(9) Zen has become the plaything of coffee-bar bohemians and tightly-trousered beatniks.

(10) Not all his thoughts are a man's own. Quite a number come from the mind's of those around him and also from those who are afar off thinking strongly of him.

(11) They associate him with omnipotence, if not omniscience, but when time shows up the extravagance, and the exaggeration of their idealised expectations their faith falls to the ground, deflated.

(12) We have only to look through the pages of religious history to discover the not inconsiderable contribution of half-insane persons.

(13) Each man utters the Revelation from his own standpoint. Only the philosophically trained make even the effort to keep out of it a personal colouring.

(14) He runs from cult to cult, teacher to teacher for, as Spinoza said of his fellow-lodger, "he is fonder of NOVELTY than of TRUTH."

(15) The enlightenment brought into being by drugs is only an illusory enlightenment.

(16) Those who could not bring on mystical states by practising meditation, tried to bring them on by mesmeric dances, as with the Dervishes, or by narcotic drugs, as with the fakirs.

(17) If his inner experiences lead to ego-magnifying, then the help they give with one hand is being taken away with the other.

(18) New Thought and kindred cults, may, if rightly used prepare and control, refine and thin out the ego. But this is only the first stage. After that comes the work of surrendering the ego. Few followers of these success and cheerfulness cults are taught this second stage, or would be willing to go on to it.

(19) One danger of occult experience if outside the philosophical training is its inflation of the ego, causing the man to regard himself too highly and to appraise his spiritual position beyond its real one.

(20) Pious fancy sometimes pushes beyond actual fact.

(21) He is not satisfied with the cloudy spirituality of the cults.

(22) Naive emotional persons of scant education take to these doctrines without difficulty.

(23) Many class (XX) paras on 'adulterated mystic experiences' should be altered to 'adulterated intuitions.'

XX

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(42) If his feet remain solidly planted on earth, if his emotion does not outrun reason, if respect for fact is not failing, and if balance is kept always, he is in no danger of verging on that mild insanity or of entering that cloudy cuckoo-land which afflicts too many mystics.

(43) Too many questers are, or let themselves become, comic characters. This is regrettable, and certainly seldom true of philosophic questers.

(44) It is the great Silence, yes, but also through the Interior Word it is to us humans the ever speaking higher Self.

(45) Psychological derangements, emotional neuroticisms, pathological fantasies are among the disequilibriums found in a number of those attracted to occult and mystic beliefs or practices. The doctrines most attractive are the most fanatical ones, the wildest and unreasonable ones.

(46) Too often those who claimed to carry new truths to mankind, carried new illusions and fantasies.

(47) Neurotic flamboyant gurus who try to 'hold' their disciples on the strength of their own alleged personal attainments instead of letting them free to receive truth from all sides, all eras, all media, exist in the East as well as in the West.

(48) The beginning mystic is very much aware that he is having an unusual experience. This makes him feel that he is being favoured, that he is being lifted high above his fellows. The personal ego is being mixed into the very centre of an impersonal power. The reaction of an advanced mystic, that is, a philosopher, is free from these egoistic blemishes.

(49) His personal history may share this influence as much as his educational background. His particular individuality and human idiosyncrasies also contribute to it.

(50) Philosophy is not for the thrill-seekers - there are cults and groups, 'isms and practices which will better excite and satisfy them. Even on a higher level, the mystic's, there is still a search, a longing, for 'experiences.' In most cases such experiences are desired as escapes from the ego's tensions and burdens, insignificance or environment.

(51) As a way to understand occult phenomena, psychical research and extra-sensory experience, mentalism is fecund, helpful and enlightening.

(52) It is a region where illusions surround him, aberrations attempt to seduce him and subtle egotisms try to catch him.

(53) Investigation in a practical way of psychic and occult powers not for novices. It is best left to the experienced and instructed person who knows what he is doing.

(54) For some persons these are perilous studies: incipient madness finds in them its sun and water.

(55) We may disdainfully ignore the absurdities of these cults or laugh at their excesses.

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(54) For some persons these are perilous studies: insipient madness finds in them its sun and water.

(55) We may diabolically ignore the absurdities of these cults or laugh at their excesses.

(56) Rasputin and spiritualist mediums at the last Czar's court. Spiritualist mediums at Napoleon III's court. What misguidance did evil or lying spirits give ?

(57) Attachment to the ideas and practices of mysticism need not cover his eyes to its exaggerations and fallacies.

(58) Phenomena may come and go but the most memorable experiences are the awakenings into Reality.

(59) The glamourous myth of infallibility surrounds such a person. Neither he nor his followers dare confess a blunder. Once having declared such a thing impossible, they have to cover this slur on the myth with supernatural whitewash.

(60) The drug-taker's 'union with God' is not an authentically holy experience but a chemical one. It is not a meeting of the human being with the divine being but one entirely within the human being alone.

(61) The maniacal occurrences at these Subud meetings do not indicate the presence of God; rather the reverse. Such manifestations are not new in religious history. Christian, Hebrew, Hindu and Muhammedan sects have displayed them, shrieking, shouting, singing, crying, yelling like animals, swaying, leaping, crawling, dancing. The delirium of madness is not spirituality.

(62) There is a wisdom deep deep within man but alas! it finds no voice until he turns from himself and calls on the higher power. Then, from within, it - the deputy of that Power - when the conditions are right, can make itself heard and therefore speaks.

(63) Those who take drugs to create mystical experience are self-deluded by their delight in the result. They do not know that the new world which they have entered is an artificial one.

(64) Impulses from the ego have too often in the history of mysticism, been mistaken for spontaneous intuitions from the higher individuality.

(65) Philosophy has its mystical side, but for the silly, extreme, fantastic or false teachings of several mystical sects it is not at all answerable.

(66) He is as unready for the experience as a new traveller for the sudden storms which lash the Alpine scene around the lake of Geneva.

(67) The dangers of seeking an experience <u>alone</u> as the highest in life is shown by the drug-takers, the LSD addicts, the hippies and yippies and, on a different level, the alcoholics.

(68) In this field of off beat interests some odd characters constantly appear.

(69) The occult can fascinate a seeker to the point of leading him away from the higher truth. It can also absorb many years in wandering through labyrinths, false trails and end-closed alleys.

(70) The fantasies which occult sects have produced come near at times to superstition.

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(71) The theatrical figure with long hair down to his shoulders, a long beard to match, a wide flowing cloak; making big claims and seeking a bigger following gets a crowd of devotees without too much difficulty. For such dupes look to, and are impressed by, externals.

(72) The conventional ethical codes which regulate human relations are transcended only in the sense that an even higher, more austere, code is now imposed upon him from within. Those would-be mystical sects whom history has recorded not infrequently who claim a wider moral freedom than others because they claim to be nearer God, and then proceed to actions which bespeak the gratification of unloosed baser desires, deceive themselves, betray mysticism, and lead others astray.

(73) It is simply that mental powers are wider in scope than most people know or believe.

(74) The experience enlightens him only to the extant that he lets it do so. For if the trend of his belief and thought is based on a wide knowledge of comparative religion and philosophy, thus opening his outlook and explaining the experience, he will meet it with acceptance and without fear. Otherwise his dominant belief, expectancy and bias get entangled with the experience, either at its onset or later, and are confirmed in part or wholly.

(75) This is a field where bogus enlightenment exists, where the semi-insane thrive in the collection of neurotic followings. The beginner must enter warily.

(76) Milton: "Where there is much desire to learn, there of necessity will be much arguing, many opinions. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding. What some lament of, we should rather rejoice at . . . the pursuance of truth."

(77) The mesmerist initiator plus alleged Maharishee teaches a simple method for those who have only just begun to find out that there is something better than frozen orthodoxy in religion or hopeless materialism in science. It can be welcomed as such. It can take them one step farther than these two. But it cannot take them into Reality, cannot bestow insight into the ultimate truth. And its associations today with Mahesh Yogi himself are dubious, if not undesirable.

(78) Imagination, desire, emotion or expectancy get involved with the real glimpse because the man has not purged his character enough, nor developed his intelligence sufficiently, to arrive at pure perception.

(79) The claim to powers which most people do not have makes a person, who is otherwise quite average, seem important, gives him prestige and influence among those who are impressed by such powers. There is then a tendency, either on his part or theirs or both, to exaggerate them.

(80) All such experiences are formed by the mind itself and in the end will vanish away.

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(80) All such experiences are formed by the mind itself and in the end will vanish away.

(81) This feeling of being directed by some other power, of being under compulsion to think and act in a certain way, is good if the reference is to the Higher Power, but dangerous if not. For obedience may then be mediumship not mysticism, or drug hallucination not inspiration.

(82) I am not too happy about my own role in helping to bring on this explosion of interest in mystical and Oriental ways. Hysterics, lunatics, simpletons, the mindless, the exploiters and half-charlatans have stepped into this field. For when the truth gets into the hands of the unready and unfit, they first misconceive it, then adulterate and corrode it, finally embody it for foolish or egotistic purposes in pseudo-truths.

(83) Too much solemn nonsense passes for true mysticism when it meets with gullible minds.

(84) I am too old to be willing to exert myself to make any social effort and too uninterested in any ambitions after having tasted some success.

(85) The raptures, the aspirations, the devotions may be repeated many times but in the end they are seen as part of the ever-changing picture which life itself is seen to be. Moreover in 'the dark night of the Soul' they die off altogether.

(86) A drug which blows up the mind, explodes it into another dimension, substitutes a false reality for the real one when it seems to give the God-experience. What the taker does not know is that he has entered a region of consciousness affiliated with the image-making faculty, with imagination. This is a difference which is tremendously important.

(87) There is not a little sham mysticism, specious religion and false philosophy in these days. This is why seekers must approach such topics warily.

(88) Visions may come but they are usually self-generated by expectancy, desire, thoughts, imagination but sometimes quite authentically by his higher Self.

(89) How easily beginners are tempted by the lure of unusual psychic and mystic experiences into deviating from the straight and narrow Path !

(90) Many different kinds of inner experience are possible as meditation progresses, some exceedingly interesting but all merely temporary. Among them are: divorce from the body: seeing bright light, losing inclination to talk with others, losing the sense of personal identity, the feeling that everything has come to a standstill and the suspension of time passing: and a vast spatial emptiness.

(91) Those who would enter actively in the investigation of this field had better beware. For here exist not only saintliness but also diabolishness, not only wisdom but foolishness, not only revelation but hallucination, not only selflessness but megalomania, not only truth and reality but imposture and lunacy.

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(93) He carries his ego into the experience itself, the two get mixed together. It is not his fault for he is ignorant, does not clearly understand what is happening to him, while the egoistic instinct has hitherto been the driving power behind his life.

(94) To accept the reality of the drug-taker's heaven is to confuse the copy with the original.

(95) These petty sects take on majestic airs, make claims, and announce staggering revelations as if they were of cosmic importance and as if their sect alone held the impenetrable cosmic secret.

(96) Drugs yield no true enlightenment but only a parody of it. The experience passes, craving for it returns, so the dose or injection is constantly repeated. With time the dose gets larger, the injection more frequent, the addiction more dangerous to sanity or disastrous to health. The counterfeit Nirvana may turn into a frightening hell with dreadful nightmares.

(97) If half-demented persons take up these studies, it is because either the occult attracts them or they fall under the spell of a teacher who is more demented than they are. But they are not attracted to pure philosophy and could not get it taught to them anyway.

(98) It is regrettable that a subject so interesting - and formerly such a little-visited by-way - should become infested with maniacal ideas and should attract ill-balanced persons who fall easily into superstition. The higher levels, where religion moves into mysticism and metaphysics, need a well-informed, well-poised mind for their proper appreciation.

(99) Prudent persons who wish to keep on a safe course will avoid the lure of occultism and the curiosity-satisfactions of spiritism, witchcraft or the like.

(100) The gropings of medieval alchemists can hardly help him, and are better left alone. Whatever of truth he find in them must already be known to him, and more clearly.

(101) The stronger drugs may turn their user into a robot, victim of seemingly outside forces which compel him to do what he normally dare not or would not do.

(102) The desire for power over others, for authority, is a form of personal ambition which has, in the past, mixed easily with a spiritual glimpse. A new sect, a new movement has then come to birth. The seeker after truth who comes in contact with it would be far safer to take some of the teaching without sacrificing his freedom, without joining the group.

(103) An experience which ended in disillusionment is not necessarily a wasted one. It may have its positive side: it may have contributed certain ideas.

(104) A happy feeling of freedom from care may be got from drugs, but the happiness is illusory and brief while the side-effects or long-range effects of the drug may be harmful.

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(105) Philosophy is definitely not for the misfits and half-sane, the freaks and drug addicts who have enough mystic, occult and Oriental cults eager to cater for them,

(106) They take hold of a genuine truth but then stretch it out like a piece of elastic far beyond its proper application, until it loses much or even most, of its truth.

(107) Those who have to deal with physical things whose manufacture depends on precise measurements or practical skills, cannot afford to work carelessly, think nebulously or lose themselves in false or misty imaginings out of relation with the crude realities - certainly no carpenter and no engineer dare do so. Yet so-called religious mystics, occultists and phychics do, for there is no way to show up their errors.

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(1) All he cares about is its impingement on his own self, so that he gets the two mixed up and fails to know the Overself as it really is.
(2) Occult phenomena and much mystical self-hypnotic phenomena only interrupt his quest, they do not fulfil it.
(3) Every psychic vision is really seen outside his being.
(4) These little groups and large sects spend much of their time and waste much of their mental or vocal energy between obloquy of other groups and panegyric of their own, between personal denigration of teachers outside their boundary and personal adulation of those inside it.
(5) Out of his own ideas and prejudices, tastes and temperament he unconsciously creates the form of revelations, messages and dogmas.
(6) Such cults have ever attracted the indolent and the irresponsible, those who hope to get something for nothing.
(7) The preachings and teachings, the assertions and predictions, the personal claims and egotistic posturings of insane persons are accepted as divine.
(8) They are peaceful but only in the same way that a vegetable is peaceful. There is no positive value, no real achievement here.
(9) The leaders of these cults, whether deluded or demented, may attract a following of naive, inexperienced youth or unbalanced, confused age.
(10) The alleged allegorical nature of these writings leads to much loss of time and more fantasy when accepted; it leads nowhere.
(11) The total sanity of some of these leaders and, to a lesser extent, of their followers must be questioned.
(12) He can know only what the condition, nature and quality of his knowing instrument permits.
(13) The frenetic evangelist, worked up to a state of unbalanced excitement, may incite his audience either to melodramatic holiness or to religious hysteria. They are so overwhelmed by their emotions - which in turn are prompted by hypnotic suggestion - that when the wave subsides later, they may repudiate what is now accepted.
(14) Much so-called inner guidance is nothing of the sort. It is made up out of the man's own ideas or the traditions of his background or out of other men's ideas transferred by suggestion to him.
(15) He lives in a private world of his own, a captive of his dominant ideas.
(16) They are very earnest but this does not prevent them from being very naive.
(17) the futility of their intellectuality.
(18) It is a world of oddities and lunacies in doctrine, some quite amusing but others quite imbecile.

XX

(1) All he cares about is its impingement on his own self, so that he gets the two mixed up and fails to know the Overself as it really is.

(2) Occult phenomena and much mystical self-hypnotic phenomena only interrupt his quest, they do not fulfill it.

(3) Every psychic vision is really seen outside his being.

(4) These little groups and large sects spend much of their time and waste much of their mental or vocal energy between obloquy of other groups and panegyric of their own, between personal denigration of teachers outside their boundary and personal adulation of those inside it.

(5) Out of his own ideas and prejudices, tastes and temperament he unconsciously creates the form of revelations, messages and dogmas.

(6) Such cults have ever attracted the indolent and the irresponsible, those who hope to get something for nothing.

(7) The preachings and teachings, the assertions and predictions, the personal claims and egotistic postures of insane persons are accepted as divine.

(8) They are peaceful but only in the same way that a vegetable is peaceful. There is no positive value, no real achievement here.

(9) The leaders of these cults, whether deluded or demented, may attract a following of naive, inexperienced youth or unbalanced, confused age.

(10) The alleged allegorical nature of these writings leads to much loss of time and more fantasy when accepted; it leads nowhere.

(11) The total sanity of some of these leaders and, to a lesser extent, of their followers must be questioned.

(12) He can know only what the condition, nature and quality of his knowing instrument permits.

(13) The frenetic evangelist, worked up to a state of unbalanced excitement, may incite his audience either to melodramatic holiness or to religious hysteria. They are so overwhelmed by their emotions - which in turn are prompted by hypnotic suggestion - that when the wave subsides later, they may repudiate what is now accepted.

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(18) It is a world of oddities and lunacies in doctrine, some quite amusing but others quite impossible.

(19) Paralysis of the mind is not peace of the mind.
(20) One common fault is to greet the latest master with adoring emotion, then to follow him with strongly personal clinging attitude, and to talk of him only in superlatives. In such an atmosphere the ego thrives unsuspected where it is supposed to be most absent!
(21) In this field of spiritual seeking, the babel of different voices uttering contradictory messages, often creates bewilderment in the end and throws all into confusion.
(22) Joel Goldsmith gave great truths to mankind but also made some errors. He lived in an unreal fantasy-world. Gigantic miracles became obtainable in this world at a low price. It is the old witch-doctor magic presented in a twentieth-century guise. It is the kind of world in which only dreamers can live, and from which only dreams can issue.
(23) Rasputin is reputed to have belonged to a religious society which believed that sin was the path to repentance and this in turn to salvation: and so to sin greatly was to be saved more quickly.
(24) These cults fall into the mistake of making worldly success and triumphant ambition synonymous with divine response to their prayer or divine reward for their meditation.
(25) Psychic phenomena, whether of a sensory or mental kind, which insidiously flatter the ego should be ignored, or discounted as illusory. The most absurd effect is the Messiah complex.
(26) It is not surprising that so extraordinary and mysterious a field should be taken advantage of and exploited by half-charlatans and semi-qualified persons.
(27) Although his attitude toward such movements and groups is necessarily a detached one, it is at the same time quite sympathetic where sympathy is merited.
(28) It can lead only to temporary titillations of the emotions, whether ecstatic or otherwise, but never to that sublime Knowledge which releases man from all quests and all hankerings. This alone confers the realisation of what we are here for; this alone bestows immortal benefit to himself and all creatures.
(29) Their published writings fail to show any logical basis; but they do succeed in showing a semi-pathological condition in the writers.
(30) One of the great mistakes to be found in mystical circles is that which fails to recognise that most glimpses fade away. They come for a time only, not for all time. Out of this mistake there are born cults and sects, teachings and doctrines, practices and methods which merely reflect human opinion, guesses, theories, prejudices and preferences, and not at all divine enlightenment.
(31) It is fashionable among the younger people today to sneer at things which I reverence, to disparage artistic and intellectual productions which I admire, and to denigrate persons whom I respect.

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(31) It is fashionable among the younger people today to sneer at things which I reverence, to disparage artistic and intellectual productions which I admire, and to denigrate persons whom I respect.

(32) The experience may be gratifying but it may also be of little value; it is cosy but not cosmic !
(33) Various forms of dementia may be recognised among these misguided seekers, but the cases differ widely from the extremely mild to the severely dangerous.
(34) Subud's is a mediumistic method; the risks involved make it difficult to trust any such method.
(35) Psychic phenomena are often an accompaniment of certain stages of meditation. When they are sensory in form, it is only necessary to note if they hold any useful meaning, if they are authentic and not illusory, and pass on.
(36) These are mentally disturbed persons who have aggravated their condition by taking to the quest in the wrong way, by extreme forms of asceticism, by blind naive spiritistic mediumship or by improper, ego-worshipping meditation.
(37) Thought-impressions and mental deposits are left behind, to exist for a while until they gradually fade away.
(38) The mystic's experiences - whatever kind they be - may be based on solid truth or founded on mere illusion.
(39) They float around following every teacher in turn, enthusiastically eulogising the one currently in the ascendant, only to criticise him later - the lesson of keeping detached, unjoined, accepting truth without tying new bonds to half-truth or nonsense, remaining unreceived.
(40) He should take care against the pitfalls which beset the naive, the unwary, the fanatical and the occult-wonder-seekers.
(41) The poor spiritual aspirant may well be bewildered when those who so glibly give him such copious advice, contradict one another.
(42) When all the substitutes for truth have been tried and found wanting, then only will men turn to the truth itself.
(43) Theatricality is associated with some forms of mysticism and some gurus.
(44) The tendency to believe in wishful thinking, in mirages and utopias that always exist in the future is too often associated with mystics who have not attained their mystical maturity.
(45) No teaching, and certainly no set of beliefs, can hope to escape some kind of criticism, fair or unfair, nor obtain complete and general acceptance.
(46) When the wave of enthusiasm recedes, he is left with doubts, even criticisms.
(47) Only when he is away from the cult's hypnosis and adjusts himself to the fact as it <u>is</u>, not as it has been suggested to him, can he hope to find truth !
(48) There are some experiences which shrink the ego, others which enlarge it.
(49) He may find a little light after much searching.
(50) The unwary follower is deceived by this over-simplification and becomes falsely confident.

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(1) DRUGS. (a) People take to these drugs like LSD and heroin for different reasons. One of the reasons is that they feel so full of tension that the need to relax becomes imperative. But this they are unable to bring about by themselves; so the easy artificial way is used. That a habit may be formed, that one day they may break up their consciousness through it, losing reason and control for short periods while hallucinatory heavens or monsters surround them, is something they need to be warned against.
(b) If you study the eyes of a fakir long addicted to smoking the Asiatic narcotics - hasheesh and bhang - you will observe that the irises often tend to become bloodshot. If however he is addicted to smoking opium the effect appears in the pupils, which tend at times to narrow down into pin-points.
(c) All these narcotic drugs like opium, belladonna and LSD which alter consciousness are poisons and, if taken in sufficiently large quantity, could kill a man, or at least bring about a state of stupor or complete unconsciousness. The habit of taking them is hard to break, and itself breaks the taker - morally and mentally and to some extent even physically by inducing convulsions.
(2) The danger here of course is spiritual megalomania, of believing that one's egoistic actions are inspired by God, that one's thoughts come straight from divinity itself and represent infallible wisdom, that one's personal interests coincide with humanity's welfare and that one's baser motives are in fact higher ones.
(3) Imagination can find support in any fact for what it wants to support. Faith can discover relations and connections between things, persons, events which are simply not there at all. Superstition can misinterpret statements and twist texts to mean what speaker and writer did not dream of.
(4) The visions are not different from historic descriptions; they copy scenes, figures, events already known and stored in mind and memory, images already familiar through faith, thought and prayer. Are they then self-suggested?
(5) The genuine truth-seeker tries to keep out self-delusion in all its forms. He knows that the road is beset with it, that he must be watchful, and that the warning counsel of those who are farther on the way must be heeded.
(6) It is a fact that most men give the truth, deliberately or unwittingly, a personal colouration, just as when trying to understand it with the intellect or to convey it to others, they interpret it.
(7) DRUGS. One hears repeatedly of those dabblers in drugs who have gone temporarily mad through using LSD in attempts to obtain mystic experience. The best they can get is still not the true experience.
(8) What is not possible for the ego-expressing man becomes easy for the divine-expressing man. This shift from the lesser consciousness to the greater, opens the gates of power. But it must be divine, or in the result the ego will merely become fatter.

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(1) DRUGS During my researches in Egypt many years ago, I noted that men who were excessively devoted to the use of hasheesh, were the largest group in Cairo's insane population, and that another, smaller, group suffered from religious mania, believing they had divine missions to fulfil or messages to deliver. It was interesting that autopsy revealed in those of the first group who died, the brain had dried, shrunk, and become smaller.

(2) DRUGS Despite the pleas and assertions of the drug-takers, the two worlds are emphatically not the same. What the truly enlightened man experiences is the reality, what the drug-taker experiences is, in part or very largely, a plausible copy with dangerously misleading insinuations.

(3) DRUGS: 1877 An Indian Govt. Report stated that 30.6% of Bengal's lunatics were insane because of taking excessive quantities of gunga, a decoction of hemp, which is also a pernicious poison.

(4) DRUGS The response to LSD varies from person to person: it cannot be described in a crystallised statement applicable to everyone.

(5) DRUGS The drug route to metaphysical enlightenment and spiritual liberation is too often taken to be the cheapest route, but in the end it becomes, again too often, one of the dearest.

(6) DRUGS Nirvana is not reached by LSD trips: the old way is still the only way. But just as you can get substitute paper suits that look like real wool or cotton cloth suits, so you can reach imitation nirvanas by travelling on certain chemical or plant drugs.

(7) There is little to stop any paranoid person from starting a new cult or playing the guru. This is what has actually happened, both in the East and the West, and he mostly succeeded in gathering a following.

(8) The beatniks and hippies of our day are not the first freakish young men to wear their hair excessively long or half-covering their eyes. Several yogi sects in India did exactly the same several centuries ago. Others wore bizarre patched garments or beat themselves with chains or ate scorpions. The remnants of these sects, as well as individual oddities, still follow the early model to this day.

(9) When these leaders and followers lean over backwards to assert their idealism, their dedication to the service of mankind, it may be that they protest their selfless philanthropy too much.

(10) Some of the qualities, attributes and practices demanded of spiritual aspirants are so queer, exaggerated or unbalanced that the ultimate result will be, not a human being, but a strange, half-insane creature.

(11) There is health and sanity in plain meanings, but the peril of madness or deceit in deliberately obscure, esoteric meanings.

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(40) The danger is not in the marjuana itself: it may be comparatively harmless to many people, although positively harmful to others. The real danger is that, finding it so satisfying, there are those who will be allured to the more powerful drugs in search of more powerful satisfactions. Thus they graduate until they drive through red traffic signals or jump from windows or stare at the sun until they go blind.

(41) The late Dr Buchman, Oxford Group Leader, said in 1936: "Human problems could be solved through a God-controlled Fascist dictatorship. I thank heaven for a man like Adolf Hitler." So the God who told this mystic to support Hitler told other mystics to oppose him!

(42) The aberrations of those who mix some of the Quest's ideas and practices with their own, or with some imposed on them by their cult-leader, stretch back historically to long before Christ's time, geographically as far as the distant limits of Asia.

(43) His views are the result of a filtration through such mind-affecting things as his age, origin, heredity, history, education, physical condition and social position not less than from other factors.

(44) It is a feature of the modern scene, because of modern plenitude and rapidity of communication and transport, to afford many opportunities for the type of person who espouses cults and gurus enthusiastically and passionately, only to turn away from them abruptly and just as strongly.

(45) Nepenthe drug which leads to 'neutral emotions' is mentioned as a drink by Homer in "Odysey" which confers "freedom from chagrin (French)" and " complete emotional indifference," so that even if members of one's family, one's own son is killed in front of one's eyes, one could bear to see it calmly.

(46) If he were to put aside all this fancy and jargon, all this suggestion which others have put into his head, he would come back to sobering sanity with a bump. Alas, it is unlikely that this will happen while he is thoroughly mesmerized both from outside and from inside.

(47) The hysterical and unbalanced or the young and inexperienced risk falling into the hands of guides who lead them further astray.

(48) Why do these misguided persons seek oblivion in drugs?

(49) The enlightenment which many receive from L.S.D. is a spurious one.

(50) Those who join cults or form coteries around a particular guru or private God need the gregarious comfort of these environments.

(51) Those who look for an enchanted land look for a chimera.

(52) Is the guru's interest in these disciples anything more than a spiritual one? Is it a personal one?

(53) The guru, sitting on his lonely eminence and surrounded by his disciples' awe, is a mystical, not a philosophical figure.

(54) They believe that L.S.D. has brought the high spiritual accomplishments, Nirvana, Union with God, and the like, within everyone's reach.

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(12) The teaching is largely the production of their own ego. The master seen in vision who delivers it is partly the reflection of their own vivid imagination. The seeker who is prudent should always try to make certain that he is not fooling himself.

(13) Their total optimism is immune to the shocks and disturbances, the thrusts and disappointments of experience. It sees only what it wants to see; not the world in which it actually has to live but the one in which it would like to live. The lessons of suffering are not assimilated; each adverse experience leaves them exactly where it found them.

(14) If the phenomena of stupor, coma, delirium or hallucination are studied and compared with those of yoga, certain similarities may be detected.

(15) Too many have only an imaginary understanding of the truth, arising mostly from books they have read or lectures they have heard.

(16) The same God who showed Spanish St. Teresa the necessary holiness of poverty showed several American cult-leaders the necessary holiness of riches! Is it not more sensible to assume that one or the other was not in communication with God at all?

(17) They look everywhere except in the only place where the Real abides. Consequently their findings are illusive, and fall from their hands after a time.

(18) In most Muhammedan countries, and certainly in the Egypt which I knew many years ago, lunatics were believed to have left their soul behind in the heaven world, so that their deserted bodies were bereft of the mind's guidance. They, and in particular mentally retarded idiots, were considered to be holy men because of this connection with their praying or worshipping souls in heaven.

(19) It is a region where falsehood assumes the shape of truth, and evil wears the mask of good; where the bogus represents itself to be genuine and

(20) They cannot stay long with one guru or in one group, but neither can they stay long out of them.

(21) In this wild extravagance of faith, with its dreams of Messianic intervention and Utopic organisation, credulous people find an illusory refuge from current troubles or world disasters.

(22) It is an interest which is more than largely sprinkled with mildly insane votaries.

(23) Some of these seekers are sufferers from melancholia, others from mania.

(24) They live within their illusions.

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(23) Some of these seekers are sufferers from melancholia, others from mania.

(24) They live within their illusions.

(25) There are mystical groups, small in size, public or secretive, labelled or anonymous.

(26) Not in the realm of godly experience do several cases belong, but in the realm of psychopathology.
(27) It is correct to say that many aspirants have undergone strange, weird, inexplicable, unrepeated or occult experiences in their attempts to practise meditation. But it is necessary to point out that these phenomena belong to the first or middle stages of the practice, not to the real work in contemplation.
(28) Whereas St. Thomas Aquinas stopped writing his books when the inner experience came to him, Shankara Acharya started writing his own. Thus one and the same kind of spiritual consciousness illuminating two different kinds of mind brought about two different and opposite decisions! What does this show ? That the human mind does colour the revelation's reception or its communication.
(29) The modern mind does not favour the ancient wrappings of mystery and magic around these deeper layers of human consciousness. It believes that knowledge today ought to be shared and spread.
(30) Can the personal colouring be completely effaced? Can anyone receive the intuitive teaching or experience without it being influenced or interfered with in any way ?
(31) Those who succumb to the wiles of the cult-leaders sometimes get what they ask for, but sometimes deserve our commiseration.
(32) Charlatans who seek to provide themselves, through the media of these cults, with women and money, too often succeed too easily.
(33) Some do not even learn from their disillusionments; their appetite for listening to new mystical nonsense, new occult charlatanry, seems unending.
(34) DRUGS The real danger is when the man begins to externalise some of these fantasies, to express physically in murder or suicide, or some other desperate act, the pictures and ideas which roam or rave within him yet outside his control.
(35) Whatever be the message or the prompting, his ego is an intervening medium through which it passes. The need of neutralising its effect can be satisfied by philosophic discipline.
(36) The comedies which are unconsciously and solemnly played out in some of these ashrams in all seriousness, the characters who congregate there, the ideas which are entertained when reason, fact, practicality and common sense are abandoned - all these factors make it unlikely that truth will be found by the inmates, or the awareness of Reality obtained.
(37) Too many clergymen, laymen and leaders have spoken for God, as if they knew God's mind and did God's will. In most cases it is safe to say that they understand very imperfectly either the divine nature or interpreted very fallibly the divine communication.
(38) Their actions and beliefs are enough to make an outside observer, that is a person not englamored by the claims or enchanted by the guru's personality, question the sanity of both leader and led.
(39) They want to find salvation on too easy terms, these drug-takers.

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(55) Intuition is the best pilot but pseudo-intuition is one of the worst.

(56) The authentic illumination does not come from drugs.

(57) Aleister Crowley died cursing and snarling.

(58) Here we come close to the regions of religious mania and mystical dementia.

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(57a) Gayatri Devi, mother-superior of the Vedanta Ashram at La Crescenta, California, abandoned the use of LSD Because she found it awakened psychic centres in her disciples and also ~~(XXX)~~ produced undesirable results.
(57b) Marijuana is the American term for the Oriental hashish

(58) Independence in spiritual seeking; a mind kept wide open for new and true ideas, discrimination between appearances and reality behind them - this is what will lead a man in the end to discover and know things for himself. Let him keep his commonsense and keep outside all fantastic religious cults, with their hocus-pocus. Let him avoid the sheer lunacy which masquerades in certain circles as mysticism. There is nothing to be gained from the grotesque characters who ~~people~~ FORM THE MEMBERSHIP OF CERTAIN CULTS nor from the self-appointed Masters or Messiahs who lead them.

(59) That so many adherents to these ideas appear to be freaks or clowns, charlatans or gullibles, is painfully true. But do not stop with this criticism, go forward from it: for it is only partially true. For there were other adherents whose brains were sharp, whose practicality was unquestioned, whose places in society were high. Politicians like Georges Clemenceau and Ben Gurion found help in Vedantic and Buddhistic doctrine.

(60) It would be a gross error to believe that <u>all</u> visions are to be regarded with caution, let alone suspicion. There is one which is a complete exception to this rule. This is the vision of Light.

(61) The naivete of many occult seekers is so evident, that only time, experience a nd mental growth can supply what is lacking.

(62) If he is entitled to avoid abnoxious people socially, he is still more entitled to avoid dangerous people spiritually.

(63) Many frustrated persons take to these cults, in the hope of getting by improper magical or occult means what they cannot get by the ordinary, and proper means.

(64) History is well acquainted with the extraordinarily and plentifold varied flagrant aberrations of religious mania, religious mysticism and occult sects.

(65) "You feel a complete loss of ego," said a man describing his experience of LSD. "It separates you from your ego. You tend to go out of yourself. You're merging into everything, that's the mystical part. You see the floor, and you notice you're as much a part of the floor as you are of your own body. There's simply no verbal description for it."

( ) Everything that stimulates us to follow the quest is worth encouraging if its demerits be not too large; but everything which paralyses this aspiration is rendering a disservice to humanity.

( ) It is dangerous to use terminologies and vocabularies which the past and the present have associated with particular cults, movements, groups and organisations. It is better to find new ways of presenting spiritual truths, new words with which to name them.

( ) Because certain drugs seem to duplicate the psychic or mystic experiences, in their effects, superficial minds have leapt to the conclusion that it is unnecessary to put in the hard unremitting labour which inner practices require.

( ) One often hears the followers of one cult disparage the teaching of a different cult, or the disciples of one guru denigrate the person of another guru.

( ) Mystery exists where the facts are plain and simple. The naive inexperienced student is kept back by imbalance in teachings, over-weighty emphases wrongly applied, and confusion between what is only a means with what is properly its end and goal. The results are unnecessary complication and avoidable obfuscation. The beginner himself helps the incompetent teacher by his own tendency to refuse to believe that the truth is so utterly simple.

( ) DRUGS: (LSD) It intensifies perceptions, vivifies colours, re-animates long-forgotten memories. A common experience with it duplicates one that comes to mystics. It is as if one part of the man is entirely outside the other part, as if he were two persons. As mind, pure '/'-consciousness, he is invisible. As physical body, he is the object looked at a short distance in front of the '/'. Some subjects found the experience horrible and would have no more of it. But others found it delightful and could not get too much.

The normal safe dose of LSD is 100 micrograms, hardly a pin's head. The tremendous power of this chemical drug far exceeds all the old natural drugs hitherto known.

In "The Island", his last novel, Aldous Huxley seemed to recommend drug-taking as a means of procuring spiritual glimpses, and to assert that there is no difference in result between them and orthodox ones. This is no more correct than the assertion that there is no difference between a real object and its duplicate in a glass mirror.

Drugs destroy character, weaken the will and sabotage the memory. They pervert the reasoning faculty. Drugs taken long enough turn the taker into an addict. In the end, when dependence is complete, he will be a nervous, moral or physical wreck, depending on the kind of person he is.

( ) There is always the risk in this kind of activity of beginning with sincerity and ending with charlatanry.

( ) Too many times he assumes that what he desires for himself must be the same as what God desires for him.

( ) It is better not to try to get inner experiences but to let them unfold as and when they will.

( ) Men put forward their own errors as messages from God.

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( ) It is his own mind, using its imaginative power, which creates the vision he sees. But it is not a false vision since it assumes the form which appeals most to him, and because its purpose is to enable him to believe, accept, the divine presence as a real fact. That presence is what matters most in all such experiences and is their chief inspirer.

( ) What men communicate to others is not the Real which they actually touch, however authentically, but their human reaction to it. This is one reason why the religious world is divided, why religious and mystic revelations are contradictory, why truth-seekers get confused and bewildered, why they move on from one sect to another.

( ) Those who find the work of meditation too arduous, its diurnal regularity too tiresome, either abandon it or take to a substitute. This may be ceremonial magic or narcotic drug.

( ) The claim that these drugs can reveal Reality is a false one. They only reveal duplicates.

( ) It need not surprise anyone that some persons, lacking competent personal guidance, are so astonished by their inner experiences that they come to believe that they have been specially favoured by the Deity.

( ) There is no room for fanaticism if the feet are kept on the solid earth of rationality, practicality and history, however high the mind flies.

( ) Looking for extraordinary experiences or supernatural results or mysterious occurrences merely deviates one from the correct path.

( ) Few mystics can let the inspiration come through <u>as it is</u>. Most give it a form derived from their own personal make-up.

( ) Extravagant assertions and erroneous ideas constitute another peril which besets the developing beginner.

( ) They believe that in touching these objects left by holy men or in visiting these places where such men resided, they touch holiness itself. A few even believe that they commune with it.

( ) How many aspirants have travelled in circles arriving, like Omar Khayyam, in the end at the same door by which they entered in!

( ) It is understandable that some should seek in mystical states a refuge from calamity.

( ) Too many beatniks are exhibitionists: their bodily attitudes, dress, language and mode of life generally are different too often only to draw attention to themselves - a typical symptom of neurotics. (And if) they have rejected the process of refinement which through the incarnations alters boorish disgusting habits into gentlemanly fastidious ones, it is only because they have yet to undergo it!

( ) All communications of a psychical or intuitive, visioned or heard character must be tested warily and judged critically by their results in experience. Otherwise the false, the fraudulent, the unfactual, the misleading, may be accepted as the true and real. This of course is a rule mainly for beginners.

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( ) The mind's power is being unscrupulously misused when it seeks to influence others against their own interest and for its selfish purpose.

( ) If there is so much more interest in the spiritual truth, there is also much more interest in its sinister reversions and perversions, in black magic, satanic forces, the misuse of drugs and the abuse of sex, witchcraft, sorcery, influencing others through mental means for selfish ends and worship of the powers of darkness. Young naive and unbalanced persons seeking occult thrills and excitements, or recklessly curious about (to them) psychical novelties, are brought into foul malignant circles where their character is degraded and their understanding twisted.

( ) The uninstructed, the simple, the pious, the mystic are apt to be satisfied with their personal reactions to gurus, temples, rituals, mantras and meditations. But the reactions may be pleasant illusions, giving birth to comforting fallacies or false consolations. That is, the seekers get beyond their ordinary selves and believe that they are experiencing the Transcendental, the Absolute. They do not know that counterfeits exist, or that there are inferior states which may be joyful or peaceful or exciting or sensational but are still not the real, the authentic goal.

( ) The Christian Science Church achieved success not at all because it taught mentalism, which is too hard and too subtle for most to grasp, but because of two reasons. First, it gave visible results in the healing of sick people. If some of the cases were quite trivial, others were spectacular. Second, it taught a practical method of not letting the ego's "mortal mind" manage its own affairs (since it is so faulty and so limited) but of turning them over or surrendering them to the Overself for management. This is similar to the Magarishee's passenger in a railway carriage who was advised to put his parcel down from his shoulder and let the train carry it.

( ) The claim by both hypnotism and spiritualism that another human mind is capable, under certain conditions, of entering another human mind is true enough. It is also capable of dominating the other one. These two possibilities exist mostly in those situations where a person has willingly thrown himself open to another person's influence, has sat in the hypnotist's chair or at the spiritist's table. They also exist outside of these situations, particularly if someone sits for meditation by trying to make his mind a blank, without previously trying also over a sufficient period to purify his character, uplift his motives and achieve some balance between his emotions and reason.

( ) It is not the inspiration, the source, that is at fault. It is the human medium, which to some extent, varying from person to person, is unreliable.

( ) Their faith is not really in God, but in what they think is God, and so is their communion or communication, i.e. their prayer or meditation.

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XX

(CONTINUED OVER)

(1)The finished product of a carpenter's work can be tried in use and tested by examination. His chairs can be sat upon, his table-legs measured, and faults or inaccuracies will soon reveal themselves. But how is the mystic's intuitions, inspirations, visions and teachings to be appraised, measured, tested with complete certainty? How much in them can be fully trusted, how much suspected as being the undivine part?

(2)It is a foolish cult which makes worldly success a measuring standard of spiritual effectiveness.

(3)The dangersof dabbling in necromantic practices are not a few and must be guarded against if the need of securing faith in survival after death is strong enough to risk them. They include deceiving oneself, being deceived by a half-fraudulent medium, being deceived by a lying spirit.

(4)The practices of psychism and occultism, with their pursuit of psychical and occult powers, have this peril that unless the seeker is quite well informed he may be led astray from the correct path, if he is at a lower stage, or be kept too preoccupied with his own ego (or extensions of it) if at a higher one. What might be useful adjuncts to a sage could become snares to a seeker.

(5)It is not necessary to expose here the falso beliefs which ill-informed beginners often have about Tibet in Asia, or places like Mount Shasta in America

(6)An American, Baird T. Spalding, wrote three volumes about the lives and teachings of the "Masters of the Far East" before he had ever left the American continent. (He added two further volumes after he had gone to India and returned) He attached himself, with a party of fourteen disciples, to me for a couple of weeks when he discovered that I was in India at the time. I pointed out to him that his descriptions of the Masters did not tally with the facts as some of us knew them. He finally admitted that the books dealt with visits made in his astral body, not in his physical body as reader were led to believe. A similar situation arose more recently over the book "The Third Eye" written by 'Lobsang Rampa' an alleged Tibetan who later turned out to be an Irish plumber writing under the dictation of an alleged Tibetan 'astral body'!

(7)Warnings must be given against possible pitfalls on the quester's way. Yes, meditation may lead to hallucination spiritual self-development may lead to spiritual vanity and self-purification may lead to ascetic crankiness.

(8)Anyone who hears voices that have no physical origin should immediately stop whatever practice--occult, psychic meditational necromantic or religious he or she has been following, should take a holiday from all such interests for a time and get back to the normal, the outgoing and the ordinary. Otherwise there is the peril of madness or obsession.

(9)If he is not to become a mere dreamer, as some Western seekers enthusiasts have become, or a futile amnesiac, as some Asiatic experimentershave too often been, he needs to walk with balanced steps and observant eyes.

(10)There are psychological types--the lazy, the foolish expecters of something for nothing, the unbalanced, who are attracted those who promised to satisfy their craving for "instant peace"--the purveyors of mind-expanding drugs and plants, the gurus who make large claims for themselves or their methods. The seekers get what they pay for--they end up with adventures in hallucination or insanity.

The metaphysician's concepts and the religionist's beliefs come into the same category, cannot at once be checked for faults, tried by results or measured for accuracy, whereas the handicraftsman's productions can. Religion, mysticism and metaphysics cannot immediately offer their proofs, if at all.

(7) The perils which beset the mystic's path have been eagerly pointed out by critics, and used by them as being sufficient reason for forswearing that path altogether. We may admit the perils without admitting the absurd counsel based upon their existence.

(8) A serious deficiency in this type of seeker is his lack of discrimination. Mere fantasy and personal wish come to seem far truer than hard fact and practical reality. The result is he becomes a mere dreamer, a sufferer from hallucinations, unable to respect the world as it is and therefore unable to act properly in it. The end is, and must be, failure, from both standpoints: the spiritual and the worldly.

(9) The mystic who resolutely refuses to fall into this trap, who does not hallucinate himself with the belief, and claim, that he is the only man in the Western hemisphere to achieve such a realisation, will be free to make further progress.

(10) The majority are seekers after occultism. They thirst for powers that will give them an advantage over others. They seek to inflate their ego whereas the true disciples seek to flatten it.

(11) All these are fanciful additions to the truth, worked up from reflections in their minds of what they had previously met, believed or heard.

(12) The need for a critical interpretation of the facts of mystical experience, while yet accepting the authenticity of the experience itself, is underlined by striking contradictions. Personal appearances in vision of a divine mediator like Krishna are utterly foreign to Christian mysticism.

(13) The mystic is usually satisfied in enjoying this inner stillness whereas the philosopher needs also to know where it emanates from.

(14) The refusal to be realistic, the persistent looking aside from facts as they are, the being naive under the delusion of having faith - this is not spirituality; it is simply mental adolescence.

(15) The sentimentalities of the emotional devotee are absent from the philosophical devotee. Indeed, they are regarded by the latter as signs that the man is still filled with the thought of himself, still attached to his own ego.

(16) Mystical ideas and tenets are needed more than ever in the West but they will be less useful if they do not rest on facts.

(17) The awed devotees who accredit him with omniscience fall into superstition.

(18) Some sort of antidote to the mystic's extravagant claims is needed.

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(19) Charlatanic occultists and half-insane mystics take the great sayings as sanction for their misdeeds, in the one case, and for their misleadings in the other.

(20) It is not a path suited to neurotic, weak, mentally odd and emotionally sick persons. Such people are often attracted to mystical movements and ideas but they shrink from philosophic truth and discipline.

(21) Hypnotism may be employed with evil intentions for evil ends. In that case it comes very close to black magic, witchcraft and sorcery and must be prohibited. But it may be employed also with good intentions for beneficent ends. In that case, and if the hypnotiser is of honourable character, and provided the welfare, rights or interests of the hypnotised subject are fully respected, it is allowable, especially in the domain of the healing and surgical arts. If hypnotism is used by a person of dishonourable character or even by a person of average character flawed by some particular weakness, there is always the possibility that it may be used immorally. A crime may then be committed against the person submitting to it, or else he himself may be influenced to commit a crime against somebody to suit the hypnotiser's purpose and covering up the real criminal. These dangers are real and are dreadful enough to require that society be protected by limiting hypnotic practice to special trustworthy persons, and hypnotic objectives to allaying bodily pain and to inducing artificial unconsciousness, or sleep. Otherwise hypnotic passivity is undesirable for the same reason that mediumistic passivity is undesirable: both surrender the use of the subject's free will. In the one case it becomes enslaved to a living operator, in the other to a supposedly disincarnate one. Whoever gives it up to the control of another entity, renders himself helpless and powerless against, and utterly at the mercy of, that entity. This is a dereliction of personal responsibility, sinful despite any benefits which may be sought and obtained.

(22) The lack of proper education explains some of the credulousness of these followers, inexperience in the world of mysticism and ignorance of its past history explain more of it, but failure to command competent personal guidance or to obey competent literary guidance explains the remainder.

(23) If these cults are regarded as derisory, or fail to be taken seriously by most educated persons, the latter should not be condemned without their reasons being sought.

(24) Suggestions are openly made by, or subconsciously received from, the society in which he lives.

(25) The deliberate charlatans who proliferate in the atmosphere of occultism, mysticism and religion must be recognised for what they are and avoided.

(26) It has been exploited by charlatans.

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(27) If the technique of turning a problem or situation over to the higher power fails to yield favourable results, the fault lies in the person attempting to use it, not in the technique itself. If he is using it as an attempt to escape from coping with the problem or as a refusal to face up to the situation, and thus as an evasion of the lessons involved, it will be better for his own growth to meet with failure. And even among those who claim to have perceived the lessons, they may not have really done so but have accepted only what suited their ego and rejected the rest. The full meaning of the experience must be taken deeply to heart and applied sincerely to living before the claim to have learnt it can be substantiated.

(28) Every cult that cleverly tries to turn the inner life into an instrument for acquiring health and wealth puts its followers in danger. They are either flirting with black magic or falling into self-deception.

(29) How much of this intuition comes from the Overself and how much from inferior, from mistaken or even from evil sources, is something he does not usually seek to know.

(30) The occultists who claim to give initiations and the mystics who talk of communicating Spirit by silent thought were both rebuked hundreds of years ago by Chuang Tzu when he wrote: "It cannot be conveyed either by words or by silence."

(31) The mystics are sufficiently entitled to respect and gratitude for what they did attain and convey, without being praised for what they never attained and therefore could not convey.

(32) That the greater length and higher intensity of a sitting meditation themselves have a purificatory effect is true, that if such profound and prolonged meditations are repeated often enough the trend of thought and feeling, the shape of character and the quality of consciousness may be reshaped is also true. But the change may not be of a lasting nature if philosophy is absent.

(33) There is no room on the philosophic path for self-deceptions, no space in the philosophic mind for illusions. Those who want them - and they are many - soon turn away from the sharp disciplines which are so destructive of these enemies of truth.

(34) Yes, men do get messages from a higher power and communications from a higher mind but their personalities, ideas and beliefs cause them to misread what is presented to them.

(35) The offerings of the ego are liable to mix themselves into the revelation.

(36) They assume an authority which they have no right to exercise.

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(36) They assume an authority which they have no right to exercise.

(37) It is unfortunately true that feminine emotionalism and imaginative extravagance coincide too frequently in mystical history and experience. Another thing that is true is that women are more predisposed than men toward personal publicity through occult autobiography and through claims to exceptional revelation.

(38) They come to philosophy when they have exhausted other sources, paths and directions, only when their search is prolonged enough and intelligent enough to show, with time, that the truth is not findable elsewhere.

(39) The illumination is one thing, its emotional additions another. A beginner confuses the two. When the emotional excitement wears off and only the ideas left by illumination remain, he feels disappointed, frustrated, unhappy.

(40) Those who are making a determined search for truth fall into a very tiny segment of humanity. Most self-styled seekers are motivated by half-hidden desires for different kinds of ego satisfaction rather than the egoless truth.

(41) Yes ! we must learn to go inside ourselves. But unless we go inside with proper caution and guided competence, with purer feelings and cleaner desires, we may merely go astray.

(42) He will find himself in a field which, both in past history and present event, is infested with megalomaniacs who have messianic complexes, paranoiacs who hunger for disciples to command or exploit and hallucines who recklessly mingle imagined phantasies with actual facts and melancholiacs who insist on putting an ascetic blight on every human joy.

(43) He will be none the worse a mystic if he gets some intellectual understanding of his mysticism.

(44) The motives which attract many to these practices may be psychical self-aggrandisement to compensate for their ordinariness, or obscurity, or powerlessness in personal life. They want to be able to perform miraculous feats, or possess spectacular super-normal faculties, chiefly because of the influence, authority and applause which can follow. But they easily deceive themselves into believing that their motives are noble, unselfish, exalted.

(45) Cultism in which one man sets up as an infallible master and in which his disciples fall into fulsome adulation of him, is not a true way for truth seekers.

(46) The most important kind of spiritual development is usually undramatic and unexciting. It is found and felt in a deep peace.

(47) The truth cannot be found by those who cannot protect themselves against deception, and especially self-deception.

(48) It is a sphere where pretensions do not correspond to reality.

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XX

(49) The misuse of any occult power will effectively seal him in the ego and prevent union with the Overself.

(50) There are certain unusual occurrences which are often a source of astonishment to those involved in them, as well as to others learning about them. The powers to bring these into being are much sought after in some circles and are generally termed 'occult powers.'

(51) He must learn to discriminate between what is genuine and what is false, what is good and what is evil, if he is to pick his way through this deceitful region.

(52) Those who give themselves to these studies do not necessarily suffer a diminution of their intellectual integrity or emotional balance, although a proportion do. This is because they are already neurotic, hysteric or irrational types. Such persons should first attend, or get a psychologist to attend to the restoration of their mind or character and leave mysticism alone until this is done.

(53) Emptying the mind of all its contents is, by itself, an admirable operation and worth trying for the sake of the benefits. But it is not, from the philosophic standpoint, a sufficient operation. It forgets the performer of the operation - the ego. He, too, ought to be emptied out along with his own thoughts.

(54) The pure truth becomes too easily mixed with caricatures of it brought in by the ego's ignorance. Too often the man cannot keep them separate, too often he possesses neither the training nor the humility to know what is happening to spoil this beautiful experience.

(55) It is an axiom, clear and unquestionable, that the man who cannot help himself to find and live truth, cannot help aspirants find and live it either.

(56) When unpurified, unprepared and undisciplined persons take up the practice of meditation, risks and perils may beset their path and vitiate their results.

(57) The attempt to use the Spirit's power to satisfy personal desires may fail simply because it fails to make contact with the Spirit. But it may also fail because even when contact is established, those desires may be negated or transformed as a result.

(58) Like certain religious organizations and political parties, their original ideas get submerged in the accumulation of power for selfish ends.

(59) There are religious adventurers just as there are financial ones. They start new sects, seek to acquire followers, play the minor king and are too often sustained in idleness.

(60) Few have the capacity to discern what is true and what is false in such description.

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(61) Let them not court suffering by misplaced faith, or invite trouble by misguided action, when the suffering is unnecessary and the trouble unwelcome. Wisdom protects: let them seek it first.

(62) Some really seek through this quest an inflation of the ego, a greater sense of their self-importance. These generally look to the occultism which is on its fringe as the means to such an end.

(63) The wise aspirant will throw out all those foolish imaginations and egoistic fancies which beset the way of meditation. They are false leads and hindrances to seeing truth.

(64) The temptation may come from time to time but a prudent seeker will refuse to let himself be corrupted by traffic with necromancy or by dabbling in magic or by pursuit of occult powers.

(65) The same little cult which is regarded as a joke by some outside its ministrations, is regarded as divinely inspired and divinely used by those within them.

(66) This search for a supermortal wonder man, all virtues and powers, almost omniscient too, ends successfully only for the naive and the over imaginative of the female sex, whether skirted or trousered, or for the inexperienced and uncritical young.

(67) They get the experience entangled in their sectarian bias, or worse, in their personal vanity.

(68) There is a real difference between religion and magic, between wanting to commune with God purely and wanting to do so for health, career and other personal benefits, between wanting to give oneself to the higher power and wanting to get something from it.

(69) They use the excuse of secrecy to gain power over others, to exploit and use them for selfish personal advantage.

(70) The grossest superstitions find ready acceptance among those who are eager to clutch at the promise of tawdry miracles.

(71) The real teacher of truth will find all such charlatanry instinctively abhorrent, all such imposition utterly alien.

(72) The more we see such cult-founders at work, the more we observe the results of this work, the more disenchanted we become.

(73) The message or the experience becomes infused with the man's ego, suffused with his own characteristics.

(74) The motive may be regarded as laudable but the effect on character and progress can only be regarded as lamentable.

(75) In this field it is prudent for the seeker and beginner to beware of alleged illuminations in himself and, even more, in others.

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(1) If it be asked how to prevent oneself from being deceived by these pseudo-intuitions, it can be said that a useful rule is to check them against other sources on the same subject and see if they all harmonize. If, for example, fifty inspired men who have written on the subject teach what contradicts the alleged intuition, then there is something wrong on one side or the other and careful investigation is called for. It is always safer to ascertain what the great scriptural texts or the classic mystical testaments have to tell on the matter and not depend only on what one's intuition tells.

(2) One reason why so many of these credulous followers are not discouraged by their recurring disappointments nor stopped by the crash of disillusionments from joining the next foolish cult which comes their way, is because they find no place for reason in their attitude toward life.

(3) It is insufficient understanding of the mental processes behind an intuition, a message, or a revelation, which causes would-be mystics and even quite a number of practising mystics to accept without question these inward impressions as being of divine origin when they are nothing of the sort. When this ignorance is allied to insufficient emotional control and insufficient knowledge of the history of mysticism, both past and current, both Occidental and Oriental, then a fanatic is bred and truth is lost or missed, then danger besets him and all those who put themselves under his influence.

(4) That these cults can attract apparently intelligent people or spiritually ardent people says little for the truth of their teaching but much for the mesmeric power of their founders. The temperament and tendency of some of these men make them dangerous teachers.

(5) The harm done by these small-minded or silly fanatical cults is not seldom to bring a number of their followers to the verge of mild madness or, in the case of those who are already somewhat unbalanced, to drive them completely over the verge.

(6) It is not easy for the beginner to know how valid is the intuition he feels or the guidance he gets. Where any doubt exists it is better to wait before accepting the one or obeying the other.

(7) There is much likelihood that the man's personality breaks into the process at some point, colours the understanding of the spiritual influx and adds to the material transmitted to others.

(8) Recall the feeling with which the earlier experiences of alleged intuition were born.

(9) The word 'truth' has been used for strange things.

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(10) If human teachers fail him, it will not matter so much should the failure force him to look inwards and stay there, should it make him recognize that the Overself is ever present and that it can provide all the guidance he needs today or tomorrow for his spiritual future. The feverish outer search will then abate, the calmer steadfast trust in what is most worth trusting will replace it.

(11) It is pathetic for the philosophically minded, and especially for the inheritors of the formerly close-guarded hidden teaching, to observe how followers of a mystical or religious guide take all his words without exception quite literally and all his revelations as incontestable truth. When Sri Ramakrishna said that a man must die within twenty-one days of achieving illumination, he said what other mystics are likely to contradict rather than confirm. And when he asserted that hardly one man in a century attains the goal through following the philosophic path, there is no support from the traditions of the hidden teaching for his assertion. All this is written despite my most respectful admiration and warm reverence for Ramakrishna and despite my unhesitating belief that he was a man of genuine spiritual self-realization. I do not select his statements for criticism deliberately but only because they are the first ones which happen to come to mind. There are several other mystics, whom I and most of us honour, whose sayings could equally have been drawn upon as containing examples of this kind of contestable teaching.

(12) One form of delusion from which quite a number of cult-leaders have suffered is the belief that they are a reincarnation of Christ. Meher Baba the Parsee Messiah, and Father Divine the Negro Messiah, have shared it. Annie Besant and Charles Leadbeater attached it to the young Krishnamurti - who eventually rebelled and rejected it. Several others still hold and teach the belief. No philosophic student need be taken in by this fancied revelation.

(13) It does not matter how powerfully a man may narrate the story of his mystical experiences, the philosophic student will have and will apply his own means of evaluating them.

(14) Exaggerated claims are made for them, and even wholly false claims. Many people have been misled as a consequence.

(15) Let us be charitable and regard them as deluded rather than as deceitful.

(16) There are small groups of sincere seekers dotted about the world.

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(17) Even in moments of highest exaltation he has to receive the inspiration with the limited consciousness and imperfect character which he possesses at the time it comes.

(18) Some messages or revelations have nothing divine in them, others are wholly so, but most are a mixture of divine with the product of human brain.

(19) Experience shows that many seekers take up the position that they have been led by God to meet their 'master' or 'teaching' and that it is useless to reason or even expostulate with them. They know, and all one's longer years of wider experience count as nothing against their dangerous emotionality or conceited ignorance or misplaced stubbornness or open egotism. The dementia of the so-called master and the falsity of the supposedly inspired teaching will be able to reveal themselves only by the melancholy consequences of following them.

(20) They equate man's powers with God's powers, blandly refusing to see that he can create nothing but can only provide the conditions which make some creations possible. They exaggerate what is true, that he possesses potentially, certain godlike attributes, into what is untrue, that he can do what God does.

(21) Emotional exitement is not necessarily baptism by the Overself. It may or may not accompany such baptism. Those who look for it as an authentic token of the divine visitation, open themselves to a likely self-deception. It is safer to look for a different and better sign, such as lasting intellectual conviction, or improvement of outward conduct.

(22) To have direct and infallible guidance in all one's affairs seems a very attractive thing. But I have known several mystics who claim to possess it but whose actions sometimes appeared foolish, whose decisions sometimes were mistaken on any basis of judgment, whether reasonable or transcendental. It is a subject therefore, where caution and prudence are needed, or self-deception will occur.

(23) Just as only good can come from the realization of the Overself, so only evil can come from following the false paths that pretend to, but never can, lead to this realization.

(24) The unwary beginner may waste precious years in yielding to the lure of a specious occultism, or may suffer more tangible loss through accepting the leadership of ambitious occultists.

(25) The truth is there but it is confused with mere opinions and overlaid by personal imaginations.

(26) We must give these cults our sympathy but we must not give them our approval.

(17) Even in moments of highest exaltation he has to receive the inspiration with the limited consciousness and imperfect character which he possesses at the time it comes.

(18) Some messages or revelations have nothing divine in them, others are wholly so, but most are a mixture of divine with the product of human brain.

(19) Experience shows that many seekers take up the position that they have been led by God to meet their 'master' or 'teaching' and that it is useless to reason or even expostulate with them. They know, and all one's longer years of wider experience count as nothing against their dangerous emotionality or concealed ignorance or misplaced stubbornness or open egotism. The demonitis of the so-called master and the falsity of the supposedly inspired teaching will be able to reveal themselves only by the melancholy consequences of following them.

(20) They equate man's powers with God's powers, blandly refusing to see that he can create nothing but can only provide the conditions which make some creations possible. They exaggerate what is true, that he possesses potentially, certain godlike attributes, into what is untrue, that he can do what God does.

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(25) The truth is there but it is confused with mere opinions and overlaid by personal imaginations.

(26) We must give these cults our sympathy but we must not give them our approval.

(27) The mystic who is willing to submit his ego to the enlightenment of philosophical teaching will save himself from falling into the danger of harmful fanaticisms.

(28) Calm, quiet and deep meditation is a more manifest sign of divine presence in the heart than thrilling psychic experience or enrapturing excited emotion.

(29) Few find the pure truth: most find what they desire, expect or prefer, which is merely the mental creation of their own ego. Of course it will probably be mixed with some part of the pure truth or they would be astray indeed, but so hopelessly intertwined that separation is hard or impossible.

(30) Evil and absurd notions may mingle with the good and wise ones that come from a genuinely intuitive source. Fanatical and foolish messages may find expression among exalted and luminous ones.

(31) Not only novices but even others ask, in the agony of their disillusionment, or the shock of their discovery, why, when they are so sincere, the higher power permits them to make these mistakes, why it lets them fall into the traps and pitfalls set along the way, why it does not save them from getting into the hands of deluded, unscrupulous, evil, or demented prophets?

(32) If the man is not sufficiently purified or not sufficiently balanced, the influx of supposed spiritual light will lead him on dubious roads or give him strange nonsense under the guise of true revelation or exalt his person to unwarranted importance.

(33) Those who want to disentangle the meaning of dark mysterious symbolisms, such as those of the Hindu Tantrik texts and the European medieval alchemists, and who have the years to spend on such time-wasting procedures, will not find the less obscure and more direct statements of philosophy to their taste. But it is certain that they will be able to extract from those chaotic masses of unintelligible verbiage nothing more, and nothing more valuable, than what they can find ready to understand with tremendously less effort and time in the modern philosophical writings.

(34) It is his own ego which creates the alluring vision of his spiritual importance, and then sees it.

(35) Take care not to mistake false promptings from the ego for true intuitions from the Overself.

(36) The belief that the most illumined state is so rapturous that it degrades human reason to the lowest place, is a primitive one.

(37) They live in a state of chronic confusion.

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(38) Although automatic writing has sometimes yielded accurate or admirable statements of the truth, more often it has merely reflected the beliefs and opinions, the limitations and ignorance of its practiser. But the dangers which accompany this phenomena are frightening: possession by an earthbound spirit is the worst.

(39) The attempt to secure protection against impending evil, disaster or misfortune by proclaiming its unreality, before proper analysis has unveiled the cause and cure, is a premature one and can end only in failure.

(40) The history of religio-mystic seeking has plenty of instances of those who have gone astray and those who have lead others astray. The end has always been either disaster, disappointment or continued delusion. It has never been, and it cannot be, the clear serene light of truth. For that the seeker must ascend to a higher level, the philosophical-mystic, before he even has any chance of approaching it.

(41) Those who let themselves be taken from the true path by grand words or great promises or colossal claims, show by that a certain mental incapacity, a lack of discrimination. This will have to be adjusted by their own efforts. But they will not become aware of this need nor be willing to put forth such efforts, until forced to do so, by disappointment or by being awakened by calamity. Meanwhile they will live as dreamers, without respect for actualities and without being able to look at everyday happenings just as they are.

(42) To claim, as Schweitzer, Steiner and Martinus claim, that the pre-Christian Asiatic spiritual teaching was inferior to the Christian because it lacked the message of love, is just not correct. It could never have been made had these three men spent some time in Asia itself, studying the classic texts and under the scholarly pundits. It most probably was based on the Jesus statement: "A new commandment give I to you, that ye love one another, as I have loved you". The Israelites, to whom these words were addressed, were governed by the loveless code of "an eye for an eye, a tooth for a tooth". What Jesus taught was certainly new to them, but not to Asia. Buddha and Krishna, Lao Tzu and Confucius had taught it long before.

(43) All these cults cunningly appeal to the ego in man, however much or often they cull New Testament texts or quote Christ or affirm lofty metaphysical truths of being.

(44) Intuition is always to be trusted but we must first be sure that it is intuition and not its imitation, or its admixture.

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(44) Intuition is always to be trusted but we must first be sure that it is intuition and not its imitation, or its admixture.

(45) There are mystics who experience the Overself in its glow of love and joy of freedom, but without receiving knowledge of the cosmic laws, principles and secrets. There are other mystics who are not satisfied with the one alone but seek to unite and complete it with the other. They are the philosophical mystics for whom the meaning of the self and the meaning of the world have become two sides of the same coin.

(46) They have stopped short at their first experience, at their first encounter with the Overself, and assumed - quite wrongly - that it also represents the last possible one.

(47) They make the mistake of affirming the divinity of man without taking the trouble to notice that this is still only in a potential state.

(48) A separation must be made between the mental-emotional fact of the experience, and the message, revelation or expression which it contains. Such an analysis will not hurt a true experience and a true message but only tend to confirm them.

(49) It is understandable that the earnest aspirant who is willing to consecrate his life to following the quest wherever it leads him, will give himself enthusiastically and obediently to the discipline of conduct and the personal rearrangement demanded from him. But if these are strange, morally dubious or ignorant fanaticisms he has a right to question them and a need for caution concerning their sponsors.

(50) They have some kind of mystical knowledge but it is so small in quantity, so vague and blurred in quality, that it is unreliable.

(51) Much in these occult teachings is unnecessary to the man who aspires toward spiritual self-fulfilment.

(52) It is right and necessary to seek inward guidance for each important step in life but it is wrong and foolish to accept any and every inward impression as being divine guidance. What is taken to be the voice of the Lord can very easily be the voice of the ego.

(53) Where the enquirer is eager to become convinced, and the master is eager to acquire disciples, it will not be long before both achieve their desires.

(54) The man gets in the way of the revelation or, shall we say, gets inside it, with unfortunate results. For they become a mixture of his own opinions and the revealed truths.

(55) The larger his following becomes, the larger his megalomania grows.

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(56) That his visions may be due to the operation of his own imagination, is something he ought to suspect but is unlikely to do so.

(57) The best practical advice to beginners, and even to many who think they are proficients, is a warning. However solemn the message seems to be, however inspired the accompanying state of mind apparently is, do not automatically and unquestioningly believe that the Lord is speaking to them. If they object that surely at such a time as sacred prayer or uplifting meditation the Lord would not let them be deceived by evil forces, the answer is that the question is wrongly put. It is they, and not necessarily the evil forces, who deceive themselves.

(58) When this feverish desire for wonderful or emotional mystic experiences comes to an end, being replaced by recognition of the great fundamental truths about God and Overself, or by a quiet trust which turns his spiritual future over to the higher power's care, he will have made a real advance.

(59) It is the belief, indignantly repeated in complaint, of some disappointed persons who have lost money and years or failed to regain health by following such leaders or teachings, that their aspiration and faith should have protected them. But they do not see that behind the deception or incompetence of the leader, or error of his teaching, was the fault of wrong judgment in their own mentality which led them to him. Merely to have prevented them from giving their allegiance would not have removed this fault from them, and would have hidden its existence from them. One day it would have led them into the same mistake again. If their aspiration for self-improvement was quite earnest and their faith in the higher power quite sincere, then a warning against the attachment they were about to make must have come to them through some person, book, happening or inner feeling of doubt and unease, but they disregarded it.

(60) The outcome of all black magic is an unhappy one for the magician, the witch or the sorcerer. Study the closing years of the professional practitioners of these cults and you will find that by dabbling in grey magic they have prepared a somewhat similar end for themselves.

(61) Only a portion of the prophetic message is truly inspired, the rest is a product of his own imagination. And even that portion is adulterated with his own personal contribution.

(62) He will insist on bringing in the balancing power of other faculties to test the phenomena.

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(63) The common opinion implicit in most mystical literature, places all illumined mystics on the same level, since they are all supposed to experience the same God. But the truth is that they are at different levels and have different experiences. For even within illumination itself there is a primary degree, which most remain at, and a perfected degree, which only those who master and embody the philosophic mysticism can attain. What is required for the first degree is so much less that it is easier and simpler to pass.

(64) There are four chief ways in which guidance may be given. They are: intuitive feeling, giving in a general way approbation or rejection of a proposed course of action; direct and precise inner message; the shaping of outer circumstances; and the teaching of inspired texts. If all four exist together, and if they all harmonize, then the man may step forward in the fullest assurance. But if there are contradictions between them, then great caution and some delay is certainly advisable.

(65) If by acting unquestioningly on an alleged intuition, the results which follow are disastrous, they can be regarded as a proclamation of its true character.

(66) Those who feel frustrated because of the absence of mystical experience in their lives, needlessly depress themselves. For their progress to higher values, their rise above egoism to principle, their choice of true well-being to mere pleasure, show their response to the Overself and mark their real advancement better than any transient emotional experience.

(67) If their delusion collapses, their chance to win mental profit from their shattered hopes and disappointed ideals is good but only if they examine into the causes within themselves which led them into the situation. If they fail or refuse to do this, then the same causes will operate and still another delusion will rise up, first to capture, and later, to punish them.

(68) Their primary desire is a materialistic one, but it is mixed with such a thick serving of spiritual principles and quotations from Jesus that the cult is able to deceive itself into saying that it is a religion!

(69) The grave corruptions and startling aberrations into which mysticism can fall, should not be ignored.

(70) The ultimate aim is to receive the intuition or engage in the experience without the ego's intellect or the ego's emotion interfering.

(71) Can he transmit the impulse of truth without distorting it ? That is the test.

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(72) Those who want to remain at the nursery stage in mystical seeking are certainly entitled to do so. But they ought not to try to impose their limitations on others who want to go farther.

(73) Each man can see the truth only through his own special mentality, his own particular emotional nature and through his own stage of development. What he has both learnt and experienced in the past will affect and condition his sight.

(74) The innocent unsophisticated people who are attracted to such cults, the gullible inexperienced people who follow false Christs, undergo experiences which illustrate the folly of mankind and the diseases of imagination, while warning others of some dangers in religious seeking.

(75) Those who flock to these cults often dislike philosophy. They rightly fear its threat to their superstitious dreams and correctly comprehend that it would destroy their egoistic fantasies.

(76) The quietness of this deep daily initiation into the Overself may seem a small and flat thing against the thrilling raptures that religious mystics and babbling evangelists have described. But its life-guiding and life-changing power, its truth revealing light, will be of a much higher voltage.

(77) It is true that these bereaved or bewildered souls get a kind of comfort from these leaders or their teachings. But it is a false comfort.

(78) What they know and teach still comes from within the limits of their own little ego-consciousness, although transferred to a psychical level. It does not come from the infinite Overself - the sole source of authentic truth.

(79) Mystical movements are often infested with half-crazy fanaticism and astonishing delusion. The earnest enquirer ought to be warned even though in many cases the warning might as well be given to the waves. The subject is unpleasant and it is hard to be unspoken. But too many mystic paths have their beginning in mental aberration. Those who follow them with misguided enthusiasm bring harm to themselves and may bring suffering to others. Such paths are dangerous to their followers in particular and to society in general.

(80) Those who believe that the shadows of life can never fall on them, or who embrace a teaching which offers such a reward, fall into self-deception.

(81) It is necessary to understand the distinction between true and false teachings, or the mind will be led away.

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(82) The claims that these simpler paths like devotion or repeating a declaration can lead to the goal, are neither true nor untrue. For they lead to the philosophic path which, in its own turn, leads directly to the goal.

(83) I write what follows with much reluctance and after much hesitation. It is only the inadequacy of ordinary mysticism which forces such statements from my pen when it deals too little and too unsatisfactorily with the body and leaves us unhelped in all the problems and difficulties that the body causes.

(84) Those who lose their head and become hysterical over their own mystical experiences have probably had only psychical ones.

(85) He is so egoistic that he clothes the profoundest message from the Overself in an interpretation formed by his personal opinions or suggested by his physical environment.

(86) Some of the leaders of these cults, as well as a number of their followers, show symptoms of insanity which are exactly like those familiar to every specialist in mental diseases. No reasonable person would take them and their claims seriously, yet they can always find a few or many to share their insanity.

(87) The man who gives his faith to a spiritual doctrine or a spiritual leader all of a sudden and without examination or investigation, is either highly intuitive or highly gullible.

(88) To get behind the scenes of these small cults and to find out what their origin and history really is, may shatter as many idols as doing the same to the great old-established religions does. For the human ego's self-worship manifests in both, although in different degrees. The informed seeker need not be dismayed by his discoveries. For they will serve him well if they turn him away to final and firmer reliance on the Overself alone.

(89) Before the alleged faculty of intuition can be trusted, its results must have justified or confirmed themselves over a long period. Until then it is more prudent to check them in some way.

(90) The teacher who requires absolute submission from another human being, and demands the surrender - partial or complete - of that person's property, is likely to be doing so out of selfish motives.

(91) There is an evil quest too, whose disciples seek to serve their lower nature rather than to conquer it, and whose masters show themselves by action or teaching to be monsters.

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(91) There is an evil quest too, whose disciples seek to serve their lower nature rather than to conquer it, and whose masters show themselves by action or teaching to be monsters.

(103) Some of the presentations of doctrine and claim are plausible enough to deceive even those who are not entirely inexperienced beginners.

(104) The inspiration is at the mercy of the mentality through which it has to pass and from which it takes up mere opinions and biases.

(105) Most of the visions and many of the voices experienced by them are within a strange sphere, compounded partly of thought forms created by their own imagination and partly of denizens in a spirit underworld.

(106) The intellect has to receive truth before it can be satisfied. And it requires that truth to be presented by giving reasons and using logic, if it is to be acceptable.

(107) Amid all this welter of fanaticism and imbalance, of distortion and deceit, how is the man who is still only at the beginning of his Quest to safeguard himself?

(108) How is he to distinguish these intuitions from ordinary everyday thoughts ?

(109) The passage from seeing visions so frequently to being subject to delusions is not a long one, if the person concerned has not been disciplined in the philosophic manner.

(110) Why do stigmata not appear among Hindu Yogis, Chinese Taoists and Persian Sufie? Why do they not even appear among Protestant Christians and the Greek-Russian-Syrian Eastern Church? Why do they appear only in the Catholic Church which alone puts strong emphasis on meditation upon Christ's wounds? How perfectly this illustrates and vindicates the truth of the Lord's declaration, in the Bhagavad Gita, that "By whatever path a man approaches Me, by that path I receive him".

(111) After a certain day when she underwent an experience wherein God seemed to take out her heart and carry it away, St. Catherine of Siena remained peaceful and contented for the rest of her life. She could not describe that inner experience but said that in it she had tasted a sweetness which made earthly pleasures seem like mud and even spiritual pleasures seem far inferior.

(112) All these by-paths into which thirst for occult sensations or psychical phenomena or magical powers leads him, are deviations from "the straight and narrow way" which alone leads to the Overself.

(113) It is true that there are several of these sects in Europe, and more in America, but it is also true that their followers can be counted only in unimportant numbers.

(114) The little crowd of those who seek a sensible way through all this contradictory and mixed-up teaching, can find it only in philosophic mysticism.

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(114) The little crowd of those who seek a sensible way through all this contradictory and mixed-up teaching, can find it only in philosophic mysticism.

(115) To the extent that Christian Science instruction will make clearer to his mind and fix more deeply within it those several great truths which Christian Science shares in common with philosophy, he will benefit by it. But to the extent that he absorbs, along with them, those errors, fallacies and confusions which are also a part of Christian Science, he will not. Therefore in its study he should keep vigilance close to him and not throw away his right to use critical judgment. One fallacy is not to see that physical means may also be used by God to cure, even if it be granted that they are indirect as well as on a lower plane. They need not be rejected but merely valued for the inferior things they are. But they have their place. Another fallacy is not to see that mental means may also be used. Psychology, change of thought, is also inferior and indirect, but still has a useful place and positive value.

Healings can be done without entering the kingdom. They are achieved by the power of concentration. This leaves the ego still there. The cure is wrought then by an occult, not a spiritual power. It is personal to the practitioner, not impersonal. Every individual practitioner who makes progress will come to the point where either his power lapses or his understanding outgrows the imposed dogmas. If he accepts this opportunity or passes this test, he may come closer to God.

The Christian Scientist adherent needs to purify his motive. His need of better health or more money may be satisfied in the proper way but must be kept in the proper place. He should not seek to exploit higher powers for lower ends. He should carefully study the meaning of Jesus' words: "Seek ye first the kingdom of heaven and all these things shall be added unto you".

(116) It was Lu Hsiang-Shan, the twelfth century mentalist, who remarked - whether simply or sarcastically is of no point here - that, "If the superior minds and virtuous worthies of a thousand epochs of antiquity were to be brought together at the same table, there would of a certainty be no complete agreement on Truth".

(117) Neither the privations of the ascetic nor the meditations of the mystic will avail by themselves for this purpose, although both are necessary to it.

(118) This is a road which may lead into pitfalls, into demented minds or disarranged personalities. It is more prudent to take another direction.

(119) Few people are on so high a level that they are able to have both genuine mystical experiences and the right reflections arising out of them.

(120) It asks them to circumcise their gullibility.

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(121) New Thought and Christian Science should correct their errors for some of the things which they label as "negative" may not be so at all. It is divine love which sanctions losses, sicknesses, poverty, and adversities. They are not to be regarded as enemies to be shunned but rather as tutors to be heeded. Through such blows the ego may be crushed and thus allow truer thoughts to fill the emptied space. Even pleasure and prosperity may deal a man worse blows than the so-called negatives can deal him if their end effect is to close the mind's door to light.

(121) The occult, and indeed all extraordinary happenings, attracts a far larger amount of interest than the mystical. For here the physical senses come into play and find satisfaction whereas in the mystical only the intuitive and the emotional faculties are engaged.

(122) Young James Dean, brilliant cinema-acting genius, was not protected by the golden St.Christopher medal, given him by Pier Angeli, which was found close to his battered and broken body at the scene of the auto accident which ended his short life. This tragic result was directly caused by his own reckless temperament, it was the bitter fruit of a defect in his own character. No religious medal could avert the result itself; only a modification of temperament, a correction of weaknesses, could have done so. To believe otherwise is to believe in superstition.

(123) There is a foolish mysticism which ignorantly follows ways that lead to madness. Those ways usually start with feeling as the essence of the matter and seek the death of reason because it too often refuses to go along with feeling. "I am God in a body" poor Nijinsky proclaimed, but he got himself confined in a madhouse as well as a body.

(124) He should forbid himself the satisfaction of communicating his occult experiences to others, especially when their effect is self-glorification.

(125) We have only to visit a madhouse and see some of those poor creatures who sit through the day staring into space, uninterested in the world around, unmoving, completely introverted, to remember the lamas and yogis who do exactly the same.

(126) Those who remain within these limitations, instead of seeking to transcend them, should not be blamed, nor their beliefs quarrelled with.

(127) Those who look as avidly for the extraordinary, the occult and the sensational as they look for the spiritual, may gain the first but only at the cost of losing the second.

(128) They mis-state their case in their excessive enthusiasm and consequently they err.

(129) Most texts can be made to yield whatever the interpreter fancies.

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(130) Quack teachers take advantage of the misery and unsettlement of a transition period like ours to offer quack panaceas for disease and alleged magical methods of getting what we want.

(131) There are insane leaders who form insane cults and gather unbalanced fanatics around them. The heads of the followers are constantly filled with mad dreams until there is little room left for the real facts of this world and less for those of the authentic spiritual world. The cheating, the betrayal and the disappointment of these foolish people is inexorable but they may refuse to acknowledge the futility of their dreams and may resist disillusionment to the end.

(132) In the United States there are many who use these silly incantations and those who use "Dollars Want Me" are perhaps the most credulous of all.

(133) No authentic spiritual growth can be made by means of the practices of either spiritism or hypnotism. They are unhealthy and unnatural, even though they do serve some value for scientific investigators. Above all, they cannot lead man to transcend his ego, without which the Overself remains inaccessible.

(134) Caught up by the newness and strangeness of the experience, exuberant in its delight and freedom, it is not surprising that he should refuse to heed those who tell him there is a far journey yet from this child's first acquaintance with Spirit to the adult's completed understanding of it.

(135) They are unwilling to surrender their occult dreams as their leaders are unwilling to surrender their pretensions. Both, then, must fall into the ditch.

(136) All genuine mystics who claim this God-experience may be granted their claim, if we substitute the word Overself for the word God. But what cannot be granted is that all of them have an equal awareness of the Overself. There are different degrees of this awareness.

(137) The possibility of gaining large powers is exciting both to nonentities and to those who are always ambitious and greedy for more influence over others than they now command. The occult wins part of its following for this reason.

(138) When this love of the marvellous becomes excessive, it prevents the man from finding truth, for his perceptions and sensations, his thinking and feeling, his judgments and observations, are no longer reliable. Everything is thrown out of balance by his eager anticipation of miracles.

(139) Although there is much in these teachings that seems untenable there is also much which seems quite acceptable.

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(140) The Infinite and Absolute Power which transcends time could never reveal itself by any seen vision or heard sound. These sects like the Rahasoami which offer both as a divine experience, are still pandering to the psychic thirst and occult hunger of half-developed minds unable to understand the relativity and inferiority of such inner experiences.

(141) Many of these women are passing through the climacteric change of middle life, which detaches them to some extent from sanity.

(142) The neurotics come to the mystical cult in the belief that it will solve some, or all, of their personal problems; heal some, or all, of their emotional disturbances; dissolve some, or all, of the conflicts which torment them. They do not come seeking for Truth. But they are entitled to seek such relief.

(143) The need is to separate the portion which comes out of the Overself from the portion which comes out of the everyday self. Only by such a correctly formed judgment can a clear and true mystical experience be gained.

(144) The mistake made by the teachers of such cults is to look for, and see, the workings of God only in such circumstances as prosperity or good health and to refuse to look for, and see, them in poverty and disease.

(145) I must plead for patience. But I do this only to clear the ground of the debris of ages, and to unfold mysticism at its best in a coherent and clear manner - the heretofore little-known higher mysticism which is utterly beyond such taints, defects and blemishes.

(146) To drug the mind with the idea that pain, poverty, suffering and sickness do not exist because, finding them unpleasant, we do not want them to exist, is not an heroic act nor even so spiritual as it seems. Behind it lies physical fear and prompting it is personal desire.

(147) Curiosity and inquisitiveness, but more especially the thirst to possess magical powers, lead him onto this way. Progress here fattens the ego whereas progress on the true path thins it.

(148) The tragedy is that the world needs spiritual bread but it is deceived into accepting, and often deceives itself into accepting, spiritual stones.

(149) A true sage is hard to find. A false one, drooling his plagiarisms or his platitudes, is easy to find.

(150) Those who reject a crude materialism and refuse a brainless mysticism are not left with a void. Philosophy can fit their need.

(151) It is not authentic mysticism but only a romantic misconception of mysticism.

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(152) If a crazy person declares that he is Napoleon, it may not be long before he finds himself in the confinement of a lunatic asylum but, if someone equally crazy declares that he is God, it will not be long either before a worshipful following collects around him.

(153) When psychopaths are attracted to these studies, it is the occult, the spiritistic and the psychical that holds their interest. When neurotics are attracted it is the religious and mystical which hold it. Before either can enter the portals of philosophy he has to part, to a sufficient extent, with some of his faults: the psychopath, with his violence, fanaticism, hatreds, exaggerations, distortions, destructiveness and hysteria; the neurotic with his impulsive urges, his extreme tensions, his emotional moodinesses and disturbances and his egocentricities.

(154) The mistake of men like Swami Ramdas is to prescribe for all seekers the particular way which suits only some seekers. The Swami successfully used mantram yoga and offers it to all alike. The grand Quest of man has been reduced to a simple kindergarten affair, a mere babbling of God's name with no attempt to understand God's purposes and workings. It makes the Overself too cheap and the nature of it too childish.

(155) Anyone who cares to look around in these circles will find that aberrations from the true Quest abound. They attract those who are ignorant or ill-informed about such matters, or those who need (but do not see that they need) some psychological straightening-out before pure philosophy and the correct philosophical life are acceptable.

(156) It is true that mystical teachings seem to attract a large percentage of persons with neurotic tendencies, or of unbalanced personalities, or of unadjusted minds.

(157) Like eyeless creatures they grope, this way and that, in one direction after another, toward a life that is higher, better and serener than the prosaic one which is all they know. This explains some, the smaller number, of cult-joiners.

(158) He may test the authenticity of his inner experiences in various ways but one of them is to remember that if they begin with doubt and end with certainty, or begin with fear and end with joy, they represent a movement from the ego to the Overself. But if this order is reversed, they represent nothing more than a movement within the ego and are therefore to be distrusted.

(159) The program for spiritualising life which it offers could be carried out only by a small number of people who are endowed by nature with the right temperament and by fortune with the right circumstances for it.

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(160) The typical cult-shopper is an unstable neurotic who is always chronically ready to discard one teaching for another that seemingly offers more or makes larger claims.

(161) Spiritual mountebanks can always assume oracular status and find uncritical, ill-informed minds to look to them for edification.

(162) How different is their state of wild uncontrolled ecstasy from the philosopher's deep, serene and poised enlightenment.

(163) Let them not confuse a merely psychological state, however strange it may be, with a truly mystical state. For the first is within the ego, the second with the Overself.

(164) The weak spot in his attitude is its failure to achieve full purity, its pretension to a virtue which remains partially lacking. For his altruistic service wants to take something back in return for what it gives. Such service has hooks in it.

(165) Undisciplined or intriguing members of the ashram soon make trouble appear, jealous or ambitious ones drive away the more independent, less tractable more advanced seekers.

(166) The method of visualising what you wish to materialise may only serve to fatten the ego and block spiritual advancement, which is what happens with most of its practisers. But if it is resorted to only when the mind has been harmonised, even for a few moments, with the Overself, it will not only be harmless but also successful. For at such a time and in such a condition, nothing will be wished for that will not be conformable to the higher welfare of the individual.

(167) Why attribute to a high source what is of merely natural origin? Why offer everything that comes into the mind as a divine revelation?

(168) If the number 81 is sacred to the Chinese Taoists, the number 108 is just as sacred to the Hindu religionists, 7 to the Hebrew Kabbalists and 3 to the Christian theologians.

(169) They get swept into the current of imagination which flows through the master's mind, and are thus led to share his hallucinations.

(170) The beginner who ventures on a tour of these cults, in the hope of finding one to suit him, ventures into a danger-beset field, where lunacy is often mistaken for illumination and where exaggerated claims substitute for solid facts.

(171) There is one important quality that seems to be missing from the Gurdjeff-Ouspensky training, and that is the heart element of love.

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(171) There is one important quality that seems to be missing from the Gurdjieff-Ouspensky training, and that is the heart element of love.

(172) They take a long way to reach, in the end, a recognition which they ought to have reached in the first encounter.

(173) It is not by becoming a pauper that one demonstrates spirituality, as so many yogis think, or by becoming well-to-do, as so many "Right Thinkers" and Christian Scientists think.

(174) Occult power, which inflates the ego, is hungrily accepted, whereas heavenly grace which deflates the ego, is generally unaccepted.

(175) So long as the human will, ego, imagination or belief plays a part in the experience, so long will the possibility of error be present.

(176) There is a type of lunatic known to all asylums and called catatonic. He sits in the same position hour after hour, rigid and fixed physically as well as mentally.

(177) Is it not strange that stigmatization, the wounds of the Crucifixion, has never appeared outside the ranks of Catholic mystics? Here is a historic fact worth consideration.

(178) Where wisdom and nonsense, truth and falsehood, are so inextricably mixed, the ordinary seeker has little chance of separating one from the other.

(179) The man's own mind, with its expectations and opinions, its memories and desires, is intermingled with the results.

(180) He does not ignore, as votaries of certain cults foolishly and vainly attempt to ignore, the distresses and problems of life.

(181) It is not the extravagances and errors of an immature and uncontrolled imagination which are to be accepted as divine revelations.

(182) The foolish cult which denies the existence of disease and then gives 'treatments' to cure it, is caught in confusion.

(183) He should be on his guard against those cult-founders and sect-leaders who seek in their writings or speeches to dominate others.

(184) Within these groups, schisms and rivalries, sectarianism, jealousies, controversies over the interpretation of the Leader's words, appear just as they do in worldly organizations.

(185) No matter what he really feels inside his heart, he must always give his followers an impression of pontifical self-assurance.

(186) Mysticism easily degenerates into superstition or quickly deviates into occultism.

(187) The miracle for which he waits does not happen.

(172) They take a long way to reach, in the end, a recognition which they ought to have reached in the first encounter.

(173) It is not by becoming a pauper that one demonstrates spirituality, as so many yogis think, or by becoming well-to-do, as so many "Right Thinkers" and Christian Scientists think.

(174) Occult power, which inflates the ego, is hungrily accepted, whereas heavenly grace which deflates the ego, is generally unaccepted.

(175) So long as the human will, ego, imagination or belief plays a part in the experience, so long will the possibility of error be present.

(176) There is a type of lunatic known to all asylums and called ostentonic. He sits in the same position hour after hour, rigid and fixed physically as well as mentally.

(177) Is it not strange that self-mortification, the wounds of the Crucifixion, has never appeared outside the ranks of Catholic mystics? Here is a historic fact worth consideration.

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(188) Indulgence in Utopianism is a great temptation - but only to the young and inexperienced, or the credulous and impractical, or the superstitious and uninformed.

(189) The futility of all attempts to bring about a kingdom of heaven on earth, to create Utopias, while the human mass is so imperfectly developed, has shown itself upon the scene of history again and again.

(190) Mysticism can only profit, and not be hurt, if the mystic tries to make his goal clearer.

(191) Wallowing in heavy syrupy emotionalism, is not the same as experiencing Reality - and consequently does not produce the same results.

(192) What is the use of presenting the truth in such obscurantic a manner that it is undecipherable?

(193) It is said, and believed, that time will sort out the charlatans from the true seers.

(194) It is not only their indolence in metaphysical enquiry and mystical meditation but also their incapacity for such things, that keeps them away.

(195) They come into the pronaos of the new temple, awaiting revelation and seeking consolation.

(196) There are many who seek the mysterious rather than the mystical. They are fascinated by occultism and magical power, not by reality, spiritual truth.

(197) It is not that they are contemptuous of truth but that they are indifferent to it.

(198) If he sees himself appointed to lead a spiritual movement or in the limelight at the centre of a large group of fervent followers, he ought to exercise extreme prudence. For it may be nothing more than his own fantasy, the play of his own secret ambition. The need for protection against his own vanity is essential. The temptation of self-exaltation is a common trap for unwary occultists. The way to keep out of it is to keep humble: let others oppose him and criticise him or belittle his mystic experiences and ridicule them; if he can bear this without anger, without resentment and with coolness, he will not fall into the trap and exploit the manifestation to glorify himself. So important is this virtue of humility that it may be labelled both first and final. The asserted spirituality which lacks this quality but which makes its own personality occupy a prominent position ought to be regarded with suspicion. That is why upon those who really do aspire to the very highest there descends the dread phenomenon of the dark night of the soul. When later they emerge from this awful experience, they emerge with all vanity ground down to powder and all pride burnt down to ash: it is better in the frail state of human nature to have nothing to burn, to hide our occult experiences from the knowledge of others.

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XX

( )The human mind may itself hinder the very communication from the Overself that it is seeking.

(1) Yoga is not finished when a yogin can concentrate perfectly and keep his mind utterly quiet. Certainly he who has reached this point has mastered Rajayoga - the royal union - but he must go farther and use the wonderful instrument he has now developed for the mastery of the advanced phases of Gnana-yoga - the union with truth. In the earlier phases he can employ a sharpened intellect but depth of intuition and an ego-freed will to know are needed for the later ones.

