandist, never aggressively intrudes his views in conversation nor forces his conclusions on others in an argumentative manner. He accepts people as they mentally are.

(138) The belief that he necessarily has the kind of eyes which out-stare one, is common.

(139) It is a silent not a vocal understanding. For that reason, it runs deeper.

(140) Some people picture to themselves an ideal human being whose body exemplifies his mind. A perfect human type, and associate the historical saints, sages, mystics and masters with their picture. But the biographical fact itself is never the same, could we get the true fact.

(141) Can the master turn his light on their darkness?

(142) The inexperienced young convert is eager and ready to change the world.

(143) Like a man looking through a powerful telescope and seeing far off objects clearly, he sees truths, laws and principles which the egoistic eye cannot.

(144) If a man claims to know what God is in the same way that God know it, he is talking nonsense, and falling into the sin of spiritual pride. No one can penetrate this irreducible mystery except in his own imagination, speculation or psychic fantasy. No human effort can plum the depth of the ultimate power. No human being has found the truth in all its angles, nor uttered the last word upon it.

(145) The master's work is carried on by word of mouth by written statement, and by personal example. But it cannot end with these methods, for they are all external ones. So it is continued by telepathic impulses, by inspirational impact and by mental osmosis. Theese are internal ones.

(146) Even if he makes no special effort to assist others, his example tends to diffuse itself and his inspiration tend to influence them.

(XVIII)

(147) If the responsibility of the master ceases with showing the way and warning of its pitfalls, the responsibility of the disciple is greater, as he must travel it by following the instructions and putting forth the required efforts.
(148) We may admire respect and pay homage to these men without fall ng into the extravagance of regarding them as gods.
(149) If a hearer receives the master's words with joy, that is one indication that he is ready.
(150) His whole nature has come completely to rest in the Overself.
(151) He sees an image which he has himself created, not the reality of the other man. Only by close association with him under one roof will it be possible to find out how different the image is from the person it is supposed to represent. The first is a perfect but impossible creature. The second is a human creature.
(152) The ideas must be put forward in a form that is acceptable to, and effective with, the people of his age.
(153) He may move obscurely through the world an unrecognized solitary or he may declaim publicly to the crowd. He may teach only the few what he will not tell the many, or he may shed his light fr freely on all. In either case his own disposition and destiny will shape the result.
(154) Competent guidance and reliable teaching in these matters are hard to come by these days.
(155) He is not a missionary telling others that they must follow the Quest but an educator telling them that they may follow it if they so choose.
(156) These great historic prophets, sages and teachers were not the first discoverers of this secret consciousness, nor will they be its last.
(157) It is still a fact, which may be noted more xxxx in the Orient perhaps, that merely by being lofty, strong and noble incharacter, a man's existence helps or comforts some of those he meets even if his circumstances prevent him doing anything outwardly useful to them.
(158) No disciple does his master adequate honour until he himself is able to stand and walk alone.
(159) It is a mingling of minds, a contact of hearts, where waves of peace pass from master to pupil, stilling restless thoughts and healing the world's hurts.
(160) The ultimate service that one human being can reneer to the few who want it is to help them move forward on this Quest.
(161) No master can or will do for a man what he is quite unwilling to do for himself.

(162) He is a marked man, always on parade, always searchingly watched and judged.

(163) He will be unwilling to take credit to himself for these achievements, loath to identify his own personality with these results.

(164) A peril in all self-deificatory teachings is that they so easily induce the man, who attains a degree of success with meditation and who believes in them, to clothe himself in a disguised arrogance of the ego and a deceptive communication or union with God. In "The Spiritual Crisis of Man" I briefly mentioned the muhammedan mystic Al Hallaj who had fallen into this peril. I could have added that an Egyptian master in the same Sufi Order, Abu Al Mawahib, who lived in the fifteenth century passed the following comment upon him: "Had Al Hallaj attained the reality of self-annihilation (fana) and the fullness of its meaning he would have been saved from the error he incurred through saying, 'I am He!

(165) The aspirant of today who is thoroughly discriminating will generally fail to find the support of a competent teacher. Usually he will have to depend on the inner Self alone.

(166) He may not go out to spiritualise others on his own initiative. He should first feel that he has been deputised to do so, and that the undertaking has been blessed by the higher power. With these precautions, he avoids bringing his ego, and its ulterior motives, into the effort.

(167) In this world it is not possible to find anything or anyone in a state of such perfection as to be able to stand severe scrutiny.

(168) If mystics have hesitated to communicate openly and directly in the past, they had sufficient cause not to. But such reserve is unnecessary today.

(169) The imagined master who appears in his mind is very different and much superior to the actual master who appears later in the ~~flesh~~ limited human flesh.

(170) Because he gives the master devotion he does not also have to give him idolatry.

(171) One may achieve personal influence without gaining personal publicity. There are masters who prefer anonymity.

(172) The aspirant is not ordinarily in a position to judge what illumination really is, and who is a fully illuminated man. He can only form theories about the one and use his imagination about the other.

(173) He cannot help the whole world, cannot extend our limited capacities and faculties to take it all in.

(174) It is not only a matter of having more goodness than ordinary people that distinguishes him. It is primarily his contact with a higher dimension of being altogether.

(175) Such a prophet is like a bell, calling its hearers to attend the true church within themselves.

(176) Proximity to him will not necessarily give lucidity about him. His inner-life will remain absolutely inscrutable to those who lack the power to penetrate it.
(177) If some friends think he is too careless and casual with them, the more intuitive ones do not. They respect what he is and accept what he does.
(178) His silent influence can lift up the other man's inner being much more easily if the disciple sits relaxed in body and emptied in mind.
(179) The object must be to see the truth for himself, not depend on someone else for it.
(180) Only what their consciousness can readily absorb is what they may be given.
(181) It is the old teaching continued in essentials but extended in application and details. Buddha predicted this would happen to his own system.
(182) To picture such a sage and to believe in his existence is not possible to all men.
(183) In their excessive eagerness to discover a master, they fail to practise discernment.
(184) The illuminate is more likely to shun fame than to seek it. His humbleness is shown by the way he seeks anonymity
(185) Patiently and perseveringly the true teacher established himself in awareness of the truth before offering to lead others into it.
(186) If they personally dislike the messenger, they will be liable to reject the message.

(187) The esoteric tradition has come down to its present state of shreds and patches but even so it is of the utmost value to the seek-er after truth. The eighteenth and nineteenth centuries produced situations and created circumstances which began to force its disclosure. The twentieth century has continued this activity and yielded new materials.
(188) I am sorry that I do not know any teacher ~~xx~~ whom I can be recommended to them. The references in my books to the characteristics and methods of true teachers represent my conception of the ideal teacher and are not necessarily a portrait of someone I have met in the flesh. However, if I do not know where they can find such a man, or if he does not exist, then I am his forerunner and foreteller. He is needed and he must come,. Providence will see to it and knows when and where he will appear.
(189) But although philosophers do not engage in making proselytes or in starting crusades, the man who is attracted by any tenet of philosophy will sooner or later find someone who will be ready to explain or discuss it with him.

(163) So long as men need spiritual direction, comfort and encouragement, so long will they seek out the few who are able to provide for this need.

(164) Even if not a word be said, not a sentence passed between both, time spent in the society of such a man by a seeker is spent in the best possible way.

(165) To evaluate the work and word of these men is to judge by appearances alone. For there is in both an incalculable element, a hidden worth.

(166) That person is best fitted to be a man's master with whom he is able to be his own best self.

(167) When there is no feeling of separateness from others, there can be no resultant feeling of doing good when helping them.

(168) I sought to track down the truth about Mahatmas, to determine whether they were pure myth or whether they were human beings. Here was a subject engulfed in superstition, misinformation and wishful thinking, not only in the distant West but also in its own Oriental homelands. After I discovered it, I then discovered that people did not know the most elementary facts about Mahatmas but preferred, in their mental picture, either to deprive them of all humanity or to turn them into overly-sentimental all-too-human creatures.

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(168) I sought to track down the truth about Beethoven, to determine whether they were pure myth or whether they were human beings. Here was a subject engulfed in superstition, misinformation and wishful thinking, not only in the distant past but also in its own fictional homelands. After I discovered it, I then discovered that people did not know the most elementary facts about Beethoven but preferred, in their mental picture, either to deprive them of all humanity or to turn them into overly-sentimental all-too-human creatures.

(91) He knows how to protect his status well. In the presence of sceptics and scoffers, or the unevolved and unready, neither his outward manner nor his uttered talk will give any hint of it.

(92) He needs a teacher with whom he is spiritually akin.

(93) People will instinctively include him in their confidences and tell him what they dare tell few others.

(94) Those whose temperament is innately submissive and dependent make better disciples than the others. But they are less likely to advance farther than others.

(95) He is a messenger come from a far place to tell people that there is a reality, and that truth awaits them; and he points out the direction where they are to be found, and how.

(96) He would be very foolish who wasted his wisdom where it was not appreciated.

(97) The feeling which is aroused on this contact - whether affinity or antipathy - must be his first guide to the choice of a master.

(98) Are you willing to bare your head, or even prostrate yourself on the floor, in veneration before such a man ?

(99) Such men have come closer to the divine Overself than others.

(100) The shape given to their personal image of the master.

(101) Let us regard him as a true guide who can direct our steps along the right pathway.

(102) Whether scoffers snear or enthusiasts acclaim, he remains unaffected.

(103) He prefers his peaceful obscurity.

(104) Five hundred years after Bodhidharma's death the master Seccho exclaimed, "O Brethren, is not our Patriarch to be found among us at this very moment." The congregation he addressed was not gathered at any of the deceased Bodhidharma's haunts. He meant exactly what the Maharshee meant in his dying words.

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(101) Set us regard him as a true guide who can direct our steps along the right pathway.

(102) Whether ecstatic sneer or enthusiastic acclaim, he remains unaffected.

(103) He prefers his peaceful obscurity.

(104) Five hundred years after Bodhidharma's death the master Soocho exclaimed, "O Brethren, is not our Patriarch to be found among us at this very moment." The congregation he addressed was not gathered at any of the deceased bodhidharma's haunts. He meant exactly what the Mahatmas meant in his dying words.

(190) Much emotion-born fallacious writing and consequent belief prevails in Western and Oriental mystical circles. The question must be asked ~~why~~, if a dead master is just as good or, as one South Indian ashram now claims, even better than a living one, WHY do any masters trouble to reincarnate at all if they can exert their influence or give their training just as effectively by staying ~~in~~ where they are? And this question applies not only to the minor lesser known teachers of small groups but with equal force to the major prophets like Buddha and Jesus.

Here is the point at which part of the confusion and much of the fallacy arise. People generally have been led by society, including their parents, to adopt and "follow" one of these major Prophets. This is done partly in the belief that he is still in touch with them from a heaven-world, partly out of unquestioning acceptance of his revelation and partly because of the social necessity of belonging to the membership of some organized church. The revelation and the church continue to survive the prophet's death and thus continue to be available for the help of followers born in later centuries. But the vehicle through which he himself was able to communicate directly, the intellect and body, that is the ego, have ceased to exist. There is no further possibility of such communication. Where it seems to occur, the ~~form~~ mental image of the prophet has been assumed by the Higher Self of the devotee to satisfy his demand and need. The usefulness of a living teacher to those who have no such experience ~~still remains~~, is obvious or to those who are uncommitted & undecided one
(191) Must he always stand by in silence while he sees others waste their few years on earth or make their own causes of later suffering?
(192) The location of his spiritual guide will in part be the accident of his own geographical situation for he will obviously be limited in his selection to possibilities and reputations in his own country or nation or race. The sheer physical and financial difficulties of travelling throughout the world, not to mention the obstacles of personal circumstance family obligations and ignorance of where to search and whom to approach in foreign lands, combine to set this limitation upon his inquiry and hence upon his opportunity.
(193) Just as the ego-led teachers seek publicity so the egoless teachers seek anonymity.
(194) We must make a difference between the Messenger, who is sent to communicate a teaching through writing or speech, and the Master, who comes to embody the teaching and who alone possesses the power to bless others with his Grace. This difference is not so clearly understood among the yogis as it is among the lamas and sufis, a lack WHICH leads to confused ideas and unjustified customs.

(195) The truth is that the Master may appear in three ways. First inwardly alone for the whole lifetime. Second, inwardly at first as "the Interior Word" and then later as the physically-embodied human guide. Third, as the embodied Master from the very beginning. The first two cases presuppose the practice of meditation and its development to a certain degree of intensity. The third case needs no prior meditation but it does require an attitude of search for truth, help or guidance developed to as great an intensity as in the other cases.

(196) The seeming failure to get these truths accepted more widely, still more to get them practised, is no failure at all. Men are what they are as a result of what they were in the past.

(197) He ought not to force his ideas violently upon another person. If the man is not ready for them or not willing to receive them, it is better to leave him alone. This need not be the same as doing nothing to help him. But there is a right and a wrong way of accomplishing this purpose.

(198) If God is none other than man himself, of what use is prayer?

(199) That the ultimate Godhead, ineffable and transcendent as it is, can take human form for a human lifetime, for one particular (cramping) (short) period out of all the millions of years of human history --this is not possible.

(200) He may feel the truth for himself but be unable to explain it adequately to others.

(201) If some are immediately and irrevocably captured by the teach-ings others are only gradually and cautiously convinced.

(202) Those who are always hoping to receive full enlightenment from a master, exaggerate the service he can render.

(203) He brings a light into the world that would otherwise be dark for some people.

(204) The sincere teacher seeks to wean his disciples at the earliest possible moment. To succeed in doing so, he will promise nothing as a gift but will emphasise how necessary it is to apply the teaching to their personal lives honestly and continuously.

(205) If the revelation of inner affinity fails to come to him, he ought to be prudent and reserve his decision.

(206) The picture of the Ideal is held in his subconscious mind all the time and becomes the pattern to be imitated, the invisible Master to be followed with faith and with love.

(207) I have not been able to find a better word for this purpose than 'philosophy', or any substitute for that term which would serve even as well. So until someone proposes or creates the one fitting label that will communicate all that is meant, I shall continue to use it. (even)

(208) By what measure can they judge in reality which is unseen and not in illusion, the moral rectitude of a man who has been sent among them with a mission, who has not only secretly dissolved his human 'I' but has secretly taken and faithfully kept the monk's renunciatory vows?

(209) He may accept his spiritual status without the ego's vanity and yet without its false modesty, just as he accepts being Occidental without JUBILATING himself on the fact or regretting it.

(210) His personality is one with his teaching, his life incarnates practises and actualises it.

(211) Many are looking for easy ways or for gurus who promise spiritual windfalls. But there is no way and no guru to exempt them from the duty of practising constant self-discipline or the need of training themselves.

(212) Against the total volume of human error, evil, vice and suffering the service rendered by these philosophers and saints seems but a feeble gesture.

(213) Where emotional guidance would bid him disclose his inner affiliation with the divine order, intuitional guidance bids him move unobstrusively and quietly.

(214) Any more than a parent can pass on all his experience to his children, the sage cannot pass on what he has learnt to those who are ~~xxtxrx~~ unready for it.

(215) He should consult the man in whom he has the most confidence and with whose teaches he finds the most affinity.

(216) In the mystical cults of our time, of which there is an abundant variety, the followers generally take an extremely hostile attitude towards the teacher writer or prophet who is <u>not</u> the one favored with their personal allegiance. He is a devil in disguise, an arch-sinner, a black magician, and so on. The attitude taken toward their own guide is equally exaggerated. He is God on earth, an angel in the flesh, omniscience personified, and so on. A more moderate more reasonable attitude rarely enters their head. This is possibly one reason why these cults are hotbeds of gossip, criticism, envy and bickering.

(217) I have never met a master who completely resembled the preconceived mental picture which the average aspirant, whether in the East or the West, usually holds. He may look like it in some points but will certainly be widely different from it in others.

(218) If qualified disciples are few, competent master are so rare as to be almost unfindable.

(219) Emerson could not be deceived by common theories in the matter when he wrote: "When a great man dies, the world looks for his successor. He has no successor."

(220) The disciple who has to depend on constantly receiving letters from his teacher is ready only for inferior teachers. The disciple who imagines that because the teacher has not written him for two or three years, he is no longer interested in helping the disciple or has forgotten him or is disappointed in him is utterly mistaken.

(221) The declaration "I am God", is true in a certain qualified sense but false in a literal one. The. The declaration "God within me," is true in every sense.

(222) From the need to keep their position freedom or even life itself, they suppressed more of the truth than they revealed.

(223) He will find that few of his kind are settled in this world, a discovery which he may meet either with disappointment or with resignation.

(224) Without inexhaustible patience and pedagogical talent, the mystic can hardly engage with satisfactory consequences in the task of instructing others. He may be highly inspired but lacking these two things he will do better for those who approach him by silence than by speech.

(225) The vast reticence of such a man will be respected by those who are sensitive but may infuriate those who are not.

(226) The Master's work ends with answering questions on the teaching, exhorting, guiding, cautioning him of pitfalls and inspiring the pupil.

(227) Another phase of his work is to stimulate the yearning for higher attainment where it exists, and to inculcate it where it does not.

(228) He must not only give out precepts for study but also show forth an example for emulation.

(229) Those who have towered above all other men as Masters, who have left records of their path and of its attainment, can be good guides.

(230) We must remember that a leader's name has acquired special meaning for his followers, that it is charged by their own mind, through the effect of suggestion, with a certain stimulus and exceptional symbolism. Hence they react to it favorably in a way which non-followers do not react.

(231) However distant a teacher may be, whether in country or century, by means of this written record he is able to help whoever is willing to lend his time and eyes.

(232) The danger of anarchic mysticism is not only metaphysical fallacy but also moral foolishness. For if I am God, I cannot sin, eannot even be touched by evil.

(233) He will bear no grudge if his advice is rejected.

(234) We may help the Overself in drawing him to the goal by surrendering to the guidance of a competent spiritual adviser or we may obstruct it by clinging to the ego's. But an incompetent adviser will also obstruct it, and in fact become a channel for the ego's truth-obscuring tactics.
(235) Wherever he goes he brings so much benediction with him and such good news from a higher world but alas! this is a blind and deaf world so that few make anything at all of their chance.

(236) Plotinus warned his disciples against trying to argue doctrines or discuss tenets or explain philosophy to "Those people with whom we can make no way," as he called them. The books containing his own teaching were not circulated publicly but secretly and only he who was deemed fit to study them could lay hands on a copy.
(237) After a meeting with a master, it is more prudent to go straight home and meditate upon it than go hither and thither on any other business. For that day is a serious one, that event a momentous one, and forces can then be released to the receptive, stilled and waiting mind that are shut out by the busy indifferent one.
(238) If he is to be a successful teacher, he needs ~~further~~ IN ADDITION the power of expression.
(239) The seemingly absolute frankness of his revelation will always be limited by the limited grasp of his hearers. Hence there will be a hidden reserve behind it.
(240) The quality which will endear him most to the teacher, and which will carry him farthest on the Quest, is loyalty. Yet this same quality will be the biggest obstacle in the way of the seeker who is so gullible, so superficial and so poor in judgment as to attach himself to an unworthy or incompetent teacher.
(241) The teaching is available but the world neglects it.
(242) The beginner who sets out eager to convert others to philosophy, has not understood philosophy. The proficient shows his proficiency by never trying to do so. He accepts his isolation as a necessary sequel of his adhesion to philosophy but does not get either disheartened or surprised by it. On the contrary, he regards it as a price well worth paying for what he receives in exchange.
(243) It is enough. He has sown the seed. He does not have to wait for roots to form, stems to grow, fruits to appear. His work is done.
(244) If the name 'Philosophy' has been wrongly attached to the productions of intellectual guesswork, we have every right to restore it to its proper use.

merely

(1) It is only the novice, enthusiastic but inexperienced, who loud-mouthedly tells all and sundry about all and each one of his surface-scratching spiritual experiences. The man who is very far advanced on the quest acquires great discretion. In fact, the more advanced he is the more secretive does he become about such matters. He will not speak a word upon them unless he is bidden by the inner Voice to do so. The Overself does not live in public but in secret. It is totally outside the world's activity. Therefore the closer you approach it, the more secretive you are likely to become concerning the event. And when you do succeed in finally uniting yourself with it, your lips will be completely shut, not only because of the ego's greater humility but because the Overself desires it so. There is a further feature of this question of secrecy which deserves comment. Those who are very far advanced tend also to withdraw increasingly from the social circles or vocational activity which formerly engaged them. They vanish into retreat and withdraw into solitude for longer and longer intervals. Unless they are charged with a public mission, the world seldom hears of them.
(2) Whatever misinterpretation or misuse will be made by unready persons of the teachings thus disclosed, enough compensation will be achieved by benefit conferred on those who are ready.
~~(3)~~

(3) The aspirant who believes that he can come to a master for a few days or weeks and glean the teaching will glean only a sample of it. It will take him all his life not only to receive what a master knows but to be adjudged worthy of and ready for it. If he lacks this patience and humility, he will fall into self deception.
(4) He who wishes to uplift society or reform his neighbours, must first have done so to himself if his service is to be effectual.
(4) That men who practise a merely academic and solely intellectual activity are falsely called philosophers is regrettable. To occupy their positions they do not need to love wisdom, as the true philosophers whole-heartedly do, but only to talk about it and guess at it.
(5) The kind of master needed and sought after by those who are on the religio-mystic-occult path is one who will take a keen interest in their personal life as well as spiritual welfare, one who is always willing to help them with any and every problem, one who by virtue of residence or correspondence is always and quickly available to them. The philosophic master is not like this but, of a different kind.
(6) All are not called to act as, nor personally equipped to be, teachers and apostles, preachers and helpers, healers and expounderss.
(7) To tell them the whole truth quite bluntly, when they are so unprepared for it, would give them a great shock. Old props would fall down, leaving them without support.

(8) In the case of initiated disciples, suspicion cuts off the force inside the inner cable at once, while doubt renders it only intermittently effective. In the case of the public outside, these attitudes yield consequences partly on the master's own attitude toward the persons who approach him and partly on their karma.

(9) We call ourselves students of philosophy because we cannot take any name derived from a human teacher. We are not followers of this man or that man exclusively but of the inner light.

(10) It is necessary to give certain terms often but wrongly used interchangeably and hence confusedly a sharper definition. The saint has successfully carried out ascetic disciplines and purificatory regimes for devotional purposes. The Prophet has listened for God's voice, heard and communicated God's message of prediction, warning or counsel. The mystic has intimately experienced God's presence while inwardly rapt in contemplation or has seen a vision of God's cosmogony while concentrated in meditation. The Sage has attained the same results as all these three, has added a knowledge of infinite and eter-nal reality thereto, and brought the whole into balanced union. The Philosopher is a sage who has also engaged in the spiritual education of others.

(11) The wonder and joy of finding himself to be a channel of blessing, teaching, healing peace and uplifting to others will increase as the results themselves increase.

(12) A teaching so rarefied that it can engage the interest of only one person in several thousands, and a practice so rigorous that it makes the extinction of egoism an indispensable condition of attaining truth - these two factors alone without the others, like ever - present persecution by officcial established orthodoxy, would explain why the teachers shrouded themselves in secrecy.

(13) The ultimate truth has always been the esoteric truth.

(14) To receive instruction from an inspired teacher or from inspired books has been the commonest way in most cases resulting in enlightenment. This, of course, has been accompanied by following the practices, doing the exercises, making the studies and undergoing the purifications required by the teaching. But there have also been a few cases where enlightenment has come by itself, spontaneously, without either the help of a teacher or the labor of a training. Such men can thereafter radiate their grace as much as the others but, not having travelled the path to enlightenment, cannot properly or adequately or satisfactorily engage in teaching and act the master.

(15) He has a peculiar power which acts upon the subconscious minds of those who have any contact or association with him.

(16) Such a man would be, not a philosopher but a monstrosity.

(17) The five principal types of illumined men are: (a) The Teacher (b) the Messenger (c) the Saint (d) the Reformer (e) the Prophet.
(18) It is impossible to avoid the happening that a number of persons will persistently attach themselves to a teacher of philosophy and, out of compassion, he will let them remain, although they are only capable of absorbing and following religio-mystical doctrine. In most of these cases the persons will, after having gained a certain amount of benefit, feel that the philosophic path and goal is somewhat beyond them, and so retire from it of their own accord. In other cases, after this period of benefit has elapsed, the teacher may shake them off by some act or remark which hurts their ego or shocks their preconception. Those who still remain despite these tests will be treated with especial care thereafter and given the blessing of his grace.
(19) Even the philosopher who goes out of his way to avoid provoking anyone in any way, who never shows hate, passion, wrath or resentment, who keeps his ego out of his dealings with others, and who in short does all he can to diminish the chances of disturbing them, - even such a man will nevertheless be criticised, attacked, interfered with or abused, in spite of his good thoughts and good deeds. Such is the evil in men and so wide spread is it. But this will happen only if he ventures into any dealings or any relations with them, if he appears publicly among them to teach or serve in some way. It will not happen if he prudently remains aloof, apart, secluded, obscure, a hermit. Or, if that be not possible, if he goes out of his way in order not to attract attention. In that case, he will enjoy his peace undisturbed by the world's opposition. But it would then also be the world's loss.
(20) Only when he has reached a point where he no longer thinks of the Master as another person but as the core of his inner self, can it be said that the Master's work for him is done. When Jesus said that he who eats His flesh and drinks His blood abides in Him and He in him, he meant no theatrical rite of purely ceremonial order such as is performed outwardly through the Eucharist today. He meant this inwardly achieved union here described.
(21) Do not fall into the error of believing that, if he speaks openly these doctrines to others, or writes of them publicly, he is seeking to make proselytes. The religious missionary eagerly seeks to do so, but the philosophic expounder cannot. This is because he is not governed by the emotional desire to witness a large number of conversions but by the clear understanding of evolutionary operations, an understanding which enables him to see what is and is not possible, what is and is not suitable, at each stage of those operations. He is not, like the missionary, seeking any personal satisfaction by making an emotional or intellectual conquest.
(22) It is not always those who make the most noise who render the best service.

(23) The great helpers and prophets have made little more than a dent in the total volume of human misery and human evil. God offers time and guidance but man must supply his own effort and his own aspiration.

(24) One and the same Master will appear to his followers as an incarnation of God, but to the worldly wise, as a lunatic, if not a fraud. None of these views may be correct.

(25) It is my experience of world-wandering that those who most know truth are themselves the least known among men. This is partly because so few seek that kind of truth which is theirs - the highest -, partly because it is their own wish to remain inaccessible to all except these few seekers and partly because their completely ego-free character is utterly without any ambition to put themselves forward in public under any pretext whatsoever, whether to gain the benefits and advantages of such a position or to practise so-called service.

(26) There is some authority for believing that those who killed Christ thought they thereby served God. But the annals of religious persecution are filled with too many authentic instances of the same kind not to justify the prophet who prefers secrecy and obscurity .

(27) We may sit before the saintly phenomenon and enjoy the peace issuing from him. But when we leave him, the peace leaves us too. We may have no such dramatic experience when working with the teaching Master. But he will guide our feet each step of the way; he will listen to our difficulties problems or questions and give us his wise counsel: That is the wide difference between these two types of illumined men.

(28) It remains what it always was - a very small inconspicuous minority although some individuals among it, gifted with talent or singled out by destiny, have become personally conspicuous at times.

(29) When inner greatness moves in emboidied form among men, only those will recognise it who are sensitive enough.

(30) There is a third type of illumined man, besides the Teacher and Saint. He is the Messenger. He renders service not by dealing with persons and their problems but by stating truths and principles in general.

(31) Because he found out little by little and step by step how to develop himself, he can help others do the same.

(32) The Master says: "I take you into my heart. You are now my accepted pupil. But profit by the lessons of the past mistakes made by you and remain resolutely with me. Whether you return only in heart or also in body, is not of material consequence to me, but it will be to you." to a straying one

(33) To give all the teaching to all the people would be imprudent.

(34) A look from Jesus was enough to make some men renounce their worldly lives and follow him. Such is initiation through the glance.

(35) The spiritual leader who is always soft and sentimental may help some of his pupils but he would help them more if, at the same time he were also hard and firm. The first attitude will attract more to him, but without the second to balance it, neither he nor they will get the proper view of life.

(36) Philosophy does not have to defend itself, nor even to explain itself. It is only for those who have grown and grown until they are ready for it. They will appreciate its worth and perceive its truth without argument.

(37) Only the inexperienced over-enthused novice will want to share the whole of his knowledge with others, will want to let them into all its secrets without delay. The prudent expert guide is much more restrained. He carefully refrains from giving more than the others are ready for, holding the rest back for a later time. It is not only prudence which warns him against yielding all his secrets at one: Nature, in her own operations, likewise lets the mind of her animals grow by degrees through a graduated process of development.

(38) They are afraid of popularizing the teaching because this leads to first, diluting it and finally, to falsifying it. They are correct. But this is not enough reason for clothing it in such obscurity and expressing it in so much verbosity that the ideas become even more difficult to grasp than need be.

(39) It was implicit in the word itself, and well understood by the Greeks who used it, that the term 'philosophy' referred not to worldly wisdom - in the sense that the Jesuit Balthasar Gracian used it - but to divine wisdom

(40) It seems as if the Master has come into his consciousness and thereby changed its quality and area. If the change is necessarily for a brief while only, it is still a memorable one.

(41) If such a man's presence, face, bearing and teaching show some-thing godlike in him, we should not hesitate to give him the benefit of ~~the~~ recognition as being inspired, even if we are not willing to give more

(42) Is it not in keeping with the elusive-character of God that the Masters who have attained communion with God should themselves become elusive?

(43) One of the first tasks of a phulosophy teacher is to restrain the missionary fervor of his younger pupils and to impress upon them the need of caution, discrimination and even secrecy in this matter.

(44) In what Western county has the true philosopher any outstanding status?

(45) He takes the view that these multiple teachings are successive steps leading in time to the highest truth and that it would be harmful or unwise to present this truth at too early a stage.

(46) He will descend into the arena of this world only by the direct order of his Overself.

(47) The Master who leaves a record of his own climb, or a testimony to the goal's existence, or a path pioneered for those who would follow, or an instructed disciple here and there, leaves something of himself.
(48) He prefers to remain unrecognised for what he genuinely is so that others will not even suspect his true status - unless he deliberately wished them to be made aware in order to help them in a special way.
(49) The aspirant who wants to help improve the world, should want much more to improve himself. For what he can do to serve others will depend on what he has previously done to develop himself.
(50) Not all are called to the Apostolic life, and not many have the virtue and knowledge and experience needed for it.
(51) He is content to let them attribute to others the help they are getting from him. His ego needs no gratitude and no recognition and would not know what to do with them if they came. He rejoices in their progress as the chief thing.
(52) How many were those who, being unable to rise to the level from which Jesus spoke, were unable to understand him. He, a mystic, so far removed from interest in this world, was charged with political crime!
(53) His success in communicating truth will depend, on his audience's side, both on the degree of understanding it possesses and the feelings it evinces toward him.
(54) It was a custom of the earlier Gnostics to conform outwardly to the dominant religion of the country they lived in, if this enabled them to escape persecution or hatred or interference.
(55) The proper attitude is to regard the Master as a symbol of the higher power, so that the veneration and devotion proffered are directed towards that power. To look upon him as an intermediary, between the disciple and God, is to fall into the error of looking outside his own self for that which, when he finds it, will be within him and no where else.
(56) He is a true messenger who seeks to keep his ego out of his work, who tries to bring God and man together without himself getting in between them.
(57) He is a very special human being.
(58) The ability to convey his knowledge, which makes a teacher, may be lacking in themystic.
(59) They always feel secure in following such a man.
(60) The adept is capable of immense power on the occasions when he unleashes it.
(61) He carries his credentials inside his heart, not inside his pocket.

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(1) The practice is all-too-common in the Orient of presenting a guru to the literary public in a most fulsome and adulatory manner. Those followers who write as if their spiritual guide is a faultless person, never blundering in any way and ever angelic in all ways, do their guide a disservice. They deprive him of his humanity and others of the hope of attaining his condition. His reliability and competence, his trustworthiness and holiness, as a guide,are not diminished if his limitations and faults as a human being are acknowledged.

(2) It is not for him to work for humanity by helping particular persons and by alleviating isolated distresses. His form of service must stretch over widerareas, must affect a multitude of persons. But this is possible only if he works in deeper ground and through secret unobstrusive ways.

(3) It is no small thing to bring a spiritual light to those who are lost and drifting on the sea of modern materialism.

(4) We often hear that the enlightened man must speak to his time in its own idiom, must belong to his age if he would communicate effectually with others. But there are some statements which are so starkly true that they belong to all time. This is one of them.

(5) Out of the desire to communicate this truth to others, to share this loving feeling for it with them, he may put time and talent at their service.

(6) The expectations of disciples, their high estimate of his character and notion of his outlook, may help to make him what he is.

(7) A circular barrier of inaccessibility appears to surround these truths. But a few have broken it, ended the isolation, and brought back manna for hungry aspirants.

(8) But when they see him too often and too close not to find out his very human limitations, a reversal of attitude may set in.

(9) The opening pages of The Hidden Teaching Beyond Yoga enumerated seven world changes which made necessary a widening of the policy of secrecy previously pursued.

(10) The catalyst which by its presence enables chemical elements to change their forms does not itself change. In the same way the illuminate may be used by higher forces to affect, influence or even change others without any active personal move on his part to bring about this result. He may not even feel, see or know what is happening, yet he has started it !

(11) Contrast Lao-tse's teaching with Edmund Burke's "All that is necessary for the triumph of evil is that good men do nothing."

(12) It is an error to believe that they are necessarily attained. Most are still striving.

(13) A peace pervades him, gathered from deep thought and, much more, from the stillness which transcends all thought.

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(14) The view that such an existence is selfish and unproductive, is a shallow one. It takes no account of the value of higher forces. For whoever, by this quest and practice, realizes the divine presence, does so not only for himself but for all others in that little part of the world confided to his care.

(15) He is happier to move through this world incognito, if fate will let him, than celebrated.

(16) The guru is regarded, in the phantasy of his worshippers, as a prodigy of genius and a paragon of virtue.

(17) The question is asked periodically by ardent seekers after truth, Why is this attainment so rare ?

(18) What a guide may be able to do in certain cases is to facilitate the awakening of higher consciousness and to make easier the entry of higher truths.

(19) Instead of communicating itself to others, his stillness often unnerves them. It seems inhuman.

(20) Such men possess the faculty of insight and are marked by the quality of compassion.

(21) When Truth is identified with the name of a single man only, it is time to protest.

(22) Because of the many seeming contradictions in his nature he may be much misunderstood by others.

(23) When his ego's pride has been shattered, only when he has become depressed by future prospects and humiliated by present failure, a man is more likely to listen to the truth about himself.

(24) The rarity of such men among us shows what anyone can quickly see - that their attainment is hard to realise. But it also shows that most of them do not return to this earth again. They pass on. But the tradition is that they do not pass without initiating one other person at least.

(25) Although outwardly I ceased to be a literary and articulate link with the Maharishee, inwardly I myself never ceased to be linked with him.

(26) If the master has a real affinity, the disciple may see him, and especially his face, in places where he is not even there physically, and may feel his presence closely.

(27) Krishnamurti's ideal is excellent but in the end, and in actuality, as demonstrated by observation in a wide area of space and time, it creates disorder. If he really believes in this ideal, surely, silence is the proper way, and the only way, to express it.

(28) No one but Allah knows all. The sage is not a human encyclopedia. Those who expect an answer to every question, do not show up the sage's ignorance but their own.

(29) Such enlightened men belong to an invisible aristocracy, the only true one, of which the visible aristocracy is too often a false echo.

(30) The guru gives his service both in monition and admonition, both in strengthening conviction and fostering aspiration.

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(31) In a region of India where one travels as much by boat on inland canals and lagoons as on roads; where coconut groves flourish luxuriantly on every side; where broad white sandy beaches hide the mineral thorium, so much sought in the years immediately after the war by atomic energy producing nations, where - on one of these beaches - the Apostle St Thomas is said to have landed and preached Christ, I met Atmananda the Sage.

(32) In this strange world with which I have been dealing, Krishnamurti, the South Indian Brahmin who was more at home, and for more years, in Ojai, California than in Madras, India, occupies a unique position which nobody else can duplicate. There is much in the lives and teachings of Indian gurus which repeats the same pattern but K's life and teaching are apart, different and outstanding, yet the colour and mystery with which the gurus are invested by themselves or by disciples, he rejects sternly.

(33) It is not by overmuch fussy activity that we necessarily serve others best. We may, if we have opened ourselves to divine influences, become radiations of such influences. Merely by being faithful to them, we become the best missionaries for them.

(34) It was in 1929 that Krishnamurti exploded for the first time in public addresses which reversed his earlier teaching, dissolved the societies of which he was the titular head, renounced theosophy, and asserted that " religious organisations are barriers to understanding of the truth. "

(35) The masses of people are entitled to learn some of these basic facts. They have the latent potentiality to do so but not the outer opportunity.

(36) Only a miniscule portion of the population is likely to comprehend clearly and fully such metaphysical truths. The others would merely be befogged by them.

(37) By a principle of symbiosis what he is, being now at the source of human power, spreads out and ripples its influence on the human group, which at the least would otherwise become worse than it is, and at the most lights up inspiration in certain individual minds and makes them benefactors of the race.

(38) He can awaken some persons to this divine presence within themselves, but not all. He may do this mysteriously by some unknown process; or he may do it deliberately and with the display of his technique.

(39) If he serves a race, a nation, a class or a group, his service will not be for them as such - his outlook is too wide for that - but as human beings.

(40) By his mere proximity alone he bestows a benediction upon others. If they fail to respond, at least they had the opportunity to respond.

(41) Sometime, somewhere, someone arises to uphold the sacred torch, to shed light again in the dark places.

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(43) It is in the region of consciousness below the normal state that the most powerful forces move the human being - and can be applied to move him. Here only can the 'radical transformation' which Krishnamurti so often calls for, be made.

(44) The teaching is not usually or at first comprehensible to the multitude. But given time and some systematic and purposeful training, it could be made comprehensible to them. They have in the past been underrated, their potentialities neglected. The duty of guiding and elevating these supposed morons has been selfishly unperceived. Responsibility ought to accompany privilege.

(45) Are they unfeeling creatures, whose passions have lived and died out utterly, whose problems have been dealt with and removed by the mere efflux of time, whose worldly attachments have lost all strength and dropped away - in short, is their serenity largely a matter of emotional lethargy and retarded physical metabolism ?

(46) Nietzsche put Emerson's idea in another way. He wrote that a whole nation is a detour to create a dozen great men.

(47) He literally tries to embody, in Jesus' words 'goodwill toward all men,' not only to a mere section, such as his own race or nation. His goodwill is universal. Nobody is shut out from it because of his skin's colour, his people's history, his social class.

(48) Aldous Huxley's close friendship in California with Krishnamurti did not save him from making the Mescalin error, nor from taking the inferior Subud initiation.

(49) If some enlightened souls are given a mission to stir the world to higher ideals, others feel no such duty and remain quiescent or even saturninely secluded.

(50) He may do nothing more than put his mite of cheering truth and softening goodness into the grim world around him, but this will be enough. He cannot contribute more than he has. The ultimate result of this contribution may be little, but he has tried to do God's will on earth.

(51) If these truths prove arrestive to some minds, even dazzling in their effect, they stir no interest at all in other minds, for there are varying degrees of inner ripeness.

(52) His outlook extends far beyond particular movements, groups and causes, even when he can see and approve their limited usefulness.

(53) Nobody could look less like a mystic than Walter Russell, yet his long poem The Divine Iliad is the kind of work we associate with hirsute, eccentric dreamers.

(54) " The Texts of Taoism ": "The ancient worthy was free from all exercise of thought and purpose, entirely passive in the hands of Tao."

(55) His help to others is quite often given without his knowing it - such is the power and presence emanating from him.

(43) It is in the region of consciousness below the normal
state that the most powerful forces move the human being - and
can be applied to move him. Here only can the 'radical trans-
formation' which Krishnamurti so often calls for, be made.
(44) The teaching is not usually or at first comprehensible
to the multitude. But given time and some systematic and purpose-
ful training, it could be made comprehensible to them. They have
in the past been underrated, their potentialities neglected. The
duty of guiding and elevating these supposed morons has been
selfishly unperceived. Responsibility ought to accompany
privilege.
(45) Are they unfeeling creatures, whose passions have lived
and died out utterly, whose problems have been dealt with and
removed by the mere efflux of time, whose worldly attachments
have lost all strength and dropped away - in short, is their
serenity largely a matter of emotional lethargy and retarded
physical metabolism ?
(46) Nietzsche put Emerson's idea in another way. He wrote
that a whole nation is a datum to create a dozen great men.
(47) He literally tries to embody, in Jesus' words 'goodwill
toward all men,' not only to a mere section, much as his own race
or nation. His goodwill is universal. Nobody is shut out from
it because of his skin's colour, his people's history, his social
class.
(48) Aldous Huxley's close friendship in California with
Krishnamurti did not save him from making the Messaiin error, nor
from taking the interior Subud initiation.
(49) If some enlightened souls are given a mission to stir
the world to higher ideals, others feel no such duty and remain
quiescent or even actively secluded.
(50) He may do nothing more than put his mite of cheering
truth and softening goodness into the grim world around him, but
this will be enough. He cannot contribute more than he has. The
ultimate result of this contribution may be little, but he has
tried to do God's will on earth.
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(1) We must not shrink from revealing this, the most sacred of all experiences, if it adds one more testimony to divine existence. For in this age of materialism and scepticism, existentialism and nihilism, every affirmation of the opposite kind has increased value, even illumination must be shared with those still in darkness.

(2) It is not my business to make known matters that would only stir controversy about past history quite uselessly. But it would be a serious omission of duty not to utter a warning that human perfection does not exist, that famous figures in history, politics, warfare, government, literature, religion, mysticism and art have committed grave errors of judgment, impression or teaching, that these errors are known only to a few in each case, and will probably never be known TO POSTERITY at all. A man may be successful in leading his people through a war to final victory, but he may have made blunders that were heavily paid for by others on the way. A teacher may be spiritually enlightened but personally inexperienced; his opinions on matters unfamiliar may not have much value.

(3) It is quite comical to read so often that 'modern' historians solemnly applying their scientific methods, doubt whether certain celebrated figures of the B.C. period were real persons, or not, just as many 'modern' religious critics even doubt whether Jesus himself was more than a fancy. What does it matter if Lycurgus, Krishna and Jesus never existed? Would not someone else have existed who had enough wisdom to write down the precepts, counsel and teachings which for reasons of his own he attributed to the other person?

(4) The man who is fluent and articulate makes a better teacher so far as communication is concerned, but the man who has had divine experience, who knows what he is talking about is still the best teacher of all.

(5) The enlightened man who has to deal with those who are not sensitive enough to receive clearly in the silence that which is his best communication, meaning most people, must then receive it in a more familiar and easier form - words! But here the illuminate may himself be at a disadvantage. He may lack fluency and have limited vocabulary - inarticulate. Here others will be better served if the illuminate has wide command of good language, if he can teach in sentences that are clear, beautiful, powerful, if he is eloquent.

(6) Krishnamurti preaches the rejection of all goals and the recognition of the momentary flux of things. This takes away direction, purpose, growth. It leaves men bereft. Yet it is a correct description of the state of the rare few who have unwaveringly established themselves in truth. But the others, the countless millions who live in semi-ignorance, anxiety, fluctuating moods, need the inspiration of a goal, the uplift of a standard, the transforming power of grace meeting aspiration.

(7) Should the truth be available for all, as Xenophanes said?

(8) "Be with IT" is the best advice for those who can understand it.

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(9) Why was it believed so necessary in former times to keep so secret the true nature of the Godhead? Why did Hindu religious laws threaten the Brahmin priests with death if they revealed it, or punish the darker-skinned lower castes with burning oil poured into their ears for listening to any reading aloud of the holy books holding this and other revelations? Why were the Hebrews warned never to utter the real Name of God? Because the common mind would soon confound the philosophic conception of the Deity with the atheistic one, would destroy religion and substitute a soulless materialism for it. This fear misapplied by selfish vested interests, led authority to poison Socrates, crucify Jesus, decapitate al-Hallaj, murder Hypatia and put Molinos to rot and die in a prison dungeon. If caution counselled the survivors to refrain from telling the whole truth, there was sufficient justification. But times are now different. There is a ferment of questioning, discussion, experimentation, rebellion, seeking, writing, reading and publishing in the religious world, weaker in some places, stronger in others.

(10) The incapacity of some persons to receive the teaching is illusory. The fault lies really in the inefficiency of those who present it: in their failure to make it clear enough, vivid enough, logical enough, to render it intelligible. And if it be true that there are those who come to the teaching with duller natural faculties than others, then they ought not be denied its benefits, as the Brahmins with their secrecy denied the lower castes in India, but given more help than the others and taught more skilfully.

(11) His personal destiny or spiritual dedication will decide his future course - whether deliberately to remain obscure and avoid the notice which excites opposition, or publicly to accept a mission and bring inspiration to a particular kind of activity.

(12) There is no obligation on a sage to sit stationary in one place, or to travel, perpetually, from city to city. His inner guidance alone decides the matter, as his personal karma also makes its contribution toward that decision.

(13) For him to try and convince others of the truth would require that they are seeking truth. But how many are consciously and deliberately doing so?

(14) Those whose outlook and customs, background and thought, is completely modern, need a presentation which is itself completely modern if it is to appeal to them.

(15) Was it for the sake of a small withdrawn spiritual élite that Jesus walked in Galilee, that Buddha wandered afoot across India, that Socrates frequented the Agora in Athens?

(16) He conforms to the higher laws, his life is based on the cosmic life, his thought and attitude in harmony with the cosmic order.

(17) Plato is considered by some to be the most intelligent of the intelligent Greeks.

(18) The attainment of Truth, the realization of Peace, has its obligations.

(19) Only he who has himself been lifted up can uplift others.

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(20) He anticipates the spiritual needs of the coming phase while providing for the present one.

(21) No matter how he disguises these efforts under tall talk about 'service to humanity,' high-sounding ideals for himself or the achievement of transcendental nirvanic goals, they are designed to gratify his own ego.

(22) They underestimate the spiritual receptivity of people, and put forward their message poorly, reduced in every way. Thus they lose much of the chance to serve effectively, and especially to reveal the richness of truth.

(23) The glimpse, in anticipation and retrospect, as well as when it first happens, is abnormal and extraordinary. But in the sage the divine presence is always available, and the awareness of it comes effortlessly, naturally and easily to him.

(24) Why should the truth be kept for an intellectual élite, or an esoteric coterie? Why should it not be introduced to a wide general public - 'popularised' even?

(25) What he teaches so calmly, or expresses so mildly, may have been learnt in much anguish and great suffering.

(26) As the light of truth passes into him, he in turn refracts it to others, although only some will let it touch them.

(27) He must find the fine balance between helping others and not getting involved with them, serving them with no commitment on his part.

(28) The populace neither seeks nor misses the higher metaphysical truths that are veiled from its sight. It is not desirous of entering on their quest.

(29) History has blessed mankind with a succession of wise enlightened or inspired teachers.

(30) He provides some guidance, gives some encouragement where that is helpful or warning discouragement where that is needed.

(31) In past centuries a wary guard against religious persecution compelled them to wear a conventional mask.

(32) His own personal wish to impose his will on others is misconstrued into the wish to obey the will of God.

(33) He may deliver his message but who is able or willing to receive it?

(34) His efforts to enlighten others will provoke hostility and his expositions of truth will meet misunderstanding.

(35) That they were obscure, known only to a few, does not mean they were of negligible importance.

(36) Include the name of Akhnaton as an illumined mahatma when quoting Jesus, Buddha, etc. as examples.

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XVIII

mind and spirit, but it will be real nevertheless

( )Just the fact that he is here, on this planet and at this time, makes its own contribution to humanity's welfare. This is still true even though he may not try to manage other peoples' lives on the plea of serving them. His service may not be immediately, or locally, apparent; it may need time to come up from the subconscious levels (XVIII) that are the deeper layers of

(53) If he has really found his inner freedom, he must necessarily be free to stay in the world and do the world's work. He does not have to retire into isolation, although he is free to do that. But whatever he decides to do, he will hence-forth be an impersonal ~~xxxxxxx~~ channel for higher forces, which he will obey, and whose directions he will follow, whether he remains in the world or not.

(54) ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

More important than public mass propaganda is ability and opportunity to show the way to those who are themselves attempting to show the way to others. In other words to lead the leaders.

(1) The multitude of seekers after happiness, which means in the end seekers after their own sacred source, live on widely different levels of understanding and exhibit very diverse kinds of character. Why then should the whole of truth be presented all at once at a single time straightway to all of them, the young and the mature alike? No, it must be revealed gradually and slowly or, if abruptly, by stages.

(2) The question whether he shall share his knowledge with others or withhold it from them, will not be a real one to him. Its answer was settled long before, by destiny, by his character, by his past, by the World-Idea.

(3) We have seen that, in the matter of ordinary worldly and technical education, it has been possible to raise the masses. But is it possible, in the matter of spiritual education, to raise them, simple rustics or factory hands, to higher views of God, religion and life?

(4) If they cannot or will not make any concessions to the of the popular mind, they have their justification. But this said, the reminder that they, and we also are living in a period of tremendous change, reform and break-away from tradition, must be given.

(5) His silence could have been embarrassing, but his kindly character being known, it was not. Words dropped from his well-guarded lips only after long intervals, and even then very sparingly.

(6) Do not be deceived by his modesty, his freedom from any of the varied forms of personal vanity, for beneath the surface there is ironclad assurance.

(7) Whereas the yogas of the East and the occultisms of the West were communicated according to the capability of the others to receive, or to their qualifications and development, these things do not enter the picture here. What is given out, is given freely to all. Jesus is not a teacher assigning marks at an examination, he is a benevolent philanthropist! Salvation is taken out of the ego's hands altogether; the only requirement is "Do Nothing, for that will be ego-doing."

(8) Will the masses ever come of cultural and spiritual age? Can the common man ever find enough nourishment in true philosophic ideas? Yes, this can happen if those at the top accept truth, for sooner or later their ideas filter downward, even if somewhat thinned by the process of popularisation.

(9) He whom the old Greeks called "mystagogue" was the guide who brought the candidate to the classical secret spiritual drama-Mysteries, interpreted them for him and explained as a teaching the doctrines associated with them.

(10) The role of guru was traditionally exaggerated in India, until it assumed ungrounded unreasonable proportions. No miracle was too large for him to perform, no service to the disciple too much for him to grant.

(11) He appears among us only to vanish again.

(12) They demand that his character be impeccable.

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(13) When this excess of guru-worship and priest-ridden became too prevalent in India, Buddha tried to re-proclaim the truth and to counter-balance the superstition. He taught, in many places and on many occasions, "No one saves us but ourselves; No one can and no one may; Each alone must tread the path." In our own time we hear echoes of these beliefs that Buddha tried to reform. It is claimed that Ramakrishna and two later historic gurus, actually transferred the bad karma of their disciples to their own shoulders; this explained the serious illnesses which killed off all three.

(14) It is for all classes, all types of mind and all kinds of character. It is for the simple as well as the astute, the sinful as well as the good. But alas! personal histories show that it is the astute and the good who mostly accept philosophy. The others who need it because they too are human beings accept it less frequently.

(15) The truth must appeal as such to a man by the light of his everyday experience, and by a competent knower and expert communicator it can be explained in the same light. But whether the man's receptivity and understanding can stretch the whole way that truth extends is another matter.

(16) To put the metaphysical truths into understandable form for the populace, without degrading the truths or pandering to the populace's cravings needs a teacher's talent for communication.

(17) Humanity venerates the memory of these prophets, but in decreasing degree. For they incarnate values, attainments and qualities which most people feel are far above any likelihood of their own coming even remotely near.

(18) There is no man without his defects: it is a dreamer's notion that the perfect human being exists on our planet. Hence the disciples who servilely copy their guru in all things may copy his defects too!

(19) It would be foolish for anyone to continue to follow a teaching for which he has no liking, or a teacher with whom he has no affinity. But it would also be foolish to judge either by merely personal and emotional reactions alone.

(20) The fact that a teacher does not permit a physical meeting, even after some years of waiting, does not mean that he no longer regards you as his disciple.

(21) The Sufis of Pakistan and the Naqshabendi Dervishes of pre-Bolshevick Bukhara, but now elsewhere, use certain writings, stories of the adept Mullah Nasreddin, to instruct simple persons in subtle truths. They are "Vedanta Made Easy" tales.

(22) This eagerness to capture new disciples has too often somewhat an egotistic motive blended in with the wish to communicate teachings. The pure giving in a spirit of genuine love and selfless obedience of those simple apostles and first preachers who went forth to preach the Christian gospel seems to be absent or else adulterated.

(23) The work of a teacher is not to make the pupil helplessly dependent on him, but rather to stimulate the pupil to self-help.

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(23) The work of a teacher is not to make the pupil helplessly dependent on him, but rather to stimulate the pupil to self-help.

(24) Considering the difference between men, and the ambitions of those who would lead, guide or teach them, it is not surprising that hundreds of sects exist in the Protestants' world.

(25) The Evangelical preacher goes out into the world and mingles with people in order to save them. The meditator sits down in solitary room or cell or seat, retired from the world, in order to save his own soul.

(26) There is a silence which soothes and a silence which disturbs. With a genuine adept the first is felt, but with the other kind, the second.

(27) The searcher who is undeceived by fine phrases and knows when to look for the self-interest behind them, will know also when emphasis on the need of a master is cunningly or emotionally turned into exaggeration of the need.

(28) They feel his influence through the study of his published works, even though they have never met him.

(29) If the man responds, he may or may not feel that he has this historic mission.

(30) The open teaching is given to the masses, but the esoteric teaching is given only to a happier few.

(31) To be a teacher, to be able to educate others in philosophic doctrines, to prepare pupils for the wise life, requires qualities which knowledge alone does not necessarily confer.

(32) Is he really such a superman, impervious to the world's assaults, unable to sin and untouched by suffering ?

(33) A man of his status is able to scatter light in so many different types of mind because he is free from inflexible standpoints.

(34) He who has found this Light and knows the way to it may be moved to proclaim both to others.

(35) Secrecy and concealment, disguises and reservations may become necessary when popular authodox religion is not.

(36) They render solid effective service before they die.

(37) He dwells on a plane where meanness cannot exist, where malevolence cannot enter.

(38) The guru who lacks good sense, who is fanatical, impractical or silly, should be avoided.

(39) He who has found authentic peace within himself is in a position to assist others who are still seekers, but he who has not yet transcended mere theories and erudite studies <u>about</u> peace can only give them some more thoughts to add to the burden they already carry.

(40) He is forced to live among people who are mostly several hundred earth-lives younger than he, and consequently quite 'unsympathetic' (in the European-Continental meaning of the term).

(41) Some will respond favourably but most will reject the proffered teaching.

(42) Truth can be neither antiquated nor modernised, but its formulation into words can.

(24) Considering the difference between men, and the ambitions of those who would lead, guide or teach them, it is not surprising that hundreds of sects exist in the Protestants' world.

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(26) There is a silence which soothes and a silence which disturbs. With a genuine adept the first is felt, but with the other kind, the second.

(27) The searcher who is undeceived by fine phrases and knows when to look for the self-interest behind them, will enjoy also when emphasis on the need of a master is unwisely or emotionally turned into exaggeration of the need.

(28) They feel his influence through the study of his published works, even though they have never met him.

(29) If the man responds, he may or may not feel that he has this Platonic mission.

(30) The open teaching is given to the masses, but the esoteric teaching is given only to a happier few.

(31) To be a teacher, to be able to educate others in philosophic doctrines, to prepare pupils for the wise life, requires qualities which knowledge alone does not necessarily confer.

(32) Is he really such a superman, impervious to the world's assaults, unable to sin and untouched by suffering ?

(33) A man of his status is able to scatter light in so many different types of mind because he is free from inflexible standpoints.

(34) He who has found this light and knows the way to it may be moved to proclaim both to others.

(35) Secrecy and concealment, disguises and reservations may become necessary when popular orthodox religion is not.

(36) They render solid effective service before they die.

(37) He dwells on a plane where meanness cannot exist, where malevolence cannot enter.

(38) The man who lacks good sense, who is fanatical, impractical or silly, should be avoided.

(39) He who has found authentic peace within himself is in a position to assist others who are still seekers, but he who has not yet transcended mere theories and erudite studies about peace can only give them some more thoughts to add to the burden they already carry.

(40) He is forced to live among people who are mostly several hundred earth-lives younger than he, and consequently quite 'unsympathetic' (in the European-Continental meaning of the term).

(41) Some will respond favourably but most will reject the proffered teaching.

(42) Truth can be neither antiquated nor modernised, but its formulation into words can.

(43) If one inspires living men, others inspire printed books.
(44) He soon learns to be wary in disclosing his views.
(45) They do not try to impress others, but it does happen all the same.
(46) The masses, with their unexamined and uncritical beliefs.
(47) What he is testifies to THAT WHICH IS. Where lesser men have to shout their opinions, his silence is eloquent and, to the receptive, an initiation in itself.
(48) Were the wise men of the ancients any wiser than those of our own time? It is not entirely unprofitable to ask such a question, nor is it wise to give the snap answer - "Certainly not!" only because science and its knowledge, industry and its achievement, seem to demonstrate a complete and unarguable superiority.
(49) The confirmation of these truths comes not only from examining the case-histories of men who experienced the thought-free, ego-gone consciousness in meditation, but also from the fact that all other explanations are inadequate, insufficient or faulty.
(50) A guru has an official position, which is accompanied by appropriate duties. They include (1) taking a personal interest in the disciples' inner welfare and growth. (2) instructing them in the truth, and in the way to its attainment (3) inspiring them telepathically with glimpses of the higher states (4) encouraging them to persevere in travelling along the way (5) warning them against the pitfalls and obstacles.
(51) He need make no apparent effort to influence others, propagate teachings, acquire disciples or recall men to the higher purposes of life. Yet these things will happen of their own accord.
(52) In earlier centuries, the illumined man left his spiritual legacy in the hearts and minds of those who had felt his power, or been guided by his light, or known his peace. The institutions and organisations were usually the creation of disciples who lived later. But today there may be a legacy of printed books, recorded tapes, televised film.
(53) He has to give out what those whom he is addressing can understand and not outstrip their development. He may, for this purpose, either simplify the teaching or keep back the more advanced portions, those dealing with the transcendental mysteries.
(54) It was a price that had to be paid for finding so much truth in one convenient place and person, but it was not too heavy a price.
(55) The mistake that some followers make is to fail to see that their demigod is recognisably human. The mistake that most non-followers make is to fail to see that he is, in his best moments, superhuman.
(56) The message will reach him only when it can re-educate his understanding.
(57) Throughout the interview he remained politely aloof, fencing himself round with a barrier of reserve.

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(59) Throughout the interview he remained politely aloof, fencing himself round with a barrier of reserve.

(58) To expect a complete and world-wide acceptance of such an advanced teaching is to expect the impossible, for there are great gaps in comprehension and fitness between the simple and the élite. But the vast spread of education and the hunger for knowledge have created larger audiences who want to move forward more quickly.

(59) It is only the beginner who enthusiastically and indiscriminatingly discusses with friends, relatives or strangers the new teachings or exciting truths which have only recently been accepted by him. The proficient student is also the prudent one. He restrains his feelings against the temptation of telling everyone everything. Thus his ego is checked instead of being displayed.

(60) He is not a guru, belongs to no disciples, binds none to himself. He makes no promises of guidance, help, grace. Whatever of these things come forth from him, come as a bounty, a gift without desire for a return.

(61) Just by being himself, without preaching, without trying, the sage may awaken in others whose lives touch his a longing for the higher life.

(62) There is this difference, that whereas the scientist usually is ready to put his knowledge at the disposal of all mankind, the alleged adept is not.

(63) Most people react strongly to these gurus - either emphatic rejection straightway or infatuated acceptance superficially. A clear perception which is unaccompanied by sitting in judgment or rushing into acquiescence, which justly notes what <u>is</u>, unidealised yet unbiassed evaluation, is rare.

(64) Can he give some comfort, some assurance, to those who are reaching out to him? Can he bring back to the world of human beings a message of hope ?

(65) A man's spiritual status does not reveal itself immediately to anyone who looks at his physical body. Not only so, but if the latter is ugly, deformed and senile, repulsion may misread his inner nature completely.

(66) Although guidance and teaching from other sources should be gladly welcomed, as enrichment or supplement, as completion or rounding-out, the inner affinity is so personal, so intimate, so deeply-felt, that no one else is really able to take the place of the karmically destined guru.

(67) If the more mature, older and more experienced nightingales find it necessary to give lessons in singing to the younger ones, why not the same situation among human beings?

(68) His very presence is a silent rebuke to them; he stands there in all his integrity and spirituality - an embarrassment for it makes such a contrast with their own worldliness.

(69) He wanders as if searching for a place to lay his head, but never finding one where he can stay long. No city holds him as its own.

(70) Egotism, vanity, conceit - they cannot touch him.

(71) He knows how vast is the need, how little he can do to serve it!

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(72) Pure altruism is a rare and difficult quality, remote from the actuality of human conditions. The cautious person is also entitled to ask whether it is justifiable, whether a man is not entitled to do justice to himself as well as to others. The obvious reply is that there is no reason why his own good should not be included in that of the whole community. It is an arguable question whether the Buddhist story of a man who gave his own body to feed a starving tigress acted very wisely, although we must admit that he acted most generously.

(73) Pythagoras made a somewhat exaggerated fetish of esotericism and went to great lengths to keep his teachings unknown to the multitude. Consequently most of them were not written down until many years after his death, when so many of his disciples had been so dispersed or died that to avoid the total disappearance of his philosophy some of them recorded it for the first time. These writings in the course of a few generations came easily to be misunderstood. Even Porphyry who lived so long ago as the third century, and so near to Pythagoras, wrote, "This primary philosophy of the Pythagoreans finally died out first because it was enigmatical, and then because their commentaries were written in Doric, which dialect itself is somewhat obscure so that Doric teachings were not fully understood, and they became misapprehended and later they who published them no longer were Pythagoreans.... When the Pythagoreans died, with them died their knowledge which till then they had kept secret except for a few obscure things which were commonly repeated by those who did not understand them. Pythagoras himself left no book but some little sparks of his philosophy, obscure and difficult, were preserved by the few who were scattered."

(74) Is it our business to enquire into every detail of the messenger's life, or ought we to be satisfied with the message alone? Is it a sign of vulgarity, this desire to learn all we can about his person, his history, his background and his circumstances? Is it not a fact that such information may enable us to understand the message better? Curiosity and wonder about great men are natural anyway and must be expected.

(75) When a man grows as unconsciously as a flower, it surprises him to discover how much larger is the area, how much deeper is the penetration, of his personal influence in the circle of people which he meets.

(76) Doctrines which were formerly covered by secrecy now are available in printed form in many parts of the world. They circulate freely for the benefit of those who seek truth and are willing to make some effort to reach its higher level.

(77) Under the genuine friendly cordiality there is, although subtly felt, a measured distance of manner, a holding back in reserve and detachment.

(78) They are somewhat over-awed by his reputation, or his status and so often leave his presence with unvoiced questions.

(79) There is an inner remoteness, an absent passage through this world, about him.

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(80) We were walking through one of those attractive pillared arcades so often found in Italy, Portugal and other Mediterranean areas when we met him. As we approached from opposite directions I recognised his face and greeted him.

(81) The Master had his shortcomings or frailties just as we all have, but he also had what few of us have - a direct contact with the Overself.

(82) The notion that anyone can take on the burden of someone else's guilt, or karma, is itself a negation of the law of karma. This must apply to the Maharishee no less than to the common man.

(83) If memory has not faulted me, this is what he said, but not only memory is at stake here. There may be some rightness in Hazlitt's assertion that "authors in general are not good listeners."

(84) The teaching is usually too profound for most people's comprehension and too subtle for their experience to grapple with, or too intellectual for their mental equipment.

(85) If mystery surrounds a man or a teaching, it will provoke curiosity, prying eyes, even hostile criticism.

(86) Annie Besant spoke in packed halls to eager crowds, many of them young people, eager to learn, enthusiastic and expectant.

(87) His hands moved in eloquent gestures as he spoke.

(88) Integrity becomes evident, soon or late, in his speech, action, conduct.

(89) They are like travellers returned from far-away countries, reporting on some of the things they have seen, the ideas they have heard expressed and the experiences they have undergone.

(90) He can project his empathic imagination into another person's mind to such a degree that he can identify himself with that person.

(91) Whatever men may do for or against it, TRUTH re-establishes itself from time to time.

(92) Even spiritual geniuses may have their particular human flaws, however great their genius be.

(93) The modern philosopher gives out his knowledge with a wide generosity, which contrasts markedly with the niggardly secrecy of certain "occult" teachers.

(94) The day is past when it was necessary, desirable and wise to set a guard of secrecy on truth.

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( ) Oriental wisdom enjoins in general withholding truth from the unready, and in particular from those who do not want or seek it, from inebriated or agitated persons, from those in whom lust or greed, wrath or impatience predominates and, understandably, from lunatics.

( ) If he only holds before the aspirant a prophetic picture of man's higher possibilities, an ideal that transcends the commonplace trivialities of everyday, his service is sufficient. But in actuality he does very much more than that.

( ) It is not necessary for disciples to indulge in fulsome panegyrics about their master. This helps no one, for it raises extravagant hopes in their hearers; it lowers their own capacity to receive truth; and it embarrasses the master himself. They need to learn that his greatness can be far more sincerely appreciated by restrained description, that the grandeur of his inner being is better pictured, and more readily believed, by dignified statement of the truth as it is. If others can be impressed only by fanciful embellishment and foolish exaggeration, they are not ready for him and should seek elsewhere among the cults which cater to the naive.

( ) The attempt to improve other peoples' lives can easily mask a presumptuous interference with them. This is especially true when the hidden realities and long-term causes of a situation are not known, or misread, or when the higher laws which govern mankind are ignored. In all these causes the old evils may merely be replaced by new ones, so that the improvement is entirely fictitious. In the early Christian times St. Cyril saw and said what, much more than a thousand years later, Ananda Metteya the Buddhist and Ramana Maharshi the Hindu told me, that one best saved society by first saving oneself. This is why the philosopher does not try to impose on others the Idea or the Way which he has espoused. For the itch to improve them or alter them is, he now knows, a form of interference. He minds his own business. But if the higher power wants to use him to affect others, he will not resist it!

( ) One danger to a guru is that he may become surrounded by sycophantic followers, who will nourish and strengthen whatever undesirable egoism may still remain behind in him because his training was never completed. Another is that he may attract dilettante followers, who will waste his time and create needless useless disputes of interpretation among his more serious disciples.

( ) The Greeks knew that the crowd were not fit for more than a very limited development, did not want more anyway. So the exoteric was for them. But for the few who did want higher ideals and the truer ideas beyond popular understanding, the esoteric was also available, at least in earlier Greek history, when the Orphic, the Pythagorean and the Eleusinian Mysteries flourished.

( ) He will seek the protection of secrecy if he is not prepared to suffer contumely.

( ) He prefers to remain anonymous, but if the mission requires it, he submits to publicity's glare.

( ) We see these great men, the sages, lifted high above the darkness which contains the mass of humanity.

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( ) It was written in the opening pages of "The Hidden Teaching Beyond Yoga" that the higher truth would be proclaimed in our era more publicly than in the past. This was misread to mean that every esoteric piece of knowledge would be proclaimed. This is not what was meant. The whole truth cannot be given to the whole of mankind. This is because of possible breakdown in religious relations or misunderstanding in moral connections. But much larger portions can now safely be revealed, or traditional teaching translated, with only the most necessary restraints.

( ) His presence in the world may pass unnoticed; his power may be effective only on a mental level: but even so there will usually be at least a few who feel that his life here has been a blessing to them.

( ) It may be his allotted duty to publish the news that there is a divine world order in which man has his part and place. If so, he will do it in his own way according to his own circumstances, and through the use of his own capacities.

( ) It is not the actual meeting with a master that constitutes its importance, but the recognition that he is a master.

( ) The sage may tell of truth, as he knows it, by refraining from speech and entering the Stillness. But if his interlocutors have not been previously prepared to understand what lies behind his silence, they may not benefit by it.

( ) Nature sends her messages to man through his body and mind. But his denseness obscures them altogether, or receives confused versions of them. This is one reason why he needs interpreters and prophets. So long as he remains unaware of what she is saying to him, so long must others with better hearing appear in his history.

( ) Those who do not like philosophy and cannot understand it, are simply not ready for it. We cannot compel them to take it up. But we can keep it available for them, whenever the time comes that they do feel a need for it.

( ) Quite a number get a mysterious support and consolation from simply knowing at second hand that the Overself is there, even though they themselves can not make any contact with it.

( ) These ideas are too distant from common public understanding, too subtle for physically-oriented minds, for communication to be easily or successfully established without a contest.

( ) He has travelled a long way from the passions of savagery or the illusions of civilisation.

( ) The impossibility of realising Bodhisattva ideal alone shows it was not meant to be taken literally. For not only would Bodhisattva have to wait until the 2 billion inhabitants presently occupying this planet had been saved, but what of the others who would have been added to this number by that time? The Bodhisattva ideal is supposedly set up in contrast with that of the Pratyeka Buddha, who is alleged to seek his own welfare alone.

( ) A wise man makes allowances for the feebleness of intuitive faculty in the herd, and does not attempt to lead them on spiritual flights beyond their capacity.

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( ) He is quite agreeable to help humanity but he must be left to do it on his own terms and according to his own ideas in his own way.

( ) Young and inexperienced persons as well as old and gullible ones, have been led to believe that some small closed esoteric organised group has a monopoly of truth. This is not so, as those who have been properly instructed, and those who have travelled widely and investigated thoroughly confirm.

( ) It is the mark of a well qualified teacher that he adapts his advice to fit each disciple individually. If everyone is recommended to practise the same method irrespective of his competence, his personal history and temperament, his grade of development and capacity, his character-traits and tendencies, in a number of cases it will be largely ineffectual.

( ) To treat the masses as feeble-minded, incapable of understanding truth and fit only to be nourished on falsehood, is to disregard two facts: first, their evolutionary character: second, their inner identity with truth's divine source. Why disguise or dilute? Why appeal only to their lowest and dullest; if you reach their highest and best once out of twenty tries, this is much better and more important than never reaching it at all. That was Emerson's way.

( ) Is it too presumptuous for an ordinary man to attempt to follow the philosophic path? We answer that no man who feels the need of truth to support or guide his life should be regarded as presumptuous in this matter. He need not be discouraged. He may dabble or penetrate deeply. The path is for him also. But it is so only to the extent that he is willing to pay the cost; no more. He is free to pay as little, and get as little, as he wishes. No one has the right to force him to give more.

( ) It is better for both master and disciple if their times together are short and well-spaced apart. For then the master will be better regarded, more respected and found mentally, while the disciple will be less manacled, more independent, less imitative and more correctly related inwardly. In brief the actuality will be more commensurate with the expectation.

( ) To listen properly to a guru, is not to bring in the ego with its interpretations. To read correctly from an inspired guru's book is to keep out the common tendency to put in one's own personal meanings. In short, let the mind Be Still and know the Truth!

( ) With all my Western education and intellectual outlook, I am still simple enough to believe, with Eastern people, it is worth while making a journey to get the blessing of a superior person.

( ) "You are full of your own opinions," said a modern Japanese master to an inquiring intellectual. "How can I show you Zen? First empty your cup."

( ) Even if a man is qualified to receive truth he may not be in the mood to do so, that is, he is not ready and willing to meet the cost. His interests or his desires or his emotions at that particular time lie elsewhere.

( ) He is quite agreeable to help humanity but he must be left to do it on his own terms and according to his own ideas in his own way.

( ) Young and inexperienced persons as well as old and gullible ones, have been led to believe that some small closed esoteric organised group has a monopoly of truth. This is not so, as those who have been properly instructed, and those who have travelled widely and investigated thoroughly confirm.

( ) It is the mark of a well qualified teacher that he adapts his advice to fit each disciple individually. If everyone is recommended to practise the same method irrespective of his competence, his personal history and temperament, his grade of development and capacity, his character-traits and tendencies, in a number of cases it will be largely ineffectual.

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( ) He is detached, watching the passing show go by, but not so detached as if he were far away. For his interest in the world's affairs is vivid; his intelligence active, seeing the interplay of cyclic impetus and karmic result.