(2) Spirituality is no commodity to be bought and sold in the market place. It must be worked for step by step and won by personal effort. This still remains true even though in the end it is conferred by Grace, for without such preparation the conferment is unlikely, nay almost impossible. This is not less true if the efforts may mostly be buried in the history of past lives. If any religious organization or cult-leader even mentions a price, a fee or even a contribution as a pre-requisite to Grace, initiation or higher consciousness, then the devotee is being deceived by imposture.

(3) The belief is all too common that 'union with God' is experienced as a tremendous uprush of ecstatic emotion. This is true in several cases but not in all. In any case, only after the exitement has abated and calm descended on the man will he be able to see whether this is merely another of those temporary glimpses or whether it is really a lasting discovery of his divine identity. For the truth is that such a durable discovery, such an ever-present fulfilment of his highest possibilities, comprises much more than this inspired, but still personal, excitement.

(4) If anyone comes to this Quest in order to obtain more power for his ego, even if it be occult, magical or psychical power, he is wasting his time and had better leave it alone. There are ways to such powers but they lead off from the Quest, not to it. For they may all-too-easily, as observation often shows, inflate a man's vanity and increase his desires, thus thickening the illusions which enfog him. Moreover, some of them expose him to grave perils, he may end by becoming possessed or going mad, by falling into the quagmires of necromancy, sorcery or black magic. Seeking to glorify his own ego or to bend others to his will, he will be cast ingloriously to the ground and crushed by the very forces he has evoked.

(5) Wandering from one cult or school to another, from one teacher to another happens often enough on the religio-mystic level but cannot happen on the philosophic level. Where it seems to do so that is only because the person concerned never reached a correct understanding of philosophy and never properly applied it.

(6) Mysticism can be incomplete, perverted or even false.

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( )HPB: "Hypnotism & suggestion are dangerous powers. The victim's will is stolen from him. These things may be begun withgood motives, and for right purposes. But I am an old woman, and have seen much of human life in many countries. I wish I could believe that these powers would be used only for good. Whoever lets himself be hypnotized by



(CONT BELOW)

(76) It is necessary to remember that a power which has been given may later be withdrawn.

(77) Some of these facts of occult research and experience have no existence anywhere, no reality at all, outside of the occultist's own mind.

(78) The thirst for occult powers is too often a thirst for the monumental magnification of their own trivial ego.

(79) The truth, in its original condition, comes through more and more freely and naturally as his training in purification and preparation proceeds.

(80) The exploitation of cowering self-abasing disciples by dominating masters is an ugly feature of Western occult and Indian mystic circles. Here, a worthy relationship is abused and falsified.

(81) These explanations are often so obscure that they themselves need to be explained !

(82) The fastidious student will decline to pullute his mind with such nonsense.

(83) Whoever enters this field must keep his critical faculties alert, must test pretensions by reality.

(84) If they have nothing better to offer than this, it is wiser to prefer our ignorance to their 'truth.'

(85) Most occult meditations and exercises are done within, by and for the ego ! Their special danger is self-deception since it is an ego no longer openly materialistic but masquerading as highly spiritual !

(86) The feeling of peace is good but deceptive. The ego - cause of all his tension - is still hidden within it, in repose but only temporarily inactive.

(87) His suave impressive bearing, his completely assured pontifical talk, do not fail to have their effect on those whose intuition is lacking.

(88) Some persons come to philosophy from spiritualism, others from religion, still others from science.

(89) The quest is quite worth while for its own sake even if these other rewards and benefits fail to materialise.

(90) Is it really a spiritual consciousness or is it merely an elated ego ?

(91) They prefer to be sustained by their illusions, which they miscall realities.

(92) Some of these cults contain the elements of madness.

(93) He is not a leader anxious to appear infallible before the members of his cult.

(94) Geography and society, the time period and background make large contributions to the message

HPB(cont from aboveat top)"anyone, good or bad, is opening a door which he will be powerless to shut; and he cannot tell who will be the next to enter."

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( )Where is the spiritual movement which has not deteriora-ted into a religious sect, with passive followers and unquestioning members?

(92) Where the emotional nature is very powerful there is some danger during mystical experience of giving to its thrills the seat of authority, which ought to be given to the calmer but more reliable voice of intuitive conviction. For intuition will bring him closer to that egoless life toward which he ought to be ever striving, whereas emotion, if unpurified and unbalanced, may bring him farther from it.

(93) They easily mistake their ego's doings for God's doings, their human ego's healings for divine healing and their own ideas for imperishable truths. This happens, and can only happen, because they are so attached to themselves and so unable or unwilling to forsake themselves.

(94) Thomas Lake Harris, founder of The Brotherhood of the New Life, and Holden Edward Sampson, founder of the Ek-Klesia Community, both ended as helpless old nymphomaniacs. This was not surprising after the sensuality which coloured their lives or tainted their teachings for so many years. Yet Harris spent several years in the Orient and Sampson spent forty days of fasting and prayer in the Kalahari Desert of South Africa.

(95) Every attempt to commercialize this knowledge betrays its own source - the grasping greedy ego. Consequently it cannot give what it claims - truth from the Overself - but only the deceptive imitation of such truth. No matter what claims are made by these commercializers, reject them.

(96) Intuition itself is always infallible but the man receiving or expressing it is often inferior in receptive quality or poor in expressiveness or egocentric in handling it or obstructive in understanding it.

(97) Mistaken reasoning and mistaken choices have brought them where they are.

(98) If these impressions on the mind are really intuitive ones and proffer guidance, then they can be fully followed and they constitute a grace indeed.

(99) The intellectual purificatory work begins by clearing his mind of errors, illusions and superstitions. These things lead him astray, both during meditation and out of it, from his search for truth.

(100) They speak or write not what they have experienced inwardly but what they would like to have experienced.

(101) How to discriminate between truly intuitive feeling and its spurious imitators must be learnt by experience.

(102) The psychical or occult is not the spiritual, though often miscalled such.

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XX

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(51) Most of the revelations and communications from "on high" already existed in his mental store of ideas and beliefs.

(52) If so much spiritual doctrine has been at the mercy of megalomaniac teachers and demented prophets (in the past), that has partly been due to lack of education, xxx inability to adopt a more scientific attitude and insufficient balance, experience or study. But the opportunity to counteract these causes is becoming more and more a feature of this century.

(53) Although the consequences of taking LSD vary so much (ITS USE) and may (may in some cases be) xx be quite pleasant and, in a single dose never repeated, even harmless, this is quite a gamble. In England a recent case of a 19-year old student who xxxx

XX

(51) Most of the revelations and communications from "on high" already existed in his mental store of ideas and beliefs.

(1) St. Paul speaks of the Gift of tongues. This phrase has puzzled many of his readers. The Church, notknowing its meaning, usually considers it to mean speaking in languages unknown on earth. The Spiritists, possessed by their own theories of spirit-possession, usually consider it to mean speaking in languages unknown to the speaker but used in other countries. Mystics who develop this gift find that it means either the ability to speak in symbolic metaphoric enigmatic or allegoric language or the ability to interpret such language when heard or to translate it when read. On this definition St. John's "Book of Revelations" is a striking example of the working of the gift of tongues.

(2) While disciplining himself in meditation the yogi is liable to be be by all kinds of evil beings and spirits whereby he assailed by hallucinations. These are due to nervous derangements. He is to guard himself against them. FROM "SURAN GAMA SUTRA" -Zen Buddhist Scripture.

(3) The religious mystic unfolds his capacity to receive illumination, which will then permeate and express itself through his faculties. The extent to which these are developed will measure limit and condition his illumination. The philosophic mystic accordingly seeks to widen his unfoldment to include their growth along with that of his intuitive perception.

(4) How much truth how much error these cults hold is difficult for the beginner to determine for they are inside. How much wisdom, how much folly accompany them is easier to determine for they are on the outside surface.

(5) First seek in your meditation for the Overself, then, when you feel something of its presence, then only, may you make any effort to help other persons by the powers of thought and prayer.

(6) He has to analyse impartially and understand correctly his mystical experiences and internal states.

(7) His followers usually believe that the whole of his revelation was inspired by God or was the result of perfectly accurate supernormal seership. They do not pause to question whether the prophet's own mentality has entered into it or whether the clairvoyant's statements are free from erroneous contributions by his subconscious personality.

(8) When he travels away from his home, he should go humbly, as a seeker to learn and not to teach, to meet inspired souls and gain their help rather than to meet students and offer help to them.

(9) It is easy for an honest man of limited experience and little instruction to mistake his partial truth for absolute wisdom.

(10) When the relation between a spiritual guide and an aspiring seeker is one of greed, no truth can pass from one to the other, only the illusion of it.

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(11) A common but wrong idea, into which even some elementary writers on mysticism also fall, is that the final goal is realized by becoming one with the universe, a part of and united with Nature. That is indeed a state which often arises either on the way to the goal or on the return from it, but it is certainly not the ultimate goal itself. Man's highest source is in the infinite fulness of being whereas Nature is an expression of that being just as he is. It is the lesser thing, not the Ultimate Fact. The mystic's true goal must lie beyond it.

(12) Those mystics who see an allegory in every ordinary passage, or an esoteric truth in every trivial statement have developed what the early Christian Father and philosopher, Clement of Alexandria, denounced as "a foolish passion" and "a disease of the understanding". His authority in this matter is that he was a direct disciple of St. Peter, who was himself a direct disciple of Jesus.

(13) When any mystic assigns a supreme and unique place to the Person with whom his native religion is identified, and assigns an inferior and commoner one to the other prophets, his mystical revelation is faulty and imperfect.

(14) The teacher who has a personal motive behind his work of teaching, may give out a true doctrine but only so far as it suits him. Consciously or unconsciously, he will mislead his pupils at the point where his own personal interest is affected.

(15) There is a fourfold evolution in humanity (quote)(PGB & HPB authority) and that it unfolds successively - physical, emotional, intellectual and spiritual. Hence the mystic has to return to rebirth to complete his evolution despite his "union" which is consequently temporary. For riddance of the ego being the price of attainment, riddance of the emotional ego still leaves the intellectual ego untouched; that must be dealt with at its own level. Hence after emotional union has subsided he must cultivate his mental powers and regain it again as "intellectual union".

(16) A student should try to use his will to stop any psychic development. He should change his posture the instant he is aware of it, not remain lying down, but either prop himself up in bed or get up and walk around

(17) From the philosophical standpoint, it is not enough to say that a man is illumined and leave it at that. The depth and permanence of his illumination need also to be considered.

(18) The message must come through thick layers of the ego's own thots and emotions before it can reach his conscious mind.

(19) Many people make the mistake of thinking that because someone has gone farther than they, he has gone to the end of the Way.

(20) They egoistically take their own ideas for inspirations, their own fancies for illuminations, even their own delusions for eternal truths.

(21)How hard to untangle the true inspiration from the human contribution, the pure element from the chaotic desires!

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(15) There is a fourfold evolution in humanity (quote)(PGB & HPB authority) and that it unfolds successively - physical, emotional, intellectual and spiritual. Hence the mystic has to return to rebirth to complete his evolution despite his "union" which is consequently temporary. For riddance of the ego being the price of attainment, riddance of the emotional ego still leaves the intellectual ego untouched; that must be dealt with at its own level. Hence after emotional union has subsided he must cultivate his mental powers and regain it again as "intellectual union".

(16) A student should try to use his will to stop any psychic development. He should change his posture the instant he is aware of it, not remain lying down, but either prop himself up in bed or get up and walk around.

(17) From the philosophical standpoint, it is not enough to say that a man is illumined and leave it at that. The depth and permanence of his illumination need also to be considered.

(18) The message must come through thick layers of the ego's own thots and emotions before it can reach his conscious mind.

(19) Many people make the mistake of thinking that because someone has gone farther than they, he has gone to the end of the Way.

(20) They egoistically take their own ideas for inspirations, their own fancies for illuminations, even their own delusions for eternal truths.

(21)How hard to untangle the true inspiration from the human contribution, the pure element from the chaotic desires!

An intellectual enlightenment not accompanied by a moral purification, can lead only to a meagre result when turned to the service of humanity. The altruist must educate his own character before he can influence effectually the character of others. Only then are false steps and dangerous mis-steps less likely to be taken.

(23) He himself maybe honest yet his revelation may be false. Without any desire to mislead others, he may yet be doing so! This is because he is the victim of his own active imagination.

(24) Do not ask philosophy to tell you how to make a success of your career or business but only how to make a success of yourself. It is possible that the first will follow as a consequence of the second, but it is not inevitable. Therefore do not believe, as certain American cults have led their followers to believe, that prosperity is the necessary accompaniment of spirituality.

(25) Ordinary meditation exercises aim in their earlier phases at rendering the mind concentrated and undistracted, and in their higher phases at resting in the Spiritual Self or in God, which usually means in a concept of God. Philosophic meditation exercises do this too but refuse to stop with a concept and seek to exclude all preconceptions from the mystical experience. They go farther still because they also expand the aim into contemplation of the infinity of being, the universality of consciousness and the illusoriness of ego.

(26) It is unfair to class the few true philosophical mystics along with those who believe in the silly fallacies and ancient superstitions; or practise the malevolent sorceries and eerie necromancies. ~~which so many more appropriate misdirected energies~~

(27) The ~~xxxxxxxxxxxx~~ automatic obedience which these credulous followers give their psychotically-fanatical leader, follows naturally from the unreason in their minds.

(28) Although such may come and get healed by it, philosophy is not for the freaks, the mal-adjusted, the stupid or the unbalanced. Certain disciplinary qualifications must first be gained if the capacity to study and practise it is <u>really</u> to be acquired.

(29) Those prophets who have not undergone the purificatory discipline of the mind and emotions often see the truth in a false light and communicate this caricature of it to their followers.

(30) How can a credulous fool attain supernormal wisdom? How can the man who is unable to discriminate intelligently in small matters suddenly become able to discriminate in transcendent ones? The jump is not possible.

(31) There is but one God, one Truth, one Reality, although there are several different degrees in their perception by man.

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32) The mystic feels he has accomplished his task when he has accomplished this blessed reunion with the Overself. The philosopher feels that it is not enough and that without ceasing to maintain this union, he must spiritually guide the the few who seek truth and materially serve the many who do not.

(33) Those who cannot demonstrate by their achievements what they can do for themselves -whether spiritually or materially, will never be able to do anything worthwhile for humanity. Yet the irony is that so many visionary people who talk about service belong to this ineffective class.

(34) Ill-timed efforts at service, that is premature efforts to tell others about what we have hardly yet found ourselves or to advise them upon their spiritual path when we are still groping upon our own, may easily end in errors. How much wiser to wait on God's own time and let him put us to work in his way and for his ends!

(35) Only when the Overself has illumined every side of his personal being can he be said to have a complete illumination. Only then has he attained the sagehood of philosophy.

(36) There is a sorry discrepancy between proclaimed attainment and actual behavior.

(37) Those who cannot assimilate themselves with the materialistic civilization of to-day but who cannot turn back to the self-deceptions of orthodox religion or go forward into the fantasies of contemporary mysticism, will be able to find no refuge except in philosophy.

(38) Those who feel tempted to do so, may study the public cults and listen to the public teachers but it would be imprudent to join any of the first or follow any of the second. It would be wiser to remain free and independent or they may be led astray from the philsophical path

(39) These followers of cults which take the ravings of an unsound mind for the utterances of prophetic inspiration are mostly drawn from those who have not yet evolved the qualities of intellect which modern science engenders.

(40) They mistake hallucination for illumination.

(41) Their refusal to visualize the misfortunes of life like poverty and illness do not protect the adherents of these cults from these misfortunes.

(42) The difference between the two is that one is partially inspired whereas the other is fully inspired.

(43) Do not mistake the eerie and the occult for the spiritual. They are not.

(44) We must keep apart the inspired truth of a revelation from the inevitable supposition of the revelator's personality.

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(45) They need philosophy not only to lead them to truth but also to protect them from the fools and frauds, the hallucinated teachers and mercenary guides who infest the approaches to it.
(46) He can be sure that he has fallen into a mediumistic or a psychic phase if the phenomenon of receiving messages shows itself and if, after the first period of exciting discovery, the messages become more and more unreliable.
(47) The claims made are seldom reliable. Often they are exaggerated.
(48) Mysticism has sufficient evidence in its favor to invite our credence but not, as the gullible think, our credulity.
(49) The prudent aspirant will study a universal mysticism rather than narrow himself down to any particular kind. This is the kind that philosophy provides.
(50) The spiritual incompleteness of ordinary mysticism.
(51) The spiritual is too often the vague and obscure when it is not the sentimental and superstitious.
(52) These queer cults do not arise solely out of public gullibility. They arise partly out of public need.
(53) There are those who give their reverence to irresponsible idiots.
(54) Only an illusory or transient progress can be made by these psychic and occult methods.

(54) Let him take care before he opens himself to forces over which he may be unable to exercise effective control?

(55) It is hard to give up the attractive theory of abounding health and abundant wealth coming to him in reward for his belief in it. But, if he is to grow spiritually he will have to take this difficult step, however slowly and reluctantly. There is no escape from it.
(56) In "The Hidden Teaching Beyond Yoga" the student was cautioned to check his intuitions by reason, lest they are really pseudo-intuitions. This is a necessary counsel to all except the very few whose intuition is thoroughly tested by results and whose experience is abundant enough to detect the false at once and reject it without further ado. Once so established, the intuition needs no checking, only unreserved acceptance.
(57) It is a mere play of the imagination, not an ascent into the divine truth.
(58) The practitioner who "demonstrates" more money for his clients and better health for their bodies is using an occult power and not a spiritual one. By this I mean that it is a power of the ego, not of the Overself. He serves his clients at a great cost to himself, which the fees they pay will never balance. They may congratulate him on his successful demonstrations but these succeed only in keeping him imprisoned within his ego and out of his Overself.

(59) There is a personal element in all mystical reception unless the mystic himself has undergone the philosophical preparation. He may vigorously and sincerely deny the fact but it will still be a fact.

(60) The chief advantage of following such foolishness is that the sorry result gives the best warning against it!

(61) When he finds that the theory does not prove true in practical "demonstrations" of healing or prosperity, or having onee proved true in this way fails to continue to do so, he ought to take it as a sign/ he should stop seeking the kingdom of heaven (62) the material benefits it is alleged to yield and start seeking it for its own pure sake.

(63) The ego thrusts itself into his revelation, blatantly if he is ignorant of its wiles, subtly if he is not.

(64) Those who would turn the kingdom of heaven into a convenience and replace its blessings by affluence, worship their own ego and violate the first commandment.

(65) Just as there are three degrees of the spiritual journey - religion, mysticism and philosophy - so there are three degrees of spiritual illumination - the child, the adolescent and the adult.

(66) It is a pity that the Hindu holy men I met did not know that the Mormons reserve their highest post mortem heaven for the white race, else their merry laughter would have rung out so loud and so long that its echoes would have reached and mocked the fortunate inhabitants of the heaven itself. The fact that this revelation was based on mystic revelation might however, have instructed some of them. And the Mormons themselves might find it instructive to note that in a two-thousand year old Jewish revelation, the angels in the same heaven are circumcised!

(67) When any cult, technique, school or group sets itself up as revealing the only true way of life to be followed exclusive of all other ways, it becomes narrow fanatical and even misleading.

(68) The interests and desires of his ego shape the pattern of his experience of his spiritual experience so long as he lacks philosophic training. Religious fervor is admirable but it is not impersonal [illegible] enough to let the pattern shape itself.

(69) The militant fanatics who prey on it - and the conceited visionaries who delude themselves with it provide a comic side to mysticism.

(70) If the cult is mysteriously named and its leader is impressively dressed, it will succeed better.

(71) It is natural and pardonable for a mystic to regard his most vivid experience as his most important one. But it need not be so.

(72) It is better to take short and flurried flights in these cults than to stay so long that the mind is enslaved by false dogmas, the faith entrapped by ambitious leaders and emotion held by perverted truths.
(73) The workings of imagination and the movements of emotion are used by the ego to deceive the mystically-minded.
(74) The cults probably do some good and some mischief.
(75) Too much study of these various cults will confuse the mind and fatigue the heart.
(76) He clothes the revelation in his own personal images.
(77) Cults whose myths are their realities.
(78) Childhood associations which carry over into adult life, will influence his revelation too.
(79) One suspects a touch of madness in their founders, if not also in some of the followers!
(80) The more he brings himself into the experience, the more its revelation slips through his net.
(81) The ecstasy of a saint may uplift his feelings and yet not improve his judgment.
(82) The truth-seeker will have to pick his way through cults which muddle sorcery and superstition, devotion and aspiration, in one confused chaotic system.
(83) So long as his knowledge is still so small, incomplete and imperfect, he should not attempt to engage in occult and psychic activities, in "astral projections" for example, or he will go astray from the Quest.
(84) If educated people have been suspicious of occult societies in the past, they had reason to be.
(85) He is not asked to reject all visions as self-induced fantasies
(86) The ideas of mysticism can be perverted into silly superstitions. The practices of mysticism can be carried to foolish extremes.
(87) These gullible votaries, whose belief in their cult is so unlimited and so uncritical that it is spelled with a capital B,

(88) Those New Thought cults which make the seeking of health, wealth, and worldy happiness their real objective, and which do not hesitate to use the spiritual techniques of prayer meditation and affirmation to achieve this objective, are entitled to do so. But they are not entitled to practise the deception that their methods can achieve entry and naturalisation in the kingdom of heaven. For with all their lofty talk they still lowe the ego sufficiently to prevent this happening.
(89) Philosophy will not prove palatable to those who can only breathe the air of a low intellectual level and who find satisfying nourishment in queer fantasies.
(90) It would be useful to learn how few of these lecturers and teachers have done any original and independent research work on this subject, how many are merely repeating each others opinions like parrots.

(91) Philosophic mystics are those who are not satisfied with the feeling of inner peace alone although they enjoy it, and want to understand the world in which they live sufficiently to know how to live with more good health and less avoidable suffering. That is, they not only want to know God, as all mystics do, but also God's workings in the environment in which they find themselves - in the world of physical Nature, which includes their physical bodies. They want to know the way the divine World-Idea is expressed outside and inside those bodies so that they can cooperate with it, obey its laws and live in harmony with it.

(92) The cool reasonableness of a detached philosopher.

(93) ~~When their personal career is involved in their movement, or~~ they have a financial relationship with their cult, the very Quest ~~which might have advanced them spiritually, now hinders them spiritually~~. UNSATISFIED

(94) The seeker who has gone from cult to cult for several years should waste no further time seeking God through such organisations or through ~~the other~~ self-named Masters but SHOULD strive earnestly to purify HIS heart of all lower feelings, such as anger, envy, irritability, fear and depression, AND work on HIS character constantly to improve it. After vigorously doing this for six months AT LEAST pray daily for further guidance, ~~and~~ he may begin to

(95) The early years of many cults appear to have been lived through an atmosphere of hostility, slander, treachery and criticism.

(96) When the saturation of superstition in a religion or in a mystic cult is so heavy that it renders more disservice than service, it is time for thoughtful followers to get out of it.

(97) Even a harmless control may open the way for a harmful one later. There is the added danger that a lying spirit may give uplifting messages and wise guidance until confidence is established. Then when when the censorship of reason and experience are overcome, the victim is lured to folly or sin or disaster.

(98) We have to penetrate deeper than the personal prejudice they have put into their message and arrive at its fundamental truth.

(99) Consider the fact that few even have the wish to evaluate objectively the truth of their revelation or message. Few ask themselves whether they were merely reflecting human opinion or really getting a divine illumination. Most are too swept away by the emotional impact or vanity-flattering thought of the event to make such enquiry. This is why personal fancies, hopes or fears are perpetuated as sacred truths.

(100) He has entered a forest where safe guides are few while self-deceived ones are comparatively many, where real knowledge is hard to come by while fantastic hallucination is easily achieved.

(101) They band themselves together in groups because they lack the strength to look far enough within themselves to know how to belong to themselves.
(102) The degree of enlightenment which a mystic has reached corresponds also to the degree of freedom from the ego which he has reached.
(103) "Should not a holy man live well so that he may reach a ripe old age, and that many growing generations of disciples may drink the clear drops of honeyed piety which fall from his lips?" A piece of sarcasm from Achmed Abdullah's novel, "Alien Souls".
(104) (THUCYDIDES): "You are seeking," Cleon said, "for what is not of the world you live in, and you do not know how to judge soundly of what is under your eyes."
(105) He ~~can only~~ enters this Light with the equipment of experience, knowledge, mentality and character ~~which~~ WHICH accompany the intuition ~~which~~ leading him into it. The ~~state~~ CONDITION of such equipment cannot help but affect what he sees or learns.

(106) The basic efforts of the mystic, in so far as they attempt to reorientate attention inwards toward the divine source of thought, are not mistaken ones. Hence, the ascent to philosophy does not require the abandonment of what we have previously learnt, but it does require a shift in emphasis. It neither renounces the sublime fruits of mysticism nor liquidates the essential value of mysticism. The higher teaching does not come to destroy but to fulfil, does not seek to supplant but to augment.
(107) It would seem as if they did not care whether or not anyone understands what they were writing. But why should we have to spend long hours to puzzle out their meaning, with the likelihood of failing to so so anyway?
(108) The mystic who has reached some point of truth in his consciousness, but not the farthest point may easily fall into the fallacy of believeing (and teaching) that the way whereby he came to it is the best way, probably the only way.
(109) Although the Infinite Spirit exists everywhere and anywhere, the paradox is that It cannot be found in that way before It has first been found in one's own heart. Yet it is also true that to find It in its fulness in the self inside, we have to understand the nature of the world outside.
(110) The error which attracts them to the cult is primarily within themselves and only secondarily within the cult's own teaching. The illusion which they project upon the cult or its leader is also/with-in themselves (primarily) as is shown by their habit of simply withdrawing it when unable to endure disappointment any longer and projecting it upon another cult or leader just as faulty.
(111) The foolish hysteria and wild emotionalism of some cults can ~~which~~ have ~~great~~ power ONLY over persons lacking in intelligence or bal-ance

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(112) If words have any meaning at all, Christ's words have meant that personal sacrifice is the cost of spiritual growth. For eighte-een hundred years men of every kind - scholars, mystics, priests, laymen, ascetics and saints - agreed on that. Then arose a new group of cults - faith-healers - which not only gave a new meaning to those words but a directly opposite meaning. Success and prosperity, they asserted are outer-signs of inner-spiritual growth. ~~(113)~~x The end result was that they tried to use spiritual forces solely for their own personal purposes and material benefits, instead of trying to surrender to those forces and submit to higher purposes. They denied - contrary to the experience of all religious history - that material loss and personal failure could ever be the working of such purposes.

(113) Those who try to use God in order to heal their diseases or enrich their pockets, are doing the very opposite of what Jesus advised when he said that these things would be added if the kingdom is sought first.

(114) Father Divine does not allow his followers to accept gifts. That privilege is reserved for himself. That is the source of his Cadillacs, his elegant home and large luxurious wardrobe. He claims to be Christ, yet not a week passes without his putting an unChrist-like satanic curse upon some hapless person who has dared to criticize him or to express disbelief in his divinity.

(115) It is good and important that men practise meditation and thus seek within themselves what can never be found outside themselves. But it is not enough. There are serious obstructions which blur, distort or prevent our seeing what is within. Unless they are also tackled and removed, the seekers may spend half a lifetime either looking in vain or seeing wrongly.

(116) The mystic seeks God by forsaking the world physically or else by renouncing it emotionally. His happiest moment is when he can withdraw from it intellectually so completely that it is lost from his consciousness in an abnormal trace state, a rapturous ecstatic union with God alone. The philosopher passes through all these stages, too, but does not stop there. He follows an opposite movement too. He finds God in the world as well as in himself.

(117) When their personal career is involved in their movement or they have a financial relationship with their cult, the very Quest which might have advanced them spiritually, now hinders them spiritually.

(118) These small religio-mystical or occultist sects are as notorious as the large and old religions for splitting into opposing factions and suffering internal feuds. The troubles are sometimes personal, sometimes ideological, more often the two together.

(119) The seekers of the modern era still gaze backward into the past, mesmerized by its revelations and fascinated by its records. In doing this they are still antique or medieval and as out of date as a bullock-cart on a transcontinental journey. The wisest among them, however, will refuse to sell their birthright as twentieth-century men. They cannot regard the ancient methods of devotional or introspectional patterns as ones to be undeviatingly followed. It is true that all the forms and techniques which they have at their disposal are not necessarily superior to those which the ancients had. But the task of bringing both up-to-date has become historically necessary. Therefore, contemporary living needs must dictate the pattern under which to absorb them. Of course, the reference here is not to the essential truths of the mystical life, its need of sinking intellect in intuition, ego in soul and desire in serenity are unshakable by time. They will never change by one iota.

(120) It is like trying to move in two different directions at the same time.

(~~121~~) When clever able experienced and idealistic men tell you for example that a particular doctrine negates all that Christ stood for and when other men, equally clever able experienced and idealist-ic tell you that it fulfills ~~[illegible]~~ (wrong class: goes into(XXIV)

(121) The claims of these cults are sometimes so plainly absurd that their followers must be too stupid to deserve anything better.

(122) Men bring their little bigotries into this limitless illumination, mix the two together, and present the adulterated product as the latest revelation from God.

(123) The truth or falisity of the mental concepts which get involved in the intuitional processes or inmixed with the mystical communions will affect the results.

(124)Out of visible light which rapidly increased in intensity and drew nearer, the face and form of Jesus appeared in this twentieth century of ours to two mystics, Sundar Singh in India and Martinus in Denmark. They saw him plainly, heard him speak clearly. In both cases they were already familiar with his name and story. Out of a not very dissimilar light, Jesus appeared to Saul on the Damascus Road. He too was familiar with them. A part of the source of these visions to be traced back to the suggestive power of the thought-form ~~frax~~ already implanted in the mind, but the other part, the sudden and dramatic and total change of heart and shift of outlook have still to be accounted for. What is the secret? It is contact with the Overself, Grace.

(125) The danger is that morally unevolved persons may misuse this knowledge selfishly to get what they want from others against their welfare. This is black magic. It is needful to put in strict warnings to such persons.

(126) The teaching has thrown out orthodoxy's errors only to let in new errors of its own.

(127) They are trying to do something that is unreal and fantastic, either because it is based on self-deception or because it is quite unrelated to their powers, either because its goal does not exist or, if it does, because their personal equipment is far too insufficient to bring them anywhere near it.
(128) Neither the masters nor enlightenment itself is really as these cult followers imagine them to be.
(129) All-too-often his own expectations or others' suggestions infiltrate into the experience and the resulting mixture is imparted to him as the pure message from God!
(130) There are the gullible ones, who believe too much that is false. There are the sceptical ones who believe too little that is true.
(131) Some sects, despite the fact that they are small and hardly known, consisting of the founder, his family, and only a few elderly disciples, are addicted to the use of their own peculiar phraseology, which disguises to some extent the confused nature of their doctrines.
(132) When we understand the mechanics of these revelations it is easy to understand also why the personal elements get incorporated in them.
(133) In its passage through his mind the message loses its purity.
(134) Some cults are merely foolish, others are quite mischievous. Some set up colonies intended to become Utopias but never even approach the ideal.
(135) The true message is there but it is buried under all the beliefs, desires suggestions and opinions which have accumulated since childhood.
(136) Is it possible for anyone to enter into, or emerge from, the state of spiritual illumination uncoloured and unconditioned by his personal opinion?
(137) His inspiration and revelation may not be wholly from God. A little or a lot of it may be but the echo of his wishful thinking, or of his ill-informed, erring AND imperfect mind.

(138) The thrill of contact with such seemingly great beings is too much for obscure persons. In its seething agitation all critical judgment is washed away.
(139) When men mistake their own desires or their own surmises for the will of God, the ego has simply transferred the sphere of its activity from the animal to the spiritual. PSEUDO-
(140) Answers are sometimes so subtle and vague that critical observers might think them one way of evading questions if they did not know that the mystic was perfectly sincere. The fact is he cannot describe what he does not know.

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(141) How much farther can foolishness go towards insanity when the claim of revelation is naively used to make the most absurd beliefs appear as the most reasonable?
(142) They are too naively credulous.
(143) Those who join a cult get the benefit of its gregarious comfort but must suffer the disadvantage of its self-centered limitations and prejudices.
(144) When one charlatan has finished his work and gone, a new one appears.
(145) All the unfinished elements in his character will confront him.
(146) It is not enough to be illumined in the emotional nature but nowhere else.
(147) There is an understandable revulsion to the presentation of mystical teachings by some modern cults.
(148) The so-called spiritual teacher who plays tricks on his disciples and practises deception on them, fools himself in the end and he stops his own progress.
(149) They run around in circles in quest, not of the Overself, but of the latest spiritual cult or fad.
(150) The misrepresentations presented by these cults-leaders have put mysticism out of court for many educated people.
(151) Most occult phenomena are relatively of trivial importance, yet seekers have been known to spend a lifetime on them, wasting the time and energy required for truth and reality.
(152) Occult or spiritistic practices which have served their purpose in convincing their student that materialism is false, should be abandoned if he wishes to make the best use of his limited period on earth. When such a point has been reached, he should turn his thoughts in the direction of seeking the Overself alone, or his life-period will be wasted.
(153) Its aim is not to sink into torpor for hours together - that is only a possible stage on its way - but to sink out of the personal self into the other and diviner self.
(154) The critic or sceptic can often see the motive whether familiar or hidden, which led the mind to produce such revelations, but the votary who has taken an oath of allegience sees no such thing.
(155) Without this discipline they will be unable to distinguish the authentic communion with an inspiring source from their own personal thoughts and feelings.
(156) They are attracted by a doctrine if it is exotic, but remain untroubled by the question of its Truth.
(157) The essential truth gets mixed with the suggestions he has absorbed from outside.

(158) The more intelligent and better balanced aspirants should try to lead the mystical thought of their contacts into higher personal channels or wider usefulness and away from the charlatans the recluses and escapists, the neurotics and hysterics.
(159) But the predominant desires of the ego, and false ideas by it, overpower the truth or a part of it, and sidetrack him to that extent.
(160) They create their own illusions by making their glimpse fit into what they want or expect to see.
(161) How many false teachers have led their flocks into more misery instead of less without leading them at the same time into the promised Nirvana!
(162) They revel in the thickest secrecy.
(162) If men do not have sufficient vision to see the importance of philosophy, that is not their fault any more then it is the fault of a tender plant for not being a mature tree.
(163) How can he separate fancy from reality in his inner experience?
(164) Their sincerity is not absent but it is cloudy.
(165) In Turkey, Mustafa Kamal Pasha suppressed the Dervish orders and even executed their chiefs, including Essad Effendi, Sheikh of the Nakshi-Bendi order. famed HIGHLY REVERED
(166) When the veil is lifted, the result and its later consequences, will depend on the state of the aspirant. If he is well-matured and sufficiently purified, he will see the truth as it is and correctly transmit it to others. But if he is not, then his vision will be distorted and his communication erroneous.
(167) The attitude of New Thoughters, Unity ADHERENTS and Christian Science ~~which~~ sees the world through rosy glasses, everything as beautiful and everyone as good, is well-meant but ~~quite correct~~ yields an incomplete picture.
(168) The aspirant who is the frequent victim of his own or other people's false beliefs and suffers the consequences, would be foolish to abandon his search for truth. That would be an emotional reaction. He would do better to probe into the mental weaknesses which render him so liable to such deception; and to put himself on guard against them in the future.
(169) They will have to enquire why Mexico closed its Christian Monasteries, why Turkey executed its leading Sufi Dervishes? There is not only a determination to break with the religious political economic or social past behind such a move, but also other reasons.
(170) The sources of spiritual help are many, but of reliable help, few. Superstition, self-aggrandisement SEMI charlatanry taint much of what is offered to the public.
(171) These cults may help him for a while but will hinder him if he stays in them too long.

(172) The wide gulf which separates these pseudo mystical prosperity-seeking modern sects like New Thought and "Science of Mind" from true mysticism is lit up by the emanation from a single Arabic word "facqueer" which has spread its usage throughout the Orient from Morocco to India. This word literally means 'one who is poor' but usually means a [redacted] a holy man, while the condition of poverty has come to be associated with the Sufis, the most important Order of Muhammedan mystics. (See 179)

(173) These hypnotic cult-leaders have a flock of docile little disciples, who wait for an enlightenment that never comes.

(174) It is not enough to sit and enjoy this wonderful state. He must also seek to understand first its meaning in relation to his spiritual-evolution and second his active life in the world.

(175) When his meditations lead him to believe in his own great importance, he would do well to stop them. When his communications boastfully proclaim his own spiritual eminence, it would be better to dismiss his disciples and be content with obscurity.

(176) They have merely transformed the ego's working from the plane of ordinary activity to that of psychical-spiritual activity.

(177) He may imagine that he is out of illusion and at home in reality forever when in fact his liberation is transitory and his arrival ambulatory.

(178) It is impossible for the human being to separate itself from the outside world in which it lives and with which it has an inescapable relationship. How can it truly know itself if it refuses to learn about this relationship?

(179) Buddha was a mendicant. Jesus was penniless. But Mrs. Eddy was a millionaire. The early Christians renounced the world and embraced asceticism, but the Christian Scientists seek prosperity and comfort. They are entitled to do this. But are they entitled to assert that their system is primitive Christianity restored? (See 172)

(180) Too much has been offered as revelation which has merely been imagined by minds that were unwrought.

(181) Not even a loose-living savior of mankind will fail to capture a devoted and obedient goup of followers among these gullible people. Can such a situation be looked at without disquiet by those who care for the influence and dignity of mysticism?

(182) Their terrified followers are led to believe that if they stray away from him or his teaching, they stray away from God.

(183) These psychic experiences may be the product of his own ~~thought~~ phantasy.

(184) Foolish beliefs and ungrounded faiths can not only weaken a man's intelligence but also his conscience.

(185) He should beware of any message which gives him a false notion of his own importance.

(186) They do not see that the universe gives only what is self-earned.

(187) He is no longer lost in vague dreamy uplifts. His mind casts a clear direct light upon whatever it deals with.
(188) How distant are these votaries of New Thought from the real goal may be judged by the fact that not until they are as aware of the Overself as clearly and positively as they are aware of any object experienced by the senses and not until this awareness is as firmly and lastingly established as is their own personal identity, can they be rightly said to have found God.
(189) KRISHNA: BHAGAVAD GITA: "He who is happy in poverty and free from things of earthly desire - him I call a rishi - an illuminated one." Contrast this the rejection of poverty by American mysticism whose "illuminates" would be unhappy in it and who regard it as a sign of not yet having reached illumination.
(190) How much mystical revelation emanates from a man's own mind, how many mystical messages are but the echo of his own thoughts?
(191) They gratuitously foist upon him claims to power that contradict his teaching.
(192) Even prosaic everyday happenings are clothed by their arrogant imagination with delusional meanings and given divine significance. In their own estimate they and their cult occupy tremendous importance in the world's spiritual history. They feel that God has entrusted them with the task of redeeming mankind and placed them at the very center of the cosmic scheme for this purpose. So the intuitive voice is perverted into a self-aggrandizing attention-getting instrument.
(193) It is not the faint glimpse of truth which reveals all but the full and steady insight. The innate felicity of the one may -and often does - deceive a man into believing that he is experiencing the absolute uniqueness of the other. But the philosophic student, trained to control his ego, is unlikely to mistake these passing phases of his inner life for what they are not.
(194) How else explain why Francis of Assisi saw a vision of Jesus nailed to the cross whereas William Blake saw a vision of the Devil? We know that Francis poured out devotion, thought and prayer to Jesus whereas Blake admitted "For many years I longed to see Satan."
(195) If the expounders of mystical ideas are met at times with suspicion and the ideas with ridicule, the reason is that swindling charlatans have too often been fo nd among them and imaginary fantasies too often taught by them.
(196) The culture in which he is reared also helps to influence the messages which come through to him.
(197) Only the charlatan or the half-developed leader poses in affected omniscience.

(198) The line which separates the use of meditation for worldly purposes, and especially to influence other people, from black magic, is sometimes a thin one.

(199) It has been a field of bizarre activity for sufferers from visual delusions, auditory hallucinations and psychic obsessions; for victims of their own arrogant vainglory; for exuberant eccentrics, drug addicts and morbid psychopaths.

(200) Instead of truth being sharply revealed by such religio-psychic states, it is pleasantly fogged and speciously avoided.

(201) It is as necessary to avoid the pitfalls of superstition on one side as of psychism on the other.

(202) The claims cannot easily be disproved. They concern an inaccessible realm. But neither can they be proved.

(203) Those whose fervid faith in a particular cult is allowed to warp their mind, place an obstacle in their way to truth.

(204) The one is divine reality whereas the other is insane dreaming.

(205) A famous contemporary member of the intelligentsia, who is also an adherent of Vedanta and Buddhism, has advocated the taking of a certain drug which, on the basis of an eighteen-month acquaintance, he declares harmless. My own acquaintance with natives of the country where it is produced shows it to be harmful. This writer thinks its use a short cut to gaining both psychic and spiritual enlargement of consciousness. Let us be generous and believe that such advocacy must have been a temporary mental aberration on his part. All narcotic drugs make slaves of those who fall into the habit of taking them. The habit itself often begins with such seemingly harmless and apparently casual indulgence. The end result of ~~such~~ THE addiction is to create physical moral and mental sickness and to produce individuals who injure themselves and become a menace to others. (as this gentleman proposes.)

(206) Philosophy is not for kindergarten minds: therefore it cannot offer the spurious solace of mere phrases nor substitute the imaginary for the real

(207) The success or failure of his efforts depends on a number of conditions and among them are the purity of his motive and the sincerity of his purpose. If his intentions include the exaltation of his own ego, if they are inspired by vanity or by arrogance, then he is not worthy enough to benefit by the act of Grace on the Overself's part which, in the end, crown human effort with success.

(208) They should take warning from the very language of these writings that they are travelling in the region of insanity.

(209) The revelation is not pure: it contains somewhere the mirrored image of the revelator's own little ego, his own personal thoughts and feelings.

(210) Travelling facilities have immensely increased. The opportunity to search for these masters is greater now than ever before. But where are these alleged masters?
(211) If some are prompted by enthusiasm and earnestness, others are prompted by vanity and fraud.
(212) This is not true illumination; it is pseudo-illumination.
(213) Revelation or inspiration is rarely transmitted pure and either unaltered to the human mind. OR FROM
(214) He tends to transfer some of his own beliefs, wishes or opinions to the intuition he is receiving. The only way to avoid this is to undergo the philosophic discipline.
(215) They imagine that they possess spiritual privileges which, in fact, they do not possess at all.
(216) The seeker who wants something more definite than this vague and misty kind of mysticism must come to philosophy.
(217) How does the average seeker come to his particular teaching? He rarely makes, or has the time to make, a complete investigation of all the teachings proffered. And even if he does, his judgment maybe too poor or too inexperienced to be relied on. So the basis on which he selects the favored teaching is the emotional reaction aroused, that is the degree to which he personally likes or dislikes it. Or he joins a teacher who is either well publicised in books and journals, easily accessible and much talked about, or else one who does his own advertising, often exaggerated. This again is an insufficient basis for proper selection and immensely inferior to a careful analysis made by a cool impartial judgment. If the seeker makes any advance at all, it is really due to his own merits, which would have enabled him to make it anyway and with whatever method he adopted. Yet the credit goes to the teacher or the method, although they do not deserve it!
(218) These texts and symbols these memorials and characters, Pyramids and bibles, can be construed to mean nearly anything or everything that pleases anyone's temperament or taste or to support any of the fanatical beliefs which thrive on human credulity. All such interpretations which are prejudged from the beginning, are either of little worth or teach nothing at all. Whether ingenious or foolish they diminish the sum of human knowledge ~~instead of~~ enlarge it! — the very opposite of their claim to
(219) Those who follow one of these insane guides will in the end be led close to insanity themselves. But, with the cunning which so often is allied to madness, the guide may present them with great revelations and grand visions of the past present and future evolution of mankind, all of which may seem in accord with the teachings of the seers whose reputations time has established. From this impersonal level there will then be an abrupt descent into tremendous personal aggrandisement on the past of the guide and magnificent promises of mystical experiences to the disciple. Both are wild vagaries of a disordered brain. NOTHING more than (XX)

(if sufficient data)

(220) They calculate this world event to take place in a particular year. When the year arrives and nothing happens, they adjourn the date to a later one. When that year passes with the prophecy again unfulfilled, they fix upon a further time. On each failure a plausible excuse is offered.

(221) Let us admit at once that in the hands of the unprepared and undisciplined and uninformed, this doctrine of "God in me" may prove dangerous to its follower. The danger is not in the doctrine itself, for it is a perfectly true one, but in him, in his conceit and lust. These may cause him to misapply the doctrine/ to suit the desires of his ego or the passions of his body. They may give him false license under the pretext that he is expressing unbridled the authentic freedom of Spirit when, in fact he is expressing the freedom of an animal. Thus truth can be misapplied distorted or caricatured by its supposed friends.

(222) They yearn to take hold of each follower's mind, to rule his conduct and censor his belief. Their ego shows up strongly in this yearning for influence over others, this itch to order their thoughts and lives.

(223) It is union with the Overself, admittedly, but it is not the fullest possible union, not the final, balanced and integrated union which philosophy alone seeks and finds.

(224) The foolishness of following wrong leads or trying wrong paths has to be paid for.

(225) He may stop in one or other of these cults for a time but, if he is seeking truth, he will not remain there. In the end, and after sufficient sampling and discarding over a number of years, his search will lead him to philosophy.

(226) The teaching, the cult or the teacher may appear authentic, sublime inspiring and true to the naive, the inexperienced or the gullible seeker but they will appear as a caricature of authenticity , a degradation of sublimity, a counterfeit of inspiration and a falsification of truth to the proficient mystic.

(227) He may or may not understand the mystical experience which has come to him. If he does not, the chances are that some misinterpretation will creep in and distort its meaning or message. Such chances are greatly reduced if he is able to turn to a master for correction or to a teaching for knowledge.

(228) The danger of taking every idea that comes into his head as a communication from Jesus or Buddha, as so many take it even today, is a real one.

(229) If a man is too suspicious of being deceived, he may err when truth is presented to him, and so miss the chance of acquiring it. Balance is needed here as elsewhere.

(230) All these teachings contain much that belongs to the region of mere opinion although presented as if it were indisputable fact.
(231) The idea of spiritual pupilage has charmed him. It is the right idea but the person in whom it has embodied itself for him is the wrong one.
(232) Others may rant and shout their doctrines, intent or conversion, but the philosopher keeps calm, poised and quiet.
(233) In this chaos of belief and procedure, where each school proclaims its superiority or even monopoly, what is the inexperienced seeker to do?
(234) The beginner does not usually know how to distinguish what is true from what is false in the various personal cults or impersonal teachings which compete for his allegiance.
(235) The insane man's mind tells him that he is Napoleon. The deluded mystic's mind tells him that he is a master. The initial lie once accepted leads logically to the final delusion. This is why they are wrong who assert that one mystical school belief or practice or teacher is as good as any other for the beginner, so long as he gets started. It is a fact that men who live in mad fantasy, or wild imagination, and whose teaching emanates from the same disordered source, can soon collect a following if they mutter the magic words "Indian yoga" or "Tibetan Masters".
(236) The dangers of letting his attention and energy be drawn aside from the main quest into psychic, occult and mediumistic activities must be looked for in their early beginnings. It is then that they are easier to deal with. It is then that he must be vigilant and hard with himself, for the cost of going astray into these temptations is heavy
(237) Without knowing that he is doing so and without meaning to do so, he turns his own personal opinions beliefs or wishes into the aspiration.
(238) Why is it that to St. Gregory in the third century and to Pope Pius XII in the twentieth the Virgin Mary appeared, surrounded by a bright light? Why did not Sri Krishna appear?
(239) Although I shall mention no names out of politeness or generosity, those cults which recognize it in the description may benefit by the discovery of how someone else sees it.
the followers of

(240) Through vanity or through ambition, these teachers never allow themselves to look impartially at their teaching or honestly at its results. If they did, and if they were honest, they would renounce the one and be ashamed of the other.
(241) It is no sign of illumination that a man lives constantly in a diffused mental haze.

(242) All such approaches including Theosophy's are useful to beginners but have to be discontinued eventually anyway when they discover, that the Quest is an individual matter.
(243) The original divine element becomes turbid with human adulteration. Yet because it is there, we have to grant that the mystic is an illumined soul. He seldom mentions it and may not know it but the fact is that there are degrees of illumination
(244) Any lunatic can set himself up as a spiritual teacher and be sure of acquiring a number of followers. The New Messiahs, Reincarnate Christs and with Buddha are annually renewed.
(245) In its passage from Mind to mind the revelation gets somehow mixed up, adulterated and despoiled.
(246) He has achieved union with God - for a day or two anyway!
(247) Is it not easy for the untrained man to distinguish among the varied contents of his consciousness which originate from the Overself and which from the ego.
(248) Only if he disciplines his mind to receive a clear balanced impression of the truth will he be able to give a clear balanced expression of it.
(249) But if some of its procedures are excellent, others are questionable.
(250) All these cults, like all the older religions they seek to replace, have an educational value at the earlier levels of man's understanding. They possess a certain amount of truth and a certain amount of illusion.
(251) Pseudo-mysticism tempts the ego in the mind or the beast in the flesh with its doctrine of man's divinity requiring no control, no discipline and no obedience to ascetic rules.
(252) Every untrained mystic is anarchically free to spin his own conjectures.

(253) It is an unpleasant fact, yet one too serious to ignore, that quite a number of cults and teachers lead their naive followers, not gloriously to spiritual reality but unfortunately to spiritual lunacy. By the initial act of adherence to the cult or pupilship with the teacher, these followers make their own subsequent karma and fall more and more from the path of sanity each year. In their defence let it be said that their intentions were mostly good, but good intention is not always a sufficient virtue in life, especially in connection with spiritual seeking.
(254) They naively believe that they can sit idle and just imagine what they (the ego) want and in time it will come to them without effort and as if by magic. The truth is that all this method can do is to contribute toward the final result, for other factors are also at work to bring it about and they may modify cancel or even alter into its opposite what they imagined.

(255) The truth in these New Thought and Christian Science doctrines can be known only by clipping and correcting the extravagances from which they suffer. The largest one is the belief that the body's health and the bank's balance must always and necessarily increase and improve to the extent that one's spirituality increases and improves. What really happens is that one is brought into increased and improved awareness of the higher self's leading, love and protective care. It leads one toward those acts and decisions or into those situations and events, which best promote the purpose of one's existence. It exists for the ordinary unenlightened man too and would do the same to him, but not being on the Quest, he unwittingly frustrates its guidance and thwart's its moves. As for the material help it gives the Quester, this is a fact for, as Jesus mentioned, "the Father knoweth that you have need of these things." But what the Father understands as one's need is viewed in the light of life's true purpose whereas what the unenlightened man understands is dictated by the ego's desires. The New Thought teachings fail to make this distinction.

(256) The extravagance of faith imagination and expectation which has injured their judgment, must be clipped short if the judgment itself is to be corrected.

(257) A certain proportion of what passes for occult doctrine and religio-mystic prophecy is sheer insanity. Its effect upon those who believe it is to render them still more unfit for philosophic truth than they already are, for it weakens their faculty of discrimination.

(258) These fanatics propagate their opinions with such intense conviction that they mesmerise weaker minds into a like wild undiscriminating and unbalanced state.

(259) It is like holding a cracked mirror up to the Overself and expecting to reflect a perfect image.

(260) The differing human imaginations about God and the various human ideas about God's response to human attitudes, in no way affect or alter the actual situation.

(261) This fallacious self-deification of New Thought, this human audacity "thrusting insolently beyond what our nature warrants" as Plotinus called it, is not new and he had to ridicule its folly at Rome in the third century with the scathing sentence: "Imbeciles are to be found who accept this teaching as soon as they have heard it uttered.!"

(262) It is impossible for the fanatic to receive or give truth, for even in his most inspired moments he holds up a cracked mirror to truths' face.

(263) In the end he reaches a point where he really believes in his own fabrications.

(264) We associate both the origin of, and addiction to, drugs with strange Oriental lands.

(1) These 'demonstration' cults have carried the orthodox idea of God intervening in worldly situations for the benefit of particular persons, into a new garb which disguises but does not alter the idea itself. The life of man is then no longer ruled by causality but by a mixture of causality and caprice, that is to say, no longer ruled by God, but by a being who is part God, part man, who is liable to disturb the highly complicated world order to please one human being with effects that might displease other human beings.

(2)The result of a carpenter's work stares him in the face. It cannot lie. If the table's legs are of unequal length, the table's top will be wobbly. If the chair's seat is of too frail material, it will collapse when anyone sits down in it. But the religio-mystic teacher can propound any idea or suggest any practice that comes into his brain, and the truth of the one or the result of the other will either not be known at all, or noly after the passage of years. The person of trained and balanced mind, who is expert or experienced in these matters, will of course detect falsity, distortion, hall-ucination or imposture very quickly but the beginner has no such advantage.

(2) How many contemporary mystics have gained from all their work in meditation nothing but illusion, self-aggrandisement or giddy hallucination? One claiming communication every day with the Buddha drips nonsense, propagates fear and repeats the profound metaphysic reading in Buddhist books; another while professing to be Jesus reincarnated and announcing his own Messiahship makes extensive financial demands on his disciples every year.

(3) Those foolish aspirants who are mulcted of their financial means by so-called masters, deserve exactly what they get. In no other way can their stupidity be shown up to the outside world as a warning to others who would imitate them. For quite often they persist in stubbornly continuing this misplaced adherence despite their own bad experience and despite the good teaching of genuine master's books.

(4) Those who are "out of center," eccentric, and different from others because they are unbalanced mentally and uncontrolled emotionally, will not heed what conventional society demands from them. But there exists a second group of persons who are likewise 'different' and heedless of conventions, although often in other ways. This group is what it is by reason of its being a pioneer one which has advanced farther along the road of evolution than the herd behind. From it are drawn the great reformers and their followers, those who stand firmly by moral principle and factual truth. It is they who try to lift up society and put right its abuses and cruelties, its wrongs and superstitions. They are the daring champions who do not stop to count the cost of their service but, enduring ridicule, persecution or even crucifixion, go ahead unfalteringly where others draw back.

(5) It is a well-known fact in Muhammedan religious history that visions of the Prophet have often been granted to Islamic Holy Men , and are indeed much prized by them. But the question comes up: Why did not Jesus or Buddha appear to them instead of Muhammad?
(6) To try to use any of the powers gained through concentration for harming others or to subjugate them to one's own will, is to practise black magic. It may succeed in its object but it will not succeed in evading eventual relentless punishment.
(7) This is true for certain people only and not for all people, for those who are very far advanced on the Quest. But how few they are! To assume, as so many cultists do, that they have travelled so far as to make direct and definite contact with God, is to outstrip the warrant of facts
(8) The Holy Trinity which Hindu mystics have revealed from the depth of their meditations cannot be altered in any way to fit the one revealed by Christian mystics. Brahma Vishnu and Shiva in no way resemble the Father, Son and Holy Ghost. This situation is perplexing to believers in mysticism, but only to those who have not studied philosophy.
(9) The religious culture which forms his background contributes to the revelation, but, if he is genuinely inspired, has nothing to do with the core of it.
(10) Enlightenment is not equal in all mystics. With most it is only at its beginning, whatever they personally may believe to the contrary; with some it is more developed: with a few others it is perfect. In all cases it is proportionate to the extent to which the ego's influence is obliterated. (or diseased)
(11) If people come to mysticism with unbalanced minds, as a number certainly do, and THEY permeate their mystical acquisitions with their own defects, they cannot do the same to philosophy. For if the end result would be either that they fled from it on deeper acquaintance or that its demands and disciplines would begin to permeate them. This in turn would equilibrate or heal their minds.
(12) St. Bernard's mystical advancement and enlightenment did not stop him preaching the Crusades or denouncing Islam, although the latter faith has its mystical core too, in Sufism, with as much holiness and spirituality as St. Bernard ever found.
(13) Those who adhere to this kind of teaching are consciously or unconsciously putting the emphasis on gaining material benefits. In this they disobey Jesus teaching to seek the kingdom first.
(14) The danger of embracing these false teachings is that the more ardently they are embraced, the more effectually do they prevent misguided followers from coming to the true teachings.
(15) Messages and visions, ecstasies and healings may accompany the inner life but they are not essential parts of it. Nor are they likely to be more than intermittent or temporary phenomena.

(16) In one and the same day I was asked to comment upon two utterly opposed doctrines by two truth-seekers unknown to each other. Yet both doctrines were put forward as tested truths by mystical teachers with considerable public followings. One asserted that the closer a disciple came to spiritual self-realisation the more was he provided by the Spirit with material satisfactions. The other claimed that the advancing disciple was provided with so many sufferings as to be utterly crucified. The earnest student whose reading brings him up against them is bewildered by such contradictions. He may end his bewilderment if he will accept the assurance of philosophy that neither assertion is accurate.

(17) What I mean is that there are degrees of enlightenment, that few mystics attain the ultimate one and that the degrees of most mystics are only the penultimate ones.

(18) The mystic sees the truth about himself but the philosopher sees it more clearly and more fully.

(19) A true inspiration communicating a true revelation must still find a perfectly ego-free mind through which to operate, if there is to be publication to others in any way through spoken or written words.

(20) It is pitiful to witness these naive persons rise from their prayers or affirmations in the belief that what they want is already theirs, that their particular desires are already accomplished.

(21) To be poor in spirit, in Christ's sense, is exactly the same as to die to self. More plainly, it is to achieve a total detachment from all things. How remote from truth, then, are all those who seek to turn the kingdom of heaven into a convenience for acquiring worldly goods.

(22) The crazy visions or egoistic doctrines which float through their feverish brains and push reason from its seat, will not fail to find believers so long as they are pushed forward by ambitious power-seeking leaders and would-be leaders.

(23) Among the Christian mystics themselves visions of Virgin Mary abound in Catholic circles but never even appear once in Quaker circles. Why? this inconsistency? Philosophy supplies the only answer ~~(24)xx~~ that is quite unprejudiced and adequately informed.

(24) Where is the mystic who does not add something of his own to the pure impression which he receives from the Overself?

(25) Since it is possible to draw [redacted] any meaning that is desired from a scripture, these cults succeed in presenting a plausible teaching.

(26) The untrained blindly accept their message, the informed and disciplined mystics scrupulously examine it.

(27) It is conceit for the mystic and an error for his followers to take his personal coloring of truth as being the infallible inspiration of truth.
(28) The idea that anybody can get what he wants simply by thinking of it, is an exciting one. Who would not like it to be true? But observation of results shows that although not wholly false, the truth in it is greatly exaggerated.
(29) That these differences of view exist even among illumined mystics is a striking but rarely studied fact. Why did the Maharishee poke gentle fun at Aurobindo's doctrine of spiritual planes? Why did Simone Weil uphold the lofty spirituality of Greek culture where-as Rene Guenon deprecated and even denied it?
(30) The mystic who will let the Divine reveal itself and speak for itself without intruding himself and his opinions into the operation, is rare.
(31) The peace which they possess is an excellent thing but it is not, and cannot be, a lasting one. Even though the circumstance which could upset it may not arise for many years, the hidden weakness will always be there.
(32) Every logical chain of thoughts, every group of imaginations, every set of remembered opinions, beliefs and teachings, acts upon the pure truth to bring about an interpretation of it. Its purity is thereby lost. What the man receives from his contact and what he gives out, is then a mixture of divine communication and human formulation.
(33) This is not a quest which tries to tempt prospective candidates with the offer of prosperity or to bribe them with the satisfaction of their desires.
(34) So far as these cults look to God as a source of inspiration they are Right, but as a source of demonstration, wrong.
(35) Most people do not know the difference between an opinion and a truth, and do not make the effort to distinguish between them.
(36) These false mysticisms affix the labels of genuine goals to their imaginery ones. The spirituality they offer is only an imitation.
(37) Some of these facile eloquent writers on the spiritual life do as much harm as good from the moment they enter into personal relations with any reader. For their imperfections and deceptions are then brought into active play, to the detriment of their unfortunate disciples.
(38) They bestow on mysticism the sort of interest which they bestow on strange curiosities.
(39) Where these signs are present, he is right to suspect charlatanry.

(40) No informed student of comparative mysticism dare deny that mystics contradict each other. Swami Ramdas in India, makes joy both an evidence of spiritual fulfilment and an ingredient of spiritual practice. Simone Weil, in Europe, takes an exactly opposite stand and substitutes unhappiness and suffering for joy. What has happened here is that each has laid down a merely personal experience for a broadly universal truth. This is an error into which teachers and followers have fallen.
(41) He will be scrupulously careful to add nothing of his own to the communication.
(42) A teaching cannot always be judged accurately by its effects on those who follow it. For some, by their own inferior character, give it a worse reputation than it deserves while others, by their superior character, exalt its apparent value beyond its own merits.
(43) If the modern seeker after truth has more to choose from, in the vast array with which the printing press supplies him, gleaned from all peoples all over the world and from all times, he has also more doctrines to bewilder and confuse him. With such wealth available, it is not easy to select a single teaching when it is at one and the same time both affirmed and contradicted by the other teachings.
(44) Those who float from cult to cult may be engaged in a genuine progression or they may not. In the second case the thirst for novelty is either mistaken for the thirst for truth or else frankly avowed.
(45) Attainment of sanctity must not be bought at the price of relingquishment of sanity.
(46) If he is to remain faithful to the inspirations and transmit its message honestly and undistorted, he must undergo some preparation for it.
(47) He sees truth, yes, but he sees it through the medium of his own beliefs.
(48) Those who doubt that mystics can be so blind or so narrow need to read their Dante and note that he allotted hell to Muhammad.
(49) It is a large presumption which asserts that his message is from God.
(50) He believes himself to have been favored with a special revelation when in fact he has been self-deceived by his own illusion.
(51) The deluded assurance of these Messiahs may bring him financial profit but either directly or indirectly will cause his followers a much weightier financial loss
(52) How many mystics have the same intuition about everything?
(53) Their lust for marvels is never slaked but grows on what it feeds.

(1) The ashram events were in one sense providential, for they set me free at last from an increasingly impossible position.
(2) There is no other way to avoid the personal vagaries of mystical interpretation or the fanciful revelations of mystical experience than the way of the philosophic discipline.
(3) A few years earlier these defects would have excited little attention. It is because he has now more morally advanced that he is so dismayed by them. Therefore, there is cause here for a little satisfaction surely.
(4) These impressions and revelations are mostly indicative, not of some guide or source outside himself, but of his own sub-consciousness. They are projections from it; revelations from the under surface ego rather than the Overself.
(5) It urges the mystic to be less wrapped in his own peace and more sensitive to the inner needs of others, more human.
(6) The myth-creating atmosphere in the mystical ashrams, and especially in Indian ones, is something often experienced.
(7) It was necessary, I became convinced, to state and develop mystical doctrine on a better basis, one modern, freed from the super-impositions and purified from extravagances.
(8) Suggestion from outside as well as from inside himself supplies much of the interpretation of his message. To that extent it may distort the message.
(9) It aims at producing inspired sages, not inspired simpletons. Both types may be aware of the soul's presence, but only the first type has protected itself against the follies of undeveloped reason or unbalanced emotion.
(10) It does not agree with the simple mystic who considers pure peace to be sufficient in itself.
(11) He may keep out the ego's interference and yet not reach the pure truth because he cannot keep out his evolutionary insufficiency.
(12) It is inevitable that the man's interpretation of this inner event should be limited to the arc of his own knowledge and experience.
(13) Mysticism should not be kept as the sole preserve of fools alone. Why should it not be used by intelligent people? Philosophy shows how this can be done.
(14) The philosophic student seeks peace of mind just as much and just as personal as the others do. But he does not seek it at any cost; he will not pay for it with his reason. Nor does he want it as a drug, wherewith to suppress the symptoms of emotional weakness and egoistic neuroticism.

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(15) It is easy to understand that it is not necessary to accept the gibberings of absurd quacks merely because one is willing to accept the revelations of true mystics. But it is not generally known that even these revelations need also to be screened by critical judgment.
(16) How many who have seen the foolishness of these cults pardonably react against it by rejecting them, but unpardonably reject the wisdom which is overshadowed by it.
(17) To find out that his way through such cults does not lie is a useful compensation for the time spent on doing so, although life is hardly long enough to spend much of it in such negative pursuits.
(18) The time has come in this twentieth century to bring into the daylight of scientific understanding all those occult matters which have hitherto been playthings of esoteric societies; and the hour is ripe to skip all useless verbiage from whose explanations which have been handed down to us by Oriental tradition. We may then find something useful where before we could formerly find only difficult symbolism or incomprehensible mystification; we may then be able to express in clear terms such ideas and facts as are infinitely important for the life and well-being of modern man.
(19) How can he exclude himself from these experiences and perceptions, how depersonalize them utterly in the name of truth?
(20) His interpretation of the experience cannot help but be personal, cannot help but express the sort of man he is. This is how misunderstandings and contradictions arise in the world of mystical teachings.
(21) Philosophy could have given so rich an expression of itself at no other time than ours and in no other way than the modern one.
(22) How can a mental state be the final realization? It is temporary. Mystic experience is such a state. It is something man enters and leaves. Beyond and higher is realization of unchanging truth.
(23) If the mystic has perfectly undergone the philosophic discipline, his messages will contain universal truths; if he has not undergone any discipline at all, they will contain private fancies; if some discipline, then the result will be a mixed one and he will not be able to distinguish between them.
(24) The experience message or enlightenment is always individually interpreted by the mystic according to his familiar trend of thought and is usually put into his own words. This

This explains the wide diversity of mystic teachings, the conflicting differences in religious revelations.

(25) The narrow mystic who sets up for others his personal limitations in mystical development, does a dangerous thing. His justifiable fear of barren, dry intellectualism may become exaggerated into a fear of wisely discriminating reason. This can end only in over-credulous accepting of superstition and disturbance of the mind's balance. It may even lead in weak intelligences to a mild insanity/

(26) To touch the truth is one thing; to be able to accept it in all its purity is another. For the sympathies or antipathies, wishes or dislikes, preferences or repulsions may easily enter into a man's relation with the truth.

(27) There are not only successive degrees of mystical illumination but also progressive qualities of it.

(28) A weakness among these cultists is that they persist in seeing their leader with a kind of character and a height of consciousness which are not sustained by the facts. He is turned into an unerring superman or even deified as a living god. His virtues are either exaggerated or invented, his most commonplace words are pondered over as if they were oracles o of prophecy or epigrams of wisdom. And if they do not gift him with cosmic omniscience and total prescience, he is gifted with something like it. The consequence is that the expectations of votaries being lifted too high, they must fall too low when his personality is deflated and his shortcomings are exposed. Their disappointment inevitably follows. However, since not many spiritual seekers of the kind who join organizations are possessed of the qualities discrimination and intelligence, the bulk of his followers cling to their idol. An honest and sincere leader would be alarmed at such exaggerated worship, and do his utmost in self-deprecation to bring it to an end. He knows that making a cult of a particular person will divert attention from the proper object of devotion.

(29) It is a picture of personal feelings and human opinions posing as impersonal truths and divine revelations. The consequences are worse than what they would otherwise be because the prophet is unable to believe that he could be so fallible.

(30) What effectual difference can a few hundred obscure and scattered persons make in a population of many millions? The disproportion is so enormous and the influence of this tiny group is so slight and unnoticeable that there is something pathetic about its belief in its own importance, something hallucinatory about its pompous self regard.

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(31) When a man calls himself the chosen Messiah of his time, his claim labels him as deceived by vanity or deluded by egoistically misinterpreting a passing mystical experience.
(32) I have for years been carrying on the work of spiritual exploration. Some of it has led through dusky twilit lands of metaphysics where the right direction was often in doubt and some of it has led through dangerous jungles in the mind's hinterland.
(33) In an exhibition of old historical paintings once seen in Amsterdam, there hung on one wall a portrait of Sabattai Zevi, the wild dreamer, self-appointed Messiah and fantastic leader of a cult whose career along with his own was abruptly ended by disillusionment and disaster. On the opposite wall there hung a portrait of Baruch Spinoza, philosoper and ethicist, whose career brought the fruits of wisdom to humanity. There they were--these two portraits--facing each other, the one a type illustrating the defects of an unbalanced and unphilosophic kind of mysticism; the other a type of spiritual intuition and rational intellect active in man, yet balancing each other and benefiting each other.
(34) Let us not be misunderstood. We are not decrying either the worth or the utility of imagination properly used. We are decrying its degeneration into wild fancy, its caricature by foolish hallucination, its misuse and abuse. On the Quest, as in other fields, it is a valuable faculty which can help the aspirant actualize his ideal in everyday living. By its use in intensive meditation it enables him to put into pictorial form what he wants to become. This literally creates his ideal.
(35) How can it be possible for him, to get outside his own skin when he receives and reacts to the divine message? He is influenced by the thought-forms of his race, nation, religion, society or educators.
(36) He should not make the mistake of taking what is admittedly important meditation for what is all-important.
(37) Whatever ordinary mysticism may be, philosophical mysticism seeks to escape, not from, but into reality.
(38) The philosophic discipline prepares him to react correctly to and receive truly such a tremendous experience by bringing him to it with a mind like a clean slate.
(39) For the sake of his own safe progress the student must penetrate to its real character, must comprehend that whereas the lower mysticism is content to make its mind a placid blank, the higher mysticism is not, but passes beyond this stage to attain luminous self understanding.

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(40) The prestige of philosophical mysticism does not need to be restored because it has never been lost. It is pseudo-mysticism, imperfect mysticism, unbalanced mysticism, biased mysticism and hallucinatory mysticism that have suffered, and suffered rightly.
(41) The ego is so bound up with the thoughts his mind produces and his intuition yields, with the experience his meditation practice and prayerful worship invoke, that it is most essential for him to undergo a course of purificatory discipline to obtain ego-free results.
(42) The way in which his personality will react to the illumination will depend on how it has been prepared for the experience. A perfect reaction can come only from a philosophic preparation for it.
(43) Although he has opened himself to the divine inflow, he can only take in on the one hand what he has been prepared to take in, and on the other, what is not beyond his intellectual limitations. Consequently, the teaching which is given to, and transmitted through, him may contain some error mixed with its truth.
(44) The relativity-of-human-knowledge principle should be applied to criticise the revelations and ideas of mystics, showing how their mystic experience is coloured by and related to their personality.
(45) Only such a discipline can prevent the ego coming in the way between the Overself's self-revelation and the mind's conscious reception of it.
(46) In this way the entire psyche is made into a perfect channel for the divine self.
(47) The human associations tend to push themselves into the finished picture.
(48) The awakened mystic must get rid of the escapist bias and anti-rational complex which possess him.
(49) A first need is to free mysticism from the authoritarianism which prevents either a free or a full discussion of it by those in its own camp.
(50) Both the man who has despised rational learning and the man who has applauded it have been able to attain the soul's consciousness. Let the first type of mystic not be so intolerant nor the second so conceited.
(51) For the lifetime of a whole generation I have been in contact with mystical aspirants and mystical leaders, have participated in their life and talk, have observed their successes and failures.

(52) I have stirrred up their intellectual processes and if I have exposed the prejudices or superstitions which unconsciously govern their attitudes, then I have truly helped them.
(53) When we are warned not to inquire into the how and why of a revelation, not to question its intellectual and psychological bases, it is time to look elsewhere.
(54) Mysticism will yield great truths and great experiences to him but it can only become his final resting-place if he makes it philosophical mysticism.
(55) A man who himself passed through various kinds of mystical experience, Ibrahim al Jili who lived in the fourteenth century at Yemen, Arabia, pointed out in his book, "The Perfect Man", that although meditation was the noblest activity of man, he should beware of resting continuously in it to enjoy its bliss. He added that the philosophical mystic will leave it even before it has yielded all its secrets to him, lest it become a barrier to his further advance towards the highest goal.
(56) The mental tendencies which he has brought over from previous births, the effects of physical heredity and environment, the influence of society and the suggestions of education -all of these have to be disciplined and purified, if he is to acquire truth without unconsciously deforming it.
(57) When he enters into this tremendous experience with only a part of his psyche, with the emotional feeling for instance, but not with the practical will, he emerges with only that same part cultivated and stimulated by the divine inspiration. But the parts which did not enter remain untouched and uninspired. Nor is this all. The unbalance of the psyche will necessarily affect harmfully the character of the realization or rather the way in which it is received and experienced. Thus, it is plain that only an integral approach will yield both a full and perfect result. Whether the light enters his intellect or heart or will or all three, depends on whether a part only or every corner of the whole man has engaged in the quest.
(58) It is easier to gain mystical experiences than to gain a clear and right understanding of them.
(59) How successfully he perceives the truth will depend partly on how successfully he overcomes the limitations and escapes the associations of his own personality.
(60) This discipline frees his mentality from the tendency to place merely temporary and local influences above truly and eternal universal elements. Thus, it clears a pathway for the real revalations.

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(61) How much fancy has gone into these imagined"revelations from God" neither the seers nor their followers may correctly estimate.
(62) What assurance have others of its truth? It may be valid enough for him, but they are not bound to find it so.
(63) If even mystics and seers disagree about certain truths, this is because their natures are not equally purified and their intelligence not equally developed.
(64) The first vital difference is that whereas ordinary mysticism uses only the mental pictures of spiritual leaders for its meditations, philosophic mysticism uses their mind, character and realisation along with, and ultimately in place of, the pictures. That is, it replaces form by essence. The second is the philosophic insistence on developing a compassionate attitude and helping others through special meditations.
(65) The mystic regards this as the end of the road. The philosopher regards it as the beginning of the end. The mystic seeks it when parted from his normal self by contemplation. The philosopher seeks it when restored to his normal self after contemplation.
(66) If illumination catches him unprepared and untrained for it, it will catch him off balance.
(67) The false notion of the ultimate goal of mysticism which prevails widely is illustrated by this quotation from Joyce Cary's novel "To Be a Pilgrim", "Suppose now I were an Indian sage sitting in the dust of some holy city with my begging bowl beside me, and nothing to do but think of God's glory!" The falsity is in the word 'sage'.
(68) We should understand better how their inspiration functions and consequently how their revelation comes to them. They do see the truth - let us unhesitatingly admit that - but they see it through the colouring of their temperaments, the limitations of their past experience and the suggestions of their egos.
(69) There is this difference between the philosophic and the foolish mystic that whereas the first will always seek to clarify your mind; the second will often seek to mystify it.
(70) If my starting-point was the same as that of most other mystics around me, my finishing point was not. I was compelled by the nature of my experience to take up a different and independent position. The change that was worked in me could not be kept out of my writings.

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(72) Having observed both in early years as an enthusiastic novice and in later years as a critical spectator, the results of this type of mysticism in practice, we have modified our views about it. In this matter, first hand experience is a safer tutor than third-hand opinion.

(73) Present day mystical trends will have to follow this direction, will have to take the idea of meditation out of the rut of remote mystification in which it has long lain, and put it on the firm ground of practical possibility.

(74) So long as he is imprisoned within his own preferences or prejudices, sympathies or antipathies, desires or passions, and fails to free himself from them, so long will his capacity be a very limited one. For it means that he is, to a proportionate extent, confined to his personal ego and exhibits its errors.

(75) Although he feels that the communication originates from outside himself, from a spiritual leader or disembodied being, it is part of his own inner life, nevertheless. The thoughts are of his own making even though projected into space and associated with someone else. Their seeming outwardness is no proof of their actual outwardness. He has unconsciously deceived himself, and yet not altogether done so.

(76) Mahopanishad IV. 2. "By the word Samadhi is denoted only the knowledge of Reality and not mere silent existence which burns the straw of desires."

(77) As such possibilities of error and deception exist along the aspirant's path, it is needful for him to lay down a safe rule for his self-protection. And that is to regard all his revelations as being projections of his subconscious ego, with all the ego's limitations and defects, until they prove themselves in time to be otherwise.

(78) Ordinary mysticism, is the intermediate stage of inner development. When this phase has closed and intuitional mind powers are mature, then the truths of philosophy may be taught. They constitute the final doctrines and they do not need to deprive their predecessor of its place.

(79) When an ancient tradition has lost its living significance the attempt to imitate it in all its details is dangerous and unnatural. Let us absorb what is friendly and familiar to our own time-spirit.

(80) Yoga cannot be sufficient by itself. It can only prepare the mind to build up perfectly and accurately the philosophical structure whose completion yields insight.

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(81) They will at least not deny that I have looked at mysticism from within as well as from without. Therefore, I am neither a blind adherent nor an ignorant critic of it.
(82) Whoever will attend to what is most plainly said in "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself" will then know that philosophy accepts, includes and preserves everything that is worthwhile in religion and yoga and that it does not give up the attitude of prayerful worship nor cease from the exercise of daily meditation. This being so, only those who misconceive what it is can allege that we have faltered in our spiritual quest and retracted our advocacy of yoga. But such misconceptions still thrive powerfully and even naturally amongst those whose approach to mysticism is solely on the emotional, personal side and it seems we must endure them always as part of the penalty for attempting to point out a wider horizon to such people.
(83) Mysticism will only benefit and not suffer if its intellectual basis is enlarged. It can then better meet the dominant questions of our time and better serve the kind of life which a twentieth century man has to live. But whether contemporary mystics understand this or not, such is the view upon which evolutionary necessity will confer forcibly in the future.
(84) I would not trouble to disturb the calm repose of white paper with the following thoughts if misapprehensions concerning their subjects were not so widespread.
(85) It would be a mistake to imagine that the reasons which caused me to make this severance from the ashram were only of a personal nature; they were also of an intellectual, mystical and practical nature.
(86) What the ego contributes to his illumination is an unwitting contribution. Nevertheless, it is present; thus and to that degree it stops him from being fully and finally illumined.
(87) To identify the permanent element which the Overself contributes to mystical experiences with the transient one which the intellectual nature and the emotional temperment contribute, is to fall into a common error.
(88) The faith which is already in the heart the image which pre-exists in the mind, these are drawn upon and used by the man's soul to give him the experience of, and message from itself.
(89) Because he cannot accomodate the whole of the Real in all its purity, but must needs pass some of it through his own ego, his resultant experience or understanding of it becomes partly involved in illusions.

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(90) He imagines himself to have attained union with God or to be on the path to it, and the irony is that it is this very imagination which prevents him from attaining it.
(91) The philosophic experience completes the mystical one as well as puts it on a broader basis.
(92) To the Editor of An Indian Journal:

Sir, The reply to Dr. Paul Brunton leads us nowhere... tells us what is repeated, parrot-fashion, by almost every sadhu from Rishikesh to Rameshwaram. No personal claims are made by these sadhus, but we are left to surmise that each of them is the "one in the million." Long before Herbert Spencer, Gautama Buddha proved that the infinite was beyond the limits of the finite senses. To claim that the Absolute is knowable when the ego transcends the limits of its be-ing is surely a display of mental gymnastics. How can anyone make such an assertion, when to have this experience he must first cease to be, because be-ing is in itself a limitation? - Yours, Gopal Krishnan.

(93) Reflection must needs be long and arduous before it is likely to reach certainty. These truths can be reached and realised only in solitary meditation. Meditation is the first letter in the aspirant's alphabet.
(94) The meditator must hook his mind, as it were, to a single subject or idea or thing, so as to keep out all other distractions.
(95) You will face a moment in your mental self-analysis when fear will descend upon you, when the dread of disintegration will shadow you - for you will reach for the bottom.
(96) We must arrive at a correct understanding of the place of yoga in the curriculum which leads to truth, and this can be done only by drawing a sharp distinction between what is known through experience and what is ascertained after inquiry.
(97) Yoga does not provide a proper scale for weighing mystic experiences, philosophy makes up this deficiency.
(98) Yoga takes a man to a certain level, philosophy to another, whilst the ultimate sahaja path takes him to a more complete experience and the highest vantage point of all.
(99) The inner king will, nay must, resume the reins of power.
(100) Yoga serves as a contributory help, as a means of removing certain hindrances and finishes tentative conceptions, to secure the proper conditions for studying Advaita. It does not lead directly to Truth.
(101) We must regard both yoga and metaphysics as successive stages in a man's cultural and ethical advancement, but they are not more than stages.

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(102) The practice of yoga is a process and the fruits of that practice will disappear with its own cessation. That is why yogi cannot continue to enjoy trance when he returns to ordinary activity. The full insight which matures out of philosophic reflection raised to its highest point with the help of yoga does not fall away, and is never lost.

(103) Philosophic mysticism has a higher object than merely tranquilizing the passions or peaceably sitting in trance. These are excellent attainments, but they are not enough. For they tend by themselves to lead to a cessation of active life. They cannot constitute a sufficient and complete goal for human beings. We are here to live. Is our life to end in dreams alone, not deeds? We find ourselves among other human beings; have we no duty to them? Can we rest content in self-absorption and, as a mystical friend once remarked, "Let the world go to the dogs!" He justifies in his own mind his indifference to the world-wide butchery of war, which was raging at the time, but will this justify it in humanity's mind?

(104) First stage: This is attained by those who study metaphysics alone or practise mysticism alone. It is the withdrawal from the senses and their objects. It is negative. It leads to a perception that the external world is unsatisfactory. It is the great turning away from things of sense. It is an ascetic stage; it is accompanied by thoughts; it is a recognition that matter is not ultimately real. It is marked by moral change. It is the discovery through a glimpse of his spiritual nature which is an estatic sense of union with a superior immaterial being. He feels on occasions that he is divine.

Second stage: It affirms the unique positive ultimate reality. It yields the vision of mystic light of the Logos; it is attained by mysticism alone. It is entry into the Void; it is the discovery of Spirit; it is trance. It is thought-free, delights in solitude. This realization of God in the heart marks the Witness-stage of ultramystic experience. The man feels utterly detached from his own or the world's activities, so much so that he is ascetically tempted to withdraw into a retreat from life. If, however, fate forces him to continue in the world he will feel all the time curiously like a spectator at a cinema show, but this cannot constitute an ultimate human goal.

Third stage: It is in the world, but not of it. It is the return to external sense-world and the discovery that it too is God-born. It never loses sight of its unity with life, but insists on its connection with action. Instead of becoming a

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refuge for dreamers, talkers and escapists, it becomes an inspiring dynamic. It is the realization of All in himself and himself in All. With this attainment he throws himself incessantly into the service of mankind.

(105) Few individuals are properly qualified to form a correct conception of the successful mystic's experience. If in the joy of his ecstasy he chooses to call it "the union with God" he does so because pre-conceived belief leads him to expect such "union". But when scientifically examined from inside no less than from outside--which means that the examiner can thoroughly know what he is talking about and appraise it at its true worth only if he has been both a practising mystic, and above all an initiated philosopher himself--it will be found that the ecstasy mingles personal and emotional reaction to the awareness of the divine presence with the presence itself.

(106) Let them shed their opinionated fanaticism first, and become reasonable beings.

(107) Prophets have often been wrong over every Armageddon date they were incautious enough to give us. The fateful day or year has usually arrived only to depart and be forgotten. These failures may serve a good purpose if they serve to warn the next batch of prophets to keep dates out of their prophecies!

(108) Mental silence is what is ordinarily called yoga in India. From the philosophical standpoint, it is valuable, but still not enough where it is mere mental inactivity. The ego, or the thought of the ego, has also to be overcome so as to allow the higher power, the higher self, to take possession of the mind thereafter.

(109) The thing that passes for illumination with most mystics is generally a mixture of genuine mystical experience with an interpretation of it furnished by the intellect, the emotions, tradition, education, teachers, suggestion and so on. The medium through which the experience is brought down into conscious communication or understanding often interferes with it and reshapes it. The philosophic discipline, with its self-criticising, keen rationality and its ego, subordination, purification and illumination is intended to prevent this interference from happening.

(110) Is it not possible to free mystical reception from these egoistic interferences, misrepresentations, exaggerations, distortions and falsifications? Yes, it is possible. With the philosophic discipline the mystic may discipline his ego, train his feelings, guide his intellect and check his intuition

so that the truth breaks into space and time through his human personality in faultless purity.

(111) Those who feel tempted to do so, may study the public cults and listen to the public teachers, but it would be imprudent to join any of the first or follow any of the second. It would be wiser to remain free and independent or they may be led astray from the philosophical path.

(112) During the early stages of the meditator's career, ecstacies, visions and messages may manifest themselves. He may accept the encouragement they bring to his feelings, but he should not accept the communications they make to his mind. without screening them severely. It is easy for the ego to fall into self-flattering moods as a consequence of such experiences, and to pass from them into spiritual pride and vanity. But even if he succeeds in critically judging them, he must still remember and keep in mind that they, and even the emotional raptures, pertain only to these early stages and that he must become indifferent to, and detached from them, in the later ones. Otherwise, they will hinder his further development and cause him to stagnate.

(113) It is also needful to remember that the higher self can only be known by the higher part of the mind, that is the intuition. The emotions are on a lesser and lower level, however noble or religious they may be. The immense satisfaction which the ecstatic raptures give is no indication that he is directly touching reality, but only that he is coming closer to it. They may seem purely spiritual, but they still belong to the ego's feeling nature and if he believes otherwise he will fall into self-deception. Only through the pure intuition, freed from emotional egoism and transcending intellectual illusion, can he really make a contact with the Overself. And that will happen in a state of utter and perfect tranquility; there will be none of the emotional excitement which marked the successful practice of the earlier stage of meditation exercises.

(114) For it was not mysticism itself that led him to his mistakes; rather, it was those defects of mysticism which he had taken no care to avoid, that led to them.

(115) They are meditating, it is true, but with their thoughts centred on the ego more subtly if less strongly than when they are back in the world.

(116) Those who join these foolish cults have the right tendency turned in the wrong direction.

(117) His experience reflects his personal feelings as well as his impersonal inspiration.

(118) The belief that a mystic can manage certain kinds of affairs with faultless wisdom, solely by the light of his mystical intuition depends for its truth upon the purity and quality of his intuition. But it does not mean that he can manage all kinds - engineering and the technical affairs, for instance.
(119) The mere indifference towards other men and the self-sought blindness to events which characterise such a recluse, are not necessarily the highest kind of detachment.
(120) The most pompous declarations of mystical knowledge are often nothing more than empty asseverations of personal opinion.
(121) Prim spinsters and portly matrons throng around these cult-leaders and swamis in the west.
(122) Dr. Walter Siegmeister: "I worked for 26 years to establish non-profit, humanitarian idealistic colonies in Central and South America for U.S.A. vegetarians and spiritual seekers. In Panama I found that as a co-operative undertaking there was a general grab for money and land or fighting how the money was to be used. I found that humanity today is unfit psychological-ly for any cooperative undertaking. Consequently today I consistently refuse such involvements, which lead only to trouble, or to form any form of organization."
(123) They want to be thrilled by extraordinary experiences, to be lifted above commonplace daily living by spectacular ones.
(124) Cult leaders give themselves too much importance and their followers too deceptive a satisfaction
(125) If he seeks power at all, he does so not to establish it over others but over himself.
(126) The mentally sick neurotics who move from cult to cult, or teacher to teacher are different from the merely curious seekers after novelty.
(127) They join the cults with eagerness and expectation but forsake them subsequently with disappointment and confusion.
(128) The ego interference which happens all too often is noticed all tooseldom.
(129) A problem is not solved, a disease not spirited away by denying that it exists.
(130) Where the delusions of saintliness are persitent they may become harmful to others.
(131) Small and unimportant groups, ineffectual in public life and unreliable in private life, continue to appear and vanish.
(132) Those who become excessively attracted to and interested in the occult by-ways usually depart from thr true quest.

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(2) His ideas of God and his intuitions of the Soul, do not come from himself alone nor from his mystical experience alone. They have come also from his parents, his educators, his spiritual pastors, from intercourse with the society in which he has lived and from reading the books he has owned or borrowed.

(3) Suggestion pours in from his origins and devotions, his background and dedications, his experience and relationships, from all the past generations and past reincarnations which have made his ego what it is.

(4) This current interest in Zen Buddhism is mainly an experimental one, that is a fad. It is merely a symptom of the neurotic's quest for novelty; OR A SIGN THAT he is driven by instability, seldom by a quest of the Overself. He wants to receive SURPRISE (WHICH IS and to feel excitement; ironically because the real kingdom of heaven is devoid of both. Zen is also taken up as the next fad in line by the young intelligentsia, the self-conscious poets, the broken-down Bohemians, the fashionable patrons and the (BY WHOM thrill-seekers of the theatre and the studio, it is doomed — doomed to be intellectualized. The Spirit is squeezed out, the Letter remains.

If the latter was let in, in a very real sense. Here was something really new for them, something that decried their ego yet flattered it extravagantly. Above all, it was magic, witch-doctor stuff that offered a speedy exaggerated reward quite disproportionate to the effort required.

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(5) People who seem quite odd in manner or appearance or ways are apt to join such cults.
(6) It is customary for these cults to indulge in over-optimism.
(7) They live in an imaginary environment of their own, peopled by equally imaginary persons.
(8) Steiner asserted that Blavatsky was "unable to arrive at fair conclusions because of a certain antipathy to Christ;" Besant said that Steiner was similar prejudiced because of his bias in favour of Christ. All this should act as a red warning signal to the followers of both Steiner and Blavatsky to do some independent thinking, if they can.
(9) Some, when their curiousity is sated, move on to new pasture and join another cult.
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(11) A psychic experience which is also emotionally absorbing in a self-centred way is one to beware of. If it throws him off-balance, it is useless and unimportant to his quest.

(12) The mystic's endeavor to unite with God - much more his claim to achieve it - is without meaning if God is the Ultimate and the Unique. No finite limited human intelligence could ever directly communicate with the infinite and illimitable Mystery or give and receive love from it. All this has meaning only when the concept of the Overself is introduced.

(13) If his goal is only to induce a mystical experience in himself, he ought to be warned that this will pass away as it came, that it is no less transient than the physical experiences of life.

(14) The authentic revelation becomes twisted up with the human contribution. In actuality the one darkens the other, but neither the revelation nor his votaries know this.

(15) There is a danger here to which too many succumb, a danger of aggrandizing one's own ego and inflating the sense of one's own importance.

(16) An invading entity may take over his body.

(17) All attempts of the ego to wrest powers from the Overself and use them for its own independent purposes may succeed only for a time; in the end they are stricken by dismal failure, while in the beginning and the middle they are punished by being forbidden entry into the territory of the Overself.

(18) The cults which attempt to use God as a convenience to produce material results, which they seek and desire much more than they seek and desire the kingdom of heaven, never find the kingdom and often miss the results.

(19) The charlatan sees the personal advantage to himself of credulity in other people, and therefore deliberately fosters it.

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(21) But the gravest charge against them is that by keeping men preoccupied with errors and exaggerations, trivialities and curiousities, they are kept from the pure truth.

(22) The imbalanced followers, the fanatical adherents, will usually ignore the ~~mot-t~~ most temperate criticism of their cult or, if aroused meet it with abuse.

(23) Not among the vapours of false, sensational, distorted or unbalanced mysticism will he see any vision of the truth, but only ~~thete~~ what are really obstacles to the truth. He must come out of them into the clearer atmosphere of discrimination which venerates the Real and rejects the illusory.

(24) Mysticism, rid of its delusive fancies, ~~purled~~ purified from its wild eccentricities, freed from slavish taints of preconception and suggestion, becomes a part of philosophy.

(25) History shows that where people have had the opportunity to imbibe the highest truth, they still preferred occult sensationalism to it.

(26) There are perhaps more misconceptions, UNSCIENTIFIC exaggerations, factual contortions, half-truths and total errors in the statements publicly or privately made by THE leaders BY THE followers OF SOME CULTS than even in political ~~circles~~ STATEMENTS.

(27) These cults never suspect their own motives, never see that they want to bring heaven into their little egos instead of bringing their egos into the kingdom of heaven. But then, they dare not desire latter, for it would mean the vaporizing and vanishment of all their materialism, their attachment and acquisitiveness.

(28) If we examine the membership of a sample cult we find those who having more leisure than they can cope with seek sensation thrill; others who old and lonely, seek gregarious companionship; still others who, suffering from physical malady or emotional maladjustment or environmental frustration, seek a near-miracle cure.

(XX)

(21) But the gravest charge against them is that by keeping men preoccupied with errors and exaggerations, trivialities and curiousities, they are kept from the pure truth.

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29(XX) The notion which many give witness to their aspirations by ~~xxxxxxxx~~ becoming unbalanced ~~xx~~ and unpractical is nonsensical

30(XX) The experience is seldom ~~xxx~~ a pure one. Too often the man exposes it to his private imaginations and expectations, his daydreams, ambitions and egoisms, thus inserting illusion into reality. Or else he wraps it up in the religious dogmas that environment has put into his outlook since childhood, so that true knowledge and false belief are chaotically stuck together.