( ) The help provided by a master during a joint meditation period is provided by his simply being there! His presence may help to deepen the student's own meditation.

( ) If you take another man's duty off his shoulders and put it on your own, or lift his responsibility and leave him without it, because you have a laudable desire to serve mankind, you may in the end render him a disservice as well as put an unnecessary obstacle on your quest.

( ) It is said that Indian gurus giving initiation can transfer some of their own state of consciousness to a new disciple, thus temporarily stilling his mind and queries and doubts.

( ) What harm is done to Truth if it is rescued from obsolete cumbersome sentences, foreign unfamiliar terms, rare obscure volumes, distant and different peoples and made applicable to our times?

( ) If the guru did nothing more than prevent his disciples from going astray, he would have done enough.

( ) Truth does not need man's support, for even if left unuttered it will survive and spread by the force which inheres in it. But man needs truth's support, for without it he remains insecure and peaceless.

( ) He may keep such ideas in the privacy of his own head, but when it comes to communicating them publicly, he must consider well how far he may go.

( ) Today the truth is to be spread in a wide general way, not as in former times in a narrow half-secret way.

( ) Is he invulnerable? Does no arrow of suffering ever penetrate his skin?

( ) It is not a question of selfishly withholding truth, or of sentimentally sharing it, but of acting with wisdom.

( ) The truth is best expressed in words and phrases understandable by the society of his century.

( ) The sage sees so much more clearly and so much farther into consequences.

( ) Does he stand apart from the rest of mankind?

( ) When truth is popularised, it suffers in consequence.

( ) All men should have access to these truths.

( ) What is unpardonable in an ordinary man may be excusable in a sage.

( ) The enlightened man has the same kind of body and the same five senses as unenlightened men. His experience of the world must be the same, too. But--and this is the vast difference --he experiences it along with the Overself

/ /If a teacher cannot be found, the reading of worth while books can take his place to some extent, although only a limited extent. If a teacher can be found but he does not measure up to the fullness of the ideal, the seeker willbe confronted by the problem whether he ought to refuse the opportunity and wait for the possible appearance of a better guide. It is a chance which, he fears, may not berealised. or that he may grow tired of waiting and end in despair.

XVIII

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( )These are the men who offer testimony for the search who act as witness and give evidence, concerning their encounter with the higher power.

XVIII V.M

(1) Most people are always more impressed by outward show than by inner worth. But when the show is philanthropic service and benevolent activity dramatically performed, they are even more impressed. The recognition and appreciation are immediate. The man whose inner stillness admits spiritual forces into his surroundings remains unnoticed.

(2)It is written in the Hindu texts that, by living in the company of a guru, saint or sage one acquires a measure of his enlightenment, ~~xxix~~ holiness or wisdom. How widely different this measure can be, how very little and how very large, only exceptional personal experience or a long, comparative study of the records can tell. Side by side with this text, to amplify or correct it, ought to be put, and well mused over, a little incident I once observed in South India, in which the principal character was a very earnest young monk, Swami Dandapani. He had lived for five years, on and off, in the ashram as a devoted follower and office assistant of the Maharishee. One day he was expelled forthwith and ordered to leave within 24 hours. At night, when everyone had retired to sleep, he went to his guru to inform him of the expulsion and to take farewell. At the end of this occasion he wept. The Maharishee restrained him: "Don't be a fool! You should know that this physical Sat-sang (personal company in an ashram) is only for beginners. When one advances to a certain stage is is better to go away if further and real advancement is to be made. For then one is compelled to seek, and find, the inner guru, within the mind and heart." I followed the Swami's further history as he was a good friend. Years later he became a guru in his own right, acquired a number of disciples, and settled in his own native village in his own ashram. My own observation is that some seem to acquire nothing at all, whereas others acquire a great deal, from Sat-sang. Whether this acquisition comes about by a kind of osmosis, or by instruction and discussion, or, more likely, by a resultant arising from all three, the necessity of looking within oneself cannot be evaded. Even the little birds have to get away from their parents' nest when they have grown wings: they cannot stay always in it. So too the disciples have to practice what they have learnt here, and find there the peace they found here.

(3)There is a wide confusion in religio-mystic circles, both of the Orient and the Occident, as to what a sage is really like, what a spiritually enlightened master really experiences, what both say and do when living in the world of ordinary people, how they behave and appear. On these points truth is inextricably bound up with superstition, fact with exaggeration and wisdom with sentimentality. There is also a wide confusion of the Real with its attributes and aspects, that is to say, with human reactions, interpretations and experiences of IT.

(4)The rarity of competent teachers in the world, and especially in the western world, forces seekers to practise self-reliance and cultivate independence, unless they are willing to accept substitutes for competence or join organisations making unsubstantiated claims. The Overself will not neglect determined seekers and through circumstances, events, books, or otherwise gives them the particular guidance or instruction needed at a particular time.

( )The purest form of service is done in secret, with no seeking to have one's name attached publicly and praised openly.

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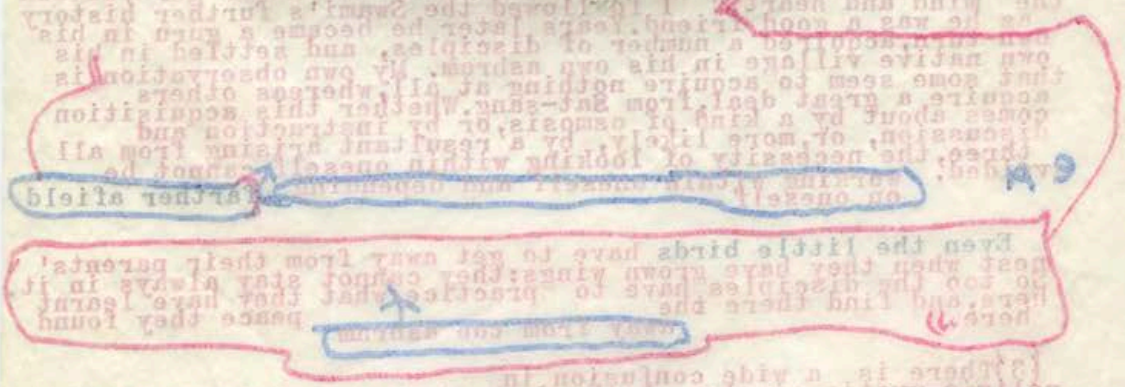

LITERARY PARAGRAPHS (CLASS XVIII)

( ) The adept stands aloof, observing the follies and crimes of mankind. He moves in the world indifferent to its praise or blame

( ) The response depends upon what level a man's mind is functioning, upon what kind of outlook his experience and reflection have brought him to, upon what intuitions, COUNSEL, visions, revelations and instructions he has received from other men; if dead, through their writings or, if alive, through hearing their talk or lectures.

upon how much he is held down by his own past,

in the higher laws

upon the company he keeps and the surroundings in which he dwells, upon the condition of his body, upon the balance within himself and in his relationship with the world,

( ) The inborn potential of fitness for this knowledge may be larger than appears on the surface, where family, surroundings, circumstances and false religion may prevent its liberation and development. The concept of reincarnation explains why this is possible, but it also explains why all reserves and potentials are not equal, nor equally liberated, and therefore why some discrimination must be practised. But this should be tentative, not final; flexible, not rigid. For it is not so easy as most believe to predict the course of future inner growth for a person. If he is unable or unwilling to absorb this knowledge now, he might be able to do so in ten years time. The essential thing is to shut none out from its offering, or hide its very existence from him, as certain religious circles have done in the past.

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(56) If we consider the imperfections of all other human relationships, by what right should we demand perfection in this single relationship ?

(57) His function is to interpret man - and more especially spiritual man - to himself.

(58) Serving humanity in his secret way, drawing benediction for all from this divine source, it would seem to be an unrequited activity but he himself is included as recipient and beneficiary.

(59) Its message must not only be made clear for the unfamiliar but also vivid for the insensitive.

(60) Is such aloofness really as brutal as it seems ?

(61) The world will assess his motives at the lowest level, interpret his actions in the basest way. If he were to let it rot in its own ignorance, he would be well justified.

(62) Results are achieved partly by a process of osmosis, of contagion, and partly by determined personal endeavour.

(63) That a proportion of the masses, if (only) given the chance, would rise to an acceptance of the higher truth--a larger proportion than is generally believed, even though it would still be a minority--is a situation which the history of the past few centuries, the contemporary invention and menace of the atomic bomb and nuclear missile, and the ferment in religious circles and religious ideas have combined to create. It is a new era, yes,

(64) He has no need and no inclination to fall into a public posture which exhibits his importance, knowledge, power or status. Those who do so are usually over-aware of themselves, (EAGER) (PROMOTE) and impress (OTHERS) conscious. He, however, has put the ego into its proper place. ~~and such a condition does not appear in him.~~

but the seekers and the awakeners enter it to their own danger. For they lack the moral preparation and (correct) mental instruction; it is easy to enter by the wrong DOOR: then confusion, folly, fanaticism or ~~shipwreck~~ hallucination. Mix well into the truth is found. The risk is there. We see it (whatever bit of) plainly enough today, when the drug-takers are also taking the truth. (over)

(65) The real bar to access to this knowledge is put up by people themselves, by their lack of intelligence or intuition, or by their unmoveable attachment to selfishness or sensuality. The actuality of reincarnation makes nonsense of the assertion that all persons ought to be given truth, all the truth; for it shows that all are not fit or prepared to receive the entire truth.

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(1) It is true that there have been historic figures among the sages who conducted themselves with the tradition-bound aloofness of a Mandarin. But there were others, and they were probably the majority, who were approachable in a more human way.

(2) What he has to do in the world as a human being is henceforth to be done not really by his ordinary person -al self but by the Presence which, shapeless and silent though it be, is the vital living essence of what connects him with God. If this seems to deprive him of the attributes which make a man <u>man</u>, I can reply only that we are here back with the Sphinx. Yes, the enigma is great but the realised understanding and experience is immeasurably greater in its blessedness.

(3) In the earlier years most people were not even aware of the existence of such teachings. Later came acquaintance, which became an occasion for supercilious attitudes, if not for covert sneers.

(4) It is only the half-baked, half-finished masters who have this craving for power over others, whose little egos need a following of adoring disciples. The fully developed ones - and they are quite rare - remain unaffected but not indifferent. For they recognise in each person who comes to them a heeding of the inner call, a response to the pulling power of their own divine Source.

(5) Whether he keeps in touch with human affairs or keeps away from them is a matter which is entirely personal in his view and dependent on time, place, circumstance and need. He is not dogmatic about it, whether for himself or others, and would certainly not quarrel with them over it.

(6) The fresh vital enthusiasm of youth passes implacably with years. We are left like drooping petals. This is the sum of our history, as Buddha noted, but the unloveliness can be borne if we find the heavenliness of inner peace.

(7) It would not fall within his wishes to become an unconscious cause of misleading others.

(8) There is no particular system of philosophy which can be called Paul Brunton's, no movement or group attached to his name. There are readers of his books, but no personal disciples.

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(9) During the Dark Night he is neither spiritual -ly alive nor spiritually dead. For though feeling deserts him, memory refuses to do so.

(10) Among living mortals there is one with whom he may find this link, one whom he may never meet in the flesh but only through a photo, a work of art, a name uttered by someone or perhaps through a piece of publish -ed writing. Among those who no longer live in the body, but with whom the link was made in former births, the echo will return and the idea itself will suffice.

(11) Alexander Pope: " Thus let me live, unseen, unknown."

(12) There are men who come as ambassadors from heaven, and the writings or arts of men, which come as revelators. But unless the reaction includes recognit-ion the contact is fruitless, the meeting useless.

(13) It is often said that when pupil is ready the Master will appear. But I have not yet read anyone's additional statement - that he may be invisible and un-hearable - that is, he may be entirely within you.

(14) God is both outside and inside us, is every-where around and deep within. It is there but waits to be recovered by the individual consciousness.

(15) Every man has within him this divine possibil-ity. But if he refuses to believe it, or puts his faith in a hard materialism, or fails to seek for it, it will remain only latent.

(16) The belief common in India and the Near East that a guru must take over your mind and your life is welcomed by the weak or misinformed here too. But it forms no part of philosophical teaching practice and training.

(17) If they are initiated into the secrets of this hidden teaching, it is because they are well equipped to study it. It is not a privilege arbitrarily given to a select few.

(18) How wonderful to let one's life be directed by the Overself, to accept its lead where one cannot see !

(19) Is it an exaggeration to assert that some of these gurus are fools and that others are half-frauds ? There are better and genuine ones of course; but the really competent and inspired ones are rare.

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(21) The Sphinx is a perfect image of the adept in whom the man controls the animal. The attainment is a rare one - too many are satisfied to remain hardly more than animal, with a few human traits.
(22) That Javanese custom whereby a guru does not humiliate a seeker by scolding him for an error in outlook but tells him an anecdote from which the seeker can himself infer that he is wrong, is worth noting. A positive approach gets better result than a negative one.
(23) It is not easy to know a peace undisturbed by anxiety, unbroken by fear, but whoever finds and stays in the timelessness of the Overself as his inner background will be able to know it. Not only that but it will protect him against the self-made miseries of impatient unsatisfied desire.
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(111) His task is to make known to other men their godlike possibilities within themselves.
(112) He is worthy to be called a sage who unites in his person mature judgment and experience, prudent speech and conduct, correct reasoning and adequate knowledge, humanised sanctity and spiritual enlightenment.
(113) The sage's enlightenment, like the man himself, eludes the unenlightened observer, who can not comprehend this kind of man, and so usually ends by misunderstanding him.
(114) Where others might get very excited, very emotional, very elated or depressed or nervous, he stays quite calm.
(115) In the past there were truths which could not be widely disclosed because of the chaos they would produce in religious circles, the lawlessness they might lead to among the masses and the misunderstandings which would arise in all circles. The effects of disclosure would be too costly.
(116) He has no need to acquaint others with the exalted nature of his insight, much less publicise it to the world at large. Just quietly being what he is will be enough. This will screen him from those who sneer, criticise or attack: but the sensitive will appreciate him.
(117) He is not a Jesus to save others from themselves: in the end, he believes, all will be saved anyway.
(118) A teacher of spiritual culture, ideas, principles and practices must think of the intellectual level of those he seeks to instruct, and address his message to that.
(119) Try as he might to maintain this impersonal position, his followers will not allow him to do so. They want to involve him in their lives, their problems.
(120) He does not advertise his greatness; he is not ambitious for the world's recognition, and he is outwardly too modest to attract attention.
(121) If anyone brings him homage, reverence or
he takes it, not to himself but to the Unseen Higher Power, before whom he lays it.
(122) At this point communication by words must stop: the seer lapses into himself, into his own silent experience of the Ineffable where there is no second person.
(123) His followers place their trust in him.
(124) He does not need to woo a following, does not seek to gather in a flock.
(125) What he gives he gives freely and asks for no requital.
(126) There are words which can light the lanterns of those who seek truth.
(127) Who can be neutral and dispassionate toward himself?
(128) (WRITING) Do not allow stylizing to usurp the throne of truth, do not let mannerism get out of hand.
(129) CORRECT SPELLING: EGOS.

(111) His task is to make known to other men their godlike possibilities within themselves.

(112) He is worthy to be called a sage who unites in his person mature judgment and experience, prudent speech and conduct, correct reasoning and adequate knowledge, humanized sanctity and spiritual enlightenment.

(113) The sage's enlightenment, like the man himself, eludes the unenlightened observer, who can not comprehend this kind of man, and so usually ends by misunderstanding him.

(114) Where others might get very excited, very emotional, very elated or depressed or nervous, he stays quite calm.

(115) In the past there were truths which could not be widely disclosed because of the chaos they would produce in religious circles, the lawlessness they might lead to among the masses and the misunderstandings which would arise in all circles. The effects of disclosure would be too costly.

(116) He has no need to acquaint others with the exalted nature of his insight, much less publicise it to the world at large. Just quietly being what he is will be enough. This will screen him from those who sneer, criticise or attack: but the sensitive will appreciate him.

(117) He is not a Jesus to save others from themselves: in the end, he believes, all will be saved anyway.

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(127) Who can be neutral and dispassionate toward himself?

(128) (WRITING) Do not allow stylising to usurp the throne of truth, do not let mannerism get out of hand.

(129) CORRECT SPELLING: ECOS.

(95) The students' upheavals are clear exhibitions of what Krishnamurti's views on education lead to. His lectures to colleges, his addresses to youth, his writings on education - all end, when put into practise, in these student riots and violent demonstrations.

(96) Too long did mystics talk to their readers in closely guarded language. Who will persecute them today if they speak more freely, plainly.

(97) Without relaxing the scholarly requirements of accurate presentation, it is still possible to put before laymen in more familiar forms and terms this higher truth to some extent, leaving the fuller presentation for better prepared students.

(98) He may never utter aloud any prayer on behalf of others or pronounce any benedictory formula over them. Yet the silent descent of his grace may be acutely felt and gratefully received.

(99) He becomes a focus where persons, utterly incompatible and totally diverse otherwise, are able to meet.

(100) Although it is not his direct purpose, his existence will lessen humanity's suffering, increase its hope and goodwill.

(101) "I am transmitting, not creating," confessed Confucius.

(102) To detect those who know Truth is hard, but even harder is it, among so many conflicting teachings, to detect the true one.

(103) Some of the truth can be explained to the masses even if the whole of it cannot.

(104) Is there a single teacher, prophet, messenger or saint who has been universally acclaimed and universally followed ? For that to be, all mankind would need the same outer background and inner status.

(105) His goodness acts as a silent reproach to those who are unwilling to give up their badness: hence their discomfort.

(106) It is not every enlightened person who says the Word publicly or affirms it even privately. His own character and capacity and destiny, along with the historic working-out of the World-Idea are the decisive factors. But whether or not there is speech or silence, his mere existence acts in some way as a blessing.

(107) At last he has not only peace of mind - a philosophic attitude toward the events of his personal life - but also peace in the mind, a freedom from the struggle against baser impulses and ignoble tendencies.

(108) Some of the enlightened ones sit as recluses in meditation, others travel and preach, still others create centres where they teach, a fourth class heal the sick and a fifth write. Each does what his tendency or mission dictates.

(109) It is the topic most worth writing about yet least understood. Whoever has entered into a partial understanding - it would be too much to demand more - of it, bears some responsibility. He must communicate with his fellows.

(110) Can the Quest be taught? Is instruction needed by those who seek the Way ?

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(77) The kind of service given to humanity by these mystics may be so silent and so secret that it may be sneered at as delusionary and futile.

(78) Secretiveness becomes his second nature: he gives away only the amount of information or knowledge that he chooses.

(79) Those who hold this knowledge have to alter their attitude and to relinquish the secrecy with which they have surrounded it.

(80) I make no promises and enter no commitments. This is better for both parties in the end where one of them - namely myself - is such a fierce lover of independence.

(81) If he waits long enough he may see a percentage of his followers leave him for another guru.

(82) He may with some persons act as a catalyst, evoking - perhaps for a few minutes only - the rarely touched better self.

(83) A statement which puts into portable form the wisdom learnt through many years, even many reincarnations, is worth a little analytic thought.

(84) Is he to give out what he knows regardless of the peoples' capacity to understand what he says?

(85) The truths which were known by Lao-tse, Buddha and Jesus are still valid in the conditions of today - which are so different - otherwise they would not be true. But the form of expressing them may well be different.

(86) His intuition will find that point between discreet speech and absolute silence which provides his public contact.

(87) He puts the teaching forward as far as it is proper for him to do so, but then leaves the matter. Those who receive it must take it up from there, or ignore it. He is not a missionary seeking to make converts.

(88) It is better to attain such high status without knowing it. For this absence of pride and presence of humility keeps the ego from threatening it.

(89) The abstract does not appeal to the masses, because it gives them nothing. But an embodied man can be seen, heard and touched, to that extent can be understood, to that extent he gives them something; he can be followed, admired, feared, reverenced or worshipped.

(90) If secrecy was necessitated by the circumstances of earlier times, the situation today is different. If a wall of silence had to be built around this knowledge for several reasons, it need not be hidden now.

(91) Although he would have much right to do so, he does not despise his fellow human beings.

(92) He feels no need - so conspicuous in neurotics with a message - to call attention to himself. Rather does he seek to keep it away.

(93) Is his knowledge to be kept so secret that it congeals, withers and dies in him with his own death ?

(94) where intuition and reason work together

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(62) He has no intention of meddling in other people's personal lives, no conceit that his duty is to change them, no willingness to take on responsibility for them: He commits them to the Overself and commends them to it. But this done, if intuitively or rationally he is led to suggest a purpose or remind them of a truth or point to a beneficial course or utter a warning, he will obey the leading but always in response to their approach.

(63) Just as there is no special virtue in going to sleep, nothing to be proud of, so the sage regards his being in Being as no less natural, nothing to vaunt before other men. This seems undue humility to the world but it seems ordinary to him.

(64) He has become, by virtue of his inner attainment, a responsible guardian of ancient truths. They are neither to be hoarded miserly or propagated indiscriminately.

(65) After having charted all the merits and capacities of the enlightened man, his devotees and disciples easily fall into exaggerations and forget his limitations, or ignore the simple fact that he remains a man among men.

(66) There is a widespread belief among the questers that a man who becomes enlightened automatically becomes a teacher, and attaches followers to himself for instruction. This is not inexorably so. He may, or may not.

(67) Like a looking-glass he shines back the image of what their conscious self turns away from but what their diviner self is silently pointing toward.

(68) Through a book help is given without involving the helper in the personal lives of the readers, but through a letter or a meeting involvement begins.

(69) The sage's eyes gaze back at us from his photograph. From what depth of enlightenment? From what height of comprehension ?

(70) Being established in a happy tranquillity the effect of being with him is to make others feel it too. For this quality is an uncommon one.

(71) Restrained in speech, withdrawn in self, he comes out of his inner world to meet his fellows only so far, and therefrom will not further descend. For it is a lofty world.

(72) They approach such a man with a kind of awe, if not of reverence. It may or may not be justifiable: that depends first, on the man's quality and second, on his mood.

(73) Some of those ancient texts were written on so high a level of inspiration that one approaches them in awe and reverence. It is as if the Word was made script, the intangible given form to break through the limitations which shut man up in tight ignorance. The unnamable Godhead has used a few humans to tell humanity that it IS and that they are not alone.

(74) The Himalayan inner strength shown by Gautama was balanced by a tender gentleness.

(75) The great texts are worthy of deep repeated study.

(76) Aurobindo died of uremia poisoning.

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(50) He must address himself to the level of mentality and character of his hearers and readers, if he wishes to guide them rather than puzzle them.

(51) What can a writer do when confronted with the work of describing the Transcendental except make allusions to it, provide clues which must be followed up by the reader himself, and affirm that it IS ?

(52) If some gurus stay rooted in their ashrams, like Maharshee, others like Ananda Mayee seldom remain long in one place.

(53) Why continue to use veiled language which obscures the truth when translations of Oriental texts by erudite scholars and plain statements by illumined Westerners are now easily and freely available ?

(54) A guru who is supposed to be an enlightened man who awakens no feeling of kinship, awe, peace, reverence or goodness in the person who approaches him may not be enlightened at all, or may not be the proper affinity for the seeker who may take this as a signal to look elsewhere. But it could also be a signal to be patient, wait a little, look deeper and really get to know what is in this man.

(55) It is not correct to believe that the stricken body of a sage suffers no pain. It is there and it is felt, but it is enclosed by a larger peace-filled consciousness. The one is a witness of the other. So pain is countered but not removed.

(56) These professionals of spirituality make it such a self-conscious affair that the constantly reiterated references to 'giving up the ego' or 'standing aside from the personal self' seem like a kind of play-acting, not to be taken seriously, not real, not authentic, only make-believe, a pretence.

(57) How many wise men have died in the past centuries, and their wisdom with them, who have failed to communicate with their fellows in some way !

(58) Do not reproach him for his reserve. He is ready to share and share generously. But it must be done in his way, at his time, and according to <u>his</u> circumstances. For his perception is unclouded by the ego, and yours is not. For when you make your demand of him, remember that there are many others making a similar demand.

(59) To be a guru is to accept a responsibility. For this one needs the capacity in oneself and the mandate from the higher power.

(60) His influence, presence, thought or whatever it be, falls upon the sensitive until they become conscious of it. And yet he may not deliberately intend to affect them. It happens of itself, perhaps because of the power of his being.

(61) There is a danger to truth and a fanaticism of mind in the belief that only some one historic person, whether dead or alive, some particular man, was or is the only true Guide, the only Sufficient Helper.

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(35) Unless he is bidden from the higher power (and he is sure of the source) to become an apostle, he will not take on the task of making available to others in such a public fashion, truths which most are not ready enough for to recognise, which would create bewilderment or scorn in their minds. Nor, again, will he communicate privately without the inner command and thus become a guru to others.

(36) His followers expect too much from him, perhaps because they credit him with powers far beyond what he does possess. This leads to a measure of disappointment.

(37) He is entitled to conceal his real status, to protect his anonymity, to close all personal approaches to him.

(38) However true or false the creeds of the past were, however enlightened or ignorant their promulgators, we today not only live in a new epoch of man's history, but one which is entirely different. The prophet, his message and method, would need to suit these changed conditions, if they are to make the most impact.

(39) Is there a moral obligation on him to share his knowledge with others ? In a sense there is. But he sees that their moral limitations and spiritual apathy restricts and cramps any activity in this direction. Also he learns that being himself is his best activity.

(40) Whether he moves with others in the procession the world sees or sits unnoticed to watch it pass he is continuously in touch with Overself.

(41) Modest and unassuming, as Lao-tse makes the sage appear, his realization of the truth does not weigh down on him. He finds it natural and does not feel it to be exceptional, although others do.

(42) When a man attains this enlightenment what is he to do? Is he then to present himself publicly as such an exceptional person ?

(43) These are the true Olympians, not the mythic beings of human creation. They may dwell apart on their mountain - like Sengai, the Japanese - or in the city with its crowds, like "A.E." the Irishman.

(44) To come near to such a man is to come more closely to the possibility - which all possess - of finding God.

(45) In the presence of such greatness a feeling of humility comes into a sensitive heart.

(46) Change is inherent in the universe; it is even accelerated in human life today: how then can anyone escape it ? He who attempts to communicate truth without letting himself be touched by a modern outlook makes it more difficult for others to receive truth.

(47) He who sees the Teaching, sees me. - Buddha

(48) It is well to remember that the revealing god is also the concealing god.

(49) The picture of a guru surrounded by his disciples is not applicable here.

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(24) He will reject the name of disciple because he rejects the title of guru. For his wish is to draw readers nearer to truth, not to himself. If however they persist in their self-styled discipleship then he insists on remaining a guru "at a distance," in an impersonal relationship so that it makes him a non-guru.

(25) If he is to serve them well, rather than merely serve them, he must be aware of the conditions under which they actually have to live, the capacities which they actually have, and the needs which are most immediate. Then, when he attempts to show them the way to an inner life which is potentially theirs, when he points out the higher needs which those conditions seemed to blot out - perhaps because they were ultimate - he will be better able to relate the teaching to them.

(26) Why hoard truth, like the Brahmins and occultists, why not put it out in the open air where it belongs ? Because society does not want truth, is indifferent or even hostile to it.

(27) He is a human being, after all, a person not a demi-god. Worship of the man is not only irrelevant but also, in a sense, irreverent.

(28) If in their aloof detachment they remain also uncommunicative (how utterly different from those proselytising preachers who bellow their message in our ears in the hope of better winning us to their side !) perhaps they have good reason to be so. And they have.

(29) Those whose inner development or outer circumstances or personal karma have prepared them for the truth will come to it anyway: they may need a little prodding or a lot of reflection, but in the end they will recognise it for what it is. But they confound this recognition with the relation of discipleship to some guru. The two things need to be separated if they are to be correctly understood.

(30) The sage may sit under a village tree, head an ashram or live as a sequestered hermit. He may also live in a luxurious palace, head a business organisation or farm land. These things are not the point, which is his consciousness of divine presence. The world, its pleasures and treasures, does not deceive him: he sees through its values even if he is active in the midst of it.

(31) Only when well advanced does he learn that the help he thinks he got from a guru came often from the Universal Being. It was his own personal thoughts which supplied the guru image, but the power which worked was from that Being.

(32) We may extend great reverence to the person who is worthy of it - saint or sage - but we may bend the knee in worship only to the everlasting Spirit. No human being has the right to receive it, much less to demand it, and it is idolatry to give it.

(33) When the Maharshee was displeased with anyone, he kept his eyes averted and looked to one side of or away from that person. It was as though he did not want, even by accident, let alone purposely, to meet his glance and give him darshan.

(34) He is not either seeking to gather disciples or refraining from doing so.

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(28) If in their aloof detachment they remain also uncommunicative (how utterly different from those proselytising preachers who bellow their message in our ears in the hope of better winning us to their side !) perhaps they have good reason to be so. And they have.

(29) Those whose inner development or outer circumstances or personal karma have prepared them for the truth will come to it anyway: they may need a little prodding or a lot of reflection, but in the end they will recognise it for what it is. But they confound this recognition with the relation of discipleship to some guru. The two things need to be separated if they are to be correctly understood.

(30) The sage may sit under a village tree, head an ashram or live as a sequestered hermit. He may also live in a luxurious palace, head a business organisation or farm land. These things are not the point, which is his consciousness of divine presence. The world, its pleasures and treasures, does not deceive him: he sees through its values even if he is active in the midst of it.

(31) Only when well advanced does he learn that the help he thinks he got from a guru came often from the Universal Being. It was his own personal thoughts which supplied the guru image, but the power which worked was from that Being.

(32) We may extend great reverence to the person who is worthy of it - saint or sage - but we may bend the knee in worship only to the everlasting Spirit. No human being has the right to receive it, much less to demand it, and it is idolatry to give it.

(33) When the Maharshee was displeased with anyone, he kept his eyes averted and looked to one side of or away from that person. It was as though he did not want, even by accident, let alone purposely, to meet his glance and give him darshan.

(34) He is not either seeking to gather disciples or refraining from doing so.

(13) Because some holy men have been uncouth, unkempt, uncivilis-ed, uneducated and unmannerly, it is foolish to connect this with holiness. They were simply barbarians.

(14) The excessively critical attitude which seeks to find a flaw in a holy man and soon succeeds is as foolish as the excessively devout attitude which pronounces him perfect and continuously faultless. The hostility of the one leads to imbalance; the naïveté of the other leads to expectancy. The holy man is still a man subject to the limitations of his species.

(15) He stands outside all this drama and watches it as a spectator, sometimes with a slight smile of pleasure, sometimes with a mild frown of distress, never with a hard cold attitude but always with a settled resignation to the decree of karma or the will of Allah. If, now and then, he suggests a movement, a change or a view-expanding idea to one of the actors, it is not to be regarded as an act of interference but as itself part of the person's own karma, or the higher will's grace.

(16) It is their own action which brings them into the relation of disciple, it is not anything of his doing. What is his role ? Certainly not the one which fits the common idea of a guru, the religio-mystic one. He only makes them aware by his mere being, silent presence, or by speech or writing, of a higher level to which their response is aspiration, to which they add discipleship.

(17) That a man wearing quite ordinary clothes whose face was clean shaven, whose hair was of quite average length, could be an adept is much less likely to be thought by most persons, than one who was theatrical-looking and conspicuously dressed.

(18) The statements of a teacher, a guide or a leader require more thought given to them than those of a private person.

(19) To remind the worshippers that he is still a human being is not to criticise or denigrate him.

(20) It is true that a teaching which the audience cannot comprehend will either bewilder or tantalise them. But this is no excuse for underrating it. Who knows how far a truth could penetrate which might have been given it but was actually withheld from it ?

(21) His service to humanity may be so unobtrusive as to be unnoticed, even unknown, for it may be nothing more than being - and remaining - himself.

(22) The wearing of a halo would not make him any happier; he is not interested in being marked out as a 'spiritual' person; spirituality is not a separate special feature for him but something that ought to be the natural state of a human being. Consequently he finds the thought of being singled out for this quality, or becoming conspicuous for it, uninteresting to him.

(23) There are men whose thought went deeper and understood clearer than that of their fellows. Their record exists, their sayings and writings also, Their study is worth while, their precepts can be put to the test in practical everyday living.

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(1) The popularisation of an esoteric doctrine has its dangers, which recent history has testified. But the maintenance of ignorance also has its dangers, which the same history corroborates. Is there a dilemma here? For clearly it is a disservice to throw immature mentalities into bewilderment by teaching what is beyond their grasp. But it is also a failure in service to keep quite silent. So the middle way must be taken to tell neither everything nor nothing.

(2) It is misleading to put such a man forward, as so many Indians put him forward, as being faultless. His consciousness of the Overself may be perfect, but his conduct as a human being may be not. Is there anywhere a faultless man ?

(3) It could not be pleasant to have to sit there on the couch, stared at all day and every day, like a zoo animal, without any privacy, always being watched by others.

(4) If it is his purpose to come into contact with oracular teachers or holy saints, in the belief that he will possibly receive a permanent enlightenment or radical experience of self-transformation, that is, in the belief that he will get something for nothing, he would do better to save his time.

(5) Like Jesus, Buddha preached to the masses. But other illumined men, like Atmananda and Mahavira, did not have this special mission and confined themselves to the educated and ruling classes.

(6) Teaching is always available in some way or some form, for Life, through varied situations, takes care of its own, but a Teacher in his physical form may not be available just at the necessary point in time. In that case one may be met through his writings. If this does not happen, he may come into the mental life during a great anguish or an enforced inactivity or an unusual relaxation, or finally, through or during meditation.

(7) There is excellent reason why the communication of such teachings should be made with good taste, with artistic form, and with some refinement.

(8) A spiritual teacher will get the best response from those whose culture is comparable to his own, who speaks to them in terms most familiar to them.

(9) Secure in his own peace of mind, it is inevitable that the more sensitive among those who meet him feel it too. But those who come with hostility, personal or intellectual, will be avoided if possible or find their time cut to the shortest if not.

(10) His rare experience, his precious wisdom, his special knowledge of life's higher laws are not put on parade to impress others. Rather does he behave among them as if he were, had, knew nothing exceptional.

(11) When he has the confidence to speak from personal discovery and the authority to speak from a superior level, a few may then listen but more will do so later.

(12) Does he live like Addison's editorial Spectator "rather as a spectator of mankind than as one of the species" ?

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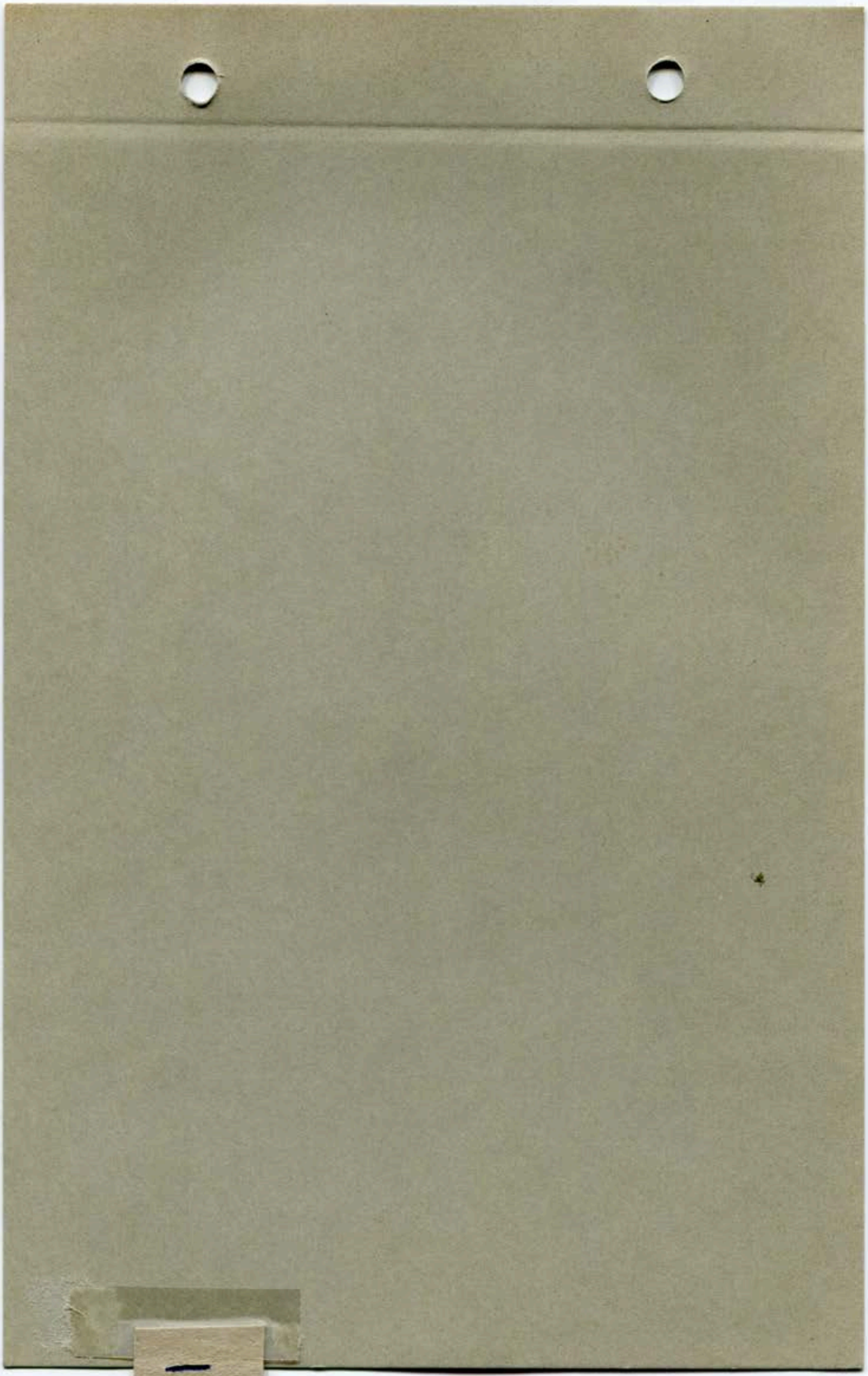
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(1) The philosopher who would be completely loyal to Truth will also be non-denominational in religion. Among those who boast of their f formal membership in a solidly organised or socially respected church he will be a churchless outsider. The very membership they are so proud of would be an oppressive limitation to him. Intellectually he is fully justified in refusing to affix to himself any label bearing the name of any sect. His detached impartial judgment allows him to see the errors and weaknesses of all sects no less than their truths and services. He can gladly share what is true in all beliefs but not what is false in them or limiting in their followers and organizers. Yet this true position will not be what it seems from the outside. It will paradoxically be both in and out of all religions - inby reason of his deeper understanding of them than their own believers possess, and out by reason of his knowledge that the inspired Word has been spoken in many lands, among different races, to the most varied individuals. He is in by reason of his sympathy with all groping for light and all giving Light, which a religion represents, but out by reason of his inability to narrow down his receptivity to that Light through adopting a dogmatic creed or through identifying himself completely with any particular faith. He cannot, for the sake of partial truth endure the imitating error. He is out too because he sees each denomination locked in on itself, restricted in outlook and inadequate in tolerance. He feels the need of a larger liberty than any of them can give him, so as to express somewhat the infinite freedom of the Spirit itself. Nor will he, for the personal or social benefit of associating with a closed congenial group, yield to the temptation of losing interest in all other groups. His intellectual attitude is the only truly Catholic one; and the neutrality of his feelings the only really universal one. He stands at the frontier between every pair of religions a foreigner but yet a friend , serene and immobile. In all this what else is he doing except expressing not only a stricter adherence to truth but also to love? For no man, whether believer or atheist, is shut out from his circle. All men are included in it.

(2) People are easily impressed by size, tradition, wealth, prestige. They are overawed by a "great" religion with many fine churches, a long past history and a well-organised structure. They will follow such a religion even though its ministers are spiritually dead where they will not even look twice at a man who is shining with the Overself's light and permeated through and through with the consciousness of God's presence.

(3) To teach the masses one thing pubicly but to believe something very different privately is an attitude which has a great and grave danger - it tends to obliterate the distinction between a truth and a lie. (3a) When the earth was regarded as flat, it seemed plausible to believe that God was a super-Person somewhere out in space, the heights of separate from His universe and beyond its limits. The philosophers of Alexandria never accepted this view and were later persecuted by those who did--ignorant religious fanatics.

(4) There is a teaching to meet the need of each type of mind. Because there is such a variety of types in the world, there is room for a variety of teaching - But this said, and in practising our tolerance, we need not blind ourselves to the fact that just as there is a progression of levels of quality among these minds, so there is among the teachings.
(5) The emphasis upon mystical insight, the respect for spiritual illumination, the desire to be a personal witness for the presence of God - these are present-day signs of religious deepening.
(6) If you want the truth as it was really taught, remember that you will get from the historic official teaching of the later followers a tampered interpolated excised weighted and moulded doctrine.
(7) To call this religion is to commit blasphemy. Yet this is what orthodoxy does.
(8) A merely pious attitude whose basis is blind faith and whose technique is simple prayer makes a good beginning yet is only a beginning. For the conditions through which we have to pass, the experiences which life ordains, bring about in the course of reincarnations a questioning which only philosophy can satisfy in the end. The Jew whose piety is mocked by the slaughter of six million of his co-religionists, the Hindus and Muhammedans whose meditations or prayers are interrupted by riots which remove another million from earth's scene, must sooner or later come to realise that faith is not enough, and that knowledge must be acquired to supplement it, not to supplant it. A refined understanding of cosmic purposes and cosmic laws is also. They find that sentimentality does not save them in their hour of need
(9) There are some persons who could not be stopped by worldly attrac-tions from seeking something entirely unworldly, who longed for an understanding that was true and a consciousness that was real, stable, transcendental and peace-bestowing. They tried orthodoxy and unorthodoxy, faith and unfaith, cults and leaders, organizations and solitariness. In the end they found their peace, or rather the first step to it, when they found philosophy.
(10) What if a small handful of people interest themselves in so recondite a subject? The great mass of humanity goes on just as before.
(11) To most men God is a transmitted belief and the soul a matter of hearsay.
(12) Mysticism may be judged from the outside by its fruits but can be known as it really is only from the inside.
(13) Because time brings to instituted religions, growth, and that brings power, success, wealth and prestige, with all their corruptions and infidelities all religions principles need to be periodically re-established. This is why contemporary mystics and prophets are always needed and why they should be given a hearing.

(14) It is not conversion from one religion into another that a philosopher seeks to effect, such as from Christianity to Hinduism, but conversion to the inner understanding of all religions.
(15) A time comes when a man has to choose between conforming to what the world does and expects from him, and what his own intuition bids and shows him.
(16) So far as established religion limits the evil-doing of its followers, it renders a useful social service. But this does not help those who so far from needing such bounds set upon their deeds, are positively active in doing good. Still less does it help the few who have felt the urge to seek the Spirit's absolute truth above all the things of this world.
(17) Those who support the sending of missionaries to foreign countries do so in the belief that they are honoring Jesus words, "to publish the gospel to all parts of the world." But the world in his time and speech is not the world of our own. This is shown clearly by St. Luke's allusion to it: "In those days there went out a decree from Caesar Augustus that all the world should be taxed." Here it stands for the empire of the Romans. It does not include the Chinese, for instance.
(18) When superstition puts on pious disguise and wears for long centuries the mask of religion, the results are harmful not only to the misguided people who follow it but also to religion itself.
(19) If you want to learn what Christianity originally was, you must put together the pieces of a jigsaw fretwood puzzle, collecting them from the Protestant, the Roman Catholic, the Greek Orthodox, the Manichaen and the Coptic Churches. Then you must add further pieces from the Alexandrian, the Russian and the Syrian traditions.
(20) It is the height of goodness for those who are religiously inclined to conform outwardly to the rules of their church, DISCIPLINING their evil characteristics to the required extent and repeating the formal prayers. But their devotions still more seriously need to learn that there is a still higher peak for those who take them and that is nothing less than attaining to the mystical practice of God's presence.
(21) I can well remember how in my boyhood, the mention of mystical ideas was extremely rare. They were almost unintelligible to the educated and uneducated alike. But today there has been some advance and these ideas have percolated a little into both circles.
(22) The existence of so many sects, religions, creeds and churches is to be traced not only to historical causes - as rebellion against corruption - but also to psychological ones. Each corresponds to the moral level, mental quality and intuitive refinement of its members generally.

(23) Those who do not believe this statement can find its endorsement in Jesus' own words.
(24) Philosophy cannot take so dishonorable a view of the Deity, or think so meanly of it, as to attach human failings to its nature.
(25) The religious path is only a way leading at its end to the still higher mystical path. It does not bring its followers directly into the presence of God, as they believe, but rather to the beginning of a further way which alone can do so.
(26) They have tested the values of both the materialistic creeds, and the orthodox religious creeds, and the result - so plainly to be seen - began to dissipate some grave illusions.
(27) Why trouble them with doctrines too high for their understanding and practices too ascetic for their acceptance?
(28) Christ spoke to the Roman world, and to some of those parts of the Near East which were then included in the Roman Empire. Buddha spoke to Asia. St. Paul and Timothy felt themselves "forbidden of the Holy Ghost to preach the Word in Asia." In short, Christianity is for the West since its civilisation grew out of the Roman one.
(29) Men who spend the day toiling in field or workshop to obtain the necessities of life, are often disinclined to toil afresh to obtain an intellectual understanding of life.
(30) The simple masses can understand better that there is a God who answers prayers or responds to ceremonial invocations than that God is impersonal and transcendent.
(31) Beyond the dogmas and superstitions entwined with most religions, there are great truths and protections.
(32) Where faith has a false basis and a wrong direction, it may one day weaken or even collapse.
(33) The disciplinary revelations of the Overself displace the ethical regulations of established orthodoxy and render them unnecessary.
(34) It is more prudent to assert that you have some of the truth, than to assert that you have the fullness of it.
(35) Whatever there is of abiding truth in these revelations comes from the prophet's Overself; the rest from the man's own opinion.
(36) There are always those whose need of dogma, form, and ritual in religion must be satisfied.
(37) Where is the preacher who follows his own advice?
(38) man is changing. His outlook cannot continue to absorb the old outlook of vanished epochs indefinitely.
(39) The millions who are wrapped up from (THE FIRST MOMENT OF) awaking UNTIL sleepfall in their small affairs, who do not know any kind of life other than the personal ego's, need help as well as the questers. It is religion's business to give this Help.

(33) How often the sect which sets out to interpret a prophet's words, distorts them.

(34) The prophets of God are the servants of God - To deify them is to destroy ~~the~~ this truth about their relationship. Such a false attitude must lead to false situations, priestly innovations, sectarianism and intolerance

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(36) Bishop of Edinburgh said Nov 63; "50 years ago there was a large measure of agreement with religion. Today this is not so. There is a great deal of - ~~Cavil~~ BEWILDERMENT and questioning about the Faith. I believe that in next few years there will be a new interpretation of the old Bible. Can it be that we are on the verge of a new Reformation?".

(37) Most creeds honour an idealized myth about the founder because most creeds have to appeal to the simple primitive mass-mentality

(38) We may accept much that is given out by a man, a religion, or a teaching, without sanctioning everything else that comes from the same source. All of it is not necessarily ~~a~~ wisdom and virtue.

(39) The inspiration of religious bibles need not be wrapped up with the divinity of religious leaders.

(40) Words or names like "OM", "Allah", and "Mana" were never invented by ordinary men; they were revealed to seers. They are the true ~~national~~ natural expressions for the corresponding ideas of God.

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(44) To say that any particular religious observance is superfluous and unnecessary is not to say that it is wrong; only that it is not the best for certain persons.

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(49) Whatever the sectarians may say, all people share one and the same God.

(50) Who can blame those who rebel when ~~religieus~~ religions becomes deadening formality, its services mere routine murmerings and its prayers mumbled unfelt stage-pieces.

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(54) A man may dissent from orthodoxy and from its schismatic sects without necessarily fall into religious unfaith. He may even be filled with strong religious assurance.

(55) The orthodox religionist cares little for those by-ways where esoteric groups and exotic faiths thrive.

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(56) Mysticism is religion come to flower. The yearning ~~feree~~ for security against fears which religious belief and ceremony satisfy in an elementary way, is still further and much more fully satisfied by mystical experience in an advanced way.

(57) In the deep stillness we learn no creed, are taught no dogma. Only outside it, only among quarrelling men, are we saddled with the one and strapped DOWN WITH THE ~~6~~ OTHER.

(58) Both religion and mysticism are self-enclosing activities. The defence against fears ~~with~~ which religion offers and the transcendental experiences which mysticism offers provide personal satisfactions. But philosophy can only offer truth; It is not directly concerned with substituting one emotion for another, even if the new one is on a higher level, nor does it care whether the man has pleasing or displeasing experiences ~~throughf~~ through following it.

(59) This is higher religion, when houses of worship are built not to collect and keep men shut off from other men in orthodoxies and heterodoxies BUT for the creedless.

(60) If he is to use his religious symbol or spiritual guide philosophically, he ought to direct his mind to the truth behind the one and the reality behind the other. He should not leave it solely with the outer form.

(61) All too many have shaken themselves free from religious superstition without having replaced it by religious truth.

(62) Some are even afraid of trying to comprehend this teaching or of falling under the spell of its teachers. So they distrust and avoid it altogether.

(63) It was enough for an ancient prophet to state the truth. Today he must do more than that: he must state the reasons why it is true.

(64) A man may be quite religious and yet not believe ~~relion~~ religious dogma.

(56) Mysticism is religion come to flower. The yearning ~~force~~ for security against fears which religious belief and ceremony satisfy in an elementary way, is still further and much more fully satisfied by mystical experience in an advanced way.

(57) In the deep stillness we learn no creed, are taught no dogma. Only outside it, only among quarrelling men, are we saddled with the one and strapped DOWN WITH THE ~~OXX~~ OTHER!

(58) Both religion and mysticism are self-enclosing activities. The defence against fears ~~with~~ which religion offers and the transcendental experiences which mysticism offers provide personal satisfactions. But philosophy can only offer truth; It is not directly concerned with substituting one emotion for another, even if the new one is on a higher level, nor does it care whether the man has pleasing or displeasing experiences ~~through~~ through following it.

(59) This is higher religion, when houses of worship are built not to collect and keep men shut off from other men in orthodoxies and heterodoxies BUT for the creedless.

(60) If he is to use his religious symbol or spiritual guide philosophically, he ought to direct his mind to the truth behind the one and the reality behind the other. He should not leave it solely with the outer form.

(61) All too many have shaken themselves free from religious superstition without having replaced it by religious truth.

(62) Some are even afraid of trying to comprehend this teaching or of falling under the spell of its teachers. So they distrust and avoid it altogether.

(63) It was enough for an ancient prophet to state the truth. Today he must do more than that: he must state the reasons why it is true.

(64) A man may be quite religious and yet not believe ~~relien~~ religious dogma.

(65) It would be cruel to tell the uninstructed many that the God they worship exists only in their ~~imaginati~~ imagination and superstition. But it would be equally cruel to let them always remain as children and keep the truth from them.

(66) It would seem that such ideas could not be accepted by the average mind nor assimilated by the average character.

(67) The symbols of a religion may mean much where there is faith in them or else recognition of their true inner meaning. But they may also mean little where there is neither. Yet in the end, one ~~seyld-not~~ should not stop with adoring them or with despising them, but move on to the reality they represent. For the believer, this is something on the spiritual plane; for the sceptic, it is a figment of the superstitious imagination. Only the actual, first hand personal investigation of it will determine what it is, if properly done. And this is what philosophy proposes - ~~xxxx~~ and does.

(68) Generally most people are unaware of philosophy's very existence or, in the few cases where this not so, they are misinformed about it.

(69) The philosopher is inwardly a non-traditionalist. Why should he, who seeks or dwells in the fullest mental freedom, condition his mind by the opinions of others or conform his life according to the beliefs of others? Why should he, who knows that the Spirit bears no labels, attach himself - to any particular system of thought, values or rites? Do not therefore expect him to belong to any creed, ~~relig~~ religion, sect that you can name or to adore its symbols and submit it its cliches.

(70) Because of the absence of intolerance from his character, the philosopher neither desires nor attempts to impose his ideas upon others. He gives them the intellectual freedom he wants for himself.

(71) If I have no religious denomination, if I remain outside all the organized churches, this does not mean that I am less truly religious than those who stay within them.

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(71) If I have no religious denomination, if I remain outside all the organized churches, this does not mean that I am less truly religious than those who stay within them.

(36) Those foolish men who would remove all ecclesiasticism and priesthood, all rite and dogma, do not understand in what danger they put mankind. For along with the abuses and impostures, the untruths and intolerances which have gathered around these things, there have also been precious moral guidance and precepts, valuable spiritual testimonies and reminders, benevolent philanthropies of a personal and corporate kind. This is the legacy handed down by every religion, every Church. Ought this too to be attacked and destroyed ? Is it not better to purify the religion, to reform the Church, than totally to throw it to the dogs ?

(37) Behind the cruellest persecutions of misguided religious organizations and the worst impostures of faithless ones, there hides that which transcends all rituals, dogmas, priests, morality, persecution and impostures. There is something higher than man in this cosmos. Religion is historically the most widespread way in which he marks his relation to this higher Power.

(38) Philosophy bears the most distinctive and most significant mission in the contemporary world. It brings a great light to the service of mankind and confers a joyful blessing on those who accept it. Yet few perceive this.

(39) There are doctrines which belong to the spiritual infancy of the race, others to its spiritual adolescence. A prophet, a minister or a priest who offers them to spiritual adults makes himself ridiculous.

(40) Whether it be a religion of impressive ceremonial and organized priesthood, or one of utter simplicity and without intermediaries, it will serve men only to the extent that it helps each individual follower to come closer to the Overself.

(41) Those for whom religion is entirely a matter of family tradition may feel no need to enquire independently into the truth of their beliefs.

(42) The differences exist, and in great number, but they are mostly on the surface. The agreements exist and concern the more important matters: they are mostly at a deep level.

(43) The spectacle of so many sects, hostile to one another, teaching dogmas that Jesus never taught, raised probing questions in the minds of many Orientals who spoke to me about the matter.

(44) The ecclesiastic too commonly suffers from spiritual pride, too often makes empty pretence to superiority.

(45) He will do well to consult his own inner being and learn what it has to say to him now and then, instead of relying always on other and outer voices.

(46) The mass of people who accept unquestioningly the religious concepts of their parents are merely repeating what their parents did when they too were children.

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(1) Although a philosopher will naturally hold a friendly attitude toward the religious organizations he encounters, he will still prefer to keep his distance and travel serenely on his own isolated and independent way.

(2) Too many dignitaries belonging to the major religious sects of the major religion of the West talk as if theirs alone is the bearer of Light. Every minor one is denounced as a hollow fraud.

(3) The Spirit which he has touched will not let him be confined to a single religious system but enables him to perceive what is true (and what is not) in all systems.

(4) Those who can give complete faith to childish dogmas, who can thrust all reason aside and throw themselves blindfold into the arms of the religious organization sponsoring such dogmas, may certainly find a full peace of mind by doing so. They are persons who have either too little intellect or too much.

(5) If religion gave nothing more than moral discipline to men, it would give enough. That is the best answer to its critics. But where it fails to do even this, then the remorseless operation of self-earned destiny opens the gates to enemies, persecutors and destroyers.

(6) The prudent way of quietly and little by little dropping beliefs found to be wrong, has been practised by some Churches, notably Protestant ones, but never, or rarely, by others, notably Catholic and Oriental ones.

(7) How much unnecessary misery has been caused by harsh, fatalistic or allegorical religious beliefs taken literally.

(8) If Jesus could have met Buddha, the differences in their teaching would not have prevented their delighted recognition of one another for what he was.

(9) Those who have passed through the disciplines of body, intellect and emotion are no longer on the same level as those who have not. They need a teaching appropriate in every way to their higher development.

(10) Those who venture beyond the boundaries of established orthodoxy are justified in their exodus if they feel insufficiently or improperly nourished within those boundaries.

(11) The need for precise knowledge to replace vague faith is as important today in religion as in any other sphere.

(12) If religion is for the consolation of man, philosophy is for the improvement of man.

(13) No man who really understands philosophy can fail to be intensely loyal to it.

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(14) The bland and comfortable myth which was given to the populace and which in the past so often satisfied them, is too vulnerable to be given to the keen-minded truth-seeker.

(15) If anything will ever show it, the comparative study of the world's religious mysticism will show that truth, grace, spirit, do not come through the historic Jesus, the history Krishna, alone, nor through the historic Christianity or the historical Hinduism alone. They can be confined to a single religious dispensation only by those who refuse to make this study or, studying, refuse to discard bias and divest themselves of prejudice while doing so. Today all who study widely and honestly know as clearly as can be that God's message has been here all the time, however impaired or imperfect its forms may be and however different his messengers may be.

(16) Religion can rise from the dead only if it rises from unnecessary ceremonious pageantry, from cold uninspired formalism and from tight suffocating organization.

(17) It does not regard any particular man as being exclusively a son of the Deity, since it regards all men as having divine parentage.

(18) Is it cruel to disenchant the trusting mind of its fancied truth? Is it kind to let the consolation of pious fraud remain, where time and tradition have hallowed it?

(19) The narrow sectarianism which believes it owns whatever truth has been revealed by God to man, stands self-rejected by that very belief.

(20) The truth about Jesus and about his teaching is hard to find today. For it is buried under a man-built mountain of deliberate falsification and superstitious accretion.

(21) Too often religious history and religious practice are bound up with a false sentimentality or an exaggerated romanticism.

(22) A venture outside the prescribed limits of established official religion may become a vital need if the man is to grow.

(23) Much that passes for religious truth is of a fictitious character.

(24) No one has been in the past the only recipient of divine illumination, and no one is so today.

(25) Both Jesus and Buddha sought to remove bloody sacrifices from the institutional religion which surrounded them.

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(26) When a man begins to exercise independent thought and independent judgment, when he becomes sufficiently informed through the study of comparative religion to note how devastating are the disagreements and inconsistencies with each other, he will have only one possible conclusion open to him. The various beliefs about God and the different statements about religion are as likely to be as wrong as right but the personal experiences of God are all essentially the same. But this conclusion reached, he passes through it out of the religious level and rises up to the mystical one.

(27) If ideas, truths, knowledge of enormous importance to the human race, as well as a way of life founded upon them, are not to vanish from the world altogether, a few men and women here and there must carefully preserve them and lovingly nurture them.

(28) So long as they look for the sources of religious truth, power, hope and goodness outside themselves, so long will they have to suffer from the imperfections and limitations of such sources.

(29) Therese Neumann told a friend of mine who visited her that there is no truth in the Indian teaching. Padre Pio told the same friend that the Indians have not got the truth. A Catholic dignitary wrote "We alone have the truth". But the Hindu swamis make an equal claim to have truth although, in their wide tolerance, they do not claim it as an exclusive possession. Yet both Neumann and Pio became as rapt in the deepest prayer as the swamis in their meditation. Why does God give a different and, in some items, contradictory teaching to them? Or does one or do even both never make contact with God? Such questions must come into the thinker's mind. Philosophy's answer is clear: Catholic and Hindu alike may each have the contact and enter the divine presence but the understanding and interpretation of what is received is made by the human mind, with all its human bias, predilection and pre-supposition. The instruction it has received and the superstition it has inherited add their part too.

(30) The religious devotee does not care to trouble himself with such questions but all the same he cannot keep them out for all time. The human mind is so constructed that under the pressure of experience or the nurturings of evolution it desires, nay even demands, to know. Both desire and demand may be feeble at first and limited in extent. But they will emerge as inevitably as bud and leaf emerge, and find troubling utterance.

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(31) It is useless to expect agreement on these high matters from those who have not sufficient equipment or development to discuss them intelligently.

(32) They do not understand that in setting up the text of some scripture as the last authority, they are worshipping a graven image as much as Moses' faithless followers did of old.

(33) When people work themselves into too much emotionalism in religious dancing or singing, there is departure from, or inability to reach, that inner calm wherein alone the Spirit can visit us. These orgies of religious zeal do not yield true insight.

(34) The synagogue at Nazareth which expelled Jesus and the synagogue at Amsterdam which expelled Spinoza - are these not symbols of the failure of official religion to raise itself above its own selfishness and take up its true mission? Are they not reminders of its inner bankruptcy?

(35) Religions and cults seek to get people into their particular folds. Philosophy seeks to get them out of all folds.

(36) The ordinary man, fatigued by the inescapable routine of everyday activities, may trouble himself about the truth of his religion no more than he has to - which is seldom much.

(37) When the truth of recompense is perverted, it becomes fatalism. Then the aspirations to evolve personally and improve environmentally are arrested, while responsibility for inaction or action is placed outside oneself.

(38) The Catholic Church is nearer to philosophy than most Protestant sects. Its mystical meditations, ascetical disciplines, metaphysical activity and secret doctrine are some points of contact, despite its ritualism and anti-mentalistic theology.

(39) The Hindu religion does not have congregational worship. Its temples are for the individual devotee. Its priests serve him alone, not a group of devotees.

(40) There is a long distance from the rhetorical urges intended to create religious frenzy, to the calm statement intended to evoke religious intuition.

(41) Today the mystic is no longer a voice crying in the wilderness, even though he is still far from being a multitude of voices.

(42) When religion gives men more superstition than inspiration, more complacency than discipline, more prejudice than goodwill, someone is entitled to remind them of the Founder's teaching and spirit.

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(43) It would doubtless be pleasant to congratulate ourselves that men and women are to be found today attracted to reading these books, ready to attend these lectures and willing to practise these exercises. But the same situation existed in the closing years of Rome. It is necessary to contrast the number of those who feel these impulses with the number of those who do not. It will be found that the difference is too wide to allow any complacency. It is also necessary to examine and measure the depth of this interest. Here too we shall find that much of it is too shallow to allow any illusions, an intellectual playing with what ought to be seriously-held things.

(44) When the spirit of impartial research for its own sake no longer prevails, when the aspiring mind is half-strangled by narrow traditions and absurd superstitions, it is time for a fresh religious impulse to be given.

(45) What in the wonderful journey through the experiences of many lives to the goal of realizing Ultimate Truth, is the value of the study of philosophy? If it can guide us, if this teaching can educate us to appraise life properly, if it can persuade us to make room for the highest ethic yet given to man, it will justify the insight of those who have kept it alive for thousands of years.

(46) Whereas the philosophic view of man makes his welfare and salvation an individual affair, most religious and political views of him make it a social affair.

(47) A man on the second level will not be able to accept the ideas or practises of a man who lives higher up on the third one. It would be unreasonable to expect such acceptance.

(48) The finished product of the theological seminary who takes his first pulpit with much education but little inspiration, may know his dogmas but is unlikely to know "the peace which passeth understanding".

(49) A reincarnated Jesus appearing in our century would not be able to recognize his original message in the orthodox sects of our time.

(50) The time comes when the naive views of his uncritical or uninformed years have to be abandoned, and when correct ones are sought.

(51) If I had had to depend upon any official church I could never have come to believe in God!

(52) Some doctrines are good if taken as religion or as religious mysticism, but they do not belong to philosophy or philosophical mysticism.

(53) It was not so long ago that works of this character were never read by the masses.

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(1) The masses like their religious devotions organized and performed publicly. There are others who do not, who feel closer to divinity when it is private and unobserved. Let us be tolerant. Let us not argue about their respective values. To each group its own preference.

(2) Shaikh Al-Alawi: "The acts of worship were prescribed for the sake of establishing remembrance of God." Here a Sufi teacher puts in a short pithy sentence, the chief service of most religions.

(3) As religious feelings dry up, nations turn from the past to their own times and find their inspirations and satisfactions in whatever materialism and sensualism has to offer then.

(4) A human being without the feeling of reverence for the higher power is an uncompleted being.

(5) It would be true to say that the materialism of our time is an agnostic rather than an atheist one. People are indifferent to the question of whether there is or is not a higher power, rather than deliberate deniers of its existence.

(6) He can give only what he has found of truth. He would not pretend to have found all the truth.

(7) When an established religious authority gets the power to stifle all other voices except its own, the way is open to persecution, inquisition on one side, and atheism and descredit on the other.

(8) We must take a higher position than ordinary religion offers and come face to face with the mystery that is Mentalism. The non-being of the universe, the non-duality even of the soul may be too mathematical a conclusion for our finite minds but that this matterless world and all that happens in it is like a dream is something to be received and remembered at all times. We are important only to ourselves, not to God: All our whining and praying, chanting and praising, gathering together and imagining that this or that duty is required of us is mere theatre-play: Mind makes it all. In this discovery we roll up the stage and return to the paradox of what we really are - Consciousness !

(9) The instinct to worship what is higher than himself may be abated or even covered up but it cannot be extinguished.

(10) Whether it be the other-worldly tunes of Plain-Chant or the stately pealing-forth of an organ's voice, the music in religious liturgy does help many people rouse worshipful devotional feelings.

(11) Whatever philosophy does in its attempts to interpret God, man and the universe, and whether or not they succeed in giving us a reason for existence, they do imply that Intelligence, Mind is present.

XIX

(1) The masses like their religious devotions organized and performed publicly. There are others who do not, who feel closer to divinity when it is private and unobserved. Let us be tolerant. Let us not argue about their respective values. To each group its own preference.

(2) Sheikh Al-Alawi: "The acts of worship were prescribed for the sake of establishing remembrance of God." Here a Sufi teacher puts in a short pithy sentence, the chief service of most religions.

(3) As religious feelings dry up, nations turn from the past to their own times and find their inspirations and satisfactions in whatever materialism and sensualism has to offer them.

(4) A human being without the feeling of reverence for the higher power is an uncompleted being.

(5) It would be true to say that the materialism of our time is an agnostic rather than an atheist one. People are indifferent to the question of whether there is or is not a higher power, rather than deliberate deniers of its existence.

(6) He can give only what he has found of truth. He would not pretend to have found all the truth.

(7) When an established religious authority gets the power to stifle all other voices except its own, the way is open to persecution, inquisition on one side, and atheism and discredit on the other.

(8) We must take a higher position than ordinary religion offers and come face to face with the mystery that is Mentalism. The non-being of the universe, the non-duality even of the soul may be too mathematical a conclusion for our finite minds but that this matterless world and all that happens in it is like a dream is something to be received and remembered at all times. We are important only to ourselves, not to God: All our whining and praying, chanting and praising, gathering together and imagining that this or that duty is required of us is mere theatre-play: Mind makes it all. In this discovery we roll up the stage and return to the paradox of what we really are - Consciousness !

(9) The instinct to worship what is higher than himself may be abated or even covered up but it cannot be extinguished.

(10) Whether it be the other-worldly tunes of Plain-Chant or the stately pealing-forth of an organ's voice, the music in religious liturgy does help many people tones worshipful devotional feelings.

(11) Whatever philosophy does in its attempts to interpret God, man and the universe, and whether or not they succeed in giving us a reason for existence, they do imply that Intelligence, Mind is present.

(12) The masses of most lands adore pageantry, spectacles and processes. So the shrewd organisers of religion have provided them, and not left it only to the theatres and entertainers to do so. And before the masses learned to read, they were credulous and accepted fictions or fables with delight.

(13) I know that most men depend - and must depend- upon some religious revelation to which they were introduced by their family. In this way a higher faith was ready to hand from birth. But he who awakens to a still higher need, his <u>own</u> revelation, has the right to seek for it.

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(19) (20)

XIX V.M

(21) But x the study of comparative religion must be an independent, not a partisan one.

(22) Whether they regard the rites as inwardly active sacramental representations, or only outwardly-active symbolic ones, there is a definite place for rite in religion.

(23) Benedict de Spinoza: "The doctrine that God took upon Himself human nature I have expressly said I do not understand; in fact, to speak the truth, it seems to me no less absurd than would a statement, that a circle had taken upon itself the nature of a square."

mathematical mind led him to put into apt mathematic symbol this same critisism:

(24) When religion lags behind education, it loses its influence over educated persons

(25) The assertion that religion has failed was often heard in World War I and sometimes heard in WW II. But the fact is that real religion has never failed and never could fail. What have failed are the false ideas and foolish dogmas, the caricatures of God that have got mixed up with what is true in religion. And not less than these the ecclesiastical hierarchies themselves have failed, sacrificing the proper mission of religion for the selfish preservation of their institution, privilegem power and income.

(26) The full study of this teaching would upset some of the orthodox dogmas and contradict some of the orthodox traditions, and this might be confusing in the beginning, but these confusions would clear up if the Quester does not get dismayed too soon. Unfortunately the mass of people would need a mental revolution if they are to travel even to some extent beyond the orthodox position.

PO T LINE LTD.

M.V. XIX

PORT OF

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XIX

BIBLE, TRANSLATION BY DR. JAMES MOFFATT
Hodder & Stoughton, Ltd. At St. Paul's House,
London, E.C. 4. 1950.

Matthew 6 : 31 Do not be troubled, then, and cry, "What are we to eat?" or "What are we to drink?" or 'How are we to be clothed?" (pagans make all that their aim in life) for well your heavenly Father knows you need all that. 33 Seek God's Realm and his goodness, and all that will be yours over and above. 34 So never be troubled about to-morrow; to-morrow will take care of itself. The day's own trouble is enough for the day.
Luke 12 : 29 So do not seek food and drink and be worried; pagans make food and drink their aim in life, but your Father knows quite well you need that; 31 only seek his Realm, and it will be yours over and above. 32 Fear not, you little flock, for your Father's delight is to give you the Realm.

BIBLE, REVISED STANDARD VERSION,
Thomas Nelson and Sons Ltd., Edinburg, London, Melbourne, Capetown, New York, Toronto, 1952.

Matthew 6 : 31 Therefore do not be anxious, saying "What shall we eat?" or "What shall we drink?" or "What shall we wear?" 32 For the Gentiles seek all these things; and your heavenly father knows that you need them all.
33 But seek first his kingdom and his righteousness, and all these things shall be yours as well.
34 Therefore do not be anxious about to-morrow, for to-morrow will be anxious for itself. Let the day's own trouble be sufficient for the day.
Luke 12 : 29 And do not seek what you are to eat and what you are to drink, nor be of anxious mind.
30 For all the nations of the world seek these things; and your Father knows that you need them. 31 Instead, seek his kingdom, and these things shall be yours as well. 32 Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

( ) What did Jesus mean by the command: "Seek ye first the kingdom of heaven and all these things shall be added unto you". I refer you to the context in which these words appear:

The reference is to the material things. But he did not, he could not, stop within such a limited area of meaning. There are other consequences of approaching the Kingdom: these are the mental, emotional and nervous ones.

XIX

(1) No universal rule can be laid down for the illumined man to follow in the matter of relationship to the religion into which he was born. He may adhere to it, observe all its rites and fulfil all its requirements quite faithfully or he may anarchically reject all allegiance to it. If he follows the first alternative it will most probably be because of the need to set an example to those who still need the support of such outward and visible institutionalism and such fixed forms and dogmas. If he follows the second alternative, it is most certainly because first, his inner voice tells him to do so, second, because the hour is at hand to recall religion itself to the great verities which have largely vanished from it, and third, simply because his own temperament and disposition prefer it. This is why in history we find the strangely paradoxical actuality of some mystics following orthodoxy with pious conformity but others standing aside with heretical stubbornness.

(2) If Jesus and Gautama never existed, some other men with the same deep insights must have existed to have voiced such thoughts and conveyed such inspirations. If the traditions concerning them are scanty, uncertain and mixed with fable, this need not diminish the belief in their actual existence on the part of any just-minded person. And whatever he may think of the Churches which claim to represent them, of their contradictory teachings and all-too-human history, he ought to give his unhesitating admiration and reverence to this pair of Lights, who themselves gave three-quarters of the human race such sorely-needed ideals.

(3) A Maharishee can leave no adequate successor but a Pope and a Bishop can. Why ? If men were really interested in finding the answer, in testing the veracity of words and the meaning of claims, the result might cause tumult in religious circles. But fortunately for their personal peace - by which I do not mean inner peace - they are not. They are interested either in supporting the Popes and Bishops, or in attacking them. Neither attitude can lead them to the truth.

(4) He is independent and neutral towards organized religions yet at the same time friendly and understanding of them. He is unable to commit himself to all their credos or join their institutions yet he willingly studies those credos and recognises the need of those institutions. He needs no formal authority to endorse his attainment for he needs no following, no publicity, no patronage.