31(XX) What have these exaggerated fantasies to do with truth?

32(XX) Where human judgment is looked upon as infallible and human character as impeccable, the door is open to fanaticism or delusion. Yet this is precisely what is happening in these cults.

33(XX) They surrender all-too-eagerly to undesirable tendencies which culminate in superstitions belief when, by checking these tendencies, practising some critical analysis and discriminating research, they might arrive at true belief.

34(XX) ~~Budda-found-that~~ Buddha found that yoga — the mere suspension of thinking was in itself not enough to bring him to the final goal. So he sought farther and TRIED to go beyond it.

35(XX) The Overself can never be seen or heard, touched or tasted. Therefore no visions of a pictorial kind, no voices of a psychic kind, no musical sounds of a "mystical and cosmic" kind , no outer form or manifestion of any kind which comes to you through the senses can be the real authentic experience of it.

(36) The message is dressed not only in words supplied by him, but also in ideas.

(37) The truth is colored by the medium of his own personality.

(38) They give him a sticky sentimental reverence based on illusions.

~~(39) The ideas which he forms for himself or accepts from other people will enter into his mystical enlightenment; how little or how much they will do so depends on the purification, equilibrium and understanding he has previously reached.~~ PERHAPS NOT SUCH

(39) Many people accept startling statements of this kind because they are in no position to investigate the claims made or to check the asserted facts.

(40) Most people are incompetent to know whether a man has really arrived at the highest goal or not. Hence comes their misguided worship of holy men who are still working out their salvation but who prematurely announce their attainment of it. The result is foreseen by Jalaluddin Rmi, the Persian dervish poet: "to say I AM HE at the wrong moment is a curse. But to say I AM HE at the right moment is a blessing".

(41) So much truth curiously mixed up with so much nonsense!

(42) The ideas which he forms for himself or accepts from other people will enter into his mystical enlightenment; how little or how much they will do so depends on the purification, equilibrium and understanding he has previously reached.

(43) Commercially inspired organisations - if they advertize for pupils - may give out some useful information but they cannot give the real contact.

(44) "Who hath deceived thee so often as thyself?" asks wise old Benjamin Franklin.

(45) Those who can only learn by trial and error will continue to do so. The results are important only to themselves, and to a few others in their orbits. But when the trial is made by writers and the error is passed on to numerous readers, the situation which develops becomes of wider importance.

(46) The hazards which beset the practice of meditation ought not frighten us away from it altogether. We should of course beware the foolish cults and lunatic fringes and paranoiac leaders. We should also avoid falling into a lazy day-dreaming which self-fabricates its own world. But a healthy mental attitude will readily protect us.

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(47) Belief in the protective power of the Overself is valid only if it is really the Overself with which your establish a connection. Otherwise you fall into mere superstition or, worse, into the hands of lying evil spirits making false promises. In on or the other of these classes were the following instances, the first two occurring in our own century and the last two in the previous one. The Tibetan army's belief that it had been made invulnerable against the howitzer's of General Younghusband's British forces. Their spiritual guides, the lamas, were responsible for this pathetic error. The Moplah rebels in southwest India who were told that the bullets of their Indian Army would be averted by magic power, Chembrasseri Thangal, their leader, made this promise. The Boers, in South Africa, following Van Hansburg, were convined by him that they were under special divine protection. Lastly, those Maoris of New Zealand who adopted the new religion of Hauhavism, were fully persuaded by their prophet, Te Va, that the English troops would be defeated and that the Angel Gabriel would cause the English guns to have no effect.
(48) Only the very naive would believe this.

(49) Although the truth - as being - cannot be passed by the illuminate who has it to the unenlightened ones who do not have it, that does not determine deter him from making the effort. What he is able to give them is either an intellectual formulation or an emotional presentation but in both cases it is something made in his own image because passed through his own personality. So his followers receive, not inspiration which lit up the universe for him but the imagination which he is forced to substitute in its place.
(50) There are preposs ESS ions and presuppositions in his mind carried which are unconsciously

They depend on his stage of development, his heredity and his environment, but most especially on his past earthly existences.

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(51) The idea with which he approaches God, the soul, or the Overself is a human creation, whether it be his own or more generally derived from traditional religious belief. It reflects his personality and the quality of his mind. When divine inspiration comes, he unwittingly attaches this idea to it.

(52) Unless time and experience have testified to their authenticity, he needs to inquire ~~into the promptings before~~ into the origin of these promptings before he can trust them. Do they ~~emanate~~ emulate from his own wishful thinking, from other people's suggestion whether heard or read, or truly from the Overself.

(53) Too often the picture he builds up in his mind is painted with baseless assumptions, exaggerated expectations and ungrounded suppositions. It does not coincide with the reality which life itself provides. A blind faith is not necessarily a correct one.

(54) When fact are embroidered, the truth embellished, who can tell where the lie begins?

(55) Too often undiscriminating minds couple high truth with questionable topics, thus bringing unmerited opprobrium on it from a sceptical hostile world.

(56) The human freaks who are attracted so plentifully to most mystical movements, as well the abnormal, subnormal and pathological types, are usually repelled by philosophy. There is no place for them in it, no sensational promises, no dramatic performances, no exaggerated claims, no emotional hysteria.

(57) It takes a long time, many a lifetime, before the mind discovers that its own imaginative and speculative activities hinder its path to truth Or that it is the victim of powerful suggestions received from outside, and nurtured or strengthened by such activities.

~~(58) Independence in spiritual seeking; a mind kept wide open for new and true ideas, discrimination between appearances and reality behind them - this is what will lead a man in the end to discover and know things for himself. Let him keep his commonsense and keep outside all fantastic religious cults, with their hocus-pocus. Let him avoid the sheer lunacy which masquirades~~ REPEATED ON NEXT SHEET

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(XX) ~~Second series~~.

(59) It is well known that some persons struggle for years along a quest that brings them in no way nearer to God but only nearer to mental chaos or emotional fanaticism. They are mostly to be found as members of organizations whose leaders are themselves imperfectly and incompletely developed.

(60) So long as the ego's defences remain intact, the man will live within ~~de~~ illusion and all his spiritual experiences too. They may be striking, dramatic, thrilling, rapturous and extraordinary but they will still be based on identification with his little personal consciousness.

(61) The pure growth of the inner life is not compatible with the dubious activity of dramatic ~~occult-psychical~~ occult-psychical forces, even though these assertedly emanate from God. Firstly because the assertion is a false one. Secondly because the resultant experiences keep the man within the realm of form, illusion and, even more especially egoism

(62) Errors intrude themselves easily into the experience, deriving their birth and support from the ego, from its inability or unwillingness to distinguish ~~ere~~ correctly between the true and false suggestion it receives from without.

(63) The freaks, the psychoneurotic the hysterical insane and the oddities have quite inevitably been attracted to there paths. Philosophy with its balanced and practical approach, its sharp penetration of and strong deterrence to, the ego, is quite unattractive to them.

(64) There are always the cults-political as well as spiritual - in which some allegedly superior person imposes himself and his dogmas on gullible adherents.

(65) Muddled minds seeking definite direction will always flock round the teacher prophet or leader who seems doubt-free, unhesitant and certain.

(66) It would be wonderful if all men could cast off their temperament and renovate their character just by a simple contact with an inspired person. Jesus and Buddha would surely have been glad to perform this service for vast multitudes, but even they were not able to do so. Why should Subud "Helper" be able to succeed where they failed?

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(67) The myth of super-humanity, even of divinity, created around the gurus will remain undeflated for their followers despite all the historical facts and psychological principles involved.

(68) They will seize upon some strange coincidence and enthrone it amid huzzas of adulation as " A Miracle"

(69) The pretentiousness of certain cults and their leaders is really laughable.

(70) President Kuwatli, of Syria, reportedly told President Nasser, of Eygpt; "25 percent (of Syrians) believe themselves to be prophets and at least 10 percent to be gods" ~~The proportion~~ The proportion of similar believers among mystics generally may not be so high - or so low - but it cannot be far off.

(71) The dangers of membership in an occult group or society are several. One is spiritual pride, a swelling of the ego arising out of the belief that the group is ~~centin~~ intimately and importantly associated with the higher powers.

(72) He will be wary of all invitations to join groups, organisations.

(73) Those who use intoxicants, drugs or narcotics to escape from the common normal human condition will find that they have put obstacles in their own path when the time comes later to abandon these artificial methods ~~forth~~ for the natural ones which alone can give a permanent result.

(74) A man afflicted with a species of insanity, coupled with weak intellect, is yet able to find a following among the credulous, who seek ~~great~~ a great prophet in the maniac.

(75) All this interest in, and pursuit of, occultism is merely an enlargement of the ego's ordinary ~~sheer~~ sphere - Why should a teacher of philosopy cater to that?

(76) He does not like to see a disciple being lost to the other teachers.

~~(77)~~ The need of prudently avoiding conflict with convential ~~religieus~~ religions is an ancient one, and has helped, along with other causes, to keep the higher truths generally uncommunicated and unknown. But this quite legitimate need has been taken advantage of by unscrupulous mystery-mongers to foist claims of concealed traditional knowledge, privileged hierarchical, and to offer initiation into their occultale ~~secret~~

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(78) Human dependence aiding human exploitation have produced between them a number of cults and sects, mostly organized but some not.

(79) On the margins of ~~religion~~ religio-mysticism there is a recurring type which you may identify by its freakish appearance and exaggerated behaviour. It is a type which never penetrates to the true heart of mysticism but only moves over its surface. It takes the mere incidentals and makes them major affairs.

(80) Subud, with its promise of a great return for small or even no effort, has spread more quickly and more widly than any similar modern Oriental cult.

(81) Feeble in judgment and flighty in temperament, they naturally make their way from cult to cult, sect to sect.

(82) It is a realm in which he will meet guides holding contradictory beliefs. Yet each assumes that his own belief reaches the summit of human wisdom.

(83) He can visit these cults for a period, hear what their leaders and read what their teachers have to say, if he is curious about them, but he should not make any commitment to them.

(84) None of these high-talking little sects is likely to start an intellectual revolution.

(77) The need of prudently avoiding conflict with conventional religions is an ancient one, and has helped along with other causes, to keep the higher truths generally uncommunicated and unknown. But this quite legitimate need has been taken advantage of by unscrupulous mystery-mongers to foist claims of concealed traditional knowledge, privileged heirarchical, and to offer initiation into their occultic secrets to gullible seekers, who will be well exploited financially or otherwise.

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(85) Because some kinds of mystical experience are clothed in forms which are really projections of ordinary, all-too-human feelings the materialist rejects the whole experience as being a fantasy. He tears it to pieces by his criticism and imagines he has satisfactorily disposed of the subject. But he fails to account for that part of it which is the deepest and least human, the holiest and least ordinary, the truest and least imaginary. He fails to account for the message which every genuine mystic receives, when he stands on this sacred ground that here is the ultimate significance of all experience including every day experience.

(86) The scientist must substantiate the statements he puts out, the scholar must document his thesis, and nearly everyone else must provide evidence ~~efr~~ for his assertions. But not so the mystic. He alone ~~considers~~ considers himself exempt from this requirement.

(87) They are naive in that they do not attempt to verify and validate the information received. Is it mere gossip rumor, assumption, speculation ?

(88) They want the Truth to come down from its lofty plane and accomodate itself to their false ideas, their limited views, their personal pettiness. But of course it never does. So they unconsciously inject these things into the Truth and produce a deceptive mixture.

(89) We must suffer protestingly this confusion of identities, this giggling devision which the credulities of the crazier forms of mysticism draw from sophisticated or the educated.

(90) They want to increase the ego's powers, disregarding the fact that ~~successful~~ if successful this must be paid for with inflated ego, thus obstructing the channel to the Overself still more.

(91) They do not make any real contact with the Overself but only imagine that they do. For they are still enclosed within the field of the ego.

(92) Too often the mystic attaches to a truth glimpsed, the opinions put into his mind by suggestion, education, upbringing or environment.

(93) These mystic experiences may feed kind and nourish his ego, instead of thinning and obliterating it.

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(94) The naive and gullible may waste their time with occultists who surround themselves with an air of mystery, or with societies which advertise themselves in paragraphs heavy with mysterious innuendo.
(95) Whether among the founders, leaders or followers, some are certainly liars and others, lunatics. But there is a third group, which is quite sincere yet the victim of its own obsessive delusions.
(96) They get involved in false or futile disciplines. Their efforts, because misdirected, lead to anything or nothing, never to truth or reality.
(97) It is a world where men easily mistake devilish voices or their own opinions for divine ones.
(98) If these errors and illusions are not nipped in the bud, they will grow unchecked into w ever larger dimensions.
(99) It would be a pity to get stuck, or lost, on the periphery of the matter yet this is what happens to those who pursue occultism and many religious cults.
(100) The projection-mechanism creates-imagined gods, hallucinatory psychic experiences and rehashed OPINIONS.
(101) However different a transcendental experience may seem from a worldly one, both are usually bound together by an egocentric tie.
(102) In the end almost all teaching doctrine and revelation is someone's enterpretation, opinion, or imagination.
(103) If he is feeling and thinking what the other person is, then he is failing to pay attention to what he himself is, to his Overself. He cannot afford to remash remark on a merely psychic level.
(104) Whatever inner experiences you have, it is generally best to keep them to yourself. Otherwise ~~it~~ they become new sources of vanity, and strengthen the egotistic wish to be looked up to with admiration.
(105) It is easy to take one's opinion as something more than it is. But no one who really gets an intuition, a revelation or an awareness from the Overself can mistake it as something less than it is. For it is unique in presentation and experience.

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(104) Whatever inner experience you have, it is generally best to keep them to yourself. Otherwise ## they become new sources of vanity, and strengthen the egotistic wish to be looked up to with admiration.

(105) It is easy to take one's opinion as something more than it is. But no one who really gets an intuition, a revelation or an awareness from the Overself can mistake it as something less than it is. For it is unique in presentation and experience.

(106) This new power which is now HIS OWN brings with it a qualifying condition; that he shall not mususe it.

(108) The pure intuition must not be adulterated by the ego's thinking nor entangled in the ego's desire.

(107) These short spells of meditation, if it is successfully practised, will give peace and understanding, but when they are ended, you return to ordinary consciousness and lose both.

(109) Instead of merely repeating certain sentences which you have read or been taught, think them over for yourself. If you were really the Real how could you become Illusion? If you were the True, how could you succeed in deceiving yourself so far as to become the False? If ignorance, error and illusion can happen to the One Mind, then they are just as powerful as It.

(110) The true message is sadly mutilated by the time it has come through the receiver's mind and temperament.

(111) His personal foibles and idiosyncracies enter into the picture, affecting the truth.

(112) The mind draws the ingredients for this experience from several sources, not from the Overself alone.

(113) How many persons have imprisoned themselves in their own mental creations or auto-hypnotic fabrications at the very moment when they had the chance to experience the ~~Spiritual~~ Spirit in all its purity! This could not have happended had they been prepared in character and purified in intellect by philosophy. Without this safeguard, the ego intervenes and corrupts the truth and keeps as much of its illusions as it can hold on to under that dazzling light.

(114) Philosophy repudiates nothing in Yoga, Nothing in Religion, nothing in Mysticism that is correct or Necessary. How could it when it draws its own lifeblood from the mystical intuition and the devotional attitude? But it does complete them by introducing what is further necessary and it does equilibrate them by shifts of emphasis and keeping them in place.

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(115) If philosophy denies the authenticity of many occult, psychical and religio-mystical experiences, it does not have to deny that they did occur. That need not be in dispute. But the danger of taking fancy for reality and a way-station for the terminus, is very easy to fall into and must be pointed out. "Beware they who perceive the deep reality," warned the Buddha a statement which recalls for us the warning of Jesus about the straightness of the way to truth and "Few there be that find it". The truth prudent seeker will be on his guard not to succumb to the temptation of dallying in ego-flattering thrills.

(116) If a man has not sufficiently purified his nature and correctly prepared his faculties, all his mystical experiences of God or the Soul will not be truly mustical at all but emotional counterfeits, or pyschical self-decptions. That is to say, he will have them within the circle of his personal ego, however thrilling or delightful or revelatory they may be. He will merely escape from one kind of illusion (the world's materiality) into another kind (his own spirituality) .

(117) It is true they may believe they feel peace of mind but an inner peace which is grounded on the false creations of fantasy, will not stand the tests of life. They may go about their business in this delusion for some time but sooner or later something will happen to expose it for what it is.

(118) Although these visions OF A SPIRITUAL guide MAY BE are the outcome of the man's own previous desires and thoughts, there is no reason why he should not profit by their limited usefulness. It is only when they keep him permanently caught, as in a trap, that they hinder his further advance and render him a disservice.

(119) The fact that there is a crazy mysticism as well as a rational one has led to much misapprehension and much confusion.

(120) It is because the seeking or the practising of these powers may easily turn a man aside from the quest that their possession has been branded as undersirable.

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(121) Worse than failing to comprehend the truth is thinking that you comprehend it. It is harder to climb out of the pit of error than out of the pit of ILLUSION.

(122) The truth found by transcendental revelation is not different in America from what it is in India, it is the same in both countries, and in England too. What is different is in men's capacity to receive it and their tendency to falsify it.

(123) Only the philosophically-trained mind can respond, in complete truthfulness, to the Complete Truth that is the Overself's. All others can respond in part only accepting some things, ignoring other things, even rejecting them.

(124) Philosophic training protects him from falling into the nets spread by those who arrogate to themselves extravagant titles in order to play God. He will be in position correctly to evaluate ~~them-an~~ them and their procedures.

(125) The carpenter has a great advantage over the thinker and the mystic. The results of his work can soon be seen and judged whereas the result of thought and meditation can be seen and tested only at later time, when applied in action.

(126) Some find it a means of making a career for themselves. If they are also inwardly dedicated, their sincerity will not thereby suffer, but if they are not then it will.

(127) The real followers of philosophic living do not necessarily look, dress, and behave strangely. They do not assume eccentric attitudes or superior airs. They even go out of their way to appear normal and to avoid being conspicuous. But they are forced in certain matters, such as diet to be non-conformists, they are sometimes distinguished as being different from everyone else.

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(1) He could easily become half-cynical about what these groups and movements, institutions and organizations are doing but, as a good philosophic apprentice he turns aside from them and from the negatives they arouse to collect and keep the positives he has uncovered, the verities, grand or exciting, that he has discovered.

(2) Mysticism has inevitably attracted weak minds who seek its seeming magic, its occult powers, who hope to get through it what neither scientific procedures nor practical methods cannot give them.

(3) The Greek guardians of the Mystery Temples put drugs in the bread and wine of accepted candidates and thus gave them visions.

(4) " When you come to the Truth, everything seems beautiful. "

Comment by P.B.

The above quotation from someone merely replaces one thought by another thought. It does not alter the plane of reference, of actuality.

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(1) In his earlier days, when he pursues the Verity from afar, and in his later ones when, if grace and his own fitness grants, he pursues it from near he will have to revise several ideas. For if there is much mist and even fog in the intellectual and emotional worlds it is here, where the concerns are religious, mystical, metaphysical the so-called spiritual.

(2) The question of how authentic his experience really is does not usually arise to him. For it is debatable whether a mind mostly preoccupied with the subject of its weaknesses, faults, failures, deficiencies and sins, that is mostly with its personal ego again, could penetrate the Overself's sphere ?

(3) Cure d'Ars (The Priest of Ars)

"I have predicted without knowing it."

also:

"It is an idea which passed through my head" - with reference to his predictions. He was a French ascetic (1786-1858) who had powers. He was Sainted by the Pope.

(4) The nuclear physicist knows well enough in dealing with the ultimate view of the atom that "the observer is in the observation." They cannot be parted. In just the same way the mystic brings something of himself and especially of his expectations or preconceptions into his inner experience, and cannot help doing so. That is why philosophy insists on a special training to minimise this egoistic admixture so far as possible.

(5) There are always a number of neurotics who batten on all kinds of spiritual quests, finding their seeming promises of enhanced personality, out-of-the-ordinary consciousness, and outstanding mystical experien -ce, emotionally attractive to them.

(6) We find that the character of these black magicians contains much of cruelty and hatred. To inflict suffering on others gives them pleasure: and this is not necessarily a reference to those who have studied what is technically known as 'black magic.' It may also refer to cold-blooded scientists and politicians, misguided idealists and statesmen, obsessed drug addicts and one-sided vivisectors.

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(7) Expectancy may creep into the experience, colouring it accordingly.
(8) Tempted by magic formulas for instant enlightenment such as drugs or easy systems of mantric meditation now widely offered - they try to by-pass the more difficult methods.
(9) We may not only liken the world to a dream but also to a cinema film, or even to the drug paradise of an addict. Neither experience is really what we think it is. Analysis and reinterpretation show this up.
(10) It is an experience wherein he finds himself as aware of the ego from within itself and also, at the same time, aware of it as an observer. This is not to be confused with an experience wherein he finds himself standing behind his body, not identifying with it but observing it: yet he still remains in ego.
(11) Before both wars the sensitive suffered from foreboding of coming sinister calamity, like that which hovered in the atmosphere when a Greek theatre audience watched the unfoldment of a tragic play.
(12) They experiment with drugs in hope of getting a personal experience of the Transcendence. But even if they get it, will it be real, authentic, safe, and not a personal phantasy ? Is there any assurance that the earlier period of rapture, ecstacy, revelation and mind-expansion will not turn into a later one of nightmare, terror, deception and mind-destruction - as in quite a number of cases it does?
(13) The masses are entitled to their surface satisfactions of which several kinds exist. But a smaller group exists which seeks better and higher ones. It is not the sensational and dramatic occult experience they want nor the self-flattering psychical one but rather entry into the inner stillness. They are the connoisseurs.
(14) The unnecessary use of language which mystifies many readers when the same ideas could be put more plainly is unjustified in this second half of the twentieth century.
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(18) Snap decisions, actions done impulsively and judgments made rendered on first impressions may seem at the time to have intuition as their source but it is not necessarily so. They may be based on outward appearances alone and thus lack its depth, or may be emotional alone and suffer from the ego's bias or defects.

(19) Without this philosophical exploration of what lies behind religion and mysticism, there will often be a confusion of levels of reference in the minds of studen -ts and believers.

(20) Mystical doctrines have taken different forms with the consequence that some mystical writings may criticise or even contradict others. This situation is familiar enough in purely intellectual circles and to some extent in religious circles but is less to be expected where direct communion and even union with the Supreme Truth and Reality is claimed. Access to a sufficient number of sources in the five continents and a sufficient number of historical periods will uncover that this is an existent situation.

One is not writing here of the charlatans, the self-aggrandisers, the mentally disturbed and others whose claims are false, but of those who are sincere and mostly well-regarded.

(21) A time may come when he may seek to get rid of those occult powers which, formerly, he sought so eagerly.

(22) This claim to special insight has been made too often to be acceptable to most critical minds. It needs to be checked, not only by them but also by the claimant.

(23) When they abjure the taking of drugs for the practice of meditation, then they 'turn on' to sitting for the higher consciousness instead.

(24) It is a fact that many practitioners of the black magical systems have taken drugs, that teachers of such methods put many pupils upon the way of drug addict-ion.

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(1) In this strange world of drugs the taking of certain ones dilates the pupils of the eyes but the taking of other drugs contracts them

(2) The belief that gurus are infallible, perfect and faultless is completely unrealistic and absurd.

(3) These mental aberrations are purely personal, and have nothing to do with the truth. It is really the particular person, and not truth, which is thus exposed to ridicule or criticism. But this is not sufficiently understood. There is much confusion here.

(4) Even the so-called harmless drugs, hashish and maryuana, cause a lack of energy and an aura of lassitude, which is not the effect of the tobacco smoking they are supposed to resemble.

(5) To seek occult powers is to succumb to temptation: they can only expand the ego's pride and operations.

(6) Adolescent in mind even though adult in body, they find their comfortable level in such teachings.

(7) There are not only different gradations of madness but also different kinds of it.

(8) The quest may become his central interest but this is no excuse for him to become unbalanced or disequilibrated.

(9) The experience of knowing one's own being is a natural one which will come to all in time. The thrills, visions, revelations and ecstasies which may accompany it are not essential parts and, if allowed, will pass away.

(10) Expectations may realise themselves in visions, experiences or dreams. This illustrates the power of suggestion.

(11) Let us not accept superstition merely because it comes in the guise of religion, however widespread, or in association with a great person, however holy.

(12) Those who are dominated by theories, saturated by dogmas and ruled by opinions, exploited by pseudo-intellectuals or pseudo-mystics, easily are so because of being incapable of thinking for themselves.

(13) The multitudes dwell, because they have to and too often want to, in overcrowded cities where evils flourish more easily and where insanities take over more widely.

(14) Those cults which seem to offer amazingly easy methods or which are couched in sensational dramatic affirmations, gain quick followings today.

(15) Young persons are easily deceived by the sham uplift which drugs may confer. It is an astral plane experience, not a Buddhic plane one, as it seems to be.

(16) If these studies attract genuine seekers after truth, they also attract foolish seekers after sensational thrills and freakish seekers after weird eccentricity.

(17) The attempts of obscure mysticisms to explain in puzzling jargon or veiled fable some esoteric doctrines can only confuse him. There is no need to study them.

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(18) The occult basis of the power of eyes to emit rays that carry something invisible yet real of the personality is the existence of an aura. In India this is why a taboo is applied to pariah outcastes and in Japan why the roof of the tallest building in Tokyo, the Marcinouchi Building is closed to visitors, for they would be able to look down on the Emperor's Palace.

(19) A writer in this field of study attracts the serious and earnest, the sensible and level-headed, but he also attracts the psychotics and neurotics, the mildly lunatic fringe who become a menace to his quiet industrious existence.

(20) The books are a communication of ideas, not an invitation to disturb privacy. They formulate the results of various kinds of research not the baby-food offerings of a guru to attract disciples.

(21) It is not uncommon for those who, although unsuited, immerse themselves in the occult-mystic studies without the check-faculty of strict reason, without the counterbalance of science and fact, to suffer from mild delusional insanity.

(22) The mind can make its own experiences, from the lowest to the highest, by imagination or by intellection, by faith or by expectancy. They may seem real enough to the experiencer but yet be mere aberrations, illustrating only this power of the mind, rather than its capacity to find truth. Worshippers of cults, devotees of gurus, do not usually know this.

(23) There are young naive and inexperienced seekers whose misdirected interest renders them watchful for the latest cult which they join at once.

(24) Through all this range of experience human consciousness is evolving, is coming closer to the level where it will be able to take the next step forward and upward. This can be a false pretentious "mind expansion" got artificially and perilously through drugs or it can be the real thing.

(25) It draws too heavily on the personal response of the man himself, too lightly on the universal element which is behind the experience, and its most important part.

(26) The experience reveals the Overself as it really is but their ego's vanity or preconceived ideas about it try to tell them something else. If they are intent on finding truth, there will be the wonder of new discovery but if they are intent on finding confirmation of those ideas, there will one day be a hard inner struggle.

(27) Repetition may give boredom to a reader, but it may also give what it is intended to do - not only emphasis, not only importance, to an idea, but also suggestive power and even hypnotic rhythm.

(28) Drugs give an artificial illumination. Worse, their long range effect is to degrade a man.

(29) It is unwise for weak intellects to take up such studies.

(18) The occult basis of the power of eyes to emit rays that carry something invisible yet real of the personality is the existence of an aura. In India this is why a taboo is applied to pariah outcastes and in Japan why the roof of the tallest building in Tokyo, the Marronouchi Building is closed to visitors, for they would be able to look down on the Emperor's Palace.

(19) A writer in this field of study attracts the serious and earnest, the sensible and level-headed, but he also attracts the psychotics and neurotics, the mildly lunatic fringe who become a menace to his quiet industrious existence.

(20) The books are a communication of ideas, not an invitation to disturb privacy. They formulate the results of various kinds of research not the baby-food offerings of a guru to attract disciples.

(21) It is not uncommon for those who, although unwanted, immerse themselves in the occult-mystic studies without the checkfacult of strict reason, without the counterbalance of science and fact, to suffer from mild delusional insanity.

(22) The mind can make its own experiences, from the lowest to the highest, by imagination or by intellection, by faith or by expectancy. They may seem real enough to the experiencer but yet be mere aberrations, illustrating only this power of the mind, rather than its capacity to find truth. Worshippers of cults, devotees of gurus, do not usually know this.

(23) There are young naive and inexperienced seekers whose misdirected interest renders them watchful for the latest cult which they join at once.

(24) Through all this range of experience human consciousness is evolving, is coming closer to the level where it will be able to take the next step forward and upward. This can be a false pretentious "mind expansion" got artificially and perilously through drugs or it can be the real thing.

(25) It draws too heavily on the personal response of the man himself, too lightly on the universal element which is behind the experience, and its most important part.

(26) The experience reveals the Overself as it really is but their ego's vanity or preconceived ideas about it try to tell them something else. If they are intent on finding truth, there will be the wonder of new discovery but if they are intent on finding confirmation of those ideas, there will one day be a hard inner struggle.

(27) Repetition may give boredom to a reader, but it may also give what it is intended to do - not only emphasis, not only importance, to an idea, but also suggestive power and even hypnotic rhythm.

(28) Drugs give an artificial illumination. Worse, their long range effect is to degrade a man.

(29) It is unwise for weak intellects to take up such studies.

(30) The eerie study of occultism is not for him. If through his meditations anything occult develops, he will put it on a philosophic basis.

(31) The groups and cults which young people have formed or follow, wearing clothes, head-hair, beards of a highly exhibitionist sort, speaking a jargon about which the less said the better, are not likely to appreciate the philosophy of truth. Yet they glibly chatter of Nirvana and seek easy ways of achieving it instantly. They have tried drugs, mantrams and mandalas, Zen meditation and Art, drink and sex as part of these ways. Needless to write that their egos remain as strong as ever, or rather, stronger. They like to gather in 'loving' groups. Now and then a genius appears among them but soon finds that solitude is better for his work than these work-shy ever talking crowds.

(32) The occult groups and religious sects have multiplied in our time - and not only among the uneducated or even the half-educated.

(33) Some of these gurus and more of their followers are to be considered as not quite sane. It is true that total sanity seems hard to find in the modern world anywhere but that is due to the lack of balanced development. But the oddities in occult circles not only show this lack but other odd qualities.

(34) It is quite possible for personal opinions to mix with, or even masquerade as, universal.

(35) Whoever gives too much attention to occult phenomena is imperilling his quest for the Highest, even to the extent of losing what he has already gained.

(36) Their interest falls off when the next exciting guru appears. For, remember, they are the 'joiners,' eager to hear new gospels and become members of new cults, preferably personality cults.

(37) Those who seek occult powers, superhuman capacities, have entered the wrong door. They should look elsewhere, not to philosophy, whose secrets concern primarily the kingdom of heaven. For the paths to hell are strewn with the wrecks of would-be witch-doctors, sorcerers' apprentices and magicians' disciples. For all this leads in the end to ego-omnipotence not to ego-surrender.

(38) Whatever "divine" experience the taking of a drug yields, however high seems the enlightenment it enables the man to attain, the God, Reality or Truth thus known is <u>at best a reflection as in a mirror</u>, <u>at worst a product of the liberated but wandering imagination</u>.

(39) It is unwise, imprudent and deceptive to use drugs to produce a mystical state of consciousness.

(40) Mind-tearing by drugs is not the same as mind-stretching by philosophy.

(41) To reject meditation because of its possible dangers is unsound.

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XX

(42) If his feet remain solidly planted on earth, if his emotion does not outrun reason, if respect for fact is not failing, and if balance is kept always, he is in no danger of verging on that mild insanity or of entering that cloudy cuckoo-land which afflicts too many mystics.

(43) Too many questers are, or let themselves become, comic characters. This is regrettable, and certainly seldom true of philosophic questers.

(44) It is the great Silence, yes, but also through the Interior Word it is to us humans the ever speaking higher Self.

(45) Psychological derangements, emotional neuroticisms, pathological fantasies are among the disequilibriums found in a number of those attracted to occult and mystic beliefs or practices. The doctrines most attractive are the most fanatical ones, the wildest and unreasonable ones.

(46) Too often those who claimed to carry new truths to mankind, carried new illusions and fantasies.

(47) Neurotic flamboyant gurus who try to "hold" their disciples on the strength of their own alleged personal attainments instead of letting them free to receive truth from all sides, all eras, all media, exist in the East as well as in the West.

(48) The beginning mystic is very much aware that he is having an unusual experience. This makes him feel that he is being favoured, that he is being lifted high above his fellows. The personal ego is being mixed into the very centre of an impersonal power. The reaction of an advanced mystic, that is, a philosopher, is free from these egoistic blemishes.

(49) His personal history may share this influence as much as his educational background. His particular individuality and human idiosyncrasies also contribute to it.

(50) Philosophy is not for the thrill-seekers - there are cults and groups, 'isms and practices which will better excite and satisfy them. Even on a higher level, the mystic's, there is still a search, a longing, for 'experiences.' In most cases such experiences are desired as escapes from the ego's tensions and burdens, insignificance or environment.

(51) As a way to understand occult phenoma, psychical research and extra-sensory experience, mentalism is fecund, helpful and enlightening.

(52) It is a region where illusions surround him, aberrations attempt to seduce him and subtle egotisms try to catch him.

(53) Investigation in a practical way of psychic and occult powers not for novices. It is best left to the experienced and instructed person who knows what he is doing.

(54) For some persons these are perilous studies: incipient madness finds in them its sun and water.

(55) We may disdainfully ignore the absurdities of these cults or laugh at their excesses.

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(56) Rasputin and spiritualist mediums at the last Czar's court. Spiritualist mediums at Napoleon III's court. What misguidance did evil or lying spirits give ?

(57) Attachment to the ideas and practices of mysticism need not cover his eyes to its exaggerations and fallacies.

(58) Phenomena may come and go but the most memorable experiences are the awakenings into Reality.

(59) The glamourous myth of infallibility surrounds such a person. Neither he nor his followers dare confess a blunder. Once having declared such a thing impossible, they have to cover this slur on the myth with supernatural whitewash.

(60) The drug-taker's 'union with God' is not an authentically holy experience but a chemical one. It is not a meeting of the human being with the divine being but one entirely within the human being alone.

(61) The maniacal occurrences at these Subud meetings do not indicate the presence of God; rather the reverse. Such manifestations are not new in religious history. Christian, Hebrew, Hindu and Muhammedan sects have displayed them, shrieking, shouting, singing, crying, yelling like animals, swaying, leaping, crawling, dancing. The delirium of madness is not spirituality.

(62) There is a wisdom deep deep within man but alas! it finds no voice until he turns from himself and calls on the higher power. Then, from within, it - the deputy of that Power - when the conditions are right, can make itself heard and therefore speaks.

(63) Those who take drugs to create mystical experience are self-deluded by their delight in the result. They do not know that the new world which they have entered is an artificial one.

(64) Impulses from the ego have too often in the history of mysticism, been mistaken for spontaneous intuitions from the higher individuality.

(65) Philosophy has its mystical side, but for the silly, extreme, fantastic or false teachings of several mystical sects it is not at all answerable.

(66) He is as unready for the experience as a new traveller for the sudden storms which lash the Alpine scene around the lake of Geneva.

(67) The dangers of seeking an experience <u>alone</u> as the highest in life is shown by the drug-takers, the LSD addicts, the hippies and yippies and, on a different level, the alcoholics.

(68) In this field of off beat interests some odd characters constantly appear.

(69) The occult can fascinate a seeker to the point of leading him away from the higher truth. It can also absorb many years in wandering through labyrinths, false trails and end-closed alleys.

(70) We may disdainfully ignore the absurdities of these cults or laugh at their excesses.

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(71) The theatrical figure with long hair down to his shoulders, a long beard to match, a wide flowing cloak; making big claims and seeking a bigger following gets a crowd of devotees without too much difficulty. For such dupes look to, and are impressed by, externals.

(72) The conventional ethical codes which regulate human relations are transcended only in the sense that an even higher, more austere, code is now imposed upon him from within. Those would-be mystical sects whom history has recorded not infrequently who claim a wider moral freedom than others because they claim to be nearer God, and then proceed to actions which bespeak the gratification of unloosed baser desires, deceive themselves, betray mysticism, and lead others astray.

(73) It is simply that mental powers are wider in scope than most people know or believe.

(74) The experience enlightens him only to the extent that he lets it do so. For if the trend of his belief and thought is based on a wide knowledge of comparative religion and philosophy, thus opening his outlook and explaining the experience, he will meet it with acceptance and without fear. Otherwise his dominant belief, expectancy and bias get entangled with the experience, either at its onset or later, and are confirmed in part or wholly.

(75) This is a field where bogus enlightenment exists, where the semi-insane thrive in the collection of neurotic followings. The beginner must enter warily.

(76) Milton: "Where there is much desire to learn, there of necessity will be much arguing, many opinions. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding. What some lament of, we should rather rejoice at . . . the pursuance of truth."

(77) The mesmerist initiator plus alleged Maharishee teaches a simple method for those who have only just begun to find out that there is something better than frozen orthodoxy in religion or hopeless materialism in science. It can be welcomed as such. It can take them one step farther than these two. But it cannot take them into Reality, cannot bestow insight into the ultimate truth. And its associations today with Mahesh Yogi himself are dubious, if not undesirable.

(78) Imagination, desire, emotion or expectancy get involved with the real glimpse because the man has not purged his character enough, nor developed his intelligence sufficiently, to arrive at pure perception.

(79) The claim to powers which most people do not have makes a person, who is otherwise quite average, seem important, gives him prestige and influence among those who are impressed by such powers. There is then a tendency, either on his part or theirs or both, to exaggerate them.

(80) All such experiences are formed by the mind itself and in the end will vanish away.

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(81) This feeling of being directed by some other power, of being under compulsion to think and act in a certain way, is good if the reference is to the Higher Power, but dangerous if not. For obedience may then be mediumship not mysticism, or drug hallucination not inspiration.

(82) I am not too happy about my own role in helping to bring on this explosion of interest in mystical and Oriental ways. Hysterics, lunatics, simpletons, the mindless, the exploiters and half-charlatans have stepped into this field. For when the truth gets into the hands of the unready and unfit, they first misconceive it, then adulterate and corrode it, finally embody it for foolish or egotistic purposes in pseudo-truths.

(83) Too much solemn nonsense passes for true mysticism when it meets with gullible minds.

(84) I am too old to be willing to exert myself to make any social effort and too uninterested in any ambitions after having tasted some success.

(85) The raptures, the aspirations, the devotions may be repeated many times but in the end they are seen as part of the ever-changing picture which life itself is seen to be. Moreover in "the dark night of the Soul" they die off altogether.

(86) A drug which blows up the mind, explodes it into another dimension, substitutes a false reality for the real one when it seems to give the God-experience. What the taker does not know is that he has entered a region of consciousness affiliated with the image-making faculty, with imagination. This is a difference which is tremendously important.

(87) There is not a little sham mysticism, specious religion and false philosophy in these days. This is why seekers must approach such topics warily.

(88) Visions may come but they are usually self-generated by expectancy, desire, thoughts, imagination but sometimes quite authentically by his higher Self.

(89) How easily beginners are tempted by the lure of unusual psychic and mystic experiences into deviating from the straight and narrow Path !

(90) Many different kinds of inner experience are possible as meditation progresses, some exceedingly interesting but all merely temporary. Among them are: divorce from the body; seeing bright light, losing inclination to talk with others, losing the sense of personal identity, the feeling that everything has come to a standstill and the suspension of time passing: and a vast spatial emptiness.

(91) Those who would enter actively in the investigation of this field had better beware. For here exist not only saintliness but also diabolishness, not only wisdom but foolishness, not only revelation but hallucination, not only selflessness but megalomania, not only truth and reality but imposture and lunacy.

(92) the tranquil enclosure of his mind

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(93) He carries his ego into the experience itself, the two get mixed together. It is not his fault for he is ignorant, does not clearly understand what is happening to him, while the egoistic instinct has hitherto been the driving power behind his life.

(94) To accept the reality of the drug-taker's heaven is to confuse the copy with the original.

(95) These petty sects take on majestic airs, make claims, and announce staggering revelations as if they were of cosmic importance and as if their sect alone held the impenetrable cosmic secret.

(96) Drugs yield no true enlightenment but only a parody of it. The experience passes, craving for it returns, so the dose or injection is constantly repeated. With time the dose gets larger, the injection more frequent, the addiction more dangerous to sanity or disastrous to health. The counterfeit Nirvana may turn into a frightening hell with dreadful nightmares.

(97) If half-demented persons take up these studies, it is because either the occult attracts them or they fall under the spell of a teacher who is more demented than they are. But they are not attracted to pure philosophy and could not get it taught to them anyway.

(98) It is regrettable that a subject so interesting - and formerly such a little-visited byway - should become infested with maniacal ideas and should attract ill-balanced persons who fall easily into superstition. The higher levels, where religion moves into mysticism and metaphysics, need a well-informed, well-poised mind for their proper appreciation.

(99) Prudent persons who wish to keep on a safe course will avoid the lure of occultism and the curiosity-satisfactions of spiritism, witchcraft or the like.

(100) The fantasies which occult sects have produced come near at times to superstition.

(101) The gropings of medieval alchemists can hardly help him, and are better left alone. Whatever of truth he find in them must already be known to him, and more clearly.

(102) The stronger drugs may turn their user into a robot, victim of seemingly outside forces which compel him to do what he normally dare not or would not do.

(103) The desire for power over others, for authority, is a form of personal ambition which has, in the past, mixed easily with a spiritual glimpse. A new sect, a new movement has then come to birth. The seeker after truth who comes in contact with it would be far safer to take some of the teaching without sacrificing his freedom, without joining the group.

(104) An experience which ended in disillusionment is not necessarily a wasted one. It may have its positive side: it may have contributed certain ideas.

(105) A happy feeling of freedom from care may be got from drugs, but the happiness is illusory and brief while the side-effects or long-range effects of the drug may be harmful.

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(104) An experience which ended in disillusionment is not necessarily a wasted one. It may have its positive side: it may have contributed certain ideas.

(105) A happy feeling of freedom from care may be got from drugs, but the happiness is illusory and brief while the side-effects or long-range effects of the drug may be harmful.

(106) Philosophy is definitely not for the misfits and half-sane, the freaks and drug addicts who have enough mystic, occult and Oriental cults eager to cater for them.

(107) They take hold of a genuine truth but then stretch it out like a piece of elastic far beyond its proper application, until it loses much or even most, of its truth.

(108) Those who have to deal with physical things whose manufacture depends on precise measurements or practical skills, cannot afford to work carelessly, think nebulously or lose themselves in false or misty imaginings out of relation with the crude realities - certainly no carpenter and no engineer dare do so. Yet so-called religious mystics, occultists and psychics do, for there is no way to show up their errors.

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(1) It was not desirable to present such teachings in an earlier century to an unprepared and uneducated people. But today books and school, discovery and invention have helped to open a way for their reception.

(2) During more than sixty years so many scattered observations and reflections were left unfinished or undeveloped; so many insights were gleaned in the quarter century since my retirement but deliberately left unpublished; that the appearance of these pages is self-explanatory.

(3) This is the way my mind was formed. It would feel stifled if kept down to petty trivialities, unable to penetrate to what is most important and basically real.

(4) They started as disorganised notes written at odd times. They grew into a compact bungle and remained so for quite a while until I sensed one day that they were pleading to be united into a properly embodied form, so they were born as a book.

(5) Sharing my ideas with others is not the same as claiming to be a personal guru: the latter is a responsibility which I could not accept, do not desire, and have not authority for.

(6) I am not deceived by all the beauty with which the hangings and paintings, the carved figures and the colourful rugs present me. The allotted years left to me will now pass quicker than the earlier ones: and then they will finish and the beauty with them. But this is not to say I did not appreciate and enjoy it. Philosophy taught me that even when it warned me against the brevity. Best of all along with this balanced view came the knowledge of what I really was - essential silent ever-living infinitely-calm MIND !

(7) From different causes I lacked worldly wisdom, worldly prudence and worldly commonsense. This was the origin of recurrent troubles but on the other hand I lacked their contraries, that is, I did have worldly uncommonsense and this fortunately brought me on the quest which had become supremely important to me.

(8) It is hard for an author to efface himself from his production. Not only so but a one-pointed attention is needed in the reader too. He can do so only if he possesses the capacity to be so completely concentrated in the work as to forget everything else. This achieved, the personal ego will naturally be absent.

(9) I must say at once that I do not claim to represent any teacher anywhere of any time, nor orthodox system of religion or metaphysics, mysticism or occultism. None of the representatives of any, very old or more recent, can therefore rightly say that I am giving an incorrect exposition in this writing.

XXI

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(1) Throughout this writing I have tried to give one hand to the realist and the other to the idealist. Only so could I walk safely, and my readers with me. Therefore these are positive techniques designed to fit real needs with something that yet stretches away to the ideal.

(2) I began to ask whether I had written myself out and whether my writing days were no more. The making of a book was not all; the making of a man was more. Had I reached a maturer state where what mattered was life itself, not the recording of life ?

(3) We can afford to be patient and calm despite the barking of such critics, for we know that a historical pioneering task for this generation has fallen on our shoulders. Such self-appreciation is not identical with self-conceit. The one is the unembellished knowledge of one's correct height, the other the emotional exaggeration of it to satisfy vanity.

(4) In my early efforts to advance I withdrew frequently from the world, living for several months at a time in cave or cottage. The time was well spent in meditation and study. Such retirement was not selfish. It was absolutely indispensable to further advancement, which in its turn was indispensable if my ideal of serving humanity was to be better realised.

(5) Personal encounters with many a practiser of the different yoga paths, and sometimes with teachers of them, have also contributed to this result.

(6) I have not found so far anything useful or comprehensive written on the Short-Long Path subject, on the differences between the two Paths, on how and when each is to be used, on the emphasis to be given and the balance to be established among their attributes.

(7) These writings have created an intellectual unrest in some minds, which have been piqued by the unfamiliar ideas on the one hand and provoked by the desire to understand them on the other.

(8) But is the task so barren, so thankless and so fruitless as it seems ? We do not think so.

(9) A man who was unanimously accepted as an authority on music during two or three decades, who was then the leading musicologist in England, the late Ernest Newman, wrote in the London Sunday Times: "Brunton ----- "

(10) Others may join any sect they like but I have never joined, and do not intend to join, the Bruntonians !

(11) I must make it clear that my views differ in some points from those of this group.

(12) I could not endure the self-righteousness of those who live in the ashrams, for it was as ugly and hard as the Pharasaic, as the self-righteousness of the narrow sects.

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( ) I have to laugh sometimes at this situation: For many years now I have been putting down these ideas of mine with a view to non-publication. Time enough to print and publish them after P.B. s passing away. The joke, which at decent intervals, provokes this laughter, is that it won t be long before I shall return again and then, since I am attracted to such reading material anyway, and will certainly be more than attracted -in fact swept off my feet and become an ardent follower, advocate and propagandist- to the posthumous P.B. books, holding so much that I will agree heartily with- yes, the joke is that I shall be my own reader for certain even if no one else will care for them. I shall enjoy the printing format and the cloth binding just as much as P.B. himself might.

( ) Mr.Romnes, who prefers to be known by his initials rather than his given names of Haakon Ingolf.

(31) A specific personal prescription cannot be given. General advice is all that I can write down. Nevertheless the sympathetic unwritten mental impulse has a value too.

(11) A specific personal prescription cannot be given. General advice is all that I can write down. Nevertheless the symbolic unwritten mental impulse has a value too.

(13) They say that my writings are too repetitive. Critics and friends and I myself all agree on this charge. But Socrates was the same.

(14) I have had forty years experience of these techniques, forty years in which to test the truth of the principles behind them. I have so far found only verification. If I had found at any time falsification instead, I should have sought a different outlet for my interests.

(15) I seek not to describe these experiences but to reproduce them as vividly, as immediately, as I can.

(16) The fierce independence I have maintained for so many years, the stubborn refusal to part with my freedom at the bidding of any cult or clique, have contributed, I believe, to my salvation.

(17) The greater task has been to formulate, and not to disseminate, this teaching.

(18) My statements on this subject are at least the result of practical experience and long study.

(19) I have been a somewhat unorthodox yogi.

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(19) I have been a somewhat unorthodox yogi.

(1) I discovered with the years that the prayer I had made, so often and so earnestly, as a youngster near the threshold of adult manhood, was being adequately answered. It was a simple prayer, nothing more than to be used for the spiritually awakening of others through the written word. It did not go beyond that. Consequently when those who became awakened, as well as those who were already awake but needed new inspiration, tried to make me their personal guide for the further path and the years beyond, I shrank back and refused. Only rarely did I make any exception; when affinity was too close and service too willing, I left my solitude and gave whatever I could. But in nearly all other cases there was no mandate to enter a teaching or helping relationship of the kind that they sought and needed and so I firmly resisted importunity. How correct was this attitude revealed itself in a few years usually, for these people found their way by then to the particular cults or guides suited to them, or mixed their diet and took something from each of several sources, or preferred to wait and work alone rather than do any of these things. Anyway, they did not still want me and I was left in peace.

(2) It is a justifiable criticism of my earlier books that they make the Quest seem shorter and easier than it really is. They did that for obvious reasons yet I would not defend those reasons now.

(3) I staged an act of deliberate protest against the ashram dictatorship, knowing quite well that it would provoke a crisis and bring to a head a situation that was no longer endurable.

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

(5) Not all the techniques were learned from traditional sources. Some I was forced to originate in the endeavour to provide material suitable to modern seekers.

(6) If any fragment of divine grace, however minute and however imperceptible, comes from these contacts with the masters, I must - merely by mathematical calculation - have received it.

(7) Such public self-analysis may come uneasily and hardly out of a mystic's pen but surely it will give a little light upon both quest and goal to the neophytes.

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(8) To write more convincingly about so unconvincing a subject as mysticism, one must write out of his own experience. To do the same about meditation, he must write out of his own practice.

(9) It may not be prudent to write down statements which may be negatively received by the reader or which may be over-emphasised to a degree that upsets his balance.

(10) These frequent changes of abode made sustained literary work too difficult and led to the habit of putting down disconnected short pieces "on the wing" as it were.

(11) My inability to answer letters is a serious defect. The Maharshee had it too. But my justification was not the same as his. Attention to a world-wide correspondence would leave no time for other work.

(12) Whatever I write down is not only to guide or teach others but also myself. I was warned to be observant, not to miss and leave out any of the little details of the inner life, for all are useful. The Overself is not to speak through my words alone, but also through my actions.

(13) If there is any regret to be mentioned, it is that despite my desire to help, clarify and warn those who follow this way, some things have perforce to remain unsaid. Only those who really understand the nature of human nature, as well as the true character of our times, can understand this silence, as well as the total silence into which I fell for so many years.

(14) No one person has yet put the whole of philosophy together. I was privileged to receive its tradition in those limited circles where it has been kept alive by voice or pen but what I received, in various places and under different masters, was separate fragments. My published views are founded partly on my experience and my own revelation, and partly on the authority of other and higher men.

(15) "My Initiations". It made me aware of my faults and weaknesses. The revelation was very painful. I suffered.

(16) In this nomadic and rootless existence, I belong nowhere and merely pass through the places which shelter other men all their lives.

(17) I have had many opportunities to observe the efforts of thousands of aspirants in the Orient as well as the Occident.

(18) It originates below the level of ordinary consciousness.

(19) Except for two or three titles, these books came to have a wide influence through foreign language editions.

(20) What more does a writer need than a fat notebook in his pocket and some ideas in his head?

(8) To write more convincingly about so unconvincing a subject as myself, one must write out of his own experience. To do the same about meditation, he must write out of his own practice.

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(21) I have waited many years to write this book. I have been silent for several years but not because I was indifferent to the mental difficulties of others nor because I was unable to help them, but because the proper time had not yet come to do so. I waited in inwardly-commanded patience but it is with some relief that I now find I need not wait any longer. Those years since December 1942, when I wrote the last paragraph of "The Wisdom Of The Overself", may seem to have been totally unproductive. But in reality they were years of hidden gestation. I remained silent in obedience to this command, but not idle.

(22) It was from the lips of my highly esteemed friend, Dr A. Narasimhia - at the time Principal of the Sanskrit College at Mysore, India - that I heard a sentence the truth of which became embedded in my mind with each unpleasant personal attack. "Your enemy is one of your best teachers; learn from him".

(23) It may not be in the power of any piece of writing to guide a man all the way along this quest but it certainly is in its power to give him general direction and specific warning.

(24) It seems to have been a chief part of my work to give some people their first inkling of the existence of these ideas and practices, and to orient other people towards an interest in India, its religious, mystical or philosophic culture.

(25) What does it matter if the words I write are published now or after my death? Why must I hurry them into print and thus blindly imitate every other contemporary author, whose ego is irritated by the criticism which follows the appearance of his work, or inflated by the praise.

(26) My work is not to lead a cult, group or organization but to awaken single individuals from their false ideas and their spiritual sloth, and then to prepare them, if they wish, to search for and work under their own particular spiritual path or teacher. Hence I have and accept no disciples.

(27) I have since wandered through many lands, a few of which are not even on earth.

(28) I have done what I could to prevent the existence of a Brunton cult.

(29) I conceive my position to be neither that of a preacher nor a teacher, but rather a messenger. I have to hand on a statement that may say something to those who seek.

(30) I gratefully took what was worth taking from their teachings but followed this pupilship and developed the ideas in an independent way.

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(1) The tendency to assume that the spiritual man was perfect in his youth and never made a mistake in his maturity, is common among his followers and passed on by them to the public with the result that the latter stares at him with great awe as a rare phenomenon but does not dream that it is possible to follow in his footsteps to the same achievement. The truth is that he had his share of struggles and failures that he was born with his own particular imperfections and that he had to make the character and expand the consciousness which adorned his later years.
(2) I did not merely observe and describe these experiences from outside an an intellectual scientific researcher might do, but I penetrated into them, and revealed what was found there to others, who lacked the capacity to accompany me.
(3) I could not join anything in the end - no institution, no movement, no group and no master - for I felt that my life had to find its own unique role and meaning.
(4) I have withdrawn from the world and now live in retirement, which is not to say that I live in inactivity. But I find that I can help others with less misunderstanding and with more smoothness by confining my efforts to the inner worlds of being and the outer world of occasional writings, than by personal intercourse with them.
~~(5)~~ It is easy for me to be in the world and yet not of it. But it is hard for some critics who do not know me - a knowledge which cannot be gained merely by meeting my body, for I habitually screen myself with ordinariness - to understand how this can be.(Initiaion)
(5) I waited for a direct command from within to do this work, but it did not come. I concluded that someone else should put his hands to it: the duty was not mine.
(6) Those who are slaves to tradition will not welcome these writings. How can they since I am not a copyist? I believe like them that the eternal verities remain the same at all times., but I also believe that the formulation and presentation of them can be adapted to a particular time, with much advantage to those addressed.
(7) "Write for the public good," counselled the Tamil devotional poet Ayvar.
(8) My first literary triumphs were followed by a long silence.
(9) The writing I have done is in fragmentary form; there is no whole completed record of what philosophy means to me.
(10) The truth is always there, on its own level and in its own place. If no one can find access to it today, someone will do so tomorrow. I have no illusion about my own relationship to it. No special importance is to be attached to my personality because I believe it to be present in my mind or feel it to be working in my heart.

(11) I look up from my writing at his well-remembered face, at the impressions of graven so clearly on memory. I had been bent over my pen for many hours, so the force which drew my thought out of its orbit and made me see him in my mind's eye, was uncommonly strong.
(12) I have to give this knowledge to others through the form of those printed symbols called the pages of a book.
(13) I was alone wanderer ~~xxxx~~ gaining my apprenticeship to mystical knowledge in different lands and with contradictory schools.
(14) I found so many faults in my early work that I could not bring myself to reread it.
(15) The opportunity of meeting a live mystic comes to few people but it has come to me many times.
(16) My object was not to revive ancient superstitions.
(17) Although these books have many merits, from the philosophic viewpoint they arenot quite satisfactory.
(18) I went into myself first, and what I found there I put down on paper.

(42) The concept of the Overself's presence among us originated with the ancients but is validated by modern experience. This experience of the Overself provides the best evidence of its existence and reality: no other is needed. It would be a failure in duty not to acknowledge that I have felt and known the ~~souls'~~ existence hundreds of times. It is no longer a matter of mere faith to me, but of absolute knowledge. This is not to be put by anyone to my good credit but to my good karma. (For what I am and have done in this LIFE)
(43) I work at research because destiny has guided me to it and temperament has fitted me for it, not only because of outer compulsion but also because of inner fascination.
(44) When I think of these books I wince over certain things that should not have been said and groan over the absence of other things that should have been said.
(44) I am quite aware that I repeat myself constantly in my writing.
(45) Those who thought I had written myself out maybe surprised by the appearance of this book.

(XXI) All through the record my work I felt it as a duty to keep these writings within the popular understanding while still keeping them significant.

( ) Others thought that I was only a roving reporter, without serious intent and with no highermotivation than the quest of "copy".

(1) With more than forty years spent in these studies and with the observation of thousands of people engaged in their practical application, I have become familiar with most of the leading mystical ideas. What is better is that I have also watched results in practice all over the world. Out of this experience, certain definite conclusions have formed themselves and forced my acceptance. The fact that I belong to no special group, no particular religion, no separate organization, but keep my mind open for truth from any direction with complete independence, has doubtless helped the formulations of these conclusions.

(2) This is not a personal teaching, peculiar to its author alone. Its fundamental tenets have been taught since the hoariest antiquity, in the Far, Middle and Near East, as well as in the great Mediterranean cultures. It is true that they were not taught to the generality of people but that was only because the latter had not reached the needed school standard to understand and welcome it. It is true also that the author has adapted the teaching to the modern situation but that still leaves its essentials unchanged.

(3) If we do not become wistful, envious or despairing, it is usually helpful to hear of the spiritual experiences of others, and especially of their highest experiences.

(4) Although I deny the criticism that "Spiritual Crisis of Man" was a negative and pessimistic book, still some people thought that it was a dirge for a decaying civilisation. They objected to being reminded of their grave peril and thereby made miserable.

(5) Since the time between now and Armageddon is so short, we ought to hold nothing back but give people the chance to obtain full Truth.

(6) It is not possible to estimate correctly the number of those who have ennobled their characters and exalted their purposes because of this reading experience. Small it must necessarily be for people are too mesmerized by the prestige of old churchly institutions to listen to a new voice speaking to a new age struggling to be born.

(7) He need not torment himself trying to understand everything in the teaching, if he finds many parts too difficult. It is enough to start with what he can understand and apply that to daily living. This will lead later to increased intuitive capacity to receive such ideas as he had to pass by for the time being.

(8) For years I have wandered in self-sought (benighted) anonymity save for an occasional brief splurge of press interviews in countries where I sought to awaken people to what philosophy could mean to them.

(9) From a different standpoint, this book is my profession of faith and my confession of hope.

(10) To bring these magnificent truths to bed upon homely paper was a sacred service to them, a worthwhile duty to humanity, and an esthetic joy to myself.

(XXI)
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(11)Ancient Oriental authors on subjects like the present one offered in the first sheet, their homage to their master or to their personal ideal; the purpose being partly to help keep their writing free from personal distortion and partly to gain inspiration.
(12) This book puts into concrete shape my desire to make deeper ideas about man and his crisis more available. It transmutes a latent desire to help into an achieved fact of help.
(13) I can write with no pen but my own. I could not imitate the academic scribe if I would, and I would not copy the timid truthpleaders if I could.
(14) I roamed among the teachers the gurus and the illuminati, learning much from them and forming friendships with them but not becoming a disciple like the rest of their followers.
(15) I tried to approach these teachings in a scientific manner and personally tested and proved the truth of a number of them in my own experience.
(16) It was not only the records of this secret sect which claim they testified to Jesus' visit but also the traditions of a public sect, called, "The Christians of St. Thomas" in Malabar which claim they were converted by Thomas the Apostle.
(17) For myself I reject every honor bestowed on me by those who call themselves disciples but for the idea and office of teacher I accept it..
(18) Many ancient Oriental writers on spiritual themes prefaced their work by offering it in obeisance to God, or to some man who came nearest to the possesion of godlike qualities, or to their master. This was not only an act of homage but also a reminder to themselves to keep their writing free from personal passions such as anger, and personal faults, such as prejudice.
(19) I write first, because my mind seeks such expression, which gives me joy and peace, second, to be of service to others.
(20) I am an itinerant student of philsophy who has roamed the world both to learn from wise men and to minister to those who sought to learn from him.
(21) Some who had never before heard of these teachings found them so reasonable, so inspiring and so helpful that they instantly accepted them as true.
(22) The subject of this work is no less than the total regeneration of man. No more practical subject could be written about, yet it is too often deemed interesting only to dreamers or fanatics. No more important one could be brought to our attention for it is the very purpose for which the infinite power has put us into existence on this ~~planet~~ earth today. Jesus proclaimed it when he said, "Ye shall be born again." It is the process which plants and ripens all those attributes of the true human being that dis- (grows) tinguish him from the merely animal being.

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(23) This is one of the lessons garnered from wide obeservation which I have tried to teach those who would listen to me.
(24) I consider it a God-sent privilege to myself and a possible source of blessing to others if I use properly the opportunity of transmitting these revelations.
(25 I try to avoid Sanskrit names and words. Although they help clarify meaning to the specialist they only obscure it to the layman.
(26)"Those who would put this account aside as a mere dream and who would lay this printed record down as purely fantastic, will have their ideas compulsorily changed within the while of a decade or less. There is no dream here. Nothing is more substantial than the eternal truth of man's spiritual existence. Nothing could be more real than the experiences which come to him when he can unchain the mind from the dense vibrations of the fleshly body.
(27) It must not be taken to mean that I accept and endorse whatever people tell me, merely because I listen quietly and make no criticisms I have learned to keep my judgements to myself.
(28) I give others such knowledge as I myself vainly desired during my own earlier years.
(29) Is all this too good to be true, too beautiful to be factual? Is it only a theory without grounds a personal belief without evidence. No! - it is quite demonstrable to any one who will undertake the work upon himself.
(30) Writing is not only the medium in which I can best express myself but also the one in which I must express myself.
(31) Because the Quest is, and must be, an individual matter, I have sought to present the Truth-Expression in a way best suited to our times and needs -- through my books -- wherein each individual may find for himself the message he is ready for.
(32)(Jain Saint Amitagati:)a)"pray my mind, O Lord, be always at equilibrium, at home and abroad." b) "By self-analysis, self-censure and repentance, I destroy sin."

(33) I can work in no other way than the one which befits my temperament. I must spread the truth in an unorganised way and let it take root in the individual hearer of it.
(34)The simple and the learned came to seek counsel or to ask questions. They lamented personal tragedies or confessed personal ignominies, queried metaphysical teaching or related mystical experience. What I learnt from them paid for what they got from me.
(35) My travels have given me Oriental connections of an unusual kind. My publications have brought me global correspondence of a MULTI-LEVEL kind.
(36) The philosophic mystic has a larger ideal than that of the ordinary mystic.
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(36) It is no longer so common an experience to find ~~mysticism~~ mysticism belittled because of its unbalanced adherents or yoga disparaged because of its exotic unfamiliarity. For mystical ideas are beginning to tincture the thought of the thoughtful classes and yoga practices are beginning to show up among the physical exercise and health culture regimes of our day. People are more open-minded about the whole subject.

(37) All these experiences, interviews, trainings, studies and teachings ~~[illegible]~~ brought into being a fuller view of Truth and a balanced understanding of it. It put contradictory doctrines into their place and corrected their errors. Such a global research enabled me to do what the novice tethered to a particular school or cult could not do.

(38) I have no use for, so do not keep, my own birthday anniversaries; hence see no reason for abandoning this view in regard to my friends' anniversaries. The only birthday I like to remember is not the conventional one which emphasises awareness of the body nor the false one which identifies the 'I' with it, but the true one which celebrates a spiritual illumination. That is a day not to be forgotten which awakened the mind to its timeless existence in Mind. Birth into the kingdom of heaven is the only anniversary worth troubling about.

(39) This book of practical guidance became necessary when men and women, finding no real personal help in rhetorical books, no actual and positive result after reading so many sonorous pages, asked for it.

(40) I kept a free mind with the result that I kept out of the cults and groups and societies and organisations. But I did not keep away from them. I observed the, studied them appreciated their positive contributions and criticised their negative ones.

(41) I held to my individual position, because I wrote and spoke about the necessity of a free search for truth, my position among the groups I visisted and the teachers I listened to was an anomalous one.

(42) I drink tea so freely and so frequently that I sometimes I think it is a relic of that fifteenth-century Chinese incarnation of mine - more especially since I seserted the stronger brew of India's Darjeeling for the milder one of Cathay-grown leaves.

(43) The fact that these books have been translated into all the major European languages and a few Oriental ones not only recognizes that they establish an uncommon point of view but also that they make a contribution toward answering the greatest questions man can ask himself.

(44) It is a long time ago since I gave up the attempt to keep pace with my own early output, or with that of professional writers.

(45) I am not the leader of an organized society. Philosophic teaching is really for those who have made sufficient progress to feel no need to belong to one.

(46) Unforgettable as the finding of secret wealth was the day when this Overself chose to make itself known to me. For I had reached a crisis in my life and could go on no farther if this ~~tomb~~ troubling of the air with harsh thoughts was not put right in the only way that it could be put right. Many are the adventures and manifold incidents that have befallen me since that time, both of woe and weal: But now they do not matter, nor do I deem them worth the trouble of recording. For the mists that lay about me began to die away, and I came to know that man does not walk alone. The Overself is ever with him. As the years unfolded the dark curtains of the future a strange quiescence stole upon the heart when it pla-ced its life upon the altar of obedience, ~~when~~ and when it grew to accept each day as freely as the wandering nomad accepts the pitiless desert in which he was born. It then cast the shroud of care that enveloped it and turned from the tomb of unsatisfied desire. So I came to wrap myself round with the silken mantle of secret hidden Beauty and sought to let no bitter brooding, no storm of passion touch it.

(47) Robert Louis Stevenson detested the telephone where I merely dislike it. "The introduction of the telephone ~~with~~ INTO our bed and board partakes OF the nature of intrusion", he wrote in a letter. "I dare never approach this interesting EST instrument myself."

(48) Let nobody make the mistake of believing that we write such critical statements in a mood of bitter recimination . That would be a great error, a complete misunderstanding of our attitude. The ~~vicious~~ malicious tone and vicious temper of the partisan find no echo in our heart.

(49) Something seemed to ask me "Do you want to have your ego cat-ered to and pampered like a child, primarily seeking its outer com-forts or will you give up the ego altogether and find peace? The choice you make at this crossroads will also determine the outer fortunes coming to you."

(50) I have kept a deliberate and studied silence for many years on the subject of the past and present history of the Maharishee's ashram. Not even the strange claims and stranger teaching emana-ting from there since his death has provoked me into breaking this silence.

(51) It is difficult to settle down to work when moving from place to place, or country to country. Yet I wrote ten books ~~wi~~ in the same number of years while living just like that. For I found that travelling fed my writing. I not only met many who were seek-ing God so that I could observe their struggles but also some who had found God so that I profit by their experiences.

(52) I have ransacked the world for its wisdom.

(53) I was fated to take this course.

(54) My personal attitude may be defined as that of a rational mystic.

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(55) It is pardonable for people to expect a writer to incarnate his own words. This would seem necessary if he is not to be a hypocrite. But they forget that his best writing comes out of his best moments, that such times come only at intervals, that such levels are inspired, hence beyond or above his ordinary ones and that, like all true artists he is used to paint ideals for the benefit of himself as well as other people. The ideal has its legitimate place even though there is a time-gap between it and the actuality. We need not be harshly over-critical of the writer who portrays it but is unable to live by its higher standard today. If he is sincere, he will arrive at it another day. If he is not, he still renders a useful service despite himself.

(56) Because my research is independent, because I have no ties to any cult, group, creed or organization, I have been free to arrive at unbiassed conclusions. When I began any study or investigation I gave up my independence of judgment, but when I approached the end, I resumed it.

(57) I tried to analyze my mystical life with minute precision.

(58) I write for all, for those who have felt the truth in intuitive flashes as well as those who must be argued into it by intellectual reasonings.

(59) I saw that all things are in Mind, that Mind is not the physical brain and that therefore they were all ideas. Metaphysically they were transient and unreal. Even the ego is unreal. Mind is the only Reality.

(60) The telephone is an instrument which renders useful service in bringing together, with miraculous swifteness, one man with another whom he needs. But ~~ixxxixx~~ if it also brings him together with an unwanted person a demanding person, an obnoxious person or a pestering person, then it becomes a scourge at the worse, a harassment at the least. Robert Louis Stevenson detested the telephone where I merely dislike it. "The introduction of the telephone into our bed and board partakes of the nature of intrusion" he wrote in a letter. "I dare never approach this interesting instrument myself." His words , written at least half a century ago, may sound too extreme, old-fashioned and out of touch with present day living. But allowing for this, and recognizing the useful service of this device, there remains an echo in my heart of what Robert Louis Stevenson feels. Much of my time is devoted to long stretches of intensive research on a HIGH IMPERSONAL mental level, or to absorbed writing, or to deeply relaxed meditation. When I formerly permitted the noise of a telephone bell to burst in upon the silence without or the stillness within, the effect was to give a harsh shock to my nervous system. Nor was this all. It dragged me out of my delicately-poised concentration, wasting the time and effort needed after every interruption to work my way back again and to readjust myself again. Let all abruptly unexpectedly or violently this happen over and over again throughout the day and a state will be reached where the mere sound of the (XXI)

telephone bell will be like the sound of doom.

(61) I have accumulated an experience in these matters that is unique.
(62) I have never been seriously tempted to form a cult.
(63) I keep myself in silent obscurity and outward inactivity while waiting for the times which, out of desperate need, will accept me just as I am and on my own terms. Those times will not come until after Armageddon.
(64) Although I wrote much during all these years of silence, I did not offer my productions to the public.
(65) When I die I shall leave no disciples, only adherents to my views or followers of my ways.
(66) If I write with such surety about these matters it is because I know them with surety.
(67) The egoism and conceit which appeared in some of my pages were a pretence, the traits of a literary figure whom I had to set up to give thought-provoking individuality and stronger emphasis to certain ideas.
(68) My pen is paralyzed into inactivity whenever I remember how hard it is to overcome the ego, how futile to ask men to engage in such a seemingly hopeless enterprise.
(69) I am essentially pragmatic in my judgment and business-like in my methods. I test a theory not only by its practical result, a technique not only by its rational quality but also by its definite success or failure when put to work. I examine an institution not only by its own public claims but also by its own precise conduct.
(70) It is both my fate and my joy to labor to the last as a medium for this voice within me. I shall put down my pen only when I put down my life.
(71) As this work went forward, I felt and knew some presence in myself that took a part in its making. If I say that these pages were written by me, there would be an uneasy feeling of untruth in me. If I say the contrary, there would be a sense of the absurd in such a statement. I leave the reader to make what he can of these paragraphs.
(72) I am a citizen of this land by personal choice but a citizen of the world by wide experience and inveterate travel.
(73) This is not a teaching for a little circle of mystical cranks, bu but for more evolved people, that is for those who are finer in character, more sensitive and intelligent in mind than the masses. It is for people to whom the mind's experiences are not less but even more important than the body's.
(74) How many have been talking or writing Brunton without knowing it, without acknowledging to themselves - and certainly never acknowledging to others - their debt to one they criticize, or abuse so much! It may be that the debt is an unconscious one in most cases, but the influence is there.

(75) My special work is not public addresses nor private interviews. It is writing - not writing a constant stream of letters, but words which thousands shall read. It is writing about the Quest, arousing men to follow it, guiding those upon it and explaining the goals at the end of it. My special parish is people who cannot find truth in any existing institution, cult, religion, sect or creed, and who therefore can attach themselves to none.
(76) I wish no organized institution to be founded upon my name and writing. It is not the logical outcome of all my work.
(77) When the hour of passing comes, what better mode for me - as a writer - than to be found dead at my work, pen still in hand, or even better - as a mystic - to be found seated under a wide-branched tree in a little wood, rapt in a meditation so deep that I shall never again return from it to this dark world!
(78) Because in the past I wandered through the world visiting holy or wise men, I could rightly call myself a pilgrim. Now my wanderings are more inward than outward.
(79) The fear of professional oblivion does not touch me. The silence of modest retirement is now welcome, but I remember what an expert reader of handwriting said to a chance Indian acquaintance who knew P.B.; "P.B. is over a thousand years ahead of his time. Follow him blindly."
(80) I wrote also because my need of expression had to be satisfied.
(81) My work was (previous) fragmentary and not sufficiently balanced.
(82) I spent a long time following my return from the Orient in organizing a large bundle of scattered notes.
(83) My fashion of approaching the same topic from a number of sides, as well as of emphasizing the importance of certain neglected or ignored sides, led to frequent repetition, which bored, irritated or disappointed a section of my readers. But it was deliberate, and it helped other readers. It was an ancient Oriental style which was really a special method of illuminative teaching and a tested means of assisting the mind to open tight-fitting or obdurately closed doors, and of becoming aware of hitherto unperceived truths or getting to understand more easily what was before hard to understand. It was much used by the Buddha. I felt that my explorations of the spiritual realm had to be made as explicit as my pen could make them, and this was one way of doing so.
(84) I have read far more widely than my critics suppose but by temperament I dislike to make a parade of learning. Yet my esteem for broad scholarship is qualified by my contempt for narrow pedantry. This is why I do not care to fit my quotations to page-number references why footnotes hardly ever appear in my books and why I am often content to give an author's name without his book's title.

(84-con't.) The academic atmosphere is too dry for me to work in, too blind to the spirit and insistent on the letter for me to respect much. I feel that the faculty of vision which can see through and beyond the meaning of a hundred facts is immensely more important than the blind collection of those facts.

(85) When my writings became known, a large financial burden (~~xx~~) was added to me. The expenses of secretarial correspondence the loss caused by time given to numerous interviews, drained away more of my income than I could afford.

(86) (GIFFORD ROSSI): "PB's cool clear reasoning is to be admired."

(87) In all my work and travel the discovery of my own soul and of men who had discovered theirs, was my real aim. I put up a facade of literary purpose in front of this quest because that smoothed my path in a conventional world which knows only conventional aims.

(88) Whether the reader accepts these thoughts as veridical or not is of no great importance to me; but whether he will think them over --presented here as they are upon no other authority than their own inherent truth --is a matter of great importance to himself.

(89) It is an error to ~~think~~ assume that I am a propagandist for any new Western system or old Indian philosophy. The world's present need is not a new Western system of thought but Western thinkers; not an old Indian philosophy, but Indian philosophers.

(90) I prefered the perils of a casual existence and let the thought of security disappear into remote recesses of my mind. The world wants to feel safe and aims at a sizable bank account, not to speak of a place in society. And the world is right. But I was born with a truculent nature and obstinately burned my incense in the haunts of Bohemia when all reason and prudence held up warning fingers.

(91) There was a certain house in Grosvenor Square, London, which was a meeting place for many of the most distinguished men and women of the time. If you were fortunate enough to receive an invitation, you were sure to meet the latest "lion". You would most likely be introduced to famous personalities whose achievements entitled them to your respect, if not to eulogy. And probably you would also meet one or two persons who counted for nothing in the list of the world's great ones. If so, it was well not to ignore them. For tomorrow you might find their names inscribed in the freshest of inks upon that list. For the titled lady whose salon it was took keen pleasure in the discovery of unknown talent or unrecognized genius..

(92) In all my world wanderings and quests, I met very few who demonstrated completely in their lives the loftiest teachings, though many could talk marvellously or write skillfully about it.

(93) The time has come for a better measured statement of philosophic faith than my earlier ones.
(94) As a modest public figure, I have met with so many hundreds of people in the course of time that I was prevented from entering into too personal a view of friendship. Destiny forces me to move and travel constantly so that the opportunity to take roots is not permitted and the dream-like character of these contacts begins to intrude itself. I could not help gaining some of the detachment which an exiled and wandering life can give to a man. But this said, I still am human enough to have some feeling about these matters even though I do not allow any feeling to sweep me away and indeed could not if I am to be true to the philosophic path.
(95) I do not perceive any fundamental difference between the Buddhistic teachings and the philosophic teachings expressed in my books, although it may be that I have written about some matters which Buddhism does not deal with. Much in Mahayana Buddhism is acceptable to me even though I do not care to put any labels on what I have written.
(96) The "Hidden Teaching Beyond Yoga" was disruptive to the unripe mystic's self-centred emotions. With the coming of the World War the time had come for mysticism to arouse itself and make a worthwhile contribution to the betterment of mankind. However, these disrupted emotions were somewhat soothed by the material in the "Wisdom of the Overself", which is part of the higher revelations needed by our age. The first volume represented an attempt to engage the interest of the intellectual and sceptical class who with the second volume were led right into the mystical camp. The two volumes were designed to lead their readers onward towards an understanding through reason of truths which have usually been felt through intuition or experienced through trance. In this way they could be of service in a wider field.
(97) It is not correct to regard "The Hidden Teaching Beyond Yoga" as the continuation of the "The Quest of the Overself". It continues only the metaphysical part of that book. The mystical part is to some extent continued in "The Wisdom of the Overself". The religious devotional and moral reeducatory parts have not yet been written about in any of my books, nor have I described the various stages and experience of the aspirant on the Quest.
(98) I would love to retire into the peaceable life and obscure name of an unrecognized writer. Fame, like other things, must be paid for: the rewards it brings are not exempt from penalties. But they are penalties only to a certain type of man, to the possessor of a certain temperament. Such a type, such a possessor am I.

(99) Dr. Asa G. Eddy, who helped his wife Mary Baker Eddy propagate Christian Science, died of pneumonia.

(100) The simple statement of what he knows concerning life and the world, what he experiences concerning the Overself, made without bombast or pride, will be misunderstood and read insultingly to the author.

(101) (My Initiations): Those earlier years were exhilarating ones, dynamic with eager search and adventurous exploration, teeming with fresh discoveries and inspiring contacts.

(102) My correspondence is so often conducted with long intervals of two or three years between my letters that it is an off-and-on affair, never a regular one. This is one reason why it is often fated to wither away.

(103) The changes of domicile which a nomadic destiny forced on me were helpful to important aspects of research with the few spiritually more advanced members of humanity as well as to service of less advanced ones all carried on quietly and unobstrusively.

(104) If I were to put on a yellow robe and assume the outward show of sanctity, and found an ashram on a side of a mountain in India, and stay there for the rest of my days, I would get much more respect for my words than I do now from those who cannot penetrate the veil of appearance nor understand why I deliberately choose to assume the form of a man of the world, a scribbler and a traveller.

(105) I sought for the Overself amid all the conditions of life. I found it first in a series of passing glimpses that were stretched out at intervals through years and later in a series of unique and powerful experiences whose results were <u>enduring.</u> Yes, that is the all-important word for if it does not leave something in the consciousness that lasts the lifetime, it is not enough to have had a mystical experience. The prodigal has still not returned to his father's home, but only seen it through the haze for a few moments and from afar off.

(106) I know from what has been taught me by the Overself from within as well as by many instances from without, that if those, to whom these ideas are too strange or new or hard to understand, will only return perseveringly to them at intervals of rest from them, be it weeks or months, their darkness will begin to lift by degrees.

(107) The struggling aspirant may recognize his own face in some of these descriptions and his own problems in some of these solutions.

(108) While they argue about the truth of these writings from the outside, I experience it joyously from the inside.

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VERY SERIOUSLY

self-denials,

(109) Since this is intended less for the casual reader or the academic student than for the aspirant whose earnest endeavor is to make something spiritually worth while out of his present life, it enters into regimes, trainings, disciplines and exercises. ~~that require regular and persistent work~~

(110) They are truths which I have gathered during forty years of intensive research. And because I believe them in my heart to be a saving knowledge I have worked for twenty-five years to bring them before those who wanted it.

(111) There is no permanent school of philosophy which teaches my viewpoint toward life. Is this not a saddening thing?

(112) For over a generation I have studied the different forms of contemporary mysticism and seen the different effects.

(113) My studies and researches travels and experiments have been ~~unremitting~~ ones. INCESSANT

(114) He can tell the truth about this wonderful experience without vaunting himself, and with as much frankness as both subject and audience will let him have.

(115) The man whose mind has hardened around the dogmas of some sect, will be unwilling to receive truth where it conflicts with those dogmas. I do not write for him. I write for those who, noting the bewildering confusion of contradictory doctrines offered to them prefer to keep themselves free of any committment and unjoined to any particular sect. In that way they are open to receive additional truth and to correct previous errors

(116) On this point I write of what I have seen, felt, experienced and understood myself. I do not write hearsay or at second hand.

(117) I have not only refused to organise a cult but have prevented others from doing so who wished it ardently.

(118) The evil forces seek to impede such work and will use both those who openly disavow faith as [redacted] as well as those who claim to have it but show little sign of its works. During my years of absence in the Orient one of those unfortunate human instruments published the statement that I had started a lawsuit against the Maharishee! This assertion was utterly false in every way, as well as completely impossible, for the inner contact between the Maharshee and myself remained always unbroken, while the outer relationship remained always of the friendliest. Indeed on my side I made it a habit of annually expressing my affection and respect through some visiting friends or in a written message, and on his side never a year passed without his enquiring kindly after my welfare through these friends. Before he died he sent me a special message: "When heart speaks to heart, what is there to say?"

(111)

Many years have passed since this stupid lie was printed but my reaction to it, as well as to other lies emanating from the same source and sedulously circulated, remains a silent one. Such a mixture of evil and vulgarity deserves and can be met only with, contempt.

I hold and feel with Gautama of blessed fame that my duty is to extend ungrudging compassion to those that wrong me and to return the protection of benevolent pity for their malicious attacks. I have no enemy. I know that all creatures are of the same divine element as myself and to those who in their blindness do not see it I bear no resentment. The truth is at once my solace and my strength. All are my tutors, none, enemies. May all men share in the peace of true enlightenment!

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

The truth is that I am not and never have been a journalist; I am not and never have been a professional author. Most of my time and much of my energy are pledged, as sacredly and as sincerely as any human being has ever pledged them, to the quest of the Overself and to the communication of the results of this quest for the helping of other seekers. I always felt that the term of life was too short merely to be devoted to earning a livelihood or collecting luxuries: No! --I wrote about these higher things because something higher than my petty self bade me do so and when it tells me to desist, I shall certainly do so and never write about them again. Meanwhile I regard my work to be no less holy than that of a priest's. Journalists and authors usually think --and quite rightly --of the fees they receive or the royalties they earn as being so much payment for so many words written or for so many copies sold. I however am constitutionally

incapable of thinking like them and therefore I know well that I am neither a journalist nor an author. For I am never really alone when writing but every now and then there rises before my mind's eye the vision of some man or woman whose whole life may take a new and nobler course because of a few paragraphs which flow lightly from this old pen of mine, or of some broken creature whose self-destroying hand may be stayed and stayed forever from a suicidal act because of a fresh understanding got from some sentences which trip out of my typewriter. There can be no reasonable recompense for such services. They cannot be properly priced in any of this planet's currencies, so it would be better not to price them at all. Certainly it seems to me that I have nothing to sell and that so long as I listen for and obey the Voice deep within the heart, so long will the world's rewards or the world's sneers be but of secondary importance. And so long as my critics think that I have come into embodiment for the same petty little purposes as theirs, so long will they utterly fail to understand me. The abyss between us is too wide and too deep for that. It is indeed the abyss between two short words; the impassable chasm between get and give.

(120) "My Initiations" (a) There is the additional reason of leaving a testimony since I am nearing the period when age and death are often friends. There are others, either in this generation or in post-erity, who will find themselves searching as I once searched, and to whom a clue, a map, a confirmation of the treasures, REAL existence, may mean much.

(b) (121) The time I spent analysing the delicate processes of meditatio for the benefit of those who have yet to master its art, as well as the lengthy research and study made for the sake of developing theory and increasing knowledge, turned out ~~xxxxx~~ later to be well spent, for the descriptions I was later able to give in published writings proved helpful to many who read them. And I see also that to record spiritual experiences and of the steps leading to them with some of the precision of a laboratory report may serve a useful purpose. It may guide those who are studying it as a new subject, and encourage the seeker of a younger generation who are now pressing behind me.

(detailed)

(122) Without mutilating or adulterating the teaching, it can yet be translated into the plainer language of the multitude. This is what I tried to do.

(123) Some readers will have been consciously, even anxiously waiting for some of these ideas. Others will have been waiting unconsciously for them. Still others, will find nothing here that nourishes them, so we shall bid each other farewell, amicably I hope.

(8) I have stated the truth as I saw it, not attempted to teach it to others, - which is really a different activity.

(9) If I fell silent it was partly because I found speech deceptive in promise but futile in performance.

(10) I take pleasure in the remembrance that I encouraged Vera Stanley ~~Alderto~~ Alder to start a writing career and that I recommended the publication of individual books by several other authors, now well known.

(11) I could have changed places 400 years ago with Emperor ~~Akbar~~ Abbar's Prime Minister Abu Fazl, speaking of his youth: "My heart felt itself drawn to the sages of Mongolia, I longed for interviews with the lamas of Tibet, I became acquainted with the tenets of all creeds "It is Thou whom I search from temple to temple".

(12) I ~~xxx~~ know, from glimpses gained of my contemporaries, that I share this shortness of arm and stature with other authors - notably with the late H.G.Wells, an immeasurable more talented and better endowed writer.

(13) I may deplore having a puny stature and an unthatched poll - no man can like such things however philosophical he be - but life has provided such adequate compensation in other directions that they do not raffle the serenity of my mind.

(14) "A Search in Secret India" and "The Spiritual Crisis of Man" were the only books written at a leisurely pace. All the others were thrown together at a somewhat fast speed, owing to the pressure and travel that the period of their composition.

(15) Too many writers on Spiritual subjects make too great an attempt to appear ominiscient. Perhaps they are emotionally carried away by the force of their convictions - as I once was - perhaps it is one of the traps which beset the path of writing - perhaps it is nothing else than puffed-up conceit. But the end, result in any case is to delude the reader.

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(16) Whoever writes for publication is in a position of public trust.

(17) The work of conveying my ideas from the mental realm to the physical, of putting them down on paper, involves a certain amout of manual labour, Sometimes I use the pen, sometimes the typewriter.

(18) Only those who have endured the penalties of fame really enjoy the pleasure of passing through life anonymously, and of passing out of it unregarded.

(19) I consider myself fortunate to have experienced in my own career and not after death the evanescence of fame and the ephemerality of success. There were other lessons, too, that I was able to gather from this occurrence, so that, all told, the spiritual profit far outbalanced the material loss.

(20) To be regarded as a spiritual master, or as a holy man, would be embarrassing to me.

(21) I prefer the pleasure of being an obscure writer to the rewards of being a famed one. I am happier under the comforting shelter of anonymity than in the open arena of public turmoil. The promptings of personal ambition fail to move me, serenity is worth more to me than success. But although the publishing period of my life seems to have ended, the writing period never did. My jottings continue. I have become insignificant but not idle.

(22) At no time did I choose the Philosophic life: it chose me. If I follow mystical practices it is because they seem natural and necessary part of my being.

(23) Having observed at first hand the spiritual destiny of thousands of seekers. I have observed much needless struggle and needless suffering.

(24) My research has lasted fifty years and uncovered not a few secrets.

(25) I have written on different topics as they occurred to me, but none so different as not to be connected with the quest in some way.

(26) The question really is: Does Brunton know what he is talking about? Is he a well informed source on these matters ? (26a)A gypsy-like nomadic existence is easily possible ~~(The best I have ever read) [illegible]~~ for a writer.This is only one of the reasons why I became a wanderer.

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(1) When the editors of the popular Penguin series of paperback asked me to write a manual on Yoga I declined but recommended my good friend Prof. Wood. He was given the assignment. The reason for my refusal was that I had been too much identified with the exposition of yoga in the past and wanted to get a different, a wider identity. Yoga was an essential preparation, but all too often it led to a self-conscious spirituality, a professional truth-seeking, that shut out other important facets of life as trivial. I felt, with Jap Zen and Chinese Cha'an, that the ordinary everyday life, the world, the body, the arts, could not be ignored without loss, that a fuller vision included them all.

(2) The shadows were falling all around me but still I was reluctant to switch on the lamp and dispel the half-gloom. For the stilled mind kept me in a stilled body, fastened to the chair by invisible cords.

(3) When I take up one of these earlier works, I am appalled at its varied imperfections of statement and content. It is now too late to attempt to improve them, for so many alterations would be needed that the work would be tantamount to writing new books.

(4) Alas! The Secret Path was somewhat too encouraging to its readers. The Path asks more from its treaders than those pages seem to indicate.

(5) Destiny made me a kind of gypsy, living everywhere and therefore nowhere.

(6) We who write have a responsibility for the thought-forms we create and let loose in the world.

(7) I worked at this book so intermittently and so slowly that some thought it would never be finished at all. But remembering how I wrote The Secret Path in four weeks, The Quest of the Overself in four months and The Wisdom of the Overself in fourteen, I smiled. For what lay behind this seeming procrastination was not to be told and had to be left a mystery.

(8) I deliberately sought obscurity without and oblivion within.

(9) I early learnt that to be tall is to be impressive and that to be short, as I am, is to be an insignificant figure.

(10) For too long I have been accustomed to the fluid inconstant life of a gypsy, for too many years I have wandered from city to city, village to village, continent to continent, gaining my experience of human existence in a variety of places, some quite jungle-like and primitive, others completely metropolitan and sophisticated. Glamour lies no longer in the unknown unvisited district but in settlement for the ageing body, in taking root and gaining refuge from the burden of ever packing and unpacking.

(11) Putting words together on paper to tell how this glimpse lifts one out of the ordinariness of the common existence, is a work anyone must enjoy doing.

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(12) I am by nature a wanderer, a gypsy. But there is no utopian meaning behind my travels. I am not searching for any colony or monastery, group or co-operative, where all live harmoniously together in a paradisical relationship. Only young dreamers and naive inexperienced enthusiasts look for such places in this world.

(13) Zangwill's belief that biographies were never true, and his consequent refusal to permit one to be written about himself, is a belief which I share. Zangwill entered into the public life and affairs of his time, which I hardly ever have done, so his experience and observation, his knowledge on this point, are far wider than mine.

(14) It is very different to criticise, not as an opponent or detractor, but as one who is himself a believer, who accepts the ideal, the practice and the teaching, but wants only to push them higher, farther and wider, to make it more complete. It is unfortunate and cannot be helped, if this makes me no believer in the orthodox sense.

(15) The ancient Roman belief that books are born under some kind of horoscopical destiny, just like human beings, seems, in my experience, to have a basis of truth.

(16) When a man loses his literary ambitions and deliberately drops out of public notice, it may be because he has heard another, perhaps higher, call.

(17) The best of being a writer is the opportunity given to show man his true worth, to lift up his own idea of himself, to persuade him that trivial aims are not enough.

(18) Father Maximos, the librarian of the Monastery of Koutloumusiou on Mount Athos, refuses to correspond because he does not want to be reminded of the world. " I never reply when they write me " he declared.

(19) I do not agree with Thoreau's ascetic assertion that "Water is the only drink for a wise man." It is a good drink for all, yes, wise and stupid alike, but it brings no such cheer to the heart as tea.

(20) The evening comes on apace but still I am loath to light the room lamp. For this is my favoured hour to escape the world, its dusk my daily invitation to return to the heart's silent mysterious depth. More especially is this so in the long summer evenings.

(21) I had a large acquaintance among the holy men, the seekers after truth, and the would-be occultists.

(22) I visited monasteries and ashrams, gurus and abbots, either as a friendly observer or as a student of comparative religion and mysticism.

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(43) I have a function to perform: the published work is only the first part of it. The other part is independent, creative, original, constructive.

(44) As a writer I have been my own master. As a student of truth I ended as my own guru.

(45) It was my mission to launch many readers on this quest, but to travel no farther with them. It was their part to find their way to personal teachers, to congruent teachings, and continue the quest with them.

(46) It is not too far off - not farther perhaps than a little beyond the time I became initiated into these studies - when they were as unfamiliar to most people, and as distant as Cathay was a thousand years ago.

(47) One does not become a celebrity without becoming a public figure. This opens him to everybody's watchful inspection - which is bad enough - and judgment which is worse.