(5) Enshrined in the secrecy of everyman's Holy of Holies, hidden in the depths of his heart, there is a point where he may find his indestructible link with God.

(6) It is a first, blind, crude and fumbling attempt at making a spiritually-based life.

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(7) Whether a man accords his allegiance to Salt Lake City or to Rome, to the Mormon revelation or the Cathlic credo, is really of more importance to the institutions involved than to the man himself. For in the end his salvation depends on what he is rather than on what the institution is.

(8) So long as so many of the authorised guardians of religion fail to appreciate the fact that mysticism is the very core of their doctrine, so long will they lack the glowing inspiration, the broadening view and the beneficial strength which religion at its best can, and ought to give.

(9) The kingdom of heaven is in you, not in a theatrical sacrament. This was the plain message of Jesus. Why is it not the faithful message of those who profess to represent him? Ought it not to be revealed to the world, freely and lovingly, in this time of the world's dire need?

(10) The man who wants something broader than the pettiness of most religious creeds, nobler than most religious ethics, truer than most religious teaching, will have to step out of every religious cage and look where Jesus told him to look - within himself.

(11) The differences between men will not vanish, although they may alter as time slowly alters the men themselves. Not only are no two individuals alike but they will never become alike. What is true of their bodies is also true of their minds. All attempts to bring about a uniformity of ideas, a sameness in thinking, in character and in behaviour, are doomed to fail in the end. Such a oneness, whether coerced or suggestioned, would be artificial and unnatural, boring and undesirable.

(12) It was an error in the past, whose consequences the whole world is suffering today, to believe that in order to conceal the truth from the unready, untruth should be taught to them. For with the growing capacities of men, growing rebellion against being misled was certain to come.

(13) The ideas of philosophy are among the oldest to be found in higher human culture. Yet every modern Londoner or New Yorker who really tries to apply them, gets a new demonstration of their relevance.

(14) In all ages there have only been a small number of finely sensitive persons, of sharply intelligent persons, and nobly moral persons. On the other hand, there have always been a large number of uncultivated narrow-minded persons, fanatical intolerant persons and gregarious herd-trotting persons.

(15) Most people believe that the truth can be found only within the limits of their own sect.

(16) Such a man is necessarily free of sectarian bias.

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(17) The unequal development of human minds and the wide variation in human temperaments render it as undesirable as it is impossible to impose a single universal religion upon all mankind to the exclusion of all others or to unify all these varieties of belief.

(18) A contemporary Indian master, Sitaramdas Omkarnath, was invited to become one of the leaders in a movement organized to unify different religions and establish co-operation among them. In his reply he wrote: "I cannot even believe that a co-ordination of the sects may ever be practicable. The sacred texts differ and the views of their writers clash. They all contributed to the good of the world, but each in his own way. I do not understand how these vast and numerous differences may be reconciled .... My rules come from God. Will it be possible for me to conform to rules framed by you and your associates in the proposal for unification ? This is of secondary value. What is wanted is direct vision of God."

(19) The man whose yearning for truth is growing, who finds that his earlier idea of God no longer satisfies him, who wants to put an end to the illusions he has nurtured and the impositions he has suffered, must stop trotting with the herd.

(20) They do not really adhere to Christ's teaching but only to their own narrow version of it, which is utilised to serve their selfish ends. That is, they exploit it.

(21) A man must find holiness in his own mind before he can find it in any place, be it church, ashram, monastery or temple. He must love it so much that he constantly thinks about it, or thinks about it so much that he begins to love it, before he can find its real quality anywhere.

(22) The atheistic leaders of our time have tried to banish the concept of God. They have succeeded in doing so for large numbers of people, especially young people. But what is true in the concept will reappear in men's minds again, for it is eternal. It cannot be banished although it can be covered over for a time.

(23) If a man cannot find truth within himself he has to search for it elsewhere. He has to take it from institutional religion.

(24) This same modern era which has become the tomb of fading faiths may yet become the cradle of better ones. Those who had little use for religion before the war, found some use for it during the war. This is especially true of the so-called intelligentsia.

(25) The genial tolerance which affirms that all religions express something of the truth is justified. But whereas some express only a little, others express much of it.

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(26) You can no more decipher the name of his denomination than you can put the sky into a container. For he does not belong to one inwardly although he may, occasionally, for social reasons, belong to one outwardly.

(27) The great variety of interpretations of religious texts may reveal only the different capacities of the interpreters' imaginative power in many cases but it may also attest their different levels of awareness.

(28) The minister who is able to instruct his flock, serves them but the minister who is able to inspire them serves them better.

(29) That which blesses the kneeling worshipper in a church and the squatting yogi in a cave is one and the same power.

(30) When a man comes to the attitude that it is not sufficient for him to receive religion at second-hand as a creed or a conviction, when he must receive it directly as an actual experience in his own life, when he can pray with Flemish Thomas a Kempis, "Let it not be Moses or the Prophets that speak to me, but speak thyself," he is ready to move up from the first and lowest grade to the second and middle one. Such an one will then put himself in a position - which he did not occupy before - of being able to move forward to the central point of all religion, which is the personal revelation of the Overself, God's deputy, in the heart of the individual man.

(31) Most Christian Churches and Sects have claimed a spiritual monopoly. But the main foundation for this claim is the sixteenth verse of the third chapter of John where the Evangelist says that Jesus is "the only begotten son of God." But nowhere in the New Testament does Jesus himself make the same assertion. On the contrary, he went out of his way to tell men: "The works that I do shall ye do also," thus refusing to put himself in a unique separate and unattainable species, which would make it impossible for other men to imitate his example or hope to attain his understanding.

(32) Whether he knows it or not (and if he is a sage he will surely know but if he is a religionist he may not) the Christian mystic, the Hindu pundit, the Buddhist monk, the Taoist priest and the Muhammedan theologian talk of one and the same Principle under a different name.

(33) When the disciplines and ethics of a religion have lost their effect through too much familiarity, the religion itself is endangered not less than its shallow followers.

(34) The great Prophets who brought religious truths to mankind did not usually bring religious organizations and institutions to mankind.

(35) There is plenty of room for several types of religio-mystical doctrine, different from each other yet tolerant toward each other.

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(82) The rigors of ego-crushing must be mitigated, the truths of mentalism must be diluted, if the multitude is to be reached. This is why popular religions are born.
(83) He will accept the fact that a variety of attitudes and a diversity of views must exist among mankind, since the life-waves behind mankind are themselves so varried in age. The result of this will be a large willingness on his own part to let others believe what they wish so long as they do not try to force these beliefs compulsorily where not wanted.
(84) He takes the best from all teachings, limits himself to none.
(85) According to their ancient epics, the Balkan peoples appear to have had some form of ancient initiation corresponding to the mystery-rituals of early Greece and Egypt.
(86) Comparative research into the Asiatic religions other than Christianity, shows to unprejudiced minds that they too are ways of spiritual salvation. They can be studied profitably by such minds. Even the so-called "pagan" pre-Christian religions had some points worth making, whatever lack of worth the rest had.

(87) It is the wrong idea they have of the sect which constitutes their enslavement, not necessarily the sect itself. With a free mind they can use its organisation safely.
(88) When Jesus said "Knock and it shall be opened to you", he meant knock at the door within yourself. No amount of knocking at the doors of organizations outside yourself will bring this result.

(89) The primitive man fears God. He seeks to propitiate this distant and awful power by offering sacrifices. The positive value of this view is the recognition that a power higher than himself does exist and does affect the course of his life. The civilized man reverently believes in, and gladly worships, God, who is felt to be much closer and like a benevolent parent. The element of fear is still not eradicated but it is very largely reduced.
(90) The religious life, if earnestly followed and conscientiously sustained, carries the devotee only part of the way towards worship of, and communion with, God. It is only a preparatory school. For both morally and intellectually it is a kind of compromise, yielding to a certain degree of the lower nature's rule and accepting beliefs that violate reason. This satisfies him only because he has not made perfect purity and perfect truth his standards.
(91) It is not a widely organized and consolidated movement but a small and humble one.
(92) He does not have to enter a church or temple to stand in God's presence: he is continually there.
(93) So far as any religion prevents its followers from sinking into brutality, it really helps them.

(XIX)

(94) Old or new religions which have been established and organized soon lose their moral force to the extent that their teachings become stale through excessive much of repetition and their tenets become meaningless through constant familiarity. This is why they must produce inspired preachers among themselves or, failing to do so, give way to inspired prophets who can restate the Message in fresh terms.

(95) It will not appeal to any readers except to those who are not only unwilling to be satisfied with anything short of the full truth but who are also unloosed from bandages which prevent most people from seeing it.

(96) God is far above all credal limitations, all historical denominations all partial human conceptions - in fact, let no one sully the word by putting forth his own mental or moral littleness uner its shelter.

(97) Most people worship at an idol's shrine even when they honestly believe they are worshipping God. For they accept the imaginary personification of the Infinite Power which popular religion sets before them, and bow before it.

(98) There is something inside them which calls out for a higher knowledge but it is more often rebuffed than satisfied.

(99) The religious props on which they lean may be brusquely kicked away by disaster or slowly disintegrated by reflection.

(100) Instead of being vexed over the rise of scepticism and indifference or grieved over the fall of religious influence, they should seek the causes and adjust faith to reason and truth.

(101) Institutional churches have been long tried with historic results for all to see.

(102) Men get comfort from religion, from its theatricl ceremonies and rhetorical liturgies, but they do not get awareness of soul from it.

(103) Concessions are made to those who are too weak to face the absolute truth, or too simple to understand its subtlety.

(104) Such a man will be highly advanced whatever religion or sect he follows outwardly, and not as the effect of that particular group to which he belongs. The credit is his own, not the group's.

(105) Those who accept any religious teaching do so, if they are honest, because it meets their individual need.

(106) Children are automatically enrolled in the religions of their parents.

(107) No one has yet publicly founded a school of the philosophy of our time.

(108) Religion is for the masses of men, mysticism for the few but philosophy is for the individual.

(109) The fabulous in religion adulterates the true in religion. But it shows bias to claim that because this part is not acceptable, nothing in religion is acceptable.
(110) There is a very real difference between right faith and superstitious faith.
(111) Buddha knew, Jesus knew, that what was true for himself was true for all other men.
(112) How far is the distance between the pale apathetic faith of a nominal religionist and this wholly intensive devotion of a philosophic life!
(113) All religions or spiritual organizations slowly or swiftly fall from the purity of their mission into substituting their own welfare aggrandisement or preservation as their primary objective.
(114) Our salvation will not come from the quarters of the established and consolidated religions.
(115) Religiosity as a quality is to be practised rather than religion as a creed, dogma or sect.

(116) Where inspiration and sensitivity are lacking, they will be substituted for by fixed formulae, mechanical routines, lifeless patterns, slavish copies and ceremonial pomp.
(117) Temples or churches where men babble of God (whom they have not known) might be better used if men themselves kept silent therein.Then, after a while and little by little,God might speak to them.
(118) The younger Luther learnt much from German mystics, but the mature Luther rejected them. What he eagerly absorbed at one time he completely discarded at another time. What was truth earlier, he called "vain fantasy" later.
(119) The overweight of their authority which holds down all these institutions and organisations to their errors and evils, and prevents escape, not only punishes them in this way but misleads their sheeplike followers and bars their progress.
(120) In this teaching there are contained principles necessary for the good of man and practices valuable for his welfare. Whoever places a firm reliance on them, will be able to prove their worth for himself.
(121) Joining a church or mumbling a creed is like a child's learning to walk. Its early fumbling steps cannot either compete or compare on the same level with an adult's assured gait.
(122) If some are attracted by the teaching, others are unmoved by it.
(123) He can arrive at the truth independently of the learning of large universities and without the services of established religions. These are not necessary at all.

(XIX)

Trinitariansm in its present form was OR never taught by Jesus. It came into Christian doctrine centuries after he lived.

(124) Those credulous people who mistake journalistic effusions for biblical revelation may believe in such silly dogmas but how can a thoughtful person do so?

(125) The religious feeling itself is irredicable but it may get covered up by materialistic feelings or thickly overgrown by animalistic.

(126) These three doctrines - now turned by the Church for its own motives into three dogmatic superstitions - were, and are, sacred truths before being corrupted. They are the Crucifixion, the Atonement and the Trinity.

(127) Here is religion without ritual, inspired ministration that wears no vestment and church attendance without leaving home.

(128) Because they are different approaches, this need not mean they are antagonistic ones.

(129) These rituals are concessions for the benefit of beginners.

(130) Is it strange or is it reasonable that among every people on this planet the idea of this higher power has existed in every epoch? Whence did this idea come? To answer that priests implanted ed it in simple mentalities for their own selfish benefit does not answer the question but only puts it farther back. Who implanted it into the minds of the priests? No - it is one of those concepts which are absolutely necessary to human existence, whether it takes the most superstitious form or the most developed one. Its absences have always been temporary because their causes ~~have~~ can only been temporary.

(131) When Jesus told his adult hearers that they had to become children before they could enter the kingdom, he made what must have sounded an astonishing assertion to them. What did he mean? How are we to interpret an apply his words? There are two ideas worth noting here. First, a child enjoys living. Second, ~~it~~ a child thinks, feels and acts spontaneously. Both these factors are combined in its direct awareness of life, untrammelled by hesitations or obstructions imposed from without and unfiltered by colorings or opinions imposed from within.

(132) How can the kingdom of heaven come to earth so long as truth has not come to man?

(133) When a church and even when any religious tradition has the weight of years behind it, the errors and truths alike have grown like a fossil into its substance. The leaders are either unable to perceive the errors for what they are or are reluctant to disturb acceptance of what is so long established.

(134) The pontiffs and prelates of religious institutions will tolerate mysticism only on their own terms: or any other, it will be denounced as anarchic or as heretic.

(135) The masses take and must take what the churches give them but the independent seeker is under no such necessity.
(136) The religious attitudes are only the beginning of the Quest. They are the earlier attempts of the man to satisfy his innate need of having a harmonious relationship with the Power behind the universe, the first steps toward the full philosophic attitude.
(137) The masses have been taught and, by the power of suggestion, have long believed that organized institutional religion is the most authoritative expression of rel gion and traditional institutional dogma is the most authentic exposition of it. They do not know that what they readily take as facts from such sources/too often mere opinions and that there is room for other opinions. (are)
(138) The corruptions of religious doctrine and the conventions of rel gious society keep out the true spirit of the prophet behind the religion itself.
(139) Nowhere does Jesus in the publicly available sayings included in the New Testament order the formation of a clergy or preach the need of a church, or lay down a ritual. Instead he gave clear precise instruction on how to pray: "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret". But Paul thought differently and founded what is now misnamed Christianity.
(140) The danger with every organisation, and the cause of its inner downfall, is when it begins to exist for its own sake and fails to play its proper role.
(141) So many persons make the mistake of confusing not only religion with mysticism but also occultism with mysticism. The true mystic possesses in himself all that is best in religious feeling but does not necessarily show any outward signs of being religious.
(142) The man who is willing and even anxious to make the experiment, who will accept the teachings of philosophy provisionally and apply them to his own experience of life, will benefit in every way.
(143) Under the half-dead conservatism of religious tradition and dogmas there lie concealed a group of profound truths and ulterior meanings. They are needed today much more than those relics are needed. Yet the irony is that the men who teach those traditions have all the prestige of great institituions to support them, whereas the mystic who perceives those undisclosed truths stands alone and has little or no prestige. So the masses continue to echo the empty babble of their religious leaders, or else repudiate religion altogether and become either indifferent or hostile to it.
(144) It appeals to the more evolved type of man's moral conscience, to his finer emotions, to his logical intellect and to his need of integral truth.
(145) No better cause could engage his mind in thought or his life in practice than that of philosophy.

(146) Such people could not be at home in philosophy and would soon find that it is not what they want at all. It is better that ~~(147)~~ they should not experience the discomfort of trying to be. The consolations of religion will help them more.
(147) Real thought is rare. How few follow a religion because they have chosen it after independent investigation and reflection, now many slavishly refuse to examine it impartially only because it happens to be popular at the time and in the place where they are born or live! As if popul rity were a test of truth!
(148) Religion gives him the first impulse toward reality; philosophy gives him the final one.
(149) Mystics have often uttered a message which they themselves have only vaguely or dimly understood. This has been especially the case where they have been sheltered by a religious institution or connected actively with a religious organization.
(150) If any criticism has frightened a man away from philosophy be sure that there was a deficiency in his understanding of it or a failure to apply it, or both. No man who has really sen its stirling worth will be so foolish as to throw it away for something that can only have lesser worth.
(151) To have published these truths broadcast would have ended in overturning established religions.

(152) Here, in mysticism, is a world of thought, doctrine, practice and achievement which seems strange, remote and mysterious, for which most people simply do not have the time but to which a few people are tremendously attracted.
(153) The mesmerised members of long established churches do not know, can not comprehend and will not be persuaded that a man can write revelation even in our own times, that the history of human inspiration has not come to an end. It is true to say that men who could report to us some news of celestial import were always rare and that they are just as rare, even rarer, today. But it is not true to assert that they became long ago extinct. If that were so, if life today, this very moment, did not still hold its possibility of delivering its divine message to some listening mind, then it would be worthless and meaningless. God would be absent from this world, the soul eviscerated from man's [redacted] Being.
(154) All these religious dogmas and rituals clutter up their lives with the non-essentials and keep out of view the true essentials.

(155) Where the mass of believers in an established religion are given over to a dull uninquiring orthodoxy and some to a narrow intolerant bigotry it is natural for the former to ridicule other faiths and for the latter to condemn them.

(16a) The sacraments and ceremonials may give little to those who attend them if the priests lack inspiration or the people lack faith--in the higher power, not the ritual.

(17) It is quite understandable that mankind should be governed by traditions which time has made venerable and history has made authoritative.

(18) The masses would not listen to the truth because they could not comprehend the truth. It is practical wisdom to let them keep their myth.

(19) What could be so pathetic as these multitudes who have no feeling of spiritual home-sickness?

(20) Those who formerly could not bring themselves to believe that God exists, are dumbfounded when they discover that He not only exists but even exists within themselves.

(21) This tendency to mix up two levels of reference which are and should be kept, quite distinct is the cause of much error. Religion is not philosophy, mysticism is not philosophy, although both have their place and part in philosophy.

(22) Philosophy does not interfere with any man's religion. Why should it?

(23) The philosophy of truth is not easy to understand and not comfortable to live with when understood.

(24) Philosophy is for those who seek to look well below the surface of existence; it is not for the shallow or the complacent; their egos could not bear the implacable truth which such deepen search reveals.

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31) The religious devotee usually thinks his way is the only right one. The philosophical mystic is more tolerant because more experienced.

(32) Those who are satisfied with their outlook and with their conduct of life, will not do more with philosophy than they might do with a museum piece which they glanced carelessly at as they pass idly on to the next, and the next. But those who feel a conscious need for new decisions, may be tempted to linger with it for a while.

(33) Religion brings the truth to him only in part and, too often, in symbol; only from outside and by revelation. Mysticism brings him to the truth from inside and by experience.

(34) The orthodox offering of myth will never satisfy the man who has had a glimpse of the star of truth.

(35) The esoteric rejects what is superstitious in religion but absorbs what is true.

(36) If he wishes, he may take his place in a religious congregation and worship just like the others in church or temple. But he will do this for reasons different from theirs. He will still keep his intellectual life intact, his philosophic integrity unshaken.

(37) It is a curious and pitiable spectacle to see thousands flocking to lecture-auditoriums and church-halls where so-called spiritual messages are delivered to them with the accompaniments of ~~vaudeville~~ methods.

(38) While men look in degraded temples and uninspired churches for that which is not to be found there, while they continue to accept the pitiable substitute which they are offered, they cannot escape the penalty of such self-deception.

(39) They would not be of their time and circumstances if they did not ask religion to become more reasonable.

(40) Men are too easily impressed by the public celebrations of popular religion, and too quickly intimidated by its traditional claims, to trust their own inner light.

(41) It is not less reasonable to ask a modern to worship Jove with the tribal Greeks than it is to worship Jehovah with the tribal Hebrews.

(42) True Spirituality is an inward state; mere religiosity and outward one.

(43) ~~The~~ In symbolism of the Trinity God signifies the World-Mind, Christ the Overself, and the Holy Ghost the Kundalini.

(44) In Christian symbolism the vertical line of the cross stands for spiritual aspiration, and its horizontal line stands for earthly desire.

(45) We may honour other views without personally limiting oneself to their exclusive acceptance.

(46) The Quest takes him through three levels of experience: First, he travels through religious beliefs and observances. Then he discovers mystical ideas and practices. Next, he sees that the personal consolations of religion and the intuitive satisfactions of mysticism are not enough. So he adds ~~them~~ to them the impersonal quest of truth for its own sake and thus enters the domain of philosophy.

(47) The mystic claims to find authority for his communion within his own person, the religionist within the church. There is no need to dispute either claim. They can easily be reconciled provided we accept the fact obvious everywhere that men think and live on different evolutionary levels. The religionist needs his church if he is to get any satisfactory feeling of communion at all. But the mystic does not.

(48) The destruction of religion would constitute a serious loss of moral strength and mental hope to mankind. Its dogma of the existence of a higher power, its insistence that a virtuous life is rewarded and a vicious one punished, its periodical call to drop worldly thoughts and activities are values of which the multitudes cannot afford to be prematurely deprived without grave peril to their higher evolution. The philosophical student should be sympathetic to the genuine worth of religion as he should be hostile to the traditional abuses. He must not permit himself to be swept away on the emotional tide of extreme fanaticism, either by the materialistic atheists who would utterly destroy religion and persecute its priesthood in the name of science or by the blind pious dogmatists who would destroy scientific freethought in the name of God.

((49) It is essential that the religious man should believe in the existence of this power beyond himself, that he should seek to establish some kind of communion with it and that he should practice virtue and abstain from injuring others.

(50) The following of moral principles is evidence of having reached a higher evolutionary stage than is the worshipping of human leaders. Yet neither faith alone nor morality alone can constitute a religion. It is not enough to believe sincerely in the existence of a higher power. It is not enough to practice righteousness. The two must combine and cooperate if man is to live what may truly be called a religious life. For he is here both to exalt his consciousness above material things and to abase the selfishness of his conduct. A religion which does not inspire him to follow this twofold aim is only a half-religion. This is why a merely ethical humanitarianism can never by itself take the place of any divinely-inspired religion.

(51) Those who are really intent on finding truth will search for it as widely as their circumstances allow and think about it as often as their time allows.

(52) The criticism of religious truths arises not only out of its confusion of pure religion with ecclesiastical religion, but, in the case of other persons, out of a low character rather than a lofty ideal. It is then destructive and unscrupulous; taking meanings and deliberately distorting them to suit its own purposes. It is then sincere only in its selfishness and adequate only in its materialism, not only seeking all the defects of the attitude it proposes to replace but also inventing many imaginary ones. It lives by criticism and feeds on conflict. It cunningly entraps those who are so troubled by present world conditions as to have lost hope, enthusiasm, courage and faith on the one hand and those who are so troubled by these conditions as to have become unbalanced, violent, irrational and cruel. To both, the phraseology of conventional religion, politics, society and economics has become hollow. To both, the feebleness and foolishness of our entire social structure have become apparent. But both are wrong.

(53) The so-called normal condittion of the human mentality is really an abnormal one. Sanity has not yet been stamped upon the human race. That is still a perfectionist ideal which is being approached slowly, haltingly and with many side-wanderings. The narrow, unbalanced and confused mentalities of most people naturally react indifferently, impatiently or intolerantly to the braod straight truths of philosophy. Nothing can be done by anyone to assist them so long as they not only do not understand this teaching but do not even care to understand it. Only when they will have sufficiently awakened to regard it as being not too absurd, or too idealistic to be considered, will they have attained civilized maturity.

(54) Each man will understand religion in his own way, according to the grade of his intelligence and character. The more ways of approaching God that there are to be found among us, the more opportunity will there be for us to make this approach. A single waymight suit one type, but will not suit others. With the offerings of several ways, these too are served. Let us therefore welcome variety and not try to destroy it.

(55) The message for this age must satisfy its primary needs, hence, must contain three elements. First, the <u>doctrine</u> that there is a divine soul in man. Second the <u>gospel</u> that it is possible through prayer and meditation and study to commune with this soul. Third, the <u>fact</u> of the Law of Recompense and hence the necessity of good thoughts and righteous deeds.

(56) Who is willing to sacrifice his worldly interests for the sake of coming closer to the intangible Overself? Who is willing to deviate from the conventional path of mere sensuality and narrow selfishness for the sake of a mysterious intuition which bids him obey and trust it implicitly. The answer to these questions is that only a small scattered minority is willing to do so, and one small enough to

(con't. 56)...
show up humanity's actual state as being inwardly far from knowing why it is here on earth.
(57) Philosophy does all that religion does for a man, but it does mor. It not only restores or reinforces faith in a higher Power, gives each life a higher meaning, brings consolation and support during trouble and ennobles ones treatment of other people, but also explains the deeper mysteries of the nature of God, the universe and man.
(58) The atheists who see only the weaknesses of religion and not its services, denounce it as false and injurious. They seize on the undoubted harm done by religious exploitation and religious sup-erstition as a pretect for themselves doing infinitely greater harm by proclaiming all religious feeling to be mere illusion. They point also to the mental aberrations of individual mystics to denounce all mysticism as an even greater illusion. But to stamp out every manifestation of religious life and mystical enlightenment would reduce man to the level of the brute, albeit a cunning intellectual brute.
(59) Jesus is honored in every Christain Church by name, by chanted hymn and by carven figure. Why does it not also honor his tremendous teaching that the kingdom of heaven is within man himself, not within the church?
(60) That which appears as enligntening Truth to one man appears as dangerous heresy to another man. These are not mere differences of opinion but of evolutionary growth.
(61) Religion serves the masses, Mysticism serves small groups but philosophy serves the individual alone.
(62) The tendency to follow a sect is so strong in them that if they leave one it is only to join some other instead. It amounts to a need they have to satisfy it. But it proves they are not yet ready for philosophy.
(63) The archaic accents of scriptures belonging to primitive epochs are too often unintelligible to many a modern mind.
(64) The fact is that orthodox religion is usually a compromise between the truth and the lie, a concession to human weakness to which the truth must be offered wrapped up in the lie.
(65) Philosophy is only for those with sufficient discernment to perceive its truth and worth
(66) It is pathetic to notice the eagerness with which some men found sects, and many more men tumble into the ranks of these sects.
(67) Only a small percentage of the people know of philosophy, less believe in it, still less understand it.
(68) Consider how many think badly, judge unfairly and act impulsivly. A true teaching would not suit them for it would not cater to their ego.

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(69) It is a revelation which gives courage to those who accept it, moral strength to those who live by it, refining vibrations to receptive minds and enlightening answers to aspiring ones.
(70) It is enough for them that their parents belonged to this religion, or that it is popular and powerful, or that it is old and well-organized.
(71) They are too much absorbed by the toil for existence and by the few pleasures that enable them to relax from this toil, to trouble themselves about the higher meaning of that existence. Nor do they possess the means - intuitional or intellectual - of solving the problems connected with the search for such a meaning.
(72) One day the modern world will wake up to the fact that the four fundamental tenets which the inspired religious prophets taught the old world are as literally true as that two times two is four. That there is an indefinable Power - God - which was never born and will never die. That evil-doing brings a punitive result. That man is called to practise regularly the moral duty of self-control and the spiritual duty of prayer or meditation. The prophets may have erred in some of their other teachings; they may have introduced personal opinion or inherited suggestion or imagined heavens: but they generally agreed on these four things. Why? Because they have always been present, outside human opinion, suggestion or imagination, inherent in Life itself.
(73) Only small numbers have come in the past to philosophy and are likely to come now.
(74) Why did primitive races bring a highly spiritual wisdom to rest on the same pillow as barbaric supersition? is easily answered "by the need of grading teaching to capacity."
(75) The Sermon on the Mount is truly representative of Jesus' teaching. It holds a first place in the literature of the world; it contains the essence of practical Christianity expressed as finely as is humanly possible.
(76) He who acquires a thorough and correct understanding of philosophy acquires a property that will remain in his possession thruout life. He will never change it although he may broaden it.
(77) We must not confuse the truly mystical life with either a religious one or an ethical one. The latter two are merely elementary and preparatory to the former.
(78) There are those whom the ordinary orthodox doctrines do not satisfy. They seek elsewhere.
(79) If he is to belong to himself, he is hardly likely to achieve this by belonging to an organization.
(80) The shelter which religion offers the masses has its correspondence in the strength which philosophy offers the few.
(81) Philosophy does not cancel or deny the sublime teachings of religion but endorses and supports what is incontrovertible in them. The rest it corrects or rejects.

(1) The attraction to philosophy will enter a man's mind only when he is ready for it. It will then supercede the old teachings when they no longer serve him.
(2) What the religious man feels by instinct or faith, the mystical man knows by experience or revelation.
(3) There is something radically wrong in rating men quantitively instead of qualitatively. There is something grotesque in the spectacle of ill-informed conclusions and impulsive judgments on an equality with the broad-based conclusions and well-matured judgments of a trained intelligence and disciplined character. Therefore I do not believe in the fetish of counting the number of followers of a doctrine, and using its largeness as an indicator of its truth.
(4)Popular religion is able to do so but philosophy can not speak directly to all persons. It can open its lips only in the presence of those who have been made ready by life to receive it.
(5) The concept of God as Father or Father-Mother is a true one but still only an elementary one. The man who rises to the understanding of God as that in which his own self rooted, holds a truer concept
(6) The self-existent Principle of Life which is its own source was given the same name by prophets of three different religions: "I AM" is the appellation of God in Judaism, Zoroastrianism and Hinduism.
(7) He should be sparing with his ideas for spiritually elevating the masses. The first aim must be not to sail over peoples' heads into the clouds. Otherwise he becomes a mere dreamer, while nothing tangible is achieved. It is better to give the masses one ounce of idealism in a pound of realism and thus ensure it being swallowed successfully, than to give them a full pound's worth and have it totally rejected. No doubt they are spiritually sick, but they must be treated with homeopathic doses where teaching is concerned. This approach ~~of the afore-mentioned group~~ illustrates one of the practical differences between mysticism and philosophy. Indeed, it is often possible to tell from the character of its practical proposals for dealing with a deplorable social problem or reforming an unsatisfactory public situation, how far ~~they have~~ any theory of life is true to the facts of life.
(8) It is a pure gospel in which any man can trust.
(9) By measuring the degree of enlightenment attained by a prophet we are able to measure the extent of reliance to be placed upon his revelation.
(10) Religion is broadening out today. At one extreme it touches society and gives social service; at the other it withdraws from society and practises mystical inwardness.
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(11) The secrecy of philosophy was quite proper in the past(XIX) but confronted by the overwhelming onrush of modern materialism, the rule that only those fit and ready should be allowed to study it, becomes out of date.

(12) Where a teaching must be given at the popular level, it is usually given in the form of a religious cult. The philosophical truth in it is then concealed under the simple dress of allegory or mythology.

(13) Why was mention of Jesus' name omitted by all contemporary historians, which could not have been the case if he had secured a really wide following. Why did the Buddha, when speaking of the Messianic teacher (Metteya) who would come in the far-off future, say: "He shall gather round him a following of brethren that numbers many thousands, just as I have gathered round me a following of brethern that numbers many hundreds." How relatively disproportionate were such hundreds when compared with the millions of his contemporaries!

(14)The inspired individual who has climbed Sinai on his own feet and received the Tablets of God's Law with his own hands, has merely a small fraction of the power, influence and prestige of the berobed(?) representative of organized religion, who knows God only at second hand and through others, who has no inspiration with which to bless men and no real power to save them.

(15) If the weakening of vested interests and traditional monopolies in religion is being accompanied by the setting up of new ones, this need not be regretted in a sphere where exploitation is inevitable and is worse where they are strongest. The West cannot go forward by going backward to its own discarded irrational religious dogmas. Hence philosophy welcomes all endeavours from whatever quarter to broaden the field of Western religio-mystic faith although it refuses to associate itself with any one of them.

(16) What is the religious ideology which is to reign over the coming age? It must be: first, rational in form; second, effective in inspiring faith; third, powerful in up-lifting character and influencing conduct; foruth, quick in meeting the requirmements of modern times; and fifth, attentive to social needs.

(17)If they understood that popular religion has only a limited and preparatory value, these conflicts would be reduced or even vanish.

(18)In its present half-developed state, human nature would soon turn universal religion into an instrument of tyrannous repression of all ideas not held by it and into an agency for totalitarian persecution of all exponents of such ideas. The healthy, free competition of sects and creeds tends to prevent this and to compel tolerance.

(19) If the Roman Catholic faith teaches that Salvation is the highest and most desirable aim in human life, the Hindu faith teaches that freedom from rebirth is such an aim.

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(16) What is the religious ideology which is to reign over the coming age? It must be: first, rational in form; second, effective in inspiring faith; third, powerful in uplifting character and influencing conduct; fourth, quick in meeting the requirements of modern times; and fifth, attentive to social needs.

(17)If they understood that popular religion has only a limited and preparatory value, these conflicts would be reduced or even vanish.

(18)In its present half-developed state, human nature would soon turn universal religion into an instrument of tyrannous repression of all ideas not held by it and into an agency for totalitarian persecution of all exponents of such ideas. The healthy, free competition of sects and creeds tends to prevent this and to compel tolerance.

(19) If the Roman Catholic faith teaches that Salvation is the highest and most desirable aim in human life, the Hindu faith teaches that freedom from rebirth is such an aim.

XIX

(20) Is not knowledge better than perplexity?
(21) Esoteric meanings of the Bible: 'Jehovah' means "Who is and who will be." 'Israel(means "to see God."
(22) His only prudent course is to infuse his life with a spiritual content more adequately than by mere church-going.
(23) Religious ceremonies may have a beautiful and impressive effect but their value is a limited one.
(24) Humanity cannot afford to do without religion ~~but it can afford to do without the hypocrisy, (at its present stage of develop~~ but it can afford (at its present stage of development) to do with-out the hypocrisy, the formalism and the worldliness which too often accompany religion
(25) Valuable and respected as the Catholic mystics were as guides to mystical knowledge and practice, most of them still remain biassed and unscientific guides. Allowance must be made for this difference of attitude whith which they approach the subject, from that with which a modern mind, freed from prejudice, superstition and organizational ties approaches it. Even so outstanding and leading a mystic as St. John de la Cruz, who is considered to have reached the goal of complete union, limited his reading to four or five books, of which one was, "Contra Haereses," and confined his writing by his proclaimed intention "not to depart from the sound sense and doctrine of our Holy Mother the Catholic Church."
(26) The notion that God is a separate person, an individualised being dwelling apart from puny mortals, has been suggested so long by popular religions in their quite legitimate endeavor to bring some notion of God within common and simple comprehension that it takes long sapping to remove it.
(27) Why have not the great prophets carried the world with them?

(28) The mind must be cleared of superstitious religion if it is to be filled with true religion.
(29) Out of this authentic goodwill a great tolerance spreads to all forms of religious belief, however mixed with superstition he perceives them to be. In its warm sunny climate, no sectarian prejudice could ever appear. The mere externals of any religion could no longer stop him from meeting the essentials of truth and goodness hidden within its core.
(30) Although atheism appears when religion makes much more fuss over the appearance of virtue than over its reality, mysticism also appears when sufficient time has elapsed to demonstrate ~~both~~ the intuitive barrenness ~~and~~ its moral danger to followers of such decadent religion as well as the

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( )The great Galilean was putby God among very little men.What he told them was beyond their comprehension,so they emotionalised it,sentimentalised it, organised it,and produced an all-too-human and undivi-ne thing.

(1) A truly universal outlook would be free from the subtle possessiveness which wants to draw others into one's own particular fixed cult or creed, and keep them there for ever chained. This kind of religious attachment is not less binding, not less shutting-in to horizons, than those other, and more obvious, ~~forms~~ forms of personal, material or emotional ~~attachment~~ attachment.

(2) The populace, being of immature development, can ordinarily be satisfied with a myth. The few, having outgrown the populace mentally or else intuitively, need to learn the ARCANA , for which the myth is but a preparation.

(3) Most people are prejudiced in favour of their forefathers' religion.

(4) The later and latest forms of every religion have obscured its early and earlier ones. This has given them an importance, prestige and emphasis of which they are quite undeserving in many instances. The fact is - and all records show it - that the history of a religion corresponds to the gradual darkening of the religion.

(5) Why was the Christian religion propagated and taught in India long before it was propagated and taught in England and Ireland? Why has so much research been directed to the tenuous strands of Jesus' life in Palastine and so little to the contacts with India of men who personally knew him - men like St. Thomas and St. ~~Xantenus~~ Pantæ nus?

(6) If orthodox religion would as vigorously denounce its own hypocrites as it does its heretics the believing world would be better served.

(7) Man worships through the particular form which tradition and environment suggest to him. In his ignorance he gives the form more importance than it deserves until it comes at last to stand between him and God, a barrier to be broken down if he would find God.

(8) The God a man believes in will reflect something of his own moral character, ~~xx~~ mental capacity, upbringing, tendencies and education. There is no such person as an unbiased, unprejudiced believer. For God, being unknown, the man has to substitute his own idea for direct knowledge. It makes no difference that this idea has been supplied to him by other men, through tradition, authority, reading or hearing. They projected their own concept on to God and he has enough affinity with them to share their limitations.

(9) Whether in the mosques of Islam or the Tabernacles of Israel, the instinct which makes man acknowledge that there is some Power behind it all, is an authentic instinct.

(10) In their churches and temples, synagogues and mosques, men honour the Spirit. But in their outlook and activity they all-too-often repudiate it.

(11) The faithful churchgoer who emerges from attending each service well satisfied with himself is mixing ego worship with God-worship.

(12) Without becoming confused with those eighteenth-century Englishmen who, holding no ~~religion~~ religious belief at all, called themselves NOTHINGARIANS, I must still affirm that there is no denomination which I would want to join.

(13) It would gratify intellectual curiousity to learn whether the Gospels are historically valid but it would not destroy his faith if he learnt that they were not+ For he has found in lucid moods that the Christ is within.

(14) He will not ordinarily disturb others' religious faiths or be contemptuous of their religious practices, or discourage their religious aspirations or deprive them of religious hopes.

(15) His duty with regard to religious institutions is not to attack them but to leave them alone.

(16) If he chooses to remain within a particular denomination, it will not be at the price of regarding it as God's chosen one.

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(XIX) ~~Second series~~.

(25) A man's spiritual outlook is the outcome of several factors. Some of them are mental, like the quality of his thinking capacity. Others are emotional, like the nature of his desires. Still others are physical, like the condition of his liver and intestinal tract. And if he has had his moments of intuitional awakening, they will provide inspiration. It is the coming together of all these factors in his own particular person which create his view of life.

(26) The history of religion is too often a history of bigotry and fanaticism. But it also shines with the record of divinely inspired, reverence - deserving men and women.

(27) The theologians must take their share of responsibility for the enormous extent and power of materialism today, for their absurd squabbles about unreal or remote issues and their silly dogmatics about matters of which they can know nothing, have repelled large numbers who seek to use their God-given faculty of reason and their capacity to observe facts.

(28) How foolish those religions are which claim to be the uniquely true revelation from God; how futile those which (uncompleted)

(29) How can we forgive Paul for putting organization into Christianity and illumination out of it? For dragging an ethereal and ineflable presence down, to an inferior level where it soon vanished? For transforming Jesus' truth into a mere regulator of morals, and Jesus' largeness into a fanatical pettiness?

(30) Christian bigotry destroyed much or most Greek poetry.

(31) Every religous organisation tends to split up in time and become divided into sects, cliques or groups - all at variance with each other.

(32) Too often a religious organisation which is supposed to bring men closer to its Prophet, in reality takes them farther from him.

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(26) It is evident from these testimonies of personal experience that God does not speak to man through sacerdotal hierarchies alone.

(27) Sacrament and symbol, rite and image belong to forms of worship for the populace, being outward and touchable.

(28) We may try to make religions more tolerant by pointing to their points of agreement: this is laudable. But what is gained by ignoring or belittling the points of difference?

(29) Why unsettle the minds of those whose faith gives them something by which to live?

(30) The mind which gets tired of seeking truth, may seek sanctuary instead within a Church that proclaims itself an Authority.

(31) The Deist's God is impassive and impersonal, remote and unreachable.

(32) What any religion, creed, cult, proclaims about God is almost always true as to God's existence, but is not always true as to God's nature.

(33) The time has come when religion should depend upon the certainties of universal human experience rather than the uncertainties of questioned historical events.

(34) It is not enough for a man's religious faith to be fervent; it ought also be intelligent.

(35) Formal orthodox religion has the danger of becoming, not an important communion-habit, which is good, but a mere social habit, which is bad.

(36) Theological arguments which use empty words without mental substance, sacred names of non-existent entities, can be classified as superstitious.

(37) The quality of religious veneration is needed by all, from the child in school to the philosopher in the world.

(38) Christianity's most solemn ritual - the celebration of the Holy Eucharist - which symbolised membership by a common meal, was partly taken from the pagan Mysteries. This is the part that was brought in during a later century.

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(1) Institutional forms render their service by helping a body of teaching to survive, by giving permanence to a tradition, by enshrining and preserving valued memories.

(2) Every sacred building has to fulfil this function, be it Greek temple or Muhammedan mosque, Gothic church or Hindu shrine.

(3) The Jews, whose original prophet-seers must have comprehended the meaning of pure Spirit, who were forbidden to make any graven images for themselves, have made several in the form of the spirit-suffocating letter of their Torah, their Talmud, their Old Testament, their traditions and customs. All this, intended to uplift and purify, not only failed to do so but prevented them from recognizing Jesus for what he was.

(4) Some statistically-minded writer once estimated the number of religious edifices - churches, temples, synagogues and mosques - in the world to be about seven million.

(5) As time goes on his mind evolves to a higher definition of that which is named God. He finds the earlier ones too inadequate and the religion they are connected with too constricting.

(6) Religion as popularly organised, with priesthoods and hierarchs, vestments and incense, ceremonials and rites, liturgies and Scriptures, churches and temples, is an excellent first step for most people but not for all people.

(7) There is hope for these teachings so long as they do not become embedded in an organized church, so long as the movement of public appreciation remains individualistic, so long as no orthodoxy gets established with its accompanying pronouncements of anathema upon heresy.

(8) Why is it that nobody seems to give the proper weight to the words of St. Peter in the Acts of the Apostles: "And we are witnesses of all things which He, whom they slew and hanged on a tree, did both in the land of the Jews and in Jerusalem." Is this not a flat contradiction of the common belief that Jesus was nailed and crucified ?

(9) I had heard from different sources - Hindu, Buddhist, Nestorian and Indian Christian - of this legend which is current in the Western Himalaya region and in Chinese Turkestan, that Jesus came as a young man to India and spent several years there before returning to Palestine.

(10) The gorgeous ceremonials and censered picturesque rituals of a religion appeal to those of aesthetic feeling, impress those of simple unsceptical minds.

(11) The clash of new concepts with old traditions is nothing new. All the history of religion is a history of rival sects and cliques, of large heresies and little schisms.

(12) Religion is the earliest, the easiest, the least-demanding response of the masses to inner call.

(13) The man who subscribes to no orthodox religious belief is not necessarily an atheist.

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(14) A religious organisation acts also as guardian of the verbal spiritual message, preserving its existence and its verbal precision.

(15) Ecclesiasts and theologians, clergymen and priests naturally put forward the biased belief that only established, organised, institutional and historic religion is authoritative and reliable.

(16) Only those who have studied widely or travelled extensively and who, moreover, have done so with an open unprejudiced mind to learn the best said, written and experienced, know how much is astonishingly revealed by comparative religion and comparative mysticism.

(17) The established churches, Eastern or Western, become too held down by their own past. Their forms and teachings are not elastic enough. They suffer from stagnation.

(18) But most people, certainly the common folk, want a human God, one who shows emotion and responds to theirs.

(19) The free man will not take kindly to rigidly binding dogmas, may even come to feel spiritually suffocated by them.

(20) The movement from cherished myth to unfamiliar truth may be an unwelcome one for most people but it cannot be deferred for ever.

(21) A wide experience of men shows up the strange fact that they may be well talented, brilliantly executive or acute reasoners, yet their religious beliefs will often be kept in closed compartments, unaffected by their mental powers, undisturbed by their excellent judgment and hence quite primitive and quite irrational.

(22) Those flat plaques made of wood, painted and varnished, called icons, feature prominently in the Byzantine and Russian Orthodox Churches. Each shows a portrait of some saint, apostle or holy man. The heads are often surrounded by a golden halo. The plaque is often brought out during critical times or severe illness. A small oil lamp or wick-holder burns continuously in front of it.

(23) All students in educational and religious institutions of higher learning - colleges, universities, seminaries and theological schools - should have the opportunity of learning the history and teaching of non-Christian religions, and of Christian denominations other than those prevailing in the particular institution. Thus Catholics should at least appreciate the point of view of Protestants, and the latter should do the same as regards Catholics.

(24) All too often we see that men who are competent, informed and expert in a business, professional or artistic sphere will nevertheless be incompetent, ignorant and inexpert in their thinking about topics belonging to the religious or mystic sphere.

(25) When a tradition has lost its inner vitality, when it is only a worm-eaten or worn-out thing, its rescue and revitalisation may still be desirable.

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(27) How many a prophet has been crucified afresh by his alleged followers who persecuted and oppressed in his name ! How often has his teaching been caricatured by giving it a false application to serve personal interests, or support emotional hatreds !

(28) The simple ideas, forms and observances of a popular religion make available to the many some of the truth, however despoiled it be by human organisation, human fanaticism and human superstition.

(29) The Biblical sages have told to all human races, not only to the Hebrew race, truths which, being eternal, are as needed in the twentieth century A.D. as they were in the twentieth century B.C. There is no statement in the Book of Proverbs for instance, which requires revising and bringing up to date, or which can be dismissed as discarded religious superstition.

(30) Israel Zangwill: "The twaddle which is talked at Quaker meetings when an old bore is played upon by the Spirit, turns one's thoughts longingly to a stately liturgy, independent of the passing generation. Humanity is between the devil and the deep sea. Institutions strangle the spirit and their absence dissipates it .... "

(b)"The doctrine of the Dalai-Lamas of Tibet has for many centuries paralysed a priest-ridden Asiatic population."(1910)

(31) To abbreviate Charles Lamb's sentence: "Why keep up a form when the life of it is fled ?" Why not go back to its real source ?

(32) If the Gita's statement means anything at all, it means that we ought to be tolerant to other people's worship, to the form in which they symbolise God. Pliny understood this very well when he wrote: "You are going to Athens. Respect their gods."

(33) What is true in the old religions that have vanished and in the existing ones that have survived can never become outdated, outworn. Even when the religion itself passes on, the truth in it stays among us, reincarnated into a new form, perhaps.

(34) One hears men whose lives have known disaster and tragedy blaspheme existence, scorn religion and deny divine beneficence.

(35) It will be objected that if God is in our hearts then he must also be in constant communion with our beastliness and imbecility !

(36) If religions lose their original inspiration, if their texts get corrupted and their priests get worldly, it is relevant to enquire whether such deteriorations can be avoided. The imperfections of human nature warn us that total avoidance is impossible.

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(36) If religions lose their original inspiration, if their texts get corrupted and their priests get worldly, it is relevant to enquire whether such deteriorations can be avoided. The imperfections of human nature warn us that total avoidance is impossible.

(83) Public games, theatrical entertainments, circus amusements, dramatic performances and official displays appeal to the masses. Hence the simpler, more elementary forms of religion are visible ones - ceremonial shows, picturesque processions, rituals, sacraments and communions - all this pleases or impresses the populace.

(84) The first need for Christian theology is to separate the teaching of Jesus from that of the unfortunately canonised Paul, who never even met him and who began to organise a Church, spread a doctrine and formulate an asceticism of his own. This gained power and prevailed far too long being the chief contribution to keeping people from the true Christianity.

(85) He has the right to hold his opinion, even though others consider it to be based on fabrications and distortions of the facts.

(86) If Buddha did not, like most of the other Indian teachers, affirm the existence of God, he did not deny it. But the reason for this position can be found in his environment, in the Indian scene - too much superstition masquerading as religion, too little respect for reason and fact.

(87) If they look less to ecclesiastical institutions for spiritual satisfactions, it is not because they feel less spiritual needs. It is because those needs have deepened, because they want to come to the principal points of the matter rather than the tedious, obsolete arguable and questionable ones.

(88) The external observances and visible signs of a formal religion are its least valuable features. More important is the living impulse which gave it birth. It must be sought in the heart's most delicate intuitions and the mind's deepest place, not in the symbolic theatrical shows.

(89) Fanatical religion killed Hypatia, conventional religion lynched Pythagoras, respectable religion poisoned Socrates, authority-worshipping religion crucified Jesus.

(90) The narrow sectarianism which stamps so many religious groups is a product of ignorance or egoism. It is being weakened by the attacks and pressures of the new younger generations.

(91) Instruction in religion and all other subjects must be adapted to the level of the learner, or time and energy will be wasted, while the desired result will not be obtained.

(92) The time has come not only to shake the superstitions off religion but to go even farther - to give it a new inspiration.

(93) The higher power bears no labels but men invent them and, later, their descendants begin to worship the labels instead of the power. Hence religious conflicts and wars: hence too, religious ideas and atheistic movements.

(94) There is no way, opening or gate to God through the State, but only through the individual human being. The establishment and entrenchment of a State Church is based on an illusion, but the Communist disestablishment of religion <u>in general</u> is based on a much bigger illusion.

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(231) A church's ceremonials justify themselves if they help to induce the right state of mind. If not, they become a mere piece of play-acting.

(232) It is not obligatory for him to belong to any religion or religious group or attend any religious service. He may or may not do so: it is a matter of personal choice.

(233) When the time comes that a religion is half-dead: an affair of empty words and unreal things, reform or re-inspiration is necessary.

(234) This large outlook, supported by well-researched knowledge, makes it impossible for him to be tied down to a single religion. He is interested in all religions.

(235) Although the Real is formless, the masses need a form as the object of their worship.

(236) We need fresh flowers of truth when the old ones seem to have become stale and withered.

(237) There is one Mediterranean isle where a Phoenician worship of Baal gave way to a Greek worship of Minerva; this to a Moorish worship of Allah and finally to a Christian Cathedral. Will these metamorphoses end there ?

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(37) It must be remembered as a mark against exaggerated valuation of, and trust in, religious institutions and religious authority, that the Holy Inquisition not only burnt or tortured infidels and Jesus but even the Franciscan Brothers, good Christian Catholics who happened to become victims of the prejudice of one particular medieval Pope.

(38) From whatever source it may be available, he will not be so narrow as to let bias against that source, or affinity with a different one prevent him from receiving any spiritual light from it.

(39) The popular religion is usually an adjustment to the popular mentality. It is not for searchers after absolute truth. The planet is not peopled by the few searchers but by the multitude.

(40) Some men, all too many men, are as stupid in their religious belief and practice as they are clever in their business ideas and activity. If they were to manage their businesses in the same credulous unreasoning and superstitious way in which they follow their religion, they would go bankrupt.

(41) It is strange how men who apply reason rigorously to their professional or business life, fail to apply it to their religious life, which remains unaffected however highly developed their intellectual powers may be. It is a case of closed compartments.

(42) If some forms of religion are sensuous, if others are austere, all forms are expressions of some aspect only and hence incomplete.

(43) The need for religion is a need that most men have for holding on to something higher than themselves.

(44) All such denigration of other spiritual paths or of other spiritual tribes is as unnecessary as it is inexcusable.

(45) There are those who attach sanctity to such beliefs but the philosopher is not one of them.

(46) Fanaticism holds their thin lips tightly together and is written across their narrow foreheads.

(47) If we are to keep religions inspired, we must keep its ministers and priests inspired, i.e. we must keep their <u>hearts</u> open to the sacred presence, their minds <u>alive</u> to the sacred Truth.

(48) The mere title or position of priest, minister, clergyman, does not sanctify a man if he lacks the inner sanctity.

(49) The mythology of a religion may have some truth and fact behind it, but they would need sifting out and separating - not an easy task - or allegory will be taken too literally.

(50) Where is there an infallible arbiter in these theological, metaphysical and mystical arguments ?

(51) Philosophy competes with no teaching, religion, system. It stands by itself, unique.

(52) He may or may not care to affiliate with religious groups or mystical societies.

(53) He cannot be classed with any religious denomination.

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(1) Out of a carpenter's shop in Galilee ~~had~~ (not only in Galilee but) come a man whose words ~~without number~~ are often still heard (but seldom heeded) nineteen hundred years later; and ~~all the way to~~ many thousand miles ~~distant~~ away.

(1a) The religious temperament has its puzzling contradictions. The Holy Inquisitors would have been hurt if told that they had repudiated Christ, would insistently have asserted their devotion to him. Yet for religious reasons they broke men's bodies on the torture wheel, tied them to the stake for burning. The gentle inhabitants of Tahiti shed tears copiously when Captain Cook flogged a thief on his ship, yet for religious reasons they practised human sacrifice while their priests killed their own children. A Jewish king in the early pre-Islamic Arabia persecuted those among his subjects who were Christians. Later Christian kings in Europe persecuted their Jewish subjects while Muhammedan kings in the Middle East persecuted Jews and Christians alike! - all in the name of religion.

(2) Whether religion itself be totally eclipsed or newly revived, the fundamental truth from which it rises is always hidden deep in the subconscious mind of man. Life itself, the very drive behind the whole universe, will force the atheist one day to seek it and give him no rest until he finds it.

(3) Molinos' "account of the spiritual life, as expounded in his letters of direction rather than in "The Spiritual Guide," finds the state of perfection in perpetual union with God, to which all external observances, mortifications, and even the resisting of temptation, were a hindrance. Hence the state was to be attained by the total annihilation of the will. In consequence of this doctrine the nuns whom he directed began to refuse to recite their office and to go to confession, and discarded their rosaries and holy pictures. In 1685 the storm broke and Molinos was imprisoned. He was sentenced to life-long imprisonment. Throughout his process and imprisonment he showed the imperturbable serenity of soul described in "The Guide." His letters are kept under seal in the archives of the Holy Office and have never been published. His teaching had a great influence in Pietist circles (A 17th cent. movement in the German Lutheran Church started with the purpose of infusing new life into the lifeless official Protestantism of its time. In various forms it has lasted into the present century, and has affected many similar movements in other countries, Wesley's Methodism among them)." - Oxford Church Dictionary.

(4) The outer forms and observances, the liturgies and rituals of religion may be dispensed with by the person who has successfully opened up an inner way of communication with the higher self, so far as his own personal needs are concerned. But, for the sake of others to whom these are still necessary, he may by way of example, continue with them, as he deems best.

(5) It is not enough for a priest to have learning and virtue; he needs also to have inspiration. It is not enough that he performs correctly the outward gestures and ceremonial movements required of him or chant the proper sentences prescribed for him.

(1) Out of a carpenter's shop in Galilee had come a man whose words, ~~uttered there~~, were often still heard (but seldom heeded) nineteen hundred years later; and all the way to many thousand miles distant.

(2a) The religious temperament has its puzzling contradictions. The Holy Inquisitors would have been hurt if told that they had repudiated Christ, would insistently have asserted their devotion to him. Yet for religious reasons they broke men's bodies on the torture wheel, tied them to the stake for burning. The gentle inhabitants of Tahiti shed tears copiously when Captain Cook flogged a thief on his ship, yet for religious reasons they practiced human sacrifice while their priests killed their own children. A Jewish king in the early pre-Islamic Arabia persecuted those among his subjects who were Christians. Later Christian kings in Europe persecuted their Jewish subjects while Muhammedan kings in the Middle East persecuted Jews and Christians alike! - all in the name of religion.

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(6) How pitiful the suggestion of Marx that religion is an invention of human imagination to enable one class - the sacerdotal - to prey on the people, and another class - the upper - to exploit the people, or the assertion of Polybius that it is an invention of society for its own protection to maintain order among men and prevent them from running amok into anarchy by following their own individual wills entirely. That it has been used for their purposes historically is correct but the religious instinct is a very real thing and rises from a very real source.

(7) New religions will come, for the demands of the intellect and the needs of the young will have to be satisfied. Some will shape themselves as movements within the existing churches, but most will shape themselves outside the churches. But even the new ones will be taken over in time by men who will form a vested interest, for the tendencies of human nature at its present stage of evolution are too egoistic. History repeats this result again and again.

(8) It is historical fact that a number of those who successfully deepen their spiritual life by contemplation practice may develop anti-ritualistic attitudes. This is why mystics have been alternately tolerated even venerated,and alternately treated as heretics and persecuted.

(9) The 2nd Vatican Ecumenical Council on 15 October 1965 issued a declaration which, the New York Times said: "is R.C.Church's first friendly acknowledgment of the spiritual truths in religion outside the Judeo-Christian."

(10) In ancient Rome as in modern Europe, in Attica as in America there were, and are, humanists who reject religion as such but concede its usefulness in restraining the baser expressions of human character. If they cannot denigrate Jesus, they deride his spiritual message. They may accept him as a good man as ethical teacher but not his revelation that God is and that man may commune with Him.

(11) Sceptics, whose spiritual intuition lies dormant, whose religious veneration remains inactivated, are sometimes willing to concede that religious ethics may keep mankind's wickedness within certain bounds, preventing it from being worse than it is, and may be useful for social purposes by providing charities, medical service, educational help. In short, they make its purpose more concerned with the community than with the individual. But this is quite imperceptive. It misses the central message of every scripture, that man must establish some sort of a connection with his Maker, be it the blindest faith or the most mystical communion. His is the responsibility to do so; it is a personal matter: for even if he attends church, participates in sacraments, listens to sermons or accepts an imposed dogma, he has unwittingly given his own sanction to the transaction, pronounced his own judgment upon it. The accepted morality or service merely follows from this.

(12) Those whose feeling is moved and whose mind is impressed by the beauty, antiquity, mystery and dignity of religious ceremonial must find here their proper path.

(13) A well-conducted church has its use; why say all churches are futile?

(6) How pitiful the suggestion of Marx that religion is an invention of human imagination to enable one class - the sacerdotal - to prey on the people, and another class - the upper - to exploit the people, or the assertion of Pelybius that it is an invention of society for its own protection to maintain order among men and prevent them from running amok into anarchy by following their own individual wills entirely. That it has been used for their purposes historically is correct but the religious instinct is a very real thing and rises from a very real source.

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(14) We hear much of Jesus' being the friend of sinners and outcasts. But the fact was that he was also the friend of good people and society's supporters. It is true to say that His mission was chiefly to the populace, the common people but that did not mean that he was hostile to those classes whose grammar and diction were superior and whose possessions and status were higher.

(15) The atheist asserts that God does not exist, the religionist claims that He does, while the agnostic declares that both are talking nonsense because it is utterly impossible for the human mind, with all its limitations and conditioning, to get at the truth of this matter, but can know only its own states.

(16) What should I think of God? This is a question which many people have asked in the past, and many more ask today. Yes, What is God? has been the oldest, and remains the latest, of man's deeper queries.

(17) The blindness, or ignorance, or prejudice, which refused to see the worth or truth in other approaches to the Divine, and which consequently led to intolerant attitudes towards them, will not be able to withstand the knowledge that the study of comparative religion is bringing in.

(18) The Bible's first commandment is "Thou shalt have no other Gods before me." What is the meaning of a 'god' here? It means something which is the object of worship. That thing can be money, fame or sex: it is not at all necessarily an idol, a force or a being.

(19) If nearly half the human race have accepted doctrines grounded in atheism, there must be valid reasons for it. We all know the economic ones. But what of the rational ones, produced by minds 'liberated' by science?

(20) There is the curious case of John Quincy Adams, who believed firmly in God's existence when his first candidacy for President of the United States was successful, but who had shattering doubts about God's existence when his second candidacy for a further term was unsuccessful!

(21) It is easy to fall into the errors of so many sectarian enthusiasts who see so much more in simple texts than the writers ever dreamed of.

(22) The crowd wants miracles performed in the belief that this somehow attests the truth of the doctrine. The common people want splendours, pomps and shows to justify their submission and obedience to ecclesiastical authority. But thinkers, unhelped by these things and unwilling to accept teachings suitably prepared for infantile mentalities, keep aloof.

(23) They may turn away from religion, sometimes with not unfounded justification. They may deny its irrational dogmas, scorn its hypocrises, but their religious instinct is only suppressed, for it still smoulders.

(24) If the masses are to receive the benefits of religion, it must be fitted to their minds, their education or lack of it, their disposition and understanding. Of what use to teach them the actual truth in all its fullness if they are not capable of grasping it?

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( )There are now (a) a Centre for the Study of World Religions at Harva rd University(b)a Chair of Comparative Religion at Manchester University,England (c)

(47) The severe impact of Jesus' phrases, stripped of embellishment and free from rhetoric as they are, shows up the lengthy lucubrations of official religionists for what they are.

(48) Creeds will come and go, being at their best results of the working of human minds striving to comprehend divine glimpses. They are necessarily imperfect.

(49) Who that reads these divine proclamations of a Jesus, these inexorably logical analyses of a Gautama, can fail to recognise that he is in the presence of uncompromising sincerity and unbending truth ?

(50) One must envy the docile ease with which so many people swallow orthodox religious dogma, with its comfortable exactitude.

(51) Is it not heresy to the orthodox to proclaim that potentially every man can know, and unite with, the Christ-consciousness, and thus in effect is the Christ-self ?

(52)In the pattern of New Testament phrases so many stand out with startling clarity.Among them is this:

(53)Mahatma Letters:"The real Christ is...mystical,whil the man Yeshu was but a mortal like any of us,an adept more by his purity than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests"

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cont from bott...(c) S.A.Hoeller says HPB considered the Eastern Orthodox Church as the guardian of Xtian theosophy, which has retained and been influenced by more of Gnosticism than her Western sister Churches. HPB hoped for revival of the true primitive faith of early Church & Gnostic Fathers

(54) Salvation is as open to those who adhere to some church or sect, as it is to those of no church at all.

(55) It was inevitable that they should cast off little by little the received traditions whose very familiarity led to religious apathy, lethargy and stagnation.

(56) The gap between the religious approach and the philosophic approach cannot be closed except by time and development. Fools ignore it only to suffer disillusionment for their trouble.

(57) He will be tolerant and not proclaim, or even believe, that his way of looking for truth is the only worth while way.

(58) The religious world has had more than its share of zealots, bigots and hypocrites.

(59) The well-organized churches and old-established sects have a hold on public respect.

(60) Those who do not know the difference between withered theology and dynamic exaltation, or between external ritualism and mystical inspiration, are not ready for philosophy.

(61) If one man suffers under the tyranny of a religious creed, another man stands more erect under the support it gives him. It is all a matter of evolution.

(62) It is understandable why so many prefer the support and the shelter of a group, an established church.

(63) We need our own fresh inspirations which we can enjoy today rather than the stuffy memories of those we - or worse, someone else - had yesterday.

(64) If you regard it as a religion, then it is one which embraces all other religions.

(65) Such views are too narrow and such practices are quite insufficient to satisfy the full needs of the human being. (66) HUGH SCHONFIELD: (On the Hidden Years of Jesus): "Attempts were already made in the 2nd century to fill in the hiatus in some of the apocryphal gospels, the result was a ghastly caricature. In modern times fanciful efforts have sent the youthful Jesus to be trained by the wisemen of Egypt and Tibet, or have enrolled him in the Essenes. The Gospeks make it clear however that he grew to manhood in Galilee, following the trade of carpenter. This lack of information is in accordance with Jewish ideas. Jews were not interested in the biography of spiritual leaders until they had received their call from God. Only at that point did words and actions become significant."

(67) H.P.Blavatsky (a) In 'Secret Doctrine': "As interpreters of doctrines of Jesus, the Oriental Church, older and far purer than the Roman hierarchy, faithfully held to the primitive teachings of the Apostles." (b) In Neff XIX 's Pers Memoir of HPB 'A 1000 times rather Buddhism than Roman Catholicism or Protestantism, but with the Russian Orthodox Church I will not even compare Buddhism.

(CONT AT TOP)

cont from bottom (c) [illegible] Collier says HPB considered the Eastern Orthodox Church as the guardian of an [illegible] theosophy, which has retained and been influenced by more of Gnosticism than her Western sister Churches. HPB hoped for revival of the true primitive faith of early Church & Gnostic Catholic Church.

(54) Salvation is as open to those who adhere to some church or sect, as it is to those of no church at all.

(55) It was inevitable that they should cast off little by little the received traditions whose very familiarity led to religious apathy, lethargy and stagnation.

(56) The gap between the religious approach and the philosophic approach cannot be closed except by time and development. Fools ignore it only to suffer disillusionment for their trouble.

(57) He will be tolerant and not proclaim, or even believe, that his way of looking for truth is the only worth while way.

(58) The religious world has had more than its share of zealots, bigots and hypocrites.

(59) The well-organized churches and old-established sects have a hold on public respect.

(60) Those who do not know the difference between withered theology and dynamic exaltation, or between external ritualism and mystical inspiration, are not ready for philosophy.

(61) If one man suffers under the tyranny of a religious creed, another man stands more erect under the support it gives him. It is all a matter of evolution.

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(54) If a teaching can make a man more hopeful when accepted, more peaceful when studied and more intuitive when applied, then it deserves respect, not scorn.

(55) He has no use for dogmas which keep minds pressed into rigid sectarian moulds.

(56) They are the first glimmers of receptivity to spiritual consciousness.

(57) When outward conformity has to be applied to inward rebellion, the result may be a prudent adaptation or a sickly hypocrisy.

(58) Quote from St.Paul: "In Him we live and move and have our being". In Mind we have God, man and the universe. All are of Mind, pure Being, pure Consciousness, so in Mind we humans live , move and have our being. Is not this a mentalistic statement equivalent to the religious statement of St.Paul? The fact that the saint arrives at it through his own personal experience and that the mentalist arrives at it either through his own deep reflection or ~~deep~~ personal revelatory experience does not alter the identity of the basic idea.

Para 66 to be retyped

XIX p53a

p53 para 66 retyped

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(1) If the Hindu ashrams send postal packets of "holy ash" to those of their devotees living at a distance, the Catholic churches provide "holy water" for worshippers to dip their fingers in. There are valid religious reasons to support both practices; but, on the other hand, there are also valid objections put forward by sceptics who denounce them as ancient superstitions.

(2) When Pope John announced his project for a convocation, it was a history-making piece of news. His prophetic vision showed him the need for his Church to rethink, renew, reactivate and re-inspire inside itself, not only its own body but also outside in its relations with the other Churches. The Vatican Councils which followed the Ecumenical movement are signs of the times.

(3) After the death of the guru, we see the hard outlines of a new sect in the making, the forming of an ecclesiastic hierarchy with new episcopate and new priesthood, the increasing disposition to detect heresy or schism and shut out those who exhibit the capacity, if not the courage, to think for themselves, the rise of personal ambitions and the seeking of private advantage. The honest let alone passionate pursuit of truth gradually vanishes.

(4) Each year the signs come which show this thaw in the ice of frozen dogmatic creeds. At this very moment the British University of Lancaster appointed a Professor to a new chair of "Religious Studies." This department would concentrate not only on Christianity but also on the philosophy and comparative study of religion.

(5) Only when meditation is officially restored among the highest positions in spiritual life, will religions be able to rise to their most important level. Only when laymen can find available, whenever they wish to accept it, both instruction in the art and retreats where it can be practised with the least obstruction, will the religious organisations be able to render their best service, their best fulfilment. For this it is which makes men connected in the most intimate way, possible within human limitations of course, with the Overself.

(6) False doctrines promulgated in logical form under the title of theology; false beliefs bequeathed from generation to generation and holding crude superstition: these we can well do without, but when getting rid of them exercise discrimination, take care not to get rid of the true doctrines which theology contains, and the worthy beliefs which tradition passes down.

(7) There are two ways open: either advance into another religion or sect; or sink a shaft into the religion already held and go down deeper and deeper until its ultimate Source is found.

(8) At this late hour in cultural and educational history, men will not accept the view that they are not to look into these things, not to search for answers where knowledge seems impossible. It may well be so, but the right to search must be safeguarded.

(9) Whereas the Greek Orthodox Church gives its liturgy the primary importance, the Protestant Churches give it to the Bible.

(10) The Inquisition has changed its weapons and its methods: it has not changed those whom it regards as its enemies and its opponents.

XIII

(1) If the Higher schemes send postal packets of "holy sand" to those of their devotees living at a distance, the Catholic churches provide "holy water" for worshippers to dip their fingers in. There are valid religious reasons to support both practices; but, on the other hand, there are also valid objections put forward by sceptics who denounce them as crudest superstitions.

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(11) Anatole France's assertion that "All is opinion," is one which I have often quoted in discussions and, sometimes, in writings. The tomb of a holy man is regarded by Muhammedans as a shrine, so highly venerated that devotees will travel as pilgrims from a long distance to visit it, however tiring or difficult the journey may be, hoping perchance some divine grace or blessing, spiritual or material will reward them. But Zoroastrians would be repelled by the very thought of visiting a burial grave, regarding it as unclean. Again, we have only to remember the pitiless massacres, the cruel attrocities done in the name of one religion, to the followers of a different religion to perceive that the French novelist's assertion was not wholly baseless, at least in the case of religion, although other subjects, such as politics, are not much less pertinent.

(12) Religions offer a medium for reaching the masses, who might otherwise be left by the wayside - untutored in higher values, unaware of the idea of God, the very basis of their being, unable to draw on it as the associated source of peace, comfort, healing and hope.

(13) Any rite or ceremony which reminds men of their spiritual duties, which instigates them to worship the higher power, which helps them to concentrate on it, which creates the feeling of its presence, and which excites them to love it, has justified its existence.

(14) The religious situation in Bulgaria today (1967) is interesting. The great majority of those who have reached the age of 70 still believe in their religion. But of those in the late teens and early twenties only about 12% believe in it. Thus the believers are too old to change the ideas held during their early upbringing, while the non-believers have been brought up in atheism indoctrinating schools.

(15) If everything was not told to the masses, it was largely because everything would not be acceptable to the masses, or 'the simple ones' as Origen, a Church Father himself, called them. Or it was too metaphysical for them, as the history of Alexandria, with its violent riots against the Schools of Philosophy, showed. Origen staunchly included reincarnation and meatless diet in his teaching there, but how far has either of these two been taken hold of by the masses then or since?

(16) Where choice of a religion was independent, where it was not inherited from the parents, religious forms
personal preference. A Catholic church is filled with artistic representations, whereas in no Muhammedan mosque is a single picture or image to be found.

(17) Religious doctrines taken for granted in the middle and earlier ages, began to be suspect with the modern developments in science, the shift into large cities, the appearance of political liberalism and the values given to rationalism and criticism. This led to grave doubts about God's real existence and about human after-death existence. The possibility of divine revelation was increasingly rejected; its recording in books was less and less acceptable on trust.

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(18) If some find liturgical worship a source of emotional help others ridicule it as vain and useless. It would be wrong to assert that only one side in this debate is the correct one. That would be an over-simplification.

(19) The man whose idea of himself is strictly limited to his little ego, and who is excessively attached to it, will naturally tend to form an idea of God as being a kind of gigantic person.

(20) When the faculty of reverence is diverted from its proper object - the divine Power - and perverted to a base one, it becomes superstition.

(21) As Samuel Taylor Coleridge perceptively noted, he loves his own sect of Church better than Christianity!

(22) Some kind of worthy religious belief is indispensable to the true well-being of a nation. Without it existence is still possible, but it will be an existence morally flawed to an extent that will in the end, through vice, crime and selfishness endanger the nation.

(23) By the very act of giving their assent, by acceptance, they utter a judgment. The responsibility for it is theirs. When this is recognised they enter philosophy.

(24) Those who engaged in the search for theological truth had a wide variety of doctrines from which to choose, but seldom made use of this freedom. Instead, they narrowed their chances down to those within the section or sect in which they happened to be born.

(25) It is better to use the phrase 'inspired book' than the phrase 'divine revelation' The one is more scientific, more in tune with modern psychological knowledge; the other raises religious doubts and theological arguments when the assertion is made that it never originated in a human brain.

(26) Is there an undermeaning to some of the Bible's paragraphs?

(27) The comparative study of religions and philosophies should include their histories, too.

(28) If a man believes he is nothing else than a human electrical machine, why should he pay any attention to moral character?

(29) He stays as far away from sectarian bias and credal dogma as he can get.