(48) My books have grown up - where they were not travel reports - somehow: they were not made up in orderly sequence from beginning to end: I cannot work that way although it is the usual one, and certainly the most suitable for most writers. My ideas come separately, unjoined to other ones: each is independent and not attached to a single theme.

(49) I write fragments - small, unrelated, seeds ideas only - not in complete works and therefore not publishable.

(50) It can be truthfully said that whatever I have written on such subjects as the mystic glimpse and the practice of meditation has been written from a two-fold basis: out of my own personal experience and out of other and more authoritative men's experience.

(51) If a book is to be given scholarly academic form, if documents are to be cited continuously in support of the statements made, that is as good a presentation as could be expected. But it is not mine.

(52) If I look back to the man I was half a century ago, he seems naive, narrow, immature, largely ignorant of the world, life and himself. Not only have these deficiencies been made up since, but what is more I am at peace in myself. There is no need to search.

(53) To what better use can I put my pen than to give others the assurance that there is a Mind behind the world, a purpose behind their lives.

(54) I confide these perceptions to paper sheets which are unlikely to be published during my lifetime, for twenty years have gone since I was last willing to do so.

(55) The snowy peaks redden in the evening's last light as I muse over old age in my Ticinese half-Swiss half-Italian retreat.

(56) I had the eerie feeling of the nearness of another world. It was something considerably beyond the feeling of falling asleep.

(57) There are plenty of reminders that this is the twilight of my existence.

(43) I have a function to perform: the published work is only the first part of it. The other part is independent, creative, original, constructive.

(44) As a writer I have been my own master. As a student of truth I ended as my own guru.

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(58) The criticisms of Maharshi are deeply regretted: they were occasioned more by events in the history of the ashram than by his own self. It is not possible to make an appropriate amendment, although I had planned to make one in the next book which I hoped to write. But alas! such a book was never completed.

(59) It need not be a surprise that, with the passage of one or two decades, I have shifted both emphases and proportions: but the fundamental bases remain: they were not abandoned, as some wrongly thought.

(60) When life took me to the end of the inhabited world, to New Zealand, and set me down there for a couple of years, I had a chance to review these past contacts with seekers and their teachers, with doctrines and practices.

(61) I have retired but my mind has not. It is active. These pages are the fruits of solitude.

(62) Because I was not a monk I was able to write for the general public, who also refuse to go so far as to take the vow.

(63) Those were the days when I went among the gurus, tossing questions at them and noting down the answers or, much better, sitting in silence with them,

(64) My relationship with the body was receding and with it the world and its affairs.

(65) It is more than seventy years since I came to this planet. The move was a foolish one, for I know now that it was mere curiosity masked as a search after knowledge. For I exchanged a tranquil existence for a troubled one.

(66) Even putting all mention of spiritual things aside, my books and pictures keep me good company.

(67) The best of being a writer is the opportunity given to show man his true worth, to lift up his own idea of himself, to persuade him that trivial aims are not enough.

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(24) I looked around for my pen and was about to take it up when I realised that it was better to contribute my silence than my thoughts.
(25) I am not the first writer who found his opinions changing, nor shall I be the last. Why must we be bound to an iron consistency when to be human is to be subject to change - outward and inward, experiential and mental, circumstantial and emotional. But what actually happened is rather that I shifted my standpoint a little higher. The resulting changes were merely the resulting larger horizon and better perspective. If I had written these same books later, I would have written them differently. But the difference in content would not have been so much one of inconsistency as of enlargement. The difference in style would perhaps have been greater. There would have been a loss of vehemence and impressionability in the descriptive travel works, but a gain in discrimination and knowledge. There would have been a loss of iconoclasm and superficiality in the philosophic expository works but a gain of balance and depth and carefulness.
(26) If the years bring him a larger outlook, as I feel they have brought me (and I am nearer seventy than sixty); old truths come alive with new meaning.
(27) I became a keen resurrectionist, with the ancient wisdom as the object of my activities. But all this was done as a freelance, independent of any school, group or organisation, and therefore without the bias or restraints, the prejudices or constrictions which follow them.
(28) To make the most obscure truths easily intelligible, to translate the world-symbol into plain communication, is a noble work.
(29) I find myself among a dwindling band of those who met these remarkable men, who knew them personally.
(30) In the words of Homer, I "shift from place to place."
(31) I have known the man who was, in his time, the world's greatest screen comedian - Chaplin.
(32) I refuse to be put into any of the usual categories under which writers or teachers are put.
(33) Later I hope to throw these assorted sentences together into some sort of loose unity.
(34) There are marked worldly advantages for a man in having physical height and good looks.
(35) I am not very anxious to prove my consistency: it is not important to me. (36)Some years ago I found myself in the position of having to establish a home. This was a new move for me and one that I had hitherto avoided. The reasons were varied--a nomad's temperament, the wide area of my researches, and a sensitivity which pushed me to get away when negative characteristics in my surroundings pushed themselves to the front. It was agreable to remain footloose.

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the consciousness of material wealth or position, if he is not, can compensate for it.

XXI

//It is not pleasant for a man to compare himself with other men, to note that he is undersized, his bodily growth stunted. Only the enlargement of identity to include the soul and spirit, if he is idealistic, or

(1) An experience maybe wrongly interpreted so that little or nothing is learnt from it, or, which is worse, the mind's error or heart's evil may be increased.

(2) I wrote "~~The Spitual Crisis of Man~~" "The Spiritual Crisis of Man" as Jeremiah wrote in his own times. It was partly intended to be a warning of grave calamity which I knew positively was due to come if no new attitudes were adoped in public policies. I was not permitted to utter this warning plainly, nor in detail, but only to sound a vague hint.

(3) It is true that I have been less than candid, that I have had to omit unpleasant facts, revealing observations and troubling thoughts.

(4) What he seeks may not be accomplished without his own hard work yet, paradoxiacally it is also and in the end the gift of Grace.

(5) How many a glorious moment has found its way from the inner life to my outer notebook!

(6) Yeats-Brown told me that he wrote the entire first script of "Bengal Lancer" in a month and a half, so excited was he with its theme - his life in India. Of course he was dissatisfied with the finished result and spent several weeks revising and rewriting it.

(7) In earlier years I communicated verbally through the printed symbols of a published book but in later ones silently through the telepathic emanation of a felt divine presence. Anyone, anywhere in the English-speaking world might read the one if he cared to, no one could receive the other unless he cared to do so.

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(1) After so many years the endeavour to reconstruct from memory alone a conversation correctly would be a vain one, giving either a distorting caricature of truth or a misleading shift of emphasis. It would be better to make the report quite a short one if scraps of notes written at the time, however hurriedly, are available. This is why so many of the accounts are so brief. Where no notes at all are available, no mention of the meeting has been published, except in certain cases where a high degree of importance warrants the recording of impressions, atmosphere, trend and general attitude.

(2) I know honestly and must say at the beginning that it is not through any egotistical conceit that I have told this story here. Others have told me and I have also come to see for myself, that there is a special value for all of us in the description of such personal experiences. I want to share this experience with others and especially with those who heard about it, who have recognized its supreme worth and have unsuccessfully sought it for years. I feel that they need it more than other people. I want to help them give it to themselves.

(3) The opportunity of observing many persons engaged in various forms and stages of mystical seeking and religious practice both in the Orient and the Occident, over a period of half a century put in my hands a large mass of informative data upon the subject.

(4) I detest those long lingering hesitant and indecisive farewells: they irritate and annoy: they waste time uselessly: they are even worse when the performance is given in public or on the telephone. If there is no other way to take one's leave, no more reasonable and graceful form of exit, I prefer to bolt abruptly. It may appear unkind but it is better for everyone concerned in the end.

(5) (PREFATORY) This book contains principles and suggestions which can build up in its reader's mind the awareness of a presence and a power within himself which belong to his best self, his superself. But it is for the reader himself to accept and apply them.

(6) "I am told that in these days you are quickly forgotten if you do not by some new work keep your name before the public," wrote Somerset Maugham in 1949. "Well, I am prepared for that. When my obituary notice at last appears in The Times, and they say: 'What, I thought he died years ago,' my ghost will gently chuckle."

(7) Since I am unconnected with any institution and feel quite free to present ideas from whatever source they have been derived, and whether or not they are consistent with previously-stated and held ideas, I can write only for those who are equally free, who are not manacled to dogma.

(8) I used these personal meetings to elicit their ideas and experiences, discuss their teachings and views.

(9) My experience in these circles and studies in these subjects is now a half century old.

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(13) I have seen and associated with widely varied types of the human species, from the lowest of the lower classes to the uppermost of the upper classes, from pariah Indian outcastes to European Kings and Queens, from ragged peasants to sleekly-dressed Prime Ministers. Thus, what this planet has to offer us, and we can do with our lives and surroundings is often within my purview.

(14) Tallness of stature tends to give a significant appearance, attracts attention and admiration, whereas smallness creates indifference. The small man may not only be ignored, he may be positively despised or humiliated.

(15) I do not know how far it is true, and how little, of other authors but I do know that in some measure every book I wrote implied an autobiographical self-portrait.

(16) It was one of those delightful sunny days which on occasion, and by contrast, light up the greyness of London.

(17) In these short studies of men without ordinary minds, in these of the impressions of their personalities and records of their sayings, I have tried to see the whole picture, not merely a biassed part.

(18) I enjoy being studious, without being scholarly in any academic sense.

(19) Modify every para where claim that I introduced or spread meditation. Sounds egoistic. Say "I <u>contributed</u> toward a movement to introduce and spread, etc."

(20) "You will raise an ancient statue, now lying half-buried in the sand, and reveal it as a thing of worth." This was the prediction made to me by Brother M.

(21) Some early Muhammedan fatalists refused medicine because it implied lack of faith in God's power to cure them.

(22) I have to bear the responsibility for words which, written in the half-light of thirty-five years ago I would not write in the clearer light of today.

(23) It has not been easy to revive these memories, some from a very remote past. Any mind which has become deeply mystical and habitually metaphysical, tends to value timelessness more than time, to discard what has gone before as mere pictures vanishing from the world-illusion and to cling to what is eternal.

(24) I find pathetic and poor comfort in the knowledge that St. John of the Cross was as little a man physically as I am.

(25) Why must we all be labelled, put into categories and photocopied?

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(1) I remember the fallen autumnal leaves of plane trees on Adelphi Terrace, the thrusting shaft of Cleopatra's Needle nearby, the Adam architecture of so many houses around my office, and the wide tidal water of the Thames beneath its windows.

(2) But it is not only the American business executive who often preferred to be designated by his initials alone. Far from him, in geography and interests, it was also preferred, or rather enjoined, by the Imagists, the group of French and English poets and writers who delighted in a half-spiritual but somewhat obscure symbolism.

(3) I know now after long and varied experience that the place I sought, Home, had no physical existence, only a spiritual one.

(4) the silvered tops of the Alpes Maritimes (French Riviera)

(5) the masses, with their primitive tastes and uninstructed minds, their untrained intelligence,

(6) PB was presented, in 1964, with the gold medal of "The King of Greece" for spiritual services rendered to the entire Royal Family on the occasion of King Paul's death.

(7) In these open times, when most information, many opinions and much knowledge sooner or later finds its way into print, lecture and discussion, there is no need to torment oneself with study of writings, antique or medieval, which deliberately clothe ideas in fantastic forms, in baffling symbolism or hide meaning under layers of meaninglessness.

(8) Ever since I returned to Europe nearly four years ago, to spend here the last autumnal lap of a long lifetime, I have found no satisfactory lodging, no country which could offer all that I sought. Hard destiny and free choice have forced nomadism on me as a way of life.

(9) We who write do so to communicate to other people our thoughts and feelings, to describe our experiences and ideas.

(10) Belonging, as I do, to an old generation in a young world, there is no longer a line of communication, understanding, sympathy.

(11) These paragraphs are written from the inside of the mystical experiences, not from the outside, and this may be mistaken for a kind of arrogance.

(12) By making good use of many opportunities for careful and wide observation, it was possible to draw on various kinds of experience.

(13) One natural consequence of giving so many interviews in such widely assorted parts of the world was that I learnt much about human beings generally, and about spiritually questing human beings specifically.

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(16) The small figure is usually ignored and neglected, but sometimes humiliated and insulted, occasionally even bullied.
(17) Immature, ill-informed, as those early writings were, they nevertheless did give the key.
(18) Unless one made an immediate note of his words - and too often that was emphatically not possible - some of the material would be lost.
(19) There are passages in my writings which have come to me early in the morning or late at night.
(20) To reply to such criticism and malice is, I feel, vulgar: silence is preferable and better-mannered.
(21) I have no fixed permanent home, no real abiding-place in this world, and wander like the Bedouin. Yet even he has his desert. I never stayed long enough in any one town or village to be absorbed by it: this enabled me to live my own life, follow my own way. Inclination began this unsettled existence and destiny sealed it.
(22) I was given Holy Communion by a Greek Orthodox priest who later became Archbishop of all Greece. Did his sacrament of grace create in me that interest and study of Orthodox Mysticism which arose soon after? Did my personal contact and repeated good wish bring him this promotion over the heads of several senior Bishops? I participated in a Papal Audience at the Vatican.
(23) Those men and women, teachers and taught, of my generation have mostly disappeared from view: the smaller number who remain are dying off with startling frequency. Having reached the span of years which the Bible allots to human life, we seventy-year olds have to prepare ourselves for the worst, albeit some of us have learned how to convert it into the best.
(24) For more than forty years I moved like a vagrant from country to country, or from place to place. This kind of restlessness is not conducive either to meditation or to work but it is helpful to detachment or to material-gathering for work.
(25) To be so much shorter than the other person, to have to look up to him, is uncomfortable and unpleasant.
(26) The nomad without a fixed home, has to accept the uncertainty and unfamiliarity which accompany each new environment.
(27) I admire but do not follow or imitate the careful scholar, scrupulous to document each point.
(28) I have almost reached the Biblical age allotted to a man. Whenever I bid anyone farewell, whether at the end of a personal meeting or in one of those rare letters I sometimes write, I never know whether there will ever be any further contact between us again.
(29) I had to indulge the Western pride in its intellectualism and scientific achievement, or rather to seem to do so, while leading the Western reader to question its values and its deficiencies.
(30) I live in Switzerland, Greece, and nowhere!

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(31) Those experiences which now seem to have happened to another man and to belong to another age, did in fact happen to me.
(32) The remembrance that I am too old to squander time comes back periodically but always it is confronted and defeated by the realisation that I will be reborn again, that in these future embodiments I shall have all the time needed.
(33) A writer is instinctively interested in the study of human nature, but a writer on spiritual self-improvement is doubly interested.
(34) I am a wanderer partly by inclination and temperament, partly because the Invisible Power so shapes circumstances that I am forcibly driven to find new abodes of life. Yet I am acutely aware of all the disadvantages and discomforts attached to this nomadic way of life, this constant packing and unpacking of suitcases and papers.
(35) These conversations with men who were mostly idolised by a few but ignored by the many gave me access to a world far off from the common everyday one.
(36) Jonathan Swift wrote: " I resolved to exceed the advice of Horace, a Roman poet, that an author should keep his works nine years in his closet before he ventured to publish them. "
(37) My lack of height led to salutary lessons in humility.
(38) Being too short makes one seem to be, in most eyes, only half a man!
(39) How many happy minutes I spent, in those leisurely Indian years watching little birds building their nests!
(40) Those strange creatures parted their beards down the middle.
(41) I could easily console myself for this shortness of height by remembering that everyone has some physical shortcoming of one kind or another. I believe if the matter is sufficiently investigated this will be found universally true. But such consolation is not really effective. Better to apply philosophy.
(42) I dislike being pressed into too intimate and too immediate a friendship, more especially where personal revelations are made and then demanded in return.
(43) I have no inner commission to teach others, no spiritual authorisation to guide them. But I am free to record experiences and observations, to express ideas and reflections, even to make suggestions.
(44) To write of persons as remembered, forty years after, may not lead to perfect reporting.
(45) If a conversation helps to illuminate this dark subject, it is worth recording.

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( ) If those books had any merit at all, it is at least because they tried to offer precise instruction in a subject usually wrapped up in a vagueness and dream.

( ) The Writer who sometimes sits behind the writer of these lines smiling at my puny attempts to translate the Untranslatable, once bade me put away for an indefinite period the thought of any future publications. I obeyed and there was a long silence in the outer world - so long that two obituary notices were printed by newspapers! I had enough leisure to discover the faultiness of the earlier work and felt acutely that the world was better off without my lucubrations. But a day came when I felt the presence of the Presence and I received clear guidance to take the pen again.

( ) Robert Louis Stevenson: "By the time a man gets well into the seventies, his continued existence is a mere miracle; and when he lays his old bones in bed for the night, there is an overwhelming probability that he will never see the day."

( ) Men feel the need of some kind of communion or communication with the Higher Power, be it ceremonial worship, verbal prayer or silent meditation. He whose job is to state in words the possibility of such communion, to describe its actual realisation and to portray its supreme upliftings of emotion and sublime openings of consciousness is as needed by the world as is any other worker whose contribution is useful, worth while or needed.

( ) New Zealand probably waited longer for the appearance or evolution of human beings than any other inhabited area of this earth. I thought it might therefore have a purer aura, less polluted by human evil. But alas! I found that it slaughters more animals than any other inhabited country, leaving the atmosphere no less polluted than elsewhere. Thus a golden chance to establish a new and better way of life was passed by.

( ) The Spiritual Crisis of Man was indifferently received, it got neither attention nor circulation of any account. This was regrettable, for I had been allowed a peep behind the curtain of world events, behind the present pattern of the human scene on this planet and there was a real necessity for knowledge of it if all of us were not to go down into the gravest catastrophe.

( ) I felt that this was a primary task; that someone needed to call the attention of laymen, not only of theological students or religious aspirants to this now uncommon, obscure, unfamiliar and neglected yet important side of the spiritual life.

( ) I am not ordinarily able to organise my paragraphs into coherent pages.

( ) What can I do if my thoughts persist in emerging in odd fragments which leave their logical connections to be filled in later ?

( ) I write a few paragraphs or single pages as they come to me, not in coherent order, and then bring them together weeks, months or years later.

( ) I feel much in the position of Wen Chu Hsi who wrote many books eight hundred years ago when he was young but repented doing so when he was old, although for a different reason.

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( ) All memory of my worldly business fell away. Whereupon Truth smiled and raised her hand as if to signify that she understood very well that I came from a lower world, where the getting of food and drink or the mating of bodies in love were profoundly important things, but here, whence one could view the coming and going of time itself, they could well be disregarded. A great sense stole over me that I had indeed been deceived and that the detail of my personal life was less important than I had believed. Happiness stood not therein but was ever at the side, if we would but turn the head and acknowledge her presence. As I breathed that air which seemed to come from a land of immortal youth, I learned a few things. I do not know whether they can be spoken of, for there are things which the tongue is not fully equal to telling, and these seem some of them. Yet I must try. I must pause to pay homage to those glorious truths ..... And then my vision fell away from me but the mood did not. I became aware of my physical surroundings.

( ) The first book which brought me into mystical ideas was a curious fictional composition by Abu Bakr Ibn Ab Tufail. The title was "The Life of Hai Ebn Yokdan, the self-taught Philosopher." Ibn-Tufail flourished in the twelfth century in Spain and Morocco. He was a practising physician, a mathematician and a Sufi. The book opened my knowledge in a vague general way to the possibilities of meditation, so I embarked upon the practice - unguided, uninstructed, groping my way in what, at first, was absolute darkness.

( ) When I think back to those days, I remember when Michael Juste shared an apartment with me on Tavistock Square in a massive eighteenth century late Georgian house with lofty ceilings and thick walls, where two or three years later Leonard and Virginia Woolf turned the rooms into a publishing office for "The Hogarth Press" and helped to foster the so-called Bloomsbury Tradition in English literary life, with its high rationality, fastidious stylistic prose and irreverent youthful and unconventional criticism. Juste wrote brief inspired verses, his first publication, a yellow covered little booklet, aroused the London Times reviewer to enthusiastic appreciation, and I never understood why he did not continue with poetic creation connected with spiritual sources, for which he had extraordinary genius, but turned his head to other and less creative kinds of work. I lost contact with him when A Search in Secret India was published, as he quarrelled with me for leaving out a dozen lines which he believed it was my duty to put in. We never met again after that dispute, and I am sorry for it. He published an occult periodical for a few years and I know that he opened a bookshop near the British Museum.

( ) I lived once, in my early manhood, in what was then called Highgate Village but now alas! swallowed up in London's great hungry mouth. Coleridge had lived there too a century earlier, an ornament to English literature.

( ) The Overself extends its grace to all men, but all men are not able to get it. This may be due to different reasons, some physical and others, the most numerous, emotional or mental.

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(1) Having made a deep and full research, and having done so outside the limitations imposed by sect or school or guru, I started as an independent, but accepted several teachers on the way, who held different views, and have remained within this independence ever since.

(2) To find words that would fit, represent and be worthy of these ideas and experiences, which would have scientific precision and poetic richness at the same time, requires time and talent beyond mine.

(3) A scrupulous author will substantiate his assert -ions by documentary references, and abundant footnotes; he will give source and date for each one. I alas! do not come into this admirable category.

(4) Those years of purposeful wandering have made me unfit for a settled existence, yet I need one desperately.

(5) This is not the normal way of life nor, from most standpoints, the desirable one. To be uprooted, to have no fixed abode, is too difficult for any one who wants to build a career, or to bring up a family, or to establish deep or lasting friendships.

(6) I was sitting on a bench under a tree just outside the extremely picturesque but noisily busy market square of a southern French Town, halting there for what was intended to be just long enough a time - a mere two or three minutes - in which to capture on paper a perception which had come up out of nowhere and then proceed on my way. But instead, barely written down, the work ended in a pause, a stillness rose increasingly around my head, and then the Visitation came.

(7) These writings were kept from publication deliberately. Now, after a quarter century, and during the last lap of physical existence, the writer releases them. Some of the ideas will serve younger persons and some will offend older ones.

(8) I would beg my readers not to decry these thoughts as worthless dreams until they have seriously investigated them and even more seriously practised them.

(9) You will have turned over the matter or problem if certain signs appear. First, no more anxiety or fretting about it. Second, no more stress or tension over it. Third, no more deliberating and thinking concerning it.

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(1) "Help me through written words to meet their need: the seekers, the baffled and the hopeless."

- A Writer's Prayer by P.B.

(2) There is not only the mercurial, restless and novelty loving part of my disposition which keeps me from staying long in one place, much more from settling down. There is even more the presence of people, the double nature of the human being, the Yin and Yang in human communities, and the fated opposition, the ugly negative, which is always aroused in others if I remain among them too long - which may be two hours or two years, the stars alone know.

(3) Ibn Tufail was not only a Sufi mystical master but also an intellectual thinker and an able physician. His little book, "The Awakening of the Soul" (original title "Story of Hayy ibn-Yaqzan") was the first to lead me to the idea of meditation.

(4) If the masters have been buried, cremated or killed, their inspiration has not been buried with them.

(5) I am not a guru, but only a writer on the gurus or their teachings.

(6) Perhaps these pages may impart a flavour of that unforgett -able quiet which counters the tumult of today's existence.

(7) Those who hunger for literary fame ought to remember Hilaire Belloc's wish for those who have already attained it: that he would like to put them all aboard a barge and then have it sunk at sea!

(8) The wisdom gathered from a long personal experience, taken from interviews with sages and absorbed from the reading of many books, has been drawn on.

(9) One day I felt impelled to ask myself the questions: 'What have I to say that has not already been said?' and 'To whom am I to address these writings?' When I worked out the full implications of the answers, I stopped writing for publication in print, and continued it only for my private files and pleasure.

(10) The writer mostly never learns to what consequences his words have led, but he goes on planting them, like seeds, anyway.

(11) The books helped to create an atmosphere favourable to such studies, travels and practices.

(12) Whether I shall, at a later time, retire from this retirement, is something that I do not at present know. I am not a rigid dogmatist, so this is a possibility.

(13) Although I did not come so close as Quaker John Woolman did ('I was brought so near the gates of death that I forgot my name' he reported) it was close enough.

(14) Writing short memos to myself and long notes for my instruction are procedures to which I have become an addict.

(15) The slightness of my stature is a protection for my strong need of privacy in the sense that it keeps me inconspicuous and makes me look insignificant.

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(16) I am a quiet inoffensive man desiring only to live and let live. Nobody is ever interfered with by me, no neighbour can complain about my habits or my noise, except that I keep to myself. And yet when sometimes I agree to the request of a reader and let him come to see me, "for a single meeting" I always emphasise, he or she is surprised to find that expectation is not fulfilled. From the tone of my writing a strong personality and a big tall body should appear at the door. Instead there is a little figure, a bald head, a low soft voice . . .

(17) Looking back more than fifty years I remember how small was the public interest in such ideas: it was limited to a few odd readers mostly elderly. Today there are many more, mostly young.

(18) If the discourtesies which a little man whose legs are too short has to suffer are endless, so are the compensations. For if he is a seeker after self-improvement, each unpleasant incident enables him to turn humiliation into humility.

(19) These books prompted many to look into their subject: from that point they found their way to the particular form or teaching or teacher appealing to them.

(20) Nearly all those I knew in the first half of life have gone. The ways, the views, the manners and morals have gone too.

(21) My books were written for and served their generation. Now they are dated and so unwanted. But a time will come when they will find fresh readers. If I have not published for 20 years it is in part because I write now for posterity.

(22) Those books are below the level, narrower than the width and farther from the comprehension of my later experience.

(23) There is no mission that I feel or that I would care to undertake, nor indeed is there any sense of such a thing. Moreover at 70 time is running short, is the enemy of mission.

(24) Looking back on my work these last twenty years - my unpublished period - I note that much of the writing is aphoristic.

(25) I tried to find traces of this knowledge in musty libraries of the old traditional centres of learning at home and on the Continent - and succeeded. But where were its living representatives today? The answer came, mysteriously and in unexpected places. And then came the decision to turn to the ancient Orient, so long associated with the faiths and wisdom, the superstitions and culture, of Man.

(26) The vocation was there. I <u>had</u> to write, however badly. I was driven to it in childhood and now, in old age, it is more than a mild pleasure.

(27) Although I am only a professional writer, with no wish or competence to play the guru, I write mainly about what I know best and what interests me most.

(28) I love to listen to the chiming of old bells.

(29) Those books were intended to open the intellect of certain people, and to expound or explain exotic others.

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(19) These books prompted many to look into their subject: from that point they found their way to the particular form or teaching or teacher appealing to them.

(20) Nearly all those I knew in the first half of life have gone. The ways, the views, the manners and morals have gone too.

(21) My books were written for and served their generation. Now they are dated and so unwanted. But a time will come when they will find fresh readers. If I have not published for 20 years it is in part because I write now for posterity.

(22) Those books are below the level, narrower than the width and farther from the comprehension of my later experience.

(23) There is no mission that I feel or that I would care to undertake, nor indeed is there any sense of such a thing. Moreover at 70 time is running short, is the enemy of mission.

(24) Looking back on my work these last twenty years - my unpublished period - I note that much of the writing is aphoristic.

(25) I tried to find traces of this knowledge in musty libraries of the old traditional centres of learning at home and on the Continent - and succeeded. But where were its living representatives today? The answer came, mysteriously and in unexpected places. And then came the decision to turn to the ancient Orient, so long associated with the faiths and wisdom, the superstitions and culture, of Man.

(26) The vocation was there. I had to write, however badly. I was driven to it in childhood and now, in old age, it is more than a mild pleasure.

(27) Although I am only a professional writer, with no wish or competence to play the guru, I write mainly about what I know best and what interests me most.

(28) I love to listen to the chiming of old bells.

(29) Those books were intended to open the intellect of certain people, and to expound or explain exotic others.

(30) I tried to 'demystify' - if the term may be invented - the hotch-potch, the disguises and the subtleties, the difficulties, the condensations and the circumlocutions which fill this literature and render it readable.

(31) The results of my twenty-year-long researches are not to be published during my lifetime, but this does not mean the work is wasted. It is probable that some portion of them will be made public by me but how little or how much or when I do not know.

(32) The longer I live and the more I observe in the lives of others, the more numerous become the illustrations of higher laws - the factuality of Karma and the universality of the Quest. This is only as it should be for both are parts of the World-Idea. Thought and action are reflected back by karma. All people in all lands are seeking nostalgically for their homeland - the multitude unconsciously, the few consciously - this is their Quest.

(33) Some of us have literally written our way out of ignorance to some sort of knowledge, if not truth. Perhaps this was why we were so happy when actually working?

(34) We who write can only give the truth as we see it. That others have seen farther and deeper and better we must gladly proclaim but we cannot remain in literary paralysis because of this fact. There are always readers who are not yet ready for, or do not yet seek, what is beyond their level. For them we may have some significance.

(35) To explain clearly a subject which is difficult enough in itself, without adding to the difficulty by introducing Sanscrit terms, should be the object of writers for those who live outside academic walls.

(36) To put the once-abstruse truths of mentalism into works readable, understandable and non-technical, just as had been done with yoga, was a further effort I made with enthusiasm but only now, so many years later, did its importance seem even more enhanced than it did then.

(37) To secure privacy and protect solitude - two essentials for the research, writing and meditation which fills this period of my public retirement, I have only a postal address.

(38) It would be understandable if anyone found the wrong reasons for my long silences but it would be unjust.

(39) There are certain disadvantages in being a literary celebrity. The first is the multitude of letters readers feel swayed to write the author, nearly all demanding an answer. The second is the readerships' curiosity about the author.

(40) I know better than the reader the shortcomings of those books written alas! so long ago, and I do not refer to the technical blemishes, the language ones only, but also to the immaturities of knowledge.

(41) A withdrawn temperament keeps me from easily-made and easily-dropped friendships.

(42) I travelled the world, let alone India, in order to find the Word.

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(43) I have a function to perform: the published work is only the first part of it. The other part is independent, creative, original, constructive.

(44) As a writer I have been my own master. As a student of truth I ended as my own guru.

(45) It was my mission to launch many readers on this quest, but to travel no farther with them. It was their part to find their way to personal teachers, to congruent teachings, and continue the quest with them.

(46) It is not too far off - not farther perhaps than a little beyond the time I became initiated into these studies - when they were as unfamiliar to most people, and as distant as Cathay was a thousand years ago.

(47) One does not become a celebrity without becoming a public figure. This opens him to everybody's watchful inspection - which is bad enough - and judgment which is worse.

(48) My books have grown up - where they were not travel reports - somehow: they were not made up in orderly sequence from beginning to end: I cannot work that way although it is the usual one, and certainly the most suitable for most writers. My ideas come separately, unjoined to other ones: each is independent and not attached to a single theme.

(49) I write fragments - small, unrelated, seeds ideas only - not in complete works and therefore not publishable.

(50) It can be truthfully said that whatever I have written on such subjects as the mystic glimpse and the practice of meditation has been written from a two-fold basis: out of my own personal experience and out of other and more authoritative mens' experience.

(51) If a book is to be given scholarly academic form, if documents are to be cited continuously in support of the statements made, that is as good a presentation as could be expected. But it is not mine.

(52) If I look back to the man I was half a century ago, he seems naive, narrow, immature, largely ignorant of the world, life and himself. Not only have these deficiencies been made up since, but what is more I am at peace in myself. There is no need to search.

(53) To what better use can I put my pen than to give others the assurance that there is a Mind behind the world, a purpose behind their lives.

(54) I confide these perceptions to paper sheets which are unlikely to be published during my lifetime, for twenty years have gone since I was last willing to do so.

(55) The snowy peaks redden in the evening's last light as I muse over old age in my Ticinese half-Swiss half-Italian retreat.

(56) I had the eerie feeling of the nearness of another world. It was something considerably beyond the feeling of falling asleep.

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(59) It need not be a surprise that, with the passage of one or two decades, I have shifted both emphases and proportions: but the fundamental bases remain: They were not abandoned, as some wrongly thought.

(60) When life took me to the end of the inhabited world, to New Zealand, and set me down there for a couple of years, I had a chance to review these past contacts with seekers and their teachers, with doctrines and practices.

(61) I have retired but my mind has not. It is active. These pages are the fruits of solitude.

(62) Because I was not a monk I was able to write for the general public, who also refuse to go so far as to take the vow.

(63) Those were the days when I went among the gurus, tossing questions at them and noting down the answers or, much better, sitting in silence with them.

(64) My relationship with the body was receding and with it the world and its affairs.

(65) It is more than seventy years since I came to this planet. The move was a foolish one, for I know now that it was mere curiosity masked as a search after knowledge. For I exchanged a tranquil existence for a troubled one.

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CH 1807 Blonay (Vaud)
Switzerland

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) Chapter on Prayer: Introduce the 5 physical postures but say they are only intended for those who feel drawn to and want to try them. They are not necessary to others (use hatha yoga arguments re power of posture to influence mind).
(2) Each morning the inner work is to be prefaced by a brief prayer and physical obeisance, the first asking to be used as a channel; and the second seeking a reorientation of contact.
(3) Can we by a single act of contrition write off the past?
(4) If we surrender our wills to the divine, does that mean that henceforth we are to make no choices at all?
(5) Grace is the indrawing power, or inward pull, of Overself which being itself ever-present guarantees the ever-presence of Grace.

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(10) A proneness to veneration is necessary in an aspirant: it helps him in different ways. But the sceptical and denigrating attitude which is so common in certain intellectual and social circles tends to make any manifestation of this quality quite impossible.

(11) Out of the grand mystery of the Overself, the first communication we receive telling us of, and making us feel, its existence, is Grace.

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( ) When men pray it is mostly the ego praying, and for itself. If this attitude is maintained until the end of the session, God gets very little chance to say anything to the devotee.

( ) It is better to pray to be led into truth for then, as Jesus knew and remarked, "All these (other) things shall be added unto you."

( ) The 18th chapter of the Gita promises that the aspirant will partake of God's grace if he seeks refuge in Him alone.

( ) The Overself sends us its messages in different ways, and through different channels.

( ) What I mean by Grace may easily be misunderstood, or only half-understood. Its full meaning is only partly suggested by the Tamil word arul - divine blessing, the Greek word charis - free and beautiful gift.

( ) The capacity to commune with the Overself exists in all men; it is a universal one. But it does not exist to an equal degree. For those who can accept the doctrine of rebirth, the explanation of this inequality lies there.

( ) He who has not learnt to lower his head before the higher power, to surrender his personal aims to the World-Idea, to submit his desires to the need for self-governance, will suffer in the end.

( ) The Grace comes into his mind when thoughts are still and quiet, and into his life when ego is stilled and relinquished.

( ) There is an incalculable factor in this game of self with Overself, an unpredictable element in this quest - the Grace!

( ) Ignoring one's own contribution toward present calamity and moaning at the feet of God; failing to use one's own intelligence and will while requesting Him to satisfy a need - this is not correct prayer.

( ) All men must find in the end that they are insufficient.

( ) Whimpering is not praying. It is another form of the self's long littleness.

( ) R.W.Emerson put it pithily: "Into grace all our goodness is resolved." These were his words, as far as I can remember them.

( ) The Russian Staretz Silouan, wrote in the notes which he left behind when he died in monastic Mount Athos, that prayer should be so highly concentrated that each word comes forth slowly

( ) The higher guidance may not be recognised or felt until after all efforts end in frustration, until the intellect retreats and obeys, until planning ends and surrender bbgins

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( )How Shoul. I Pray? is a question which devout people who have begun to think analytically about prayer itself, have also begun to ask.

( )Dionysius the Areopagite said that there were three kinds of prayer:-the circular, the spiral and the direct.

V.M

XXII

(1) "The gods can't, or don't, help," complained Protagoras. He went on to say, just as candidly; "Whether or not they exist we do not know."

POR[illegible] LINE LTD.

M.V. .....

PORT OF ..... 19.....

(1.) Just as this generation has lived to see the law of gravity upset by the weightlessness experiences of spacemen, so in all the generations there have been those who have found the law of karma upset by grace and its forgiveness.

PORT LINE LTD.

M.V.....

PORT OF.....

.....19.....

(1) Meditation in a solitary place remote from the world may help others who are still in the world, but only under certain conditions. It must, for example, be deliberately directed towards named individuals. If it floats away into the general atmosphere without any thought of others, it is only a self-absorption, barren to others if profitable to oneself. It can be turned toward the spiritual assistance of anyone the practiser loves or wishes to befriend. But it should not be so turned prematurely. Before he can render real service, he must first acquire the power to do so. Before he can fruitfully pray for persons he must first be able to draw strength from that which is above all persons. The capacity to serve must first be got before the attempt to serve is made. Therefore he should resist the temptation to plunge straightway into prayer or meditation on behalf of others. Instead he should wait until his worship or communion attains its highest level of being. Then - and then only - should he begin to draw from it the power and help and light to be directed altruistically towards others. Once he has developed the capacity to enter easily into the deeply absorbed state, he may then use it to help others also. Let him take the names and images of these people with him after he has passed into the state and let him hold them there for a while in the divine atmosphere.

(2) Those who are called by the Overself's Grace to the Overself's presence are few. If we enquire why this should be so, we shall receive varying answers from the authorities in religious mysticism.

(3) Another channel for grace's manifestation is through circumstances. These may provide the right surroundings, the right persons and the right happenings for it.

(4) The case for Grace is that only the Overself can tell us what the Overself is, can teach us about itself. The ego-intellect cannot do so; the senses certainly cannot and ordinary experience seems far from it.

(5) He feels infinity with others and that is enough reason to include them in the circle embraced by his meditation. He needs no other reason.

(6) The devotee who is mainly trying to draw God's attention to himself, is still ego-centred.

(7) My personal memories of these have revived out of the shadows with a freshness which shows not my own special capacity but their remarkable quality. Once again they become living personalities to me.

(8) If you cannot see the proper way to deal with your problem; if making a right decision or coping with a difficult situation seems too much for you; if all the usual guides to action prove insufficient or unhelpful, then it is time to hand the trouble over to the Superior Power.

(9) As he becomes more sensitive to the Overself's presence, he knows that he has only to turn to it to receive divine strength and nourishment.

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(1) Does the World-Mind pay any heed to the prayers or petitions of any ordinary human being concerning his personal affairs?
(2) Many more people than is usually admitted fall into the posture or utter the petitions of prayer without much hope that it will be effectual.
(3) Where is the hope for mankind if there is no Grace, only karma? If it took so many ages to collect the karmic burden we now carry, then it will take a similar period to disengage from it - the forbidding task will continue through every reincarnation until the man dies again and again - unless the individual collector, the ego, is no longer here to claim it. But to cancel its own existence is impossible by its own efforts, YET possible by its non-effort, its surrender, its letting-in the Higher Power, BY no longer claiming its personal identity. The coming in, when actualised, is Grace for it is not HIS doing.
(4) The man who has seen reality during a temporary glimpse may later be subjected to its hidden operation without or within. In this way the higher power tests him, tries his faith, courage, patience, and, above all, sense of truth and capacity for discrimination. If the test reveals his weakness, then it is for him to provide the remedy: thus in the end he is strengthened. It is not enough to recognise the Real in its own homeland alone; he must be trained to recognise it under all conditions, even when it is hidden under thick illusion, even in the lowest ebb of the soul's dark night. These tests, which come both from within and without help to give this training.
(5) There is a difference of opinion about the alleged inaccessibility of the Overself. Among those who call themselves mystics in the West and yogis in the East, some claim that every man may justifiably hold the hope of penetrating to the transcendental realm of self, provided he will give the necessary time and effort. But others claim that the certainty which attends scientific processes is not found here, that a man may spend a lifetime in searching after God and fail in the end. This uncertainty of result is absent from standardised laboratory processes and present only in experimental ones. There is a mystery here, both in the object and the operation of the search. It cannot be solved by the intellect, for it is the mystery of Grace.
(6) Grace is either a gift from above or a state within, a help of some kind or an experience reverently felt.
(7) Those who find it better to worship in a crowd of other people, do it through prayer: but those who find it easier to worship alone do it in meditation.
(8) Too many believe in their own weakness and in prayer implore or request a higher being to bestow upon them a personal power, virtue or capacity felt to be lacking in themselves. Yet they, too, have latent inner resources, untapped and awaiting exploitation.

XXII

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(5) There is a difference of opinion about the alleged inaccessibility of the Overself. Among those who call themselves mystics in the West and yogis in the East, some claim that every man may practically hold the hope of penetrating to the transcendental realm by itself, provided he will give the necessary time and effort. But others claim that the certainty which attends scientific processes is not found here, that a man may spend a lifetime in searching after God and fail in the end. This uncertainty of result is absent from standardised laboratory processes and present only in experimental ones. There is a mystery here, both in the object and the operation of the search. It cannot be solved by the intellect, for it is the mystery of Grace.

(6) Grace is either a gift from above or a state within, a help of some kind or an experience reverently felt.

(7) Those who find it better to worship in a crowd of other people, do it through prayer: but those who find it easier to worship alone do it in meditation.

(8) Too many believe in their own weakness and in prayer implore or request a higher being to bestow upon them a personal power, virtue or capacity felt to be lacking in themselves. Yet they, too, have latent inner resources, untapped and awaiting exploitation.

(9) It is when a man breaks down and finally admits that he cannot go on, that both he and his life must change - it is at such a moment that he is close to the guidance and help of the Overself if only he can recognise them and is willing to accept them.
(10) The aspirant's own efforts are also required.
(11) When life seems to lose its meaning, when action seems in vain and ambition futile, when depression besets one like a dark cloud, the ego begins to feel its helplessness, its dependence on forces outside itself.
(12) He believes that he is not alone, and he hopes that, if not before, he will receive divine assistance in dealing with his trouble.
(13) Let Grace in by responding positively to the Teaching and by letting go of the ego.
(14) Is there no response from the mysterious Void to the cries of man?
(15) Grace has a cleansing effect upon him.

XXII

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(15) Grace has a cleansing effect upon him.

(1) Grace flows in wave-lengths from the mind of an illuminated man to sensitive human receivers as if he were a transmitting station. It is by their feeling of affinity with him and faith in him that they are able to tune in to this grace.

(2) We will begin to get some fruit from prayer and hear less of its many failures when we begin to regard it less as a petition than as a transaction. We have to pay over our arrogant self-reliance and receive in exchange what the infinite wisdom deems best for us.

(3) The spiritial joys are intended to entice men - lethargic or reluctant as they are - on to the quest, or to reward them when they have finished it. That is to say, they are for beginners and adepts. The spiritual drynesses are intended to purify the character, fortify the will and detach men from the ego. That is to say, they are for sufficiently grown adults. It is the paradoxical irony of this situation that the joys of the beginner make him believe that he is very near to God whereas the desolations of the proficient make him despise himself !

(4) Prayer ought to be a reaching out to the spiritual presence of the higher power. It ought to satisfy itself with obtaining a certain intuitive feeling, above and beyond all its ordinary everyday personal feelings. Then, if it seeks something specific, it ought to ask for more light of understanding, more power of self-mastery, more goodness of heart - not for more dollars in the bank, more furniture in the home, more horse-power in the car.

(5) It does not lie within man's power to gain more than a glimpse of this diviner life. If he is to be established firmly and lastingly in it, then a descent of grace is absolutely necessary. Artificial methods will never bring this about. Rites and sacrifices and magical performances, puzzling over Zen koans or poring over the newest books will never bring it.

(6) No effort of his own will can get him outside this circle. But what he can not do, the Overself's grace can do for him.

(7) The hour of prayer is not a time to beg but to ascend, not to be filled with thoughts of yourself but with thoughts of God. It is not to be concerned with this world but to lift the mind above it.

(8) Accept the long night patiently, quietly, humbly and resignedly as intended for your true good. It is not a punishment for sin committed but an instrument for annihilating egoism.

(9) Ramakrishna's private prayers were vocal, were spoken and not silent ones but Abdul Baha's were not.

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(10) 20th Cent. Indian Master Sitaramdas.
Omkarnath: "Pass the load of your 'I-'sense to me, and be relieved of all your cares and worries, diseases and afflictions. The moment you shake off your sense of being yourself the agent, I assume every responsibility for your life." Thus speaks the higher self to its struggling ego.

(11) He may, if he wishes, add a prayer for material help but this should be done only under critical or urgent circumstances. The highest, and therefore most philosophic, use of prayer is not to beseech satisfaction of worldly desires but to beseech light into the darkness spread by those desires and to implore the soul for its strength to enter into him for the fight against animal passions.

(12) If there is any law connected with grace, it is that as we give love to the Overself so do we get grace from it. But that love must be so intense, so great, that we willingly sacrifice time and thought to it in a measure which shows how much it means to us. In short, we must give more in order to receive more. And love is the best thing we can give.

(13) If he is to be truly resigned to the divine will, he will fully accept the darkness and give his faithful consent to the hidden imperceptible work of the Overself in him.

(14) Each time he deliberately holds loving thought towards anyone - whether disciple or not - he extends grace to that person.

(15) They must even bring themselves to accept the Overself's apparent indifference and their own very real dryness with full submission.

(16) The Overself's grace meets us just at the point where our need is greatest, but not necessarily the one we acknowledge as such. We must learn to let it do what it wants to do, not necessarily what we want it to do.

(17) "If thou can'st do what He enjoins on thee, He will do what thou dost ask assuredly," said Awhadi, a medieval Persian mystic. This is the key to prayer. Failure results from ignorance of this key.

(18) This purpose is not one which any man can accomplish by himself, by his own disciplined effort. That in its fullness must be done for him by the Overself's grace.

(19) Even during the longest dark night of the soul, the Overself is not a whit less close to him than it was when it revealed its presence amid ecstasy and joy.

(20) If God really knows all, he must know what we need. Is it not therefore quite presumptuous to inform him of it ? And does this make prayer a futile thing ?

(21) The failure to appreciate the role of grace because of faith in the law of karma is as deplorable as the tendency to exaggerate it because of faith in a personal deity.

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(22) He needs the humility to admit that it is only as the Overself permits itself to be known that it is known at all. That is to say, it is only by grace that this blessed event ever happens.

(23) There is no one so sinful or so degraded in character that he is denied this blessed privilege of a contrite yearning for communion with his own divine source. Even the failure to have ever prayed before, even a past life of shame and error does not cancel but, on the contrary, merely enhances this right. This granted, it will be found that there are many different forms of such communion, different ways of such prayer.

(24) It is not by special intervention that the divine grace appears in his life. For it was there all the time, and behind all his struggles, as a constant unbroken radiation from the Overself. But those struggles were like the hoisting of sails on a ship. Once up, they are able to catch the wind. and propulsion begins automatically.

(25) How could the ego win deliverance from the ego without higher help ? It could no more do so than a man could lift himself by his own shoe straps. This is why grace is indispensable.

(26) The passage from an earthly attitude to a spiritual one, is accompanied either by intense suffering or by intense joy but always by intense feeling.

(27) Indian critics who reject my statements about Grace are requested to consider the meaning of "prasada" - so often associated with the greatest holy men. If it does not mean Grace of God or guru, what does it mean ? I refer them also to their own scriptural Svetasvata Upanishad which especially states that 'prasada' is needed for salvation.

(28) He who has himself sinned and suffered for his sin, who has attained inner understanding of it and made repentant atonement for it, who has then felt in his heart the benign grace of being forgiven - such a person can easily extend pardon to those who wrong him and compassion to those who wrong themselves by wronging others.

(29) The demands which men make of the higher power, and which they call prayers, are all-too-often pathetically foolish and doomed to disappointment.

(30) The sceptic who deems all prayer vain and useless, who regards the reasons for it as foolish, is too often justified. But when he ceases to search farther for the reasons behind prayer, he becomes unjustified. For then he might discover that true prayer is too often answered because it is nothing less than making a connection - however loose, ill-fitting and intermittent it be - with the life force within the universe.

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(1) The kind of prayer which tries to coax God into bestowing something which he wants but cannot get by his own effort presupposes that the thing is for his benefit.

(2) Grace is not imparted by any sacrament of any church, although sometimes the state of mind engendered by intense faith in such a sacrament may open the believer to such impartation. The Quakers have several instances in their history of having received grace, yet they have no sacraments.

(3) Grace is the benign effluence of the Overself, the kindly radiation from it, ever-present in us. The theological use of this term as a particular help, given by God to man to enable him to endure temptation and act rightly, is a serious and arbitrary narrowing-down of its original meaning. It may mean this sometimes but it also means the loving mercy God shows to man, which appears variously as enlightenment of the mind or relief of the heart, as change of outward physical conditions or a dynamic revolution-working energy acting on the aspirant or on his life.

(4) So long as these good people bring only their troubles into their prayers or meditations, and fail to bring the yearning for God, the aspiration for growth and the desire for ego-loss into them, so long will prayer or meditation fail to have the satisfying and benedictory results they could have.

(5) Kneeling, the Western bodily attitude of prayer, expresses the mental attitude of humility. Prostration, the Eastern attitude of prayer, with the forehead bent close to the floor, carries the same mental attitude to the extreme degree - abasement.

(5) Since the very "I" which seeks the truth and practises the meditation is itself so illusory, it cannot attain what it seeks or even practise with success, unless it also receives help from a higher source. Only two such sources are possible. The first and best is the Overself's direct grace. This must be asked for, begged for, and wept for. The next best is the grace of a master who has himself entered into truth-consciousness.

(6) That grace can come only through the benison of a minister appointed by some church, and no other channel, is mere superstition. It can come through any man who is inspired, or any book written by such a man, even if he dwells outside all churches. If a parson or a priest has himself entered into the source of Light he can become a channel for it, but not otherwise.

(7) The longer grace is withheld, the more is it appreciated when finally vouchsafed.

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(38) The man who prays for material goods is performing a questionable act, but the man who prays for spiritual goods is performing a wiser one. The man who asks to have his troubles taken away is also acting questionably but the man who asks for the strength and guidance to deal wisely with his troubles, is more likely to get them.

(39) A sharply-critical, drily-intellectual aspirant who has had many troubles in his worldly life and physical health, has had the opportunity of working out a lot of hard destiny. But it will not be without compensation if out of his suffering he develops a more religious attitude towards life, a fuller acceptance of the insufficiency of earthly things and human intellect, a greater throwing of himself into self-humbling prayer and upon the Grace. He is the type and temperament which must emphasize the religious, devotional approach to Truth and confess his helplessness. In this way he will begin to rely less on his own ego which is his real enemy and hindrance to his true welfare.

(40) The commonest way, the most usual way of attracting grace was indicated by the Carthusian monk Guiges, more than 800 years ago. "It would be a rare exception to gain (the degree of) contemplation without prayer... Prayer gains the grace of God."

(41) In that and time, no inspiration comes, no relief appears, and God seems more distant than the stars. Can we wonder that few pass through this period without grumbling and without murmuring.

(42) Grace is a cosmic fact. If it were not, then the spiritual outlook for the human race, dependent entirely on its own efforts for the possibility of spiritual progress would be poor and disheartening.

(43) If he cannot compel or command grace, he can at least ask, work and prepare for it. For if he is not prepared properly by understanding he may not be willing to submit when it <u>does</u> come, if the form it takes is not to his liking.

(44) The passing over into higher consciousness cannot be attained by the will of any man yet it cannot be attained without the will of man. Both grace and effort are needed.

(45) The prayers of such a man are not lightly uttered nor egotistically born. Therefore they are always heard and generally answered.

(46) No man can come all the way on this quest solely by his own strength. At some point the grace must be given to him.

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(47) They feel that they cannot accept so low an idea of God, nor exhibit so arrogant a view of man, as to involve incomprehensible and inconceivable Mind in the petty doings and blind gropings of little mortals.

(48) We do not approach God through our knees, or through the whole body prostrate on the ground, but deep in our hearts. We do not feel God with our emotions any more than we know him with our thoughts. No! - we feel the divine presence in that profound unearthly stillness where neither the sounds of emotional clamour nor those of intellectual grinding can enter.

(49) If outer events bring him to a position where he can bear them no longer and force him to cry out to the higher power in helplessness for relief, or if inner feelings bring humiliation and recognition of his dependence on that power, this crushing of the ego may open the door to grace.

(50) "My Grace is sufficient for thee." What does this sentence mean? For answer we must first enquire who pronounced it and second, in what context it was spoken.

(51) The laborious, sometimes desperate, self-discipline of the Long Path relaxes or even stops altogether. The effortless, sometimes ecstatic, self-surrender to grace through faith, love, humility and remembrance replaces it.

(52) Those who reject the concept of grace will have to explain why the Bhagavad Gita declares "This Spiritual Self reveals itself to whom it chooses", and why the New Testament asserts "Neither doth anyone know the Father but... he to whom it shall please the Son to reveal him".

(53) The destiny of the ego is to be lifted up into the Overself, and there end itself or, more correctly, transcend itself. But because it will not willingly bring its own life to a cessation, some power from outside must intervene to effect the lifting up. That power is Grace and this is the reason why the appearance of Grace is imperative. Despite all its aspirations and prayers, its protestations and self-accusations, the ego does not want the final ascension.

(54) If the aspirant will cultivate a feeling of reverence toward the higher power, whether it be directed toward God, the Overself or his spiritual guide, he will profit much.

(55) This deep, inner and indescribable feeling which makes him yearn for closeness to the higher power is neither a misguided feeling nor a vain one.

(56) God needs no worship, no praise, no thanksgiving. It is man himself who needs the benefit to be derived from these activities.

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(8) Those who will not pause to philosophize about life are sometimes forced to do so by illness or distress. Although this brings suffering to the ego, to the aspirant it brings grace, latent in him.

(9) This is not to say that the spiritual contact will remove all difficulties and perplexities from his inner life but that it will give him added power to deal with them.

(10) To deny the reality of grace is to call into question the presence, in nearly all religions, of an intercessory element - Allah's mercy, God's pardon, Rama's help or Buddha's compassion. This element has been greatly exaggerated perhaps, or grossly materialized, but it is still there under the superstition.

(11) When all other sources of help have been tried, there is no other source left to man than the divine Overself, by whatever name he calls it or under whatever symbol he pictures it.

(12) Grace breathes where it will. It does not necessarily follow the lines set by man's expectation, prayer or desire.

(13) Only the double viewpoint does justice to the double truth that both personal effort and bestowed grace are needed, or that both ego and Overself are present.

(14) It is not a slavish and sentimental putting up with all that happens which is required.

(15) He is aware that a new force more powerful than his own normally is, has risen up and taken command of his whole being.

(16) The praying ego will have its prayer answered if it gets taken up momentarily by the Overself, and swallowed by it. But although the answer will be the right one, it may not be the desired one.

(17) In prayer we are trying to speak to God. In meditation we are trying to let God speak to us. There lies one difference.

(18) Once he is aware of this development, he may purposely direct his thoughts to the spiritual benefit of someone he knows.

(19) Can the past be waived and its sins remitted. Can acts done in a prior life be forgiven?

(20) He who has been through this 'dark night' and absorbed its lessons thoroughly, has lost all his pride.

(21) Those who know prayer only as a means, seeking fulfilment of their worldly wishes, know very little about it.

(22) If he can do little to bring on the advent of Grace, he can do much to remove the obstructions to it.

(8) Those who will not pause to philosophize about life are sometimes forced to do so by illness or distress. Although this brings suffering to the ego, to the aspirant it brings grace, latent in him.

(9) This is not to say that the spiritual contact will remove all difficulties and perplexities from his inner life but that it will give him added power to deal with them.

(10) To deny the reality of grace is to call into question the presence, in nearly all religions, of an intercessory element - Allah's mercy, God's pardon, Rama's help or Buddha's compassion. This element has been greatly exaggerated perhaps, or grossly materialized, but it is still there under the superstition.

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(22) If he can do little to bring on the advent of Grace, he can do much to remove the obstructions to it.

(1) If he takes care to own nothing in his deepest heart, he cannot experience the mortification of losing anything.

(2) The wicked cannot always be judged by appearances. Some illumination may suddenly be granted because of past good deeds or intenity of suffering. The Higher Self is infinitely accomodating to human weakness and, also, infinitely patient; compassion is its first attribute.

(3) Both ~~in~~ ordinary mysticism and philosophic mysticism teach surrender to God's will, in any situation. But whereas the first is content to do so blindly, the second adds clear sight to its surrender. The first is satisfied with ignorance because so happy, so peaceful as a direct result of surrendering the ego's will. The second likewise enjoys the happiness and peace but uses its intelligence to understand the situation.

(4) Whatevever mistakes he has made, whatever sins he has committed, let him learn their lessons, correct his thinking, improve his character, and then forgive himself. Let him joyously receive Jesus' pardon "Go thou and sin no more!" and accept the healing grace which follows self-amendment.

(5) One day he will feel utterly tired of the ego, will see how cunningly and insidiously it has penetrated all his activities, how even in supposedly spiritual or altruistic activities he was merely working for the ego. In this disgust with his earthly self, he will pray for liberation from it. He will see how it tricked him in the past, how all his years have been monopolized by its desires, how he sustained fed and cherished it even when he thought he was spiritualising himself or serving others. Then he will pray fervently to be freed ~~(6)~~ from it, he will seek eagerly to dis-identify himself and yearn ardently to be swallowed up in the nothingness of God.

(6) If he surrenders his life to the Higher power and turns over his sense of responsibility to It, he will be unable to act self-(really) ishly in his relationship with others, but will consider their welfare along with his own.

(7) Those who write a blessing at the end of a letter but who lack ~~is~~ the spiritual power to make it real, waste their time. Those who read the feeble words may feel pleasantly hopeful but are the victims of their own imagination.

(8) From the day that he abandons the egoistic attitude he seeks no credit, assumes no merit. Hence Lao Tse says "Those most advanced in Tao are the least conspicuous of men."

(9)What shall he pray for? Let him aspire more intensely than ever to the Overself and ask to become united in consciousness with it, surrendered in will to it and purified in ego.

(10) A person who has not yet found the peace and power of the Overself is in no position to give blessings to other persons.

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(11) The simple religious-devotional mystics who teach that it is enough to accept resignedly all misfortune or illness as God's will, are right. But their advice is incomplete. Before after or along -side such acceptance we should enquire into the cause of the suffering and see how we were responsible for it and correct this cause.
(12) When he has the courage to say: "I I have placed my affairs in the hands of ~~Infinite Wisdom~~ Infinitely Wise Overself whatever the result be, I accept it," he will know what peace means.
(13) Is there a God who heeds prayers and grants the requests addressed to Him?
(14) If anyone claims to have enough faith to pray, let him have a little more faith and act out his prayer in conduct. This is the way to get an answer!
(15) The emphatic declarations of Jesus that sins can be redeemed, do not contradict karmic law.

(16) If he turns his problem over to the Overself in unreserved trust, he must admit no thoughts thereafter of doubt or fear. If they still knock at his door he must respond by remembering his surrender.
(17) Both prayer and receptivity are needed. First we pray fervently and feelingly to the Overself to draw us closer to it, then we lapse into emotional quietness and ~~let the inner self unfold~~ patiently wait to let the inner self unfold to us. There is no need to discard prayer because we take up meditation. The one makes a fit prelude to the other. The real need is to purify prayer and uplift its objectives.
((18) Attempt to use no personal power. Rather get into meditation and quieten the person more and more until you can get away from yourself altogether. Turn the matter over to the Overself in the perfect faith that it has all the power needed to handle it in the best way. Having done that, do nothing further yourself, refrain from the slightest interference. Simply be the quiet spectator of the Overself's activity, which you will know to be occuring by its visible results, for its processes are mysterious and beyond all human sight.
(19) In the adoration of his higher self he reaches the apex of existence. It proves that he has found out the secret of his own personality and solved the mystery of his relation to God.
(20) This does not mean, as foolish cults teach, that the ego with its reasoning faculty should never be used to cope with problems but that the ego should let itself be used also.
(21) It is out of our ignorance and foolishness that we try to carry the burdens of living, instead of depositing them on the ground.
(22) He will waste no time in beseeching unhearing deities for personal boons.

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(22) He will waste no time in beseeching numbering deities for personal boons.

(23) There are those who object to the introduction of prayer into the philosophic life. In a world governed by the law of cause and effect, of what avail is this whining petition for unearned boons, they ask? Is it not unreasonable to expect them? Would it not be unfair to others to grant them?

These objections are valid ones. But the subject is covered with clouds. To dispel two or three of them, it is worth noting ~~thxxx~~ two or three facts. The first is that whether a prayer is addressed to the Primordial Being, to the Overself or to a spiritual leader, it is still addressed to a higher power, and it is therefore an abasement of the ego before that power. When we remember the smug self-complacency of man, and the need of disturbing it if he is to listen to a truer Voice than his own, what can be wrong with such self-humbling? He will not be exempted by his petitioning from the sway of the law of cause and effect. If he seems to get an answer to his prayer we may be sure it will be for reasons that are valid in themselves, even if he is ignorant of those reasons. But how many prayers get answered? Everyone knows how slight the proportion is.

The man who is earnestly seeking to advance spiritually will usually be ashamed to carry any worldly desire into his sacred prayer. He will be working hard upon himself to improve, purify and correct himself so he need have no hesitation to engage in prayer, for the right things. He will pray for better understanding of the higher laws, clearer sight as to what his individual spiritual obligation consists in, more and warmer love for the Overself.
(24) Why does not the Overself show its existence and display its power once and for all? Why does it let this long torment of man, left to dwell in ignorance and darkness, go on? All that the ego is to gain from undergoing its varied evolution is wrapped up in the answer. This we have considered in The Wisdom of the Overself and The Spiritual Crises of Man. But there is something more to be added to that answer. The Overself waits with deepest patience for him - man - to prefer it completely to everything and everyone else. It waits for the time when longings for the soul will leave the true aspirant no rest, when love for the divine will outlast and outweigh all other loves. When he feels that he needs it more than he needs anything else in this world, the Overself will unfailingly reveal its presence to him. Therefore a yearning devotion is one of the most important qualifications he can possess.
(25) The correct order is to follow prayer with Declaration and to follow them in turn with meditation.
(26) He turns at last to the higher forces for a help which he knows he is himself powerless to provide.
(27) This is very different from mawkish, sugary, sentimental religiosity.

(28) Aspiration which is not just a vague and occasional wish but a steady settled and intense longing for the Overself is a primary requirement. Such aspiration means the hunger for awareness of the Overself, the thirst for experience of the Overself, the call for union to the Overself. It is a veritable power which lifts him upward, which helps him give up the ego more quickly and which attracts Grace. It will have these desirable effects in proportion to how intensely it is felt and how unmixed it is with other personal desires.

(29) The man who finds God within himself, feels no need to pray to a God who is to be sought, and addressed outside himself.

(30) It is one secret of the inspired man that he lets himself be led: he does not try to do with his ego what can be better done for him by the intuition. But this will be possible only if he pauses and waits for the inner leading to come to him.

(31) When he has worked and worked upon himself as well as he is able, but comes in the end to acknowledge that success in getting rid of his weaknesses is beyond his power, he is ready to realize the need of Grace. And if it comes - for which such realization is essential - he will discover that final success is easy and, sometimes, even instantaneous with Grace.

(32) When a man feels the authentic urge to walk a certain way, but cannot see how it will be possible either because of outer circumstances or of inner emotions, let him trust and obey it. For if he does so, the Grace of the Overself will manipulate these circumstances or alter his feelings accordingly. But it will do this so as to lead to his further growth and real need, not for the satisfaction of his personal desires or his supposed wants. Let him accept its leading, not the ego's blindness.

(33) Grace is not a one-way operation. It is not, as a few erroneously believe, getting something free. There is nothing free anywhere. For when the Grace starts to operate it will also start to dispel those negative qualities which obstruct it. They will resist but if you adopt the correct attitude of self-surrender and are willing to let them go, they will not be able to resist long. But if you hold on to them because they seem a part of yourself, or because they seem "natural", then either the Grace will withdraw or it will lead you into circumstances and situations that will remove the obstructions forcibly, and consequently painfully.

(34) How foolish are those men who try to make their prayers heard on earth as if, God were also a man!

(35) The devotee who talks when at prayer, falls silent when at meditation.

(36) Many prayers are dictated not by reverence, but by fear. This is as true of those emanating from the clergy as from the lay people.

(37) It is one sign of progress when we stop informing the higher power of our need, which It must already know. It is another sign of progress when we stop expecting from It some boon which we ought to set about getting for ourselves.

(38) In the seeming self's activity personal will power is used and personal effort is made. In the Overself's activity both these signs are absent. Instead there is a passive receptivity to its voice-intuitions- and obedience to its guidance.

(39) When he sees life whole and therefore sees it right, he will understand why Jesus said, "Seek ye first the kingdom of heaven and all these things shall be added unto you", and why, if he is to insist upon any single renovation in human life, it must be its own self-spiritualization. If he is to put emphasis anywhere, it must be upon the rediscovery of the divine purpose of his earthly life.

(40) When this drying up of all aspiration and devotion comes upon him without any traceable cause, the beauty and warmth of past intuitive feeling or mystical experience will seem unreal.

(41) It is the dark night of the soul - that terrible and desolate period when the Divine seems as far away as the stars, when emotional listlessness and intellectual lassitude fall on a man, when he finds no help within himself and none outside himself. It is a melancholic experience undergone and lamented by Job and Jeremiah in ancient Israel, by John of Avila in seventeenth Century Spain, by Swami Ram Tirtha in modern India. "Oh, my dryness and my deadness!" is a typical cry of this period, found in Lancelot Andrewes devotional diary "Private Devotions."

(42) The goal is to remember the Overself without interruption and at all times.

(43) It is a great and grave fallacy to believe that it is necessary to pray in order to be taken care of by God. The truth is that there is no moment when God is not taking care of us or, indeed, of everyone else. God is in every atom of the Universe and consequently in full operation of the Universe. This activity does not stop because we stop praying.

(44) Before we can do God's will we have to find out what it is.

(45) He has nothing more to do, at this stage, than to give up the ego and give into the Overself. This done all that matters will be done, for from that time his farther way will be shown to him, and his subsequent acts guided, by the Overself.

(46) Pray by listening inwardly for intuitive feeling, light, strength, not by memorized form or pauperized begging.

(47) To utter routine prayers whose words have never received sufficient thought, or even any athought at all, is a waste of time.

(48) (S W A M I R A M D A S: AUTOBIOGRAPHY):
"It is beyond Thy humble slave to know the reason. Every move Thou givest to the situation of Thy servant is considered by him to be for the best." There are two statements here which are questionable and arguable. Every move? For how many of them arise as a direct result of his own character or capacities or tendencies or of those he associates with? How many situations are of his own direct personal making? If any particular situation in which he finds himself is caused by karma out of a previous birth, it is an inevitable one, not necessarily the best one from a practical viewpoint. It just had to happen. Of course, he could turn it to good by adopting the philosophical attitude toward it, but then that is true of every possible situation without exception. Where all of them may be regarded as the best, none is. The word then loses its meaning.

What are the correct facts behind Ramdas' claim? Because he c/ surrendered his life to and sincerely renounced the world in doing so, God certainly (Good,) guided or helped him in return at certain times, and brought about situations on other occasions. To this extent Ramdas' faith was fully justified. But because Ramdas' human self was still the channel through which he had to express himself, the individual temperament, characteristics and intellect contributed also to giving a shape to the other situations or developments. His unfamiliarity with Western civilization led quite directly to certain results of his world tour. Had he been more familiar these results would have been markedly different. Yet Ramdas told me personally that God had arranged every step of his way on this tour! This is not, of course, a personal criticism of Ramdas who is one of my beloved friends, but a brotherly discussion of a topic on which he has often written or spoken and always in this manner. His conclusions seem to me, in the light of both the philosophic instruction I have received and the observations of mystical circles I have made, to be confused. It is not beyond us to know the reason for some situations, indeed, it is part of our development to learn the reason. And it is not God who intervenes in every petty incident or trivial circumstance of his devotee's life.

Those who refuse to exercise the reasoning faculty with which the divine World-Idea has endowed them, will certainly believe that it is "God's will" for mishaps, disappointments, frustrations or ill-health to happen to them which, by proper thought or care, could have been avoided or diverted. They have confused the fact that outside of limited free will, God's will is inescapably and compulsively acting upon them but within that limited freedom their own will may reign as it chooses.

(49) If the praying devotee is to be really a suppliant beggar, how much better if he begs for inner help rather than earthly things?
(50) The dark night is a prolonged stupor, a period of dull interminable waiting for some change to happen.
(51) It is not uncommon for people to get distressed when they find their prayers are not favorably answered.
(51) It would contravene the wisdom of the universe if one man were divinely endowed with benefits that were denied arbitrarily to another man.
(52) When the dark night comes, its effect ~~will~~ stuns him. His eager aspirations fade away into despondency and his spiritual exercises fall into disuse. Nothing that happens around him seems to matter, and everything seems so aimless, futile or trivial. He has to force himself to go on living outwardly as usual. His will is listless and his emotion leaden. He feels inwardly dead, hardly aware of anything except his own state. The experiences ~~that~~ and surroundings that each day brings him are passed through as in a dream.
(53) It is an inner emptiness gained by casting out desires and attachments, habits and tendencies, so that the heart is wide open to receive life's greatest gift -- Grace. The craving to acquire personal possessions is a hard thing to still but once done we are rewarded a hundredfold.
(54) Enfolded by that inner strength, a man ceases to fear, to be anxious or to dread the future.
(55) One of the most disconcerting experiences of the inner life is the entry into the dark night of the soul.
(56) To live in this way is to connect his life with higher power and to relate his fortunes to higher security.
(57) When humbled and subdued he is more likely to be ready for Grace than when arrogant and proud.
(58) The total acceptance of this higher will changes life for us. It affects our relations with other people and brings some measure of serenity into ourself.
(59) To the informed quester the dark night of the soul inside him is simply another phase of his growth. It is no more to be feared than the coming of dark night of the world outside him is to be feared.
(60) They would like to be constantly in the care and under the leading, of a higher power.
(61) He prefers to pray silently.
(62) At such a time he feels that his entire past was a horrible series of self-deceptions. by divine intervention
(63) Is Grace bestowed from above or attracted from below by the disciple's own work in self-improvement?

(64) The mysteries of Grace, why it manifests and how it operates, have rarely been fathomed.

(57) With the coming-in of the dark night there is a going-out of confidence in himself, an uncomfortable sense of failure, a pessimistic feeling that he will never again find peace, joy or happiness.

(58) Let him leave some room in his calculations for grace. The conquest of self, and certainly the negation of self must in the end be a gift of the Lord.

(59) To be truly resigned to the will of God - a demand made on the Mohammedan, the Hindu and the Christian alike, does not necessarily mean blindly accepting all that happens as perfect, unquestionable or best. According to the occasion, it may mean one or other of these things. But it may also mean looking with open eyes and intelligent mind at the course of events in order to understand them impersonally and then, this achieved, comprehending that given the factors and persons involved, only this could have happened.

(60) The need is for much more bhakti, especially during meditation, for intenser and warmer yearning to <u>feel</u> the sacred presence. It is really a need to descend from merely knowing in the head to knowing and feeling in the heart.

(61) If grace is tardy in coming, look to the ego's willingness to follow the path chalked out for it, whether by outer guide or inner voice. Has he been unwilling to obey the higher will when it conflicted with his own?

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XXIX

(31) The real bar to the entry of grace is simply the preoccupation of his thoughts with himself. For then the Overself must leave him to his cares.

(32) If a man will not contribute towards his own welfare by at least attempting to improve himself, what is the use of his constant prayers to God for it ?

(33) Those who use prayer only when they are in trouble or in anguish, do not know its real purpose or best value.

(34) Do not attempt to fight evil with evil. Overcome it by calling on a higher power to bring out the good in you wherewith to meet it. In this way you obey Jesus' counsel, "Resist not evil."

(35) (PRAYER POSTURES) The Egyptian priest knelt on the floor on his haunches, heels supporting buttocks, both arms stretched out sideways to receive invisible powers from above, the palms upturned toward heaven.

(36) They have made prayer either an insipid and minimum affair or a hysterical and fanatical one.

(37) Prayer is at its best, and consequently most effective, when it is done in humility and love.

(38) Prayer is one of the oldest of human acts and one of the first of human needs.

(39) No student of philosophy should neglect prayer - this essential part of the philosophic life.

(40) How many pray blindly, unable to understand why their calamity is given them or that their adversity is divinely sanctioned!

(41) "Trust in God but keep your powder dry," was as useful a maxim in a recent century as "Trust in God but keep your arrows sharp," might well have been in an earlier one.

(42) Immeasurably better than begging God for things is to beg him for himself.

(43) Too many hopes of divine intervention on one's personal behalf are false hopes.

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(43) Too many hopes of divine intervention on one's personal behalf are false hopes.

(65) He should not hesitate to pray humbly, kneeling in (the) secrecy of his private room to the Overself. First his prayer should acknowledge the sins of his more distant past having led to suffer-ings in the later past or his immediate present and he should accept this as just punishment without any rebellious feeling. Then he may throw himself on the Grace as being the only deliverance left outside his own proper and requisite efforts to amend the causes. Finally let him remember the living master to whom he has given allegiance and draw strength from the memory.

(66) When this devotional path is over stressed and not balanced with any counterpoise, when the guru is made into THE object of a hysterical love-game, then the imagination leads the mind into pseudo-illuminations that are worthless for Truth. The guru himself is involuntarily made into an accomodating substitute for the friendship or love, the companionship or drama, or motherhood which the world failed to offer. Theaugust relationship of disciple and Master is turned into a love affair, with all the egoistic accompaniments of jealousy, intrigue, exaltation or depression that go with one. Is it not understandable why atheistic sceptics sneered at the mystical raptures of cloistered nuns who saw erotic images in their visions of embracing the Lord? Admittedly the mystical eroticism of medieval nunneries may be explained, either in part or in particular cases by the repression of sex. But ~~this~~ IT fails to explain the other part and the other cases.

(67) It is instinctive for humanity to turn in its distress to a higher power, except where the unbalanced development of intellect or the brutalizing effect of passion has crushed the instinct.

(68) Along with all his efforts in study, reflection, self-discipline and meditation there must be one effort which is the essential basis for the others. This is the strong awareness, the lofty aspiration to know what and what he really is.

(69) He is neither to pity nor to despise those whose weaknesses are very pronounced, but he is to wish to help them. If actual aid seems beyond his capacity, he can at least turn them over during the peak period of his meditation hour to the care of the higher power. ~~xxxx~~ In this way he makes some kind of a mental link for them with this power.

(70) Without such faith or without some intuitive feeling, how can anyone rise to the true meaning of the Christian Gospels or the Hindu Gita?

(71) Where man fails, Grace succeeds. Where his ego laughs at all his efforts to dislodge it, he has to surrender it in humility before the guru or God, whose grace alone can do what his own act cannot do.

(72) If he will mentally release the relative or friend from his personal fears and anxieties concerning her, she will benefit. She will be helped by his ~~mixing~~ telepathic and auric radiation mentally supporting her by this positive thinking. Mental possessiveness must be abandoned and the girl turned over to God's care in his mind.
(73) Handel's "Messiah" is as inspired a piece of music as any ever written. It is a communication from heaven to earth, from the gods to man. The machine has made it available on a scale and to homes impossible in the days when Handel composed it. All aspirants who need to cultivate the religious-devotional and reverential side of their nature should hear it from time to time.
(74) The operations of Grace are mysterious. We cannot bring it on at will.
(75) He who has turned all problems over to the Overself is no longer faced with the problem of solving each new problem that arises He is free.
(76) The belief that the Supreme Principle of the universe can be drawn away from Its work by every call from every person, or induced to obey every request of every kind, or persuaded to cancel the operation of cosmic laws to suit one creature who dislikes its effect upon himself, is not only naive but also insulting. For it would lessen God and dwindle him down to the status of a mere man. The more power he ascribes to his own prayer really implies that there is so much less power in God.

(77) The closer he comes to the Overself, the more actively is the Grace able to operate on him. The reason for this lies in the very nature of Grace since it is nothing other than a benign force emanating from the Overself. It is always there but prevented by the dominance of the animal nature and the ego from entering his awareness. When this dominance is sufficiently broken down, the Grace comes into play more and more frequently, both through Glimpses and otherwise.
(78) Why do these religio-mystics worry about anything happening against God's will? Do they not believe that, regardless of what they or others may do, everything will happen in conformity with that will anyway?
(79) The Overself's grace will be secretly active within and without him long before it shows itself openly to him.
(80) Any organised sect which claims a monopoly of salvation, by that very act disproves its claim. For in the end we are saved by Grace alone, which comes from or through the Overself <u>within</u> us, whereas the sect is a man-made thing <u>outside</u> us.

(81) The presence of any other thing, or being, emotion or even thought, between a man and his Overself represents an obstruction to it.

( )It is wiser not to talk excessively in prayer, better to remain silent awhile and thus give God a chance to speak to us.

(XXII)

(1) The truth is that the Overself's power has worked upon him in advance of his own endeavours. The urge to seek a close and conscious relationship with it, the decision to enter upon the quest - these very thoughts stemmed from its hidden and active influence.

(2) How close he comes to the truth may depend on how deeply he cares for it.

(3) He cannot bring this enlightenment into being - much less into permanent being - by his own willpower. It can only come to him. But although striving for it may probably end in failure, the masses' indifference to it is worse. For whereas he will at least be open to recognize and accept ~~at~~ it when it does happen to come, ~~they~~ their doors of perception will be shut to it, or bewildered, and frightened, and they will run away from it.

(4) He must be patient and accept the fact that Grace is working in its own way.

(5) The effect may not show itself immediately, in most cases it can not, for most people are insensitive. But in such cases it will show itself eventually.

(6) Who can tell the miraculous power of the Overself. Its Grace may lift the most degraded of men into the most exalted.

(7) Whether he be a recipient of the Overself's healing grace, or its teaching grace, or its protective grace, the source remains one and the same.

(8) If the attempt at intercession, be it healing, helping or blessing, is successful he will feel exultant as the sensation of power flows through him.

(9) It is true that Grace is always present. But sufficient capacity to take it in is seldom present.

(10) He must never forget that these miracles are not accomplished by his own egoistic power but by the Overself's grace.

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(10) He must never forget that these miracles are not accomplished by his own egoistic power but by the Overself's grace.

(XXI) The same power which has brought him so far will surely carry him through the next phase of his life. He must trust it and abandon anxieties, as a passenger in a railroad train should abandon his bag by putting it down on the floor and letting the train carry it for him. The bag represents personal attempts to plan, arrange, and mold the future in a spirit of desire and attachment. This is like insisting on bearing the bag's weight himself. The train represents the Higher Self to which the aspirant should surrender that future and live in inner Peace, free from anticipations, desires, cares and worries.

( )Can anyone correctly say that he can put no feeling behind prayer for spiritual light guidance or help because he knows so little about it or has so little faith in it? At least he realizes the need of help from an outside source.and can beseech or petition whate er powers there be to give whatever help they can. Telepathy being a fact and the mental world being no less real than this one, such concentrations cannot be without some kind of value.

( )Those Indian critics who have rejected my inclusion of Grace and stamped it as "an alien Christian idea" do not belong, and could not have belonged, to the great Southern region of thier country, with its far purer Brahmin knowledge (because less subject to admixture by repeated Northern invasion) The mystical literature of that region is quite familiar with "arul" a Tamil word which has no other and no better equivalent than "Grace."

( )The idea of conquering his own lower nature (THEY) solely by his own efforts does not allow any room for Grace. It would be better to find a more balanced approach. He needs to learn in his efforts that cannot of themselves bring all he seeks. The first step to attract Grace is to humble himself in prayer and to confess his weakness.

( )Emotional worry, whether it be worry about worldly and personal affairs or even about the spiritual quest will vanish if one surrender one's life to the Overself entirely. That is the only way to enjoy real freedom from worry; that is inner peace.

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Dr. PAUL BRUNTON

Will you please pardon the delay in answering you? Despite the form nature of this response, your letter was read immediately and sympathetically upon receipt. A prompt reply could not be sent you because of the lack of regular secretarial help.

With my book "The Spiritual Crisis of Man" I begin a new cycle of literary production. This, together with the research work and constant travel which always engage me, increases the heavy pressure on my time to such a degree that it forces me to withdraw altogether from correspondence.

I am sorry. But believing as I do in the telepathic powers of the mind and the Overself, I send you this Oriental greeting, which I mean in the deepest possible sense:

"PEACE BE WITH YOU!"

"On Grace" XVII.

(1) When his strongest passion is to make real the presence of the Soul and when he demonstrates this by the strivings and sacrifices of his whole life, he is not far from the visitation of Grace.

(2) If he thinks that the result depends wholly upon his personal endeavours after holiness, he is wrong. But if he does little or nothing to control himself because he waits for the Grace of God or the help of a master to come into his life, he is also wrong.

(3) Does a man have to rise above his passions by will or can he be relieved of them by Grace?

(4) It is a mistake to believe that the mystical adepts all possess the same unvarying supernormal powers. On the contrary, they manifest such power or powers as are in consonance with their previous line of development and aspiration. One who has come along an intellectual line of development, for instance, would most naturally manifest exceptional intellectual powers. The situation has been well put by St. Paul in the First Epistle to the Corinthians: "Now there are diversities of graces, but the same Spirit. And there are diversities of ministries but the same Lord. And there are diversities of workings but the same God who worketh all in all." When the Overself activates the newly-made adept's psyche, the effect shows itself in some part or faculty; in another adept it produces a different effect. Thus the source is always the same but the manifestation is different.

(5) Grace needs a prepared mind to receive it, a self-controlled life to accept it, an aspiring heart to attract it.

(6) It seems a tiring and endless task this, of tracking down the ego and struggling with it in its own lair. No sooner have we given ourselves the satisfaction of believing that we have reached its last lair and fought the last struggle than it reappears once again, and we have to begin once more. Can we never hope to finish this task? Is the satisfaction of victory always to be a premature one? When such a mood of powerlessness overwhelms us utterly, we begin at last to cast all further hope for victory upon Grace alone. We know that we cannot save ourselves and we look to the higher power. We realize that self-effort is absolutely necessary to our salvation, but we discover later that it is not enough for our salvation. We have to be humbled to the ground in humility

and helplessness before Grace will appear and itself finish the work which we have started.

(6) His dependence or self-effort must be balanced by his dependence on Grace. If he relies solely on his own endeavours to better his character and develop his intuition, he may find himself frustrated and unhappy with the result. Grace is to be invoked by making contact through prayer and meditation with his Overself. But the meditation should be of a special kind - what may be called the practise of nonduality - in it he should seek to indentify himself with the universal and infinite power, to forget that he is an individual.

(7) Grace, from a source above and beyond himself, is the last answer to all his questions, the last solvent of all his problems, when his own intellect fails with the one and his own management cannot cope with the other. And the first prayerful call for the gift must go forth by way of silencing the confusion within himself and stilling the tumult within his mind. The ego must recognize its own natural untrustworthiness and pause, must stop its persistent activity, in passive meditation.

(8) When the divine has become the sole object of his love and the constant subject of his meditation the descent of a gracious illumination cannot be far off.

(9) Two things are required of a man before Grace will manifest itself in him. One is the capacity to receive it. The other is the co-operation with it. For the first, he must humble the ego; for the second, he must purify it.

(10) There is always hope for a man so long as he is looking for something higher than his little ego, so long as he is aspiring for release from the merely personal. This hope is that Grace may touch and transfuse him.

(11) A man must first recognize his weaknesses, admit his deficiencies and deplore his shortcomings if Grace is to come to him. By that act and attitude of self-abasement he takes the first step to opening the door of his inner being to its presence. This is a necessary procedure but it is still only a first step. The second is to call out for help - whether to God or man, and to keep on calling. The third step is to get to work upon himself unremittingly and amend or elevate his character.

(12) We may wander about and wait for Grace to come or we may follow a disciplined way of working for it. (XXII)

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(12) We may wander about and wait for Grace to come or we may follow a disciplined way of working for it.

(13) If this happens, if he surrenders himself unreservedly to the first faint growth of Grace within his innermost heart, then its blessing will eventually fructify gloriously.

(14) If it is individual effort which has to make the long journey from ignorance to illumination, it is divine Grace which has secretly and silently to lead the way for it.

(15) If we are wholly and solely dependent on Grace then a man's endeavours to better himself are certainly superfluous and may well be unavailing.

(16) When Grace takes the form of spiritual enlightenment, it may catch him unawares, enter his consciousness unexpectedly and release him abruptly from the protracted tensions of the quest.

(17) These repeated prayers and constant aspirations, these daily meditations and frequent studies will in time generate a mental atmosphere of receptivity to the light which is being shed upon him by the Grace. The light may come from outside through a man or a book, or it may come from inside through an intuition or experience.

(18) If he begins his meditations as a coldly intellectual enquiring sceptic, without faith in the divine soul but willing to investigate experimentally if there be one, he will be brought to continue them at a certain stage of advancement as a warmly aspiring believer, and this will happen not by any desire of his own but by the Grace of the Overself. The gap between these two phases will be a dark night of the soul.

(19) God's Grace is the spark which must fall into human effort to make it finally effective.

(20) When he has passed successfully through the last trial, overcome the last temptation and made the last sacrifice of his ego, the reward will be near at hand. The Overself's Grace will become plain, tangible and wholly embracing.

(21) Even after he sinks back to his former state, the mystic who has had a flash, a glimpse, a revelation or a vision of something beyond it, can never be exactly the same as he was before. The light cannot fall upon him without leaving some little effect behind at the least, or some tremendous change at the most.

(22) Grace is within each of us but it manifests itself mostly in those who furnish the proper conditions for such manifestations and give it a chance to operate.

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(23) When his aspiration rises to an overpowering intensity, it is a sign that Grace is not so far off.

(24) Belief in the reality of Grace and hope of its coming are excellent. But they are not to be turned into alibis for spiritual sloth and moral sin.

(25) You have been given a glimpse of the goal. Now must strive to attain that goal. The glimpse itself has enable you to understand the consciousness and the characteristics to strive for. Both are so subtle that words merely hint at them and may be meaningless. In receiving an experience beyond words, you have therefore been so fortunate as to be favoured with the Overself's Grace.

(26) Grace is not a fruit which can be artificially forced. It must be left to ripen of itself.

(27) The sudden, unexpected and violent agitation of the diaphragm for a few moments may be a favourable phenomenon. It signifies a visitation of Grace from the Overself, a visitation which is the precursor of coming intellectual change and spiritual re-direction.

(28) It is not often easy to discern the why and wherefore of its operations and manifestations. Grace does not conform to human expectations, human reasonings, or human modes. It would not be divine if it always did that.

(29) It is true that Grace is something which must be given to a man from a source higher and other than himself. But it is also true that certain efforts made by him may attract this gift sooner than it would otherwise have come. Those efforts are: constant prayer, periodical fasting.

(30) Most things may be acquired by violent effort, but not Grace.

(31) When the Grace at last overcomes the inner resistance of the ego, the latter breaks down and the eye often breaks into tears.

(32) It is not the teacher's business to impose his own will on the other but to help theintroduction and working of Grace in the other.

(33) The strength needed for sustained mystical contemplation must come at first from his own ego's persistence but will come in the end from the Overself's Grace.

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"On Grace"

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(35) To make the result dependent on Grace alone, would be to deny the existence and power of the universal law of recompense. The need of effect can only be ignored by those who fail to see that it plays an indispensable part in all evolution, from the lowly physical to the lofty spiritual.

(36) Grace settles the intellect on a higher level and stabilizes the emotions with a worthier ideal.

(37) What is the work of Grace in this process?

(38) If he has the courage to let these lower things go out of his nature and deeds and life, the Overself will unfailingly reward him with its Grace.

(39) The process which leads to this attainment is a long one. Those who teach or believe otherwise, who see it as a sudden and magical one, dependent on the only single stroke of effort are refuted by the facts of experience and observation.

(40) The mysterious interaction of personal effort and divine Grace is covered with darkness.

(41) When the power of Grace descends into his heart, no evil passion or lower emotion can resist it. They and their accompanying desires fade and then fall away of themselves.

(42) Although there are some exceptions, it is generally only when the desire for higher life has overpassed the desires for worldly life that Grace begins to manifest itself.

(43) From that time he will feel increasingly yet intermittently that a force other than his own is working within him, enlightening his mind and ennobling his character. The Overself's Grace has descended on him.

(44) The course of each individual quest, its exstasies and sufferings, is not easily predictable. The factors of Karma and Grace are always present and their operation in different life-situations may always be different and cannot be foreseen.

(45) Those who believe that the universe is governed by law and that human life, as a part of it, must also be governed by law, find it hard to believe in the forgiveness of sins, and the doctrine of Grace of which it is a part. But let them consider this: that if the man fails to appropriate the lesson and to amend his conduct, if he lapses back into the old sins again, then their forgiveness automatically lapses too. The law of recompense is not negated by his forgiveness but its own working is modified by the parallel working of a higher law.

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"On Grace"

(46) Having done all he could do by hiw own strivings; being aware that he has travelled so far by the power of self-dependence, he now realizes that he can do no more except throw himself humbly on theGrace. He must wait patiently for its coming to complete by its power transcending his own, what has thus been started.

(47) When the Overself's Grace is the real activating agent that is stirring up his petition, the coming event has cast its shadow before. When this is the case the meaning of Emerson's cryptic sentences "What we pray to ourselves for is always granted," becomes luminously revealed.

(48) Let him feel even in the very heat of this world's activity that his Guardian Angel is ever with him, that it is not farther away than his own inmost heart. Let him nurture this unshakable faith, for it is true. Let him make it the basis of all his conduct, try to ennoble and purify his character incessantly and turn every failing into a stepping stone for a further rise. The quest winds through ups and downs so he must make despair a short-lived thing and hope an unkillable one. Success will not depend on his own personal endeavours alone, although they are indispensable; it is also a matter of Grace and this he can get by unremitting prayer, addressed to whatever higher power he believes in most, and by the compassion of his guide.

(49) Whilst he patiently waits with surrendered will for the oncoming of divine Grace, he directs conscious effort to improve himself and thus, incidentally, deserves it.

(50) With the passage of well-spent time and the coming of well deserved Grace, he will finally reach the serenity and mastery that characterize the last stages of the path.

(51) When the ego's total submission is rewarded by the Overself's holy Grace, he is granted pardon for the blackest past and his sins are truly forgiven him.

(52) The need for this purification arises from the need of removal of obstructions to the inflow of the blessed feeling of Grace, the light of new understanding and the current of higher will.

(53) The simple working of inward Grace is the essential mystical experience; the extraordinary clairvoyant accompaniments are not.

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(50) With the passage of well-spent time and the coming of well deserved Grace, he will finally reach the serenity and mastery that characterize the last stages of the path.

(51) When the ego's total submission is rewarded by the Overself's holy Grace, he is granted pardon for the blackest past and his sins are truly forgiven him.

(52) The need for this purification arises from the need of removal of obstructions to the inflow of the blessed feeling of Grace, the light of new understanding and the current of higher will.

(53) The simple working of inward Grace is the essential mystical experience; the extraordinary clairvoyant accompaniments are not.

(54) Whoever invokes the Overself's Grace ought to be informed that he is also invoking a long period of self-improving toil and self-purifying affliction necessary to fit him to receive that Grace.

When he begins to see that passion is something which arises within him and with which he involuntarily associates his whole self-hood, he begins to see that the metaphysical study of "I" and the mystical discipline of thought can help greatly to free him from it.

(55) Grace works magically on the man who opens himself humbly and sensitively to receive it. His personal feelings undergo a transformation into their higher impersonal octaves. His very weaknesses provoke occasions for gaining effortlessly their opposite virtues. His selfish desires are turned by Grace's alchemy into spiritual aspirations.

(56) He who told us to note the lillies of the field, also told us the parable of the talents. Whatever the divine Grace brings us, it brings it through our personal effort.

(57) The glimpse or Grace bestowed on him, whether by a teacher or by God, must be fully utilized and fully recognized for the opportunity, guidance help and inspiration that it is. Otherwise, it will remain only transient emotional experience, which has left behind tantalising saddening memory of a joy he is unable to catch again.

(58) The factuality of Grace does not cancel the factuality of its absence, does not enable the aspirant to dispense with self effort as an expression of this need.

(59) What he cannot achieve by his ordinary human capacities he can achieve when they are completed by the descent of Grace.

(60) Grace may be granted at any unexpected time. We supply the channel but do not determine the means.

(61) When he becomes acutely aware both of the sacred duty of self-improvement and of the pitiful weakness which he brings to it, the need of getting the redeeming and transforming power of Grace follows logically. He is then psychologically ready to receive it. He cannot draw Grace to himself but can only invoke and await it.

(62) If he could penetrate into the so-called unconscious levels of his mind he might find to his utter amazement, that his enemy, critic or domestic thorn-in-the-flesh are the very

answer to his prayer for Grace. They fully become so, however, only when he recognizes them as such, when he perceives what duty or what self-discipline they give him the chance to practise.