(30) The piety of the simple and uneducated must be fed, but the nourishment has to suit their taste and digestion.

(31) Why undermine anyone's religious faith or reduce his stock of piety?

(32) All sectarian positions are limited ones.

(33) The Churches must follow their established traditions.

(34) I have met many so-called Christians and Muhammedans, Jews and Buddhists but they were only bad imitations, filled with faults.

(35) If man is made in God's image, it is a little, paltry and pathetic kind of God. But this is neither the true man nor the true God.

(36) An institution or organisation is only a background for the men who work in it. It helps or hinders them, elevates or degrades them, but they are the more important factor.

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(37) What is it but a few sounds heard in the ears of men? Without the private experience of a glimpse - even only a single one in a whole lifetime suffices - what kind of conception can they form of it that will be accurate and trustworthy? What meaning can it carry to them at all?

(38) The objection that no intermediary ought to come between man and God needs to be kept in its place and confined to the limits of reasonableness. That a section of the people should be specially ordained and specially trained in religion and theology as a clergy is not in itself a bad thing, even though it could be abused and turned into a bad thing. That another section should be willing to live a disciplined, ascetic and secluded life devoted to meditation and study is also not necessarily bad and anti-social, although again it also could become so if the purpose of all this is wrongly understood.

(39) Although the philosopher is not really tied to any dogmas or tethered to any cult but is friendly to all those which are not directly evil, this does not mean he is ready to agree deferentially with all the doctrines offered to the world. He may have to point out where acceptance must stop, but he qualifies this by showing up its relativity, its dependence on a particular level.

(40) There are movements of thought and shifts of standpoint in religious circles today which could not have been entertained last century. Even the mere fact that there has been discussed - quite apart from whether or not there have been negotiations, for reunion between the Orthodox and the Anglican Churches and Protestant Churches, is highly eloquent of the change of atmosphere. In England, for example, The Fellowship of St. Alban and St. Sergius, has done useful work in bringing together the intellectuals of Orthodoxy and Anglicanism, so that there is better understanding of one another's beliefs, more correction of errors and knowledge of agreements, where they stop and why.

(41) The well-informed observer, scholar, traveller, knows that each cult, religion, sect, movement, is but one of many. It contributes what it can to truth but it has no right to claim that it alone has all the glory of truth, or that no other has any truth. There have been insights in widely scattered groups in widely different centuries.

(42) We must separate, in our minds, institutional religion from personal religion, the outward structures they have built up historically from the inward atmosphere they have created individually. Persecutions and pogroms come more often from the first, yet without these institutions how would the texts, the teachings and the reminders be passed down ?

(43) A knowledge of what has been produced by past ages, either as the fruit of mystical revelation or of philosophic thinking, is useful. In any coming re-education of the young, at least on its higher levels, the study of comparative religion, mysticism and metaphysics will be part of their essential culture.

(37) What is it but a few sounds heard in the cave of man?
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metaphysics will be part of their essential culture.

(44) For the mass of mankind and for beginners on the Way, any outer ritual or physical method which turns the mind away from earthly things, which lifts it up from total immersion in the lower interests of the personal ego to recognition of and aspiration toward its divine Source, has its place and value in human life. But its spiritual merit depends on the extent to which it provokes a mental or emotional, i.e. an inner, result. A mechanical co-operation with the ritual, empty of such a heartfelt result, is useless and instead of being virtuous, may become harmful by creating a complacency which deceives the worshipper and a hypocrisy which deceives society.

(45) Let us not be misled by the wide-flung nature of the theological belief in a personal God. For this single primal error introduces a whole host of other errors in its train (a) the error of the observed Nature apart from the observer. This error is involved in the notion of a separate Creator (b) the error of teaching a beginning and ending to the world. If matter ever existed in any form, its underlying essence would never completely disappear, whatever the changes it underwent and however numerous they were (c) the error of the belief that something - the world - was created out of nothing (d) the error of the belief that time, space and motion could have been created, for the same reason. Their very existence implies that infinite duration, infinite space and perpetual motion must also exist - which would negate their own supposed creation (e) the error that God is all-benevolent and merciful yet creates an immense multitude of living creatures only for the sake of seeing them endure sorrows and tribulations of every kind, finally crushing them with the bitterest blow of all - death (f) the delusion that we are entering into communion with this God (when we are only communing with our own imaginings about Him).

(46) All these intellectual and imaginative activities in religion like historical research, theological speculation and Sanskrit, Greek or Hebrew interpretation are proper in their own place; but their value ought to be recognised as being quite limited, if contrasted with the value of direct insight.

(47) Where religion lets itself support the superstition which, if allowed, grows like a parasite upon it, it begins to practise deception upon itself and imposture upon society. It lets go of Truth at its own peril and to its followers' harm.

(48) Organised religion, with its dogmas, its motivation by self-interest appeals less and less to the contemporary mind especially the younger peoples mind.

(49) The shameful facts in the history of religious organisations should not be allowed to obscure the basic need of religion itself, nor detract from the greatness of religious ideals.

(50) The tendency for these cliques and castes is to become arrogant, selfish and shut in among themselves.

(51) They do not know where to turn in their perplexity.

(52) Was it not part of the original teaching of Jesus?

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(49) The shameful facts in the history of religious organisations should not be allowed to obscure the basic need of religion itself, nor detract from the greatness of religious ideals.

(50) The tendency for these cliques and castes is to become arrogant, selfish and shut in among themselves.

(51) They do not know where to turn in their perplexity.

(52) Was it not part of the original teaching of Jesus?

(53) A myth may contain a truth, a symbol may fittingly represent a reality, but those who seek truth and reality must be willing to let go of myth and symbol. Otherwise they become slavish, fastened to the outgrown, or chained to the surface-view, and not free to seek any longer.

(54) It was a XVIIth century clergyman, Christian Hoburg, who dared to publish a pamphlet, albeit pseudonymously, which contained such statements as "All Churches are sectarian" and "Christ is unknown to all the Churches."

(55) The new interest in religion has begun to appear in Russia, but only among the intellectuals (1967). They are under the handicap that religious literature is scarce and mostly unavailable but in "underground" ways they are trying to learn about their own Orthodox form, about other forms of Christianity, about philosophical views of Christianity like Berdyaev's, about non-Christian religions like Buddhism and even Judaism but not Islam.

(56) Jesus speaks to those who belong to a far wider circle than those who are well-cultivated in intellect and education, better-informed and more travelled: he speaks to the multitude.

(57) The world rarely finds reality for it judges mostly by appearances and externals; hence the wide prevalence of materialism, whether it take an open self-confessed form or a covert religio-hypocritical one.

(58) Religious reforms on an institutional or national scale must be made with great care, lest they shake faith in true things and disrupt supports for moral values. But this is never a valid excuse for refusing to make them at all, or for delaying them too long.

(59) Most of the early missionaries to the Far East denounced Buddhism as an invention of the devil.

(60) These texts are too terse: they expansion into adequate statements.

(61) The subject of comparative religion, born in the previous century and developed in our own, attracts attention from the curious but serious study from the earnest. It is a fit and worthy field for questers, who should widen it to include comparative mysticism and metaphysics. But they should study only the best in each system and, annually, the best of the best. The worst is there, but let others, non-questers, wallow in it.

(62) When spirituality becomes institutionalised it loses inner virtue. Yet, human nature being what it is, there is no other way for it to go than this.

(63) Those persons who are unable to worship God within themselves, must go outside themselves if they are to do so. That is, they must go to church, temple or synagogue.

(64) Panegyrics written by partisans, one-sided, unfair to cultures of other times or peoples or countries, obstruct the way to truth.

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(66) Truth can speak for itself. It has done so since the earliest recorded times - thus incidentally defeating the theory of religious evolutionism - and has done so even in our own time.
(67) The Myth, given out to the populace, to the human mind at a simple naive and unevolved level, is not intended for nor acceptable to the human mind at a high-cultured level. For this, nothing less than the Fact will do. For the others the Myth is, as a high Tibetan lama said recently (and privately) "like a sweet given to children because they like it so much."
(68) A belief for which there is supporting evidence ought not be put in the same category as an unfounded belief.
(69) So much misinterpretation of sacred scriptures and expecially of the Bible both in its Jewish and Christian parts, has been rife in the past that it has been used to support contrary opinions. This shows how much fancy and speculation go into these opinions.
(70) He may live, if he chooses, independent of all organised religions, yet draw what is best in each of them.
(71) The more clearly-expressed, briefly-formulated, these truths are, the better chance they have of being accepted. This will not be achieved by clinging to medieval forms or tight, rigid dogmas.
(72) Correct ideas of the place of asceticism and the proper form it should take are too seldom held. This is just as true of religious ritual.
(73) He prostrates himself before his own ego several times daily: this is often the only worship modern man performs.
(74) It is one of culture's ironies that those who use the word 'God' most, that is professional ministers of religion, seem to know him least.
(75) It is the institutions which become rigid, inflexible, even inhuman, and which in the end obstruct the flow of spiritual energy. This is particularly true when they claim absoluteness, monopoly or infallibility.
(76) Religious teaching will be all the better when it is freed from life-prisoning and mind-fettering dogmas.
(77) Long-established custom is what brings many to attend the rituals, forms and observances of religion.
(78) They too often forget that the temple is not greater than the god.
(79) Too many need a touchable or seeable form to make Spirit seem real to them.
(80) The R.C. Church has begun to exchange views with other Churches.
(81) Religion, with its institutions, liturgies, sacraments and professional priesthoods is very ancient. Why ?
(82) If the arguments of atheism are studied, they will all be found directed against the idea that God is a Person, the mental image which has been set up and which presents God as an enlarged and glorified semi-human being.

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(1) Some modern theologians of Protestant faith say that as God is no longer part of human experience, it is irrelevant to discuss Him.

(2) It is very difficult to find any organised form of religion which does not exaggerate its own value, or denigrate other forms.

(3) The physical and mental images of religion exist because men need, and must necessarily make, symbols of That which they cannot conceive directly.

(4) The sage is in himself a non-sectarian, yet his people's need or his personal destiny, or both, may make him active on behalf of religious sect. He is mentally non-political, yet the same pressure may make him work for some political cause.

(5) There is not seldom a kernel of truth with the shell of legend, myth and fable.

(6) In spite of their personal preoccupations, all men <u>are</u> fundamentally the impersonal Overself. They do not need to know it, if only they will believe it.

(7) A religion which would satisfy man's higher yearnings and yet be reasonable and practical, would be welcomed by many.

(8) Some learned authorities like Seydel and Garbe find Buddhist influences in Christianity, others like Hopkins and Wecker, find Christian influence in Buddhism.

(9) A philosophically-based religion would give all its worshippers a chance to move up higher whenever they wished, felt ready, or began to express doubts.

(10) Religious life does not necessarily suffer if religious form is creatively adjusted to suit the times.

(11) The most intellectual early Christians were those who abode in Alexandria, for it was the greatest Mediterranean centre of philosophical learning before Christianity appeared in it.

(12) The mission of founding a separate community, with a separate organisation, was not Jesus' mission. Those who assert that it was have wandered far from his plain statements.

(13) Every temple, ancient or Oriental, if built on a philosophically traditional plan, acts also as a diagram of the human mind, with the shrine representing the Overself.

(14) Temples have been built all over the ancient, medieval and modern worlds to honour the First Cause.

(15) A prophet is primarily one who brings a <u>revelation</u> to mankind, who gives out what has been given to him from on high, not reasoned out by him from available facts.

(16) The Jap master Rinsai said earlier "Scriptures are but steps to enlightenment" what the Indian master Ramana Maharishee said later, " ."

(17) "You snivelling priest," exclaimed Voltaire, "you are imposing delusions upon society for your own aggrandisement."

(18) This is the point where religion intersects mysticism.

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( ) Gnosticism was banned as heresy by the Church Councils, its books destroyed, its teachers persecuted. The truth in it was banned indiscriminately along with the untruth. The differing sects in it were treated all alike. That, during Rome's luxurious and decadent periods, some sects said we should give to the spirit what is of the spirit and to the flesh what is of the flesh, and practised immorality, is true. But it is also true that other sects presented the struggle by good forces against the evil ones in most dramatic and forcible terms. Its recognition of the meaning, place and importance of "Light" seen in meditation was a prominent and valuable feature of Gnosticism.

( ) A more authentic and correct view of any religion, and particularly of the Christian religion, may only be had by going back to the first centuries of its history.

( ) Those who feel they must apply a personal pronoun to Deity should do so. But they in turn should accord equal liberty to others who are unable to share this feeling, and not regard them as apostates or heretics.

( ) Any ecclesiastical organisation or any prophetic person who claims exclusive knowledge of higher things, exclusive communication with heavenly spheres goes beyond whatever real mandate of authority it possesses. None has the right to make such a claim. Instead of honouring the organisation, the latter is dishonoured by it, by its arrogance and falsity.

( ) If you want to know what Christianity really is and should be, not what it has become, study widely its early beginnings.

( ) Why did Jesus not tell people where he had been, and what he had been doing, from his twelfth to thirtieth years of age?

( ) Religion is to be appreciated for whatever higher ideal it holds before its followers.

( ) What suited an earlier state of religious culture is not necessarily to be fastened to that culture for ever.

( ) More than anything men need today to find some kind of contact with the Higher Power which is behind them, and behind the universe.

( ) Is it not better to give to those who are unable to comprehend that there is a divine reality - which is anyway beyond human grasp - a symbol which stands for it and which can be grasped by ordinary human faculty or human sense? At the least it will remind them of it, at the most it will help to lead them to acknowledge its factuality.

( ) There is no need for anyone to leave his own religion, but there is a need for him to go deeper into it.

( ) If Paul had not busied himself with turning Jesus' inspiring message "The Kingdom of Heaven is within you!" - meaning it is within you NOW - into an ascetic message of long-drawn war against the carnal body; if he had listened better and learnt more from that flash which lighted his road to Damascus, instead of returning to the bias and prejudice of his innate nature, he might have given history a higher, less Judaic, version of Christianity.

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( ) The pious man may keep his religious denomination when he adds philosophy, so long as he does not try to keep its conformism and dogmatism and smug monopolism. The one attitude is incompatible with the other. But the original living spirit behind its beginnings, the essential reverence of the higher power, the beautiful communion, the fervent devotion - these are perfectly philosophical.

( ) Christ's supposed despairing exclamation on the cross, and also his last uttered words "My God, why has thou forsaken me" have been wrongly translated, according to the Nestorian Christians, one of the oldest sects, whose Bible in the Aramaic language, which [redacted] Jesus SPOKE, gives the phrase as: "My God; For this was I kept," meaning, this is my destiny.

( ) In the end, and in the cases of so many Christians, it may be said of Jesus, what Fichte said of Kant, "What he has been understood to teach, is exactly what he intended to eradicate."

( ) The philosopher has no general need to identify himself with any particular religion, with its bias and limitation, but he may have a special need to do so because of personal circumstances or of service to humanity.

( ) The theory based on economics, according to which religion was invented to help despoil the working class is unscientific: it is also unworthy of those who boast that they are led by reason. The very adherence to such a theory proves that they are led much more by strong emotion.

( ) To search widely as well as variously in the records left by those who seem to have some insight, is a wise procedure. How much better than remaining imprisoned in the limitations of a single geographical culture, a single period of thought! How much more likely to lead to broader, truer understanding of life!

( ) We need not accept a primitive form of religious revelation if our own intellect has developed too far beyond such a level. But we ought not despise those who do accept it, who find in it an answer to their need of belief in the higher power. However imperfect and unevolved, it is at base an affirmation that God is.

( ) What does it mean to take the name of God in vain, against which the Bible warns us? It means thinking of the Deity without accompanying reverence. It means using the word "God" thoughtlessly and carelessly.

( ) The Greek Mysteries provided an open religious experience for the populace, and a hidden mystical experience for the cultivated minority. The initiates kept their secret so well that even today very little is known about either the doctrine or the ritual.

( ) Men may be exposed to the loftiest influence but if they are not willing and therefore ready to receive it, if they have not been prepared by their past history and reflection to recognise it for what it is, they will not appreciate its worth, let alone become affected or excited by it.

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( ) Over-organisation is dangerous to religious institutions.

(1) Most people have no other experience than the materialist one. For that they are not to blame. But those, whose profession is to guide them to a higher experience, too often fail to do so.

(2) At a certain distance along the way, the institution or organisation which may have helped him in the past, now bars his way. Instead of serving his highest purpose it arouses questions, doubts, criticisms.

(3) The farther we get from the Prophet's time, the more difficult it becomes to discover exactly what he taught. Sects multiply in his name, each with a different doctrine. Imaginations and interpolations, distortions and caricatures become part of the received teaching. As if this were not enough, personal ambitions and institutional exploitations add to the confusion.

(4) Religion is partly a matter of emotional feeling, partly of the mind's assent-faith. With most people birth and tradition have shaped it.

(5) I study the various searches for God in the different religions, the various techniques of contemplation in the Oriental and European mystical systems, and the various ideas of metaphysics in the ancient and modern philosophies. It is inevitable therefore that in this pupilage in Comparative Spiritual Culture I should investigate contemporary gurus and their methods which can be properly done only by putting myself on their level. But this quite temporary and quite brief activity does not in any way make me a follower, disciple or believer: To put such a label on me would be absolutely incorrect. Yet in the past this is what unscrupulous gurus, or their assistants, have actually done. It is very regretful to note a repetition of the practice.

(6) It is quite proper to give homage and show esteem to a great soul. But it is quite another thing to deify him, to worship him, to forget utterly that he is still a human being, with human fallibility and imperfection.

(7) All people have religious needs. These are satisfied by family tradition or smothered by materialist education; they may also be lost through lack of living appeal.

(8) Revelation must precede redemption.

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(9) Unless he is an unbalanced visionary or a deliberate mystifier, he will shape his communication in a form corresponding to the level of understanding of his 'audience.'

(10) The ritual of religion may be a really felt experience or a hollow pretence.

(11) The sage of former centuries was prudent in the presence of established religious authority. He took care to avoid being persecuted for heresy, although he did not always succeed in protecting himself against its suspicions. Even on a lesser plane, a mystic like Miguel de Molinos could not be saved by the Pope, his friend, from the dungeons of the "Holy" Office, the Inquisition. Remember that the Jesuits were hostile to the work of Molinos and also Mdme Guyon because of its success. They were also jealous of his intimacy with the Pope, who lodged him in the Vatican. Plots were laid, the Inquisit -ion was brought into their opposition, he was denounced as a heretic and, further, falsely libelled. The Jesuits succeeded in winning the French King to their cause: he used all his influence with the Papacy to have Molinos arrested. The poor victim never regained his freedom but died in the dungeons of the Inquisition some twelve years later. His books were termed "dangerous" and destroyed.

(12) It remains a historical fact that the man who has discovered truth finds more opposition within the formal established church of his religion than outside it, more who will accept it among laymen than among professional ministers and theologians. This is regrettable, because the latter ought to be the first to welcome his discovery. But organisational ego, plus personal timidity or cowardice, get in the way.

(13) " Why callest thou me good ? " asked Jesus. " There is none good but one; that is God. " If these words mean anything, they mean that he is still a human being however close and harmonious is his relationship with God, and that he is not to be deified.

(14) There are such wide differences between the ideas about God which men, groping to get out of their ignorance hold, that they might find it more useful to start by examining their equipment for the task.

(9) Unless he is an unbalanced visionary or a deliberate mystifier, he will shape his communication in a form corresponding to the level of understanding of his 'audience.'

(10) The ritual of religion may be a really felt experience or a hollow pretence.

(11) The sage of former centuries was prudent in the presence of established religious authority. He took care to avoid being persecuted for heresy, although he did not always succeed in protecting himself against its suspicions. Even on a lesser plane, a mystic like Miguel de Molinos could not be saved by the Pope, his friend, from the dungeons of the "Holy" Office, the Inquisition. Remember that the Jesuits were hostile to the work of Molinos and also Mdme Guyon because of its success. They were also jealous of his intimacy with the Pope, who lodged him in the Vatican. Plots were laid, the Inquisit-ion was brought into their opposition, he was denounced as a heretic and, further, falsely libelled. The Jesuits succeeded in winning the French King to their cause: he used all his influence with the Papacy to have Molinos arrested. The poor victim never regained his freedom but died in the dungeons of the Inquisition some twelve years later. His books were termed "dangerous" and destroyed.

(12) It remains a historical fact that the man who has discovered truth finds more opposition within the formal established church of his religion than out-side it, more who will accept it among laymen than among professional ministers and theologians. This is regrett-able, because the latter ought to be the first to welcome his discovery. But organisational ego, plus personal timidity or cowardice, get in the way.

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(14) There are such wide differences between the ideas about God which men, groping to get out of their ignorance hold, that they might find it more useful to start by examining their equipment for the task.

(15) The small and overloaded cargo steamer which carried me from the small and picturesque port of Cochin and left me in the Red Sea (because it could go no farther, having been smashed into two pieces and sunk) was also where Lutheran ignorance and Catholic wisdom came into my personal experience. The first in the shape of a clergyman; the second in that of a bishop: both were also passengers: in fact the bishop, perforce, shared a cabin with me, for we were lucky to get that accommodation.

(16) The longing for a worthier kind of life, the aspiration for some sort of linkage or communion with Divine Power is a sign of the transition from a purely animal consciousness to the animal-human phase of today. To be destitute of these urges quite entirely is uncommon. In the rotation of body-mind cycles - Shakespeare's "seven ages of man" - they appear or vanish briefly or durably in most persons. However suppression exists but substitutes often replace them.

(17) There are weaknesses in the thinking of these reformers, prophets or guides, as well as serious deficiencies in their facts. They are walking in fields which not only need a deeper exploration than they were able to give but also, if they are to be walked safely, a better balance of the faculties.

(18) The best evidence that Christianity and Churchianity are two separate opposed religions is given by a devout Catholic, Morris West, in his novel " The Shoes of the Fisherman." There he makes the Pope observe " It is an historic fact that, when the temporal power of the Church was greatest, her spiritual life was at its lowest ebb."

(19) Liturgical ceremonies which touch the deeper feelings are not less useful than inspired texts which touch the deeper thoughts.

(20) A time comes when he outgrows the elementary doctrines and popular observances, when prayer and ceremonial, scripture and asceticism have no further usefulness for him. But this does not entitle him to denounce them to the world, to destroy their place in life or to dissuade others from using them.

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(21) Do not lose your wits over religious fables which were intended to help ungrown minds, that is most minds, or to soothe and comfort half-grown ones needing new interpretations and better explanations. There never was a 'Golden Age' where all people lived happily together, nor is there now an 'Iron Age' where they all live miserably together.

(22) " Spare me, and take your absurdities elsewhere! " exclaimed Goethe a few days before he died in rejection of the belief in holy relics - in this case an Apostolic thumb-bone.

(23) It is to be expected that primitive people in most parts of the world are more easily impressed by rituals and ceremonials than educated intellectuals. They will more readily follow a religious preacher if he shows miracles. Whatever he then tells or teaches them receives assent and evokes faith more quickly. Even the masses of the modern industrialised world, fractionally educated as they mostly are, will to a lesser extent show the same psychological reaction. Even if he only promises a miracle but never shows one, a following will still gather around him and linger on for years, sometimes even imagining that something magical has happened: it will not be long before their invention will pass into history for the benefit of later generations ! Philosophers, not desiring to impress anyone nor to acquire a following, do not generally attempt to produce a miracle, even if they might have developed some unusual powers.

(24) It is difficult to get at the truth about these revered persons in India even during their lifetime; how much more when they have been dead a hundred years! The exaggerations and assertions of biassed disciples always need examination; the hearsay rumours turned into 'facts' by ignorant followers need even more investigation. One of the examples from my own lifetime: the death of Aurobindo from uraemia, was not so long after claimed as followed by a 'miracle,' his body remaining undecayed for 21 days! But the actuality was that he had to be buried after three days!

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(26) He will be wary of falling into the narrow-ness which takes a single path to truth as being the only one, or a single aspect of it as being the whole view of it. Such sectarianism would block his way, however pleasing to a limited ego, from entering the full maturity of philosophy.

(27) So much mental energy has been wasted in past writings on false theological problems, so much vocal energy has been dissipated in debate upon them, that it is understandable when a new young and modern generation finds no interest in them at all.

(28) What an ironic commentary upon their infalli-bility when so often two or three disciples claim success -ion to the dead guru in the Orient, when three ecclesias -tics disputed vigorously for succession to the Papacy in 1409 in the West!

(29) The full history of most religions is dramatic, painful, joyous, instructive, not always true yet based themselves on eternal truths.

(30) Religious services become too familiar with time so that in an era or a country of declining faith those taking part in them tend to assume the attitudes and postures expected of them quite automatically. The ritual then becomes a staged affair, partly genuine and partly hypocritical.

(31) Piero Rebora "The English genius very meagre-ly prolific ... in metaphysics, has lavished instead its exuberant richness on literature, science and all the practical activities of life. It also performed an important mission in religion and moral discipline."

(32) The ceremonial observance of festival dates, the ritualistic participation in church or temple service -s and the following of liturgical usages have their chief value in being first steps for the masses towards faith in a higher power and fervour in devotional attitudes. If a truly illumined priest is present during any of them and more especially if he performs a leading role, this value is transcended.

(33) Men go on pilgrimage to this or that holy place, city, man or monastery. But in the end, after all these outer journeys, they will have to make the inner journey to the divine deputy dwelling in their own hearts.

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(34) If others feel the need of a creedal, dogmatic teaching to support them, of a leader to take them along, of a group to give them gregarious comfort, it is right for them to accept these things. But the philosopher feels that he must remain uncommitted, must not put up fences and barriers behind which he is to shut himself in with a leader and a group. He remembers the experience of the spiritual glimpse, when he felt that God's love was for all, and not for any special sect or society, that God's truth was greater than any creed or dogma, and that he was set free from all man-made mental, social and spiritual cages.

(35) It may be that religion will have to be present -ed in non-religious language, if we are to get away from dogma that has never been questioned, from terms that have become hollow and empty, from an approach which has a boring effect. It may be that the new and more appealing presentation will use art, music, the discoveries of science and the offering of meditation to reach the consciousness of today.

(36) Few take the trouble to discover what is authentic in religion and what is not. It would be a long tiring process requiring several years of extensive study involving history theology psychology plus personal practice in several forms of worship plus experience in varying moral values - and all this over wide areas of the world and through the centuries, for without knowledge of comparative religion the investigation would be an incomplete one. Ignorance is much easier. This is why scientifically-minded persons become sceptics and piously minded ones become superstitious.

(37) The study of comparative religion is one thing: the study of comparative history of religion is another, but both demand from the student enough willingness to try to be unprejudiced.

(38) It is he who has chosen to remain in the church into which he was brought by birth or to join the one which pleases him better. It is he who must answer for the decision, bear the responsibility. The institution has its own but that is separate.

(39) God is a mere creation of human fancy, say these sceptics.

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(40) Official religion established branded and labelled by age, numbers, success, authority or local or national tradition will be the equal of individually found and experienced religion.
(41) It refuses a blind submission to any particular doctrine merely because it is found today in the general teaching of the traditional religion or system accepted by the believer.
(42) When the human being is guided by tradition alone and not allowed to go outside it, when adventure into new directions is forbidden as heresy, he may become a robot, who acts mechanically and blindly. There may be good or valuable elements in tradition based on tested past experience but this is no reason for preventing him from growing beyond it.
(43) The kind of religious worship which is express -ed through outer things, through physical rituals, objects, sounds and processions and movements is intended chiefly for those people who cannot practise the inner worship of silent moveless meditation. The first is easier but the other is superior.
(44) Whether or not people join together within a church or temple, synagogue or mosque is a matter for their personal choice. It ought not depend solely on a scriptural text or ecclesiastical dictum.
(45) Among all the religious sects and metaphysical schools, amid all the different concepts, beliefs and revelations - where is he to anchor his mind ?
(46) The mathematical patterns which appear all over a mosque give it added beauty.
(47) The crumbled ruins of ancient civilisations tell us their mute story and remind us not to forget the quest of heavenly treasure; Jesus told us that the kingdom of heaven was within us.
(48) They listen doubtfully to such an idea as rebirth in a new body.
(49) What a pity that they believe so strongly and yet so ignorantly.
(50) Inspired men have given us great revealments. Sages have brought down the tablets of their superior wisdom from the mountain top.
(51) Those who feel this need will entrust themselves to a church, a guide or a book.

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(52) Those who organise and manage religion for the masses give the latter what suits them, perhaps, but do not give the individual seeker after truth satisfaction for his more exacting demands.

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(1) If religious organisations could learn to be loyal to the inner values they originally stood for, they would not be so deserted by the young or so criticised by the old.

(2) The study of comparative religion along with the history of religions, and the inclusion under these heads of little-known, unorganised sects or inspired individuals, is the first step to open the eyes of blinded humanity. When most people are insufficiently educated about their own religion, it is not a surprise that they are ill-informed about that of others. Nor can this study stop there. It ought to be broadened to include the mysticism and metaphysics behind and beyond religions.

(3) What is the use or sense of sticking rigidly to outward religious customs which are no longer suited to the conditions of the modern world, and which are not at all part of the inward reality of religion ?

(4) The institution has its own place but it is a secondary one: he may continue to act or work or even serve in it so long as he remembers that his first obligation is to the Spirit.

(5) Beware of religious institutions. They are dogmatic self-loving, unable to transcend their limitations.

(6) They believe that the religious organisation to which they belong carries the burden and is therefore responsible for the results. In this way they try to thrust the responsibility from themselves. But they are mistaken. The moral law has fastened it upon them with iron chains.

(7) Where any of the doctrines of a religion are unable to survive the tests of reason, examination, factuality and evidence they hide away in a part of the mind where the tests cannot get at them. This is called 'resting on faith.' It is a way of defending them from certain defeat. Instead of permeating the whole outlook, they are compartmentalized.

(8) He may attend his ancestral church, temple, mosque or synagogue, if he wishes but it will not be at all necessary for spiritual comfort to do so. His obedience to the obligation is merely a gesture, an outward symbol of acknowledgement that there <u>is</u> a Higher Power worthy of homage and worship. And he makes this acknowledgement to confirm the faith of the ignorant who are not able to do more than take their religion on external authority.

(9) Most religions were constructed gradually, shaped by time and history. This is most true of Judaism and Christianity, least true of Hinduism and Buddhism.

(10) Unfair and untrue criticism by sceptics may well be ignored, but too often in the past have religions failed to benefit themselves by looking into justifiable criticism from believers. This failure has strengthened superstition and weakened real religion.

(11) Each new sect leads in the end to new frictions, new claims and quarrels, new arrogations and tyrannies, new enslavements and cages.

(12) Each sect has an exaggerated belief in its own importance.

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(13) Those early steps on this Path on which he congratulated himself then, however inept and awkward they were, as he know sees, were inevitable and necessary preliminaries, especially the religious ones or the agnostic ones.

(14) Elementary religious needs must be catered for by elementary religious forms. The extroverted masses need spiritual food different from what introverted intellectuals need.

(15) A religion which men and time, human weakness and human history, have half-killed, which has lost most of its inspiration and life, chills and disappoints the ardent young seekers after holiness.

(16) The superstition which is so intertwined with religion, whether primitive, medieval or modern shows its harmful effects in the history of religion but does not cancel the beneficent effect -s.

(17) The justification of external religious observances by custom and scholastic theology is still mere opinion and may be wrong or superstitious.

(18) Have all these millions of words since writing began been poured out about a God who never existed? Have Muhammedan mullahs, Catholic priests, Protestant ministers, Jewish rabbis and Hindu Brahmins got millions of people to pray to nothing at all?

(19) When a professor of theology at the Catholic Theological Faculty in Tubingen, Germany calls to his co-religionists: "The time has now come to return to the true apostolic mandate and prophetic tradition of the Church, a repenting and renewed Catholic Church will no longer be an obstacle." I quote from Dr Hans Kung's 1971 work "Infallible ? "

(20) Let the churchless man follow his own way but let him not deny the priest's path - it too is a service to those who are helped by ceremonial and chants.

(21) It is not hard to surrender to the hypnotic and repetitious choral chants, to the dim flickering lights, to the authoritatively voiced liturgies. Whether the result be only a spectacular theatrical show emotionally received or a vital communion spiritually uplifting depends largely on the celebrant of the rite.

(22) At some point down the line of being born by family into a particular religious persuasion, the first ancestor to have the courage - unless he was forced by ruling tyranny or bribed by social ambition - to become a convert must be applauded. He may have been mistaken, his mind weak enough to let itself be misguided, but he did have the faith that he was moving from an inferior religious form to a superior one.

(23) The need today is not so much for more argumentation - there is plenty of that now and it has its place in an inescapably democratic age - but for more revelation. But who shall be our revealers ?

(24) The masses have their ready-made religion, the seeker must form his own.

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(25) Wherever there is persecution within a religion of those who differ from the ruling authority of the period, it usually covers the fact that the persecutors are greater heretics than their victims. For the Founder did not come to preach hatred and cruelty - there is enough of that in the world for God to need to send someone to increase it - but virtue and good will. So the persecutors, even if successfully established and long established, are not preaching his message, but their own, which contradicts it.

(26) The phrasing in the liturgies of ancient centuries may fail to impress modern participants, and thus be rendered ineffectu -al.

(27) Too many millions stop with their religion as a cult of worship, and do not go on to extend it into being a way of life also.

(28) Those who do violence to their reason by finally accept- ing the dogmas of a religious authority because they have become intellectually tired, unable to arrive at firm conclusions, do so because they feel the need of some Power to lean against, to depend on, to check the activity of their own brain. This authority provides what they need, if only because it claims to represent the Higher Power.

(29) In religious myth and legend, in sacred ritual and ceremony, there are symbols and allegories which are useful for meeting the mass-mentality but which offer much more to the educated one.

(30) There is a vast difference between the man for whom religion means an organisation, a numbered group, attendance at a formal ceremony, a set of credal beliefs and an official authority on matters of right or wrong - and the man for whom it means a vivid inner experience, enlightening and pacifying, joyous and gracious.

(31) The history of religious bigotry is associated with the history of religious persecution. If the first is denied entry, the second cannot appear.

(32) He has begun to see some of the truth but he cannot yet see the whole truth. This may be because he is not yet able to understand it, or for other reasons. How often in history have ignorant or fanatical priests taught the simple people to hate those of a different faith. Yet they should have been the first to instil goodwill and toleration.

(33) To search into the knowledge, history and conceptions of antiquity and the revelations made by the Comparative study of religions may sting the self-conceit in certain quarters.

(34) The dangers of institutionalising a religion may be dis- covered from its history. But it is necessary to go also to the critics and sceptics of religion, sometimes even to its enemies, to get sufficient material on which to form an opinion.

(35) They are governed by personal inclinations, tastes and preferences, not by search for truth.

(25) Wherever there is persecution within a religion of those who differ from the ruling authority of the period, it usually covers the fact that the persecutors are greater heretics than their victims. For the Founder did not come to preach hatred and cruelty - there is enough of that in the world for God to need to send someone to increase it - but virtue and good will. So the persecutors, even if successfully established and long established, are not preaching His message, but their own, which contradicts it.

(26) The phrasing in the liturgies of ancient centuries may fail to impress modern participants, and thus be rendered ineffectual.

(27) Too many millions stop with their religion as a cult of worship, and do not go on to extend it into being a way of life also.

(28) Those who do violence to their reason by finally accepting the dogmas of a religious authority because they have become intellectually tired, unable to arrive at firm conclusions, do so because they feel the need of some Power to lean against, to depend on, to check the activity of their own brain. This authority provides what they need, if only because it claims to represent the Higher Power.

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(35) They are governed by personal inclinations, tastes and preferences, not by search for truth.

(36) When the educated mind finds that belief in popular religion ceases to be possible, this is not the end of the story. If it will continue its probing it will come to a higher faith as if it has travelled on a spiral path.

(37) No student of philosophy can imbibe its ample spirit nor join its wide search in time and place without liberating himself from narrow, self-satisfied sectarianism.

(38) Among the other chief purposes, it was the work of a priestly class as in Hinduism or of a learned class as in Islam to study and learn their scripture, thus preserving and protecting it. For in those days there was no printing. The scripture itself was treated with the greatest respect as containing the record and memorial of the prophet's revelation.

(39) His religious feeling should be broadened by comparative study of other faiths. It should be wide enough to take them in amicably even though he demurs at some of their tenets or deplores some of their history.

(40) Ceremonial worship has its place and is a help, a need, to those who feel its influence and believe its symbolism, who come to it sincerely and not in hollow mechanical habit or mere social convention. It offers satisfaction to the masses especially, because it is easier than the mystic way, less demanding than the philosophic way.

(41) By professional spirituality I mean that which is labelled as a priesthood by an established organisation, an authoritative hierarchy, and accepted by the people as such. And I mean also, that which is self-labelled by members of the laity who take on a title like "Swami," who stand before the public to preach and teach, who wear a special dress or uniform or robe.

(42) Popular religion, suited to rural peasants and city crowds, asks for simple faith, not for reflective thought; questionless obedience and not for critical inquiry. It is easier to follow. And besides, conformity in this matter means fewer troubles and freedom from harassment for those who have to live among others. A philosopher who pays outward deference to the religion of those around him because he wants a tranquil life is not necessarily a hypocrite. He knows what is true and what is superstitious in that religion. The truth he accepts, the other he ignores. He wants to worship God just as much, more likely more, as the other people.

(43) There were too many in the last couple of centuries with a limited or little faith in the religion to which they outwardly belonged not to provide a lot of victims for the atheistic doctrines which the sensational historic events of this century have spread around the world from the vast land of Cathay to the small island of Cuba.

(44) If prayers are merely said by rote, mechanically or perfunctorily, little or nothing need be expected from them.

(45) Religious ceremonies are too often performed in vain.

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(46) It is only when religion divides people into hostile hating groups - those who belong to a particular denomination and those who do not - or when it keeps them from becoming acquainted with mystical and philosophic truths, that it becomes a failure, in the first case, and a traitor to itself in the second one.

(47) When conversion is followed by enthusiasm, this is natural, often inevitable. But when it is followed by fanaticism the convert is put in danger and others even more so.

(48) Religion has suffered from the impostures of wily priests and the hollowness of boring services. But it has survived because of the nobility of inspired priests and the truth of fundamental beliefs.

(49) The religious feelings of a philosopher are not less existent than those of the outwardly pious; they are deep and delicate: yet they are untouched by sentimentality.

(50) Such grave and great distortions, interpolations and eradications have some scriptures undergone in the course of their history and manipulation, it is no wonder that sects compete in common ignorance with one another.

(51) Those who are attached to the religious creed into which they have been born, have no need to discard it, merely because they wish to avail themselves of the knowledge and benefits provided by philosophy for by applying its light to the creed, to the forms and the symbols they will find much more meaning and depth in them. Properly interpreted they will not be found contradictory. But what has been added by ignorance, miscomprehension, wilfulness or superstition will be shown up for what it is. The Founder's great message will remain untouched, his access to the eternal verities will be vindicated. In the case of those who had previously turned away from their traditional religion into a blank agnosticism, or even a stronger atheism, their doubts will be removed. So philosophy alone, serves both groups! If it refuses to support false beliefs, it equally refuses to support false negations of religious belief. It sees quite clearly through religion and atheism and can nourish the follower of both.

(52) A study of religious origins will reveal that much which today passes as established religion is merely accretion: it was added in the course of time. Tradition - now regarded as sacrosanct - was once innovation. It is often the opinion of later men overlaid on the Master's words.

(53) The rites and symbols of popular religion have their place and value but this is lost on those who have no faith in them or who regard them as meaningless.

(54) They pray for relief from suffering, for the grant of worthy favours and for advancement in the spiritual life.

(55) Too much worship of a symbol may make the worshipper forget the reality behind it.

(56) Much religion is more empty rhetoric than real worship.

(57) It is not real religion but a travesty and a caricature of it.

(46) It is only when religion divides people into hostile meeting groups - those who belong to a particular denomination and those who do not - or when it keeps them from becoming acquainted with mystical and philosophic truths, that it becomes a failure, in the first case, and a traitor to itself in the second one.

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(58) Formal religion does not give enough satisfaction to large numbers of people. Yet open atheism leaves them without hope, in despair at the futility of individual life. Then there are large numbers of others who, unquestioning and complacent, do not trouble their heads beyond their personal and family selfish interests, and observe the forms of their inherited religion in a superficial conventional way, inwardly unaffected by them.

(59) The public appearance and mission of these Prophets and Messengers is a continuous but intermittent process. It is not a single event limited to a single religion.

(60) It is to the credit of the Hebrews that they picked up the thought of an incarnate redeemer (as did the Hindus with their avatars) a Messiah, an anointed "Chrestus." It is to their discredit that when he appeared in their very midst only a few (and they from the poor and powerless class) recognised and accepted him.

(61) When the Russo-Japanese war began in 1904 the Tsar distributed to the troops images of St.Seraphim (who lived over a thousand years earlier and could not have any interest in one out of several Russian wars) and wrote when the Fleet started its long journey from Europe to Japan: "Bless its voyage, Lord: Permit that it succeed." In the result the army was humiliatingly defeated and the ships blown to pieces !

(62) No religion will keep its original purity or inspiration if it fails to keep out its organisation's own ambitions and thirst for power or wealth.

(63) So far as they are genuine expressions of the impulse to worship the Higher Power, all religions have a rightful place. But where human ambition and greed, ignorance and superstition, fanaticism and unbalance, have entered into them, they render disservice or do actual harm. The study of comparative religious history is valuable.

(64) How would old established ecclesiastical circles, of whatever creed, receive their prophet today? A little knowledge of history, of human organised society, with a little practice of imagination would soon supply an answer.

(65) It is solely a personal matter whether he attends the formal services or shares in church communions or not. There are reasons for doing so and reasons against it. But the particular circumstances will be the decisive factor between them.

(66) The history of even our own unfinished century has shown unprecedented changes in every department of human life, circumstance and thought. How then can religion escape ? There are grave weighty problems which it did not have to meet in the earlier periods.

(67) Edovard Dujardin's view that interpolations were made in the New Testament for the probable purpose of making Christianity itself easier and less demanding to follow, was based on intensive research.

(68) Sanctity is deep within him but his conduct and speech are never sanctimonious.

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(69) It is utterly impossible to find in the first drawings, carvings or pictures of Christ any reference to his suffering on the Cross.

(70) When religion is destitute of inspiration, morality and sincerity it fails to serve a useful purpose and deserves to die.

(71) In religion inspiration dwindles as organisation grows. Men come to worship the visible organisation itself instead of the Invisible Spirit, that is to say, to worship themselves.

(72) Bigotry and superstition walk together and both come from a false idea of religion.

(73) There ought to be religious education in the schools; the mistake in the past has been to narrow it down to a single creed or sect. It ought to be widened, to include the history and teachings of the world's chief religions, as well as those of persons without organised established churches.

(74) In an age when it is possible to extract the pearls from so many world-wide forms, the ties of a single religious commitment may be left for those who feel its need. The philosopher is at liberty to bring all within his net.

(75) Hypocrisy masked as religion stood revealed when the Fourth Crusade never even reached the Holy Land but stopped to seize and plunder the Greek Orthodox Christian Empire's capital of Constantinople, and remained there to enjoy the rewards of its greed.

(76) Closing their mind and heart to other ideas and cults, groups and creeds, missing the valuable stimulation and liberation which the study of <u>comparative</u> religion, mysticism and philosophy can yield if done without prejudice, they remain ignorant and become narrow, sometimes even fanatical.

(77) They need not look beyond Christ and Christianity for these verities but they must learn to understand Christ and interpret his message on a deeper level than the professional hierarchies have been able to do.

(78) If men feel the need of formal religion let them have it. Let them have their churches and temples, attend their masses or mutter their creeds. But let them also be told of what is beyond these things.

(79) Soon they want to institutionalise the message and organise the following. With time the movement becomes denominational (it is labelled), sectarian and dependent on the few who govern it. Revolts, schisms and dissensions arise.

(80) Jesus is the Greek transcription of the Hebrew name Jehoshua. Christus is the Latin, Khristos in the Greek, which is a title meaning 'anointed,' as Buddha 'enlightened' is a title, and Gautama the name.

(81) This is a truth well known to some of the hierarchies of established popular religion, but also known as not to be advertised.

(82) Most people take their religion from authority, whether it be that of their ancestral race, their parents or their corner of society.

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(83) Public games, theatrical entertainments, circus amusements, dramatic performances and official displays appeal to the masses. Hence the simpler, more elementary forms of religion are visible ones - ceremonial shows, picturesque processions, rituals, sacraments and communions - all this pleases or impresses the populace.

(84) The first need for Christian theology is to separate the teaching of Jesus from that of the unfortunately canonised Paul, who never even met him and who began to organise a Church, spread a doctrine and formulate an asceticism of his own. This gained power and prevailed far too long being the chief contribution to keeping people from the true Christianity.

(85) He has the right to hold his opinion, even though others consider it to be based on fabrications and distortions of the facts.

(86) If Buddha did not, like most of the other Indian teachers, affirm the existence of God, he did not deny it. But the reason for this position can be found in his environment, in the Indian scene - too much superstition masquerading as religion, too little respect for reason and fact.

(87) If they look less to ecclesiastical institutions for spiritual satisfactions, it is not because they feel less spiritual needs. It is because those needs have deepened, because they want to come to the principal points of the matter rather than the tedious, obsolete arguable and questionable ones.

(88) The external observances and visible signs of a formal religion are its least valuable features. More important is the living impulse which gave it birth. It must be sought in the heart's most delicate intuitions and the mind's deepest place, not in the symbolic theatrical shows.

(89) Fanatical religion killed Hypatia, conventional religion lynched Pythagoras, respectable religion poisoned Socrates, authority-worshipping religion crucified Jesus.

(90) The narrow sectarianism which stamps so many religious groups is a product of ignorance or egoism. It is being weakened by the attacks and pressures of the new younger generations.

(91) Instruction in religion and all other subjects must be adapted to the level of the learner, or time and energy will be wasted, while the desired result will not be obtained.

(92) The time has come not only to shake the superstitions off religion but to go even farther - to give it a new inspiration.

(93) The higher power bears no labels but men invent them and, later, their descendents begin to worship the labels instead of the power. Hence religious conflicts and wars: hence too, religious ideas and atheistic movements.

(94) There is no way, opening or gate to God through the State, but only through the individual human being. The establishment and entrenchment of a State Church is based on an illusion, but the Communist disestablishment of religion <u>in general</u> is based on a much bigger illusion.

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(95) The old belief that religion was useful to keep the lower classes in their place, has lost some of its application and justification.

(96) Does the institution exist for its own sake or for the sake of the message? Is it here to sustain the truth or to sustain itself? If these questions are posed straightforwardly and the answers given freely without reservations, we can see how far from the spirit and intention of the Founder Teacher or Prophet each religion has strayed. It has repudiated the original inspiration in order to cling to the letter.

(97) The ritual usages and background myth of a religion seem puerile and infantile to the unbeliever or symbolic and inspiring to the believer. The philosopher studying their history and knowing how they came into existence or why they were created has a detached interest in them and cannot be put in either category.

(98) The mass of people who believe in a transcendent power, seek for more than a symbol or form to express it. They seek also for a channel, an embodiment, something or someone seeable and touchable through which it can find an outlet.

(99) For those who have neither interest nor desire, neither time nor capacity to search for ultimate truth, formal religion fills a very real need.

(100) A religion may be reformed from within by re-inspiring and regenerating it, or from without by critically re-examining its ideas and correcting its customs.

(101) The fact that so many different religious sects exist all around us indicates that where choice is free and personal, not reached under social pressure or by family tradition, response to truth shapes itself according to the capacity-level.

(102) The religious devotee may feel satisfaction when he participates in a church ritual or worship, assuming various bodily postures, in a mosque.

(103) It is partly to prevent the doctrines and teachings fading out of men's minds and memories that they have been put into ceremony and song, symbol and bible, ritual and record.

(104) If the inspiration is received from a superhuman source, its expression goes out as a human activity. This puts all statements about God within the limitations and under the colouring of human beings: that is to say, all religions are imperfect, may at some points be at fault, or even in error. The truly educated man can only accept them as such, if he is to continue as a religious person also. Otherwise he must keep to himself and silently adore the godlike in his own heart.

(105) Ecclesiastic hierarchies do not welcome, even discourage, the claim to personal inspiration in their own times. A fresh revelation of deific power is regarded as a fresh danger. For the new voice may be listened to in place of the old parrot-like repetitions!

(106) Superstition and fanaticism are not the only evils which beset popular religion.

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(98) The mass of people who believe in a transcendent power, seek for more than a symbol or form to express it. They seek also for a channel, an embodiment, something or someone accessible and touchable through which it can find an outlet.

(99) For those who have neither interest nor desire, neither time nor capacity to search for ultimate truth, formal religion fills a very real need.

(100) A religion may be reformed from within by re-inspiring and regenerating it, or from without by critically re-examining its ideas and correcting its customs.

(101) The fact that so many different religions seeks exist all around us indicates that where choice is free and personal, not reached under social pressure or by family tradition, response to truth shapes itself according to the capacity-level.

(102) The religious devotee may feel satisfaction when he participates in a church ritual or worship, assuming various bodily postures, in a mosque.

(103) It is partly to prevent the doctrines and teachings fading out of men's minds and memories that they have been put into ceremony and song, symbol and bible, ritual and record.

(104) If the inspiration is received from a superhuman source, its expression goes out as a human activity. This puts all statements about God within the limitations and under the colouring of human beings: that is to say, all religions are imperfect, may at some points be at fault, or even in error. The truly educated man can only accept them as such, if he is to continue as a religious person also. Otherwise he must keep to himself and silently adore the godlike in his own heart.

(105) Ecclesiastic hierarchies do not welcome, even discourage, the claim to personal inspiration in their own times. A fresh revelation of deific power is regarded as a fresh danger. For the new voice may be listened to in place of the old parrot-like repetitions!

(106) Superstition and fanaticism are not the only evils which beset popular religion.

(107) Religions which ought to be promoters of amity and goodwill end up by becoming dividers, separating believers from non-believers, kindlers of hatred.

(108) Those who are unable to formulate any concept of the formless Power in which they are rooted, and therefore unable to worship it, must worship a man instead. Hence the saviours and gurus, their religions and scriptures, the churches and temples.

(109) The old traditional religions, with their taboos and prohibitions, their obligatory observances and set formal prayers will, with time, find powerful rivals in new ones, appealing to the younger generation and contemporary with modern knowledge.

(110) The rites and liturgies are not only symbolic but are also intended to raise the consciousness of worshippers above the ordinary worldly level. But they need a suitable place to house them. Hence the building of temples and the personnel necessary to their work.

(111) The assertion that, in certain cases, heresy can be true religion and orthodoxy false, may seem incredible to those who have not the necessary evidence to prove it. Yet Buddha and Jesus and Muhammad were, in their time, heretics. How many others have died unknown, canonised as saints or revered as sages in the minds and remembrances of only a small number of persons? And how many of them, had it been their mission to declare themselves openly, would have been rejected; calumniated or persecuted?

(112) Those who try to make a religion out of ethics alone miss the point. They are well-intentioned but are mixing up two things which belong to different levels.

(113) Because most religions theoretically turn people towards a power holier than themselves, however high or low their concept of that power may be, there is no ground for intolerance, fanaticism or persecution. But because these things do exist, we must ascribe their origin to the human faults of upholders of religion and to the sectarian ambition of selfish aims of its organisations. Such an atmosphere is suffocating to would-be philosophers, with their pursuit of calm, their attitude of good-will and their doctrine of evolutionary levels. They are perfectly willing to let others follow their own way of worship, so long as it is not morally destructive or utterly evil.

(114) That St Peter was the proper successor of Christ, with all that this assertion entails for church and bishop, is at least debatable.

(115) What else can men do in these earlier stages than believe and accept the offering of religion ? The need and quest to sift out and know the truth of religion comes in the later stages.

(116) If cold intellectuality looks on these ancient sacraments as mere outward shows, participated in as hypocritical routine, fervent piety looks on them as foundations which have supported the established religion and maintained its importance through the centuries.

(117) "I detest that animal called man," wrote Jonathan Swift.

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(117) "I detest that animal called man," wrote Jonathan Swift.

(118) Comparative religion will become more scientific as it is freed from the prejudices brought to it from the images previously stamped upon other religions by half-ignorant missionaries trying to make them look childish or foolish. The spiritual insensitivity of agnostic or atheistic investigators reflect back from their encounters with other people's spiritual experiences.

(119) Small minds, devoid of the understanding which comes from wide correct knowledge, devoid of the tolerance which comes from large good-will - when they take to religion change it feelingly into fanaticism, which is something quite different.

(120) Religious devotion may be directed to savage totems or primitive idols, to invisible deities or gilded Buddhas.

(121) The masses are susceptible to, and impressed by, the colourful pageantry of religious processions, religious symbols, and kindred outward suggestions which awaken pious feeling.

(122) It does not usually take long for the attitude of a recently-formed religio-mystic group to harden into sectarianism.

(123) Too often have people been called upon by ecclesiastical organisations to repent their ways when it is the organisations themselves which should be called upon to do so. They should abandon false teachings, renounce worldly pomp, purify selfish motives and return to genuine religion.

(124) Philosophy welcomes the spread of studies in comparative religion if the outlook is broadened and sectarian prejudice eliminated.

(125) Compulsory belief in particular religious dogmas has done harm as well as good, has led to much bloodshed and hatred. Philosophy instils an air of tolerance which operates against such religiosity.

(126) Each man is strongly influenced by his inborn tendencies and past experiences, including pre-reincarnational ones, to remain in, or attach himself to, some particular form of spiritual approach. It will be one most suited to his moral, intellectual and intuitive levels <u>at the time</u>.

(127) More and more as I came to understand religion, to separate its truths from its fables, the more I discovered how the Master's teaching had been corrupted or distorted, truncated or stressed in the wrong places. This happened more in some faiths than in others, and differently in one from the other. It happened in Judaism and Buddhism, in Islam and Christianity.

(128) In its deterioration from the earliest teaching a religion holds ideas which strangely confuse truth with nonsense, and follows practices which present a high symbolism with infantile mummeries. The whole thing becomes a sacred superstition, soothing emotion but insulting reason.

(129) Too often the interest lies more in promoting the welfare of the organisation than of its members. Too often this is not allowed entry into the conscious part of the mind, either through failure to recognise it or deliberately.

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(129) Too often the interest lies more in promoting the welfare of the organisation than of its members. Too often this is not allowed entry into the conscious part of the mind, either through failure to recognise it or deliberately.

(130) The great height and grand interior of a cathedral or an important church are intended to create a mental impression on the worshipper, of the importance of religion.

(131) Those who are intellectually incapable of receiving the truth, or intuitively unresponsive to it, or emotionally conditioned by society against it, may still find in popular religion some satisfaction of their needs. It contains some symbols of the truth, some allegories of it, which are in their indirect way, suggestive and preparatory.

(132) The liberating power of the study of comparative religion comes into effect mostly outside the academic centres, outside the colleges where it is taught with a bias towards the particular religion prevailing in the country, along with a prejudice against the other religions outside it.

(133) Education in even elementary primary and certainly in high secondary schools should give the pupils at least a little notion of comparative religion. This could at least be confined to biographies of Founders of the world-faiths together with those of celebrated saints and mystics from different lands and cultures. At college and university levels carefully chosen tenets from their teachings could be added, and some discussion of the theologies or philosophies involved. In all this instruction the religions dealt with are to be described fairly and explained without prejudice, not criticised or judged.

(134) None save Mind Itself can know what Mind is. No person can form an idea of Mind which is at all adequate. No one can create a mental picture which is correct. No one can formulate a concept which corresponds to the actuality of Mind. All results suffer from human limitations. If accepted by any religious creed they become idols worshipped in vain. If this be so it becomes clear that religious intolerance and religious persecution are evil human failings masquerading as virtues exercised on behalf of faith in the true God!

(135) When a religion becomes organised, institutionalised and established, it is necessary to be wary of its claims and resistant to its tyrannies.

(136) The belief that only one religion alone is correct and other religions are false breeds intolerance, arrogance or persecution. It is unjustified by the facts, as a study of the new subject now beginning to enter some university or college courses - "Comparative Religion" - easily shows.

(137) In its original purity, before men got hold of it and turned it into organisations and institutions, a religion was a faith beyond such things, in spirit born of felt experience, or an experience born of faith.

(138) We have only to study history, true history, which requires a wider reference than is customary, to discover how religious dogmas develop, how private imagination and personal opinion go into their creation. They are human, not divine.

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(139) Some of the statements of St, Paul are on a religious level, very questionable, others, on a mystical level, representative of his own, but not of general, experience: while still others on the philosophical level, as in his remark to the Greeks about the Unknown God, quite confused. But he was used to spread Christianity despite this, because of his fervent missionary temperament, and so his preachments were mainly effective and serviceable to the cause, even though they led in the end to a vast organisation which was never mentioned, desired or suggested even once by Jesus.

(140) Perhaps Emerson was premature when he wrote, "the day of formal religion is past."

(141) Set forms of prayer, fixed formulas and ready-worded phrases are for the multitudes who have little capacity for creating their own. It makes the going easier for them when they are told or taught what to say. But those who have more capacity should not feel themselves bound so rigidly: they should feel themselves free to express their devotional feelings in their own way and own words.

(142) When the sacraments and communions, the rites and liturgies of religion become wholly external affairs, without any awakening of reverential feeling, their value becomes quite limited at best, very little at worst. Those persons concerned in them - both priests and laymen - are all on show and could as well have enacted their performance on a theatrical stage.

(143) Religion is supposed to raise a man's moral quality, diminish his hatred and curb his selfishness but too often in history it has failed to do so. But it is not only religion that is at fault: it is also the stubbornness of man himself.

(144) Before entering a Muhammedan mosque, the worshipper is required to purify his feet (by washing with water). Before entering a Japanese Shinto sanctuary like Meiji he is required to purify his mouth and hands, again by water.

(145) Religion of the popular, mass kind makes its demand upon belief, not upon intellect. The priest or clergyman is not concerned with the question whether his offering is true: it is simply a dogma to be blindly accepted, an arrangement which suited the simple illiterate masses of earlier times and still suits those of our times in backward lands.

(146) Most people, and certainly most uneducated people, have not developed the capacity for metaphysical thought or psychic exploration. They cannot mentally deal with invisible realities. They need the simplicities and personalisations of religion, its forms which can be seen or touched or pictured rather than abstract principles, its music which can be heard and its rites which can be shared. They are necessarily concerned with the little matters of domestic and working life, not with the larger issues needing leisure, interest, patience and aspiration beyond the personal self.

(147) They leave every such decision, belief or attitude to the hierarchs of their religion.

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(148) The philosopher will not waste his time to argue about religion with those who have not studied comparative religion. Nor will he sink his intelligence to argue about it with those to whom it is merely a family inheritance.

(149) When religion becomes a professional job, when men make their living by it, its reality vanishes, its hypocrisy appears.

(150) A sect is not open to truth: it closes the door upon what it has: will not scrutinise whether it be truth or not: will not admit new formulations. And by sect I mean groups with many millions of adherents or a few hundreds. The larger they are, the more accustomed to power they are, and the less open they are when traditional formulations no longer meet contemporary needs.

(151) It is true that the organisations of the great religions are the guardians of teaching and practice. But too often they guard also the false accretions, the misleading distortions and the ignorant perversions in those religions.

(152) Superstition is the falsification of religion, but too often is it presented as religion. Thus the very capacity to believe in a higher power misleads people into accepting a lower one - untruth.

(153) In religious ritual pomp and splendour, gorgeous uniforms and impressive chants, attract most people - the multitude, the bourgeoisie and the aristocracy.

(154) The beautifully carved figure which was to have acted as a symbol to men of their higher possibilities and as a reminder of their duty to realise them, becomes over-worshipped, its correct use forgotten and true place misconceived. In this manner materialism penetrates religion as it does in several other ways.

(155) Not for him are the appurtenances of popular religion in certain lands - gaudy lithographs of gods and saints, tinsel trappings of bedecked figures, etc.

(156) The mass of men need something visible and touchable and perhaps audible if they are to believe it really exists - hence idols for primitive people, rituals and ceremonials for more developed people. But for the advanced ones, an idea needs no such symbol as they can grasp it by mind alone.

(157) If men are to develop spiritually they must have access to the truth. Any organisation which holds their adherence withholds them from wider truth.

(158) Freedom from the limitations of membership in organised religion may be good but anchorage in its harbour is in another way also good. Each man decides for himself.

(159) It is arguable how loyal has any religion been to the teaching entrusted to her.

(160) To put forward such superstition in the name of religion is an affront to believers.

(161) The immense size or height of a cathedral, temple, church, impresses those who enter with its importance.

(162) Ritual is attractive to some temperaments, repulsive to other ones.

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(163) The temple, synagogue, mosque or church is too often, and in actuality, a theatre. The difference is first, no light entertainment, and second, the audience itself acts in the show, along with the official performers.

(164) It is one of the most archaic beliefs of human beings that they are born again, and again, and yet again many many times.

(165) Jesus called men to life more abundant, Buddha called them to cessation of desire, Krishna to a training of the thoughts and feelings, Confucius to proper courteous and moral behaviour, while Lao-tse gently reminded them of their higher allegiance.

(166) We must distinguish between the ritualistic forms of outward religion and the mental or transmental states, the emotional and intuitional experiences of inward religion.

(167) Welcome knowledge from the four points of the compass but be carefully selective in what is absorbed. Avoid sectarianism but do it wisely.

(168) If some pious persons raise their head in prayer others lower it. If many Christians let their knees go down to the floor, some Muhammedan Dervishes bring theirs up to the chest. If Catholics and Protestants sit on benches or chairs during church service, Greek Orthodox congregations stand during their service. Hindus and Buddhists squat cross-legged in meditation but Indian Jains stand. All these outward forms have been shaped by tradition and so historically: fanatical insistence on them misses the point - what is going on in their minds and hearts. Not only the facts revealed by the studies of comparative religion and comparative mysticism show up the silliness of fanaticism but even more the correct understanding of those facts.

(169) If men like Cardinal Newman, T,S. Eliot, G.K.Chesterton and Graham Greene turned away from Protestantism to Catholicism, despite their brilliant minds, it was not in quest of truth but to escape from truth. They were poets at heart and in the Holy Church found satisfaction for their feelings. The beauty of its ritual, the mystery of its dogma, and the music of its chants appealed where intellect resigned itself to incapacity.

(170) The difference between human temperaments and types appear in the course of time or the personal ambitions of would-be-leaders stir into action. Out of these things come splinter sects, the original mass of believers breaking up into separate groups.

(171) Those malefactors who cannot be deterred from evil-doing by awe of the law and its penalties might yet be put in awe of the invisible powers and their post-mortem penalties. This was in the mind of those who in classical Greek and Roman times formulated worship of the gods. This was their pragmatic and practical conclusion whether they themselves personally believed or disbelieved in the gods' existence at all. Their inheritors among statesmen, priests and leaders supported popular religion as good for the masses, even when their own education made them sceptical of it.

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(172) Even though the creed and observance taught to the young may be much changed when adult intellectual faculties develop and may not even survive its activity, religious instruction is needed.

(173) Men who turn away from religion, even if they believe vaguely that there is a God, because the distance between both is immeasurable, may be startled to learn that God is also very near, is indeed within themselves.

(174) Some symbols of past faith have become too musty to serve in more than a shallow or hollow way. But others should never be discarded: they are perfectly apt for all times.

(175) As man's intelligence develops he needs to be fed with religious nutriment beyond the simpler forms and faiths of popular religion. If this is not offered he becomes indifferent or atheist.

(176) When religious faith is shattered by some distressing event of the personal life, this very loss may lead to gain. For it may be a prelude to a deepening and enrichening of that faith.

(177) I have seen and heard quite closely one of the Popes. My impression was that he was a good man but not a great one, and that he was voted into his august position mainly by those cardinals who felt they could influence him.

(178) He does not have to accept religious fictions in order to believe in religious truths. He may use discrimination and separate the one from the other.

(179) It is a more truly religious man who does not put his religion in fetters, manacled to hard dogma, cruel canon law and intolerant practice.

(180) Those who first organise a religion and later those who manage it, codify it, or propagate it, must not be allowed to obscure those who inspire it.

(181) Superstition and fanaticism are not the only evils which beset popular religion.

(182) The truth about Christ becomes clearer as the truth about other religions gets known.

(183) In entering a church, temple, synagogue or mosque they feel a sort of protection.

(184) It is more important in their view to preserve the institution of which <u>they</u> are a part, than to serve the people.

(185) There is no thought, no depth, no substance in these statements - only parrot-like repetition of what has been heard, only the passing-on of traditional suggestion uncritically received. The mouth quacks and gabbles away, but the brain remains still because completely empty.

(186) If philosophy confirms basic religious feeling, it does not do so to serve any particular sect, institution or creed. On the contrary, it frees one from the narrowness too often associated with them.

(187) The search for truth leads some men into religion but other men out of it.

(172) Even though the creed and observance taught to the young may be much changed when adult intellectual faculties develop and may not even survive its activity, religious instruction is needed.

(173) Men who turn away from religion, even if they believe vaguely that there is a God, because the distance between both is immeasurable, may be startled to learn that God is also very near, is indeed within themselves.

(174) Some symbols of past faith have become too musty to serve in more than a shallow or hollow way. But others should never be discarded: they are perfectly apt for all times.

(175) As man's intelligence develops he needs to be fed with religious nutriment beyond the simpler forms and faiths of popular religion. If this is not offered he becomes indifferent or atheist.

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(187) The search for truth leads some men into religion but other men out of it.

(188) The glamour of a traditional established institution covers up or hides the abuses and falsities which times and men have brought into it.

(189) The messengers who reveal its presence come also to urge others to seek it. But from their own limitations and from those of their hearers, the communications will necessarily be on different levels, lower and higher, adulterated more or less by personal opinion or colouring.

(190) The statements of religion ask for our belief: they may or may not be true. The statements of mysticism ask us to seek experience of their factuality. But the statements of philosophy confirm belief by reason, check reason by intuition, lead experience to insight.

(191) He must look upon the elaborate ceremonials and simple dogmas as a cradle where his growth began, his limbs first extended themselves. But he cannot stay in the cradle for ever if he is to become a youth and an adult.

(192) It is for his own personal choice, based on outer circumstances as on inner guidance, whether to go through the set conventional forms of religion or refuse.

(193) Elementary religion spread easiest among the masses; its ideas were for the uneducated and its practices for beginners. This was so in earlier times and is still largely or partly so in undeveloped or half-developed countries.

(194) We dare say of some of these worshipped beings: "This is not God but a bizarre caricature of God" !

(195) In providing symbols for the masses through religion or monarchy, let them not fall into fanaticism or intolerance and believe that only a particular symbol has efficacy.

(196) Those who are content with the religion of their ancestors, whose loyalty extends to a refusal to question it, should remain undisturbed by him.

(197) If the gaudy processions and theatrical liturgies are neither to his taste or need, he knows that they are dear to and have a certain value for the populace who, too, must have their spiritual aspirations satisfied in a palatable way.

(198) Jesus did not construct any religious system or creed, Church or doctrine. Others did that when he was no longer there to say Yes or No. Christianity was therefore their creation, not his.

(199) If during a prophet's lifetime legends spring up which are only half-true or even wholly untrue, what is likely to happen after his death? This is one reason why religions are said to be based on faith.

(200) Rarely has an institution ever been as inspired as individual followers of the religion. Yet it gains the prestige of being the authentic power, voice, channel, teacher, of that religion's prophet-founder.

(201) Without this mystical dimension religion lies at its most elementary level.

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(202) The mystic unfolds his higher individuality. The more he does so, the more he tends to draw away from the organisation which acts as custodian of his outer religion.

(203) The role of a religious hypocrite may be acceptable as pleasanter than that of a religious martyr.

(204) The man of developed reason will feel its need less, or even not at all, but the unevolved multitude is moved emotionally and impressed mentally by ceremony. It preserves tradition, satisfies gregariousness.

(205) Although the mental impressions and emotional reactions which follow entry into a Greek temple, a Christian church or a Muhammedan mosque are distinctly different, the architectural intention is the same - uplift to a higher plane.

(206) If he does not choose to affiliate with any church - for he has found the inner sacredness - why should he be regarded as less religious ?

(207) Most popular religion in most countries, whether Occidental or Oriental, is elementary. Some of it is at an infantile stage mentally and some is adolescent, a stretch farther on.

(208) This lack of any knowledge of the higher part of our being appears all too often in the writing published in the last couple of hundred years or so. Even though in many medieval cases it was instinctive, and not intellectual knowledge, elementary and therefore manifesting as simple faith, it possessed a worth denied to those who denied the very existence of the Soul.

(209) The apostle Bartholomew preached in India - this is stated by the Early Church Father, Jerome, and by Eusebius in his "Ecclesiastical History." Others add that he also taught in Persia and Egypt.

(210) If institutional religion is to continue an active existence and not a decaying one, it must accept the message of the times and adapt itself to the changed new conditions.

(211) Compared with the clear view from above which philosophy gives of religion in all its greatness and deterioration, its truth and superstition, the common view is dim, vague, nebulous and confused. It is not surprising therefore if the morality of today is so chaotic, anarchic and propped up more by fear than by faith.

(212) Too intelligent to accept the nonsense which is traditionally served in the name of religion, too intuitive not to feel the worshipful reverence for a higher Power demanded by religion, he is forced to follow an independent path.

(213) What other options are available to the man who rejects religion as it is traditionally and ordinarily offered him ? What are the alternative ideas, theories, beliefs, teachings or systems ? Is atheism to be the only response to these questions ?

(214) The tenets of one creed may contradict those of the others. Religion varies as people vary.

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(216) It is wrong of those who feel they receive no blessing, no spiritual gain of peace, from a church sacrament, to scorn as superstitious others who feel with joy that they do receive it.
(217) Scriptural texts have accommodated so many different interpretations in the past, and still do, that prudence should precede acceptance, patience should attend suspense.
(218) There are priests who lose their own faith and become spiritually impotent, so that in the end they preach to empty churches. They cannot help themselves, much less help others, cannot give consolation much less give truth.
(219) Every religion ought to keep the teaching of its Founder alive. But in history we find that too often all religions have half-buried it in their churches, temples and synagogues, or in the personal limitations of their leaders.
(220) Beliefs which are so unfounded that they cannot be held with sincerity ought not to be inculcated, especially in the case of younger people.
(221) The dogma, ritual, creed and sacramental worship of religion exist only to lead up to this inner phase: they are not ends in themselves.
(222) The religious organisation which wants people to join and stay with it exclusively does so because of its limitations and partial selfishness. It cannot tolerate the thought or allow its adherents to tolerate, that spirituality exists equally, or more elsewhere. For primarily it seeks its own interests, its own aggrandisement.
(223) Today's traditional religions were once new, their potential spread hidden in small beginnings. Who shall say whether those persons now seeking alternatives may eventually stumble into another new small beginning of international potential ?
(224) This cacophony of different and conflicting religious teachings may turn one man away from religion altogether but another to deeper and more detailed study of them.
(225) When the power of the Church is more important than the following of Christ, when the opinions of a host of lesser men are more esteemed than Christ's own sayings, look for its enemies to increase, its friends to decrease.
(226) They are right in honouring the sacred symbols of their religion, but wrong in letting those symbols extinguish knowledge of the reality for which they stand.
(227) Acquaintance with the teachings of other religions - and especially Oriental ones - should become part of a normal education. The presentation ought to be impartial, objective and fair: all bigotry and prejudice should be avoided with studied honesty.
(228) Confronted by so many sects and dogmas, spiritual truth is not easily discernible.
(229) The altar at which he humbly prays is deep within his mind, the god to which he gives reverent homage is there.
(230) The priests who serve the rites and ceremonial forms of worship may do so mechanically, with no real devotion.

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(231) A church's ceremonials justify themselves if they help to induce the right state of mind. If not, they become a mere piece of play-acting.

(232) It is not obligatory for him to belong to any religion or religious group or attend any religious service. He may or may not do so: it is a matter of personal choice.

(233) When the time comes that a religion is half-dead, an affair of empty words and unreal things, reform or re-inspiration is necessary.

(234) This large outlook, supported by well-researched knowledge, makes it impossible for him to be tied down to a single religion. He is interested in all religions.

(235) Although the Real is formless, the masses need a form as the object of their worship.

(236) We need fresh flowers of truth when the old ones seem to have become stale and withered.

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Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton
Au Jordil - A
CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others.