(63) If all his efforts are concentrated on self-improvement, then the circle of his thinking will be a small and limited one. The petty will become over-important in his own eyes and the insignificat will become full of meaning. It is needful to balance the one attitude with another - surrender to, and faith in the power of Grace.

(64) There are three types of Grace. Firstly, that which has the appearance of Grace but which actually descends out of past good karma and is entirely self-earned; Secondly, that which a Master gives to disciples or aspirants when the proper external and internal circumstances exist; this is in the nature of a temporary glimpse only but is useful because it gives a glimpse of the goal, a sense of the right direction and inspiring encouragement to continue on the Quest. Thirdly, when a man attains the fullest degree of realization, he is enabled in some cases to modify overhanging negative karma or in others to negate it because he has mastered the particular lessons that needed to be learned. This is particularly evident when the Hand of God removes obstructions in the path of his work. The philosophic conception of Grace shows it to be just and reasonable. It is indeed quite different from the orthodox religious belief about it, a belief which regards it as an arbitrary intervention by the Higher Power for the benefit of its human favorites.

(65) The fact of Grace being an unpredictable descent from above does not mean that we are entirely helpless in the matter, that there is nothing we can do about it. We can at least prepare ourselves both to attract Grace and to respond aright when it does come. We can cleanse our hearts, train our minds, discipline our bodies and foster altruistic service even now. And then every cry we send out to invoke grace will be supported and emphasised by these preparations.

(66) If the Overself's Grace does not come to the help of a man, all his exertions will be fruitless. But, on the other hand, if he does not exert himself, it is unlikely that the Grace will come at all.

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(67) Sorrow for a wrong course of life, the resolve to abandon it and the readiness to make definite amendments are pre-requisites to secure Grace.

(68) If he tries to fulfil these conditions of sincere self-preparation, and if he tries to practise service, compassion and kindliness, Grace will come and its meaning will be found. For Grace holds a significance that is very close to love, to unselfish love. What he has given to others, will be returned to him by the law of recompense.

(69) There is a point where self-effort must cease and self-abasement must begin. Not to recognise it is to show conceit and hinder Grace.

(70) With the coming of Grace, his development takes on a life of its own and is no longer to be measured in direct ratio to his effort.

(71) Few men find their way to the real prayer for Grace before they find their hearts broken, their minds contrite.

(72) When a man begins to see the error of his ways, to repent greatly and lament deeply about them, it is a sign that Grace is beginning to work within him. But how far the Grace will go and whether it will carry him into a religious conversion or still farther, into a mystical experience, no one can predict.

(73) Although all this working of Grace takes place outside the level of ordinary consciousness - whether above or beneath it is a matter of the point of view - nevertheless it influences that consciousness far more than most people suspect.

(74) When man's endeavour is met by divine Grace, the fruits of success begin to appear.

(75) We do not arrive at salvation by self-effort alone, nor by Grace alone. Both are needed.

(76) We pray to confess sin or to humble self, to commune with the Divine or to invoke Grace, in joy as well as in despair.

(77) Grace is the unknown factor in the mystical life. The one dynamic and dominant, the other passive and receptive.

(78) The working of Grace is sometimes elusive and undetectable. When a man thinks it is his own exertions that are advancing him on the path it may really be the Overself's Grace that is doing so.

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(79) But if no man can create Grace for himself, every man can create the conditions required by Grace before it will manifest itself.

(80) ALTHOUGH Grace's visitations seem arbitrary; it is not really so. It obeys a hidden law of its own.

(81) These illuminative glimpses do not come at will or at once. They do not come once for all or when it pleases us. They come and go like the wind and when it pleases them. For they come by Grace.

(82) What he is unable to attain by all his efforts will, if he is blessed by Grace, be given him unexpectedly and suddenly when all desire for it has lulled.

(83) We may strongly feel our unfitness for Grace, but yet as strongly feel our need of it.

(84) Grace breaks in upon a man's thought and life with decisive results.

(85) When men begin to organize a church and dogmatize a creed out of the Seer's pure inspiration, they begin also to

(86) No Maharishee, no Aurobindo, no St Francis can save you. It is the Holy Spirit which saves man by its Grace. The ministrations of these men may kindle faith and quieten the mind, may help you to prepare the right conditions and offer a focus for your concentration, but THEY offer no guarantee of salvation. It is highly important not to forget this, not to deify man and neglect the true God who must come to you directly and act upon you directly.

(87) The revelation which brings one's own consciousness into coincidence with the Overself, comes only by Grace.

(88) Grace is a necessity before the ego can go up in the blaze of divine energy.

(89) They pray to God that events may be manipulated in their favor.

(99) Grace is here for all. It cannot be here for one special person and not for another. Only we do not know how to open our tensioned hands and receive it; how to open our ego-tight hears and let it gently enter.

(100) Many have asked why God is seemingly so indifferent to human sufferings, so untouched by the never-ceasing fall of human tears.

(101) It is not enough merely to say that you turn your life or your problem over to the higher power. You should question yourself closely as to what you are really doing.

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(1) Everyone seeks in prayer forgiveness of the consequences of sin, but few seek freedom from the sin itself. That entails hard personal effort, but success in it could bring forgiveness also.
(2) Prayer by itself is not enough to solve our problems. It is a part of the required procedure, but still only a part.
(3) It should be sacred communion, not worldly commerce. It should deal with the inner life rather than with the outer fortunes.
(4) Love will have to enter his quest at some point - love for the Overself. For it is through this uniting force that his transformation will at the end be effected.
(5) Jesus had not where to lay his head. He wandered from place to place, teaching without price as he wandered. Wherever he went he was at home in the complete confidence that Providence was taking care of him.
(6) It is for him to do whatever practical wisdom calls for in each situation, but having done that, to relinquish the results to the higher power for better or for worse.
(7) He may carry such problems into his prayers. The answers do not necessarily come at the time of the prayer itself, but may only come some time later, maybe days or even weeks later.
(8) Millions of Christians have prayed for hundreds of years for a multitude of things and it would be impossible to prove that even a small percentage of these prayers have been answered.
(9) At some point during your prayer surrender your personal self to God, and your personal will to His Will.
(10) Whenever an emergency arises wherein you require help, guidance, protection or inspiration, turn the thought away from self-power and bring it humbly to the feet of the higher power in prayer.
(11) If the world tires you, if the evil deeds of others torment you, you can find blessed peace and healing refuge by turning within.
(12) He should dismiss fears and anxieties concerning the present state or future destiny of anyone he loves. Let him do what he reasonably can to protect the other, then place him trustingly in the care and keeping of the higher power.
(13) Having worked to the utmost upon himself, but finding that a stable spiritual consciousness still eludes him, he has no recourse except to submit his further development to a higher power than his own will and then await and let it work upon him.

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(14) With this serene acceptance of Life, this glad cooperation with it and willing obedience to its laws he begins to find that henceforth Life is for him. Events begin to happen, circumstances so arrange themselves and contacts to develop themselves that what he really needs for his further development or expression, appears of its own accord.
(15) He should believe that he is at that moment receiving that which he is praying for. But he should do so only if he feels no contrary indication of coldness or doubt, and only after he has made contact with the power through pure worship or meditation.
(16) To surrender a problem to the Overself is to cease worrying about it. If the worry still remains, its presence is proof that the surrender has not really been made.
(17) Endorsement of the moral value of confession should not be mistaken as an endorsement of the institutional value of absolution. There are churches which require confession from their believers and which give absolution in return. The kind of confession philosophy advocates is secret, private, individual and made in the depth of one's own heart, quite silently. The kind of absolution philosophy recognizes is grace given by the individual's own higher Self, just as silently and as secretly as the confession itself should be made. No church and no man has the power to absolve him from his sins, but only his higher self.
(18) He may always rightly close his prayer by soliciting guidance and sometimes by asking for forgiveness. Such a request can find justification, however, only if it be not one for interfering with karma, only if it come after recognition of wrong done, perception of personal weakness, confession leading to contrition, and a real effort to atone penitently and improve morally. The eternal laws of karma will not cease operating merely for the asking and cannot violate their own integrity. They are impersonal and cannot be cajoled into granting special privileges or arbitrary favors to anyone. There is no cheap and easy escape from them. If a sinner wants to avoid hurtful consequences of his own sins, he must use those very laws to help him do so and not attempt to insult them. He must set going a series of new causes which shall produce new and pleasanter consequences that may act as an antidote to the older ones.
(19) He should make use of prayer. Every day he should go down on his knees and pray for grace, offer himself in self-surrender to the higher self and express his yearning and love for it. Such readiness to go down on his knees for a minute or two, to abase the ego's price in prayer, is extremely valuable.
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(20) To put anxiety aside, which follows naturally when our personal attachment to results and the eager desire for ends are laid aside, is to have the fullest faith that the higher power will take care of our true needs.
(21) He will learn to live by faith where he cannot live by sight, to accept happenings against which the ego rebels and to endure situations which reason denounces.
(22) Where, despite his best efforts, he finds that he cannot control the course of events, he should accept it as being the higher will, the ordained destiny. Where he can control it, he should seek to learn from and obey the inner voice in what he does.
(23) For the man who has a strong ego, the religious approach with its cultivation of humility, its confession of sinfulness and its redirection of emotion away from personality is the best to be recommended, if accompanied by some of the Philosophical Discipline's restrictions of the ego. However, such a person usually refuses to drink the medicines he most needs and therefore continues to remain involved in troubles of his own creation.
(24) To the degree that he can surrender his mind to the higher self, to that degree does he surrender the worries and fears that go along with it.
(25) Do not let the ego try to manage your worldly life. Do not let it even manage your search for truth! It is faulty and fallible. Better to cast the burden on the higher self and walk by faith, not knowing where you are going, not seeing what the future is.
(26) Intense devotional religious feeling is as much a part of the philosopher's character as quitely mystical intuitive feeling.
(27) If a man can give up his fears and anxieties to the higher self, because he is convinced that it is better able to manage his problems than the egoistic self, because he believes in trusting to its wisdom rather than to his own foolishness, yet yet does not evade the lessons implicit in those problems, his surrender becomes an act of strength, not of weakness.
(28) He who can kneel down in utter humility and spontaneously pray to his higher self out of a genuine desire to elevate his character, will not pray in vain.
(29) If the confession of sins and faults is an indispensable part of philosophic prayer, striving to forsake those sins and faults must be made an active part of the daily life after prayer.
(30) When these three signs of the most elementary stage are brought together and united--the public rite, the spoken utterance and the set wording--there is danger of the whole prayer itself becoming a mere gabble unless the individual safeguards them by the utmost humility and sincerity.

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(31) It is more prudent and more humble to ask the Infinite Intelligence to send what is best for him, than to define and prescribe "the best" himself.
(32) This blind abject apathy of many fatalistic Orientals is based, not on real sprituality, but on fallacious thinking. "Because the whole universe is an expression of God's will, and because every event happens within the universe, therefore every calamity must be accepted as expressing God's will". So runs the logic. The best way to expose the fallacy lurking in it is to place it by the side of a counter-syllogism. "Because the whole universe is an expression of God's will, and because every individual resistance of calamity happens within the universe, therefore such resistance is the expression of God's will!!"
(33) It is right to say resignedly that it is God's will when we find ourselves in misfortune. But to content ourselves with such a half-truth is dangerous. It blinds our present perceptivity and bars our future advancement. Without the first, we cannot accurately read the situation. Without the second, we repeat mistakes and duplicate sufferings. A wiser statement would add the second half-truth., whose absence imperils us. And this is that we ourselves often are largely the cause of our misfortune, that God's will is only the universal law of consequences bringing us the results of our own thinking or doing, our own tendencies or nature. Yes, let us submit to the divine will, let us surrender in acquiescence to what it sends us. But what will it profit us if we do so blindly dumbly and without comprehension? Is it not better to remember that it sends us what we have earned or what we need, either for self-perfection or self-purification? And, remembering, should we not seek out the lesson behind what is sent us and thus be able to cooperate intelligently with it? Then the Overself's will truly becomes our own. Are we not as aspirants to be distinguished from the multitude in several ways and not least in this, that we must try to learn from our experiences instead of letting them be useless and futile?
(34) He will find, if he accepts this intuitive leading, that although the unfavorable circumstances may remain the same, unchanged, his attitude towards them does not. Out of this inner change there will be given him the strength to deal with them, the calm to deal with them unmoved and the wisdom to deal with them properly.
(35) A new understanding has been gained. It is a possession that may be kept, with care, as long as he lives. Of how many other possessions may this be said?

(31) It is more prudent and more humble to ask the Infinite Intelligence to send what is best for him, than to define and prescribe "the best" himself.

(32) This blind abject apathy of many fatalistic Orientals is based, not on real spirituality, but on fallacious thinking. "Because the whole universe is an expression of God's will, and because every event happens within the universe, therefore every calamity must be accepted as expressing God's will". So runs the logic. The best way to expose the fallacy lurking in it is to place it by the side of a counter-syllogism. "Because the whole universe is an expression of God's will, and because every individual resistance of calamity happens within the universe, therefore each resistance is the expression of God's will!"

(33) It is right to say resignedly that it is God's will when we find ourselves in misfortune. But to content ourselves with such a half-truth is dangerous. It blinds our present perceptivity and bars our future advancement. Without the first, we cannot accurately read the situation. Without the second, we repeat mistakes and duplicate sufferings. A wiser statement would add the second half-truth, whose absence imperils us. And this is that we ourselves often are largely the cause of our misfortune, that God's will is only the universal law of consequences bringing us the results of our own thinking or doing, our own tendencies or nature. Yes, let us submit to the divine will, let us surrender in acquiescence to what it sends us. But what will it profit us if we do so blindly dumbly and without comprehension? Is it not better to remember that it sends us what we have earned or what we need, either for self-perfection or self-purification? And, remembering, should we not seek out the lesson behind what is sent us and thus be able to cooperate intelligently with it? Then the Overself's will truly becomes our own. Are we not as aspirants to be distinguished from the multitude in several ways and not least in this, that we must try to learn from our experiences instead of letting them be useless and futile?

(34) He will find, if he accepts this intuitive leading, that although the unfavorable circumstances may remain the same, unchanged, his attitude towards them does not. Out of this inner change there will be given him the strength to deal with them, the calm to deal with them unmoved and the wisdom to deal with them properly.

(35) A new understanding has been gained. It is a possession that may be kept, with care, as long as he lives. Of how many other possessions may this be said?

(36) To expect help to come to us through God when it should and could come to us only through man, is one fallacy. To expect it to come through some 'master' when it should and could come only from oneself, is another.
(37) Help comes at the needed moment, which is not always or necessarily the desired moment.
(38) The Grace is always present since the Infinite Power, from which it originally comes, is always present.
(39) Unless he loves the Overself with deep feeling and real devotion, he is unlikely to put forth the efforts needed to find it and the disciplines needed to push aside the obstacles in the way to it.
(40) Self-surrender should not signify merely letting others do what they wish with him or to him, but rather letting the higher nature work within and through him.
(40a) It is true what Jesus said, "Take no thought of the morrow". What did Jesus mean? If we know to whom Jesus was speaking and the path along which he was trying to lead his hearers, we shall know also what he meant. It was certainly not that they should do nothing at all for the morrow; it was not that they should give no attention to it. It was that they should not fret and worry over the morrow; they should accept the duty imposed upon them to take care of the morrow, but reject all anxiety as to its outcome. They should not think that their little egos must manage everything, but they should have some faith also that the higher power could operate in their lives.
(41) The farther the aspirant is advanced in this Quest, the less he is likely to ask for worldly things in his prayer. In any case, all such petitioning should be strictly limited. Whoever enters a sanctuary to ask for worldly things should beware how far he goes in this direction, and how often he goes there.
(42) The true purpose of prayer is not to keep asking for some benefit each time we engage in it, but rather to express the yearning of the underself for the Overself, the attraction felt by the ego living in darkness for its parent source dwelling in light.
(43) He should no longer be blind to his sins and weaknesses, but should confess them. He should no longer persist in them but should forsake them.
(44) Just as we can best do some service for other people only after we have done enough to develop ourselves, so we can best help others through a prayer or meditation only after we have first carried it to sufficient depth in ourselves.
(45) Those who believe prayer to be a remnant of primitive superstition, outmoded in a modern spiritual life or unneeded by a higher mystical one, are wrong. The twentieth-century

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man may as profitably give himself to it today as the second-century man - perhaps more profitably because he requires more help from outside himself.

(46) There is no other recourse for him except humble submission to God's will in the faith that God's wisdom is interlinked with it.

(47) An aspirant wrote in a letter. "I went in to a lawsuit upon which depended the existence of an entire business and my own ability to continue to support my family. Judgment was given against me. I experienced the most curious sensation that the whole thing did not matter at all, that I seemed to be the witness of it all, and I was utterly calm. In fact, I had never felt so calm in my entire life, and did not feel the least bit depressed. It seemed to me Mr. . . . (himself) was almost a stranger to me, and I was just a witness of what was happening to him." He had a glimpse of the way in which a sage would have treated the same event, and that glimpse came to him at the right moment, the moment he needed it most.

(48) When the personal egos, thoughts and desires are stripped off, we behold ourselves as we were in the first state and as we shall be in the final one. We are then the Overself alone, in its God-like solitude and stillness.

(49) With the coming of this climax he may experience a profound sense of liberation, which later justifies itself, as the problems which had beset his mind slowly begin to dissolve and vanish under its wise tuition. He may think of Keat's joyful lines. "Then I felt like some watcher of the skies when a new planet swims into his ken." For there will be present all the magnificient exhilaration, the intellectual intoxication which is born when the mind alights upon new-found truth guidance or inspiration.

(50) The first value of prayer is that it is a confession of personal inadequacy and by consequence an aspiration to personal upliftment. It is a self-humbling of the ego and the beginning of a detachment from it. It is a first step in obedience to Jesus' paradoxical proclamation, "He that loseth his life shall find it."

(51) When prayer is not selfish commerce but holy communion, when it is not worldly-minded, but spiritually-minded, when it seeks the inner Ideal rather than the outer Actual, it has the chance of becoming effectually realized.

(52) It is true that I have written almost nothing about prayer in my published books. This is because I thought that such an enormous amount of literature on the subject already existed. The philosophical approach to prayer, and conception of it, is somewhat different from the tranditional one. It should act as a preface to meditation and as a help to prepare one to enter meditation.

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(53) However, if prayer is an indispensable part of the spiritual life, lower conceptions of prayer are not indispensable to a higher grade of that life.
(54) The praying devotee regards the object of his worship as being outside himself, whereas the meditating one regards it as being inside himself.
(55) The internal ego does them more harm than anything or anyone else, yet how few appeal to the Divine for protection against themselves; how many for protection against merely external evils;
(56) The mystic has to pass through the earlier stage of regarding the Overself as an'other' before he can arrive at the later stage of regarding it as his own essential self. Hence the need of prayer for the first stage.
(57) Within the conception of philosophy there is room for the humblest prayerfulness as well as the acutest intelligence.
(58) If the world's business were to be at the mercy of every uttered petition that rises from the lips of man, then it would tumble into chaos and life, and would become a bewildering maze. No! --before we talk glibly about prayer being answered, we should first distinguish between pseudo-prayers and genuine prayer.
(59) Those who daily in the region of psychism not only take the longest way, but often get lost for their trouble.
(60) Prayer and meditation are private acts for they do not concern a man's relations with other men, but with God. Therefore they should be practiced privately.
(61) The lower part of man's mind which calculates, analyzes, criticizes, blames, and organizes is the part which has no understanding of divine principles, and therefore its plannings are frequently futile. Man has no business to limit himself to the lower mind, and when he understands this he will leave his future in the hands of God, and then his real needs will be met.
(62) "All things whatsoever the Father hath are mine". That which you need is yours now -- if only you could raise yourself to the recognition of your true relation to your Overself.
(63) The shoulders of the aspirant must be strong enough to bear the bitter blows of destiny without getting bowed down. He has placed his life utterly in the hands of the gods, and he must be ready to suffer with a sublime fortitude.
(64) Those who know how to work internally in the deep ground of the Overself, may trust all to its kindly care.
(65) Only to the extent that he unites his own little purpose with the universal purpose, can he find harmony and happiness. Its strength will support him firmly in adversity and misfortune as it will carry him triumphantly through misery and hostility.

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(66) The pursuit of Mammon is an uncertain adventure, but the pursuit of Truth is full of certainty. It rewards its own, even in apparent defeat.
(67) "Why need Kabir worry, how will it help? The Lord worries for me and I am fancy-free", wrote the Indian poet Kabir.
(68) In the end, after many a rebellion, he learns to trust God and accept his lot, like a tired old man.
(69) As the inner peace advances, the outer problems recede; as truth permeates the mind, harmony rearranges the life.
(70) He will then be able to endure with unruffled mind what the average man can only endure with exhausted emotions.
(71) The Overself -- when you are fortunate enough to find it --will provide for and protect you, comfort and support you.
(72) To yearn only at times for this spiritual awakeness is not enough. He must yearn for it continually.
(73) When we are actually in the vivid presence of this holier self, we may utter our petitionary prayers, but not before
(74) In this wonderful state he becomes keenly aware of the love that is at the core of the universe, and therefore at his own core too. But he not only absorbs it, he also radiates it. It is not something to be held selfishly, like a material possession. As it is received, so is it given.
(75) He will help others more by holding them mentally in this inner peace than by falling into a state of nervous anxiety about them.
(76) There is no entry here for the proud, the conceited, the self-pedestalled. They must first be humbled, shorn and shamed. They must drop to the ground on their knees; must become weeping beggars and wounded mendicants.
(77) The first great event full of wonder will be this discovery of what is within himself; the second will be his discovery of what is within the world. For within himself he will find the soul and within the world he will find the working of God. He will discover that it is literal fact that everything happens under the laws and forces of the Higher Power, and that this is as true of human life as it is of plant life and animal life. He will find that the infinite wisdom is, everywhere and everywhen, taking care of every human being; that this includes himself and those who are near and dear to him, and that therefore he has no need to worry weakly or despairingly over them, for the experiences which they get are those which they need or earn. When he is no longer anxious about himself, how can he be anxious about other people? When he has committed his own life to God, what else can he do about other people's lives than commit theirs to God also? He finds that everyone is here not for the body's sake but for the soul's sake, and that

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this is the real criterion wherewith to measure all happenings and all experiences. He will no longer let himself be deceived by appearances, no longer let events rob him of his inward peace. He will remain passive to the Higher Power, obedient to its leading, and receptive to its prompting. It will carry him serenely and sustain him adequately.

(78) Are we to wander with all our burdens from a hapless birth to a hopeless death? Or shall we surrender them?

(79) We become free from aims and ambitions, we are able to forego all plans and projects.

(80) Once this direction from within, this reception of the Overself's voice, is accepted, whatever comes to us from without falls into intelligible pattern. It is for our good even when its face is forbidding: It is helpful even when it is painful. For we no longer judge it egoistically and therefore wrongly. We seek its true meaning, its hidden message, and its place in the divine orderliness.

(81) He finds that having attained this liberation of his will from the ego's domination, his freedom has travelled so far that it loses itself and ceases to be free. For it vanishes into the rule of his higher self, which takes possession of him with a completeness and a fullness that utterly hoop him around. Henceforth, its truth is his truth, its goodness is his goodness, and its guidance his obedience.

(82) When faced with problems which seem beyond adequate solution by reason or experience or counsel, take it as an indication that you are to put them to divine intervention. Ask during the time of prayer or meditation for the illuminating idea.

(83) The man who has the courage to be his own bitterest critic who has the balance to be so without falling into paralysing depression as a result, who uses his self-analysis so constructively that every shortcoming is the object of constant remedial attention - he is the man who is preparing a way for the advent of Grace.

(84) If you want a workable and faultless prayer, what is better than the one which Socrates habitually used? "Give me that which is best for me", or which some older pagan used: May I love, seek and attain only that which is good."

(85) Those who come to prayer asking not for physical benefits but for spiritual ones, are nearer to God than the others.

(86) So long as his life is self-managed and solely dependent on his little ego, so long will it encounter self-created blocks and difficulties.

(87) It is said that grace is given only to a few chosen persons and that no matter how hard a man works on himself, unless he is fortunate enough to receive it, the illumination he wants will evade him. This teaching sounds depressing because it seems to put us at the mercy of caprice, favoritism or arbitrariness. But the mystery of grace is not so mysterious as that. We are all children of God: there are no special favorites. Grace can come to all who seek it, but they must first make themselves ready to receive it. If they thirst hunger and seek with their whole heart and body, and if in addition they make the gestures of penance self-denial and purification both to prove their sincerity and to help achieve this readiness, it is inconceivable that the grace will not come to them in the end.

(88) Hundreds of aspirants spend years seemingly without receiving any sign of the presence of grace in their lives, whereas others do. This is evidence not of special favoritism, but that grace can only appear where special conditions prepare the way for it.

(89) Grace must come in its own way, not necessarily in the way he expects. And it must come at its own time, not necessarily when he most wants it.

(90) There is hope for all because there is Grace for all. No man is so sinful that he cannot find forgiveness, cleansing and renewal.

(91) The doctrine of Grace is taught by Krishna in the Gita.

(92) The Hindu commentator, Vijnana Bhikshu, wrote: "Devotion to God calls forth the Grace of God."

(93) No words can re-create these moments of grace so well as music. Think of the blessed gift which mankind has received through such works as Handel's "Messiah" and Bach's ~~"Hallelujah"~~ CHRISTMAS ORATORIO.

(94) Reverence, awe, adoration; these are evoked by, and themselves evoke the feeling of, the Overself's presence.

(95) It is very easy to mistake mere inertia for acceptance of the will of God, fatalistic acquiescence in things as they are for submission to the divine order of the universe. It is the Orientals particularly among whom this has happened, and prevented even the effort to improve conditions and affairs.

(96) When Christ called his hearers to repentance, he did not mean that they should leave their present state of 'sin' and return to a previous state of supposedly virtuous. He meant that they should leave the old altogether, and go forward into something entirely new.

(1) There is either great ignorance or grave confusion as regards grace, some serious errors and many smaller ambiguities. There is need to understand exactly what it is, the principal forms it takes, how to recognize its presence and how its workings show themselves.
(2) Men and women who find themselves in situations of great need, or when confronted by problems which render them desperate, or oppressed by sickness, loss or employment and debt, or involved in circumstances of grave peril, are not to be blamed ~~for~~ if they turn for help to the Source of all love. Their prayers are as legitimate as the outcries for help from every child to its mother or father. Their call for relief is pardonable and not improper. But what is unreasonable is the refusal to enquire how far they have themselves contributed to their situation and how much they must themselves do to amend it. The immature child cannot be expected to make such enquiry and its parent may have to do alone everything that is required to help it, but the grown adult has also grown into responsibilities and duties. What I am trying to say is that he must share with the higher power the work of saving himself, a work which begins with examining the past causes of his calamity, goes on to taking present steps off the beaten path on required action, and ends only in resolving on a future character or capacity which will throw out the seeds of such causes. Call this rational prayer, if you like. The act of praying is here neither wildly denounced as being quite useless, a kind of childish talking to oneself, nor foolishly praised as being the right way out of all troubles.

(3) Let him humbly acknowledge that he does not have the wisdom and purity to know what is right for him to have and what is right to do. Let him turn in silent, waiting to the Interior Word, and listen for it to tell him these answers
(4) When affliction seems too hard to be borne any longer, when man has come to the end of his endurance, what other recourse has he than to fall on his knees or to cry out in humility?
(5) The unfinished mystic who makes too much of his raptures or his darknesses alike, does so because he still identifies himself with his personal feelings, that is with his ego.
(6) The sacred foolishness of those teachers of the path of religiou-s devotion who reject all the other paths is still better than worldly foolishness, but it cannot form part of the philosophic ideal.
(7) Those who are asking the Overself to give them its greatest blessing, its grace, should ask themselves what <u>they</u> have been willing to give the Overself. How much time, love and self-sacrifice and self-discipline.

(8) The love which he is to bring as sacrificial offering to the Overself must take precedence of all other loves. It must penetrate the heart's core to a depth where the best of them fails to reach.
(9) The way to be admitted to the Overself's presence can be summed up in a single phrase: love it. Not by breathing in very hard nor by blowing out very slow, not by standing on the head nor by contorting like a frog can admission be gained. Not even by long study of things divine nor by acute analysis of them. But let the love come first, let it inspire the breathing, blowing, standing or contorting , let it draw to the study and drive to the thinking, and then these methods will become really fruitful.
(10) The rejection of the idea of Grace is based on a misconception of what it is, and especially on the belief that it is an arbitrary capricious gift derived from favoritism. It is, of course, nothing of the kind, but rather the coming into play of a higher law. Grace is simply the transforming power of the Overself which is ever-present but which is ordinarily and lawfully unable to act in a man until he clears away the obstacles to this activity. If its appearance is considered unpredictable that is because the karmic evil tendencies which hinder this appearance vary considerably from one person to another in strength, volume and length of life. When the karma which generated them becomes weak enough, they can no longer impede its action.
(11) The man's effort must be met by the Overself's Grace. What he does attracts what the Overself gives. This he can understand. But what he seldom knows, and finds hard to understand, is that in certain cases, the aspiration which impells such effort is itself impelled by Grace
(12) The advent of Grace is so unpredictable that we dare not even say that Grace will come into action only after a man consciously and deliberately seeks God and practises self-purification. We may only say that it is more likely to come to him then.
(13) Love of the Overself is the swiftest horse that can bear us to the heavenly destination. For the more we love It, the less we love the ego and its ways.
(14) Beware what you pray for. Do not ask for the truth unless you know what it means and all that it implies and nevertheless are still willing to accept it. For if it is granted to you, it will not only purge the evil out of you but later purify the egoism from your mind. Will you be able to endure this loss, which is unlikely to be a painless one.
(15) As the desires depart, they leave the heart vacant for tenancy by the Overself.
(16) The means through which Grace shows itself may be unrecognized because unpleasant.

(17) In our own time the case of Aldous Huxley shows how a scientific agnostic is moved unwillingly toward the intellectual acceptance of truth. The case of Simone Weil shows how a Marxist materialist is moved just as unwillingly to an even farther distance - the direct experience of what she had to call God and the utter submission of the ego which permanently followed that experience. Both cases illustrate the mysterious and unpredictable character of Grace.
(18) A man who has sinned, erred or been mistaken much and wakened up at last to what he has been doing,/instinctively seek first for affectionate understanding and sym(will)-pathetic forgiveness. The more he has strayed, the more he needs them.
(19) If the existence of grace is granted, the question of its means of transmission arises: Since it is a radiation issuing from the Overself, it can be directly bestowed. But if there are internal blockages, as in most cases there are, and insufficient force on the man's part to break through them, then it cannot be directly received. Some thing or person outisde him will have then to be used as a means of indirect transmission.
(20) There is a power which inspires the heart, enlightens the mind and sanctifys the character of man. It is the power of Grace.
(21) Prayer has value to the extent that it inevitably makes man think of the higher power but he detracts from that value to the extent that he joins that to the thought of his world by needs, desires or problems.
(22) If he makes worship a preparation for meditation, and if he accompanies investigation of the inspired texts by application of the knowledge gleaned; if he joins purification of his body to purification of his mind, he may expect to gain a balanced state of illumination in return for this balanced approach.
(23) I will never tire of telling men that the Overself is as loving as any parent and that it does care for our real welfare. But we must return that love, must give our unconditional devotion, if we are to have a correct relationship with it.
(24) By freeing himself largely of attachments - and especially the subtlest yet largest of all, attachment to the ego - his heart is emptied. Into the void thus created, Grace can flow. Mystics who complain of the soul's dark night are led to know that it is a process whereby this space in the heart is being increased, a crushing of self into dust, to make room for grace. If they are thus led to nothingness, let them remember that the Overself is no-thing.
(25) What Grace does is to draw the man's attention away from himself, from his ego, to the Overself.
(26) It is not possible to have the punishment of past errors remitted until we ourselves let them go by taking their lessons fully and fairly to heart

(27) We must make way for the Overself if we desire its presence. But we can do so only by pushing aside the objects, the conditions and the beings who block the path into our consciousness, through our attachment to them. Removing them will not fulfil this purpose but severing the attachments will fulfil it.
(28) Even where prayer is correct in form and spirit, it may be followed up by an incorrect attitude. Many are the cases I have observed where this has happened, where half the answer has already come in internal guidance or external contact with some man, or book or circumstance but, because the mind had been made up beforehand to a preconceived solution, it was not recognised for what it was, and either ignored or rejected.
(29) The devotional attitude will not decrease with the growth of the mystical one. It too, will grow, side by side with the other. But it will cast out of itself more and more of egoistic selfish interest or grasping until it becomes the pure love of the Overself for the latter's sake alone.
(30) By forming clearer ideas of the Overself's activity, he can better cooperate with it, and more effectually remove the obstacles which obstruct that activity within him.
(31) Human effort cannot produce divine consciousness. Only the hand of Grace can do that.
(32) Sometimes the Grace is felt psychically as a spiritual current actually pouring in through the head although its posture may be inwardly shaped to the upturned tilt at one time or the bowed depression at another time.
(33) In the end, and after we have tried sufficiently long and hard , we find that the knot of self cannot be untied. It is then that we have to call on grace and let it work on us, doing nothing more than to give our consent and to accept its methods.
(34) Grace does not depend on God's intervention in any favoristic or arbitrary manner. It is not an effect of God's whim or caprice. It falls like sunlight on all, the good and evil alike. Each individual can receive it, according to the quantity of obstacles he removes from its path.
(35) The notion that we must qualify for Grace before we can receive it, may not apparently hold true in some cases. But even there the laws of reincarnation and recompense will supply the missing connections.
(36) Men try to fill the heart's emptiness with things and other persons when, if they would only let it alone (Be Still!"), grace would enter and fill it for them.
(37) Its power is such that it cancels worldly attractions.
(38) We must distinguish between a true sincere aspiration and one which is only wishful thinking.

(39) Since World War II the Orient as a whole has been moving away from its spiritual traditions and sources at a speed far more accelerated than the prewar one.

(40) It is a mystery of Grace that it will come looking for the man who is not pursuing truth, not looking for holiness, not even stumbling towards any interest in spirituality. And it will capture the man so completely that his character will totally change, as in Francis of Assissi's case or his world view will totally change, as in Simone Weil's case.

(41) It is a simple error to attribute to grace what properly belongs to his own nature, but it is spiritual arrogance to attribute to his own power what properly belongs to Grace.

(42) It cannot come to those who live on the surface of things, for merely to discover and recognise its existence requires the deepest attentiveness and the strongest love. All the human forces must unite and look for this divine event.

(43) If he fails but persists despite the failures, one day he will find himself suddenly possessed of the power to win, the power to achieve what had hitherto seemed impossible for his limited ability. this gift - for it is nothing else - is Grace.

(44) When the words are all fore known, the prayer may become too mechanical.

(45) Grace operates without any effort of his own.

(46) Whatever and whoever an adept brings into the Overself's light; will eventually be conquered by that light.

(47) If petitionary prayer, whether for self or others, is possible at a certain stage of meditation, it is impossible at a deeper stage.

(48) Grace comes from outside a man's own self although it seems to manifest entirely within himself.

(49) Without doing any acts that might merit it, the grace suddenly comes to him.

(50) If the need to communicate either in prayer, or in meditation, with that higher power is not felt by a man, his intellect may be too powerful or his pride too strong.

(51) More than four hundred years ago a Dominican monk, Louis of Granada, affirmed "Contemplation -- is the most perfect prayer."

(52) Lao Tzu: "He knows always a power which he never calls upon in vain."

(53) For so many thousands of years in the historic epoch and for unknown thousands of years in the prehistoric epoch, men have propitiated God, and prayed for boons or relief; yet the world to-day is more miserable and more engulfed in suffering than ever before.

(11) Confession is a good practice when it is a ~~since~~ sincere honest recognition that certain actions of the past were wrong ~~actions~~ actions, whether they were merely imprudent or wholly evil; that they ought ~~ve~~ never to have been committed; and that if faced by similar situations again he will try his utmost not to commit them. Remorse, penitence and a desire to make amends are the EMOTIONAL feelings which ought to accompany the intellectual recognition if it is to have effective value in the future. According to custom, there are three ways in which confession can be make. There is the way of certain religions, which enjoin the presence of an ordained priest. This is useful mainly to adherents of these ~~religious~~ religions who can bring themselves to have faith in both the dogmas and the priests. But whether done in a religious atmosphere or not, confession to another person possesses worth only if that other is really of a spiritual status superior to the sinner's own and not merely claiming or pretending it. If this safeguard is present, then confession releases the tension of secretly held sins. Secondly, there is the way of some sects and cults, which enjoin the presence of a group. This too is useful only to fellow believers, and useful in a very limited way. It ~~an~~ offers emotional relief. But it degenerates all-too-easily into egoistic exhibitionism. It is certainly much less desirable than the first way. Private confession done in solitude and directed toward one's own higher Self is the third way. If the sinner experiences a feeling of being inwardly cleased, and subsequently whows no tendency to repeat the sin, he may know that his confession has been effective and that the Overself's Grace has come to him in response to the act. It is a mistake to believe, however that a single act of confession is all that is needed. It may be, but most often such response comes only as the climax of a series of such acts. It is also a mistake to believe that any confession has any value if the sinner's ego is not abjectly humiliated and and made to feel not only its foolishness and unworthness but also made to feel its dependence on the higher Power for help in attaining wisdom and self-mastery.

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(12) Why do we come to God's presence only with our messy problems and our dark troubles? Why only as beggars, or when unhappy, miserable, ~~unhealthy~~ unhealthy? Can we not come to Him joyously, for His own sake, for love of Him alone?

(13) John Henry Newman, praying constantly for light and guidance, developed a strong feeling and intellectual conviction, that the he must leave the Anglican, and join the Roman Church. He took this as God's response to his prayer.

(14) Whereas prayer is a one-way conversation with the higher power, you being the talker, meditation is a reversal of this situation, ~~for~~ for you become the listener. The praying devotee expresses what is in his own mind but the silent meditoator is impressed by ideas from a diviner mind. In prayer man brings himself to the attention of God but in meditation God brings himself to the attention of man.

(15)

I have had opportunities to reach records and meet men not readily accessible to ordinary seekers.

(16) He cannot be aware of any individual human while he is deeply enfolded by that state, but shortly before entering it, or shortly after emerging from it, he may be. This makes intercessory prayers and meditation a real possibility.

(17) When he is able to bring himself to practise this bestowal of silent blessing upon all others, and to practise it both lovingly and universally, he will find it a quick cure for the trouble of nervous self-consciousness. Instead of feeling uneasy in the presence of certain persons or of a crowd, he will feel ~~poside~~ poised. Why is this so? Because he is drawing Grace down to himself. This secret was seen by Oscar Wilde when he said: "One cannot search for love. It comes to us unbidden, when we give love to others."

(18) St Thomas Aquinas: "Whoever receives Grace knows by experiencing a certain sweetness, which is not experienced by one who does not receive it."

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(19) Man has no power of his own to command Grace but he does have the power to turn away from smug satisfaction with his own ego and throw himself at the feet of the Overself - the source of grace.

(20) By grace I mean the manifestation of God's friendliness.

(21) Grace is not necessarily bestowed deliberately or conferred personally. It may be received from someone who does not even know that he is its source. It may manifest through nothing more than the physical meeting between these two, or through a letter from one to the other, or even through the mere thinking about one of them by the other person. But, however obtained, Grace has its ultimate source in the mysterious Overself. This is why no man, however saintly, exalted or advanced, can really give it to anyone: he can only be used by the higher power for this purpose, whether aware or unaware in the surfacepart of his mind of what is happening.

(22) Grace may be willed and yet not manifest; may not even be thought of, and yet manifest. Someone hears the sound of a sage's voice, and lo! he begins to feel an inner glow without the sage seeking to do anything or knowing what is occurring.

(23) If grace had to depend solely on human merit, if it had to be fully worked for and earned, it would no longer be grace. It really depends on the mysterious will of the higher power. But this is not to say that it comes by the caprice of the higher power. If a man puts himself into a sufficiently receptive attitude, and if he applies the admonition "Be still and know that I am God", he is doing something to attract grace.

(24) The Overself can work in him without his knowledge or help to unfold, balance or integrate him.

(25) Oh, Lord, if I have any prayer at all it is, "Make the "me" absolutely quiescent and lead me into thy utter stillness where nothing else matters but the stillness itself."

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(26) Although personal effort and the will toward self-mastery do much to advance him on this quest, it is grace, and grace alone, which can advance him to the goal in the last stages or assist him out of an impasse in the earlier ones.

(27) Since grace does not depend immediately and directly on the man him-self, on what he thinks and does, he cannot make a glimpse happen by any act of will. At best he can draw nearer the source of this experience.

(28) To come into the consciousness of the Overself is an event which can happen only by grace. Yet there is a relation between it and the effort which preceded it, even though it is not an exact definite and universally valid relation

(29) There are little graces, such as those which produce the glimpse; but there is only one Great Grace: this produces a lasting transformation, a deep radical and ~~enlighten~~ permanent HEALING enlightment

(30) The grace is bestowed in spite of his negative qualities, in spite of his ego's assertiveness: No one knows why or when it first reaches him.

(31) When a sensitive man loses faith in his own goodness, and even his own capacities, to the point of despairing hopelessness he is really ready to pray properly, & practise utter dependence upon the Higher Power's grace. When he realizes that the evil in himself and in other men is so deep and so strong that there is nothing below the surface of things he can do, he is forced to turn to the ~~higher~~ Power. When he abandons further trust in his own nature and clings to no more personal hopes, he really lets go of the ego. This gives him the possibility of being open to grace.

(32) "Does Heaven speak?" asked Confucius.

(33) He is a human agent ofthe superhuman grace.

(34) If the spiritual preferment which grace seems to indicate inflates his vanity, then one day it will desert him.

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(23) This is the paradox that when you take the first step on this Quest, it is grace which impels you to do so. Yet you think and act as if you have never been granted the divine gift.

(24) The path of devoting oneself ardently to a religious love of God ought to be trod by all. But it need not be the only path, indeed that would be undesirable.

(25) Grace has no favourites. Its working is characterized by its own mysterious laws. Do not expect it for nothing but faith alone, nor for just effort alone. Try both.

(26) Buddhist form of showing homage: Place both hands together with palms touching. Raise up arms and then bring them backward until the thumbs rest on forehead.

(27) How real is his experience of the Overself, or how near he is to it, must not always be measured by his emotional feeling of it. The deep inward calm is a better scale to use. But even this vanishes in the 'dark night'.

(28) When the meditation attains its best moments, that is the proper time to bring in your intercessory prayer or your inner work for the blessing of others.

(29) It is questionable how many prayers ever leave the ego which utters them and rise to the God they are addressed to.

(30) Why always importune God to answer your prayers ? Try sometimes to answer them yourself.

(31) He is aware in some mysterious way that a beneficent influence has come into his life.

(32) Can a man do nothing to bring about the coming of grace and must he wait till it comes of itself ?

(33) Intuition, inspiration and even grace may come directly to him through prayer, meditation and reading.

(34) So hidden is the manifestation of Grace and so mysterious is its operation, that we need not wonder why men often deny its very existence.

(35) Metaphysical study will not weaken reverence but will rather put it on firmer ground. Metaphysical understanding will not weaken devotion but will rather more firmly establish it. What it will weaken however, is the attachment to transient <u>forms</u> of reverence; what it will destroy is the error of giving devotion exclusively to the individual and refusing to include the Universal.

(36) It is not the lack of grace that really accounts for our situation, but the lack of our co-operation with the ever-existing grace.

(37) If he is to surrender the conscious will, it should be only to the divine will.

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(1) If he attains and maintains a harmony with the Overself (for which he must pay the price of submission to it) then the Overself will help him for it is being allowed to do so.
(2) Do not confuse inner detachment with callous indifference. Do not search after impossible results. A worthy goal for human beings cannot be devoid of human feelings however elevated they may be: it cannot be a glacial one.
(3) If the presence of divinity is felt, no name need be uttered in invocation and no prayer need be made in petition.
(4) Reverence is a beautiful quality when directed toward the higher power.The more it is developed the humbler a man must become in the Presence.
(5) This tender gentle and even beautiful feeling which moves him, holds him and humbles him, is worship, reverence and holiness. He senses the higher power is closer than it normally is.

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(1) The fierce loving constant devotion, even worship, which most mothers give to their only or favoured child, would be enough to carry an aspirant through all the vicissitudes of the Long Path.

(2) " They had not much use for the brotherhood of all men: 'God save us from such brothers!' we can hear them saying." - Israel Zangwill makes a character mutter these words in one of his stories.

(3) This begging for personal favours through religious prayer may be a waste of time, especially where it demands divine intervention to escape the consequences of its own acts. But it may also be a prompting to acknowledge the existence of a higher power, a humbling of the ego.

(4) He who sits with humbled bowed head and folded, clasped or knees-rested hand, with mind and heart in awed reverence, in sincere worshipful and rapt absorption which is aware of nothing else than the divine presence - he is praying, is meditating, is worshipping, is in heaven already.

(5) When the ego is willing to let its own tyranny be cancelled - and it never does so unless it has been crushed to the ground by the fates or by philosophy - when it comes to the end of its tether and gives up, the grace of the Overself is the response.

(6) What other phrase would so empower a man like him at a time like this - What else would make him feel that turning his life over to the divinity within would be the best thing he could do?

(7) The distant horizon, bathed in a sunset of quivering amethyst light, gives joy to the heart, uplift to the reverent worshipper of the Holy and Benign.

(8) A feeling of complete powerlessness is a feature of the Dark Night.

(9) Those pictures, both Buddhist Hindu and Christ -ian, which show the benedictory raising of a hand show only one of the ideas which exist side by side in different religions.

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(1) Submit to the World-Idea - or suffer. Resign yourself to the higher course of things: go along with it - and be at peace!
(2) If he insists on clinging to the ego, he makes it impossible to know truth, approach God or experience the timelessness of reality. Only an outer intervention can then help him, only the Grace coming direct or through some human channel.
(3) No man has the right or capacity to dispense grace but some men may sometimes be used by the higher power in effecting its own dispensations.
(4) I do not use the term 'grace' in the narrow sense given it by one of the world religions, that it flows to recipients only through the outward sacraments and ritualised communions of that Church, but in the wide sense that philosophy gives it.
(5) Why ought I to cultivate religious faith, feeling worship? Because it lifts up the feeling nature generally. Because it develops humility. Because it invites Grace. Because it is the duty of a human being in relation to its Source.
(6) The love which really matters is love of the Highest. All other kinds are merely cheap substitutions.
(7) It is most important to recognise what is happening - a visitation of Grace - and to respond to it at once. This means that everything else must be dropped without delay.
(8) This leaves him free from the responsibility of making decisions. Their burden is now put on the Overself.
(9) It is not only needful to practise this remembrance as often as convenient or even possible, but also as long as convenient or possible.
(10) It was Origen, the early Church Father, who asserted that the true posture of prayer is the standing one, where the arms are stretched out in the shape of a cross.
(11) With hands upraised, the palms and fingers steepled in the gesture of prayer a man expresses himself, with or without voice, to the Infinite instinctively and physically.
(12) The poignant feeling of hopeless aridity and helpless dependence on Grace brings a man's ego very low.
(13) The notion of grace as given out in popular religion was helpful perhaps to the masses but needs a large revision for the philosophic seekers. It is not granted at the whim of a Personal God nor solely after deserving labours for it. It is rather more like a steady permanent emanation from a man's own Overself, always available, but of which he must partake by himself. If at times it seems to intervene specially on his behalf, that is an appearance due to the immense wisdom in timing the release of a particular good karma.
(14) Such is the untouched depth of the human being that when a man prays to God he really prays to himself, his Overself.
(15) The past, with all its mistakes and miseries, is blotted out by this incredible grace.
(16) Grace - so long prayed for and so long withheld -

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(17) Grace happens. But to whom, when and where, none can say with certainty, at best only with probability.

(18) Grace is always being offered, in a general way, but we do not see the offer, we are blind and so pass it by. How can we reverse this condition and acquire sight? By preparing proper conditions. First, mark off a short period (to begin) of each day for retreat from the ordinary out-going way of living. Give up this period to in-going, to meditation. Come out of the world for a few minutes.

(19) When, with the arrogance beaten out of him by events which are stronger than himself, a man turns in humility to the higher power, he obeys a natural instinct.

(20) In the end all this aspiration supported by practical effort attracts Grace. He finds that he is not alone, that in becoming its recipient not only is a glimpse vouchsafed him but also some part of him has now an unassailable faith no matter what vacillations, questionings or lapses the strains of life, the moods of ill-health or the changes of fortune may do to his thoughts for a time.

(21) It is better not to beg nor to demand in prayer, not even for spiritual things or help. It is more fitting to render homage to the higher power, to think of it worshipfully and reverently and humbly and, above all, lovingly.

(22) When the burden of the ego becomes too much to bear, follow Jesus' counsel and throw it off.

(23) Use the prayer period not to beg for anything for yourself, not even for spiritual things, but as a reminder to lift yourself up to a higher level, as a remembrance to pay homage and worship to That.

(24) The pursuit of virtue and the practice of self-control, the acceptance of responsibility for one's inner life - these things are as necessary as grace and help to attract it.

(25) True sacredness is not something which anyone can pick up in his hands, examine, and identify at once. It is impalpable, as subtle and as delicate as perfume.

(26) Milton's famous line: 'They also serve who only stand and wait,' is not in praise of idleness. Rather it means service of the Lord, working as a waiter at His table, hence activity but of a humble kind.

(27) It is the power of the Other which pulls him upward out of his attachments to body and earth, cajoling him to do what he cannot do of himself - let go. This power, when so felt, we call grace.

(28) If he presents a firm assured face to the world, to protect his place in it, he presents a far humbler one to the Overself.

(29) A man must first render himself worthy, make himself capable, of receiving grace.

(17) Grace happens. But to whom, when and where, none can say with certainty, at best only with probability.

(18) Grace is always being offered, in a general way, but we do not see the offer, we are blind and so pass it by. How can we reverse this condition and acquire sight? By preparing proper conditions. First, mark off a short period (to begin) of each day for retreat from the ordinary out-going way of living. Give up this period to in-going, to meditation. Come out of the world for a few minutes.

(19) When, with the arrogance beaten out of him by events which are stronger than himself, a man turns in humility to the higher power, he obeys a natural instinct.

(20) In the end all this aspiration supported by practical effort attracts Grace. He finds that he is not alone, that in becoming its recipient not only is a glimpse vouchsafed him but also some part of him has now an unassailable faith no matter what vacillations, questionings or lapses the strains of life, the moods of ill-health or the changes of fortune may do to his thoughts for a time.

(21) It is better not to beg nor to demand in prayer, not even for spiritual things or help. It is more fitting to render homage to the higher power, to think of it worshipfully and reverently and humbly and, above all, lovingly.

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(30) Thou!
Unseen, untouched and unknown,
The only grace I beg for
Is the grace of loving Thee!
- My Prayer.

(31) The victory will not be mine
The joy to come is given,
Nor is even mine the struggle
Only mine submission.

(32) In all times hands have been lifted - whether in supplication or in aspiration - before God. This is an instinctive natural gesture.

(33) It is not for him to know in advance in what form the revelation will come, whether it will be an intuition, a strong pressure, a dream, or a particular happening, words read in a book, a phrase dropped from someone's lips, a mood engendered by music, art, Nature.

(34) The fulfilment, the pacification, and the enlightenment are arrived at in the deepest part of himself - but these results are not by himself. They come from grace.

(35) There is no injustice involved in the prized awards of grace.

(36) Learn to be satisfied with this gift, this grace of the Stillness. Do not ask for more or for something more striking and dramatic. This is a common error, and an ungrateful one.

(37) The grace may be barely felt, may come on slowly for many months, so that when he does become aware of its activity, the final stage is all he sees and knows.

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Au Jordil - A

Paul Brunton

following:

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) Is a higher path, one leading us to communion with God to be found only by assuming an Oriental form, dress, name, practice and behaviour ?

(2) On lucky days the rays of the setting sun would glance off it and I too would share their warmth. Thus Indian sage and Chinese artist combined with Ra to serve European meditator.

(3) The Indian achievement was tremendous, all honour must be given to it, but it ought not be allowed to obscure our present needs or recognition of the tremendous changes which surround us and permeate us.

(4) Under the aspect of Dakshinamurti, it was Siva himself who tried to initiate the Mounis under the banyan tree. But it was useless, unsuccessful. This is one tradition which I was taught, quite the contrary to what the Sankara followers learn.

(5) The ancient Egyptian mystic hieratic posture was like an Indian's except that palms were lying flat upon his knees.

(6) One yogic posture is to stand for a time with right leg crossed over the left one.

(7) Those who found their manna in a robot-like personal relationship with Gurdjeff so that they never awoke to the facts got what they deserved. But they were to be pitied for grovelling at the feet of a somewhat boorish half-lunatic, a heartless exploiter of trusting women and men; a man who thrived on mystery-mongering.

(8) I have placed this slim Chinese painting of Gautama so that it adjoins the little Buddhist shrine and in a way gives the bronze idol background - it already has underground for it was the Supreme Monk of Thailand's * own personal statue, always by his side. When our talks, ripe with his 83 year old wisdom, came to an end and I took farewell, he presented it to me with a smile.

* Called Siam - in those days.

(9) This piece of sculpture which by now has been carried across the entire world has given mankind the suggestion of a wondrous peace of soul. Not only that, it has lifted them up to think of a noble mind permeated with compassion. But whatever their elevation these qualities were associated with the race of men whereas in the case of Christ they were associated with a supernatural divine being. We remember the Buddha mostly as being seated in meditation with both hands folded, the Christ as standing to preach with one hand raised.

(10) When Alexander started the building of Alexandria in 332 B.C. he opened the way for Zenodotus to open the doors of the celebrated library in 280 B.C.

(11) The I-Ching must only be used when all other ways fail: it is for extreme cases only.

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(12) Whereas the Indian schools sought liberation from the misery of birth and rebirths, the Chinese schools sought happy peace, a joyous mind.

(13) " India is archetypal. That is why I made no plans to visit Gurus when I went to India. I did not even go to see Ramana Maharshi. I knew what a Swami was: that was enough to know them all" said Jung. This last statement deserves to be queried.

(14) Burmese Buddhism believes a man's soul can pass back into an animal's if it degenerates. A Buddhist may not eat animal food (meat) but he may eat fish. Thus they are semi-vegetarian. They are clean and neat.

2. Gurdjieff's training of disciples showed in their control. At his command they suddenly freeze their position as if caught by a camera, in arrested motion. (b) A theory of G's was that when so tired that collapse is imminent, strength will come from an inner source of reserve power, a second wind. (c) A cardinal point in G's teaching was the breaking of all habits, to free life from slavery to them. Another was exercise to make physical nature obedient and responsive to the will. "

( ) T'AI CHI figure unites both forces in their play: each unmanifested is contained in the other.

( ) Ying-Yang's co-relative in Hindu creeds is Prakriti = Feminine principle; Purusha = Masculine principle.

( ) Heaven rules Yang = ⊙ ; Earth rules Yin = ⊕
Heaven = father
Earth = mother } Produce phenomenon and creatures.

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(1) Is it not a striking phenomenon, confirming the prediction of the West bringing spiritual tuition to the East, that the largest Yoga ashram in all India, with more than a thousand disciples, is headed by a Westerner ! The Sri Aurobindo Ashram at Pondichery has a Frenchwoman, Mira, popularly called "The Mother" as its administrator and guru. And the largest Yoga monastery of the Jain religion, situated at Mount Abu in Rajputana, has a European Swiss, popularly known as "George" as its Guru.

(2) In eighteenth century English villages, medical men applied remedies to their suffering patients which in several instances were strikingly similar to those applied then, and still being applied today, among practitioners who faithfully follow the native system. They used cow dung externally and cow urine internally.

(3) Behind these journeys there is often the naive imaginative conception of a perfect master, that is, a perfect human being, or of a perfect ashram, that is, a place where conditions of existence attain the utmost harmony and satisfaction. Only by sheer inability to see things as they are could such a master and such an ashram be discovered. Only a fanatic would give himself up to such a fantasy !

(4) ANDRE MIGOT in "Tibetan Marches" "The Buddha-to-be, the Indian Maitreya, alone of all the Buddhist theocracy, is represented not squatting but sitting upright in the way that Europeans do, for legend insists that Buddha's next reincarnation will come from the West, and not from Asia." (He refers to Tibetan temples - P.B.)

(5) There are still some ill-informed persons who regard the Hindus as a primitive barbarous heathen people. Among them is at least one legislator of the United States, who was irritated by the display of some Bhagavad Gitas in a bookshop, into scornful remarks and astonishingly ignorant statements.

(6) Why limit the finding of truth to a single country, like India or Palestine, or to a single century, like the first ? For it can be revealed anywhere, at any time.

(7) The sweetest smile I have yet seen on any Buddha figure is the one on a large head resting on the mantel shelf of the main lounge in French Riviera's famed Eden Rock Hotel at St. Juan Les Pins. It was apparently a faithful copy of an Indo-Chinese model. There was not only the withdrawnness to be expected from such a representation but an ecstatic serenity, an uplifted joyous knowledge of the Great Secret.

(8) I had lived in these monasteries, studied with their teachers and meditated with their monks.

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(9) It is inevitable and unavoidable that the masses should come into power wherever they previously lacked it. This is the fate of today's world. This explains both the recent and the impending history of Asia in particular. And if Asiatics are becoming more materialistic and less spiritually minded than they formerly were, this is the driving impulse which is responsible. For in their blind groping to gain this power, they are turning aside from whatever impedes - or seems to impede - them, and hence from religion.

(10) The typical Oriental biography of a holy person suffers from the defect of treating him as a deity whose acts were always right and never wrong, whose mind and conduct were never marred by human mistakes.

(11) The idea that a teacher must be found, and can only be found within a radius of two thousand miles from Delhi, is more than wrong. It is ridiculous.

(12) They ask me, 'Will it require a special journey to India and a stay there of several months or some years to find the Overself, or at least to get a glimpse of it ?' I can only answer that the journey required is into a quiet room and a period of solitude each day, that these are to be put to use in meditation, and that this with the practice of constant remembrance and the unremitting discipline of character, will suffice.

(13) White nations who are bewildered by present Asiatic hatred, suffer the penalty of past white arrogance.

(14) That there was once important contact between prehistoric India and mysterious Atlantis cannot now be proved but a few reflections of it do exist in the legends, the scriptures and the yogas of present-day India.

(15) Is it really necessary to travel to some holy land, some sacred place, some distant guru? The true answer is that none of these things is necessary. What you seek is precisely where you now are. Holiness and teaching can meet you there. Is it too hard for you to believe this?

(16) KU YEN-WU: "Forgetting that the whole country is afflicted with distress and poverty, they say nothing of this but spend their whole time in expatiating upon "the lofty", "the essence" and "the unity".

(17) The Communist have made determined attempts to wipe out all the Taoist societies and to enfeeble the Buddhist ones. Taoist leaders were viciously executed, Buddhist monasteries were seized and confiscated, and Buddhist temples were converted into 'workers' culture centres, i.e. communist propaganda centres.

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(7) Zen is not a Japanese-invented product but a Japanese-dressed Chinese product. As Ch'an, it was fully developed in China before the Japs got hold of it.

(8) Will these people come to see that the truth cannot be localised, that it is not given by God to Indians alone and that a Russian, an American or an African may be blessed with it too ?

(9) How much farther may they not have to travel when they begin to exercise their powers of independent reasoning and critical judgment with the deliberate purpose of taking only what the twentieth century Westerner can accept and hold to as either eternally true or pragmatically useful ?

(10) An ancient Indian script itself boldly announces the truth. Says the "Siva-Gita" 13, 32: "Liberation is not in a special place, nor does one need to travel to some other town or country in order to obtain it."

(11) Nobility is inherent in individuals rather than in nations. Such individuals are born anywhere and everywhere. There is no spiritual East and no materialistic West. There are only individual Easterners and Westerners who happen to be spiritual.

(12) That ideas and methods brought down from earliest Asia can still be valuable to the inhabitants of modern Eur-America, may startle their complacent vanity.

(13) The silent meditation of a sage would have no meaning if it did not possess some deep special content which ordinary silences do not possess.

(14) Although their time was not ours, the basis of their attitude toward life is good enough and sound enough to be worth making ours.

(15) These half-fabulous figures of Oriental antiquity have not received from Western culture the meed that is their due. Nor can they, while vested interests bar the way.

(16) The holy men of India put ashes on their forehead or smear it on their bodies - or dust if they have none - because it represents the dissolution of their personal life, and the reduction of all their possessions to nothing and the discarding of all that is superfluous to their great purpose in life - union with the Supreme Spirit.

(17) Only dreamers can believe that the modern West can take over these old Eastern systems wholesale, unaltered and untouched. Wisdom bids it adapt what it desires to accept.

(18) Atisha, the Hindu monk who helped restore and purify Mahayana Buddhism in Tibet, was author of "The Lamp of the Right Way."

(19) If the original home of Europe's philosophic thought was Greece, the original home of Asia's thought was India.

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(1) The question is often asked in Europe and even more in America why, if the yogis possess any special power do they not make any marked improvement in the material environment of the masses? This question is soon followed by several others. Why did their intuition not rise and tell them to warn the leaders of the Mutiny of 1857 that the movement would end in failure, and thus save manytthousand of their countrymen from death and mutilation? Why did they not use their supernatural powers to hypnotise, or at least frighten away from their sacred land, the first fierce Muhammedan invaders of more than a thousand years ago? Why did they not give ample warning to the ill-fated peasants of the coming of historic famine, so that they might make proper preparation in adequate time to save themselves, their unfortunate families, and their helpless cattle? Either they possessed these powers or they did not. If they possessed them and did not use them to help their suffering fellow then they were lacking in the first elements of common humanity. If they did not possess them, why do they still go on making extravagant claims to such powers?

It is not for me to answer these questions on behalf of the Indian yogis. They themselves might give different replies. I can only guess at some of the possible ones.

(2) Zen Buddhism, which a French savant discribed as "solemn nonsense," is in modern times at least a cult practised much more among the higher classes of Japan than the lower.

(3) The Hindus do not accept the descriptive name Dog Star for Sirius. Instead they call it The Hunter - a different star - which we westerners ~~call~~ Orion. allot to the constellation and a name.

(4) Not so much from the Asia of today as from the Asia of the past, can we learn about the higher purposes of life.

(5) But the younger city Orientals themselves are going modern and going Western.

(6) He would do well to give respect, veneration and love to the Oriental Wisdom. For when the structures that we Westerners have put up are gone its verities will still be there, unchanged and unchangeable.

(7) The worst of living in the largest ashrams is that they flatten out their inhabitants into non-entities, they destroy whatever strikingly individual qualities, ~~original~~ original and creative energies a talented man may have and turn him into an intellectual eunuch.

(8) Here in the Western world these Eastern names are little known their writings are hard to get at, so if I put in a few quotations from them it is because I think there will be some readers who welcome the chance to know how great spiritual figures of the Orient have communicated ideas they are studying.

(9) I love the Orient. I always feel at home in it, and in almost any part of it. But I have not given it my sole allegiance. That belongs to Truth. I try to integrate the best of both the Oriental

(Con't 9) and Occidental ways of life and thought. I refuse to make a wholesale surrender to one or the other, indeed I could not for the defects of both are too plainly visible.

(10) Consider that until a couple of hundred years ago, Sanskrit, as a language and a literature was limited to the Brahmins, and that possession of the most important philosophical texts were limited to a small section of that caste. Yet today these Upanishads, as the texts are called, are easily accessible in several European translations to anyone in Euramerica interested in reading them. But, more significant, they are just as accessible to any Indian today in his own land. Such is one result of the Western incursion into India, one illustration of the Western scientific attitude. liberating effect of the

(11) The belief that paradise is to be found among the monastic retreats of the West and the Ashram communities of India is a romantic fallacy that sustained contact from inside will expose. There is as much nobility of character to be found outside them as among the inhabitants of these retreats and the members of these communities. The excessive attention given to the inner condition of their own egos almost amounts to an unhealthy and unbalanced obsession. This does not tend to paradisaic conditions which is too often.

(12) However much their sympathy with, and appreciation of, ~~the~~ ~~self~~ Oriental religious mysticism is evident, ultimately, in the historical figure of Jesus they find a perfect incarnation of all those qualities which the inspired texts ascribe to the divine Self. The consummation of all man's highest spiritual hopes is to be found in the Christian life alone. This is understandable.

(13) It must be creative enough to wake up from the mesmeric spell which keeps it looking either to the East, a spell which powerfully instills the unhealthy suggestion that authority and finality reside there alone, or to neo-medievalism in the West.

(14) India has had in the past more of the knowledge of the higher philosophy and more of its traditions than any other country in the world. Yet it was not the teaching's original home. The knowledge passed to it from other civilizations which are now extinct.

(15) The contemporary function of true philosophy is not only to stimulate interest in the old medieval and oriental mysticism amongst the uninterested but also to divert existing attention from it where excessive to the new modern forms.

(16) If some of the disciplines are no longer practical under the conditions of present-day living, others are still useful.

(17) The belief that we have to travel to far places for the light of Truth is not really true but our own feebleness may have to make it true. As soon as we settle down in hope and confidence to discover the deeper forces within ourselves they begin to become active.

( )The Oriental sun showsno pity

(29) How many,of late years, have travelled on "the ashram circuit"! How much have I, and some friends, contributed toward this result! Yet in the end, to what does it all add up? Let the present President of the respected Ramakrishna Mission, Head of the Ramakrishna Order of Monks and Abbot of Belur Monastery answer, in the warning which he gave an American lady who was enthusiastically going from one Hindu ashram to another, spending a few days at each during a six-week visit to India. Said Swami Saradananda with a large smile: "Remember, what is within you is everywhere. What is not, is nowhere". Do not these words admonish his visitor that there is nothing free in the universe, that she cannot get something for nothing, that no "guru" can give her what she herself must work for and provide and that no seeker will be able to bring into close inner relationship with himself any spiritual master who is too far from, or too high above, his own range of development? When an Indian of such authority and experience makes this statement to such seekers, his words ought to be well weighed against those which have been written, pronounced or circulated by those who do not know better.

(30) It is a common delusion to believe that because a place or country has harboured spiritual greatness in the past, it is therefore best suited to harbour it in the present. The fact is that the only inspiration they can give today is that either of a museum or a library, where memories and records may be studied intellectually, but not lived. For that last purpose, it is essential to consider circumstances as they now are.

(31) It is only to those who are ignorant of the true inner teaching of the Indians, or who have a merely shallow acquaintance with some of its leading ideas, that this seems adequate.

(32) It would be folly to believe that India is peopled by yogis squatting in meditation under every tree, or to go there hopefully in expectation of finding a mahatma in every city.

(33) It is a fallacy to believe that there is some place so perfect as to be outside the problems which beset all other places, or some man so wise and good as to be a god in human guise.

(34) In the end it does not really matter whether these ideas are introduced from the Orient or whether they grow up independently on Occidental soil. (35)Suzuki:"One thing characterizing Zen temples and monasteries is they are clean and in good order,and the monks are ready to take up manual work."

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(20) The mystical symbolism of the Sufis can be traced in Hafiz and Omar. Their wine = aspiration, love of the divine. Beloved = God. Drunkennes = ecstatic meditation. Amorous glance = devotion.

(21) If Buddhist monks in the Far East originally took tea to stay awake during long periods of meditation, pious Muhammedans originally took coffee to stay awake during the tedious periods of formal religious prayer.

(22) I see nothing wrong with the existence of caste systems. Say what you will, they are facts in Nature. What is wrong is their closed character, the selfishness of man superimposed on these facts.

(23) The gilded Buddha-figure - this graceful remnant of a perished epoch in a distant alien country - with its patient mysterious smile.

(24) Those stately scripts, the Upanishads, hold the essence of India's wisdom.

(25) The great age of these teachings does not detract from their spiritual effectiveness.

(26)HPB:"As early as in the days of Plato therewere Brachmans in Greece.At one time they overflowed the countr Pliny shows them established on the shores of the DeadSeay Origen:"The Brachmanes say that God is Light,not such as one sees,nor the sun or fire"

(27)Dhyana is pronounced 'Jan' HPB writes:"Dhyana,Dan. Janna.Dzan,Djan,(Japanese,Zen)hence the "Book of Dzyan") in modern Chinese and Tibetan phonetics Chhan, is the e general term for the esoteric schools and their literatur In the old books Janna is defined as "reforming oneself by meditation and knowledge" ,a second inner birth."

(28)NY Sastry:"Buddha wasno believer in Gurus(b)With what modesty could Buddha have taught,'Buddham saranam gacchami'when he was alive?He taught his followers to forget him as an individual.No statue of him was made till late in 1st century AD.Even then the Southern Buddhists would not take it easily.(c)Even according to the bestHindu traditions,as shown by Dr Radhakrishnan in a recent lecture (The Hindu newspaper 1/4/63)the developed man is an Ekaki & Nirashi,or one who goes alone."

"(29)The Zen adept guides enquirer by first demolishing familiar categories of thought.Social and religious conditi -oning foster in us the idea of the mind being able to overcome its own inhibitions by being able to gain selfcontrol, while really this very factor **according to Zen--results in one thinking of himself as 'I',ego.The very centre of our life becomes identified with the selfcontroling mechanism,thus making it impossible to see how the 'I' can letgo of 'myself'.Anything one does to give oneself up,let go,wil be only a disguised effort to hold on..All the time we become involved in our attachment"HMS in"Theosophist"

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(18) The attitude of philosophy towards proselytizing Eur-Ameriican converts to yoga and propagandizing Ramakrishna-Mission swamis is naturally sympathetic, yet wisely discriminating. It refuses to associate itself solely with any particular religion, whether Eastern or Western. Hence, it is uninterested in conversions from one religion to another, unconcerned with the defense or attack, the spread or decay of any organized religion. Those who especially link it with Hinduism alone or Buddhism alone are wrong. But although ~~philosophy~~ Philosophy has no ecclesiastical system of its own, but a philosopher is free to support one if he chooses to do so. This may happen for social reasons, or family reasons, or special personal reasons.

(19) Twentieth-century mentalities ought not be restricted by conditions pertaining to much earlier centuries. They ought to feel free to express themselves, while including in their approach the basic truths and essential wisdom inherited from those centuries.

(20) Jesus would have been the first to realize that the love which he enjoined on his followers was essentially the same as the compassion which Buddha enjoined on his own. Yet, uninformed, or informed but biassed religionists seek to decry the Oriental teachings by proving the alleged superiority of the Occidental - as if Jesus ~~himself~~ was not Himself an Oriental! The real secret of this attempt to classify Jesus among the Occidental races is that they happen to be Occidental: in short, it is the dominance of their ego which leads to the confusion in their concepts.

(21) If some of these ash-covered and cross-legged holy men sitting half naked under shady palms or in SIDE dim huts are cultured ~~and~~ wise, OR many are ignorant ~~and~~ stupid. Yet both kinds have run up the flag of rebellion against the world's life, the world's ways and the world's beliefs.

(22) The Oriental ascetical mystic who belittles the advantages ~~of~~ inventions and techics of modern Eur-American civilisation exhibits imbalance. Why should not man improve his environment and his tools.

(23) The Hindu religious artist put four or more heads to his idols when he wanted to depict the divine wisdom.

(24) I have travelled in Asia, have seen great changes moving across the face of Near, Middle and Far East. And I have seen too how eagerly Asia is applying what it has learnt from the West, how it seeks to become industrialised, organised and wealthy. But in doing so it is forgetting its ancient mysticism, its protective religion.

(25) The thought and force of East and West have not only to meet in him, but also to balance themselves.

(26) In the South you find not only the darkest-skinned Indians but also the oldest races of Indians-Consequently you find their oldest culture there too.

(27) The yogi would look sinister to the average Westerner for his hair had cow dung on it, his face ashes and his stomach was shrivelled.
(28) The Buddhas face is passionless but not expressionless. If its skin is taut like a mask, that is due to achieved serenity and not to hard cold stoniness. The lips are just beginning to break into the smile of Nirvana's joy and compassion's feeling.
(29) Is it feasible to adopt these ideas and employ these techniques in a modern Eur-American's life? (or may not)
(30) Those who travel to India in search of a guru who can give them rapt ecstatic ~~xxxx~~ titillations, may find what they seek.

(31) The Maharshee was condemned- or self-condemned if you like - to live in public all day and all night. This is not the sort of life we would wish to have and certainly not the sort, as he once told me, that he had expected when he moved to Arunachala as a youth.
(32) Basically, the human organism is not widely different in one part of the world from what it is in another part. The Indian and the European are both controlled by the same laws of nature.
(33) They complain, and rightly, that the names and terms are foreign to them.
(34) If salvation depended on travelling to India then only a few prosperous persons could hope to be saved.

(35) Sir S. Radhakrishnan, Vice President of the Indian Republic and honored expounder of Indian philosophy has humbly said that "there is much we have to learn from the peoples of the West and there is also a little which the West may learn from us." My own travel and observation in both hemispheres leads to a less humbler conclusion. What each has to learn from the other is about equal.
(36) When I first saw that stupendous range, whose head and shoulders are always snow-covered, whose lower trunk and feet are thick with fir and deodar, rhododendron and azalea I found for once the reality matched the dream.
(37) The attempt to reinstate the ideas and practices of a long-dead era is praiseworthy only so far as they are suitable for the needs and conditions of our own era. Uncritical enthusiasms for them which ignore this limiting factor bring about a mixed and confused result of inappropriate survivals and archaic anachronisms.
(38) One a young man leapt on the train which was carrying me out of Singapore and insisted on travelling with me all the way to Penang. He was somewhat excited and declared that he felt a strong urge to renounce the world and that he wanted to attach himself to my service forthwith as the inauguration of such a new life of retreat and meditation. I gave him what good counsel I could but, being defeated in his purpose with me, he ignored it and emigrated to South India

where he joined a certain monastic Ashram. A year later he was home again in Singapore, disappointed in his expectations of it and still far from the peace he sought. In chastened mood, he wrote me a letter belatedly promising to follow the counsel I had originally given him ~~and~~ to do ~~ing~~ some necessary preparatory work on himself while in the world before he tried to leave the world.

(39) There are some who, by reason of innate tendencies acquire from previous existences, can find their way to spiritual peace only through Oriental paths, especially Indian ones. This is understandable and ought to be respected except when it becomes an unreasonable and unbalanced adulation. But there are others who, although largely interested in, and greatly attracted by, Oriental mysticism, perceive nevertheless that a more universal attitude is safer and better, and who perceive in such independence a closer approximation to the liberating effect of truth. Philosophy is for them.

(40) Ten years of Oriental travel and residence, undertaken solely with this object, gained me a widening and deepening of knowledge, as well as the friendship of some personalities powerful in the spiritual world.

(41) The Oriental masses live mostly in mud huts, just as the Occidental masses id several centuries ago. Thousands of years before that they lived in caves, just as the Occidental did somewhat earlier. Is it not clear then that, in practical things like operating the needs of life in a physical world, we have gone ahead of them? If this is correct, the assumption that we have done so in the mental or spirtual worlds is wrong. Here they can be our teachers.

(42) The modern Western man is forced by his environment to throw his mysticism, if he adopts it, into a modern mold. To imitate the antique, the medieval or the Oriental is something he can only attempt, but never completely succeed in doing.

(43) Maharishee: I cannot join the ashram, not even inwardly, for I cannot identify myself with a group of sectarians, which is what it has become. For the truth is being tampered with and myths are being invented for the sake of pushing forward the worldly interests of both the institution and the sect.

(44) Alexandria was one of the great centres where Oriental wisdom met Western enquiry; Ephesus was another.

(45) Wherever a man finds himself, there his quest must begin. It is illusion to imagine that it can begin only far away, only in India.

(46) They are pulled back into the past by the predominant interests and experiences of former births.

(47) The beautiful Arabic architecture clearly derives its forms from tents, tentpoles and curtains.

(1) We hear of lamas in Tibet who immure themselves in sealed rooms, with but a small hole in the wall to receive their morsel of food, so that in total darkness and in total inactivity, they may better concentrate all their attention on their inner practices. We hear of monks in the Zendo halls of Japan who sit half round the clock while holding the mind persistently to their meditations. We hear of yogis in India who forsake wife and home, position and possessions, and withdraw to forest, cave or ashram. We shrink with terror from such hard exercises and abnegations. How puny seems our own effort by contrast, how paltry our own self-denials!

(2) An unknown man sat under a wide-branched banyan tree and went into deep reflection. That man was Gautama and the fruit of his reflection was Buddhism. The place was Northeast India.

(3) The mystery of the Great Pyramid - is it a temple or a tomb? - i is precisely the mystery of Angkor Vat. Archeologists and Egyptologists offer their conflicting theories but none of them really knows.

(4) A visitor, Lebanese by birth, Egyptian by upbringing and French by marriage, complained to me that the Maharishee was a phenomenON. She recognised and admitted his greatness but she had come to India in search of a guru to guide her, not to be looked at from a distance while he sat in isolation like a solitary mountain peak someone

(5) Perfection always seems to be elsewhere, in space or time, in another country or century, never in the here and now.

(6) Cecil Roberts: "Oh, I have travelled the whole world round, to find the home place holy ground!"

(7) I contributed toward that movement to Indian ashrams: now I criticize it.

(8) Confucius expressed in his own actions what he taught others. He embodied his teaching.

(9) Tao Teh King is mostcorrectly translated as " The Book of the Way and its Mystic Power."

(10) When presented in exotic Oriental garb, they are ideas which attract only small limited groups.

(11), I have for some years kept myself apart from Indian spiritual movements of every kind and do not wish to get associated with them in any way. Consequently I shall not resume my contact with any swami or yogi, for I wish to work in utter independence of them. My reasons are based on the illuminations which have come to me, on my understanding that the West must work out its own salvation and on the narrow-minded intolerance of the Indian mentality towards any such creative endeavor onthe West's part.

(1) There are some who feel a special affinity with the Orient, or rather with a particular Oriental country. This feeling has significance about their past pre-natal history, and should be valued for what it is. But to let the present lifetime be wholly overshadowed by the dead past, is unwise.

(2) Our fascinate appreciation of the ~~teaching should not exempt it from all critical scrutiny whatever~~ Indian teaching should not exempt it from all critical scrutiny whatever. For this would show ignorance of the fad that there are several different schools of Indian thought each critical of the others.

(3) An over-idealised picture of Hindu culture will help none.

(4) the picture of a straight-spined Indian Yoga sitting on his buttocks has become more familiar to the Western World.

(5) My Indian friend Dr RammURTÌ Mishra, a ~~SURGEON~~ TALENTED surgeon and Yogi himself, ONCE estimated that there are possibly a thousand real yogis in his country out of the 375,000,000 population.

(6) I think back to those days when troubled by endless mosquitoes and tried my merciless heat, I had to live through the tiring heat of Indian days, the oppressive weight of Indian nights. It hardly made one alert to the subtle metaphysical ideas.

(7) The most important difference between Hinayana and Mahayani is that the latter regards Buddha as divine and not merely a sage, as the Infinite Spirit reincarnated in human form.

(8) The weaknesses of Tibetan Buddhism as practised today ARE ~~ARE~~ the ~~admt of superstition mingled with original pure doctrine, the~~ amount of superstition mingled with Gautuma's original pure doctrine; the failure to adapt itself, ~~th~~ to the EXIGENCIES, THE ~~and~~ tendencies and THE conditions of the twentieth century — so far as they are good and proper and ameliorative ; and the unwillingness to accept Western learning and science, where these can be beneficially added.

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(14) beliefs which the West once looked on as Weird, and their Western holders as eccentric, are now becoming more acceptable.

(15) Are these teachings and traditions nothing more than magnificent relics preserved only by fanatic zeal?

(16) If the knowledge which has come to students of the modern study of comparative religion, mysticism and philosophy is judged impartially, it attests the historic fact that ancient and medieval India led the whole world in this spiritual culture.

(17) We used to place these Asiatics in a category all their own. But now, it seems they are human beings.

(18) Every part of India hold its visionary or saint, its devotee or philosopher, its fanatic or lunatic.

(19) I visited Hardvar where over 1000 monastic houses are crammed together representing almost all the diverse views and disciplines of Hindu religion.

(20) For much of each day he was the Maharisheg was a mediocre person. But when the pentecostal light touched his mind and radiated from his eyes, he became not merely a different but a superior being. There was something almost supernatural about this change. It was plain for anyone to see that he was animated by some power being or presence other than his usual self. Yet it did not last and could not last. The light departed again, and he himself fell back into insignificance and ordinariness.

(21) Many a time I genuflected before a holy man in the same way as his own people, i.e. by falling forward and resting the forehead momentarily on the floor.

(22) I shall never forget the sumptuous colours which take possession of the Himalayan peaks at sunrise and sunset.

(23) It was fever contracted in India which brought the young Alexander to an early death.

(24) The nostalgia they feel for these remote exotic Oriental lands may arise from a feeling of deficiency their present environment's deficiency.

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(25) The glamour with which the Orient holds them is partly factual and partly fictitious.

(26) (Egyptian NTGK) The dust in Tut-Ankh -Amen's tomb was poisonous. It is this which sickened and violently killed off those violators. There was no need for any psychic non-physical sorcerous force to be brought in.

(27) Hinduism and Buddhism have never been organized in the way that Christianity has been. There has never been a single ecclesiastical structure to hold all the followers. Each temple and each monastery has traditionally been free and self-governing.

(28) "neither inside the monastory nor outside it is there now leisure for meditation and prayer. The simple piety of the common people is discouraged along with the material support they provided monks. The basic policy is to let Buddhism die" In twenty years from now, two thousand Years after it arrived in China, Buddhism will be dead." - The China Quarterly 1961.

(29) The Buddha when figured in nirvanic contemplation stands for both the negation, and at the same time, the affirmation of being.

(30) The bearded figure of the Buddha is seldom seen, the shaven face most commonly seen. The first is associated with his extreme ascetic years of early search, discipline and suffering; the second with his later years of attained wisdom.

(31) There is this difference between the two largest and oldest Asiatic peoples: the mystics of India always sought an idealised human being as their master. When they found him he was proclaimed, God incarnate: everything he said or did, everything about him was considered perfect. Consequently they fell into self-deception and in their excess created an unhealthy relationship. The mystics of China were not such dreamers. They sought no impossible human perfection; they recognised necessary human limitations and inescapable human flaws.

(32) The lassitude and defeatism of men immured in the tropics is reflected in the religions bred there.

(33) The need of the Orient, besieged from without and assailed from within, to keep its own spiritual identity has become a desperate one.

(33a) That the adulation of Indians for their gurus has at times and in quite a number of cases risen to gross exaggeration, what reasonable Indian can deny?

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(34) Chinese thought never left the solid ground, however refined and mystical it became. This was because an innate practicality marks the Chinese character. Here in it was noticeably different from the Indian thought.
(35) Confucius taught men how to behave towards one another.
(36) The name Lao-tze means "the old master".
(37) In shutting out Western civilisation Tibet shut out its good along with its bad. For instance, there was not one practising dentist in the entire country.
(38) Because Tibet was so long isolated from the influences of modern times, when the pressure of this balancing two-way influence inserted itself in the country's history, the effect was highly painful to the Tibetans. Had it been voluntarily sought and accepted earlier, it would have come in much more gently and easily. But it was stubbornly resisted. So it had to come in forcibly, through the Chinese, and because it came at so late an hour,--T- hour it had so much the more to cover. The compression in time brought the most drastic experiences, the worst sufferings, to the unfortunate ill-led people.
(39) The ancient Hellenic mind was sharpened by the study of mathematics. This enabled it to search for truth unclogged by superstition and unswayed by imagination. It helped too by nurturing the power of concentration. But it was still inferior to the far more valuable capacity of the Indian mind to still thought altogether.
(40) The Greeks regarded their Acropolis as a sacred hall, just as the Hindus still regard their Arunachala. But whereas they put their most shapily building the Parthenon, on top, with its symmetry and dignity, its graceful Doric pillars and stately ruined temples, the Hindus put nothing at all except a burning beacon, and that only once a year.

(34) Chinese thought never left the solid ground, however refined and mystical it became. This was because an innate practicality marks the Chinese character. Here in it was noticeably different from the Indian thought.

(35) Confucius taught men how to behave towards one another.

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(1) After I read Ibn Tufail's " The Awakening of the Soul " my mind gravitated quite naturally to Eastern wisdom.

(2) the flat roofs of an Indian town.

(3) the graceful cupolas and tall aspiring minarets of a mosque.

(4) The gradual coming into fashion of interest in Oriental mystical ideas and practices, the belated recognition that the Occidental outlook may improve by including these additions, the gradual cessation of abuse of heathens, their ignorance and their superstition, the appearance of more books on Eastern themes each year and the giving of more lectures - these things are significant.

(5) When a non-Hindu - i.e. a Christian or Muhammedan - fell into a huddle on the tiled floor before him, touching it with his forehead, the Maharishee was obviously embarrassed. But only out of his kindly considerateness for the other man. For he knew that prostration before another man was alien to the custom and attitude of the Christian or Muhammedan.

(6) The popularity of Zen Buddhism in certain circles, the far wider practice of Hatha Yoga in other ones, brings danger to the authenticity, purity and understanding of the original. Some part of these three may be lost, another part distorted.

(7) Restricted as he voluntarily was to the couch, the Maharishee varied his position on it at different times of the day. Sometimes his was a recumbent figure, sometimes a seated one. He sat, reclined, squatted, leant forwards or backwards. Sometimes he assumed the pose of chin cupped in his hands which always reminded me faintly of Rodin's sculpture " The Thinker."

(8) Truth today is not in the ownership of the Orient alone and if certain traditions which have been recounted to me are correct, then it never was, although it unquestionably mostly was.

(9) The Indians, out of sentimental patriotism, make much of the limited number of historical evidences of the spread of their ideas to the West in early times. But they make little of the reverse trend brought about by the advance of Alexander's army resulting in the spread of Grecian culture in the East.

(10) Oriental fancy can become very exuberant; the stories which gather round the guru's figure can become very prolific: and much of it all may be untrustworthy.

(11) They seem utterly out of the contemporary background, as out of date as if they belonged to the medieval period.

(12) The Maharishee demonstrated the truth of Lao-tse's counsel concerning the advantages of lying low if one rests one's life on the Overself. Never once did he push his own name and fame, but his worth came to world recognition. Never once did he ask for a roof over his head but others provided it for him.

(13) Great stone figures of the bull, found in many Indian temples, represent Shiva, the Creator.

(14) There is inner security behind that smile of Gautama.

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(15) They brought from India's shores its pearls and its peppers, its silks and its spices, little knowing that this would later be followed by its religions and cults.
(16) the narrowed mentalities of those who live under rules of negation, prohibition and limitation.
(17) The newcomer landing for the first time in a country like India imagines many more gurus and disciples in those unfamiliar faces than he will actually find, much more spirituality in those ancient cities and villages than there really is.
(18) The East is being slowly recognized as one authentic source of spiritual knowledge.
(19) Indian religious law forbids the mixing of colours and organizes society on a skin colour basis (Varna).
(20) Reverence for holiness comes easily and naturally to the Indian even more than to most Orientals.
(21) The old Orient with its piety and beggary, its sleepiness and fanaticism, has been dissolving before our eyes.
(22) The courtesy expressed in polite living and the virtue expressed in good living - this is the acquirement which makes "the Better Man" in Confucius' phrase, and this is what he bade us cultivate.
(23) The basic principle and practical method of Taoism is Wu Wei - "Do Nothing." This puzzles the ordinary Western mind until it is explained as equivalent to the Psalmist's "Be still." Stop the ego's constant physical and mental activity to let the Overself in !
(24) What a man does in his private domestic or family life was to Confucius no less important than what he did in public, although the sage dealt more with the latter.
(25) The Andavar wore a large, loosely-wound turban. His body was clad in bright-coloured satin shirt and purplish-black muslin trousers. His face was always cheerful.
(26) My personal memories of the Maharishee are numerous and varied, it would be a pity to let them vanish wholly. So I try here to rescue a few.
(27) The name of Confucius is too often associated with imprisonment in a stiff formalism.
(28) Yoga is on the way in the West to becoming respectable. What began with human curiosity is moving toward human acclamation.
(29) Greek Stoicism, Chinese Taoism and Hindu Yoga had certain common features and common conceptions even though differences were also there.
(30) In a region of India where the fruit of cashew trees and the fronds of coconut palms show themselves everywhere, I met a mentalist. His name was Atamanda.
(31) We have witnessed in our own time an inrush of Oriental mysticisms, concepts and practices.
(32) The Chinese and the Indian civilisations are at least a thousand years older than the European.

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(33) The pleasant smile, the quiet restful air, the detached aloofness of these Buddha figures, may present a new experience to the western beholder who sees them for the first time.

(34) Confucius often inculcated the reverential spirit and musical responsiveness. It is a mistake to believe he taught only a dry wooden ceremonialism.

(35) Confucius is reported to have met and talked with Lao-tse, whom he thereafter called "the dragon."

(36) I sat in the silent half-deserted Acropolis, looking beyond it in the direction of the blue Aegean waters, and thought of those great minds who once starred the Hellenic heaven. I thought of Pythagoras who travelled to learn, and then settled to teach, the spiritual secrets of Persia, Egypt, India. I thought of Kallikrates, the architect of pillared Parthenon. I thought of Socrates the truth-seeking questioner; of Plato, the sage, who built a Republic based on wisdom in his mind; of Hippocrates, observant, shrewd teacher of physicians; of Pheidias, sculptor of the golden statue of Zeus at Olympia; of Solon, who gave Greece some of its finest law-reforms and economic improvements; of Herodotus, most honest and interesting of historians. I thought of others too, who came later with the coming of Christianity, of mystics, saints and theologians, brilliant in their time.

(37) There are ultra-patriotic Indians who claim that aeroplanes and other Western inventions were previously invented by their own progenitors. The only evidence for such claims is a few sentences in the Purana and Veda - early sacred texts from the chapters on mythological history. This kind of fairy-tale evidence is on a par with that offered at the turn of this century by one who described himself as the 'Hebrew National Poet,' who dedicated his book, " To the Learned Men of all Nations " and who asserted that the Talmud was the REpository whence Virgil got his best ideas, Pasteur his germ THEORY , the engineer Eiffel his plan for the famous tower, and even the inventors of the electric telegraph and the bicycle their ORIGINal impulsion !

(38) They look at life as if from a distance, unaffected by it intellectually, unmoved by it emotionally, unconcerned with it personally. They seem bloodless creatures, these figures held out to us as ideal by Hindu religio-philosophic texts.

(39) This geographical conception of spiritual truth, which places the centre of light in Asia and the centre of darkness in the rest of the world, had some value in the past centuries but it is of dubious value in our own.

(40) There are practices in this Eastern tradition which are almost unworkable in a modern Western background; there are ideals which are almost unattainable when applied in this same scene. Why then borrow and resuscitate them ?

(41) The dhyana of Sanskrit become the ch'an or ch'anting of Chinese and the zazen of Japanese. All mean contemplation.

(42) In the tropic dawn, darkness runs away quickly.

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( )Too many Indians believe that their country has the exclusive possession of truth.They would be surprised to learn how many fragments of it were discovered by Occidentals who knew nothing of India.

(XXIII)

(9) Those who ignore the existence of this gap between our own time and that of the old texts, between our own mental or physical environment and that within which they were written, will think hazily and act artificially. They will subscribe to creeds or join with cults which have only a fragmentary connection with their existence as it really is in this modern world: This is not intended as a criticism of either ancient or Oriental ideas - I owe too much to both and am always grateful to both - but as a warning of the need of care and of honest realism.

(10) Their time is not ours, their background is too different

(11) One man may go to the Orient and gain nothing, It is not emotional exuberance which produces a high spiritual result, nor visits to many ashrams but ~~th~~ e the depth and concentation with which the truth is seen.

(12) No one has to go anywhere, ~~no~~ one has to travel abroad, not even to India, to find out what and who he is.

(13) Its sentences are as plain and as strong as a Doric colum.

(14) We in the West do not have as much preparation for this kind of inner experience that those who live in the East have. For us it may be more difficult and dangerous to find our way through so much that is strange, unfamiliar, tremendous and bewildering.

(15) It may be that the early Indian priests practised interpolation of their sacred texts as freely as the later Christian priests did of theirs; at this late date the point is beyond correct knowledge. But when the whole of the last chapter of the most respected book of the Brahmin Way of Life, Laws of Manu, informs us that a man who steals a piece of linen will be reborn as a frog, the reasonable mind must begin to wonder. Yet the same book contains many rules which are as eminently rational as this statement is silly.

(16) The mixture of the highest sense and the absurdest superstition which I found fifty years ago in many Oriental circles is being countered today by a scientific education, but in the result the wisdom vanishes with the superstition!

(1) We think of ancient Greece, with its outdoors staged dramas and largely indoors staged religious Mysteries, its walking and talking philosophers, its epic poets and talented sculptors

(2) It is no longer only an affair of bringing Hellenism and Hebraism to terms, as it was in Mathew Arnold's day; to these must now be added the whole Asiatic Culture from Hindustan to Japan.

(3) It is easy for the probing historian or experienced studious traveller to see how superstitious practices develop, to watch a beneficent, reasonable or well-founded custom turned into a stupid, cruel or absurd one. For a simple instance, take practice of suttee, the burning of newly-made widows on the deceased husband's funeral pyre. It was originally a gesture, symbolic, because never again could the widow marry, sexually and matrimonially she was a dead person. She lay down for a few moments beside the man's body and then got up and joined the onlookers, whereupon a burning torch was applied to the pyre.

(4) He may only begin to believe he is on the path not when he has arrived in India but when he has left India! The mental attitude which sets up a special place or a past tradition as essential to the quest, sets up its own narrowness and limitation.

(5) Maharshi Mahesh Yogi. Medieval Arab and Persian medical texts describing the symptoms of various forms of insanity, "a childish merriness of heart, and unprovoked laughter, laughing without reason. Sound sleep is the best known remedy for this disease" and measures to bring it on were offered.

(6) If the Oriental way of thought and life and domestic style, or religion and philosophy, is to continue to spread, we may well expect to find the year 2,000 to materialise the East-West synthesis which modern sages advocate and which modern seers predict - unless a world war breaks out and prevents all culture from spreading.

(7) Too often Confucius is dismissed as being merely a teacher of ethics: it is denied that he is also a spiritual teacher. But he taught self-control: such control lessens a man's attachment to, and service of, his ego; and is not suppression of egoism an important part of all spiritual teaching?

(8) Those who want to abdicate all human rights, all human culture and pleasure, for the sake of becoming mere metaphysical ciphers, are welcome to do so. But it is not an attractive procedure, nor a charming goal to strive for. It is an idea which, with most persons, would meet with repulsion rather than acceptance. The others, whose reaction is contrary, who are mostly Asiatics or their European copyists, may perhaps be in need of some kind of psycho-analytic treatment.

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(9) It was not only a mystic like Ramdas who had this unusual habit of referring to himself at most times, in the third person. John Middleton Murry, editor of The Adelphi, talented essayist and literary critic also possessed it. But whereas with Ramdas (I felt) it was a genuine detachment, with Murry it was something of a pose, not necessarily insincere but still a pose.

(10) We have not exhausted Oriental lore. There are untranslated texts and unfamiliar names still worth the attention of searchers after wisdom.

(11) The Sufis were not allowed to describe their occult experiences: it was deemed better for truth, and especially for subdual of egotism, to hide them.

(12) It is interesting to note that in the last periods of their lifetimes, poets like W.B.Yeates and James Stephans, psycho-analysts like Carl G. Jung and Karen Horney took to the serious study of Indian or Japanese-Indian philosophy.

(13) Atmananda. The unearthly musical tension mounted as time went on until it finally came to a head; but the crisis was a joyous one, a triumphant note permeated it, sublime peace displaced the suspense and tension: symbolism stopped: here was reality. For one was not merely looking at a spectacle, one was also participating actively in it by responding to it, one was worshipping at the same time.

(14) The symbol painted on several Greek ikons, which Prof. T.M.P.Mahadevan, Head of the Department of Philosophy at Madras University, recognised instantly and delightedly when I took him into the church belonging to an Orthodox Monastery in Athens was, he exclaimed "the Jnana mudra." It is a gesture made by touching the tip of the forefinger with the thumb to form a circle. The inner meaning is that the ego (forefinger) is a continuation, a connection, or a unity with the Overself (the thumb). Only in appearance is it otherwise.

(15) The Orientals and in particular the Indians seem to have been more capable of abstract thought than the Occidentals.

(16) Watching the sun's movement, westward and downward, into a lovely colour world of rose-pink and delicate lavender - this was part of the compensation for enduring India's tropic clime.

(17) First of the Sankaras was the master from Malabar - the extraordinary region on the southwest coast of India. Philosopher, mystic, theologian, commentator, missionary, debator, author and traveller - he was unquestionably one of India's greatest geniuses.

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(19) The tragic fate of Tibetan refugees, dying of tuberculosis near Darjeeling or begging for a crust at Budd-Gaya, at the very spot where Gautama got his enlightenment is commentary enough on those dreamers who would airily dismiss everything including the world, the body and the events of history as mere maya, unreal and not existent, hence to be ignored.

(20) Egypt. Egyptian kings had to undergo first instruction and then initiation before they could inherit, from the previous king, the title of divine personage. For the initiation with its physical ritual and psychic reality, the Great Pyramid alone was reserved and built, as well as standing for a symbol of these things. Professional Egyptologists reject these interpretations as being unscientific.

(21) The Naqshabend Order of Dervishes was founded in the 14th century in Bakhara and its chief centre was there, until Bolshevism arose. Their great adept, the Mullah Nasreddin, is the origin of several mystic-philosophic tales which convey quite simply instruction on deep Vedantic truths. In the second story he says "I never tell the truth!" The commentary explains: "If this is true, he lies. If untrue, he tells truth! Thus by words we can arrive anywhere, but this is not, never, truth." In the first tale the idea of cause and effect vanishes. In the third, the past and the future are already here, now. The Naqshabendis warn aspirants that self-deception is a common obstacle to finding and realising truth. They further teach that to satisfy the intellect becomes impossible and explanation reaches a dead end; but it can be transcended and a mysterious plane of higher being attained through the experience of deep contemplation. The last tale may make you laugh. Nasreddin went into a shop. He asked "Have you flour?" "Yes." "And have you milk, sugar, honey?" "Yes." "Then, for heaven's sake, why don't you make sweetmeats?"

(22) Greeks who attended the performances of tragic plays, who watched their fellow-beings portray good and evil on the stage, as well as the others who personified the idea of inexorable and ineluctable fate learnt something.

(23) LIGHT The 17th century Welsh poet Henry Vaughan expressed the same idea in his lines:

"I saw Eternity the other night
Like a great Ring of pure and endless light."

(24) The medieval English anchorite who took the vow of "constancy of abode," who could not even change his cell without a permission from the Pope, whose door was locked either from outside or even sealed by the Bishop, occasionally had even a counterpart to the Tibetan bricked-in lama by having the cell door built up. At the opposite extreme was the wandering friar, England's and Europe's equivalent to India's wandering sadhu.

(25) It is significant that early Christianity was preached more in spoken and written Greek than Hebrew.

(19) The tragic fate of Tibetan refugees, dying of tuberculosis near Darjeeling or begging for a crust at Budd-Gaya, at the very spot where Gautama got his enlightenment is commentary enough on those dreamers who would airily dismiss everything including the world, the body and the events of history as mere maya, unreal and not existent, hence to be ignored.

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(25) It is significant that early Christianity was preached more in spoken and written Greek than Hebrew.

(26) I have seen the Indian poor sweating in the South and shivering in the North, and pitied them.
(27) Ramdas was a conflagration of goodwill and happiness. It was obvious that he wanted everyone else to share his joie de vivre - and this in fact is what he told me.
(28) The Greek-writing Early Church Fathers' teaching is nearer to the Hindu tradition than any other Christian thought, but still remains far off from it.
(29) LIGHT. NUR (God's ecstasy-creating Light) is mentioned several times in Sufi sacred poems.
(30) But excessive worship of the past, which resulted in practice from Confucian study, excessive resistance to what was new and different, had a suffocating effect: the reaction, which began with the birth of the Republic and expanded with the Communist take-over, was inevitable.
(31) "India has always had a large lunatic fringe," wrote Dom Denys Rutledge, a British Catholic monk who stayed in India for three years.
(32) The monk with his shaven head and saffron robe, stood in front staring impassively at me.
(33) The drum, the cymbal and the horn have been quietened in Tibetan monasteries. Rituals are vanishing in many if not in most of them.
(34) A green jade figure of the Buddha gleaming under electric light.
(35) The ashram was a baking oven:
(36) all the way from suspicion to sympathy.
(37) the senile are self-centred: but aren't the young too?
(38) It is a matter of simple observation that most Oriental peoples enjoy their religious festivals. Why can they not be left this little brightness in their otherwise drab existence? If they understand the spiritual meaning or historic significance of a festival, that is desirable, but even if not, why rob them of the enjoyment?
(39) There is nothing wrong with the urge to visit India, for then he may learn more about this world of ours and the people in it, but especially about Indian spiritual traditions. The wrong sets in when he believes that just by displacing himself in space in this way he is likely to have enlightenment handed over to him by some other man, called a guru, on a platter. This cannot be, whatever wishful thinking on the one side and fanatical narrowness on the other, may say. At the moment the fad is more Indonesia than India but the point of the matter is still the same. For enlightenment involves liberation from his ego, its captivity and deceitfulness.
(40) The mystery of life has long baffled most of mankind but when some mystics and occultists attempt to solve it and put forth their ambiguous explanations, it becomes more baffling still!
(41) I sat in one of those tiny solid-looking Byzantine churches with red tiled cupola.

XXII

(26) I have seen the Indian poor sweating in the south and shivering in the north, and pitied them.

(27) Bandra was a conflagration of goodwill and happiness. It was obvious that he wanted everyone else to share his joie de vivre - and this in fact is what he told me.

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(39) There is nothing wrong with the urge to visit India, for then he may learn more about this world of ours and the people in it, but especially about Indian spiritual traditions. The wrong note is when he believes that just by displacing himself in space in this way he is likely to have enlightenment handed over to him by some other man, called a guru, on a platter. This cannot be, whatever wishful thinking on the one side and fanatical narrowness on the other, may say. At the moment the fad is more Indonesia than India but the point of the matter is still the same. For enlightenment involves liberation from his ego, its captivity and deceitfulness.

(40) The mystery of life has long baffled most of mankind but when some mystics and occultists attempt to solve it and put forth their ambitious explanations, it becomes more baffling still!

(41) I met in one of those tiny solid-looking Byzantine churches with red tiled cupola.

(42) The Maharishee was one of those few men who make their appearance on this earth from time to time and who are unique, themselves alone - not copies of anyone else; and who contribute something to the world's spiritual welfare that no one else has contributed in quite the same way.

(43) Translation from recent Greek book:

"(a) Ikon Paintings have a divine radiation or emanation. The monk-artist creates this by surrendering his personality to the subject of his picture, usually an apostle, a saint, the Virgin or Jesus. This is why most have not signed their names to the pictures and this is also why the ikons are considered holy.

(b) Some painters even mixed holy relics in powdered form into their paints to give extra holiness to ikons."

(44) We need to carry something of the Oriental brain under our Occidental skulls, to seek for a kind of synthesis between the seething activities of the West and the dusty quietism of the East, to accept and use the advantages of modern technical civilisation whilst avoiding the evils that come with it. We need the dynamic power of the Occident but must mingle with it something of the introspective qualities of the Orient. Such a combination of ideals would lead to a full and truly human life. We must be pioneers of a new and wiser age which would bring together the best elements of Asian thought with Euro-American practicality in happy marriage. This would not only bring us contentment, not only restore inner peace and outer prosperity, but also put the larger nations on the path to true greatness.

(45) Alexandria was an extraordinary product of the creative imagination and far-sightedness of Alexander. In a short time it quite astonishingly became a world centre, a meeting of Africa, Asia and Europe. It established several reputations each along quite different lines. We all know that it was a centre of philosophy, erudition and research - it was in fact the greatest cultural centre in the ancient world of its time. We all do not know that it became reputed too for its artists, its traders and its manufacturers.

(46) A few persons with peculiar characters and exotic tastes have tried to settle down permanently in India, Ceylon, Japan and Thailand in order to follow further their spiritual Quest or to receive tuition from a spiritual Guru. Many, if not most of them adopt native dress and eat native food. But most people do not feel so deep an attraction to so different a way of life. It must be made clear to them that it is not at all necessary for them to uproot themselves in this way. It is better for each to find what suits his own upbringing, environment, character and temperament. Even if we find our roots in Asia, as many of us must, and particularly in that part of the continent which has produced the glorious Gita and the majestic Upanishads we, with some exceptions, ought still to develop our own distinctive adaptation.

(47) He threw many gestures into his talk.

(48) But new and violent forces are blowing down upon the whole Asiatic continent.

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"(a) Icon Paintings have a divine radiation or emanation. The artist creates this by surrendering his personality to the subject of his picture, usually an apostle, a saint, the Virgin or Jesus. This is why most have not signed their names to the pictures and this is also why the ikons are considered holy.

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(47) He threw many gestures into his talk.

(48) But new and violent forces are blowing down upon the whole Asiatic continent.

(49) The Balavarianj, a tale on the life of Buddha was translated into Iranian, Old Turkish, Syriac and Arabic and gradually got changed and Christianised when it appeared in European versions as the story of Barlaam and Josephat. The Greek text has been wrongly attributed to another man but it is in fact the work of a Georgian, Euthymius, resident of Mount Athos, who lived in the 10th and 11th centuries. His interpolations of Christian theology in what was originally a Buddhist biography are brilliant.

(50) More than thirty years ago (in 1936) I publicly pleaded with the Tibetan Government to renounce their land's total aloofness and to replace it by a discreetly limited aloofness, to prepare for an ineluctable exchange with the outside world. The plea went unheeded. But today (1967) their country is held captive, modernising changes are being cruelly and ruthlessly enforced. 50,000 refugees exist dismally in India, a thousand more live here in Switzerland.

(51) Excerpt from Maharshi's Talks "Even the thought of saving the (sick) child is a sankalpa (wish), and one who has any sankalpa is no Jnani. In fact, any such thought is unnecessary. The moment the Jnani's eye falls upon a thing, there starts the automatic divine activity which itself leads to the highest good."

(52) If Greek teachers thought the best way to instruct pupils in philosophy was to use the method of question and answer, the dialogue-form, Indian teachers thought the best way was to write a commentary on a standard classical work.

(53) Chang, was son of a former Governor of Honan Province. He escaped before the Communists took China. He had studied in Tibet under a famous lama and scholar. When the Communists took Tibet he escaped again in good time and settled in Kalimpong. He married a daughter of a Minister in Chiang Kai Sheks' earlier government. Even in Kalimpong he continued his Buddhist studies with Tibetans there and once left everyone for three months to stay in a cottage outside the town in complete solitude and for meditation, not even seeing his wife.

(54) It was one man's personal and nationalistic ambition, his God-hating materialism which was largely behind the cruel treatment Tibet recently received from China. This man, being both a militarist and a megalomaniac, has the very opposite outlook to the one inculcated by Buddha. Therefore as soon as his troops entered Tibet they sought to destroy the national religion of Buddhism.

(55) The would-be holy man who squats on a piece of rug in his forest hut is not so remote from his modern counterpart,who sits on a foam-rubber-filled cushion in his contemporary-styled apartment, as it may seem.

(56) Greek, Armenian, Syrian, Nestorian, Russian, and Bulgarian are the principal members of the Oriental Church.

(57) How often, during the times of evening meditation or afternoon relaxation, the Maharishee would squat on the couch, leaning his cheek on one hand.

(58) I remembered the glorious orange-coloured sunsets of Angkor-Wat.

XXIII

(49) The Malavarian, a tale on the life of Buddha was translated into Iranian, Old Turkish, Syriac and Arabic and gradually got changed and Christianized when it appeared in European versions as the story of Barlaam and Joasaph. The Greek text has been wrongly attributed to another man but it is in fact the work of a Georgian, Euthymius, resident of Mount Athos, who lived in the 10th and 11th centuries. His interpolations of Christian theology in what was originally a Buddhist biography are brilliant.

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(59) The Maharishee's alleged deathbed statement that he would be more active in the Ashram after death can now be traced to its true form. He was fond of reading biographies of saints and mystics, both western and eastern. In The Life of Catherine of Siena, her own dying last will and testament, she says: "I promise you (the disciples) that I shall be with you always, and be of much more use to you on the other side than I ever could be here on earth, for then I shall have left the darkness behind me and move in the eternal light." Note her use of the words 'on earth' which, in the quoted words, was surely the Maharishee's meaning too. The belief that Maharishee's ghost is now more active at the Ashram than was the living Maharshee himself contradicts his own teaching as I heard it from his lips and as it is even stated in print in an Ashram publication, page 209 "Golden Jubilee Souvenir." Here he expressly declares "the idea that he (the guru) is outside, is ignorant." That belief is certainly based on the idea that the real Maharshee was tied to a particular place outside his body. By the light of his lifetime's gospel it is mere superstition.

(60) At the end of Atmananda's ritual, after the gentle soothing climax, a total dignified silence fell upon the scene.

(61) Atmananda's feet gradually slid into a rhythm.

(62) How much more hygienic and beautiful than our western hand-shake is the Chinese salute of folded arms and bowed head, or the Arab one of touched heart and forehead.

(63) Lord Lytton criticised the ancient Greeks for their love of plot or intrigue for its own sake.

(64) E.H.Warmington: "Commerce Between the Roman Empire and India" Cambridge University Press. 1928 covers the period from the triumph of Augustus B.C. 20 to the death of Marcus Aurelius A.D.180. In addition, de Villard, "La Scultura Ad Ahnas" gives a good bibliography of Indian with Egypt.

(65) The continued effect of this infiltration of Eastern ideas on Western minds is now becoming visible, but we have not come farther than a fraction of the distance it will yet go.

(66) The scene was animated enough. Camels with their long high-held necks, their ungainly heads, their skirted, striding aquiline-nosed drivers, were plentiful.

(67) The Sphinx's mutilated noseless face, its lost desert privacy, show time's devastating hand.

(68) The Oriental who acquiesced continuously in hard destiny is passing into the old order of things.

(69) Walking in the soft sand around the Pyramid is a noiseless activity.

(70) The old spiritual traditions are passing away, but something of their after-glow lingers on in villages, suburbs and scholastic circles.

(71) That was a beautiful sight when the monthly visitation of the full moon's light fell upon Sphinx's far-gazing eyes.

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(73) Most of the medieval European inner life texts by contemplatives written in Europe were influenced or inspired by the writings of the Greek Fathers.

(74) The handshake is a Western social ritual which shows less good sense than the Eastern form of greeting. This pressing together of one's own with someone else's palm is quite unhygienic and, if any of the palms is sweaty, uncomfortable and unpleasant.

(75) These young Western rebels against Christianity who take up Zen Buddhism do so for varying reasons. One is the freedom it gives them: they do not have to conform to rigid dogmas, outward observances and, perhaps for them the most important, austere self-discipline and moral restraint.

(76) It was on a Greek island that the last book of the "New Testament" was written - it was here that the "Apocalypse" was received by St. John.

(77) The Japanese Zen Buddhists were spiritually sensitive enough and aesthetically cultured enough to recognise the higher values of tea-drinking.

(78) Buddha found, when he started public work, that already over sixty different world-views, religious creeds and intellectual outlooks were being propagated in his own country.

(79) Maharshee. There is hardly a posture which has not been used by someone somewhere for meditation. In the Rietberg Museum at Zurich there is an unusual marble 12th century figure of a meditating Chinese Buddhist monk. His head and neck are twisted quite askew towards the left side, the left elbow rests on the top of his left knee, the left palm supports his left cheek. This is exactly the position into which the Maharishee eventually moved and in which he long remained, after the memorable interview at our first meeting. In later years he took it up again occasionally.

(80) Greek questioning, sceptical doubting and analysing thought coupled itself first with Hebrew reverential worship, then with Christian transcendental hopefulness, finally with Islamic fervour in its journeys to Asia Minor, onward to Alexandria, North Africa and Spain.

(81) Ananda Mayee: Half the time she looked remote, as if she were not present in mind at all.

(82) The encounter with other religions is most needed by those who seek it least.

(83) No amount of travel will arrive at truth, or bring one into contact with an Adept, if the other conditions are lacking.

(84) Athos. Here medievalism has prolonged itself into the twentieth century, but how long can it last?

(85) Ananda Metteya was as kindly, as clever, as selfless as any human being can be.

(86) Buddha's hands rest one in the other on his lap.

(87) The expounders and advocates of yoga have made their point: the readers and disciples want its early and elementary versions less and less, its later and advanced developments more and more.

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(87) The expounders and advocates of yoga have made their points: the readers and disciples want its early and elementary versions less and less, its later and advanced developments more and more.

(1) In the personal presence of Gandhi one felt that he was being used by some tremendous impersonal almost cosmic power. But the feeling was noticeably different in kind from that one experienced with, say, Sri Aurobindo or the Maharishee. It may be that in Gandhi's case the inspirer was the energy of Karma, shaper of India's destiny!

(2) For the first couple of hundred years of its history Buddhist piety honoured Gautama as an enlightened man but did not worship him as a God. For this reason it refrained from depicting him in statue or picture but figured him symbolically only, by the Bo-tree or the Truth-wheel. Muhammad was even more emphatic in demanding no higher recognition than as a Messenger, a Prophet, and strictly forbade the representation of his human form. To this day in no mosque throughout the Islamic world can a single one be found. But, in striking contrast, every Buddhist temple throughout Asia has its Buddha-statue. What overcame the earlier repugnance was human emotional need to admire the superhuman attainment of Nirvana, the religious desire to worship godlike beings or pray to them for help, the feeling of devotion toward a higher power. And a great help was given to breaking the ban by the spread of Greek empire in the lands between Persia and India, as well as in Northwest India itself. For this brought Greek ideas and influence, a less other-worldly, more rationally human attitude, expressed in the way Greeks figured their own gods always in human forms. When their artistic skills were called upon to make the first stone statues of the founder of Buddhism, they represented him not as a half-starved lean ascetic, not as a bare-shouldered shaven-headed monk, not even as a spiritual-looking saint, but as a curly-haired, beautifully featured, Apollo-headed prince. For it was Greek sculpture which first portrayed the naked human body with a beauty, a pose and refinement unmatched earlier and hardly surpassed only in our own time.

(3) A truly spiritual man partook of no pleasures other than religious ones, engaged in no worldly activities - this was the typical Indian attitude until quite lately. But the release of new energies when India was released from alien rule, the shock of invasion by Chinese Communists and the impact of the Five-Year Plans of forced and quickened industrialisation are bringing in a less sternly ascetic, more humanly activistic and better-balanced outlook.

(4) The Orphic Mysteries were found in Greece and its colonies, in Macedonia, Thrace, Asia Minor and Southern Italy. Their revelations concerned the mystery of Deity, the nature of the soul and its relationship with the body. For humanitarian, hygienic and purificatory reasons a meatless diet was prescribed.

(5) Although I have not been a rigid follower of the Maharishee and for that reason have been either admired or criticised for the wrong reasons, I have accepted the fundamental rightness of his teachings and the perfect authenticity of his experiences.

(6) If the Greeks are individualistic, the Japanese are not: they are joiners. The Jap needs the reassuring sense of belonging to a group, the larger the better. He needs the moral support gained from identifying himself with an organised section of society.

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(12) I knew I had returned to South India, for the lizards were sprawled flat on the wall, waiting for unwary flies; the ants were strung out in a long moving line along the floor; the temple bells rang out across the evening air — and across it too sometimes came the temple smells of camphor and incense, or the kitchen smells of curry and spice! Best of all was the last smell — the many-petalled jasmin flowers, so well called "Queen of the Night," — planted in my little garden.

(13) It was easy in those early days to cover the true picture of Indian spirituality with romantic glamour, to paint it as one hoped it should be in actuality. One came, hoping to find there in India what could not be found anywhere else - at least not in Europe and America and Australia. It was of course based on a mirage.

(14) Yet so respected a writer as G.Lowes Dickinson, the Cambridge don and close friend of E.M. Forster, who himself wrote "A Passage to India," could ask: "What indeed is there or can there be in common between the tradition of Greece and that of India?" The fact that he found the Hindu gods and temples grotesque is not enough to explain his failure to see the similarities.

(15) Aurobindo looked like a grave Chinese mandarin, straight from one of those long scroll-paintings. He was small. His face showed utter composure, unbreakable calm, but no smile crossed it, no emotion flickered even for an instant.

(16) The translationsof his sayings are mostly my free interpretations based on work done with learned Tamil pundits, and not literal recordings. The strange exotic idiom of the Tamil language does not give itself to easy understanding by a Westerner unless this is done.

(17) The Maharishee's remark reminded me of Tagore's extraordinary statement in his poem "Vairagya." A pilgrim goes in quest of God after leaving his home. The more he travels, the farther he goes from his house, the more he puts himself farther from the object of his pilgrimage. In the end, God cries "Alas! where is my worshipper going, forsaking me?"

(18) The Indian hermit meditating with closed eyes among the mountains and his Chinese equivalent contemplating with half-opened eyes beside a waterfall, both arrived at this same truth.

(19) From the first day when I looked down over the edge of the ship at the Indian scene, its colourful character provoked my curiosity and demanded comprehension. And when I finally stepped ashore from the gangway it felt not only like an arrival but also as a reunion. For I swiftly passed from enquiry to love. But with the years I was compelled to moderate my ardour, to balance emotion with reason, and to take the temperate judicial view of the country, its people and its culture.

(20) Indonesia had a strong occult centre in the middle of the island of Java. Most of its leaders have held an interest or belief in the subject, consulting their gurus on occasions and even where they had neither they pretended to possess occult power.

(21) Another reason why Confucius put formal etiquette forward was because it kept society orderly.

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(7) Maharishee. In those days there was a street, or part of a street inhabited by prostitutes, each in her own house, with a mother or housekeeper and servants. The younger or higher grade ones usually had some talent with a musical instrument, which they played to entertain clients. There was nothing to remark in all this, but what was remarkable was that the street stood on ground belonging to Arunachala's great temple, and that the house rent was collected regularly by an employee of the temple trustees. The women were part of a very ancient system which was prevalent throughout the South, and in other parts wherever the larger temple establishments attracted pilgrims, flourishing particularly during the festivals which recurred several times a year. The girls and women who danced in the ceremonies and processions before the sacred idols were drawn from the ranks of these prostitutes, hence their name, Devadasis ("servants of the god"). I remember once sitting in a bullock cart with Dr Krishnaswami, the local educated physician, who was the personal doctor to the Maharishee and one of the saint's earliest devotees, driving through this street on our way to the medico's home. A few of them stood idly on the verandahs of their houses as we passed by. He turned to me and said bitterly, "They have been responsible for the ruin of many a man's health!" For syphilis, and lesser venereal diseases, infects a high percentage of these unfortunate creatures despite their "sacred" character, just as much as it does their secular sisters in the larger towns, modern factory areas, and slum quarters of the Orient. They were dedicated to the presiding deity of the temple from infancy, and so could not marry anyone else but had to spend the brief years of their beauty in sexual promiscuity. The tradition which made this possible has been breaking down recently, like several other Indian traditions, particularly through the efforts of social reformers and leaders like Gandhi, and many temples have dispensed with Devadasis services. Whether this has now happened at Arunachala I do not know.

(8) When the Greek philosopher taught his pupils under the shade of wide-spreading plane trees, strolling back and forth, up and down, in little groves of olive trees or paved walk, Atmananda taught them under the shade of tall coconut palms, he seated, they standing out of respect.

(9) Just as the French Revolutionaries suppressed the Christian monastic orders and confiscated their properties, so the Chinese Communists have so treated the Buddhist orders of Tibet as to leave them in a dying condition. It is estimated that by 1985 the religion, its monasteries and activities, will have disappeared from the land.

(10) There are some points in the Stoic system which are simply not true, however much the Stoics dressed them up in grand, almost arrogant language, perhaps the better to convince themselves. But the general loftiness of ethic, excellence of purpose and peacefulness of mind which Stoicism contributed are, of course, most admirable

(11) Only on that hidden level beneath our estrangement, was I destined to meet the Maharishee for the remainder of his life. The visible and physical man I never met again. But, for the little or much that it is worth, I record an incident which may be pertinent, (add the piece on Swami Dandapani here—)

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(22) If China for so many centuries had her strong group tendency, there was still a minority much smaller in number but élite in character, which valued and upheld the individual and fortified him against conformity where conformity led to abasing the Ideal, which prized solitude as a means to deeper thought and spiritual contemplation as against pressure of family, tribe and over-neighbourliness. These 'ingoing' sects, notably the students and disciples of Chuang-tsu and Lao-tse, produced hermits, it is true, but they also produced useful citizens who kept a proper balance between city and country, world and self, activity and withdrawal. They prized their moment of silence for the enlightenment it brought them, or the healing it gave them.

(23) Sir Francis Younghusband crossed the Gobi Desert on foot, and explored it again on a later occasion. Mongolia, where it is positioned, as a Lamaistic Buddhist country, owed spiritual fealty to the Dalai Lama in Tibet. Sir Francis told me one day of a mysterious Mongolian whom he had met and who without uttering a single word aloud, purely by telepathic contact, had powerfully influenced his mind and given it a greatly broader spiritual outlook. Many years later I met this same adept, then an exile in Cambodia from his native land which had fallen to the Communist-atheist regime. Through the services of an educated Chinese disciple who was with him, we were able to converse about Buddhism and other matters. He gave out a teaching which formed the basis of mentalism and which was occasionally so subtle that it went above my head, but which I understood sufficiently to revolutionise my outlook. Some of its tenets were incorporated in the mentalism explained in my books The Hidden Teaching Beyond Yoga and The Wisdom of the Overself.

(24) Alexander the Great: (a) "A man must be master of himself if he is to be master of others." (b) "The rebellion of the body, sweet at the moment, only leads to trouble." (c) "The beauty of woman must yield place to the beauty of virtue." (d) Plutarch has brought out that self-conquest, subjection of body to resolve and reason, was Alexander's ideal. (e) Aristotle, one of Alexander's tutors, published the statement that Alexander the Great learnt "esoteric doctrines."

(25) Indian numerology, or according to the point of view superstition holds even numbers to be unlucky, so deals, gifts and other transactions are made in odd numbers.

(26) Pantaenus, called "the Sicilian bee," was the reputed founder of the Catechetical School of Alexandria. He was Clement of Alexandria's last teacher. (Mem. to P.B. Is this the same man as the Apostle to India?)

(27) The union of Greek Philosophy with Christian theology which Justin Martyr started and Clement of Alexandria developed, was beneficial to Christian religion.

(28) It is necessary to remember at times that the yogi is not the only image of India.

(29) Maharajah of Mysore. He looked down upon the assembly of Ministers and military officers, of Civil Servants and Court Functionaries, of distinguished citizens and professional dignitaries. All were dressed in colourful clothes, uniforms, turbans, sashes and slippers.

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(30) Mount Athos. The monks' own legendary history speaks of anchorites living on this peninsula since many centuries ago. The practice of meditation is included with the lengthy prayers, rituals and services in their daily and nightly programmes.

(31) Krishnamurti's attitude has mellowed. He is less harsh in his judgments, more patient with views which were formerly strongly denounced.

(32) On the Maharishee. One night in the spring of 1950, at the very moment that a flaring starry body flashed across the sky and hovered over the Hill of the Holy Beacon, there passed out of his aged body the spirit of the dying Maharishee. He was the one Indian mystic who inspired me most, the one Indian sage whom I revered most and his power was such that both Governor-General and ragged coolie sat together at his feet with the feeling that they were in a divine presence.

Certain factors combined to keep us apart during the last ten years of his life but the inner telepathic contact and close spiritual affinity between us remained - and remains - vivid and unbroken. Last year he sent me this final message through a visiting friend: "When heart speaks to heart, what is there to say?"

(33) That the Mystery Hall of the Initiates at Elevsis had something to give at one time is testified by the names of those who were permitted to participate in its rites, names like Sophocles, Cicero and Plato. Now a ruined remnant it has nothing to give but memories from history books long since read, or scenes conjured up by imagination.

(34) On Krishnamurti. Our meeting was brief but it gave me the chance to gain an impression of the man and an outline of his chief teaching, that was out of all proportion to its brevity.

(35) I found that rough cocopalm fibre matting (coir), or rough gravelly stony soil, laid around a house, tended to deter snakes from risking the journey over such uncomfortable surface.

(36) Pathos in Ananda Mayee's singing voice caused her hearers to weep. It was like listening to a divine angelic voice.

(37) Krishnamurti. I arrived at a large house in Madras. D. Rajagopal, Brahmin-browed, K's secretary, editor, right-hand man, welcomed me gravely and led me through the building to a large garden at the rear. There he took me to a corner where a spacious canvas tent stood, planted amid the green grass and red earth.

(38) Why did these recluses choose the frigid Himalayas for their spiritual retreats, when their bodies had been born into and were accustomed to torrid climates? I think it is because the immense tranquillity of Himalaya, the large scenic views which it offers and the freedom from worldly humans gave the impression of being in another world.

(39) There was peace in those shady ravines and deodor-grown glens of Himalaya.

(40) Stonehenge was built in relation to sun, moon and eclipses. Babylon and Egypt also built temples on an astronomical basis.

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(43) It was a Japanese saint of the thirteenth century, Nichiren, founder of the Nichiren Shu sect of Buddhism and still worshipped by a few million Japanese, who denounced the Zen sect as "devils" ! But it is interesting to note that the Nichiren is more concerned with practical affairs, with reorganizing secular life in the world, than with philosophy and mysticism, which preoccupy zennists.

(44) The culture which was such a magnificent contribution via the Renaissance to Europe from ancient Greece and Rome, is now being paralleled by the culture which ancient Asia is giving us. That the Greeks, the Romans and the Indians alive today have lost so much of this themselves, is irrelevant.

(45) Mount Athos - the "Holy Mountain" - the scenic promontory which juts into the Aegean Sea between Greece and Turkey. The peak looks like a white marble pyramid. Here a group of monasteries, sanctuaries and hermitages cover a narrow forty-mile long strip of land.

(46) Nestorian Christian missionaries from Central Asia were active in Tibet in the seventh century and gained a number of converts. But Buddhism which came into the country only a little earlier was adopted by the king and so won the contest. There is no point in speculating what would have happened if Tibet had turned to Jesus' message, instead of Gautama's, and what this strange land would have done with, and to, it.

(47) When the Maharishee was asked by the Financial Secretary of the Government of Mysore, "Is Paul Brunton's 'Secret Path' useful for us Indians as well as the Westerners?" he replied: "Yes - for all."

(48) Within the century after Jesus an inscription at Athens recorded the suicide of an Indian there.

(49) The long heads of Byzantine ikons, with their surrounds of golden aureoles and their bearded ascetic faces gravely contemplative were on walls.

(50) Those who like to explore the exotic are among those attracted to the Oriental mysticisms. This does not at all mean that they are searching for Truth.

(42) On Maharahee. That he made contrary statements at times must be admitted, but he would probably have justified this by the need to adopt a point of view on a level accessible to the person to whom he was talking. When Italian planes flew low over Ethiopia towns and machine-gunned undefended citizens on the streets, the news was brought one morning by a visitor from Madras; we all looked at M. to watch his reaction. He simply said "The sage who knows the truth that the Self is indestructible will remain unaffected even if five million people are killed in his presence. Remember the advice of Krishna to Arjuna on the battle-field when disheartened by the thought of the impending slaughter of relatives on the opposing side." And yet, as against this, I heard him utter on another occasion, words which were the exact duplicate of those written by the artist Van Gogh in a letter to his brother: "I am not made of stone," in reference to some situation, implying that human feeling was certainly there.

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(44) The culture which was such a magnificent contribution via the Renaissance to Europe from ancient Greece and Rome, is now being paralleled by the culture which ancient Asia is giving us. That the Greeks, the Romans and the Indians alive today have lost so much of this themselves, is irrelevant.

(45) Mount Athos - the "Holy Mountain" - the scenic promontory which juts into the Aegean Sea between Greece and Turkey. The peak looks like a white marble pyramid. Here a group of monasteries, sanctuaries and hermitages cover a narrow forty-mile long strip of land.

(46) Nestorian Christian missionaries from Central Asia were active in Tibet in the seventh century and gained a number of converts. But Buddhism which came into the country only a little earlier was adopted by the king and so won the contest. There is no point in speculating what would have happened if Tibet had turned to Jesus' message, instead of Gautama's, and what this strange land would have done with, and to, it.

(47) When the Maharahee was asked by the Financial Secretary of the Government of Mysore, "Is Paul Brunton's 'Secret Path' useful for us Indians as well as the Westerners?" he replied: "Yes - for all."

(48) Within the century after Jesus an inscription at Athens recorded the suicide of an Indian there.

(49) The long heads of Byzantine ikons, with their surrounds of golden aureoles and their bearded ascetic faces gravely contemplative were on walls.

(50) Those who like to explore the exotic are among those attracted to the Oriental mysticisms. This does not at all mean that they are searching for Truth.

(51) Except for our first meeting, tea seems to be associated with my contacts with Professor D.T.Suzuki. He invited me to help myself from the ever-bubbling samovar of the light-coloured weak-tasting green tea which was the national Japanese drink. This was at the Engakuji Monastery, Temple and Academy in those far-off years before the war. This was the fitting place, the pertinent atmosphere, in which to talk quietly about Zen. Then we met again, about a decade later, after the war at the Los Angeles Japanese Buddhist Temple where he was staying as a guest. He offered some little round rice-cakes this time to eat with the tea. I noticed that he now put a lump of sugar between his front teeth and held it there while he drank. The third time he asked me to tea was a couple of years later at Columbia University, where he again was a guest. There we had western-style toasted rolls as the accompaniment. After his secretary-assistant removed the trays we went at great length and in much detail into a comparison of Indian yoga, philosophy and texts with Zen-Chinese and Japanese meditation-methods, philosophy and texts. I was amazed at his extraordinary erudition for he not only knew exactly where the references supporting his statements could be found, but his ability to read Sanskrit and Chinese along with his native Japanese and early-acquired English, gave a width and authority which few other men possessed. His basic point was that whereas Zen sought and achieved direct penetration to reality, Indian yoga sought and achieved mental stillness - not necessarily the same and certainly inferior. We were unable to come to a full agreement, so we gradually drifted away from the matter and he talked confidentially with touching humbleness of his own spiritual status. "They consider me a master," he said finally, "but I consider myself a student." Then before leaving I suggested that we meditate together, communing in the silent way that was well understood in both Japan and India. "But I only meditate in private, alone" he protested, "or in the assembly of a zendo (monastic hall for group meditation). Nobody has ever asked me to do this before." But in the end he yielded, and there we sat with the grey university walls of Columbia all around, the warm summer sunshine coming in through the windows.

(52) The thought of pre-Christian Greece reached the distant island of Ireland, penetrating and influencing the mind of ninth-century thinker, John Scotus.

(53) There is an appeal about the idea that change to an exotic scene like the Indian one will offer spiritual chances and contacts.

(54) Lu K'uan Yu: living Buddhist scholar, monk: "Nothing is more misleading than the groundless contention that Westerners are not fit to achieve enlightenment."

(55) Mahesh yogi's financial methods and publicity-arrangements will not appeal to the fastidious.

(56) Byzantine architecture combines Orient and Occident in a single style.

(57) The heavy dark colouring of ikons, and the sombre visages of their subjects are relieved by the back-ground being burnished with radiant gold.

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(9) EGYPT) The temple which still lies hidden under the Sphinx and the chamber which still remains undiscovered within the Great Pyramidwere not cunningly sealed up by so secretive a tribe as the High Priests for nothing. For all those who are imprisoned in the fleshly body, they must serve as sacred symbols but for a few of us they mean only more.

XXIII

(1) We may not ignore the fact that if the Greeks had their interest in culture, in art and philosophy, they had also their militarism, with many a war and their slave-holding form of society.

(2) We have borrowed ideas from the Orient only to discover that they already existed here since the earliest days, but were neglected and ignored.

(3) The feeling of religious reverence, the attitude of humble worship, must well up of themselves in the heart. It is not enough merely to go through the external and physical motions which accompany their inner presence.

(4) We talk of the religions of India, with their emphasis apon the element of suffering in life, as being unduly pessimistic. But what could be more pessimistic than the later and final acts of Greek drama ?

(5) For all their talk of and homage to wisdom, Athens made grave errors and, in certain ways, behaved badly. This is why she had to suffer and, in the end, suffer tragically.

(6) Krishnamurti was as emotionally forceful in those days and in that little private tent as he was drily intellectual when I saw him again lecturing upon a public platform in Hamburg twenty years later. He seemed to be a man passionately convined that he had a mission to fulfil.

(7) We sat in that sultry Hall, enduring the late-afternoon heat, in various stages of dress and undress--men with resplendent long coats from the North buttoned all the way down and collars encircling the neck; men from local Southern villages in nothing but a loin-cloth; men in shirt and skirt; men in monk's robe leaving one shoulder exposed. Every shade of skin from almost white to ebony black could be seen. And in accord with the local custom that shoes should not be brought into a house, should be left on the verandah, all were barefooted. All sat facing the light brown figure half-reclining on a long couch housed in a corner of the oblong-shaped Hall.

(8) Because Indian metaphysics regarded time as illusory, Indian culture regarded the recording of history as a waste of energy. So Indian pundits wrote few chronicles, just the opposite of Chinese literati, who wrote them voluminously. Because history was not studied, it was not understood, at least as we westerners understand it

XXIII

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( ) The Asiatic people, like the African, want more of the good things of this world. They want it more than they want spirituality. So more and more most of their spiritual guides denounce what they call the growing "materialistic tendencies." Thus these guides reap the harvest they have sown. Since most of them have taken monkish vows they teach the laity similar ideals: - to renounce the world is regarded as the highest way and the only way to God! But the masses have had enough of a poverty-stricken existence, enough too of negative teaching. So if they turn away from the spiritual guides to materialistic ones, the blame is not all theirs. Some of it must be in the faulty emphasis of the teaching, too. If the sight of a yellow-garbed holy man no longer arouses abject reverence in all hearts, if Gandhi's own disciple and heir tried to emulate the West in raising the standard of material living, perhaps the pendulum-like activity of the world-movement is countering the upset balance of things.

( ) Why do seeking souls run off to India, and now to Japan, as they ran off to Europe in Emerson's time? If they had a less confused conception of the Overself, a clearer idea of what they sought, none of them would feel that he had to go to this or that country, place, person. But the tendencies inherited from former births and pushing him one way or pulling him toward somewhere else, set up this urge to move away and meet new experience, new people, perhaps new masters. In particular, they draw him back to the scene of previous lives which powerfully affected his spiritual seeking. This is attractive to him, perhaps even emotionally romantic, but it gives him nothing really that he has not in fact had before.

( ) Anna C. Brackett (U.S.A. 1867)

"The Ideal"

(1) Hands that seek it here, or there,
It eludeth everywhere.

(2) Through and round the changing show
Learn its changeless self to know.

(3) One, it waits and comes to thee.

( ) Krishnamurti has rightly criticised the various kinds of spiritual attachment which aspirants tend to form; but in doing so he has leaned over too far in the opposite direction and nurtured in himself and then transmitted to his hearers or readers a detachment which is so rabid that it becomes compulsive. Thus a new and paradoxical kind of attachment is, ironically yet unwittingly, created by them to replace the old ones they have forsaken.

( ) Henry Miller in "The Colossus of Maroussi." "Greece is of the utmost importance to every man who is seeking to find himself." "Spiritually Greece is the fountain-head of wisdom and inspiration."

( ) In a so-called History of Indian Philosophy published in a country whose government espouses atheism, Buddha is denounced as a purveyor of narcotic teachings intended to keep the workers asleep exploited, while yoga is described as an invention intended to keep the masses superstitious, apathetic and stupid, and thus keep them from using their brains! The goal itself - Nirvana, Samadhi - is a state of stone-like unfeelingness and unconsciousness.

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( ) There are hazards in a physical plane meeting, whether between master and disciple or author and admirer, which do not exist if sufficient land or sea is kept between the two.

( ) Goto Roshi contemporary Zen guru claims*that "Zen has been misinterpreted to the West because the interpreters have not finished their training. So they have talked of goals instead of the method." (By method he meant zazen, sitting still in meditation - PB.)
*(in Paul Menpahl "The Matter of Zen" New York University Press).

( ) Lafcadio Hearn. On Tropical Location. "His muscles ached and breathing was difficult. Clothing, even a sheet at night, was almost unbearable. The slightest physical effort made his heart race madly while he dripped perspiration. At the same time his whole range of thought contracted, became a prisoner of his ailing body. His mind functioned faintly, slowly, incoherently, and even his memory was clouded. He dozed over his writing and fell asleep if he tried to read. When he deliberately forced himself to think or study, his eyes and temples throbbed with pain and a great weight in his head crushed him down into a semi-stupor. His skin prickled and tingled, and the night sweats drenched him. Toward morning he would drop off into an exhausted sleep; but when he awakened and stood up, it was like rising from the grave. While he was going through these trying days, all the disadvantages of living in the tropics were accentuated. The thoughts and habits of other centuries still prevailed here simply because Time itself moved slowly, as though it too were enfeebled by the heat. The violence of tropical colours irritated him; the luscious tropical fruits sickened him; and he grew tired of the curse of insects and the threat of snakes. In desperation he asked himself how much longer he could endure the heat of blinding glaring days and the empty misery of sleepless nights. After a few steps however, he was transfixed by the malignant power of the light."

( ) Pondichery was a little French colony sending a deputy to represent it in the legislature at distant Paris. Its life has changed under its newer Indian Republican Government but in those days it was becoming shabby, with a pathetic air of lost affluence. The houses in the better part of the town were European in style, but their whitewashed walls peeling and stained, their little gardens overrun by weeds and flowering shrubs tangled and unkempt. In the early evening, just before lamps were lit, the tropic twilight made the place seem unreal and illusive.

( ) It is an extraordinary and to many incredible discovery that there were more known practising or studying mystics in England during all the centuries than in any other country of Europe.

( ) The former mayor of a little Greek town exemplified for me, in our talks, the ancient Greek sceptic who asserted that infinite Being as it is in itself is not reachable and therefore finding the truth about it is not possible.

( ) The interior of the monastery was gloomy; its guttering oil lamps too small and too few; its walls - once painted with the Tibetan pantheon - too sooty and grimy.

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( ) There was a sanity, a wholeness, about the goal of the best Greeks, which we do not find easily elsewhere in the antique or Oriental world. They appreciated art created by man, beauty created by Nature and reason applied by man. They developed the body's health, strength, shapely form; disciplined it at certain periods for special purposes but did so without falling into the fanaticism and extremism of those ascetic religions which abjure enjoyment merely because it is enjoyment.

( ) Since the war so many reports, interviews, articles, books, talks and photos have come out about the East, that the mystery of the East is hardly a mystery at all. In particular, its traditionsl wisdom and religion are well documented.

( ) Heinrich Simmer, the Jungian, wrote in German a book based on Maharshi's teaching. He had to gather his materials from other books of which very few existed at that time, and from correspondence, as he never went to India and consequently never talked to Maharshi.

( ) Lao-tze's trip to the West was traditionally supposed to be intended to convert the barbarians.

( ) "Wei Shu" a Taoist book written about the middle of sixth century. "Since the people on the earth find the practising of the doctrine very difficult, merely have them erect altars and shrines where they may worship morning and evening. Altars and shrines serve as a refuge from worldly concerns."

( ) Unlike the Western divisions of Christianity, Protestant and Catholic, the Eastern Church has not troubled itself with propaganda or engaged in proselytism.

( ) Just as the chief place in a Greek temple was assigned to the statue of a god, so the holy of holies in an Indian temple was assigned to the jewelled image of a worshipped deity.

( ) The icons are sacred objects used in the decoration of churches, presenting on panels of painted wood, portraits of Jesus, Mary, Joseph, Prophets, Apostles or Saints.

( ) How much of the sharp, bright clarity of the Mediterranean region contributed to the creation of Greek thought at its best?

( ) After nearly 1000 years of useful existence, Confucianism had sunk to a low level; it had become feeble, corrupt. Wang Yang Ming was the man who aroused it to new life and strength and inspired it afresh.

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( ) Just as the ancient Greek language could adequately put human ideas into words and do so even better than English, so the ancient Sanskrit language could express spiritual and metaphysical ideas better than any other tongue could.

( ) Atmananda moved through the paces of a rhythmic dance with light graceful steps. They alternated as he danced, first forwards and then backwards.

( ) It is unlikely that the many centuries devoted by Mount Athos to the mysteries of contemplation have not produced a wider and deeper knowledge than the simple Jesus prayer which is publicly given out as its highest wisdom. It is more than likely that its locked trunks or coffers filled with ancient scripts have occult, mystic and metaphysical lore comparable to some of the Indian.

( ) They run off to India because they do not want Western materialism, only to be encircled by a different kind - Indian materialism! They may not discover what has really happened and may remain victims of suggestion for many years.

( ) Confucius recommended gentlemanly conduct and polished propriety, refined manners and a cultured mind. It is true that he was primarily a social law-giver, but he was also a sage. It was not only that he sought to provide a fixed pattern for keeping the society of his time peaceful and orderly. His wisdom was not merely worldly wisdom. But its spiritual depth will not be recognised by ordinary persons.

( ) The Orient gave us something just as good as silks and teas, spaghetti and curry. It gave religious, mystic and philosophic texts, commentaries and poems which, in translations, have nourished discerning Occidental minds.

( ) What happened to Confucius is what happened to other great teachers. His doctrines were crystallised so rigidly that they prevented further new creativity, denied mental freedom and restricted adaptability to contemporary needs.

( ) Since Eastern Orthodox Church is the earliest formed, the oldest historically, of all Christian groups, it is not surprising that some basic truths, neglected or lightly weighed by the other groups, is here still to be found, the mysticism of the early Greek fathers particularly.

( ) The Maharshee's own wish and nature made a sequestered existence much more attractive than a public one. It was something ironical that destiny allotted him almost no privacy at all. Nearly the whole of waking and certainly the whole of sleeping life kept him in front of all our eyes as a spectacle. He accepted the anomaly as "God's will"!

( ) Lao-tze, which is a title of honour (the Old Sage) and not a personal name (the surname was Li),called the higher power "the Great Tao." He wrote "How <u>still</u> the Tao is!"

( ) Pantaenus was sent as a preacher of the Gospel to India so early as the first century.

( ) The name Sri Maharishee is an honorific one: his real name being Venkataraman - (PB check this).

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( ) Since Eastern Orthodox Church is the earliest formed, the oldest historically, of all Christian groups, it is not surprising that some basic truths, neglected or lightly weighed by the other groups, is here still to be found, the mysticism of the early Greek fathers particularly.

( ) The Maharshee's own wish and nature made a segregated existence much more attractive than a public one. It was something ironical that destiny allotted him almost no privacy at all. Nearly the whole of waking and certainly the whole of sleeping life kept him in front of all our eyes as a spectacle. He accepted the anomaly as "God's will"!

( ) Lao-tze, which is a title of honour (the Old Sage) and not a personal name (the surname was Li),called the higher power "the Great Tao." He wrote "How still the Tao is!"

( ) Pantaenus was sent as a preacher of the Gospel to India so early as the first century.

( ) The name Sri Maharishee is an honorific one: his real name being Venkataraman - (PB check this).

( ) Byzantine art is so largely a sacred one because the Orthodox Church claimed that effigies and portraits of Jesus Christ and His saints held a spark of divine energy, and that to meditate on them was spiritually helpful.

( ) There, on Mount Athos, the monks live with few civilised amenities and far from the sophisticated society of metropolitan cities.

( ) No critic has ever appeared to question the impeccable probity of Buddha's mind, however much bias and prejudice may have opposed the products of that mind.

( ) Atmananda claimed that apart from the spoken communication there was another which was unspoken, a silent spiritual emanation which would enlighten his hearers immeasurably more than mere words could, but which was so subtle and elusive that only a fraction of them could pick it up.

( ) Chinese Taoist mystics reduced their intake of ordinary food and replaced the deficient portion by eating substances believed to contain or to crystallise a high proportion of Tao: these were gold, jade, pearls, mica, cinnabar and silver. The mixtures containing them were regarded as elixirs of life.

( ) The gold background which so many Byzantine artists gave to their frescoes and ikons and mosaic pictures, combines with the sacred subject to convey a feeling of sublimity to the beholder. And when the subject is a portrayed figure - Jesus, an Apostle, a Saint - then this golden surround fittingly signifies his aura or nimbus.

( ) Balanced outward living together with an unperturbed nature was the ideal set up by Confucius. This was his "Doctrine of the Mean."

( ) Just like Hazlitt and Cobbett in the England of an earlier century, Gandhi's ideas were simply expressed in print, lucidly expounded on platforms.

( ) No one need find himself faced with the choice between Orient and Occident in his search for truth. It is a false choice: the real one is within himself.

( ) The Orient, once so alien and mysterious, has altered so rapidly in our own time that the change must be called 'stupendous.'

( ) A half-dozen or so hibiscus bushes grew in the little front garden of his villa, just behind the wrought-iron gate and on both sides of the path, with their pink petals and soft textures.

( ) We moderns do not have to go along with <u>all</u> Confucius' teachings; his support of the practice of elaborate costly rituals during funerals and prolonged mourning after them is regrettable.

( ) Oriental paintings and scrolls, bronzes and porcelains, statues and prints, furnitures and silks have been transported to Occidental apartments, houses, mansions and palaces for many centuries.

( ) The time when idealised pictures of Oriental spirituality were naively formed and wonderingly accepted has gone, with the rapid going of Oriental traditional life.

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XXIII

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Cont from below(48) (i)She gives no formal initiation to disciples and recommends everyone to take a few minutes every day out of thei routine for meditation. (j)Benares is her headquarters now, but she goes on tour for a few months every year so that others elsewhere may benefit by her heavenly singing.

(XXIII)

(41) Greece at its best sought truth and beauty; India sought truth alone. To the Indian this is reckoned as his country's superiority but to the impartial observer it may not seem so.

(42) If a man finds the truth he does not find it labelled "Indian truth" or"European truth"

(43) Thread your way through the Oriental maze with discrimination. Especially should Buddhist pessimism and Hindu asceticism receive a balanced appraisal, a fair but critical judgment based on knowledge.

(44) What the Egyptian cult of Isis brought to Rome in earlier days; what the Persian cult of Mithras brought to Greece; that has been brought to Eur-America in recent days by the Indian cult of Yoga-Vedanta and the Sino-Jap cult of Zen. All this is an attempt to supply what is deficient in the native religions and homely sects - dramatic promises, colourful refuges, intellectual comforts and exotic techniques.

(45) I think of the old crumbling temples, with their blurred inscriptions and forlorn altars, which I visited in the days when I cared for such things.

(46) When Lao Tse vanished forever beyond the mountain pass, he left a legacy behind him for which all questers are beholden.

(47) The earlier Fathers of the Church who wrote in Greek were more knowledgeable in mystic doctrine and practice than those who came la ter and wrote in Latin. The European religious and theologic mysticism of the middle ages owes more to the Greek Orthodox Fathers than to any others.

(48)ANANDA MAYEE: (a)Instead of using the personal pronoun 'I' she often used the phrase "this body." (b)She was born in 1896 in a Brahmin family.noted for its religious learning and piety.: When nearly 13 years old she was married toanother Brahmin.She developed a great liking for religious music,from which she passed to mantra yoga practice. (c)"Everything becomes possible by the power of pure concentrated thought,"she says. (d)No guru initiated her.She passed more and more time in reveries and abstractions,until even trace states were achieved.

and periods of silence, long (n) From her middle teens to her 25th year.

(e)Often she passed into states when tears of joy,or of longing and aspiration,would well up in her eyes,while singing devotional songs.Those who heard her were thrilled by the emotion in her voice.(f)Strange phenomena manifested when she was alone.Her neck would be turned by some force and remain twisted for some time.A brilliant light would shine all around her.Or her body would automatically assume one of the yogic postures,and she would stay in it for hours,eyes open and unblinking. Or she would fall into a trance so deep that noone could awaken her! she had to

be left to come out of it of her own accord.(g)Her food intake is very small.(h)I met her in Rajpur,at the foot of the Himalayas, her husband. When first had become her first disciple:his relationship with her was then a brother-and-sister one

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I was led the house of the hundred lamps.

Even such things as the window-frames were painted with peach-coloured lacquer....Almost one expected to hear the patter of tiny feet across the floor, and looking up, to see a little Chinese Princess, with slanting eyes and flower-like face, pass through the room like a wraith.

Drape silk behind a divan and arrange cushions on and behind the divan itself. Place a canopy over head and hang a swinging lamp from it

He was richly garbed, but as he bowed before me, his almost obsequious manner gave me the conviction that he was a servant. And I was right.

He raised his fingers to his lips and made a few signs which I instantly perceived to mean that he was dumb. Then he slipped his hand into his bosom, to withdraw it a moment later and hand me a letter, enclosed in a strong parchment with a heavy seal on the back. The seal bore some Chinese characters grouped in a circle around a picture showing a man holding a flaming torch in his left hand, and a sharp sword in his right.

I opened, and this is what I read:

"The Lord of the Dragon sends thee greetings and awaits thy coming at the House of the 100 Lamps. Follow the speechless one

- The painted gate which was one day to open to my step and admit upon the most guarded and exclusive threshold in all this great Eastern city. The possession of wealth is generally known to be a well-fitting key to most of our aristocratic and humbler mansions, but none could pass the porch of this high-born Chinaman unless possessed of that invisible and spiritual emblem which he first required.

***So many different colours crowded into the sky as the day drew itself out at last that it was an aesthetic feast. The fall of night was not far behind.

****the camels grumbled sullenly

***The monsoon season in the Himalayan foothills is frightful, unforgettable. The wind comes in fierce gales, the rain falls in sheets thick.

****Graceful high-necked jugs, made in a traditional and beautiful pattern, are much less seen nowadays. Functional but graceless plain metal jugs, brought in, or imitated from, the West are replacing them.

XXIII.

TELEPHONES:
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(44) Islam . . s its worshipped saints, its walis, despite the Quran's prohibition of such intermediaries between Allah and man.
(45) In the Musée Guimet in Paris, we may see a couple of ancient statuettes that perfectly portray Buddha's wonderful half-smile of happy deliverance from this world of ignorance, illusion, error, sin and suffering.
(46) The word 'yoga' has been associated in some people's minds with queer ideas and repulsive practices.
(47) The taste for beautiful things, homes, architecture and literature came to us with our Greek heritage.
(48) (Maharshee) Sometimes one felt in the presence of a visitor from another planet, at other times with a being of another species.
(49) A faintly-glowing oil-fed cotton wick showed his shadowy outline as I entered the small room.
(50) Eastern Orthodox Church monasteries do not encourage intellectual work and scholarship. Instead they encourage only attendance at religious services, night vigils, and above all the practice of meditation.
(51) These ikons are highly revered, are believed to be permeated with magical power, or else with psychic forces which can cure a man's bodily sickness or even take possession of his mind.
(52) These Indian religions which preach futility and enjoin renunciation are as much the product of their tropical enervating climate as the malarias and fevers and choleras which beset Indian bodies.
(53) The disconcerting abruptness of his speech, the provoking iconoclasm of his views, made the Krishnamurti of those days a fierce critic of the Establishment.
(54) The Greeks of today quarrel fiercely over politics. How far are they from Plato's pictured ideal types, as the Indians of today are far from Shanka Acharya's pictured sages !
(55) Asia has been caught up, and swept along, in the currents of modern ideas and development.
(56) If we compare Hebrew with Egyptian texts the coincidence of whole sentences is startling. /57/Majdhub = Dervish in ecstasy /58/The resigned apathy of the Indian is vanishing /59/The sadness of the Indian scene remains with me. /60/Isat on the banks of the Ganges, watching cranes fly overhead.

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(11) Those carved figures showing the Buddha's upstretched palm in blessing or in preaching have a psychic as well as a physical meaning.

(12) The old Greek Mysteries celebrated in religious rites or in occult demonstrations, the spiritual essence of man.

(13) Confucius gave a group of standards to guide social life and to discipline moral impulses.

(14) The search for spiritual identity has increased in the West, decreased in the East.

(15) Confucius' model was the man who was righteous, benevolent, well-behaved and wise.

(16) Gautama made sure that no point in his teaching was missed at the first hearing, for he reiterated it plenty of times.

(17) The story that Pythagoras was murdered because he refused to toss through a bean-field (which was his only way of escape) owing to his aversion to beans is as xzxzxz untrue as so many other legends of antiquity. When there was trouble at Crotona and his work there became impossible, he simply removed and continued there until he died peacefully. His ban on beans in the diet of his followers applied to the large 'Favia' bean, as it is called in Italy, where he then lived, or 'horse-bean' as it is called in some European countries. This definitely now contains a poisonous element, and other I remember two cases of food-poisoning in villagers who had eaten too largely of them during my sojourn in Greece.

VIII. DIET

IN 515 B.C. to METAPONTUM, the capital city of a small state,

(18)

AUTHORITATIVE SANSKRIT PRONOUNCIATIONS/

Jain	=	Jehń	~~Mokcha~~	=	
Karma	=	Kah´ma	Gnani	=	Gnahnee´
Himalayas	=	Hima´hlayas	Muni	=	Moonee (silent one)
Atma	=	Aht´ma			
Samskaras	=	Samskahras			
OM	=	ORM OMM) both correct			
Yogi	=	Yogee			
Samadhi	=	Samahd´hee			
Niwana	=	Nirvana			

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(1) As the ship moved eastwards the Holy Mount came into sight on the port side -- a six thousand foot pyramidal peak jutting straight out of the blue water into the blue sky.
(2) The path passed through dark-green leafy forest, occasional tumbled boulders. (3) The sea which washes Athos' shores can get exceedingly rough (an invading Persian fleet was once largely smashed to pieces on its rocks). (4) Most of the 3000 monks are housed in the large monasteries and have to conform to the fixed strict rules and obey the abbots. But of the remaining monks, some live in little huts, retreats, or cells centreing around a point where once, occasionally even now, there lived anchorite whose sanctity drew disciples or followers around him. These come into contact from time to time, as often or as little as they wish, such is the flexibility of this system. Others live away from their fellows altogether, in wilder, more deserted parts of the peninsula where they can find the full independence and solitude they desire. Thus the three types exist side by side, whether sharing the common life of a large monastery, the semi-common life of small houses and cottages grouped round a church, or the complete solitude of hut and cave. I found much the same arrangement in India at the foot of the Himalayas, in the communities of holy men at Hardwar and at Rishikesh, where even the total population was about the same as Mount Athos.
There is even a fourth type, peculiar to Athos itself and not likely to be matched easily anywhere else in the Asiatic or Western worlds, which exists in large monasteries. Such monks seek to combine the advantages of organised communal life with those of private life, the benefits of large buildings with those of independent quarters.
(5) Athos is a working community. The monks are active enough getting their food and attending to other chores, to be in no peril of becoming torpid and lazy. Everyone contributes with the labour of his hands to satisfying the body's inescapable needs of food, clothing, fuel, shelter, or supplements the monastery's slender income by making religious souvenirs for selling to the mainland.
(6) Philip Sherrard's story is simple. "I was walking in a village on a Greek island away from the tourist track and saw a simple peasant sitting by the roadside reading. He looked up at me and exclaimed: "This is a wonderful book!" I examined it and found it to be a volume of writings by one of the Orthodox Church mystics. I discovered that here, in Christianity, were the teachings, the mode of life, the practices of contemplation, the theology, which had attracted me towards India and its Vedanta. Eventually I became a member of the Church."

(7) I began to feel the aura of peace which surrounded and held Athos whenever a boat brought me to a monastery's landingstage, or a mule carried me along steep tracks from one settlement to another.

(8) The Monastery of Dionysiou appears high up on a cliff side, looking just like a Tibetan one except that it overlooks a bit of beach and a lot of sea.

(9) Perhaps the oldest and largest of all the monasteries is the Lavra -- really an entire group of several picturesque buildings set within a walled fort. A reminder of the grim old days when pirates or raiders - European, African or Asiatic - made descents on Athos in search of plunder or intent on murder is the pair of great double doors, thick enough already but still covered with sheets of iron. The monks sit in their little cells, which branch off from long well-trodden wooden galleries, or in the plain unornamented wooden balconies jutting from the outside wall and overlooking the courtyard.

(10) It is when eventide comes that the tranquillity of Athos comes to its own fullness, covering everyone and everything with the presence of God.

(11) These ikons are venerated here in a way that the science-minded realists of America and the rest of Europe may not appreciate and are unlikely to understand. For they are regarded not merely as decorations and inspirations, but also as sources of holy power, links connecting the worshipper with the long-departed saints they depict. They are used in prayer, and particularly in intercessory prayer.

(12) The bits of bone, the skulls, and other relics of long-dead holy men are not so attractive, or appreciated by the modern Western mind, although their jewelled cases may be, but the colourful, illuminated manuscripts, the boxes of fine, rare and ancients books would provide the religious scholar and the devotee of mysticism with many weeks of fascinating study could he but read them.

(13) Many years ago I gave in the thirteenth chapter of "The Quest of the Overself" an exercise for centreing attention in the heart as a means of spiritual awakening. It had been taught me first in Europe by Brother M. the adept who died forty years ago and later in India by the Maharshee. I learn that the exercise was known and practised by Eastern Church mystics since many centuries ago. In the fourth century that best-known of the Fathers, Chrysostom of Constantinople taught the method of "praying truly which finally leads to a state in which the mind is always in the heart." And in a later century, Gregory the Sinaite wrote: "Lead your mind down from your head into your heart, and hold it there."

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It is even more significant that the practice of contemplating the navel, known in India for thousands of years, had its adherents in Athos too, where they were long ago called 'belly-watchers'. Were these exercises brought back by some soldiers returning home from Alexander the Great's Indian adventure? There are some interesting differences between the Indian and the Athonite practice of this exercise, but both in the end seek the same goal. Where the Indian begins with a physical act -- fixing the gaze but with the head erect -- the Greek begins with a mental act -- bringing the mind down into the heart. Since his attention is thus directed toward the heart, the Greek lets his head bend naturally down in the same direction, his physical movement being a secondary accompaniment. When the monk in Athos has succeeded in his first aim he then begins working on his second one, and here makes a physical move to achieve it. He holds the breath so as to hold the mind in the heart. The Indian, too, when his navel-watching gaze is fixed, transfers his attention from body to spirit. Thus both seek and find a spiritual centralised union.

(14) More seems to be made of purification here than of meditation: the two are always coupled together, but the principal emphasis is put on the first need. This was the view of all those interviewed. It seems also to have been the view of the Russian Orthodox mystics whose sixteenth-century Nile Sorsky warned monks against doing the exercise of centreing the mind in the heart and seeking the union with God before they had undergone penance and crushed passion. The Syrian mystic Isaac of Nineveh went even farther and threatened the punishment of God's anger on those who sought Him prematurely by contemplation while "still stained by reprehensible passions."

(15) The warning against rushing too fast with breathing exercises, or using them wrongly, or using them at all when one's health is unsuited to them, has been set down in some of my books. The most dangerous one of them all is that which attempts to hold the breath completely. Those warnings were derived from Indian sources and observations, as well as from Euramerican experiences. Among the Orthodox Church mystics I found further confirmation. The Russian Elder Paissy Velitchkovsky, writing about the turn of the eighteenth century, stated that a number of monks of the period had injured themselves by misusing physical aids to meditation, mostly breathing exercises.

(16)Their lives here on this promontory are so simple, so uncomplicated.

(17) In this golden light, the colours of the buildings gleamed brightly.

(18) The old structure, blackened by time, smelling of stale incense.

(19) A thin old monk in a faded grey robe appeared. He answered questions in a frail voice.
(20) A fishing-boat, with orange-coloured sail, passed us.
(21) No railway lines run through Athos, no automobile traverses its length or breadth, so the monks must move about on foot, donkey or mule. Here the eyes see a medieval world. Here is none of the noise, the complications, the pressures and the cares of modern civilisation. This is good, but the comforts and conveniences, the pleasures and the luxuries are not here too. "Take what thou wilt, but pay the price," exclaimed Emerson.
(22) The precipitous face of Athos descends sheer into the water.
(23) The peninsula thrusts itself forward into the heaving sea like a pointing finger. It is there at the more inaccessible steep tip that most of the hermits who desire more solitude, live
(24) There is no traffic to make a person nervously take more care lest he fall beneath the wheels of the modern Juggernaut's car!
(25) This forty-mile long self-governing peninsula once harboured 40.000 monks collected from the several Balkan nationalities, as well as the Russian. Wars changed and reduced the population.
(26) The questions which come to our voluble intellectuals do not come to these simple monks. Their minds are untroubled by doubts, for the faith which was powerful enough to bring them and keep them there, is powerful enough to disdain the intellect and discount its values.
(27) The Indian technique of mantram yoga is practised here under the name of 'Jesus-prayer'. Sitting in the solitude of his little room, repeating constantly the text: 'Lord Jesus Christ, Son of God, have mercy upon me,' counting the number of times upon a rosary until a specified figure is reached, the monk is doing here in a Christian monastery what the sadhu is doing there in a Hindu monastery. The invocation in both cases may be used anywhere, in any surroundings, and amid any practical activities: it is not restricted to the monastic cell. This pious duty is to be practised deliberately by effort, until one day the miracle happens and it thereforth continues to repeat itself without his effort entirely of its own accord. This may happen within a few weeks, in other cases within a few months, in still others even longer periods may be necessary.
(28) It was the judgment of Russian Staretz, i.e. guru, Silouan that the ancient forms of monasticism were less and less suitable in view of conditions in the modern world, but that since the need and aspiration for the withdrawn existence would never vanish, more and more people among those who remained in society would practise monastic disciplines even while doing so. This, he believed, would be even more so in the case of those with some education.

(19) A thin old monk in a faded grey robe appeared. He answered questions in a frail voice.
(20) A fishing-boat, with orange-coloured sail, passed us.
(21) No railway lines run through Athos, no automobile traverses its length or breadth, so the monks must move about on foot, donkey or mule. Here the eyes see a medieval world. Here is none of the noise, the complications, the pressures and the cares of modern civilisation. This is good, but the comforts and conveniences, the pleasures and the luxuries are not here too. "Take what thou wilt, but pay the price," exclaimed Emerson.
(22) The precipitous face of Athos descends sheer into the water.
(23) The peninsula thrusts itself forward into the heaving sea like a pointing finger. It is there at the more inaccessible steep tip that most of the hermits who desire more solitude live.
(24) There is no traffic to make a person nervously take more care lest he fall beneath the wheels of the modern Juggernaut's car!
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(29) The steamer's engines ceased throbbing; we were at the shoreline of this enormous cliff, this 'Holy Athos' as tradition called it, topped with a white pyramid.
(30) The Holy Synod which governs Athos has always tried to keep up tradition and to keep out innovation. But can it continue to do so in an age of such terrific change as ours?
(31) Too many of the monks are ignorant and superstitious, unrefined and uncultured.
(32) Those who have attained the highest grade of spirituality are total vegetarians, the others are expected to keep their meat consumption down to a minimum.
(33) These hermits look out at their little world from mountain retreats.
(34) The services in Orthodox churches have no accompaniment from musical instruments, only from chanted songs.
(35) There are wide differences in character and development among these monks, just as there are in Indian ashrams. Father X , who is famous in Greece because of his numerous published articles and books, spoke fluently but fanatically. He was excitable, narrow-minded and intolerant. But Father Ephraim made a most favorable impression on me. He was mild, kindly, gently, and a very advanced meditator. Both men are leaders in the Athos community.
(36) Father Avakum, of Lavra Monastery, a rough untutored eccentric but unselfish monk says: "I am all joy!" He despises intellect, saying, "I am empty save for Christ and joy!"
(37) The notorious Rasputin came to Athos and stayed for a while in the Monastery of Russiko.
(38) Whereas Catholic Saints like St.Francis Xavier and Hindu yogis like Sri Aurobindo whose dead bodies remain undecayed and uncrumbled are held in high esteem and made objects of pilgrimage, the Russian Orthodox Church has very different ideas on the matter. At their Monastery of Russiko on Athos, dead monks whose bodies are supernaturally preserved, are treated as possessed by evil spirits. A stake is driven through the heart and the rite of exorcism performed.
(39) The cells have little household furniture.
(40) The devout songs and the prayer-chants, the rituals and the text readings make up the full life for many monks, the essentially pious ones. Their capacity is sufficient only for this, and their desire is satisfied by it. But others are the ascetic ones, whose presence here, and absence from the world, is caused by the repellent state of the world, and by disgust with their own or others' animal lower nature.
(41) High up the cliffs were eagles' eyries.
(42) The monks said that winter was a trying time -- thundering seas dash against the peninsula, screaming winds blow fiercely along it and bitterly cold snow falls. It is then that their hard lives in ill-heated buildings are even harder.

(1) The students of today are luckier than those of yesterday who risked being beaten with a club in Tibet or with a long pole in Japan or being seated for class lectures on the verge of a cliff in China.

(2) "It is not to be wondered at that people suffering under the Indian heat sought fictitious escape by turning their attention to religions of escape like Buddhism and Hinduism." Such is the theory often put forward by those who glorify the West with all its remarkable achievements and sneer at the East as a half-dead area of the world. There is a little truth in it, but only a little.

(3) The Vedantin needs Buddhism to complete and to equilibrate his outlook; the Buddhist needs Vedanta for the same purpose: otherwise there is a kind of one-sidedness in each one. A widening-out will improve their views and better the persons.

(4) I suffered from Indolatry in those early years. In the two parts of my personality, the intellect's scientific respect for facts was submerged by the tremendously ancient semi-mesmeric atmosphere stretching back to Atlantis of religion's power and a tropical temperature's effect. But drastic experiences came with the years and awakened me. Return to a colder climate helped too. With both sides of India - the negative and positive - now in sight a just and fair appraisal of the situation was finally made. Indolatry and idolatry are connected. Now hundreds of young Westerners are taking to the same worship. How long they will remain adherents of the same cult we shall see. Meanwhile there is a strengthening of the anti-materialistic forces in the West as a result, more support for a <u>living</u> religion, better interpretation of Christianity, along with the imported superstition.

(5) The addition of "ji" adds reverence to a title or name as in "guruji" especially used by his devotees.

(6) In this matter of Oriental religions I respect traditions but I accord equal attention to heresies.

(7) The student who becomes fatigued by metaphysical quibbling and victory-seeking pedantry may be reassured. He does not <u>have</u> to endure all that.

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(8) Chinese thought had a strong appreciation of this paradox, that life and the world were in the hands of pairs of opposites. Yin and yang, God and Devil, Luck and Fate were coupled together.

(9) If most monks in East and West use prayer remembrancers, mostly rosaries, a few use other articles, such as a couple of polished walnuts in the old pre-war China.

(10) It is one of the surprising quirks of history that Christianity was believed and practised in India before it was believed and practised in Rome itself - or even in any country other than Palestine and Egypt. The sea route from Egyptian Red Sea Ports or from Alexandria to the Indus river delta was an established one. Does not this make it less surprising that the young Jesus visited and learned in India during that mysterious period between his twelfth and thirtieth years?

(11) Lao-tse's teaching, like Socrates' rejects authority but Confucius' like Plato's reveres it. Each attitude has its correctness, depending upon historical or local circumstances but for most individuals an equilibrium between them seems best.

(12) Disciples who joyfully make their humble prostrations, perform their ritual obeisances and lay down their garlands of sweet scented marigolds before their guru if in an ashram, or their god if in a temple.

(13) Such heresies may shock the orthodox believer in Eastern thought and practice; but then my search was/is an individual and independent one.

(14) If a man wears a jacket, waiscoat and trousers; and if his shirt is fitted with collar and tie: all instead of a flowing cotton robe: will he be any the less a sage if his consciousness is established in enlightenment?

(15) Too many Westerners interested in Japanese Zen assume that the work on riddles, called Koans, is its principal way. This is not so. It is not accepted or practised by the other important branch of Zen, the Soto. Non-logical Koan method is not recommended for those on philosophical path and does not ally harmoniously with it.

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(1) Although revered by Hindus as the very word of God, Bhagavad Gita is replete with contradiction: it laments trivialities as the overlapping of varnas (caste). It ardently advocates a study of Gita as a sure way to salvation, but what this way is is never clear and has been the subject of endless disputatious commentary. The idea of "absolute action" absolved from all relevance to an end or aim is a Gospel in a vacuum. One Hindu scholar holds Gita is a hotch-potch of various mutually incompatible doctrines," in "The Hindu World" by Benjamin Walker.

(2) The Greeks who, honouring reason and sanity as they did, witnessed with Alexanda Susa an ascetic's voluntary ascent of a funeral pyre or, with Augustus in 20 B.C. at Athens, a monk's self-immolation in flame, got an impression of craziness mixed with their astonishment. That there is a touch of madness in this strange Indian nation, and particularly in its more religious section, is a question in some Western visitors' minds even today.

(3) We have made a beginning - it is nothing more than that - towards a truly catholic civilisation, which will search out and imbibe the best of Oriental cultures, however old, as we have already done so well and fully with European and Mediterranean cultures.

(4) The spiritual traditions zealously preserved by the Orient need to be joined with the scientific probings of the Occident.

(5) The temples of the Greek cult of Aesculapius used the method of 'Incubation' both to heal the sick and reveal truths to the seekers. The patients were placed in underground sleeping chambers.

(6) Both China and Japan took what India brought them and in the course of time transmuted the gift as by alchemy but each in its own individual way, to forms suited to the national character.

(7) Caste-system soon develops into snobbishness, with all its evils. This is true of India as it is of Eton. It is barbarous and arrogant: I detest snobs. Let Eton go!

(8) The essence of Chinese Tch'an was adapted by the Japanese, and even altered, to suit their own national character. It became their Zen.

(9) Those sadhus who wandered from village to village along the dusty roads of India have their counterpart in the Christian friars who wandered in Europe during the Middle Ages.

(10) Ancient Alexandria kept its religious independence, kept religion but put it where it belonged. It honoured philosophy. That is why the ignorant rabble from the slums lynched Hypatia.

(11) Why is it that so early after Jesus' death no less than three apostles went to preach in India? They were Thomas, Bartholomew and Pantatheus.

(12) This current activity of flocking to India for enlightenment and enchantment has set up a counter-activity of swamis flocking to the West.

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(14) It is getting more and more out of date to refer to the "East" and the "West" as entirely different areas. The East is rapidly Westernising. History and choice have made the change.
(15) We cannot shake our Greek heritage out of us, nor should we want to. The wisdom of the East must intertwine with the wisdom of the West.
(16) In the blind adherence to superstitious beliefs which affects Westerners who try to turn themselves into Hindus I am more anti-Hindu than most prejudiced sceptics but in the deep acclaim for the wonderful truth-statements to be found in some ancient Indian texts I am more pro-Hindu than the swami followers. This is because in both cases I write from inside knowledge and personal experience. My attitude is consequentially a semi-detached one.
(17) There is a religious materialism which deceives itself and others, and those Indians who prattle automatically about Western materialism ought to enquire whether they themselves have not fallen into this trap.
(18) Those who escape from the West and its materialism, to the East and its spirituality, ought to inquire into their terms. Reality is not geographical but nor is the desire for material things. Eur-American fugitives may find a pseudo-spirituality in India. Indians may find more genuine truth seekers here than they expected. Life today is becoming global.
(19) The processional crowds which move out of Indian temples and accompany the idol through the dusty streets are unlikely to contain philosophers in their ranks.
(20) The Western way of life does not fully satisfy the man of large view and large experience but copying the Indian way of life does not give him enough either.
(21) We may ask whether it is not selfish for the penniless Eur-American beatniks and hippies to play the role of mendicant around India, where poverty and hunger are so widespread, in their self-proclaimed search for truth.
(22) Unlike the Indians, the Greeks were not preoccupied with the search for God. It was enough for them to know themselves and to beautify their surroundings. But precisely like the Indians, they believed the world beyond their own country was inhabited by "barbarians." This was not merely spiritual arrogance alone. There was the firm, and in both cases justly-held, conviction that they possessed something really precious in their cultural inheritance. The tremendous truthfulness and the beautifully-balanced sanity of the Greek mind stand out protectively against the fanaticism and hysteria, the occultism and demonism of
(23) The unsleeping Sphinx and its triangular companion watch the centuries pass.
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(26) So utterly detached, aloof and impersonal is their style that a reader of these ancient verses could wonder whether they were written by a gifted human being or by a god residing on Olympus.
(27) Just as the Japanese, the Chinese, the Cambodian and the Javanese took some religious, social or cultural forms which were intrinsically derived from India, each of these people moulded the form anew into one better suited to, and more expressive of, their own native character.
(28) The life-styles of the ancient and medieval Orientals must also be taken into account in valuating their spiritual disciplines. The differences from our own are enough to give us pause.
(29) Those missionaries and proselytisers who come to Oriental lands to bring them religious supports would see, if they were not completely self-centred, that the people of these lands are already well provided with them. Despite that, it is a good thing that free choice is thus made more widely available.
(30) Western philosophy was born in Greece. It was not, like its Indian contemporary, chiefly concerned with God but with Man, the course of his life and the nature of his surrounding world.
(31) The ever-gentle and ever-calm face of the Buddha is hardly today a symbol of Asia's soul. There is too much agitation, even violence, too much materialism, to justify such an assertion.
(32) We heard much of, and I wrote much about, Indian spirituality. But we hear less of, and I wrote nothing on, Indian sensuality. How many hundreds of phallic symbols stand upright in the front courtyards of temples! What of the celebrated temples of Khajuraho, where erotic carvings cover their elongated cone shapes?
(33) The local priest who gravely asserted that the sculptures depicting scenes of human coupling were carved to keep lightning from striking the building!
(34) Teachings and doctrines, texts and scriptures, which in my boyhood were available to, and read by a few Oriental specialists, are now available to, and read by, thousands of lay Westerners who are not professional scholars.
(35) If the mosques of Near and Middle Eastern lands are architecturally well suited to a priestless and bishopless faith, as well as being aesthetically pleasing, the temples of pre-war China were the same. Their tiled roofs, winged by painted black, green or vermillion eaves, were supported by lacquered and gilded pillars.
(36) What chance did the rickshaw coolie of the pre-war decades have of absorbing the higher culture, of instruction in the higher truth? Even his bodily life was greatly shortened then, but the tricycle rickshaw today must be less laborious.
(37) I feel a nostalgia for the palm-fringed islands of the Cochin lagoon; for
(38) It is unlikely that I shall ever see the snowy crests of Himalaya again.

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(39) In the Egypt of those days - a tranquil amicable and attractive Egypt, before the furies of politics and the hates of war had entered in - I found some interesting natives uncommonly gifted with psychic powers or religious depths. There was the little old negress in whose presence logic lost its value for she told me truths of my past and future all true or fulfilled.

(40) Superstition and folly have been so widespread and so ancient in India that its forms are quite unbelievable. It is wrong to believe that in India truth and wisdom, virtue and altruism alone reigned, or reign: even more foolish to believe that Hindu religion was or is associated solely with goodness. The great temples of the south drew a large part of their income from the prostitutes recruited by the priests for their service. Education and truth - the enemies of superstition - have been as absent from India as from other lands while priest-craft and exploitation have been as present.

(41) God is under everything, teaches the Hindu; God is Bliss, Man is God, the spiritual realisation of life's goal is to be in this bliss. Yet the sceptic coming from the West and observing the half-starved and half-sick people around him, subject to Nature's terrors and Man's violence, hears this tall talk as a compensatory dream. Or are they being mocked, in their miseries, by this concept of God, if not by the God himself?

(42) Those in the West who saw that it could not proceed metaphysically to its farther possibilities, out of its own resources, nor develop mystically, had to call in the aid of Oriental knowledge, experience and teaching. This was a wise and broad-minded move. But this is not the same as deserting the Occidental heritage, from the early Greeks onward. Some do this and become fanatics.

(43) In the field of Indian writing, study the best texts, usually the ancient ones, along with some excellent modern ones. Disregard those twentieth century authors who pour out torrents of rhetoric, much of it mere verbiage.

(44) It is well to remember that India is not the only country to preserve teachings and practices for bringing real holy communion to man.

(45) When Pantaenus of Alexandria visited India in the 2nd century, he discovered there that he had been preceded by Bartholomew, who had left behind a Gospel in Hebrew. Both are now included in the list of Saints, with B. as an apostle also.

(46) I think eagerly of those tightly-curled tiny leaves unfolding in the stimulus of hot bubbling water, soon to give their aromatic refreshing liquor to my waiting cup. This too was China's gift to me, along with the Ch'an tenets and that precious, all-too-short text, Tao-Teh-King by Lao-tse.

(47) Would they have done better to have stayed at home, rather than have gone off looking for gurus in the East ? The answer must vary from seeker to seeker.

(48) It is alien to Western experience yet needed by Western way of life.

(39) In the Egypt of those days - a tranquil amicable and attractive Egypt, before the furies of politics and the hates of war had entered in - I found some interesting natives uncommonly gifted with psychic powers or religious depths. There was the little old negress in whose presence logic lost its value for she told me truths of my past and future all true or fulfilled.

(40) Superstition and folly have been so widespread and so ancient in India that its forms are quite unbelievable. It is wrong to believe that in India truth and wisdom, virtue and altruism alone reigned, or reign: even more foolish to believe that Hindu religion was or is associated solely with goodness. The great temples of the south drew a large part of their income from the prostitutes recruited by the priests for their service. Education and truth - the enemies of superstition - have been as absent from India as from other lands while priest-craft and exploitation have been as present.

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(49) DUKKHA = uneasiness, restlessness, frustration, suffering, basic anxiety - there is no sufficiently precise English translation but these words give a hint.

(50) When a Westerner reads a Sanskrit term in an English language book, it is bad enough if its translation is not given in brackets, or in a footnote, or in a glossary at the end. But even if given, the word presents him with a phonetic problem. But when the whole book has a half-hundred such terms he becomes bored or irritated.

(51) There is a sanity, a practicality and a reasonableness in the Greek and Chinese philosophers which seems to be lacking in the Hindus.

(52) But while he studies these ancient teachings, whether of East or West, he studies history too and learns from it how much decay they suffered, how gravely they deteriorated with time as they fell into lethargy and, especially, how narrow, bigoted and unworthy became those who later took the name but lost the spirit.

(53) There is a beauty in the plain Doric column of early Greek architecture which for all its simplicity the more elaborated styles, and the highly decorated Hindu styles, failed to attain.

(54) In the third century B.C. a king ruling the vast Indian territories of the Mauryan dynasty, requested the Seleucid Prince Antiochus Soter to despatch 'a real Greek philosopher' to him, offering large payment.

(55) Hardly any sculpture exists in Muhammedan religious or secular art. To reduce all risk of idol worship, Muhammed forbade all representation of living beings. Whereas the Hindus, the Greeks and the Roman put their gods into stone, wood, metal and paint, no follower of his was allowed to do so. That is, the Formless was not to be thought of as Formed.

(56) They have merely transferred their mixed-up foolishness to the Indian-Nepalese scene.

(57) Chou-tun-yi was praised by Wang-Yang-Ming for his "rare peaceable-mindedness."

(58) Too many Sanskrit commentaries are replete with too many hairsplitting statements or with boring abstractions.

(59) Date given by Kamakoti Peetham Math for its foundation by Adi Sankara = 482 B.C. The Math also gives as birth date of Adi Sanka = 509 B.C. and of Buddha = 1887 B.C. and foundation of Stringeri Math = 484 B.C. Western scholars say Sankara was born 788 A.D. Math = Monastic Institution for teaching and propaganda, in Sankara's case, of Adwaita.

(60) The tropic sun which grilled us at noon now treated us gently as the day declined near its end.

(61) The Brahmins have passed on with scrupulous fidelity and exactness the tradition received by them from their ancestors.

(62) With the dew and the dusk came the delicious perfume of Jasmine flower - "Queen of the Night" the gardener called it.

(63) The artificial heavens created by seed-pod drugs and chemical substances.

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(64) It may be difficult for a modern Westerner to live in the remote past of these texts, as it may be difficult for him to attain the rarefied metaphysical atmosphere which surrounds them.

(65) In Ceylon and several other places one sees shrines bearing large footprints impressed on the stone floors, treasured and guarded. They are proudly exhibited and honoured by popular superstition or priestly cunning as being the Buddha's own marks. The more cultured know better: these prints symbolise the long journeys made by Buddha when propagating his doctrine.

(66) It is understandable why Norman Douglas was fascinated by old Goa, with its colourful background, its quaint 18th century half-European, half-Hindu appearance, its Portugese baroque churches and tropical gay bazaars, its spicy food and luxuriant flowers. But that was half a hundred years ago. The Goa of today must surely have noticeably changed atmosphere and appearance - if reports be true. Moreover Douglas saw it only as a young visitor out to enjoy the new and different: he did not have to live there permanently.

(67) Those terrible evenings, when mosquitos whirred through the surrounding air in attacking squadrons, were not conducive to amicable relations with the animal kingdom. Their thirst for blood seemed insatiable. Their energy, despite the residue of tropical-temperatured heat, seemed inexhaustible.

(68) The Egyptian sundown creates glorious chromatic appearances, orange, gold, yellow, pink, red and other colours are painted on the scene in the quivering light.

(69) As a centre of Hellenic culture, Alexandria was larger and more active than Athens.

(70) Before Christianity appeared in Rome it was already existent in India.

(71) Is it not ironic that such early texts of Asiatic wisdom provide the ultimate comment on modern ignorance.

(72) Study the wisdom of the Orient, yes, but apply it to the circumstances of the Occident. This can only be done by a process of sifting, acceptance and discarding, of adapting, changing and invention.

(73) In ancient Indian tradition the water-lily, or lotus was considered the perfect flower because of its symmetrical proportions and refined colourful loveliness. This is why it became India's national flower. Further, the diamond was called the king of gems and the ruby, the queen.

(74) The Great Pyramid and its smaller neighbours regarded with a kind of fascinated awe to be impressive enough by those who have seen them, but the much-praised Russian poet Osip Mandelstam, who never saw them, dismissed them in one line of his verse as "trifling pyramids still jut out."

(75) The hot damp afternoons invite one to desert work and take to sleep. - South India.

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(76) The dying ninth-century Master Vo Ngon Thong warned his disciple Cam Thanh, "Where is India ? India is the same as here."

(77) The curiosity which leads certain temperaments to seek strange experiences and uncanny

(78) The interest of Western people in practices like Hatha Yoga, in reasoned beliefs like Buddhism, grows apace.

(79) If materialism means more clothes and modern gadgets, it is certainly beginning to appeal to the young refugees from Tibet who are growing up in Europe and America. And even some among the middle-aged ones are succumbing to this attraction. I was not too surprised when a lama working in the Far Eastern Academy at Rome appeared driving his own car when he called to take me to his smart modern apartment for dinner.

(80) These Oriental teachings have filtered down from the first scholarly translations to the latest vulgarised easy-reading surface-views journalistically conveyed to mass readers in the West. It is only since the last war that this has gone on so quickly.

(81) The Confucian ideal of perfect manners, superior character, obedience to authority and protocol, respect for tradition and elders, scholarship, loyalty to the family ancestors and State worked well for over a thousand years but was set up when conditions were tremendously different from today's.

(82) The ill-informed whose research is limited in area may still believe that wisdom has always remained Oriental and that sages have never appeared in the West.

(83) Any officer in the service of the Emperor of China above a certain rank was called a mandarin.

(84) There has been an upsurge of interest in hatha yoga and, to a much lesser degree, in meditational yoga.

(85) I sat among somnolent monks in Indian ashrams in my jejune days. The heavy drowsy air was not conducive to incisive thought.

(86) The Sphinx bears the scars of having lived too long. The mutilated face has lost the beauty it once had. This, is why it must be seen by moonlight, not in glaring sunlight.

(87) All the wisdom developed by humanity has not concentrated itself east of Suez.

(88) Yang and Yin: in Chinese hexagrams the broken line is yin, the unbroken one, yang.

 = t'ien (heaven)

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address of Paul Brunton will be changed from Montreux to the

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.

(24) Hippocrates, the Greek Father of Medicine, believed strongly in the influence of climate on human beings, as his writings show.
(25) It is the difference between the expert and the amateur, the specialist and the hobbyist.
(26) This is a decision on which there can be no universal and general recommendation, so it is left to his own choice.
(27) These truths have survived from the most ancient times until our own day. But to state them in a twentieth century context may test the reader's credulity.
(28) Between two alternatives it is better to choose that which is least bad.
(29) These names and terms have been misapplied by many people who thus brought them into disrepute.
(30) But this is only half of the truth. Without fitting the other half to it, there will be a serious danger of being misled.
(31) A beard can be picturesque, suggestive, attractive or repulsive.
(32) Such ideas were usually ignored or else distrusted, mostly because they were miscomprehended.
(33) To believe such a narrow conception is to libel the Universal Mind.
(34) What is it but selfishness wearing a deceptive mask ?
(35) It is foolish to ignore any facts merely because they are unwelcome.
(36) There are no clear answers to these difficult questions.
(37) He is accustomed to looking out on the world in a certain way.
(38) The masses pathetically put their faith in politics and politicians.
(39) These ideas have not come to large acceptance in the West.
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( ) The firm idealist who scorns compromise and the bold reformer who scorns discretion have their place in society, to which indeed their very stubbornness acts as spur or goad.

( ) Such exaggerated claims irritate reasonable minds and acerbate free discussion.

( ) It is only a beginning but it is a very necessary beginning.

( ) We make so many mistakes, especially when young, through sheer inexperience that it is not fair to ourselves to accept the blame for them.

( ) Such a statement is written to explain, not to apologise.

( ) His ideas are unsupported by any evidence, and unsupportable by any reasoning.

( ) Every author knows those boring hours of lingering at the writing desk with no lines coming up worth the trouble of penning.

( ) Little men who create great works of art or literature had better keep themselves unseen by their admirers or readers, unmet physically, lest illusionary images are shattered, preconceived pictures falsified, and the good their work might still do, nullified. The same is true of ugly men although in this case it is mostly the female admirers who are affected. Unattractive reformers, prophets, artists and mental creators of all kinds who seek to influence the public may reach more people if they remove themselves from the visible scene!

XXIV

( ) The firm idealist who scorns compromise and the bold reformer who scorns discretion have their place in society, to which indeed their very stubbornness acts as spur or goad.

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(1) "You gently sip the nectareous Dew" wrote a versifier in a mid-18th century "London Chronicle" about the partaking of tea.
(2) There is need and room for both these things. Why then should one or the other be cast out as irreconcilable ?
(3) Subconsciously fearing to look at the facts as they are, he becomes an innocent at large.
(4) Such a man is more to be commiserated for his spiritual blindness than congratulated for his worldly shrewdness.
(5) All this is an attempt to explain the situation, not to excuse it.
(6) I have often dispensed with formalities and disregarded conventional proprieties.
(7) I doubt if this will ever be solved. It is beyond the power of men.
(8) If you want to attain a good objective, you must use a good means as no other will bring the same result.
(9) An ideal solution would apply only to ideal people.
(10) Its meaning is so clear that it needs no interpretation.
(11) It is a long distance from being quite naive and being quite knowledgeable.
(12) Expect the unexpectable !
(13) At one extreme are those who are held captive by convention; at the other, those who delight in flouting public opinion.
(14) Those who are able to think deeply upon such matters and are also quite well-informed, will find that much of their thinking has been done for them already by sages who preceded us.
(15) Why sacrifice one essential merely to gain the other ? We could, and should, have both at the same time.
(16) My question is asked most respectfully, certainly not in the least derogatively.
(17) It is an idea which men receive either with indifference or with incredulity.
(18) This is a truth that can never become obsolete, for permanency is stamped upon it.
(19) Those gentlemen who sit in one part of Westminster on Parliamentary benches, and those who sleep in another part across the road, under Abbey tombstones, share this in common.
(20) The mere spectator who is on the outside can sometimes see more clearly than the active participant who is inside events.
(21) What is so seldom understood is that this course is advised not because it is more meritorious but because it is more convenient.
(22) They need to reverse their outlook; this is not a matter for condolence but for congratulation ! One day, if their mind develops, they may come to perceive and accept such a positive view.
(23) Whether led to it by truth, or led to it by necessity, the end result is what matters.

XXIV

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(1) It is more prudent to acknowledge that one has got into a false position than to ignore it, and suffer even worse consequences.
(2) A man may be the biggest fool in town yet his ego may be still bigger and not allow him to see what he is.
(3) When experience contradicts expectation or falsifies theory, the prudent man admits his error and changes his ideas. But not the stupid man, or the stubborn man.
(4) It may be that A--- is regrettable but its alternative, B--- is lamentable.
(5) It is not that this is the best way but that, between two stated evil ways it is the least evil way.
(6) What other practical choice is left that is acceptable, let alone preferable?
(7) A problem must be understood before it can be solved.
(8) It needs inner strength to reject what most people believe, or to hold fast to ideas that they in turn disbelieve.
(9) These are special instances and cannot be accepted as the general rule.
(10) Society is held together by the facts and needs of life, but also by illusions and fictions. Most of them are political and some religious.
(11) The doctrine is put down with all the precision of a legal statement.
(12) It is a doctrine which sceptics have fiercely assailed and advocates have vigorously defended.
(13) The doctrinaire who uses right ideas to support or defend wrong actions is able to do so only because those ideas are general and abstract ones. They ignore circumstances, time and place. Convert them into specific concrete, practical and particular cases, and their misuse becomes difficult.
(14) It is not enough to look only at the immediate event: we must look also at the long-term consequences.
(15) Error begets further error, creates its own heirs. This is why the first step on a new course is the most important.
(16) This is no matter where he can choose. There is only a single way open before him, a way chosen for him by necessity.
(17) Conformity has its uses, its merits, its place and time. Given these it is quite acceptable.
(18) Some condemn it, but others laud it.
(19) Relationships which once seemed solid become impaired, weaker or broken.
(20) When a description is lavish with superlatives, its balance is suspect.
(21) No cautious man would try to answer this question.
(22) Push any principle to its extreme consequences, and its truth or falsity becomes clearer.
(23) Ill-mannered people mistake invective for argument.
(24) When the mists solidified and made this earth, they also made the stage for the human drama.

XLIX

(1) It is more prudent to acknowledge that one has got into a false position than to ignore it, and suffer even worse consequences.
(2) A man may be the biggest fool in town yet his ego may be still bigger and not allow him to see what he is.
(3) When experience contradicts expectation or falsifies theory, the prudent man admits his error and changes his ideas. But not the stupid man, or the stubborn man.
(4) It may be that A--- is regrettable but its alternative, B--- is lamentable.
(5) It is not that this is the best way but that, between two stated evil ways it is the least evil way.
(6) What other practical choice is left that is acceptable, let alone preferable?
(7) A problem must be understood before it can be solved.
(8) It needs inner strength to reject what most people believe, or to hold fast to ideas that they in turn disbelieve.
(9) These are special instances and cannot be accepted as the general rule.
(10) Society is held together by the facts and needs of life, but also by illusions and fictions. Most of them are political and some religious.
(11) The doctrine is put down with all the precision of a legal statement.
(12) It is a doctrine which sceptics have fiercely assailed and advocates have vigorously defended.
(13) The doctrinaire who uses right ideas to support or defend wrong actions is able to do so only because those ideas are general and abstract ones. They ignore circumstances, time and place. Convert them into specific concrete, practical and particular cases, and their misuse becomes difficult.
(14) It is not enough to look only at the immediate event: we must look also at the long-term consequences.
(15) Error begets further error, creates its own heirs. This is why the first step on a new course is the most important.
(16) This is no matter where he can choose. There is only a single way open before him, a way chosen for him by necessity.
(17) Conformity has its uses, its merits, its place and time. Given these it is quite acceptable.
(18) Some condemn it, but others laud it.
(19) Relationships which once seemed solid become impaired, weaker or broken.
(20) When a description is lavish with superlatives, its balance is suspect.
(21) No cautious man would try to answer this question.
(22) Push any principle to its extreme consequences, and its truth or falsity becomes clearer.
(23) Ill-mannered people mistake invective for argument.
(24) When the mists solidified and made this earth, they also made the stage for the human drama.

(1) Such a non-answer may satisfy the impatient, or those too short of time to search farther, but it will hardly satisfy those of a sharper intelligence or more persevering temperament.
(2) Those who offer their opinions on a subject which they have never studied, investigated or even examined, who in short know nothing about it directly, run the risk of making themselves ridiculous.
(3) I am not trying to present a conclusion, only to present data. I leave conclusions to others.
(4) He may admire a man for himself but totally deplore his views on life.
(5) Where is the wisdom in forcing a quick decision, which could easily be a wrong one, merely to get a decision at all?
(6) All this grammatical sound and literate noise means nothing. It is verbiage in wholesale quantities.
(7) Out of their own thoughts men make their obstacles to evolvement, as out of their own emotions they make their prejudices.
(8) Plutarch, one of the most cultured men of his time and land, did not hesitate to believe in this truth.
(9) The politician who over-promises and under-performs is duplicated all over the world.
(10) He was meticulous in keeping his appointments punctually.
(11) After the glamour has gone, comes disenchantment.
(12) To trivial and shallow minds such ideas make no appeal.
(13) It is a condition which, sooner or later, claims everybody.
(14) There are fashions in clothing and vogues in ideas.
(15) This splendid sentence ought to prod us into taking action.
(16) When this reform comes in too slowly - still more when it comes too late - the wisdom of patience is misapplied, for it is applied at the wrong time.
(17) Judgments made in haste, actions done rashly, without proper consideration and decisions given out of impatience and excitement are likely to be of less value than the opposite kind.
(18) D.H. Lawrence was a tormented and unhappy man. He suffered not only ill-health of body but also of mind. Perhaps that is why he was so humourless.
(19) There is an interchange of trivialities which too often passes for conversation which is both a waste of time and a degradation of speech.
(20) How proudly and how carefully a cat cleans, washes and combs its fur coat!
(21) Even if a man succeeded in getting others to accept his views, even if everyone accepted them, it is unlikely that they will accept them always.
(22) One day a crisis comes and a decision is forced into being.
(23) His face was as mobile as an actor's.

XXIV

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(24) I stood on the summit of Mount San Salvatore, looking by turns, at the enormous and glorious protecting circle of the Alps. It was one of those clear crystalline evenings when the sinking sun touched ice and snow with rose or gold, and when the Infinite Spirit touched heart and mind with peace or beauty. I thought of that other superb panorama, the lordly Himalayas, of the different years when I visited their eastern, central and western parts - 2,500 kilometres - from end to end. Salvatore - "SAVIOUR" - the very name instilled hope and promised help, while the mountain itself seemed to whisper support.

(25) Professor Stefan Schill: Psycho-Analyst (1) A compulsion neurosis, of which there are several kinds, is caused by a person technically called "a compulsive," feeling guilty over unclean thoughts. His dry washing of hands is an outer symbol of his attempt or wish to get rid of them. Or, his feet swing, or fingers tap table, and ear-pulling are nervous habits which betray tension. (2) Any good standard work on Psychiatry deals with these habit patterns, these neuroses, which annoy or irritate others.

(26) There are different ways of making notes and marking books. There are also different colours which appeal to some writers and not to other ones. Queen Victoria scribbled her thoughts or decisions, suggestions or comments on official reports submitted to her: all were endorsed with a violet-coloured pencil. Alice Bailey wrote her Arcane Teaching books with an ordinary black-lead pencil, never with pen-and-ink: she got inner contact either with her higher self or with her guru's mind that way, she explained.

(27) There are so many men who believe that they know very well where they stand, but who believe wrongly.

(28) To disagree with such a distinguished excellent and respected authority is a saddening experience. But he has surely missed his step in making such a statement.

(29) This multiplicity of words, this outpouring of mere verbiage, with not even a laugh or smile, a bit of humour to redeem it, becomes boring to the reader.

(30) Stupidity can and quite often does coexist in another area with fully rational behaviour.

(31) The subject is neither relevant nor important. What really matters, the need that must be fulfilled, is to describe quite clearly the change of consciousness to be achieved.

(32) The beard which, in the Far East, was until recently regarded as a sign of wisdom, is now in the Eur-American West the appurtenance of inexperienced students and unwise fanatics.

(33) This is certainly a good thing and therefore to be welcomed, but it is not enough.

(34) One does not attain a state of refinement in speech or behaviour without labour and discipline.

(35) The reading of such nonsense calls for punctuation by gurgles and chuckles.

(36) There is no single answer to this question that is completely satisfactory.

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(36) There is no single answer to this question that is completely satisfactory.

(37) Without sufficient evidence, facts or proof, with mostly conjecture, guess or speculation, this biased judgment is put forward!

(38) This statement is so precise, so deliberately made, and so important, that anyone who fails to accept its only and obvious meaning has only himself to blame for the failure.

(39) The lack of imagination or independence, the ape-like imitativeness which society, high or low, shows continually in the slavish adherence to empty hollow and pretentious ceremonials, leads in the end to a hypocrisy which calls down its own fitting Nemesis.

(40) How far removed this subdued statement is from the declamatory speeches and false slogans of certain politicians!

(41) Human taste and opinion, prejudice and mental equipment are so widely varied that although most writers find the Buddha's gently smiling face a beautiful one, one has referred to 'its horrible grimace.'

(42) A new definition has come over the word, for it has no longer the meaning that it once had.

(43) To admit these facts is not to approve them.

(44) They are not mere theoretical conceptions, useful to understanding though these usually are, but the outcome of personal experiences.

(45) The slums with their Dickensian sluts and Rabelaisian sots, are not only modern industrialism's contribution; ancient Rome knew them well.

(46) We must not exalt the means into an end.

(47) Ambrose Bierce: "All are lunatics!" is not so far from being true as people think.

(48) Too much zeal can easily turn into fanaticism.

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( ) Is it not better to force illusions into accord with the realities than to go on being pleasantly deceived by them?

( ) Titles should be earned by merit, not by the chance of distant ancestry.

( ) Of what use is an education if it does not teach the young how to use their minds so as to promote their own welfare, instead of their own harm ? All ought to be made aware of the value and need of emotional and thought control, of discriminating between destructive or negative thoughts and constructive or positive ones.

( ) With what pleasure do I put the dry green or black leaves of Chinese tea in a little earthen pot when the daily rituals of leisurely relaxed refreshment come round! How pleasant to balance in one's hand a cup of the delicately aromatic and fragrant liquid! I have long since lost the taste for Indian Darjeeling, Ceylonese and Japanese teas, finding satisfaction only in those which come from Cathay or Taiwan - Young Hyson green for breakfast, semi-black Oolong for mid-morning, smoky Lapsang or flowered Jasmine for mid-afternoon.

( ) One may not agree with all of his views and believe some of them mistaken, but this need not diminish the regard, the admiration, one has for his character and his ideals.

( ) Francis Bacon makes a new sentence hold a new idea. He requires an audience of busy thinkers, rather than mere readers. I refer of course to his Essays.

( ) Bishop Butler: "Things are what they are and the consequences of them will be what they will be." We may apply this statement to the whole of mankind's condition, or to our own small private circle.

( ) All rules and institutions, habits and traditions should be adjustable if they are to remain relevant to actual needs.

( ) No man remains exactly the same throughout life. His face, body, diet, mind, feelings and even attitude go through a cycle of change.

( ) Right Timing Twenty-two hundred years ago in China Li Ssu said "I have heard that when one arrives at the opportune moment, one ought not be dilatory."

( ) No true reform is likely to be created by a committee. It is the single uncommon outstanding person who is usually responsible for bringing it brilliantly about. A committee can also achieve results but they will be of a mediocre kind.

( ) It is the tragedy of one who knows too much to believe that the universe is an accidental conjunction of atoms but too little to believe that man himself is divine in essence, in origin and in destiny.

( ) These truths have been lost in the lapse of time, but not lost everywhere nor to everyone.

( ) The falsity of such doctrines must be revealed; their existence must be annulled.

( ) In turning his problem over to the Higher Power, he turns away from his ego.

( ) How can such a man find himself bad company ? How can he be bored, lonely or morbid ?

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(1) Give them enough time and the clever people of this world will show their fallibility, the strong their feebleness.

(2) There will always be those who reject it as absurd or refuse its study as a waste of time. But philosophy has outlived them in the past and will do so in the future.

(3) Counsel given in individual cases and isolated instances should not be taken always as meant for every case and universal application.

(4) In that flickering light of a dying afternoon and an oncreeping dusk which I love so well, this truth was written down in my mind so heavily that it has ever since become unforgettable.

(5) The mistake lies in regarding these statements as being universally applicable to every human being when in fact they are applicable only to certain types.

(6) The world being what it is, changes in its state are inevitable. The mind being what it is, changes in its outlook are also inevitable. He is an imprudent man who is not prepared for the first, and an unwise one who is not prepared for the second.

(7) He can no more do this than he can ride on two horses moving in opposite directions.

(8) The claim may be dramatic but it is reasonable.

(9) Do not take these authors seriously. Their books are written with as much bigotry and fanaticism against mysticism as they themselves denounce in mysticism. The reader who has not gone sufficiently deep into these matters is cleverly caught in a trap and made to see materialism to be the only true doctrine ! From this it is a logical step to reject Jesus and regard Buddha as a self-deceived dreamer. All mystical philosophy then becomes futile and time-wasting. We could very easily take every argument in the books and prove how far it is true and how far false, they are so mixed up.

(10) I have always associated hospitals with gloom, with drabness, with ugliness and with despondency. The association was once falsified in California and again in Denmark. But not till I was taken through the hospital founded by Padre Pio at San Giovanni Rotondo did I associate such intensely positive values as cheerfulness, beauty, hopefulness and the last word in modernity with such an institution.

(11) This prettified picture of life may make happy those who wish to deceive themselves because the truth, being uglier, would make them unhappy.

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(11) This prettified picture of life may make happy those who wish to deceive themselves because the truth, being uglier, would make them unhappy.

(1) It is a common habit to belittle ideas and practices simply because they are unknown or less familiar but it is not a wise habit.
(2) They react to the word in a cynical way.
(3) Of what use is the emptiness of a prestige inherited from past generations but not maintained by present worth.
(4) Without knowing it, they make enormous assumptions.
(5) Here is a principle which is true for everybody, everywhere, and which rules all men all the time.
(6) To produce a great result, a great effort is needed.
(7) Deliberate over-emphasis of a partial statement of truth is sometimes useful and necessary but always dangerous because liable to misunderstanding.
(8) They are both needed and both are appropriate on different occasions. It is a narrow view which would set up only one or the other as necessary.
(9) He cheats himself with such illusions of assured knowledge.

(10) When clever able experienced and idealistic men tell you, for example, that a particular doctrine negates all that Christ stood for and when other men, equally clever, able, experienced and idealistic tell you that it fulfills Christ's ideals, then you have a clear illustration of the truth that some people are able to hold on to their present views only by shutting their eyes and stopping their ears to other ones.
(11) In my Asian wanderings I noticed that the people of sun-scorched plains who were the most fatalistic and those of the hills who were least. Where the one group surrendered easily to lethargy, the other used will and energy to shape circumstance.
(12) There is a long evolutionary arc between a thinking animal in human form and a beauty-inspired man.
(13) That is true will power which acts from the deepest part of our being, which sets the ego aside instead of expressing it. Not only can it thrust heredity aside and master surroundings, but then only is "Thy will" done by us.
(14) In that single sentence he compressed the sum of wisdom which he had learned during his entire lifetime.

(15) Such aspirants are always at the mercy of the contrary currents of other people's opinion.
(16) What one part of their mind asserts, the other denies. Yet they seem able to accept and hold these two contradictory beliefs without feeling uneasy!
(17) Men of unlit minds will either humbly respect such a teaching or impulsively scoff at it.

(18) The Roman Stoic was more concerned with strengthening himself with the armor of virtuous self-control and ascetic self-mastery than with the conscious union with his Overself. His work was a limited one.
(19) Underneath the error and exaggeration of these words there is much truth.
(20) They have to admit that philosophy opened their eyes.
(21) Just as the lotus flower opens its buds bit by bit, so should he open his mind to this great truth.
(22) The prudent course of seeing for himself and judging for himself may remove some of these misconceptions.
(23) "Any fool can write," was Shaw's scathing observation.
(24) However widely diffused or generally accepted an error may be, the student of philosophy must assert his independence and correct it in his own mind.
(25) It is not only a matter of temperament as to which view he will accept, although that factor is obviously present, but much more of development. How far has he journeyed in the understanding of life and the mastery of self?
(26) There are certain verities which do not stand or fall with the waxing of human knowledge: they are above changing conditions and theories of that knowledge. This is one of them.
(27) Since there are several possible causes, he needs to know which is the precise one operative in his own case. Without this definite knowledge, he cannot proceed to the correct technique.
(28) The ordinary man judges from the surface of things and at times is deceived in consequence. The seeker of truth must penetrate to the depth of things.
(29) This event cannot be attributed solely to a single cause. There are several causes. All combine to bring it about and each influences the others at the same time.
(30) What he expects to find there ideally and what he does find actually are wide apart.
(31) The possession of other people's books always disturbs me. I have no rest until they are returned.
(32) The education which fills mends and exercises bodies may suit its purpose but the education which, in addition, inspires men is infinitely superior.
(33) It is not to be bawled aloud but delicately suggested.
(34) He does not support one group or oppose the other. He leaves them both alone. What has he to do with such small controversies?

(35) There are defects in this view of life which render it faulty as well as deficiencies which render it incomplete.
(36) It is a doctrine which has appealed to the finest intelligences of Orient and Occident.

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(1) A good principle if misused may even become a bad one.

(2) Even great men are not all great. How saddening to watch one fall into some negative feelings, born of the ego's limitations, into quite unnecessary embitterment, and pay for the fall with impaired health or personal trouble.

(3) The insatiable curiosity whose satisfaction fills so many columns of personal gossip in newspapers, is reflected in those who intrusively ask private questions where they have no right and no encouragement to do so. It is a breach of good manners a blow at personal rights. It is a lack of respect for human dignity and independence.

(4) It may be easy to get the worldly, the practical message of particular experiences but it is not so easy to get the higher, the spiritual message they contain. This is because we habitually look at them from the ego's standpoint, especially when y personal feelings are strongly involved. Truth calls for a transfer of the inner centre of gravity.

M.V. .....

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..... 19.....

(12) They associate it in their minds with the childish worship of many-armed Gods from India, with something odd and uncivilized and superstitious.

(13) To explain this truth completely and clearly would need more paper than I have on my desk today.

(14) What is the use of talking about having solved this problem, when the solution merely leads to new problems?

(15) Men who wanted a faith to live by, found it here. Those who wanted a cause to die for, found it here too.

(16) The opportunity of participating in this endeavour will be missed at a loss or taken at a gain.

(17) When this truth enters the mind with immense penetration it has become his own and is no longer something merely read or heard.

(18) The need for balanced thinking on these matters is always there but such thinking is not often found.

(19) To make this discovery is one thing, to confirm it by experience is another.

(20) As I sit, bending over a desk, writing these thoughts, there comes to memory a sentence from a Chinese classic: "Was I in a previous incarnation, the author of that sentence?" I have reason to believe so.

(21) The fact is that few people like to be separated from their illusions, from the comfort which they give and the ego-support they provide.

(22) Disagreement with their views is denounced as sacrilege.

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and unsatisfied and superstitious.
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(20) As I sit, bending over a desk, writing these
thoughts, there comes to memory a sentence from a Chinese
classic: "Was I in a previous incarnation, the author of
that sentence?" I have reason to believe so.
(21) The fact is that few people like to be separated
from their illusions, from the comfort which they give and
the ego-support they provide.
(22) Disagreement with their views is denounced as
asserilege.

(1) Much that I have written in my notes about the Himalayas can quite truthfully be written about the Andes. Both are the world's longest and highest mountain ranges. Both stick a galaxy of snow-capped steeply-rising peaks like towers and spires into or through the clouds.

(2) Chinese saying: "The taste of Ch'an (Zen) and the taste of Ch'a (tea) are the same." This is applied to the power of tea to render the mind clear and to refresh its power.

(3) It is a truth which can uphold the heart of a man through the bitterest adversity or the direst affliction. There is no situation, however bad, in which it cannot give help.

(4) The common attitude regards that which is beyond a man's comprehension as being therefore beyond his concern.

(5) It is a truth as fresh as this morning's shower yet, at the same time, as old as the Inca ruins at Cuzco.

( ) What comes out of a child is in part the result of upbringing and surroundings, in part of its hereditary genes and reborn tendencies. Its father and mother can help it very definitely by providing proper example, giving good suggestion, offering smiling praise and drawing out the better qualities generally.

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(37) They are not crimes to be censured so much as problems to be understood.
(38) Whether he looks under a microscope at the lowest form of life or whether he looks deep within his own consciousness, this one law prevails unbrokenly.
(39) The concept is a true one but it is not a complete one. Another man must come, a God-inspired man, to finish it for us.
(40) Why do men travel, why are they so eager to move from one point on this earth's surface to a different one?
(41) The beginning of the work may provide him with an augory of its future course.

(41) Without denying his services or reducing his role, both of which are obviously large and important, it is still necessary justly to criticise and calmly to reject the flaws in his teaching. To accept them merely because they bear his name would be not only to support the myth of one man's infallibility bur also to be disloyal to the search for truth.
(42) When truth abides partly in the one side of a controversy and partly in the other, then both sides should be regarded and studied.
(43) It opens as many more problems as it closes.
(44) It is not the only cause, but it is one of the commonest causes.
(45) These conclusions were not based on mere theory but on actual observation.
(46) Too many people are more willing to give advice than to give help.
(47) It is ~~xxx~~ old farming wisdom that a single drop of rain does not make a shower.
(48) It is hard to abandon convention and risk scorn.
(49) Our respect for such a man is a personal one. It does not mean that we have also to show the same respect toward his world-view and his conduct of life if the gap between our ideas and behaviour has gradually widened.

(50) Nature has a kindly healing for such distresses
It is pleasant to stroll down shady country lanes.
(51) To create faith is one thing; to sustain it another.
(52) The wind tossed the purple petals of a flower
(53) Incompatibility is inevitable, but not unconquerable.
(54) They would die for truth but they would not think for it.
(55) Every wicked act earns its proper retribution in time to come.
(56) Fortune heaps a pile of favors in the arms of some men.

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( )Krishnamurti's teaching is certainly a part of philosophy but it is an overweighted part. And being only a part, it lacks the wholeness and balance of truth attributes of

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(1) It is well to raise a literary statue to these few principles which the times have obscured and human weakness uncomprehended.

(2) It is often not easy to find appropriate words for some of these ideas, so subtle are they.

(3) Every opinion has been written down in the books, including the opinion that truth requires us to hold no opinion.

(4) There are no final conclusions in these matters. It is is better to accept the truth and let life remain ~~inel~~ inconclusive than delude oneself. But this is not to support those who claim that the only truth is that there is no Truth, or those who assent that all is mere opinion.

(5) There is some amount of truth in these pronouncements.

(6) Vyasa wrote in "The bookd of Consolation": "There is no separate species of creatures called foes or friends. Persons become friends or foes according to the force of circumstances.

(7) This is certainly true but it is not the whole truth.

(8) A small body may cover a great mind. There is, of course, a correspondence between flesh and though, but correct interpretation of it is required.

(9) The cheerless severity of their disciplines repels us, the ~~stuff~~ stiff pomposity of their doctrines leaves ~~no-emotionall~~ us emotionally untouched.

(10) I would like to ask what was Europe drinking during all those barbaric centuries before it first tasted tea in the seventeenth one.

(11) Criticism that is based on ignorance, not upon knowledge, is generally worthless.

(12) Such a course is either a great mistake or a grave misfortune.

(13) The accident of outer propinquity may bring two persons together in business, marital or social association but the tie of inner affinity will always be stronger and more lasting.

(14) We may understand and respect the views and principles of those from whom we differ, and we may do ~~thi~~ this with tolerance and good feeling. Why descend to abuse and vilification?

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(15) Those who are so fanatically 'modern' that they close their minds to all the stored wisdom and beauty of the past centuries, to all the Asiatic and European culture, need mental therapy.

(16) The statements of prophets and reformers, teachers and exponents, who have shown themselves irresponsible in behaviour and unpoised in consciousness, cannot be trusted. Yet there may be some measure of truth behind the exaggeration or the fallacy.

(17) The extremist usually exaggerates some facts and ignores other ones.

(18) They exclude any possible third course, offering two alternatives only.

(19) Too many people are too ready to deride what they cannot understand or what they find too unorthodox.

(20) If you followed a fleshless diet, you were regarded as eccentric and faddy; if you practised yog, you were trying to escape from life's unpleasant realities. You were misunderstood and ridiculed. This was one penalty for being different from the crowd.

(21) Time, which now enhances and now ~~defal~~ deflates man's prestige, shows how little a value is to be put on the crowds FITFUL OPINION.

(22) He is in constant protest against himself and his way of life, but he has little hope of being able to change it.

(23) It is a point of view which is quite understandable but which is also quite inexcusable.

(24) It is not the enmity of others towards him but the apathy inside him which is the more dangerous in the end.

(25) In time its truth becomes so self-evident to him as to require no argument and to need no proof.

(26) It is easy to see the line of reasoning which led to such a judgment. But it is a faulty line

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(1) The world could be improved but it could not be turned into a Utopia. As Ramana Maharshi once said when dissension arose within his ashram, " There will always be complaints! " But let people try. They may make things a little better, but fundamentally they must make themselves better first. History alone teaches that. Hope easily deludes us, especially the idealists and optimists. In the end we must work on ourselves. As we grow better the world can get better.

(2) Unless you are ready for a particularly new idea you may not be willing to receive it.

(3) In teaching, doctrine and counsel there is a note of individuality, a vibration of originality.

(4) What is the use of offering a teaching which most minds cannot absorb, which intimidates them by its fanatical demands and repels them by its futility ?

(5) One may quite well understand it from their standpoint without approving it in any way at all.

(6) If passion can be kept out of it a developed woman's friendship is not without value.

(7) If a man has well considered these matters, and if obligations or circumstances make his attendance inescapable, he can only attend honestly by re-interpreting them silently in his own mind.

(8) There are undiscussed necessities of every human being, to which he may be blind and of which he may be uncomprehending. He may even deny them a place in his culture and be intolerant of those who do.

(9) One man's presence in a room may enrich it from the moment of his visit but another's may deprive it of what good it had.

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(1) He who thinks in a balanced fashion can accept the world's presence as a fact of experience without accepting the crude materialistic theory which makes its physical presence the only one. He can find its reality in conscious-mind, not in matter, without running to the opposite extreme of rejecting that presence and denying that experience.

(2) When a separation, divorce or break-up of relationship comes between two persons - be they friends, married or associates of some kind, it may appear sudden in happening but it already exists on the subconscious plane. The event merely brings it to the surface.

(3) We all know that there is a dark negative side to life, with its miseries and sufferings, as we know that there are so many imperfections, follies, meannesses and wickednesses in humans. But why should an author on spiritual topics depict them ? There is not much in exist -ence today to comfort and gladden us, so we look to such an author to hold up noble, beautiful, peace-bringing ideals, ideas and experiences for our gaze.

(4) It was hard to find those who cared for such subjects in those far-off pre-World War I days. It is much easier now, thirty years after the end of World War II. This evolution of interest has come about through a mixture of causes.

(5) There is no certainty of progress and always the possibility of reversal, human weakness being what it is. Still, something is likely to emerge from this inner travail which on the whole may be worthy.

(6) Like the rudder on a boat, or the governor on a spring, the very quality which he lacks is needed by a man to keep him from going astray into extremes, follies, quicksands and disasters.

(7) Teach women how to defend themselves if attack-ed and held: let them raise a knee and kick with it in the attacker's genitals (scrotum). He will experience great agony and will immediately let go; his injury will need a few days to heal up.

(8) It is unhumorous and irritating criticism but it is honest.

(9) One can only gaze in awed admiration at this figure.

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(10) Talent may help but alone can not give content -ment. For fame, success, position and acclaim carry their penalties.
(11) A single wrong step may lead to many troubles just as a missed occasion may cause many regrets.
(12) From the knowledge picked up earlier and stored in his head or books; from the experiences of his present life made the subject of reflection: he had generated a kind of wisdom which supported him. From the old thoughts he had drawn out new ones. But the longing was for thought-free Peace, thought-transcending Being.
(13) Just as the best art may be the least valued so the loftiest truth may be the most poorly regarded.
(14) A high degree of refinement in morals, manners and mind shows not merely human quality but also spiritual sensitivity.
(15) They want to keep their personal identity but they do not want to pay all the price for it. They want to keep the satisfactions but not the sorrows of earthly life: but the two go together.
(16) Here and there in the West were scattered isolated persons or occasional small groups who alone were interested in such ideas. Today there are many more.
(17) Imprisoned in their own materialism life becomes a one-sided and warped affair.
(18) Living in so small an appartment yet having so large a number of possessions, it is needful that the most be made of every bit of space. All of them must be readily accessible, and their whereabouts known or inventoried. Books, office equipment, stationery, domestic items, cloth -ings - all must be put away in an orderly and efficient manner, as the ancient Phoenician sailors stowed things on their far-voyaging ships.
(19) When he finds that the truth is not what he had always supposed it to be, he is either shamed and humiliated or surprised and exhilarated.
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(23) He who announces a truth discovered by revelation and confirmed by personal experience should accept the scepticism of those to whom neither has happened. But this ought not prevent them playing with the truth as if it were a theory, a possibility, and watching whether it fits, helps, completes, or casts light on, what he does regard as verified.

(24) Most advertising depends on the power of suggestion, not on service. Therefore it is selfish, to some extent hypocritical.

(25) The vague feeling that there is a meaning, a secret to be found, which could change their outlook on life, persists in haunting some persons.

(26) The advantages of an excellent physique are plain enough but they are not good enough. Something more is needed to make a man. He needs excellence in character and intellect. But even this is still not enough if he is to find self-fulfilment. Intuitive feeling which, if followed up, takes him into a holier presence must be cultivated.

(27) When decisions have to be made between more than two alternatives the mind may get confused and end in oppressive dilemma.

(28) Bodily height makes a man appear authoritative and important. He is treated with much more respect than the person who lacks it. The tall man possesses one of the most valuable social assets.

(29) Whatever new knowledge or discovery comes into being is simply pressed into service by the selfish ignorant or mass-governed powers to the detriment of humanity's general welfare. This is particularly the case where either financial profit is to be gained from the knowledge or political power is to be wielded from it.

(30) It is understandable that philosophy has something to say to the professional man, to the musician and the medico, but what can it say to the labourer and the peasant ?

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(33) Excited by concrete socio-economic-political problems, uninterested in seemingly abstract ideas they see nothing of value in philosophy.
(34) The differences in character and tendencies and values between people make for natural class divisions. No amount of Vedantic tall talk will produce a real equality between people, nor even a fundamental sameness. Each class, each of Nature's groupings and gradings has its limitations. They do not vanish merely by asserting inner oneness. How can we love our neighbour when he differs from us in so many ways ? Vedanta would be closer to fact if it shifted the emphasis to unity with our higher being rather than with our neighbour. It fosters illusions about a non-existent brotherhood of man. Its disciples swim in vague idealistic abstractions which they are forced to betray in actual living. If "babble" Vedanta shows itself in the end as impracticable, this is only because it applies itself in the wrong direction. That end is theory and words,

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(1) There is a healthy, wise and necessary conservatism and a stuffy stupid and obsolete conservatism. This distinction between them must be kept clear.

(2) It is more useful to follow the history of ideas than that of persons.

(3) There is a wide assortment of smiles. They can be prompted by traits as far from each other as hypocrisy is from sincerity, as selfishness is from compassion, as the falseness of treachery is from the realization of truth. They may look alike; this is an indirect remote but not unconnected illustration of the teaching that the universe is in reality not what it appears to be.

(4) When men whose opinions are worthless try to foist themselves in conversation on someone who knows what he is talking about, it is time to get away from them.

(5) We of the modern world have a cultural inheritance which takes in the religious, artistic and intellectual products of all historic periods and all five continents. The sane reaction is to accept it, the insane one is to reject it.

(6) This battle of conflicting explanations is not necessary, since both refer to different aspects of the subject and as such are both correct.

(7) It is not enough to look at a single aspect only for the evaluation of a situation, a man or an event. A wider area must be viewed so that more aspects are taken in, and a deeper assessment made so that real causes and not merely their effects, are included. On this basis, a person may be thought successful who is actually a failure in several ways.

(8) A new day is here, impatient of the vanishing old ones and calling us to its tasks.

(9) The sort of journalism, and today even literature, which is mere backbiting gossip in print expresses the affinity of writer with reader; both fit this low plane.

(10) With those whose minds are shuttered, it is foolish to enter into any discussion, even if they try to force it (in order to show how foolish you are to hold such views). One might as well speak out of the window to the empty air, so it is better to save breath.

(11) Cut flowers pass from life to decay to death all-too-quickly but potted ones continue their life much longer, while potted green plants always offer their contact with living Nature.

(12) Religion ought to study its own <u>comparative</u> history.

(13) All earthly attachments bring cares and anxieties in their train.

(14) Most people consider their children an extension of themselves.

(15) So far from being actual truth it is merely the opinion of an opinion!

(16) The assertion is at least arguable if not questionable.

(17) One must ruefully admit the validity of this objection.

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(1) There is a healthy, wise and necessary conservatism and a stuffy stupid and obsolete conservatism. This distinction between them must be kept clear.

(2) It is more useful to follow the history of ideas than that of persons.

(3) There is a wide assortment of smiles. They can be prompted by traits as far from each other as hypocrisy is from sincerity, as selfishness is from compassion, as the falseness of treachery is from the realization of truth. They may look alike; this is an indirect remote but not unconnected illustration of the teaching that the universe is in reality not what it appears to be.

(4) When men whose opinions are worthless try to foist themselves in conversation on someone who knows what he is talking about, it is time to get away from them.

(5) We of the modern world have a cultural inheritance which takes in the religions, artistic and intellectual products of all historic periods and all five continents. The same reaction is to accept it, the insane one is to reject it.

(6) This battle of conflicting explanations is not necessary, since both refer to different aspects of the subject and as such are both correct.

(7) It is not enough to look at a single aspect only for the evaluation of a situation, a man or an event. A wider area must be viewed so that more aspects are taken in, and a deeper assessment made so that real causes and not merely their effects, are included. On this basis, a person may be thought successful who is actually a failure in several ways.

(8) A new day is here, impatient of the vanishing old ones and calling us to its tasks.

(9) The sort of journalism, and today even literature, which is mere backbiting gossip in print expresses the affinity of writer with reader; both fit this low plane.

(10) With those whose minds are shuttered, it is foolish to enter into any discussion, even if they try to force it (in order to show how foolish you are to hold such views). One might as well speak out of the window to the empty air, so it is better to save breath.

(11) Cut flowers pass from life to decay to death all-too-quickly but potted ones continue their life much longer, while potted green plants always offer their contact with Living Nature.

(12) Religion ought to study its own comparative history.

(13) All earthly attachments bring cares and anxieties in their train.

(14) Most people consider their children an extension of themselves.

(15) So far from being actual truth it is merely the opinion of an opinion!

(16) The assertion is at least arguable if not questionable.

(17) One must ruefully admit the validity of this objection.

(18) First sight opposes these two statements, but second sight reconciles them.
(19) It is better, more prudent, more satisfying in the end, to see things just as they are and not foolishly imagine them in exaggerated idealised, or wished-for forms.
(20) The cynical belief that all things and all persons are purchasable need not be accepted, but history and experience show that most things and most persons are.
(21) The facts remain and ought to be looked at properly, and fairly.
(22) One is haunted to this day by his sadness and chilled mildly by his pessimism.
(23) Time will confirm the truth of these ideas or else expose their falsity.
(24) This quotation from X- shows the form of an earlier era but it will survive long after our own is gone, for its strength lies in its truth.
(25) The peasant mentality is a stable, solid and reliable thing but it is unashamedly interested only in the smaller concerns of life. It would be openly materialist too were it not for the inheritance of a conservative tradition of conformity to religion, strong but narrow, outward and superstitious. That it has little time or use for culture is obvious.
(26) The audience for such ideas is a limited one. To others they are incredible or else incomprehensible.
(27) Such sentences are written in the dust and will have vanished by tomorrow.
(28) There is no single rule which will cover all cases alike.
(29) Experience, if ripe enough, offers enough confirmations to make us feel the accuracy and truth of such a statement.
(30) They are all relative, true, but some are higher and others lower. Relativity is still there, but so are classes and categories.
(31) It is all the difference between the probable and the actual.
(32) These words are not intended as a criticism, even though they seem to be one.
(33) It may be found in some of Shakespeare's dramatic dialogues.
(34) The impact of this truth, coming at the right time to the proper person, has the force of a revelation.

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24

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.

CHANGE OF ADDRESS.

(1) Wise teachers try to harmonize the contradictions. They use practical scientific ways along with mystical interior ones.

(2) What stands in the way of a clear sight of this truth ? Is it the heavy body of counter-suggestions - inherited by family or acquired from school ?

(3) How many persons have told me that it was the help and support got from these philosophic ideas, truths and principles which enabled them to endure periods of public terror or private distress without nervous breakdown !

(4) Life forces him to pay attention to the world: its denial in metaphysics or dismissal in yoga does not invalidate this necessity.

(5) There were the days when meditation failed me but the Presence stayed, whether in crowded trains or busy streets, being felt more powerfully when alone. But during the fourth year It also had left. The world insisted on a confrontation, its hard lessons had to be learned, my own fears and weaknesses exposed, intellect and practicality developed, science revalued for what it was worth, and the understanding why industry and materialism were growing to ever-greater power gotten.

(6) Is there really a divine presence in the world and a divine soul in man ?

(7) There is much in the outer world to abrase feeling, inflame passion or weigh down mind. It is then that retreat into the inner world can be made into a healing, helping or calming one.

(8) It is not enough to hold great thoughts or high dreams: if we seek to uplift, improve or better ourselves we must do something about them too. For this we should take some deep breaths, foster the will, and make a beginning. This is no quest suitable for those who want payments without work done, or gifts appearing as if by magic, or favours granted because they were begged for.

(9) Ambition is a good for the young man but becomes a bad when he overreaches himself. For then it is at the expense of others who have to suffer for it.

(10) To live in the world by the higher laws a man must keep it at a certain distance. This may not be flattering to the world but it will give him more serenity.

(11) Philosophy can and should be a part of a man's life whether it be his working, leisure, aesthetic or personal life. At least it will put aside his tensions, at the most it will give him better understanding of the events and fortunes he experiences.

(12) The secret of experience does not lie upon the surface but rather very deep down.

(13) It is important for a young man to have some ambition ~~but it would be a mistake to overrate it.~~ *but it would be a mistake to overrate it.*

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(1) If, while managing a situation you are filled with anxiety or taut with tension, take it as a warning sign that you are managing with the unaided ego alone. That is, you have forgotten, or failed, to turn it over to the higher power, to put it in the hands of the Overself.

(2) It is true that more wealth means more opportunity and that this in turn, if rightly used, may lead to more wisdom. But it is not necessarily true that more wealth leads to more wisdom.

(3) "In all that he sees he beholds a preacher of God," wrote German Jacob Boehme. Note the word all. For in the most revolting personal crimes and terrible international or civil wars he sees the negative results of godless, or pseudo-godly, living. In the benign philanthropies and tolerant sympathies of the benefactors of the human race he sees the positive results of godly living.

(4) Experience ought to lead him to rethink his positions and thus in the end to gain wisdom. But if he lacks humility he will be unwilling to do so, and thus be unable to learn from experience. His plight will then be a sorry one for error will flourish and greater hurts will recur until the shell of cocksureness is cracked.

(5) If any work, institution or organization is centred in the Overself it cannot fall into the base, negative or selfish currents which, in the historic past, have polluted, poisoned and sometimes destroyed so many tasks and enterprises.

(6) Few persons are at the required level of full intellectual, intuitive, moral and metaphysical development for philosophy but many persons are capable of benefitting by its practical applications.

(7) When a religious dogma prevents people from searching for the true cause of their distressed condition - whether it be personal trouble or physical disease - and hence from searching for its true remedy, it is nothing more than a superstitious belief masquerading as a religious one.

(8) Time and circumstance, reflection and intuition will draw out the logical conclusion which will rest like an embryo inside these painful experiences.

(9) The activities of a philosopher will necessarily have characteristics, his work will have a quality, which will be undeniably superior.

(10) It is a quality not easily come by, this detachment, and moreover one which is too often falsely assumed. He will have to test himself from time to time, or co-operate with life's own testing of him, to find out how authentic his detachment really is.

(11) What they learn from life is learnt at a heavy cost in repeated mistakes and recurring troubles.

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(12) The Overself's power to alter circumstances, create opportunities and uphold persons is available to anyone who fulfils the requisite conditions. These include some amount of mental preparation and moral purification, some clear perception of the fact that the Overself is present here and now, an instant and constant remembrance of this fact, and finally a willingness to trust completely to its providential help, supply and support no matter how undesirable or intolerable a situation seems to be.

(13) If he puts everything in its true place, the lower and lesser things where they belong, the higher and greater ones above them, what has he to fear from the world ? He can still remain active in it, flight will be unnecessary. If he does not forget the final purpose of all this worldly activity, that through the body's life and the mind's existence he may seek and find his true self, the Overself, the inner failure and superficiality of so many lives will be avoided.

(14) Is this a world of exile from our spiritual home or is it a world of education for our spiritual home ? If it is the first then all experience gained in it is worthless and useless. But if it is the second then every experience has meaning and is related to this universal purpose.

(15) If a higher power can be trusted to arrange my affairs for me, it is unnecessary to be constantly thinking about them, much more so to be often worrying about them. A little thought may still be required of me, a little planning of details, but in the main the affairs will be taken care of, and that better than I could do alone.

(16) Opportunities are not always recognised as such by the aspirant. He who expects them to come fully labelled for what they are falls into error. The difficulty which seems to retard his steps on the spiritual path hides within itself the chance to develop qualities and strengthen weak places.

(17) SENG-CHAO: "Spirit calculates not, yet it answers to the need of the particular moment. Though it lies beyond the world, Spirit keeps always within it."

(18) The philosophic attitude is to be in the world but not of it, to hold necessary useful or beautiful possessions but not to be held by them. It knows the transiency of things, the brevity of pleasures, the movement of every situation. This is the way of the universe, the ebb and flow of life, the power of time to alter the pattern of every existence. So the philosopher adjusts himself to this rhythm, learns how and when to let go and when to hold on, and so retains his inner equilibrium, his inner poise and peace. During stormy times he stands as firm as a rock, he studies their meaning and accepts their lesson; during sunny times he avoids identifying himself with the little ego and remembers his true security is in the Overself.

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(20) He is to turn it over to the higher power. He may do this for wrong motives to evade harsh facts and escape unpleasant consequences. In this case there will be no contact and no success.

(21) Those who have had ample experience of the world may draw from it either despair and cynicism or advance in, and confirmation of, the Spirit's truth. For their capacity to learn correctly will depend on the extent to which they keep the ego out of the way.

(22) In so far as the training gives him more discriminating judgment and a better sense of proportion, it gives him more fitness to hold responsible situations or to dispose of important matters.

(23) It is easier to feel the fine excitement of a sacred presence, and most especially the Overself's presence, than to relate and unite it with the prosaic everyday human routines.

(24) The need for hard-headed practicality in the mystic who has to live and work in the world of today is not less, but just as much, as the need for meditation and devotion.

(25) It is a presence which can be felt directly in daily active life although not so vividly as when removed from the world and concentrated upon in solitary meditation.

(26) If he succeeds in keeping out of the emotional surface of his being the temptation to take his situation rebelliously, and penetrates instead deep down inside where he can take it resignedly, he will gain strength and feel peace.

(27) He is to try at all times to see directly into his own personal situation without being misled by emotions, blinded by passions or confused by suggestions, that is, he is to see it just as it really is. This practice is intended to help disentangle him from his ego.

(28) Utilise the body's events, the body's activities and the mind's movements as helps to his spiritual growth.

(29) Philosophic discipline relates at every point to the act of living. For once insight has been unfolded the philosopher is continuously aware of the oneness of the stuff of the world existence, which includes his own existence too.

(30) Human life brings inseparable anxieties along with its joys, dilemmas along with its successes.

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(32) The ordinary incentives to action have partially deserted him, the common ambitions have failed to move him.

(33) He will discover how much his environment, even his work, is a projection of his personality and of the thoughts that go to make it.

(34) "What is the Overself telling me through this experience ? What does it want me to learn, know, do or avoid?"

(35) If daily work is accompanied by daily remembrance, and if detachment from the ego is practised along with both, the goal can be attained by a worldling as much as by a world-renouncer.

(36) If he feels intuitively that he belongs to a place or a person, a teacher or a teaching, that his real affinity is there, he ought to obey the guidance.

(37) To become as a child, in Jesus' sense, means to become permeated with the happiness, with the joy, which a child's freedom from responsibilities and anxieties bring it. All problems being turned over to the higher power, the philosopher enjoys the same inner release.

(38) In circumstances fraught with danger or verging on disaster he will make his moves with wise caution.

(39) A bloodless inability to act, the body's veins drained of their life, is certainly not the ultimate goal or admired ideal of philosophy.

(40) Many persons mistakenly suppose that they have escaped from difficult problems by avoiding the environments or the individuals associated with those problems. This is mere escapism, useful as a relief but useless as a final and sole solution.

(41) Those who have learnt and embraced philosophy, applied its principles and tested its results, know its great worth.

(42) It is here on this physical plane and in these physical surroundings that our ideas and values are tested and shown up by experience for what they are.

(43) Do not strain yourself unduly, let the ego be passive to the intuitive influences so that actions are dictated by them without interference by it, rather than by aggressive desires, and hence become karma-free - this is the meaning of the Chinese phrase Wu Wei, associated with the teaching of Taoism.

(44) Nothing in his experience is to be condemned but everything is to be understood. It is there because its lesson is needed. Similarly no one in his experience is to be despised but everyone is also to be understood. He too is there to test or tempt, to teach or uplift him.

(45) Where important decisions must be made, do not depend on reason alone. Turn to the Overself.

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(46) No matter how severe the suffering may be, somewhere within himself he can find the strength to go on.

(47) A wisdom which has lain all-too-long buried in books, and which can prove its worth when brought into actual living.

(48) Philosophy's capacity to mould character is limited, of course, but a higher kind of action inevitably develops out of the attitude it engenders.

(49) A lesson which must be learned in the end had better be learned in the beginning. The price of lateness is multiplication of suffering.

(50) If the quest is good only for our brighter hours and not for our dark ones, it is no good at all. But if men desert it because of their troubles, then they have neither properly understood it, nor ever adequately followed it. For the quest is our best support when times are worst and emergencies are gravest.

(51) It is blindness not to see the power of common things to fret people and to cause worry. It is absurd to ignore the pressures upon them of their surroundings, the constant nag of harsh circumstances.

(52) The hostile counterpoint between these two persons - the mystical dreamer and the practical worldling - can and must be resolved.

(53) They see no obvious or immediate practical benefit in philosophy. They see no asset to society in the philosophical adept. The doctrines taught and the atmosphere in which they are discussed seem quite cloudy, useless, other-worldly.

(54) What he gains when he draws into himself during the morning meditation will accompany him when he goes out into activity during the other hours of the day.

(55) Most people live and move on the mere surface of consciousness.

(56) Sometimes when every other road seems implacably blocked, the right road to travel is indicated.

(57) Some are so embittered by their experiences that they become hard and cynical for the remainder of their lives whereas others, whose temper and character are more resilient to shocks, sail philosophically over these happenings.

(58) The profit of errors comes in when, and if, they are used to redraw the pattern of living.

(59) We must respect the facts of experience even though we try to transcend them.

(60) His understanding of each new experience and his attitude towards it, either retards his growth or quickens it.

(61) All the negative thoughts and feelings show a misuse of mental power.

(62) He may let events unfold by chance or else determine them by choice.

(46) No matter how severe the suffering may be, somewhere within himself he can find the strength to go on.

(47) A wisdom which has lain all-too-long buried in books, and which can prove its worth when brought into actual living.

(48) Philosophy's capacity to mould character is limited, of course, but a higher kind of action inevitably develops out of the attitude it engenders.

(49) A lesson which must be learned in the end had better be learned in the beginning. The price of lateness is multiplication of suffering.

(50) If the quest is good only for our brighter hours and not for our dark ones, it is no good at all. But if men desert it because of their troubles, then they have neither properly understood it, nor ever adequately followed it. For the quest is our best support when times are worst and emergencies are gravest.

(51) It is blindness not to see the power of common things to fret people and to cause worry. It is absurd to ignore the pressures upon them of their surroundings, the constant nag of harsh circumstances.

(52) The hostile counterpoint between these two persons - the mystical dreamer and the practical worldling - can and must be resolved.

(53) They see no obvious or immediate practical benefit in philosophy. They see no asset to society in the philosophical adept. The doctrines taught and the atmosphere in which they are discussed seem quite cloudy, useless, other-worldly.

(54) What he gains when he draws into himself during the morning meditation will accompany him when he goes out into activity during the other hours of the day.

(55) Most people live and move on the mere surface of consciousness.

(56) Sometimes when every other road seems implacably blocked, the right road to travel is indicated.

(57) Some are so embittered by their experiences that they become hard and cynical for the remainder of their lives whereas others, whose temper and character are more resilient to shocks, easil philosophically over these happenings.

(58) The profit of errors comes in when, and if, they are used to redraw the pattern of living.

(59) We must respect the facts of experience even though we try to transcend them.

(60) His understanding of each new experience and his attitude towards it, either retards his growth or quickens it.

(61) All the negative thoughts and feelings show a misuse of mental power.

(62) He may let events unfold by chance or else determine them by choice.

(1) By giving himself more time to wait upon his problem, he may give himself an intuitive, and hence deeper, understanding of it than a merely calculated and shallower one.

(2) There is hardly a man who is equal to his environment, for that requires a knowledge and training rarely possessed. But this said, every man can markedly improve his relationship with his environment if he will take the trouble to improve himself.

(3) The whole of his everyday experience can be brought within the area covered by the Quest. Indeed it must be so brought if the self-division from which ordinary unquesting man suffers is to be avoided. The ills and calamities of life, as much as its joys and boons, will then contribute toward his understanding and growth.

(4) He is indeed a fool who, if met again after twenty years, is found still as weak in self-control as he was then. If experience, and both the results of experience and the analytic reflection which ought to follow them, do not induce him to make some right change in his life and self, he will pay for his foolishness.

(5) Each major situation into which his destiny or his immediate action brings him, needs to be studied. It contains a message, a revelation, a warning or a test for him.

(6) The practice of turning to the Overself for relief, help, guidance or healing in a grievous crisis, is most effective only when first the will acts resolutely to put away thoughts of anguish, second, the turn is made swiftly and third, the will continues to keep the mind dwelling steadily on the benefic qualities of its sacred object, idea or declaration.

(7) The opposition of his circumstances in the world, the resistance of his surroundings to his ideal, combine either to bring out his self-reliance or to reduce, and sometimes, even to destroy it.

(8) They would not need to get any experience of the world without, if they would get sufficient experience of the world within.

(9) As this inner work brings about a change in his outlook, attitude, and especially consciousness, so a corresponding change or test in his outer conditions will, after some lapse of time, come about.

(10) Catch your thoughts in their first stage and you catch the cause of some of your troubles, sins and even diseases.

(11) The centre from which he lives is the all-important thing in a man.

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(12) Some sufferings entirely fail to improve character, so the sufferer continues to repeat and repeat the cycle of self-originated cause and painful effect.

(13) When a man finds himself confronted by the consequences of his own actions, it is not only their pleasant or unpleasant character which will determine whether they yield a blessing or tie a bond, but also both the extent to which philosophy has taken a firm hold on his mind and the degree in which he brings its teaching to bear upon the experience.

(14) In the matter of serious decisions and important relationships, let him look into his motives, into what he has spoken and into what he has done.

(15) He will not rigidly hold to any course of worldly action which he has charted but will hold himself open to a change indicated by higher leading at any time. He knows that such an indication may come from within intuitively, or from without circumstantially.

(16) The problem of earning a livelihood under modern conditions and in harmony with the Quest's ethics is more complicated and less easy to solve for some people than for others. There are professions, occupations, pursuits and trades which at times demand transgression of these ethics. If any general principles can be laid down, they are that earnings, profits or dividends should be honestly made and that no suffering should be inflicted on any living creature.

(17) If it is a truly intuitive decision or choice, one of the signs validating it will be the feelings of satisfaction and serenity which immediately follow it.

(18) The man who is so detached from his own actions is detached also from the making of any karma that could darken his future.

(19) He must understand that by his habits of thought and life he invites certain physical conditions to hamper or help him.

(20) The knowledge of philosophy takes the bitterness out of tragedy and the frustration out of adversity.

(21) He will come to see a higher end in events that happen to him, as well as to put one into his own actions or decisions.

(22) His higher life-purpose will always be close underneath his daily activities. Nothing that he does, no duty that he attends to, will be allowed to push it out of mind.

(23) Why leave to a chance happening what simple calculation can procure for you ?

(24) The fruits of experience are costly to obtain.

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(24) The fruits of experience are costly to obtain.

(25) He does not accept the situation in the merely fatalistic resignation which puts up with anything, but learns to live with it in living trust that the higher power will bring it to the best possible ultimate issue.

(26) So long as the objects of their existence remain small and circumscribed, selfish and materialistic, so long will the meaning of their existence be denied them.

(27) Look upon the events of personal life as a method of training which supplies knowledge needed for development at the time, and as a chance to acquire power.

(28) He will not have to think out the needed reaction, for it will flow naturally and spontaneously out of his inner being.

(29) If he is to learn the full lesson of his situation, he must not only examine and analyse it, but he must do so as if it were somebody else's.

(30) They begin by believing that he is a kind of freak, quite unlike other human beings, quite unable to cope with the ordinary matters of everyday living.

(31) He has to ask himself: What is it that the Overself is impelling me to do ? The answer will hardly ever be a spontaneous one. He will have to wait patiently for days or weeks or perhaps months before it will be heard sufficiently clearly and definitely.

(32) Action taken prematurely under the pressure of need may turn a right course into a wrong one.

(33) Its refusal to separate the inner life from the worldly one is perhaps one of the features which distinguish philosophical mysticism from the ordinary kind.

(34) He may bring his problem into the presence of the Light, and seek guidance upon it. But he ought not to do so before first seeking the Light itself for its own sake. If he does, and makes the contact, it will throw his problem aside, and he must allow it to do so. He must be patient and let the matter of guidance come up later, or at another time.

(35) He will learn to measure the worth of another man or of an experience by the resulting hindrance to, or stimulation of, his own growth into a diviner consciousness.

(36) He will develop a rhythm of response to intuitive feeling and reaction to outward environment which will be in faultless harmony and put no strain of conflict upon him.

(37) Does it come down too heavily on earthly joys and treat too lightly our earthly sorrows ?

(38) Listen to the message experience is trying to give you, then learn it and obey it.

(39) He will try to see a situation as completely as he can.

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(40) It is hard to be a mystic and a householder at one and the same time.

(41) Even though he outwardly lives in the world, he inwardly lives apart from it.

(42) It is better for a man, as for a nation, to have less riches and more truth, than less truth and more riches.

(43) The small daily affairs of life may offer a chance to put into expression the large basic principles of harmony with Truth.

(44) It is not always possible to judge appearances. There are failures in life who are successes in character. There are successes in life who are failures in character.

(45) If he feels clearly guided to a mission which seems impossible, he may safely leave to the Overself the means of carrying it out.

(46) There is no phase of life to which he cannot apply some philosophic principle, no situation needing adjustment to which he may not bring some knowledge of higher law.

(47) On all occasions when the intuition's prompting is absent and the intellect's judgment is doubtful, prudence suggests a pause.

(48) As he comes to consciousness of his attributes and powers, he comes to a greater mastery over life.

(49) Act neither too soon nor too late. Await the proper occasion with patience. Its coming will announce itself if you are sensitive to intuitional prompting. But if calculating doubt or emotional desire or other people's suggestions get in the way you may misread the fitting time and spoil the opportunity.

(50) So long as he fails to see that the answer to his problems is within himself, but prefers the glib and easy explanation that it is in his environment, so long will the problem remain unsolved.

(51) If he will take the Overself's timing rather than his own; if he will cease struggling against this destiny and resign himself to it; he will begin to note and understand that many of the greatest events of his life have happened without his having any part in bringing them about.

(52) It is here, in the ordinary and uneventful tasks of the day, that he may find just as much opportunity to practice non-attachment, to suppress egoism, and to express wisdom.

(53) It is not merely a theory to be talked about, however enthusiastically, but a way of life to be enforced. It is perfectly practicable and immediately usable.

(54) He who has once made a mistake in any field of living ought to be on guard not to risk a second one.

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(55) The Gandhian objection to using machines was largely untenable. Gandhi was quite willing - nay quite eager - to use a primitive machine like the spinning wheel. There is no essential difference between tending such a wheel and tending a power loom. One is speedier, more efficient and more productive than the other, its grown up brother as it were, but both are machines. Both represent efforts to rise above the barbarian simplicity of earthly existence. Both are but means to better human life, and not ends in themselves. The real disadvantage of the loom is its bad effect upon the human being, a power machine being more destructive to his humanity than a hand-operated one.

(56) To shirk all responsibility and get someone else to make his decision in a perplexing situation contributes little or nothing to his own growth, but to seek help from more experienced persons in making his decision is quite proper.

(57) It is never worth paying the price of losing one's inner calm to attend to any matter or to do any job. If he cannot cope with the matter or master the job without fraying his nerves, he had better drop the one or the other, if he can.

(58) Few men are able to learn from another man's experience of life and fewer still are even willing to do so. Each must get, and gain from, his own.

(59) Beware of your thoughts for, when long sustained and strongly-felt, they may be reflected in external situations or embodied in other humans brought into your life. But they cannot, of themselves and devoid of physical acts, make the whole pattern of your life - only the adept can do that - for other factors are also contributing, such as the will of God, that is evolutionary necessity, or the World-Idea.

(60) It is all the difference between living at the still centre and on the bustling circumference, at the mysterious core and on the prosaic surface.

(61) It is at the critical moments of life that philosophy proves its worth, but only to the degree to which it has previously been followed and applied.

(62) The longer he lives, the better will philosophic principles stand the test of verification. They are not for abstract thinking alone, they are for life itself.

(63) Must everyone fulfil this cycle of tasting experience in all its many forms and of trying courses widely different from one another?

(64) Out of these adverse situations, these recurring human misfortunes, we may create the capacities needed to deal with them.

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(65) Sustained by truth and inspired by communion, the most bitterly discouraging experiences can be borne, examined, understood and mastered.

(66) Wang Yang-Ming maintained that wisdom and virtue could not be gained by meditation alone. He asserted that the daily experience of dealing with ordinary matters was also needed, providing that experience was sincerely reflected upon by conscience, reason and intuition.

(67) Success in the perplexing game of living is only possible when decisions based on balanced truthful thinking become easy and natural. But in turn, truthful thinking is only possible when every egoistic motive, every emotional weighting, and every personal wish and fear is removed from the thought process.

(68) Amid the heat of activity, the disputes of business and the mechanical details of everyday living, these finer feelings easily get lost.

(69) When a man comes to his real senses, he will recognize that he has only one problem: "How can I come into awareness of, and oneness with, my true being?" For it is to lead him to this final question that other questions and problems have staged the road of his whole life. This answered, the way to answer all the other ones which beset him, be they physical or financial, intellectual or familial, will open up. Hence Jesus' statements: "Seek ye first the kingdom of heaven, and all these things shall be added unto you", and "To him that hath(enlightenment) shall be given what he personally needs".

(70) He cannot prevent himself taking an interest in his worldly welfare, for he has a physical body and is planted in physical surroundings. To pretend otherwise is either to repeat, parrot-like, what he has heard or read, or it is to be a hypocrite, or it is to exhibit the phase of temporarily insane unbalance which some seekers pass through at one time or another. His spiritual aspirations are blocked, hindered, helped or promoted by his external circumstances. To see the truth of this, it is enough to take a single aspect of them - the social one. Is it of no concern to him, and will it be all the same in effect, if he has to spend the whole of his life with materialistic men and women who could not even understand what the quest means, or with those who are very far advanced along the quest? Will he not profit more by the latter contact?

(71) Even while he does his share of the world's activity, he remains its impersonal onlooker.

(72) Those who do not know its profound depth nor its admirable applicability, have dismissed mentalism as "a vague and fruitless philosophy".

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XXV

(73) He who is afraid to touch this study because he is afraid of spoiling his worldly career is unfit for it. Nevertheless it is an error to believe that those who shed such a fear are called upon to forget their tasks, or shirk their responsibilities and duties in this world. They are not. If they become indoctrinated with the ideas here taught they can succeed in their tasks and duties; they need not fail.

(74) Once you learn to recognize the intuitive voice, follow its dictates; do not hesitate to conform with them nor try to make up an excuse for failing to do so if the guidance is unpalatable.

(75) He does not know in advance what he will do in every new situation that arises - who does? - but only what he will try to do, what principles he will try to follow.

(76) The failures which everyone has left behind him - whether in career, relationship or the quest itself - do not necessarily represent wasted effort. From each of them he can salvage the tuition for a fresh start, the caution for a wiser one and more knowledge of himself.

(77) He will train himself to remain as inwardly detached, composed and indifferent amid fortunate circumstances as amid adverse ones.

(78) It is correct practice for a man to abandon his anxieties or fears and turn them over to the Overself, but it is incorrect for him to do so without or before analysing their nature, origin and lesson.

(79) I cannot reiterate enough that the fortunes, events and experiences of human existence are controlled by higher laws, that there is meaning and purpose in them and that it is the business of human intelligence to seek out and learn the reasons for them.

(80) It is outward circumstances which injure character for the weak man but improve it for the strong one. In the first case, the man lets himself be moved still farther away from his spiritual centre, but in the second one he moves closer to it.

(81) The troubles and inconveniences of life do not come to us without the knowledge and sanction of the higher power. Therefore they do not come to us without some reason.

(82) The unethical degradations which admittedly exist in business, political and social worlds can not disappear by running away from them but rather by the uplifting influence of men with superior personal character entering into them.

(83) It is as inevitable that some men should come to the Quest because of their sorrows and difficulties as that other men should abandon it temporarily for the same reasons.

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(84) So long as men do not believe in the truth of Jesus' message: "Seek ye first the kingdom of heaven and all these things shall be added unto you", so long will they grope blindly and suffer needlessly.

(85) One wonders how those mystics would behave who have little knowledge of business offices or industrial factories, if they were forced by destiny to earn their living by working in such a world after illumination.

(86) Those who practise contemplation for its own sake are entitled to do so but those who practise it for the inspiring and enriching of their outside active life are equally justified.

(87) The nuns of many convents and the monks of many monasteries belonging to contemplative orders in Europe knew practically nothing about the war during the fateful twelve months of 1939/40 which preceded the onslaught and rush of invaders through that continent. Neither radio nor newspapers brought them and kept them in touch with events which, in the end, overwhelmed them with the tragedy of outer unpreparedness.

(88) He may react to the experiences of life and the course of events, with either the animal part of his nature or the spiritual part. The choice is his.

(89) The irritability of temperament and the rushing attack at activities are connected together. A quieter, less hasty approach to them will lead in the end to a relaxed, less irritable temperament.

(90) It is for those who feel that their life ought to hold something more than the mere gaining of material necessities or even the mere satisfying of intellectual urges.

(91) Amid all the perplexities of the human situation, where is the light which can guide action correctly and form decision wisely.

(92) He remains calm amid adversity to a degree so extraordinary that others sharing the same trouble feel less borne down by it and more able to tackle it.

(93) If he remains true to philosophic principles in the various situations in which he finds himself, every so-called evil in them will be consciously turned to good.

(94) Two Christian mystics who felt they were in close intimacy with God - St. Catherine of Siena and Ignatius Loyoli - felt also the urge to spend most of their years in great activity and outgoing work.

(95) His circumstances will change automatically after his attitude to them has changed.

(96) Is it possible to dissociate oneself from the activities of the day?

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(96) Is it possible to dissociate oneself from the activities of the day?

(1) The art of extracting a spiritual message even from the most ordinary circumstances is worth practising. But it can be done only if one lives in a certain independence of them, if while experiencing them one stands apart from them.

(2) If the purpose of life on earth be a wide and deep spiritual growth, and if one attends above all else to that purpose, then whatever the future may bring it could only bring fresh material for such growth. Its own uncertainty cannot dissipate this certainty. Ones growth is guaranteed, whether the future be plesant or unpleasant, so long as one lives in the present strictly according to his dedicated ideal.

(3) There will always be opportunities for the follower of this path to put his philosophy into practice. Whether pleasant or unpleasant, they should be welcomed! The more he tries, the more he is likely to accomplish. He should take care not to depend upon his personal judgment alone. If he makes the beginnings of a right (that is, impersonal and egoless) response to each problem, help may mysteriously appear to guide him to a right solution. Even tests and trials will provide him with the chance to grow spiritually, and to bring him closer to his goal.

(4) Every prophet or prophetic writer who arises for the guidance of erring humanity, is only a secondary help on the path of life from ignorance to enlightenment. The primary guide must in the end be humanity's own intelligence, as it develops itself through growing experience. At first, when misdirected by appearances, it makes many mistakes and humanity suffers as a result. But later, tutored into the seeking of realities, it becomes wiser and plays its proper role.

(5) One reason why we need at times to break away from the pattern of habitual thinking is that it is limited by our past experiences. This tends to keep us from our greater possibilities and to inhibit our true creativness. If we were failures in the past, the auto-suggestion of failure in the future handicaps us and is eventually converted from thought to fact.

(6) In all critical situations, try to become very very quiet, seeking the help or guidance to come up from the deeper levels of being.

(7) One common error of those who try this technique and turn their hardest problems or decisions over to the Overself is to demand the solution or answer too impatiently and consequently too soon. They must learn to wait. Often it comes just at the time when circumstances so ripen that they force the situation to be dealth with.

(8) Let no one make the mistake of separating out the quest from every day life. It is Life itself! Questers are not a special group, a labelled species, which one does or does not join, but are all humanity.

(9) In every vicissitude of life listen for guidance from intuition's whisper, and then obey it.

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(10)

(XXV)

We must cultivate the philosophical spirit which seeks through calm reflection to learn and profit by the widest experiences and the commonest errors. It is important that disillusionment should not create bitterness, that we should blame no one but ourselves for our premature judgments. We shall be shamefully defeated in our quest of the Overself if the pain of our experiences makes us less generous intellectually when it ought to make us more so. Yes, our heart must not shrink; the more it has suffered, the more it should expand in forgiveness, in compassion and in freedom from prejudice.
(11) He will mentally be in control of every situation, yielding no reaction to it which is not in accord with philosophical principles.
(12) Observation of many spiritual movements and individuals in the Occident as well as the Orient confirms this view. It is only by continuing in one's worldly circumstances that adequate development is attained.
(13) The test comes when they find themselves in situations to which they are unequal.
(14) Often the guidance does not come till the time when it is needed, the answer to our questioning does not make itself heard until the eleventh hour. Until then we must learn to wait in hopeful patience and in trustful expectation.
(15) Every situation which shows up their ugly results offers his faults an invitation to repair them. Its profit lies in his egoless acceptance.
(16) The test of bringing thoughts and theories, intuitions and revelations, to action is not only a means of expressing them but also of evaluating them. It is only by doing this, by bringing them face to face with the facts of life, that he can learn what they are really worth or how they should really have been executed. Even though the opportunity to act wisely has been lost, the knowledge has been gained. Even though he may never be able to make use of it again in this lifetime, it remains in his mimd and will enrich his later incarnations. Experience of the world, however studded with faults and mistakes it may be, must always complement understanding of life; if he is to accomplish his fullest development. The abstract is man's left arm; the concrete, his right one. As he applies his ideas directly to the outward life, they become fruitful. Thus he is able to see for himself whether the fruit is good or bad; and to judge the tree accordingly.
(17) If he will do the exercises regularly and carefully, apply the mental and emotional disciplines honestly and perseveringly, his personal history will hardly be able to escape a change for the better.
(18) The mental states and emotional moods that are strong and sustained within him, are related to the events, environments and situations which subsequently form around him.

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However difficult the circumstances of his surface life may become, the student must cling to his faith that the Overself really is, and that if he seeks Its guidance It will lead him to the wisest solution of his problem. This does not necessarily or always mean that he should stop his own personal efforts. On the contrary, he should use his reason and judgment to the best degree of which he is capable, and also consult others who are more experienced or more expert than he is. But after he has done all that he can do, he should hand over his problem to the Overself. He must prove that he has really surrendered it by releasing himself from further anxiety concerning the outcome. He must be confident that the higher power, which is always with him, can meet his needs. He must be patient enough to wait and courageous enough to accept a solution which offends his egoism. Then, outer help or inner guidance or an answer to his problem will be forthcoming.

(20)While men are unwilling to search for fundamental causes behind the effects which make up the phenomena of their lives, they will go on acting blindly and suffering needlessly.

(21) Take into consideration the importance of your pattern of thinking. Change it for the better - and you change the pattern of your life for the better as a result.

(22) If he cannot re-live the past and discard its errors he can re-enter it and glean its lessons. There is helpful knowledge hidden in its experiences.

(23) Your suffering may be shortened or even ended if you will express the fullest self-inculpation and throw no blame for it on others. For their misbehaviour does not absolve you from the responsibility for your own.

(24) The logical end of accepting such an outlook would be to dynamite our factories, mine our apartment houses, bomb our cities, shell our office buildings and then trek for mountain heights and desert plains or lose ourselves in jungle recesses. But the belief that spirituality can be found only in such a way, is a false one.

(25) If his growth requires a drastic change in his surroundings or his circumstances, be sure it will happen.

(26)Hope is the scaffolding of life. But unless the hands go out in action we may stand upon it forever yet the building will never be erected. That is why we who seek for Truth must work interiorly and work intensely amid the common mortar and bricks of mundane existence. Our dreams of a diviner life are prophetic, but we turn them to realities only when we turn our hands to the tasks and disciplines presented by the world.

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(27) The same God who gives you the inner peace of profound meditation gives you also the storm of outer tribulation. Why?
(28) The teaching about spiritual laws truths and principles makes a good beginning but it is still only a beginning. It must be followed up by the training of each individual student in applying them to his own personal life.
(29) The habit of wasting no time in neurotic self-pity, of squarely accepting one's conditions as largely the fruits of one's own growing , is necessary part of the Quest's work.
(30) His philosophy must permeate even the simplest acts of every day life, acts which are seemingly unrelated to it.
(31) Through ignorance most people misinterpret their experiences and fail to profit as quickly by them as, with adequate knowledge, they could.
(32) At the moment of his greatestneed - which usually means at the moment when a decision can no longer be deferred, the event will happen or the guidance will come which will show him the way out of his problem.
(33) It seems inhuman to expect anybody to remain detached when his fortunes are falling rapidly or rising rapidly, to keep calm and unmoved. The point needs clearing up.
(34) Only by the application of philosophic technique, referring every difficulty as it manifeststo, and dissolving it in, the Infinite Mind will it be possible successfully to handle such problems.
(35) It is not at all necessary to emulate the emaciated self-hypnotised anchorite or the sombre intense ascetic.
(36) These eternal truths must be brought down into his simple daily experience. Every act is to be done in their light, every thought held in their atmosphere.
(37) Only few sufficiently appreciate its teachings and fewer still put them into practice.
(38) He who has ascended to these higher levels of being, reflects the changed point of view in all his personal relationships. Resentment collapses, forgiveness arises.
(39) It may seem hard to believe but we gain in every year the exact experience needed that year.
(40) We may deplore the passage of man through the realm of experience, with its evils and sufferings, but it was necessary. How else could he grow from the primitive state, into which he came from the animal kingdom, to the full consciousness of spiritual truth?
(41) In the end, it is better to force himself to accept this unpalatable truth than to have it forced on him by suffering.
(42) Let him sink into this blissful repose and once in it, survey his problems with the patience and perspective it bestows.
(43) Those who let themselves be advised by the counsels of philosophy,will profit.

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(44)To say turn a situation over to the Overself is tantamount to saying turn it over to the Universal Power to deal with.
(45) If he applies philosophy as much to himself as to his situations, he will be always in command of them.
(46) Enjoy your successes but study your failures.
(47) It is true to say that as we improve, so does our life improve.
(48) How many of his hopes have disappeared like dust before the wind.
(49) When the sage looks back on the line of travel which brought him to this illumination he sees how everything that happened could have been different only if he himself had been different. His sufferings could have been avoided, yes, but only by his being transformed into another person.
(50) What he receives through his inner sensitivity must be brought to expression through his outer activity.
(51) When this vague yearning for something that worldly life cannot satisfy becomes unendurable, it may be a sign that they are ready for this Quest.
(52) Eliminate negative thoughts and replace them by positive ones.
(53) The ultimate goal is for us to live from the Overself not from the ego.
(54) The mystic is free to regard a descent into the utilitarian world as a descent into sordid servitude, but he is wrong.
(55) He will then be able to take all the happenings of his life as divinely pre-ordained, to accept them without revolt as being perfectly right for him.
(56) Experience gives him the chance to put his ideas to the test, as well as to find out the heights and depts of his own character.
(57) Many people are simply not ready to understand the causes of their sufferings for only by putting aside some of their ego and some of its emotion and passion can they do so.
(58) No other act is so urgent or so important as this, to turn now in thought and remembrance, in love and aspiration, toward the Overself. For if you do not but turn toward that other and worldly act which is so clamant and demanding, you fall into a tension which may lead to error and consequent suffering. But if you do turn toward the Overself first and then act, you rise up to inner calm and consequent wiser judgment.
(59) Must the truth be beaten into their heads time after time by anguish and suffering?
(60)He should set as an ideal the strength to pass inwardly unruffled through all troubles.
(61) Those who feel an emptiness in their hearts despite worldly attainments and possessions may be unconsciously yearning for the Overself.

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(62) There are concealed lessons in every experience. We can bring them out into visibility if we do not let hurtful circumstance or joyful conditions affect feeling to the point of keeping us captive.
(63) It will help him to pass through the mishaps of life with admirable calmness and to struggle against its misfortunes with admirable courage.
(64) If they will not accept this truth by the exercise of reasoned thinking, they will have it forced upon them by the pressure of harsh circumstance.
(65) This is not merely a matter for a small elite interested in spiritual self-help. It is a serious truth important to every man everywhere.
(66) He finds himself in a situation where all the possible decisions are unpleasant ones.
(67) Events which are painful as well as unsettling may give him hours of anxiety. It is not enough to reach out only for spiritual comfort and peace in these situations; he must also constantly and rigidly analyse the causes of them in himself, the mistakes and weaknesses which led him into them, the lessons he needs to learn from them. He should carry out such self-examination quite calmly and impartially taking care not to exonerate himself. He has to find out how far he himself has contributed to these situations even if the larger share comes from those offending him. It could be that he needs to understand there is so much evil in this world and in people that he should keep his eyes open accordingly. He cannot take all people on their face value nor believe their words have much value if contradicted by their actions. He may have to develop critical judgment. Life brings contacts with people who show different and opposite facets of their character. Each type has its positive as well as negative qualities. The aspirant who is growing in sensitiveity should keep away from those who show more of the negative than the other, who are unscrupulous or those who are emotionally unstable or physically dissipated. He should form no friendship or association with persons who are not clean, wholesome, honest and stable. It is better to be alone than to get involved with undesirable characters. Having understood the needful lessons, he must resolve to govern his future conduct accordingly. Then and then only should he seek help and comfort through prayer and meditation. There will then be no need to despair for these situations will work out in the end. If he adheres to right thinking he must accept them as working for his ultimate good.
(68)He should cultivate the habit of looking beneath the surface of many incidents in his daily life, both important and trivial, to determine the character of the forces they represent. Some show forth the good or evil within himself, or within others: all have some useful lesson to teach. Some necessitate the constant watchfulness against temptations without symbolizing those within, and standing for the power of evil ignorance or illusion that must be ceaselessly fought.

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(68)He should cultivate the habit of looking beneath the surface of many incidents in his daily life, both important and trivial, to determine the character of the forces they represent. Some show forth the good or evil within himself, or within others: all have some useful lesson to teach. Some necessitate [redacted] constant watchfulness against temptations, [redacted] symbolize [redacted] standing for the power of evil ignorance or illusion that must be ceaselessly fought.

[redacted]

WEAKNESSES INSIDE

(69) Whatever outward changes he may find it desirable to make, or whatever decisions he may have to come to, he should do so in a way that will help him fulfill his high purpose, even while at the same time they take care of his earthly life. By attending to the deepest inner promptings that may come to him in moments of relaxed calm, he may get valuable pointers toward the best direction in which to make these changes and adjustments.

(70)It is unlikely that anyone can pass through life without committing errors of judgment and exhibiting weaknesses of character. So the aspirant need not let his own past ones oppress your mind nor plunge you into any fruitless self-condemnation.

(71) Assume attitudes that the spiritual teachers hold up as desirable. Put them into your mental and emotional picture. Carry them into your physical doing. For this is to be creative and to seize upon your own inherent possibilities by belief and conviction. What you believe must be really there and fully there, in the shadowy background of your mind as well as in the clear foreground. The faith must be intense, active on all levels of your being.

(72) Those who turn cruel destiny or harsh accident to opportunity by taking a spiritual profit from it, abandoning natural bitterness and emotional rebellion, coming creatively in mind and positively in feeling to their suffering, thereby bring about its redemption.

(73) There is hardly any experience in human life which cannot be viewed in two opposite ways, according to the outlook and temperament of the observers.

(74) Because there is something of God in me as the Overself, godlike qualities and capacities are in me. I am essentially wise, powerful, loving but to the extent that I identify myself with the little ego, I obscure these grand qualities. I have the power to work creatively on my environment as well as on the body in which I am housed, just as the World-Mind, the Creative Spirit, works on the universe.

(75) Despite the absence of a teacher, it is still possible to intensify his efforts. His surroundings offer part of the material for study; his personal history can be explored for a greater awareness of the meanings of his past and present experiences and every situation offers an opportunity for a more objective observation of himself.

(76) The philosopher cannot expect to be entirely exempt from disabilities which the whole race suffers. But he can expect to be exempt from avoidable sufferings caused by egoism, unruly passion, lack of will and lack of foresight. He finds the universe is good and friendly and trustworthy but this is true only because he has established harmony with the Mind behind it. All others who live in discord with it will have to suffer until they learn to amend their ways and eradicate within themselves the causes of this discord. Inevitably Nature will hurt them and Fortune oppose them until they do.

(69) Whatever outward changes he may find it desirable to make, or whatever decisions he may have to come to, he should do so in a way that will help him fulfill his high purpose, even while at the same time they take care of his earthly life. By attending to the deepest inner promptings that may come to him in moments of relaxed calm, he may get valuable pointers toward the best direction in which to make these changes and adjustments.

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(77) When confronted with an external situation which they are unable to cope with, some seek escape from the necessity of dealing with it. The philosophic method is to face and analyse the facts.

(78) Our relations with other persons can produce deep joy or utter misery. If the second result is brought about, we need to amend our thinking for however wrongly he may behave there is some reason why he was chosen by destiny to let us feel the painful effects of his behavior.

(79) It is of practical importance in the affairs of his life not to enter any undertaking nor make a decision nor begin a day without first entering into a meditation. This will tend to introduce proper deliberateness and and dismiss hasty carelessness from his decisions, to insert intuitive guidance into his activities and to warn him against wrong enterprises.

(80) Those who refuse to turn the mind towards the centre of harmony within themselves do so because their experience of what is without is not full enough nor reflective enough.

(81) The need today is for Christ militant, for the spiritualization of life in the world and not for flight from the world. The appearance in our own time of anti-Christ communism is itself suggestive of this necessity.

(82) If he has done everything that is in his power, the results are not in his hands and must consequently indicate destiny's will for him. They do not belong to his own will and must be accepted by him. Time will show their wisdom.

(83) If he is not too proud to begin at the point where he finds himself rather than at some point where he once was or would now like to be, if he is willing to advance one step at a time, he may realize his goal far more quickly than the less humbler and more pretentious man is likely to realize it

(84) Only those who know some of the secret laws of the universe know that this is not a teaching for mere dreamers and irresponsible escapists. They know that the ultimate peace, safety and health of a people depend on the extent to which the principles of living under these laws is understood.

(85) All activities in the world are an opportunity both for self-study and for objective awareness of the self in each situation. An intensified longing for the way itself, rather than a too great concern with the particular steps along the way, will clarify these efforts.

(86) The past can be used to give more meaning to the present.

(87)He is a wise man who relates these principles to his personal life and who applies these truths to it.

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(88) They have a chance to move over, even if painfully, from incidentals to essentials. But it is better that they move with clear-eyed knowledge instead of in dark stumbling uncertainty.
(89)Only truth can free men from superstition. But since so few of them are willing to learn truth directly from a teacher, many must learn it indirectly from much troubling experience.
(90) It is essential that he should continue to apply the lessons of all his previous recent experiences in order not to make the same mistake twice.
(91) The great ills (miscalled evils) of bodily life like disease and poverty are often forced upon him by an implacable fate. But it would be a delusion to class them always with the great evils of mental life like hate and cruelty. For their control is frequently beyond his power, and their course may have to be endured, whereas sinful thoughts and their resultant deeds are not independent of his control and may be avoided.
(92) Every man must work out for himself the solution of his gravest moral problems for the mastery of self can come to him only by his own exertions. If he depends on others for it, he will get only a temporary solution, not a lasting one.
(93) He pans for spiritual gold in the muddy stream of worldly experience.
(94) He will train himself to meet the hazards and vicissitudes of human living with such fortitude that none of them shall easily throw him out of balance.
(95) Because he is emotionally touched and egoistically involved, he finds himself obstructed in any attempt to deal with the situation. Only self-training and self-discipline will enable him to get an impartial view of it.
(96)What do we get in return for the effort put into the business of worldly living? Is its result worth all the time, strength toil and suffering?
(97) If the so-called practical persons and the self-confessed materialistic ones only knew how much nearer to realities the sage is than they think, how much more 'practical' he is, they would be very much surprised.
(98) I have been telling others for years that their situations and experiences have meaning and purpose because all life has meaning and purpose. I garnered this lesson in my first flash of cosmic consciousness but reason alone can tell us the same thing.
(99) Every important event or change in his life offers a challenge to meet it properly, which means philosophically. This applies of course equally to good fortune as well as bad fortune.
(100) The man who stretches his optimism too far, ignores the perils on his road and invites disasters.
(101) The action of sustained modes of thought brings into his affairs an influence for good or ill.

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(102) Let it not be thought that we would deny all place to monastic retreats in modern existence. On the contrary, we regard them- if well managed and competently instructed, which is seldom - as excellent institutions which are needed in the rush and tumult of such existence. Our objection is only when they claim to afford the sole path to salvation and when the degenerate into permanent escape-mechanisms from facing the realities of human life today.

(103) If the practice of meditation is to be limited to recluses and the study of metaphysical truth confined to monasteries, then both mysticism and metaphysics will be in danger of becoming merely theoretical subjects. For active life in the world, with its problems to be grappled with and its realities to be faced and its temptations to be overcome, provides both a necessary testing-ground and avaluable expressional medium for mystical experience and metaphysical reflection.

(104) Philosophy is so readily applicable to daily details that life is made far happier contructive and purposeful

(105) The spiritual gains made in spite of the world's opposition and in its very midst will be solid durable and substantial. But the gains made in an ashram may be imaginary superficial and transient.

(106) Action not only tests men but also ideas. It brings them down from the clouds and puts them where they can be seen for what they are really worth.

(107) From a knowledge of these teachings and an obedience to their ethics men can derive great strength for living effectively, wisely and harmoniously.

(108) Even while he remains in the situation, carefully analysing and studying it, he also rises impersonally above it at the same time.

(109) Some people spend years in a crushed or maimed state emotionally because destiny inflicted ~~an~~ misfortune, a frustration or a piece of adversity on them.

(110) Acceptance of suffering is cometimes a key to the way out of it. The greater the suffering, the greater are the possibilities of Peace succeeding it --provided that the lessons to be learnt from it have been correctly interpreted and actively applied to daily life.

(111) We look only at the mere appearance of a situation or experience, and expect to judge it rightly by that: The divine message it contains is nearly always a hidden one.

(112) This declaration of the power of mental attitude to realize itself becomes invalid if the attitude assumed is a false one. We have no right to demand what we are not entitled to.

(113) Every problem a man can meet can be dealt with by the philosophic attitude. This demonstrates both the worth and the practicality of the philosophy.

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(114) Some try to escape the difficulties of today by living in the joys of yesterday; others by living in those of tomorrow.

(115) In the end each experience incites theliving entity to unfold the powers qualities and characteristics already within itself but still unexpressed.

(116) He must thrust aside the unsatisfactory common habits --often unconscious but sometimes wilful ones --of overlooking mistakes, exaggerating difficulties, evading problems, excusing selfishnesses explaining away failures, rationalizing evil conduct by shifting responsibility for his own shortcomings by blaming other people.

(117)His spiritual progress comes to a standstill because the motive of using it for healing disease or changing material conditions has served its purpose. It took him from a limited orthodoxy or a barren scepticism to a higher level of truth. Now he is called upon to relinquish this motive if he is to climb to a still higher level and thus fulfil the purpose of living.

(118) Each man finds what he is looking for and the world is a mirror of his own self. The frog is lured to grovel in the mud surrounding a lotus whereas the butterfly is lured by the fragrance of the flower itself. The philosophic student perceives quite clearly that the lotus-flower of reality which looks so lovely in the bright gay sunshine cannot be separated from the roots which look so ugly in the black muddly slime. He makes a perfectly balanced adjustment to the world as he finds it, not merely as a concession to a compulsive environment, but because Philosophy does not stand aside from human needs nor remain unrelated to human affairs.

(119) There is no problem which does not carry within it a hidden meaning, no person associated with us who does not bear within himself a hidden message. As soon as we rise above the level of their appearance, and as long as we stay on that level, the problem shows us the way to solve it and the person plays his true note in the harmony of our lives.

(120) Weighted down with the burdens of his own unsolved problems, as he is, he will add those of other people to them at his peril. Only when he has shown himself competent to master his own, will it be time to tackle theirs and will he be in a position to do so effectively.

(121) Worldly life provides us with resistance and opposition, which draw out our latent inner qualities and thus enable us to develop.

(122) He should also watch events, for some are signs indicating where he should direct his energies and where withdraw them.

(123) It is not that he is not to care about other people or try to help them but that he is to remember that there is so little he can do for them while he is so little himself.

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(124) There is a great tendency on the part of students of mysticism practitioners of Yoga and seekers after spiritual truth to regard their Quest as something quite apart from life itself, just as the stamp collector and the amateur gardener regard their special hobby as something which can be added to their routine of living. This is a fundamental error. The Quest is neither a serious hobby nor a pleasant diversion from the dullness of prosaic everyday living. It is actually living itself. Those who do not understand this, fall as a result into eccentricities, self-centerednesses, superiority complexes, sectarianism, futile proselytizing and attempting to impose upon others what is not suited to them.

Those who separate the Quest from their day-to-day existence shut out the most important field of their further growth. They tend to become dreamers and lose their grip on practicalities. Yet, when any of these faults is mentioned to a seeker he rarely realizes that it applies to him personally but usually believes that it applies only to other seekers. This is because he regards himself as being more advanced than he really is.

(125) In every situation where he is involved with other persons, he will neither consider his own welfare solely to the exclusion of others nor theirs to the detriment of his own. He will do what is just and wise in the situation, taking the welfare of all into consideration and being guided ultimately by the impersonal intuition of the Overself.

(126) The shock of loss and the blow of calamity are unpleasant to the personal consciousness. Yet, they may wake us from dreams and move us from inertia.

(127) The intuition maybe slow in revealing itself but when it does, the strong consciousness of being right, the inner certitude it provides, will enable him to act decisively and swiftly.

(128) It is better not to act than to act prematurely, not to decide than to decide without sufficient reason or intuition to support one.

(129) It is said proverbially that practice makes perfect and that habit makes easy. Certainly he who diligently cultivates the habit of relying on his intuitive forces for guidance and on his higher ones for courage, will do what he is bidden unswayed by his ego's criticism or other people's opposition. The worth of following such a course will prove itself by its results, for they will, in the end, promote the true happiness and real welfare of all concerned.

(130) He is a wise man whose decisions are the result of impersonal reflection whose actions are prudently made at the proper time and whose strength lies in his being calmly detached from both his decisions and actions.

(131) Most people go through life haphazardly and begin to question it only when trouble over takes them.

(132) Situations develop where to take a certain course would lead to immediate advantage, and he may feel tempted to take it. But if, from the point of view of his spiritual growth, it is undesirable, what does he gain in the end?

(133) He pays heavily for this forgetfulness of his divine centre-pays in errors and sins, and in the miseries and sufferings which are their results. If the teaching had no other value than this one, to point out to him the need and worth of such remembrance, and the blessings which are its results, propagation of it as well as education in it, would be fully justified.

(134) There is no present experience or past memory which he cannot use as grist for his philosophic mill, nothing that happens to him or that he sees happening to others which he cannot analyze in his meditative thinking or ~~in~~ utilize ~~xxxxxxxxxxxx~~ to illustrate some point in his studies.

(135) It is not hard to understand that the varied events of life which destiny fashions for us are devised to develop us by affording the range of experience which educes the response of our thought and feelings. But it may be much harder to understand that even the living creatures who enter our range of experience have entered for the same evolutionary purpose. The men women and pet animals who extract affection or aversion from our hearts, calculation or argumentation from our brains, unwittingly serve that purpose.

(136) Without the willingness to learn, all experience becomes doubly painful, although never futile. Without the willingness to apply what is learnt, all experience becomes a source of inner conflict and self-division.

(137) There is an affinity between what a man habitually thinks and what he outwardly experiences but it is not a total affinity. Other factors also help to make his environment and to condition his experience.

(138) Where it cannot help him to avoid adverse happenings, it will still strengthen him with the poise and power to endure those happenings calmly and bravely.

(139) There is a difference between the watchful patience which philosophy inculcates when adversity falls and the mute resignation which fatalism commands.

(140) The history of his future will test his choices of the present and tell him whether they are wise or not. His mistakes will punish him, his right decisions reward him.

(141) He will ponder over past experiences for the constructive information that may be taken from them but he will not lament over its irreparable mistakes.

(142) At this point he should give up his problem and let the intuitive self take it over.

(97) The carpenter can bring his idea for a piece of furniture to the test by the simple act of making it. The quester can bring his understanding of the teachings to the test by trying them out in actual everyday living. Not before then can he conclusively determine how correctly he has absorbed them, or how utterly foolish and dangerously misleading they themselves may be. Here is the place of the physical plane and purpose of physical action. Not before then can he have the certainty that they belong to reality, and not merely to his own or someone else's imagination.

(98) If he works faithfully on the quest, every experience which is essential to his inner growth will gravitate to him, every thing or person needful to his development will be drawn to him, subject to some synchronisation with his personal karma. He, on his side, ought to welcome those situations which can be used to strengthen his inner life.

(99) There are some decisions which he is unable to get through without great difficulty.

(100) How can we successfully combine two opposing roles - the worldling and the aspirant.

(101) If he insists on a way of life that is unconventional, he must accept the criticism which follows it. And if it is worth while he will pay this price quite cheerfully.

(102) It is out of this new conflict in the personal situations through which he passes, between idealism's abstract call and actuality's practical demands, that he has the chance to discover his balance.

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(143) This is the extradordinary paradox of the Quest that it is a road leading out of daily life and yet far inseparable from daily living itself.

(144) The more he behaves with kindly qualities towards others, the more will their behaviour towards him reflect back at least some of these qualities. The more he improves his own mental and moral conditions, the more will his human relations being back some echo of this improvement.

(145) He will avail himself of the guidance of circumstances, if he can detect the hand of the higher power in them.

(146) (George Santayana): "I have sought everywhere for the kind of life that might really please me: I havent found it; it doesnt exist."

(147) Some, judging the matter by their present condition, deny the possibility of living like this while engaged in their ordinary activities. The goodness, the beauty and the wisdom of the philosophic idea could not be expressed therein, they assert, where so much is so contrary to it.

(148) The experience which in its beginning, offers challenge to a man, in the end offers him instruction.

(149) The work of the day will be better cared for if it is done in an atmosphere of serenity than if it is done in an atmosphere of anxiety.

(150) The resignation which is advisable when circumstances are unalterable need not be a grim and hopeless one.

(151) What could be more poignant than the after-regrets at valuable opportunities thrown away through one's faults or missed through one's blindness?

(152) The flow of current events and the incidents of day-to-day living ought not be allowed to shake him from his stand in the truth. They give him the chance to view them metaphysically from the Eternal Now, and psychologically from the ideal Self.

(153) Let us not betray the good that is in us by a cowardly submission to the bad that is in society.

(154) Will he accept also some disappointing, unpleasant but inevitable occurrence just as calmly as a fortunate and pleasant one? Yes, he will, perhaps a little sadly but not sadly enough to disturb his inner peace. But knowing that the event itself is caused neither by the arbitrary fiat of a personal God nor by the chance deed of his own self, he will seek to understand its derivation and to trace the current of causation back to its source.

(155) Every experience contributes to this unfolding, even present distress prepares the way for ultimate joy.

(156) To say that outer events will not affect him at all is to say something untrue. What happens in him is that they do not affect him in the same way as others.

(157) Experience always has within it a higher meaning which he misses at his peril. It offers spiritual lessons, which if learnt, enable him to walk in life's ways with more calm and more assurance.
(158) Each problem is to be solved by the simple method of turning it over to the Overself and then dismissing it from mind. The ego is faulty and blind; what it cannot solve or manage, the Overself can. But this method requires time and patience.
(159) All questions can find some kind of an answer in this mental silence; no question can be brought there often enough without a response coming forth in time. It is needful to be patient and to have faith during the waiting period. The inner monitor is certainly there but we have to reach it.
(160) The power to gain what we really need, subject to the operation of God's laws, is within us. Why run hither and thither for what we already embody? We have only to take our need into the Silence -- and wait. We have nothing further to do unless the Inner Voice directs us to do it.
(161) Consider how many dozens of situations he will have to grapple with during his span of years, and how many scores of decisions important and trivial, he will have to make in that same period.
(162) Years of error and suffering could have been years of success and peace if the man had known the principle of right thinking and right living. Wasted and spoiled years become so because of this first and fundamental ignorance leading to mistakes in judgment and sins in conduct. This is the reason why a man suffers and why he causes others to suffer.
(163) He has to devise a way of living that will respect these principles without alienating him from the social world in which he has to live. The task may be an impossible one but he must try.
(164) Awakening to the need of the Divine may come through some mental crisis or emotional shock which shakes the whole of man's being to its deepest foundations. It is out of the suffering and grief produced by such a situation that he plants the first trembling steps on the secret path. It is such outer torments of life shatter inner resistance that the need for spiritual help is acknowledged. And the more unsatisfactory outward life becomes the more satisfactory does the blessed inward life seem both by contrast and in itself.
(165) If he turns away from his problem and to the Overself, the moment its peace is felt or its message of truth is heard, he may take this as a sign that help in some way will assuredly come to him.
(166) If he establishes himself <u>first</u> in this vital creative centre, all else will be added unto him inevitably and inescapably.

(167) The malignities of destiny like bereavements which chill emotion and infirmities which afflict flesh should point the need at times of spiritual consolation and fortification. The sad inevitability of such events make the need almost a universal one.
(168) It may be well to avoid continuing the experiences if he can. But let him enquire first if he has gained from it the hidden lesson and profited by the hidden opportunity to grow
There are situations in life and associations with persons whihh try patience. There are environments which appear to imprison him. The natural impulse is to run away from them or to resist them in bitterness.
(169) He does not shrink from problems but rather rises to a higher level where he can see them in ~~hhxix~~ truer perspective.
(170) The pressure of a difficulty or trouble for which no ordinary physical solution seems available, has forced some people to seek an extraordinary solution. This has been their first introduction to a spiritual teaching, their first recognition that hard realism has failed them.
(171) If changing an environment residence, association group or situation is an attempt to escape the problems of oneself, no betterment can result from it. But if there has been a sincere and sufficient attempt to change oneself while in that environment, then the move may prove helpful. It is a fact that the man who is willing to try will find that even where he cannot master himself just where he is, if he continues his efforts unabatedly, destiny will unfold a new and different set of circumstances or environment where the fruts of his efforts will more easily and more quickly show itself.
(172) The need to guide his personal life more intuitively comes home to him after every major mistake has been committed and its effects felt. He sees then that it is not enough to calculate by intellect, nor feel by impulse, nor act on emotion, for these have led him to sufferings that could have been prevented, or caused other people sufferings that bring him regrets. He learns that it is necessary to listen inwardly, to wait in mental quiet for intuitive feeling to arise and guide him.
(173) It was a man supposed by those who read his writing to be an idle dreamer and reclusive mystic who wrote: "In transacting business know how to be efficient." This was the Chinese, Lao-Tse.
(174) There are some circumstances which may make the application of such teachings too awkward or too difficult or too dangerous.
(175)(PLUTARCH): "All your life, all the time, in everything you do, whatever you are doing, is the time for philosophy."
(176) When he can dismiss all events as transitory, and especially those events which happen to him, he is well advanced in the understanding of experience.

(177) With conditions in the business world fostering the ego's over-growth as they do, I have often advised young men of exceptional talent engaged in or entering this world to make money quickly with the special purpose of escaping from it. Then they can give adequate time to the study and meditation and retreat they need for their philosophic interests. Thus they use their business career as an expedient, not to satisfy ambition.
(178) He must look forward hopefully to the day when he can actually feel the higher self present within all his activity. It will reign in his inner world and thus be the real doer of his actions, not the ego in the outer world.
(179) Those who do not try to assess their experience honestly and impartially may repeat the same foolish acts persistently and come to the same erroneous conclusions endlessly. They gain fresh experience as the number of situations grows, but no wisdom grows with it.
(180) If in dealing with the situations which life presents to him a man uses his intelligence impartially and does not abdicate it, the value of his experience will increase as it ripens into maturity rather than lessen.
(181) When confronted by a formidable situation involving human weakness or expressing human evil, he will choose to affirm silently some great eternal truth covering the situation than to let himself be discouraged by it.
(182) He has the duty to learn why he suffers.
(183) Holding the attitude that God is Supply makes us at one with the Psalmist who sang: "The Lord is my Shepherd, I shall not want" but it does not exempt us from doing our share of the necessary work.
(184) The philosophic student cultivates correct attitudes towards life, fortune, men and events until they are built into his character. In this way he is practising philosophy all the time, not merely during his reading hours.
(185) God may help us or God's healing may come to us, indirectly. Instead of a miracle happening abruptly we may be led intuitively to the knowledge which, or/man who, will reveal what we can do to serve or save ourselves. The end result may thus be the same as the miracle, but we shall have guided our lives toward it by our own informed effort. (to the) XXX

(186) Once he has firmly established this attitude toward events, people and the world, every experience leads him farther along the Quest. No experience drags him back on it or pulls him aside from it.
(187) When we learn to play aright this gorgeous game called life, to move with a magnificent insouciance, through all the glamours and repulsions the fears and tensions which hold in thrall nearly all mankind, we find true freedom.

(188) So long as they are not aware of the cause of their misfortunes, so long will they continue to create fresh ones.
(189) He may bring these teachings to the practical test of life itself without fear of their failure and without disappointment in their truth or worth.
(190) To the man on this Quest, the man willing to step aside from his ego, earthly misfortunes may sometimes be seen as disguising spiritual blessings if they force him to fall back on the eternal truths and his own deeper resources.
(191) Philosophy tells us how to live whereas the ego-mentality only tells us how to appear as if we were really living.
(192) He will find that there is no problem in his worldly life with which he cannot bring his philosophy into helpful relationship.
(193) In the turmoil of daily events it is easy to lose philosophic perspective. He should not let this happen but instead strive constantly to gain such a perspective.
(194) Can he see this chance to grow in each event that happens to him?
(195) Awareness grows in silence; the test of it in activity.
(196) In his encounters with the outer world, he finds much that will put his philosophy to the test

(197) If the right action is done at the wrong time, it becomes a bad one.

(198) All questions can find some kind of an answer in this mental silence; no question can be brought there often enough without a response coming forth in time. It is needful to be patient and to have faith during the waiting period. The inner monitor is certainly there but we have to reach it.
(199) Is the philosopher affected by his surroundings like everyone else? He is, so far as they report their nature to his senses. But there the likeness ends. For his mind then steps in to work constructively on the report and to interpret it philsophically.
(200) The shock of unexpected trouble may be followed by a mental awakening, may lead to the asking questions about life and from Life. It stops the habit of half-dead, mechanical routine thinking for a while.
(201) Each problem is to be solved by the simple method of turning it over to the Overself and then dismissing it from mind. The ego is faulty and blind; what it cannot solve or manage, the Overself can. But this method requires time and patience.
(202) The requirements of living in the world can be fully met by philosophy.

(203) His objective is to let a situation command him when it is wisdom to do so, but to take command of it when it is not.

(204) It is a mistake to assume that the sought-for guidance must necessarily reveal itself in all its entirety and all at once. It may, but quite often it does not show more than the next step to be taken or the next truth to be assimilated. The later ones are then withheld until this is done. Why should they be given in advance before we have demonstrated our faith in the first leading already given and our willingness to put it into practice? Moreover, the proficient disciple must learn to live in the eternal Now and its resultant peace, not by anxious about the imagined future and its possible events.

(205) The power to gain what we really need, subject to the operation of God's laws is within us. Why run hither and thither for what we already embody? We have only to take our need into the Silence - and wait. We have nothing further to do unless the Inner Voice direct -s us to do it.

(206) Those who turn to the spiritual life for material benefits, suc -ch as better relations with other people and better physical health are entitled to do so. But they should remember Jesus' counsel: Seek ye first the Kingdom of heaven", for then not only will "all these things (material benefits) be added unto you" but they have a chance of gaining the kingdom whereas the other approach postpones such a glorious result. The Overself must be sought for its own sake; otherwise it will not be found or else found only in fleeting glimpses "That is the goal, that is the final end," says an old Indian writing.

(207) The attainment of inner peace does not guarantee the freedom from outer conflict. But it does reduce the likelihood of such conflict.

(208) The value of past experience is in what a man learns from it to help him live better and think truer today.

(209) If he does not pass the tests of life he must repeat the experiences which led up to them.

(210) His outer activities tend to reflect his inner attitude.

(211) Can it help the average man, forced to plod every day at his earthly task?

(212) The experience is drastic and painful but it gives them a needed shaking-up.

(213) He should not assume that the guidance must manifest itself in one particular way alone. On the contrary, it may come to him in a variety of ways, and may even be transmitted through someone else.

(214) The test of his religion or cult-belief will come in a crisis. Can it support him then or will it fail him?

(215) What he has intellectually learned must be actually lived if he is to experience it as truth within himself. Otherwise, it remains only as opinion, conviction, belief or theory.

(216) No man's life is exactly as he would have liked it to be, but disappointing events can still be turned to profit if they are regarded from a higher level.

(217) Only when they are tired of the frustrations and obstructions, the spites and cruelties which so often mar worldly life, will they feel ready to turn in real earnest to the Quest. Only then will its perfect tranquillity seem more desirable than the hectic excitement of following desires.

(218) If they are unable to learn correctly by being receptive to teaching, then they must needs learn by distressing experience. There will come a time when his life cannot be measured out so mathematically into compartments, when the single hour for meditation cannot be kept apart from the many hours for action.

(219) There is no situation in the life of a quester, no incident and no contact, which is not a parable to be penetratively read and its inner meaning adequately elucidated.

(220) Man's ignorant use of his own self-consciousness accounts for a part of his troubles.

(221) What is the effect of this teaching? If it means anything at all to them, those who accept it will necessarily try to conform their lives to it. They may fail, frequently or grievously, but they will try.

(222) All the while he is moving in the world of men and women, he is working secretly at his inner transformation.

(223) It adjusts itself to normal, everyday practical experience whenever possible but it does not hesitate to withdraw into the abnormal and unsocial when progress requires it.

(224) ~~Where misfortune weakens some men, it only strengthens and hardens the truly philosophic man.~~

(225) We are here to learn from evil experiences as well as good. They have some lesson to teach which the other cannot give.

(226) It is an art which has to be learnt by practice, like cycling, this giving himself to outer action yet keeping an inner withdrawness to balance it. uses it to

(227) Where some men let misfortune weaken them, the truly philosophic man strengthens and hardens himself ~~by it.~~

(228) Its power can carry him through a grave crisis with unfaltering steadiness.

(229) He does what is given him to do in such a manner as to keep the inmost part of himself detached.

(230) Today the world impinges on his consciousness and intrudes into his life, whether the mystic likes it or not and however ardent his renunciation of it may be. There is no excape for anyone. It is there and must be faced.

(231) Those who refuse to be taught by prophet or seer must remain in ignorance until taught by life itself.

(232) The graver decisions which he makes and the graver actions which he does are made and done inwardly from the Overself.

(233) As soon as he turns it over to the Higher Power to deal with what is he doing? First, he is withdrawing the ego from trying to manage the matter. Second, he is placing the other person in the Overself's care or inserting the situation in the universal harmony. In the first case management will no longer be limited by the short sight of his desires and the shallow penetration of his intellect. In the second case the person will be exposed to the recuperative, renewing and pacifying powers of the Overself or the situation will be benefited, through the mentalistic nature of the universe, in the best possible way for the ultimate good of all concerned in it.

This procedure is not the treatment suggested by rainbow dreaming teachers for it begins by noting the actual condition, however unpleasant or unhealthy that may be. It analyses by all the means within its reach the nature, the causes and the effects of the condition: Only then, only after this is done does it turn away from miserable actuality and try to see the glorious ultimate ideality. From the moment that he consciously gives recognition to the Overself and its perfection, he opens the door to its forces.

(234) If he is to keep this inner peace he must keep no care on the mind. But this does not mean that he is to become casual, indifferent to responsibility and neglectful of duty.

(235) If to meet the need of the situation, he is forced to summon his latent resources he may not only set right what is outside himself but also develop qualities or capacities that are inside himself.

(236) When the frustration of past privation turns into the elation of present fortune he needs to be careful, to cultivate as much detachment now as he should have cultivated then.

(237) The state of mind is not just a product of physical conditions: : it is also a creative force which contributes toward those conditions. It is both a hidden cause and an evident consequence.

(238) It is not only those young in years and inexperienced in the world who stray from the right path, or stumble in the bog of their own making. There are many who have acquired years without acquiring the wisdom that ought to go with them, or who have gained experience without gaining even its surface significance.

(239) He cannot dwell in that magical state without transforming his experience in the world so that in some way or other it serves God's purpose, thus turning even outer defeats to inner victory,.

(240) His activity as a merely selfish person comes to an end; his activity as a divinely inspired one begins. It is a transformation from "works of the flesh" to "fruits of the spirit" in the Bible's phrase.

(241) To live with men as one of them, yet not to live within their narrow limitations, is his duty and necessity.

(242) If what he is undergoing is hard to endure it is also an opportunity that will not recur again in the form and under the same circumstances, an opportunity to master a special lesson or to arouse a latent energy or to work on a particular character-trait.
(243) In an uneasy troubled world he remains at ease.
(244) When he can mentally withdraw at will from a situation where he is involved with others, so as to regard all the parties, including himself, with calm impartiality, he will have travelled far.
(245) Its value may be tested by its practical consequences.
(246) Every outer experience can be made to serve this inner purpose.
(247) The more he practises this inward calm the less he shows concern about outward situations. If this seems to lead to a kind of casualness, it actually leads to inner peace.
(248) There is no situation so forbidding that the law of compensation is not operative in it.
(249) The way in which he receives experience is important.
(250) What is its value for life? This is the test.

(251) I have tried to teach ~~xxxxxx~~ from the very beginning of my writing career well before I went off to the Orient, and have repeated tirelessly, the close connection between spiritual truth and practical life, as opposed to spiritual imagination. I have insisted that the ordinary activities of everyday existence must bear the impress of this truth, that the inward light must shine in outward conduct. In other words, I tried to say that this is not a matter only for dreamers, and useless to men and women who carry on the world's work, but a matter for all, whether they want to live in the busy world or in the cloistered monastery. Philosophy is for use. It is not a thing which is queer, outlandish and entirely superfluous, as some think.
(252) The sage may or may not descend into the arena of action but if not he will still find ways and means to inspire, guide or ennoble the actions of other men. He does this by teaching them and travelling among them, or by sitting still and meditating alone or by disseminating writings among them. Even when he is unheard publicly he can help by the concentrated mind's great power.
(253) If it were not in closest contact with the facts of human life, it could not be philosophy. But the real reason why it is charged by critics with promoting dreaminess and with being unpractical is that they are interested only in some of the facts whereas philosophy is interested in all of them.

(254) If a man lives in harmony with the divine World-Idea, he may also live in trust that he will receive that which belongs to him. This will be brought about either by guiding him to it or guiding it to him.

(255) If philosophy does not help him meet each troubling situation as it arises with inner calm and without destructive agitation, then it is not true philosophy.

(256) The ego naturally and understandably revolts bitterly against calamities which are put upon it by chance, by destiny, or by any other apparent cause outside itself. The quester must not accept this emotion but ought to separate himself from it. In this way he advances at a spurt on his quest.

(257) So long as he has entrusted his life to the Overself, wholeheartedly on the practical as well as on the theoretical level, why should he entertain anxious thoughts about it? Rather should he let the Overself do whatever thinking about his welfare that is needed, since he has handed over responsibility.

(258) When he begins to exercise these scruples, he will begin to question the impulse to act for its source much more than for its purpose.

(259) Whoever understands philosophy truly will find it basically important not only in his thought but also in his career. He will find all crucial decisions will be influenced by what he has learnt from philosophy or made by how it has shaped his character.

(260) Life presents him from time to time with occasions for improving character and strengthening its weaker places. But whether he accepts them as such or lets his ego follow its habitual trends without opposition, is his choice.

(261) The man who faithfully obeys the injunctions and practices the regimes of philosophy, can never be a failure whatever the world says. Nor can he be unemployed, for he understands that his real employer is the Overself and that the work he is doing will not end while life does not end.

(262) If a situation is frau ht with anxiety and is also either unavoidable or unalterable, the first procedure is to organise all his forces to meet it calmly. The second is to call on the higher power for help by turning to it in relaxation and meditation.

(263) The experiences of life, ennobling some people but degrading others, can in the end affect our thoughts, desires and feelings only as we let them. It is for us to say whether they shall call forth our divinity or our brutality. Our attitude of mind helps to determine our experience of the world.

(264)It is possible to insert this unusual life into the usual everyday existence, if the man is well balanced.

XXV. However much he may wince at the memory of them, he is answerable for his mistakes and should so regard many of the pains and penalties he suffers from. To this extent that he intellectually analyses the whole course of his conduct and comes to the right conclusion about it so as to discover where and how he went wrong, his anguish will be somewhat compensated in the end. To do this he needs to perceive those weaknesses in himself which led to his blunder and to set to work to eliminate them. If he omits this and merely surrenders to the emotional suffering letting himself go into barren despair or falling into egocentric unbalance, he makes the bad, worse.

Who has not made mistakes in the past? Wisdom lies in not making the same mistake twice. Situations which bring to the surface what might otherwise have lain hidden in his character and which put his quality to the test give him a chance to adjust himself accordingly. Every important event which leads to them has an inner as well as an outer significance, for it traces back to a karmic origin which is specially selected by the Overself ~~to promote his self-knowledge~~ because he is on this Quest to promote his self-knowledge and self-purification.

If he follows the deeper lead, these situations will surely work out for the best in the end, but if he follows the ego's lead, it may easily make a bad situation worse.

However the external situation develops he must cling to his ideals, to his faith in the higher power's intuitive guidance. In this way he does not depend on his own strength alone. At the same time he can use all his human powers of judgment to fill in the details of what is necessary and right in his own personal behalf.

When the advanced mystic has found his spirtual self, his true 'I', he will obediently submit his life to its direction and guidance.

It is not necessary for the aspirant to seek frantically any new outward relationships to things or people; these should and will evolve naturally, so to speak, from his own growing spirituality. "Seek ye first the kingdom of heaven, and all these things shall be added unto you." By denying the ego and frequent meditation all things are influenced for him in ways he cannot now realize. As he directs his mind and heart to the Overself, his character, his disposition, even the outer contacts and relationships will become attuned and readjusted.

Dr. PAUL BRUNTON

Will you please pardon the delay in answering you? Despite the form nature of this response, your letter was read immediately and sympathetically upon receipt. A prompt reply could not be sent you because of the lack of regular secretarial help.

With my book "The Spiritual Crisis of Man" I begin a new cycle of literary production. This, together with the research work and constant travel which always engage me, increases the heavy pressure on my time to such a degree that it forces me to withdraw altogether from correspondence.

I am sorry. But believing as I do in the telepathic powers of the mind and the Overself, I send you this Oriental greeting, which I mean in the deepest possible sense:

"PEACE BE WITH YOU!"

(1) Help given, or alms bestowe out of the giver's feeling of oneness with the sufferer, is twice given. Once as the physical benefit and once as the spiritual blessing along with it.
(2) What else can be so beneficial and so necessary to him than an experience which tends to detach him from his ego? With some persons or at some times, it may be a joyous experience; with others or at other times it may cause suffering.
(3) If a lesson has been learnt so thoroughly that both character and outlook have altered in consequence, there is no necessity for the higher power which manages life to recur to it again.
(4) By following the philosophic life he will be spared some of the troubles and trials of human life but he cannot expect to be spared all of them. He may even get new ones but in that case there will be adequate compensations.
(5) Religions prayer and mystical meditation can be, ~~xxx~~ and are, used to forget grinding troubles and escape hard duties. The peace of mind thus felt is pleasant, but not of lasting benefit. For the meaning of the trouble or duty is missed, and its place in the man's development, lost. Philosophy, while not disdaining the use of prayer and meditation, does not allow them to become escapist and obscure the need of practical attitudes also.
(6) The ideal set up by Jesus is good enough for the philosophic aspirant too: bodily to be in the world but spiritually to be out of it.
(7) If some good fortune comes your way, before accepting it remember that <u>everything</u> has to be paid for, so it will be well to pause and enquire the price.
(8) That philosophy has a practical and useful application to life's situations is a matter of everyday experience.
(9) The common happenings of every day can be used as steps upon which to mount nearer the ideal.
(10) Where others see only the worldly calamity, he sees also the spiritual opportunity.
(11) If he is to develop through experience life must put him in many and in varied situations. And this is exactly what does happen.

(12) It is pardonable to wish a change of situation when it is grievous but it is better to enquire first what message the situation holds for us. Otherwise we may be attempting to elude the Overself's directive and thereby incurring the danger of an even greater disaster.
(13) Such a man discovers in all happenings an inner meaning and a higher value.
(14) The truth starkly lights up certain situation, but it is equally valid to say that certain situations light up the truth.
(15) His opportunities during the day to discipline his speech and attitudes may be few or frequent.
(16) After he has learnt to practise inner stillness during the set daily period, he must learn how to carry it into his ordinary activities.

(XXV)

(1) Man's life is not a static square: it is a turning circle. Change is either coming or leaving him at some point, in his mind body or circumstance.
(2) When adversity hits him like a hammer, he may see no higher purpose for it, no earlier cause behind it.
(3) When confronted by ~~th~~ turmoil, he will remember to remain calm. When in the presence of ugliness, he will think of beauty. When others shew forth their animality and brutality, he will shew forth his spiritual~~a~~ refinement and gentleness. Above all, when all around seems dark and hopeless, he will remember that nothing can entinguish the Overself's light and that it will shine again as surely as spring follows winter.
(4) Whatever difficulties we encounter in the course of a lifetime, we should remember that some reason has put them there: they are not ~~min~~ meaningless. But whether put there by our own fault or by other peoples' fault, or by an implacable destiny, it is usually possible to extract profit from them, at the least, or to get through them successfully, at the most. Through the capacity they draw out, or the power ~~that~~ they develop or the discipline and correction they impose, they can be made to yield personal advantage.
(5) There are events about which a man may rightly be apprehensive when they first happen but he need not remain so. For they are there to drive him to think, to analyse their why and wherefore, and to apply the results to his life. It would be foolish therefore to ignore them altogether, or dismiss them, or deny them or push them farther from consciousness. They are here, very present realities in the world outside and they have a message or lesson for the man who experiences them.
(6) The prudent man, and certainly the wise man, does not wait for the hour of trial and tribulation to fall upon him, to induce him to apply inner discipline and develop strength. He will do what needs to be done now, and thus be better equipped for meeting such an hour.

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(7) Many troubles are suffered needlessly. To avoid them we must first recognize their mission - they are either penalties of ignorance, punishments for disobedience or warnings against misdirection. Second, we must interpret their message. Third, we must accept their instruction and, finally, we must obey their demands.

(8) If his mistakes are not to be continues they must be investigated, correctd, and the lessons learnt - however painful to his self-esteem - applied.

(9) Who shall blame them if the struggles, the frustrations, the difficulties and the adversities of life become intolerable and leave them beaten, unable and unwilling to make any further effort?

(10) Where the mind is so chaotic, the life becomes tangles with problems.

(11) They are to be excused if they find, to their dismay that temperament have not fitted them for harsh experience and hard environment.

(12) The trouble which is facing him in his outer life, inescapable, dominant, forces him to give it consideration. He cannot deny its existence for it insistently enters his mind, except at the cost of complete self-deception.

(13) The belief that perfect security exists is certainly a vain one so far as worldly life is concerned. But so far as the inner life is concerned, there is a full basis for it.

(14) Where is the life in which problems do not come up, in which when one is solved it is not long before a new one is bred?

(15) He may be obliged by circumstances to follow a course of action that he might not otherwise have even considered.

(16) When a set of physical circumstances or a personal association becomes a source of strain rather than of pleasure, he may consider withdrawing from it. But this consideration should be governed by wisdom, detachment and impersonality.

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~~(-17)--For-those-whose-fate-or-choice-it-is-to-live in-the-active-world,-philosophy-teaches~~

(17) Does he really want the outer things for which he is striving more than he wants the inner qualities they are blocking?

(18) Holding on to the future in anxiety and apprehension must be abandoned. It must be committed to the higher power completely and faithfully. Calmness comes easily to the man who really trusts the higher power . That is unarguable.

(19) He has tried to manage his life by himself through all these years, but the results have been too deplorable too frequently. Is it not time to let the Overself take over?

(20) He cannot depend upon outward circumstances alone for his security, though he will not fail to give them their proper value and place. He knows that for total security he must also have, or at the very least have, the certitude of the Overself's protective presence.

(21) If he has really turned his life over to the higher power, then he need not crease his brow trying to work out his own plans. He can either wait for the inner urge to direct him or for new circumstances to guide his actions.

(22) He should ~~e~~ not only seek the highest quality of consciousness within himself and try to realize it constantly, but also seek the highest quality of his life in the world - so as to have a fit channel through which to express this realization.

(23) This creative changing of circumstances is a two fold process, practised both in the outer world where those circumstances belong and in the inner world of the spirit, where ~~they are absent,~~ they are absent

(24) If he has sought guidance through intuition or meditation but found only a barren result, he should watch whether circumstances themselves decide his course for him. If they do, it could well be that this is the outer response to his inner request.

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(25) He will find that at the exact point in time and the essential point in place where his real need is, a way out or over or through his problem will appear. This is not always the point which this clamoring ego may determine it to be. Silencing it by going into the stillness within, is the best way to draw this help.

(26) While you are thinking about a problem and in search of an answer to it, you cannot get the intuition which is its true and final solution. But when you are no longer doing so, the answer appears. This happens with the genius during the interval between two thoughts but with the ordinary man during sleep.

(27) The ~~same~~ answer may come through a person he meets or a situation which occurs.

(28) Some troubles have a way of settling themselves if let alone but others must be determinedly attacked.

(29) He may find the decision made for him by circumstances.

(30) Every problem begins with himself.

(31) The security and fortunes he finds in the world will always be limited by the security and fortune he finds in himself.

(32) Only to the extent that a man can find harmony within himself can he adjust harmoniously with his world.

(33) Prolonged immersion in worldly matters and ceaseless interest in them may dull the mind to the impetus of finer thoughts and to the promptings of finer emotions.

(34) Is he to walk through life wearing a fabricated mask over his real face? Must he fall in with those whose society he is force by circumstances?

(35) Is it really possible to reach the Overself - consciousness and still remain active in the world?

(36) Finding the Overself's stillness does not necessarily mean withdrawing from the world's bustle.

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(37) Sometimes, if guided by real inspiration, naive innocence and high-flying idealism marry successfully but more times, if they are inspired by emotion alone and are quite irrelevant to the facts of a situation, they do not.

(38) It is the need of finding robustly practical solutions of the difficulties forced upon them which must in the end drive men to seek deepen comprehension of life.

(39) The Quest is present in all his activities and all his dealings with the world. They are as connected with it as are his metaphysical studies and ~~mystical~~ mystical meditations.

(40) For those whose fate or choice it is to live in the active world, philosophy teaches the attainment of a harmony between the contradictions and oppositions which life and Nature brings everyone: More, it further shows how to realize this objective.

(41) It is not easy to see the direct connection between abstract, metaphysics and the moment's practical need. Yet it is there, and the one tells him what to do in the other.

(42) The philosopher cannot set the spirit apart from the body, nor the spiritual life from the worldly life for him, they penetrate one another.

(43) He will rarely interfere with those who are happy in their own opinions.

(44) Any place, every place, situation, event be it of small or large importance becomes an occasion for philosophic procedure.

(45) It is inevitable that such high principles will weaken through the demands of pratical activity if they are not themselves practicable.

(46) Timeliness is a necessary ingredient of successful action.

(47) The quest must include all the departments of human life if it is to be healthy; positive and successful!

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(48) I am not one of those who deplore the modern way of life, who regret its increasing Americanisation because of its emphasis on mechanical gag gadgets and conveniences. These things are good - But I do deplore the lack of a sense of proportion in pursuing these things, the lack of measure when these constitute the soul purpose of living.

(49) Efficiency in work and tidiness in homekeeping are not so materialistic as they sound - Even the mystic will benefit by them no less than the worldling for they will save time which he can give to what he deems the more important activities of his life.

(50) There is really no sphere in which such a man's inspiration cannot improve or even transform his functioning. "The use of Tao is inexhaustible, declares Lao Tse.

(51) What he accomplishes within society is not altogether outside what he accomplishes on this quest.

(52) His real needs will be met, without, fuss or anxiety, to the extent that he learns to let the Overself take over.

(53) To live and work in the world as it is today, strenuous, materialistic and sensual, and still keep vivid an intuitive feeling of its own dream-like mentalistic nature, is a balance quite hard to find.

(54) As his interest in the Overself increases in depth, so his attachment to the things of this world decreases in passion and his interest in them becomes serener.

(55) If you live inwardly in love and harmony with yourself and with all others, if you persistently reject all contrary ideas and negative appearances, then this love and this harmony must manifest themselves outwardly in your environment.

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(56) No experience is so pleasant that it has not a negative factor, nor so unpleasant that it has not a compensating one.

(57) What happens to him may tighten his bondage or paradoxially, stimulate him to escape from it. The particular result depends on how satiated he is with this kind of experience.

(58) When events happen with complete suddiness, they shock most those who are completely unprepared for them.

(59) The course of life brings bright expectations and frightening alarms.

(60) When the mind swings vaccilatingly and uncertainly between a pair of alternative ~~dese di~~ decisions an unhappy condition develops.

(61) He may learn from a particular experience how weak or how strong he is in a particular quality.

(62) To understand the true cause of the trouble is already halfway to perceive the remedy.

(63) He sees in the situation only what his bias permits him to. That is, he consciously or unwittingly excludes from sight those factors which he does not wish brought, to his attention.

(64) The result of his actions will tell him something about the ideas which led to them, about the truth or falsity, the rightness or wrongness of those ideas. It will tell him whether his faith is well-placed or ill placed.

(65) Every event now yields a meaning. It tests his quality or confirms his truth, utters a warning or proffers some guidance.

(66) Human experience, where at its most splendid pitch or at its most miserable point, is always productive of some kind of lesson to those who desire to learn.

(67) We go on to the goal through gathering the consequences of our errors and faults, as much as wisdoms and virtues.

(68) Is money the root of all evil, as the saying goes, or the root of all happiness, as many or most people believe?

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(69) Being poor makes some men turn to materialism as the harsh real truth, but it turns other men to religion, as giving the consolation and support they need. Suffering of any kind and derived from my cause, turns the sufferers either to or from a spiritual faith. It depends on several factors which it shall be in individual cases. We see this especially during and after a war involving the whole nation.

(70) He who gains a fortune is born again. He who lives in penurious squalor is as one dead. Those who despise wealth have never known it.

(71) How often have ambitions gone sour on a man even in achieving them!

(72) He may buy his experience at too high a price.

(73) Who is in a position to cast aside all worldly considerations?

(74) Sanity compels him to acknowledge that both these needs are valid - those of the flesh and spirit - that they can and must exist side by side.

(75) In their metaphysical talk and doctrine they may rant and rave against the world but in their daily life they have to admit its existence . It is then no longer illusion no longer falsily real. Confronted with its harsh or rosy spectacle they discover it to be quite substantial, it refuses to dissolve and vanish.

(76) The truth must be the truth about the whole of life and cannot be divorced from it.

(77) No situation that develops in his life is without psychological meaning. But this does not often disclose itself on the surface.

(78) There are traits in his character which, whether open or hidden, these outer events and persons respond.

(79) Because it produces a result which can be seen and felt, an action is the quickest way to test a theory or opinion, to find out whether it be real fact or mere delusion.

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(82) Pivotal opportunity may easily be lost because we hardly recognize it as such at the time, showing itself for what it is only subsequently.

(83) The presence of sickness, disaster, trouble, distress, shock and frustration in human existence, with their consequent emotional or physical suffering, prevents contentment and hinders satisfaction in the human being. Seeking explanation or relief, healing or peace, he may turn thought, desire and effort into higher directions than his former worldly ones.

(84) If he really succeeds in turning it over to the Overself, the solution of his problem will then come at the right moment, which is not necessarily the desired moment.

(85) He understands then what it means to do nothing of himself, for he feels clearly that the higher power is doing through him whatever has to be done, is doing it rightly, while he himself is merely watching what is happening.

(86) Krishnia saga in Bhagavad Gita: "If a man will worship me, and meditate upon me with an undistracted mind,... I shall supply all his needs." - What could be plainer than the promise in these cheering words? And in confirmation Jesus; said "Seek ye first the kingdom of heaven, and all those things shall be added unto you."

(87) Is it really necessary to choose between the way of the world, which leads to the possession of things, and the way of the Spirit, which leads to the possession of oneself?

(88) The mystic needs to cultivate practicality, to be effective in his relation with the actual affairs of this world.

(89) If he is seeking to solve a problem and receives as the fruit of his meditation a vague peaceful happy feeling this is not necessarily the end, it often means that at a subsequent time he will receive a very definite solution, either from within or from without.

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(90) Experience is forever trying to get its message through to him, but too often he is trying not to receive it.

(91) He does not have to take on all these anxieties and fears, these responsibilities and cares. He can hand them over to the Higher Power.

(92) Here is a chance to try out whatever Spiritual talents he has developed.

(93) In their mysterious way ~~this forces~~ these forces of destiny move in response to his inner needs as well as in ~~f~~ reflection of his inner state.

(94) Either he will be inwardly directed to a certain move with successful results, or without any effort of his own something will happen of itself to bring them about. Whether he himself makes the right move at the right moment or whether someone else it for him, a higher cause will be at work for the man who truly relies on the higher forces of the Spirit.

(95) He need not seek flight to isolation or to monasticism. He can participate in the world's life without being soiled by the world's evil. He can continue to grow in knowledge of truth and devotion to the Good even in the midst of such ~~p-re~~ profane activities. But to succeed in this a correct attitude toward them and toward their results ~~must~~ must be acquired.

(96) He will maintain a proper equilibruim between being aware of what is happening in the world, remaining in touch with it, and being imperturbable towards it inwardly unaffected and inwardly detached from it.

(97) It must not be thought that this is a mode of living ~~wf~~ which is half in the world and half out of it. Rather is it a mode which knows no difference, between the world and the Spirit - all is of one piece.

(98) It is not ~~somethig~~ something separate from, and outside of, ordinary life.

(99) Once this question - what am I? - is answered, there are no other questions. In the light of its dazzling answer, he knows how to handle all his problems.

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(100) While still continuing to feel the presence and enjoy the peace of the Infinite, he attends to ordinary everyday affairs. But it is inevitable that the attention demanded by the latter forces some reduction in awareness of the former.

(101) He is a philosopher who realizes to the full and continually feels, the presence of divinity not only within himself but also within the world.

(102) His philosophy comes out in the way he lives.

(103) Select your trends of thought if you would influence personal history.

(104) The major decisions of today may determine the actual circumstances of tomorrow.

(105) The practice of philosophy seem to come harder to those who are poor and suffering than to those who are rich and comfortable. The real truth is that it is harder only in some ways and easier in other ways, for both rich and poor.

(106) Philosophy reduces a man's emotional tensions and increases his mental tolerances. In this sense it is quite servicable to human beings, but of course it does far more than that.

(107) It is not less glorious than the harsh escapist ideal to remain in the world usefully or aesthetically active. It is certainly more congenial to a developed man.

(108) Being detached from the world which philosophy practises, is not the same as being indifferent to the world, which mysticism preaches.

(109) The longer he lives the philosophic life, the more evidences he gathers that it is the superior life. Each test to which philosophic principles are put proves their truth and worth.

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(108) Being detached from the world which philosophy practises, is not the same as being indifferent to the world, which mysticism preaches.

(109) The longer he lives the philosophic life, the more evidences he gathers that it is the superior life. Each test to which philosophic principles are put proves their truth and worth.

(1) Are the sacred things of life to be kept forever apart from the profane ?

(2) What is wrong if we claim some happiness from this world provided we keep our balance, the heart anchored to an allegiance higher than the world, the mind always remembering for what it is really here ?

(3) But the physical world cannot be ignored. It is still there even after you have derided it as an illusion or denounced it as the source of iniquity. You still find it the predominant fact of your experience. The direct sense of its physical existence cannot be disowned, do what you may. So you simply have to come to terms with it.

(4) He renders himself as free of the future as he can. In this unplanned life, what he ought to do may come to him as he goes along.

(5) To recognize any situation as factual is one thing, but to reconcile it with spiritual life is another.

(6) Despite St. Francis it must be stated that a wide observation and experience shows poverty to be not necessarily holy, nor prosperity evil.

(7) Can he pursue his way calmly ignoring external events ?

(8) That true philosophy is not merely theoretical as so many who confound it with academic philosophy may believe, is discovered by those who penetrate deeply enough. Its purposes are eminently practical.

(9) It can be said with certainty that the study and practice of philosophy enable one to meet life with a certain kind of assurance, its tribulations with some measure of tranquillity, its fluctuations with reconciliation, and its temptations with some measure of judgment.

(10) But if experience makes you bitter or cynical, smug or selfish, then it has served you ill. The passing of years can teach wisdom but only if you receive their message aright.

(11) When his fine sensitivity comes up against the rough, selfish or materialistic commonplace life of the world as it is, he receives jars and shocks.

(12) He is blissfully happy when deep in meditation and mentally peaceful when active in the world.

(13) Even the most bliss-wrapt mystic has to descend from his solipsistic world and find the wherewithal to pay his grocer and his landlord.

(14) Philosophy leaves the physical plane only to return to it, lets go of activities only to take them up again. For the physical world is as much its proper concern as any other. Everything is reverenced, every act turned into a religious rite.

(15) He has to learn a new art - that of remaining relaxed and at ease, almost an impassive observer, while his body or his intellect does its work in the world, performs in the role set for it.

(16) The belief that this kind of beatitude is valueless for practical life can only be expunged by personal experience.

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(15) If the ideas seem too bold, too controversial, too disturbing, remember that they are put forward not by a hostile critic but by a well-wishing friend, not unhealthily destructively but healthily constructively.

(16) Some search for truth but are not able, or willing, to abide by its high demands when found.

(17) When this is sufficiently understood, there is then no need to dissociate oneself from the world, to set up an antagonism between Reality and Illusion.

(18) Philosophy makes life more bearable.

(19) Many have defended this doctrine, but some have challenged it.

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(17) He may have to learn the acrobatic art of keeping his ideals intact yet making certain wise and prudent concessions in practice.

(18) It is not the mere succession of events that make up the essence of a man's life: it is what he extracts from those events.

(19) Even a limited amount of the practice of philosophy produces disproportionately larger gains.

(20) Assets become problems by the fluctuation of fate. But problems can be turned into assets by the wisdom of man.

(21) Philosophy does not deny anything that is worth while in human activity, but on the contrary sustains it.

(22) He who is faithful to his inner call at all times, whether in ideals, ego-sacrifice, meditation practice, and the like, loses nothing of worldly advantage in the end - except what ought to be let go. Providence is rightly named.

(23) He sees in the end that all his life and business, relationships and contacts, in the world really constitute a contest with his own self; that all have the forming and finding of himself as the ultimate result and ultimate fulfilment.

(24) He himself does not know where to go, what to do, how to decide, in the different and difficult situations that beset human life periodically. But the Overself does know and to It he looks, on It he depends for help in these situations. Whenever the results are unfortunate, it is invariably because he has not heeded the inner voice.

(25) If, in looking over the past, he feels shame over the crowd of his frailties, it is well. It is not good to forget experiences from which he has not thoroughly absorbed the lessons. But when he has done so, the sense of shame will depart and the sense of having been cleansed will take its place. He has been granted absolution, and may be at peace.

(26) If these ideas about the power of thought are true, they ought to be utilised for all humanity's benefit.

(27) The experiences of daily living in the world become, for the quester, occasions for working on himself, for co-operating with the World-Idea as it concerns himself.

(28) The Zen layman, living in the world and not in a monastery, tries to transcend whatever enters his life.

(29) The faculties which successfully deal with ordinary problems, may prove insufficient to deal with special crisis.

(30) He may come in time to feel a certain amusement at watching his own performance on the stage of life.

/31/He has the curious feeling of being both spectator and participant in the world-show

(32) When the evils or tribulations or disappointments of life become too heavy a weight, if he has made some advance, he has only to pause, turn away and inward and there he can find a radiant peace of mind which offsets the dark things and counterbalances the menacing depressions.

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(1) Energy and drive in action, calm and patience in meditation - this is the combination he ought to achieve.

(2) Marcus Aurelius sitting in his purple tent, imperialistic war raging outside it, Stoic wisdom recording higher laws inside it: philosophy could wear an emperor's robe or wield a soldier's sword in a world where both were part of the order of things.

(3) It is not enough to look into himself. Even if he does find the kingdom of heaven there, Nature compels him to look out of himself too.

(4) There is no sphere of daily living where philosophy cannot be put to use, so practical is it, no circumstances and no period of history when it cannot be tested.

(5) Experience is apparently of value only in so far as it leads to thoughts about the experience, but actually it has another and hidden value - in the subconscious mind.

(6) What matters is not only the quality of a man's consciousness but also the quality of his day-to-day living, not only the rare special mystical ecstasies that may grace his experience but also his relationship with the contemporary world and his attitude toward it. It is not enough to be a mystic: he cannot avoid the common road which all men must travel. In brief, can he be in the world but not of it? Can he sanctify the ordinary, the customary; those actions, this business, that very work for a livelihood; the contacts with family, friends, critics and enemies? After all he is a <u>human</u> being with personal concerns; he cannot live for twenty-four hours a day in abstract ideas alone, or in religious withdrawness: he has a body of flesh, a relevant duty or responsibility to perform in the world outside.

(7) A shock arrests the mind, makes one reconsider the course travelled, forces one to review the way of life and reappraise the desires and ambitions held.

(8) Experience, which gives the true quester fresh opportunities to eradicate errors, merely gives the foolish man fresh opportunities to repeat them.

(9) Life may be hallowed or degraded or left just as it seems - commonplace and trivial. It all depends upon the attitude, the inspiration or lack of it.

(10) A lengthy experience may produce self-confidence but it may also produce self-conceit.

(11) Strain and misuse of the mind create harmful habits. The one appears in tensions, the other in negative thoughts.

(12) It is needful to relate this earthly life to the divine one, not only in isolated sessions of meditation but also in the whole of the daily existence. When this is fully done the consequences are unpredictable, the effects on oneself and others incalculable.

(13) The daily round of trivial and banal happenings can yet be met by profound attitudes.

(14) Where is the incentive to improve oneself or society, to make something of one's career, life, to be ambitious or enjoy art, what is there to live for if everything is illusion?

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(28) The inwardness through which a human being finds his way in meditation exercises to the redirection of attention to his soul, his deeper 'I' is needed to restore his lost balance. But it is a process, a means to an end. For him the end must be not a special and limited experience, briefly felt, of his innermost being but a settled awareness of its presence throughout his everyday life, and a consequent sharing in that life.

(29) To remember the Overself's presence amid the bustle of everyday living is more cheerful than to remember Death's presence amid the fullness of everyday activity. But whereas the one is always desirable the other is only occasionally desirable. And whereas the thought of dying repels, disgusts or frightens most men, the thought of the Overself exhilarates them.

(30) There is something to be learnt directly from the very surroundings in which his everyday existence is passed - even if it be only a negative lesson.

(31) Wu wer, non-doing, is free activity, done for its own sake and not for that of a reward. This is possible to creative minds intent on bringing the needed new into existence, or to inspired artists working for pure love of beauty and not for glory, or to saints obeying a higher will.

(32) He has to take part and play a role in the theatre of life like everyone else. But there are important differences. He not only acts but is also an onlooker, he not only stands on the stage but also sits among the audience.

(33) Whoever has dealings with others cannot afford to ignore the double nature of human nature. Failure to recognise it leads to confusing consequences. Looking neither for the good alone, nor for the bad alone, but remaining emotionally detached during such an act of recognition is a philosophical attribute. He who possesses it may hold no illusion about the mixed motives in others and yet still practise good will toward them. This must be so, for the primal source of all Goodness inspires him daily and constantly to hold to this practice.

(34) The disappointments of fortune's varied course, the hurts caused by other persons, may induce negative moods. Their onset is human but their discipline is also human, albeit on a higher plane - that of philosophy.

(35) The high moods created in meditation must be brought into contact with the personal daily life, must bear fruit there; and although this happens anyway quite automatically to some extent, it could happen to a much larger extent if turned into a conscious deliberate process.

(36) Every event in his life should be made to reveal its karmic meaning for him. He may not at first perceive this; time, patience and tranquil invitation to his deeper being - best done after meditation, before sleep or before rising - can help.

(37) It does not mean he must lack practical ability, although the wrong contrary belief is widely held.

(38) He is as much an observer as a participant.

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(1) A teaching which professes to tell us how to live, think and feel, but which denies the actual world in which we are involved and have to do these things and the actual situations through which we can test all teachings, apply all truths, and act out what we know in the world, can only turn its followers into dreamers, or leave them bewildered or suspended in mid-air.

(2) It was a 13th century Cha'n Buddhist, Liv Ping-Chung, who came out of his retirement for meditation to guide the celebrated Mongol emperor Khubilai Khan in getting rid of the chaos into which the administration of China had fallen. His practical reforms were successful and the emperor admired him as a statesman, trusted him as an adviser and valued his help. Nor was he narrowly limited in his spiritual studies: the ethics and social political ideas of Confucius, the monkish disciplines and contemplations of Buddhism, and the mysteries of Taoism were all embraced and synthesised. He had no official title until after his death, but wanted none. After twenty six years of such capable and distinguished service he again retired to seclusion and spent the last six years of his life in Taoistic study, practices, and meditation.

(3) Common sense is still needed here. We are in the body; we are surrounded by the world. It would be hypocritical to dismiss the first as non-existent and reject identification with it. And to talk as if one could even thrust the second away would be madness and self-contradiction.

(4) Because he can see straight through it, because he can penetrate its true nature, reaching Reality through the Appearance that it merely is, he can deal with the world, negotiate its transactions and experience its ups and downs all the better now that he is detached and nonchalant.

(5) How much he may win toward the well-balanced firmly balanced man of his ideal from the actions, decisions, experiences and contacts which life in the practical world necessitates, he may discover in later years, when their consequences have already appeared and can be better evaluated.

(6) The lessons learnt from experience are very important, yet very different with different persons, or even with the same person at different periods of his life. The same suffering which increases one man's hate and strengthens his egoism reduces another man's and weakens his egoism.

(7) What they then decide is of such importance that the results will show themselves for years to come. Is this not enough to suggest that the decision be the consequence of deep thought rather than impulsive feeling? Ought they not avoid haste, resist undue pressure and insist on having enough time to explore, in imagination and in reflection, what would follow from each different possible decision?

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(8) At the very moment that any problem produces thoughts of despondency, turn that problem over to the higher power again, and try to remain inwardly calm.

(9) Take your experiences with as much equanimity as you can muster. Like Buddha, keep no illusions about life's delightful side; observe its imperfections and inadequacies, lament its transiency: but unlike Buddha, enjoy its offerings while they are still here. Only - value your peace of mind above all amid the good and the bad; keep the precious inner calm.

(10) The successful philosopher is no dreamer: he keeps his practicality, his interest in world affairs, his willingness to accept responsibility, thus remaining an effective servant of mankind. But all this is done within the Remembrance.

(11) These men, the scientists and technicians of our time, the businessmen and engineers, the professionals and lawyers, need their opposites, the prophets and mystics to remind them of life's deeper side, to warn them of the incompleteness of their own lives,and to impart to them some appreciation of subtler and finer states of being, where the promises of all that is best in religion and philosophy, art and culture, become fulfilled.

(12) There is nothing wrong in the daily contact with the world, attending to duties, or being practical, effective, even successful in profession, business or other work, and rearing a family, provided all this is done within the remembrance of the higher power.

(13) Even though he learns all these truths, he has only learnt them intellectually. They must be applied in the environment, they must be deeply felt in the heart, and finally they must be established as the Consciousness whence they are derived.

(14) Instead of complaining at being tested by difficulty or measured by opposition, he will inwardly profit if he can bring himself to regard the one as a privilege and the other as an opportunity. Both can assist his growth and unfold his latent resources.

(15) Mind and body may be active, but there is no harm here to the Soul provided the activity occurs after invoking the divine presence.

(16) It is easy to make the wrong decisions, those which permeate memory with anguish for years.

(17) We who have had to find our foothold in modern living, having no choice in the matter cannot copy a past Tibetan, African, Indian incarnation without suffering a form of schizzophrenia.

(18) The years of experience will toughen him, the necessity of dealing with practical problems will harden him.

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(20) At times in the Christian Church efforts have been made to exclude as far as possible all physical activity from life and make it a long course of prayer and meditation. Apart from the fact that this has been found by experience to be impossible in practice, he (man) is so made that his inner spiritual life must be reflected in an outer, physical activity about a visible world." - Dom Denys Rutledge.

(21) We make correct decisions only if we have the requisite qualities and qualifications. Otherwise we can do so only by good fortune, that is, good karma.

(22) It is an expensive way to learn but an effective one, to watch the consequences of actions done, and of decisions taken.

(23) Some have found in philosophy enough comfort to make life's troubles more bearable, its misfortunes more endurable.

(24) Taoists hold that non-attachment to results means "Letting intuitive decisions carry one whither they will and regardless of their results."

(25) When he can speak out of a daily experience of the Overself, when it is something actual and present to him as a reality and not a mere theory, he may correctly call himself a philosopher.

(26) In deepest contemplation, the Nirvikalpa Samadi of the Indian yogis, both egolessness and blissful peace can be experienced. But it is a temporary state, return to the world must follow, so the quest is not finished. The next step, or stage is application, putting into the active everyday life this egoless detachment and this satisfying calmness.

(27) Brother Nikolaus, also called Bruder Klausens, Klaus von Alve rose to the highest place in his community, both in position and prestige; for the first 50 years he remained in the world, had ten children, but got increasingly disgusted and sickened by it, especially by political life. From youth he was attracted to unworldly things. A spiritual friend, Pastor von Stans, Heimoam Grund, initiated him into the secrets of mysticism. At 50 he took leave of wife and children, became a pilgrim, and never returned. On the Alps, in Melchtal, a hunting area, he settled for the next 19 years in strongest asceticism. From far and near pilgrims streamed to him "the living saint" to get advice and consolation. However he was not set free from political life, it returned to him within a few years after his resignation of all official posts, in the form of Counsellor and Peacemaker between cantons and cities, and between Switzerland and other countries. Embassies came to him from Germany, Austria, Venice etc. so that he became very influential in diplomatic life. His 500th jubilee anniversary was celebrated throughout Switzerland with bell ringing, for his "great patriotic beneficial influence over the land." He is the actual National Saint of Switzerland.

(28) From cruel experiences we may learn severe lessons.

(20) At times in the Christian Church efforts have been made to exclude as far as possible all physical activity from life and make it a long course of prayer and meditation. Apart from the fact that this has been found by experience to be impossible in practice, he (man) is so made that his inner spiritual life must be reflected in an outer, physical activity about a visible world." - Dom Denys Rutledge.

(21) We make correct decisions only if we have the requisite qualities and qualifications. Otherwise we can do so only by good fortune, that is, good karma.

(22) It is an expensive way to learn but an effective one, to watch the consequences of actions done, and of decisions taken.

(23) Some have found in philosophy enough comfort to make life's troubles more bearable, like misfortuned more endurable.

(24) Taoists hold that non-attachment to results means "letting intuitive decisions carry one whither they will and regardless of their results."

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(28) From cruel experiences we may learn severe lessons.

(29) This truth, taught by Greek sage and Zen master, that action is best done from a tranquil centre, is logical in theory and proveable in practice.

(30) Every event since then was shaped by the mould of that decision; every later happening became historically inevitable because it was already implicit in the decision itself; every subsequent decision was forced by this primal one and could be forecast years ahead.

(31) The sudden but gentle drawing away from outer activity to the inner one, "the melting away in the heart," as Oriental mystics call it, felt actually inside the middle-chest region, may make itself felt occasionally, or, in an advanced or regular meditator, every day. In the last case it will tend to appear around the same hour each time. This is a call which ought to be treated properly with all the reverence it deserves. But before it can be honoured it must be recognised. Its marks of identification must be studied in books, learned from experience, gleaned from the statements of other persons, or obtained from a personal teacher. When it comes, the man should heed the signal, drop whatever he is doing, and obey the unuttered command to turn inwards, to practise remembrance or to enter meditation.

(32) In each critical situation there are factors involved which are quite apart from the obvious one, factors such as one's own karma and other persons' actions, as well as psychological and psychiatric factors.

(33) It is not that he seeks non-involvement in, or becomes indifferent to other people's problems, but that their's, and his own, are now seen from a higher vantage-point and in a wider perspective.

(34) "What a privilege to carry
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear -
All because we do not carry
Everything to God in prayer!"

- 19th century hymn.

(35) He can let the experience act as an alibi to give way to some weakness or he can use it as a spur to arouse some latent strength. He alone can cross the abyss between these alternatives.

(36) Let no one spoil a new day with old complaints. Here, at its beginning, is everyone's chance to discard negative thoughts, to beautify the mind with remembrance of the divine Beauty.

(37) Although he may often see the straight line between cause and effect, between shortcoming in character and trouble in circumstance, he may find it better to practise a prudent reticence. Few like to be preached at.

(38) Peace of mind can be enjoyed in this world: there is no need to wait for passage to the next one.

(39) Action crystallises his thought and precipitates his feeling.

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(40) Sahaja Samadhi is the awareness of Awareness, whether appearing as thoughts or not, whether accompanied by bodily activities or not. But Nirvikalpa Samadhi is solely the awareness of Awareness.

(41) There are times when boldness is better than caution, when loneliness is preferable to society, and when emotional numbness is more proper than emotional sensitivity. The occasion, the circumstance, the timing is what then matters most.

(42) The Stillness is the only magical panacea, applicable always in all situations.

(43) In a young man ambition is a virtue, but in an old man it is a vice.

(44) If trouble comes, first take refuge in the Void, then do what reason and practicality suggest.

(45) Even ordinary life is full of opportunities for spiritual development.

(46) To accept ill fortune with the same calmness with which he accepts good fortune.

(47) The home, be it room or house, is both an extension and an expression of oneself. It tells, to some extent what one has made of oneself.

(48) Was it possible, I asked myself, to overcome Western prejudice sufficiently to make this Oriental approach and technique relevant to the conditions of Western existence, as well as to the outlook of the ordinary western man.

(49) He finds in the end that he did not need to divorce himself from ordinary civilised society except for periodical and, perhaps, short daily retreats; that the work to which he is called is, primarily, an inner one; that the only asceticism he is called to is a simple self-mastery gotten in either the worldly order or the monastic order: and that his spiritual quest is in the end a personal, not an institutional, one.

(50) Taxying down Rome's Via Veneto remembering "this is my hour" I had little difficulty in entering the silent place of the Mind, despite that celebrated thoroughfare's car-filled road and thronged sidewalks. I do not recommend such a place for such a purpose: there are better ones: but modern life being what it is, it is needful to learn how to defeat the world.

(51) In times of danger we seek protection, in uncertain or difficult circumstances we seek security. This is proper, and part of our human wisdom and nature. But it is not enough. We need also to seek a higher aid, to practise turning toward and placing reliance on, the cosmic Power beyond our little ego.

(52) He must think of the consequences, of the many years stretching so long ahead. It is better to take time, whether it be to make the decision more deliberately or to let intuition rise to the surface.

(53) It cannot ignore or evade the state of society in which he has to live.

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(54) What he has learnt from the glimpse must be applied to life, to action and attitude. It is not enough merely to enjoy its memory, as if it made no difference.

(55) All intractable problems "should be referred": this is the better way. It is a contemporary phrase for turning over to the higher Power.

(56) It is a mistake, although a pardonable one, to think that all mystics are impractical and incompetent, futile dreamers. Many certainly are but some certainly are not. These are the philosophical mystics.

(57) He is to give no place in his mind to negative thoughts and moods; thus he prevents them gaining any power over him.

(58) Thus the very events and experiences of everyday life, which usually involve a man more and more in egoistic outlook and worldly attachment, usually involve the faithful philosophic student less and less.

(59) St. John of the Cross: "If you fail not to pray God will take care of your affairs, for they belong to no other master than God, nor can they do so..... God takes care of the affairs of those who love Him truly without their being anxious concerning them."

(60) It is a teaching which can guide us through this world without itself becoming worldly.

(61) If his youthful illusions disintegrate through the ugliness of experience and disappear in the course of time, so do his youthful ideals.

(62) We have to find, and keep, this link with the divine in actual experience.

(63) His problem is how to stay in the world and do the world's work without losing his spiritual integrity.

(64) They should heed the warnings of experience, the guidance of elders, the injunctions of religion; but they need not do so without having critically scrutinised and carefully weighed what is thus proferred to them.

(65) He is always himself, undetracted by the worldly turns, undeterred by the worldly difficulties.

(66) Whatever happens he is to stay centred.

(67) Our immediate jobs in this world call for practical competence whatever beliefs or theories we hold.

(68) Can worldly opulence no less than worldly poverty bear this truth.

(69) Humiliation which dwindles one man's stature, adds to another spiritual opportunity.

(70) In the end thought and conduct, ideal and action, truth and being, must be coordinated, fused and united.

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( ) It is not that truth has to be made practical, for it is the most practical thing which exists. It is that men have to become better instructed in it, as well as in the higher laws which reflect it and then live out what they have learnt.

( ) Amid the trouble and clamour created by one's own weaknesses and other peoples' misunderstandings, it is better to remain silent, to rest content with entering the stillness and turn the problem over to the Higher Power.

( ) It is not only that the action must be right; the time and place must also be right.

( ) Not to perform that you will have to regret later, is part of the practical wisdom learned from life.

( ) The worldly realities have to be recognised for what they are, treated with respect and behaviour brought into accordance with them. What is the use of denying the world as 'unreal' of dismissing the body as 'nothing' as I have heard Indian mystics do, when all the time both are obstinately present to the senses and dominant in the mind ? The world has to be dealt with, the body has to be tended, whatever views, opinions or beliefs they hold.

( ) Is philosophy capable of transforming society? Yes - but not in one day or one year. How much time it would need depends on several factors.

( ) To perform any action in the best way is to aim at the least strain and the most effectiveness and the greatest economy of movement.

( ) Our outer lives to some extent reflect the state of our minds. Many of the trials we have to bear would dissolve after we faced ourselves and removed the negative characteristics within our minds. But there are some karmic difficulties which cannot be altered, no matter how clear and pure the mind becomes.

( ) Human life shifts from scene to scene, human vicissitude shows the widest imaginable difference, but the divine Presence behind it is ever the same, immutable and timeless.

( ) Stillness at the Centre, activity on the circumference - this is equilibrium that is set by Nature(God) as the human ideal.

( ) When a man is so actively enmeshed with the affairs of everyday life until he is nearly overwhelmed by them, he is no longer able to keep balanced. He exists on the periphery of life, remote from its centre.

( ) One of the deeper ways to help others is to bring them into meditation, if the meditation has been successful in making contact with the Higher Power. For then he can let it act upon himself in all his thoughts about the different areas of his life and by merely invoking the image or name of any person let it act upon that person too.

/ /From every experience that makes any impression at all on his mind, he seeks to draw an inner profit, a spiritual gain. And because the observation of other people's experience provides the same opportunity, he uses that too.

/ /Precisely because it comes with the truth, because it is associated with the discovery of reality, the final phase of philosophy--sahaja--cannot be segregated from the business of living.

XXV

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( ) Ananda Coomaraswamy: "The doctrine of the Tao, the path of non-pursuit:- All that is best for us comes of itself into our hands but if we strive to overtake it, it eludes us.

( ) It was a contemporary Japanese Zen master, Goto Roshi, who asserted that the Orient, in contrast with the Occident, owed its spirituality to its material poverty.

( ) The essential point is that the more an executive is involved in the world's affairs, the more he needs this quest which leads him out of the world. The more his life is devoted to acquiring money and goods and position, the more he needs a firm base within himself from which properly to use these things as they ought to be used.

( ) It is not only in the special periods given over to the practice that mental quiet may be striven for, but also in the quite ordinary occupations of routine existence. But here a very short time - perhaps even a minute or two - will have to suffice. Nor can it go very deep. And it may have to be disguised or hidden to avoid drawing attention. Yet if it is repeated at every opportunity during the day some spiritual profit must emerge.

( ) It is in the hour of tribulation that the practice of philosophy proves its worth. In every human life there are critical situations when external resources and loving consolation are simply not enough to meet the emotional need. It is then that we must draw on inner resources and tap our spiritual reserves.

( ) His active everyday life gets in the way of his passive inner life: the conflict seems insoluble.

( ) If we turn ourselves over to the higher power, surrendering our personal spiritual future to it, we must also turn over the personal physical future, with all its problems, at the same time.

( ) There is a common notion that the perception of spiritual truth is useless to worldly life and that the development of spiritual character is even harmful to a worldly career. This is erroneous and must be disputed.

( ) The occasion, the event, the place and the person contribute their influence and affect one man more, another less. But if aspiration is to come nearer to achievement, if he is not to be satisfied with a merely ordinary inner existence, then there is a point beyond which he cannot afford to let conditions impose the decisive factor, the determining fiat.

( ) The truths found in philosophy are just as valuable for our practical life as for our intellectual life. It would be a grave error to consider them useless in the day-to-day matters and pursuits which engage so much of our time.

( ) Why let that situation, event or circumstance be born which can only bring you harm ? If a little forethought, a little precautionary effort, can prevent its birth, why not give it ?

( ) Even Emerson did not live always in transcendental ideas and dreams. He took his share in the anti-slavery agitation, bought railway and bank shares, married twice and often travelled the rough pioneering West on lecture tours. Was he any less spiritual than the saintly or the sequestered ascetics of Asia Minor, or of Hindustan ?

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( ) This is what he has to learn - and it can be learnt only by personal practice, not from any book - how to keep in beautiful equipoise receptivity to his sacred Centre and efficiency in attending to the world's demands. This is answering Jesus' call to be in the world but not of it. This is the union of busy actuality with central tranquillity.

( ) Philo sadly noted that only a few of the young men of his time took philosophy seriously enough to heed its counsels and study its wisdom. True they often went to lectures (since this was in Alexandria) but, he complained, they took their business affairs with them, so that what they heard was not listened to properly, or if listened to, forgotten as soon as they made their exit from the hall.

( ) He need not deny the world if he accepts it to make use of its experience as a means to fulfil his higher aims.

( ) He sees his personality playing its role on the world stage and, although he recognises its connection with him, it is felt as an object, as an 'other.'

( ) Even he who is active, efficient, practical and worldly, may also be touched by this heavenly light: it is not reserved for the dreamers and poets, the artists and saints alone. I have known men who blue-printed public buildings, engineered factories, managed office personnel, filled the lowest and the highest positions in a nation, who themselves had known ITS visitations, who recognised and revered it.

( ) How can the sensitive susceptible man defend himself psychically against the evil or neurotic auras impacted constantly on him if he is forced to live in a monstrous overgrown city ?

( ) Those who engage in unselfish service are temporarily loosened somewhat from the ego. This of course is true only to the extent that the service is done with pure, and not with ulterior or mixed or quite selfish, motives.

( ) Such teachings are ignored or rejected as being of interest only to dreamers, idlers or misfits. There is some truth in this criticism, some basis for this attitude. Plain normal people who have to make a living, who are busy with the world's work, politics and economics, who have personal and family problems most of the time, find all this to be unrealistic, out of touch with things as they are, humanity as it is and has been.

( ) The lessons of past experience are not enough in themselves to provide all the guidance needed for present living. We need also the ideals held up by intuition, the principles and ideas presented from within by the higher part of our nature, and from without by the spiritual teachers and religious prophets of mankind.

( ) I mentioned in <u>The Hidden Teaching Beyond Yoga</u> my admiration for the Japanese method of returning some monks back to the World's life. Those who do not want to go back, who fail to accept the training period as a preparatory one and the monastery as a school <u>for life</u>, are regarded as stuck in a cave and unwilling, or unable, to get out of it and progress further.

( ) He has put himself into certain environments and situations or been put into them by karma.

( ) This is what he has to learn - and it can be learnt only by personal practice, not from any book - how to keep in beautiful equipoise receptivity to his sacred Centre and efficiency in attending to the world's demands. This is answering Jesus' call to be in the world but not of it. This is the union of busy actuality with central tranquillity.

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( ) Even he who is active, efficient, practical and worldly, may also be touched by this heavenly light: it is not reserved for the dreamers and poets, the artists and saints alone. I have known men who blue-printed public buildings, engineered factories, managed office personnel, filled the lowest and the highest positions in a nation, who themselves had known ITS visitations, who recognised and revered it.

( ) How can the sensitive susceptible man defend himself psychically against the evil or neurotic auras impacted constantly on him if he is forced to live in a monstrous overgrown city ?

( ) Those who engage in unselfish service are temporarily loosened somewhat from the ego. This of course is true only to the extent that the service is done with pure, and not with ulterior or mixed or quite selfish, motives.

( ) Such teachings are ignored or rejected as being of interest only to dreamers, idlers or misfits. There is some truth in this criticism, some basis for this attitude. Plain normal people who have to make a living, who are busy with the world's work, politics and economics, who have personal and family problems most of the time, find all this to be unrealistic, out of touch with things as they are, humanity as it is and has been.

( ) The lessons of past experience are not enough in themselves to provide all the guidance needed for present living. We need also the ideals held up by intuition, the principles and ideas presented from within by the higher part of our nature, and from without by the spiritual teachers and religious prophets of mankind.

( ) I mentioned in The Hidden Teaching Beyond Yoga my admiration for the Japanese method of returning some monks back to the World's life. Those who do not want to go back, who fail to accept the training period as a preparatory one and the monastery as a school for life, are regarded as stuck in a cave and unwilling, or unable, to get out of it and progress further.

( ) He has put himself into certain environments and situations or been put into them by karma.

(1) Unless and until a man bows to the basic wisdom of the prophets, and brings it into his own life, he may fall into the ever possible foolishness of being blindly confident in his own understanding of his own circumstances. He will then have to suffer the consequences of his misunderstanding. Thus a prophet, who has correct insight into the higher laws, even though he has to state its results in general terms, can help him look after his own welfare better than he can unaided.

(2) There are advantages even in terrestrial adversity, but they are chiefly spiritual.

(3) Just as the mason and carpenter can use the strong and the square to test the accuracy of their finished work, so all men may use time, with its finished experiences, to test both the truth of their thoughts and the accuracy of their beliefs

(4) How hard it is to get people to draw accurate conclusions from their experience one can read from the annals of history. Again and again the people of one national race or religion who have been subjected to persecution by a different one, have failed to behave justly and tolerantly when the turning wheel of destiny put them into power later.

(4) The wedding of heaven and earth can never be brought about, since the Perfect and the Imperfect are incompatibles. But they can be brought into some sort of equilibrium, into better balance so that life in the world would not be as bad as it is.

(5) All the personal experiences through which he passes no longer end with their surface meaning: he is able to invest them with a higher one. Even the troubles of life become his tutors.

(6) If the One Reality alone is, if even the world-illusion vanishes in deepest contemplation, how is he to deal with the world since it awaits his attention whatever its status be? The answer is that he is to act in the world AS IF it were real: this is to be his working rule to enable him to carry on with everyday existence and perform all duties. This same practical rule was stated by Jesus in his succinct sentence: Be in the world but not of it.

(7) He attends to his daily affairs with an awareness that the long-familiar ego is absent, that the divine Void is always present.

(8) If in doubt regarding any great difficulty close your eyes, think of a master, silently call on his name, then patiently wait. The force using him may come to your help. (9) Setbacks, and even more drastic shocks, may force a man to see what he could not, or would not, see before, and thus bring him into better balance. But, on the contrary, they may confuse and bewilder another man

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(1) This is philosophy which opens the way to bigger thoughts, wider minds and finer ideals; which makes the quest for truth an inner adventure and a religious duty: and which finally points to a supernal divine stillness as the place where the revelation must be made.

(2) In philosophy there is no divorce between activity in the world, mystical meditation in the silenc -e and plumbing the depths of metaphysical thought.

(3) "In the midst of all earthly business I have always raised my eyes to that which is highest," wrote Goethe in a personal letter. Yes, it can be done although its difficulty is there.

(4) Those earlier books were written not so much to convince others as to show the very real need of a contemplative life to be brought in to counterbalance the active one, not to lead people into monasteries and ashrams for the remainder of their lives as world-renun -ciates, as to lead them into themselves.

(5) There are of course great numbers of people who are content to go on enduring or enjoying life without feeling any desperate need to understand its meaning and purpose, if any?

(6) Name it cleverness, intelligence, cruelty or pitilessness but the attribute which seems to belong most to the way human life has been arranged by the Fates gives its victims no joy without pain, no fortune without loss, no pleasure without hurt, no body without sickness, accident or death. This is why Buddha declare -ed ordinary life to be unsatisfactory.

(7) They continue to exist quite untroubled by this questioning of the universe around them and this probing of the soul within them.

(8) " What earlier scholars translated as non-acceptance of gifts " in Patanjali's Yoga Sutra, Mahadevan has translated as "non-possession." The difference in meaning is important. The idea clearly is to avoid burdens which keep attention busy with their care.

(9) Money can be regarded as a symbol which represents, among other things, two which are quite important although unequally so. They are Power and Privacy,

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(9) Money can be regarded as a symbol which represents, among other things, two which are quite important although unequally so. They are Power and Privacy.

(10) The masses would show no interest for they possess insufficient mental equipment to understand it.
(11) Philosophy provides him with principles by which to guide his relationships with others, his dealings with society, his life both without and within.
(12) Ideally, we learn the wisdom of life best, easiest and most from teachers, from instruction by those who know the Way, in its beginning and end. Actually, we <u>have</u> to learn it by ourselves, by our own experi-ence, by self-expression, all necessary and valuable, suffering as well as joy.
(13) Whatever stays in existence too long begins to assume attributes to which it is not entitled. For it seems completely necessary, quite unchangeable. Its power becomes absolute. Thus the past, so rich a storehouse of guidance, warning, interest and wisdom when studies with fairness <u>and in full freedom</u>, becomes a tyrannical despot. If we are to find its best values and its greatest usefulness, we should take time off occasionally to forget it, to be detached from its rule, and regard our way of life differently - thus changing our standpoint and its landscape. These periods may be short ones, but their fresh experiences will bring in some corrective balance, their new habits will improve us or widen outlook. Thoughts and things, principles and institutions will be measured, tested, weighed and revalued.
(14) He learns by practice how to convert all the happenings in his life into material for this moral and philosophic transmutation.
(15) That a man has to work on himself is an easily-grasped platitude in all teachings and faiths concerned with his spiritual life. That he has also to work <u>with</u> himself is neither so well known or so comprehensible. It requires intuition both to follow and to use in practice.
(16) Evanescence is printed on all things, on the world and on men themselves.
(17) Whatever is proper to a particular situation should be done; rules should not be followed blindly.
(18) He has learnt the difficult feat of staying aloof from the world yet participating in the activity it demands from him.

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(19) The outer things and persons which make up his reasons for living are not enough. Until he comes to recognise this truth, a man moves through the years half-blind, harming himself and hurting others.
(20) It is the secret undercurrent which flows beneath all his mind's activity.
(21) Thinking which is fact-grounded, experience-based and correct, living which is wise, balanced and good, meditation which goes deeper and deeper - these are some of our basic needs.
(22) Of what use to put into words what is ignored in conduct.
(23) We learn from disillusionment as from failure, but only if we are willing to learn.
(24) How good to be able to relish solid sense and yet pursue truth more keenly than ever.
(25) It is a truth which he must bring to life by his own personal experience.
(26) It is in the nature of all things that they must perish, of all possessions that they must pass into other hands, of all desires that their satisfaction shall bring with it an accompaniment or a consequence that is not desirable. But to dwell only on this aspect is to become wrapped in negativity and obsessed by it.
(27) Personal memories illustrate the worth and confirm the truth of some of these teachings.
(28) If some are instructed and chastened by suffering others are embittered and warped by it.
(29) What kind of satisfaction does he need from life ?
(30) Most people are small-souled creatures unable to take large views.

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(1) If his daily life makes him feel that it is taking him farther away from this peace, this inner harmony, he may have to reconsider his situation, environment and activities.

(2) For a sensitive person, living in the world is difficult: he is tempted to renounce, desert or hide from it and go his own way. But if he gains this inward peace and is practised enough to stay in his centre, then worldly life turns into a sacrament, is known for the passing spiritual drama that it is, and is borne philosophically.

(3) A man is not necessarily unspiritual if he lives fully in the world, engaging in its activities and appreciating its satisfactions. Only, he must remember constantly who and what he really is and never forget his ultimate purpose.

(4) Because his inner state is of the utmost importance, this is not to assert, as some Eastern mystics or metaphysicians assert, that his surroundings do not matter. They do. They <u>are</u> important.

(5) " You can't get away from him (your neighbour); he's practically in your back-yard. There can be no refined and philosophical ignoring of his existence. You must either hate or love; and on the whole you'd better make a shift to love, because you may need his help in emergencies and he may need yours - so urgently that there can be no question of refusing to give it"
- Aldous Huxley.

(6) His basic values may become firmer and more positive as his understanding of philosophy becomes fuller. They support him during the difficult periods of adjustment to the world in which he has to live and work. They guide him ethically and protect his character.

(7) "Standing in union with the Overself, carry out your work, putting away attachment." - Krishna

(8) This business of living is usually an experience of pleasurable sensations alternating with painful ones.

(9) The discovery that philosophy can be applied to real situations in his personal life, with beneficial results, is an interesting and welcome one.

(10) An ordeal, a calamity or an adversity which embitters one man becomes a challenge for another, and ennobles him.

(11) The positive cheerfulness and pearly luminosity of such statements help us with daily living. Yet, applicable as they are, they remain abstract truths.

(12) Amid the chances and changes, the happenings and episodes of everyday life, he practises keeping unaltered within in temper and temperament.

(13) His contact with the world is a surface one. His deep longings are the real driving force.

(14) It is when philosophy is exposed in action that its worth comes to the fullest.

(15) It is not to be separated from active ordinary everyday living.

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(16) If he is to become detached from worldliness yet live in the world: if he is to disengage himself inwardly from its activities yet outwardly carry them on,

(17) There are not many who are ready for such independence of attitude and life. A certain inner strength is necessary for it first of all, and of course a natural or acquired willingness to desert the herds, if necessary.

(18) The point is that holiness is not necessarily limited to hermits and monks: it may also belong to householders. Whether it be the Long or the Short Path, both may be practised in the daily routine of life.

(19) A balanced way of life requires a man to hold determinedly to this regular retreat while yet working actively in the world most of the time. In this way its destructive effect will be countered, the spiritual vitality will be renewed and his inner tranquillity regained.

(20) Sahaja is the final phase and in striking contrast to the first phase, the Glimpse, lasts as long as corporeal life lasts. In this he brings the light into everyday's thought, speech and behaviour. It is the phase of Application. So, little by little, disjointedly and at intervals, he gets established in a calm awareness of his connection with, and relation to, the Overself

(21) As his centre moves to a profounder depth of being, peace of mind becomes increasingly a constant companion. This in turn influences the way in which he handles his share of the world's activities. Impatience and stupidity recede, wrath at malignity is disciplined; discouragement under adversity is controlled and stress under pressures relaxed.

(22) When activity of any kind, in work or in leisure, takes place in this atmosphere of remembrance, it becomes sacramental even though the ordinary observer may not know it.

(23) The practice of philosophy is not easy, but it is the only way to gain its advantages. When it takes firm root in day-to-day life, experience, behaviour and activity, its truth is tested and survives, solidly confirmed.

(24) Is it at all possible that a human being, with flesh blood and nerves, living in a world and time like ours with all the inflamed discussions, the tensions and frictions, the sufferings and violence, can keep an inner aloofness ?

(25) Meeting the needs of physical existence is a justifiable and necessary duty if one is to survive. This involves realistic acknowledgment of the body's functions and practical connection with the world around.

(26) Can a man fulfil his worldly responsibilities and do his family duties yet remain a philosopher ? Will they not enter into conflict with his high ethics, his needs of solitude, his mental sensitivity to auras and atmospheres, his trains of thought and study ?

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(28) The inwardness through which a human being finds his way in meditation exercises to the redirection of attention to his soul, his deeper 'I' is needed to restore his lost balance. But it is a process, a means to an end. For him the end must be not a special and limited experience, briefly felt, of his innermost being but a settled awareness of its presence throughout his everyday life, and a consequent sharing in that life

(29) To remember the Overself's presence amid the bustle of everyday living is more cheerful than to remember Death's presence amid the fullness of everyday activity. But whereas the one is always desirable the other is only occasionally desirable. And whereas the thought of dying repels, disgusts or frightens most men, the thought of the Overself exhilarates them.

(30) There is something to be learnt directly from the very surroundings in which his everyday existence is passed - even if it be only a negative lesson.

(31) Wu wer, non-doing, is free activity, done for its own sake and not for that of a reward. This is possible to creative minds intent on bringing the needed new into existence, or to inspired artists working for pure love of beauty and not for glory, or to saints obeying a higher will.

(32) He has to take part and play a role in the theatre of life like everyone else. But there are important differences. He not only acts but is also an onlooker, he not only stands on the stage but also sits among the audience.

(33) Whoever has dealings with others cannot afford to ignore the double nature of human nature. Failure to recognise it leads to confusing consequences. Looking neither for the good alone, nor for the bad alone, but remaining emotionally detached during such an act of recognition is a philosophical attribute. He who possesses it may hold no illusion about the mixed motives in others and yet still practise goodwill toward them. This must be so, for the primal source of all Goodness inspires him daily and constantly to hold to this practice.

(34) The disappointments of fortune's varied course, the hurts caused by other persons, may induce negative moods. Their onset is human but their discipline is also human, albeit on a higher plane - that of philosophy.

(35) The high moods created in meditation must be brought into contact with the personal daily life, must bear fruit there; and although this happens anyway quite automatically to some extent, it could happen to a much larger extent if turned into a conscious deliberate process.

(36) Every event in his life should be made to reveal its karmic meaning for him. He may not at first perceive this: time, patience and tranquil invitation to his deeper being - best done after meditation, before sleep or before rising - can help

(37) It does not mean he must lack practical ability, although the wrong contrary belief is widely held.

(38) He is as much an observer as a participant.

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(39) It is usually the moneyless aspirants who decry wealth and praise poverty (calling it simplicity). If money can chain a man tighter to materialism, it can also give him the conditions whereby he can set to work freeing himself from materialism.

(40) Each man responds to his surroundings and contacts, his experiences and fortunes, in his own personal way. "As you are, so is the world," remarked the Maharishee at our first meeting.

(41) A worldly refusal to honour the sacred is as unbalanced as a monastic refusal to honour the secular. In a balance of both duties, in a common-sense union of their ordained roles in man's life lies the way for present-day man. Each age has its own emphasis, ours should be equilibrium.

(42) The most advanced Advaitin may decry the body as unreal but to maintain it Nature compels him just as much as those who regard it as real. He may denounce those who seek money as materialistic but the world forces him to pay his way and seek it too.

(43) He believes, intuits, perhaps even knows that the Real, the True, the Good and the Beautiful are the best things in life and the most worth seeking, that their quest will lead him through mystical regions and ethereal experience. But that is no excuse for deserting critical judgment and practical sense.

(44) He carries his secret as a woman carries her unborn child. Its importance is supreme.

(45) A philosopher cannot remain a mere theorist, playing with ideas or proving them logically for himself. He must insist on applying them if he is to be worthy of that august name.

(46) The body has its needs and these must be attended to. The world has its activities and these must be shared. The soul makes its call but how few heed it.

(47) His active life begins to reflect the mellowing influence of well-understood experience and well-learnt philosophy.

(48) From this peace which is always within him now he looks out, as from a citadel, upon the world's disharmonies and distresses.

(49) It illuminates the old faiths, the old systems of thought and revelation.

(50) Some enquirers are astonished to learn that philosophy can be quite practical.

(51) The actual situation in which he is now becomes a point where this transcendence is possible.

(52) He must descend into action and practice, must work through his own body.

(53) His role in everyday life is a double one: that of being both the world's actor and spectator.

(54) Family and work may be enough to use up the interests and energies of the average person. But if there is someone who chooses a less worldly kind of existence, he also is entitled to do so.

(55) Philosophy affects the whole of life, not only thought but also action, not only consciousness but diet.

(56) What happens to us is a continuing audit of what we are.

(39) It is usually the moneyless aspirants who decry wealth and praise poverty (calling it simplicity). If money can chain a man tighter to materialism, it can also give him the conditions whereby he can set to work freeing himself from materialism.

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(41) A worldly refusal to honour the sacred is as unbalanced as a monastic refusal to honour the secular. In a balance of both duties, in a common-sense union of their ordained roles in man's life lies the way for present-day man. Each age has its own emphasis, ours should be equilibrium.

(42) The most advanced Advaitin may decry the body as unreal but to maintain it Nature compels him just as much as those who regard it as real. He may denounce those who seek money as materialistic but the world forces him to pay his way and seek it too.

(43) He believes, intuits, perhaps even knows that the Real, the True, the Good and the Beautiful are the best things in life and the most worth seeking, that their quest will lead him through mystical regions and ethereal experience. But that is no excuse for deserting critical judgment and practical sense.

(44) He carries his secret as a woman carries her unborn child. Its importance is supreme.

(45) A philosopher cannot remain a mere theorist, playing with ideas or proving them logically for himself. He must insist on applying them if he is to be worthy of that august name.

(46) The body has its needs and these must be attended to. The world has its activities and these must be shared. The soul makes its call but how few heed it.

(47) His active life begins to reflect the mellowing influence of well-understood experience and well-learnt philosophy.

(48) From this peace which is always within him now he looks out, as from a citadel, upon the world's disharmonies and distresses.

(49) It illuminates the old faiths, the old systems of thought and revelation.

(50) Some enquirers are astonished to learn that philosophy can be quite practical.

(51) The actual situation in which he is now becomes a point where this transcendence is possible.

(52) He must descend into action and practice, must work through his own body.

(53) His role in everyday life is a double one: that of being both the world's actor and spectator.

(54) Family and work may be enough to use up the interests and energies of the average person. But if there is someone who chooses a less worldly kind of existence, he also is entitled to do so.

(55) Philosophy affects the whole of life, not only thought but also action, not only conscionsness but diet.

(56) What happens to us is a continuing audit of what we are.

(57) How to put his knowledge into practice ? How to be able to cope with the world, its pressures, strains, trials, temptations, while inwardly centred upon the Overself is a feat for which man must train himself. This requires periods of withdrawal during which he works upon himself, his character and concentration, renews his aims and strengthens his will and, especially, restores his balance. The periods may be brief or long, as his circumstances allow; a few hours or days or weeks.

(58) He has to settle down to a new way of life, to a new code of ethics, to a new attitude towards others as well as events.

(59) It is the visible actions of a man spread over a certain period which show us what his character is.

(60) It is a different style of life, unique, where the so-called spiritual is interblent with the physical.

(61) By adopting a witness attitude he puts a distance between the day's activities and himself. This helps him bring them under control, prevents them from submerging his quest altogether, and preserves whatever inner peace he attains.

(62) "Whatever you do offer it to Me" said Krishna. This implies constant remembrance of the Higher Power, which in turn saves those who obey this injunction from getting lost in their worldly life.

(63) Whatever duties he fulfils in the world, he does not forget his inner ones.

(64) To believe that philosophy has nothing to connect it with practical living is wrong. The very contrary is the truth.

(65) The fruits of meditation come to fullness only later, only after it has been mastered enough to be inserted, by degrees, in the active life which adjusts to it.

(66) If anyone can make a spiritual, aesthetic, reasonable and ethical contribution to mankind, he serves God too even if he belongs to no religion. For he is harmonising himself with the World-Idea.

(67) It was a British university lecturer who said in conversation some years ago that he could not accept as a sage anyone who failed to make a practical contribution to life.

(68) Does the man who likes refined, elegant and even grandiose surroundings really fall into sin ? Is the man who finds his means of salvation only in bare simple and coarse surroundings really virtuous ?

(69) His worldly interests may be diluted by his spiritual ones but his worldly efficiency may remain unaffected.

(70) What is a man to do when, coerced by pressures from outside, by surroundings, events and situations, he finds his standards falling, his faith declining, his character weakening ?

(71) He practises the art of withdrawing into his deeper self while in the midst of a crowd.

(72) It is not so much what happens to a man as what he makes of it that most matters.

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(73) Must a philosopher be without warmth in his human relations and immune to humour in his reaction to the human scene ? Must his personality be heavy, his company dull, his speech boring?
(74) He learns not to waste time arguing about his belief or views, nor even to explain them to those who merely wish to air their hostility and criticisms.
(75) It is possible to stand a little aside and watch the way the world lives not because one is a soured misanthrope but because one hopes to draw useful conclusions from such detached observations.
(76) Intelligence tells him that the lesson extracted from any particular experience should be applied in the next one.
(77) Resentment builds up among neighbours at the more cultured, refined, better class person's reclusive habits.
(78) To keep contained within himself and thus preserve the precious treasure to which he has won, and yet not withhold sympathy from others, nor interest in them, is another balancing act he learns with time.
(79) He knows the moral pollutions and mental falsities of the world in which he lives but he knows also how to protect himself against them, if necessary.
(80) There is no direct gearing between the two. A man may be capable of drawing into a rapt absorbed condition but incapable of properly handling practical affairs or correctly judging a course of action.
(81) A philosopher is not necessarily a man who lectures on philosophy, be it genuine wisdom or mere academic and scholarly word-spinning. He is a man who knows that life is not only for thought about it, and for insight into its deepest reality, but also for <u>living</u>. He is withal as sensitive as a mystic and feels nuances beyond the ordinary, but he cultivates calmness in the midst of normal activity and remains unflappable.
(82) The philosopher has to bear the same troubles and afflictions which others have to bear, as part of the general human lot. But how differently is he able to bear them! What additional inner resources he possesses with which to endure them!
(83) Is he to live a two-faced life: one trying to conform outwardly to society; the other smiling in recognition to totally opposite values ?
(84) It is not that he takes a neutral position in all controversies - he sees only too well for that - but rather that he prefers to be disinvolved and detached by attending to his own business, where alone he can do the most good !
(85) For some the consequences of their actions provide an ethical and practical education.
(86) He learns to stand alone, immune to gregarious sentimentality, remote from herd tendency.
(87) His experiences in the outer world can fertilise his reflections and practices.
(88) He has no need or desire to impress others with his power, knowledge or holiness.

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(89) Neither the over-cautious nor the under-cautious attitude will suit this quest: a delicate balance moving between the two extremes, adjusted by timeliness and circumstance, will help more and risk less. This means that he will not be afraid of using his own initiative yet careful enough not to meddle in unsuited to him. Decisions have to be made, actions have to be done, and these depend in part on his own characteristics, in part on the outer scene. But personal reactions to life out in the world is intertwined with the quest, even coloured by it. So the Middle Way will show its presence and results in both areas.

(90) Without falling into the vacuity of scepticism, the intelligent and independent seeker shuns dogmatic sectarian intellectual or emotional positions. But his openness of mind, his semi-detached stand, do not prevent him forming favourable appreciations or accommodating unflattering impressions.

(91) It will of course help him to find peace within himself if there is peace outside, if his environment is free of tension.

(92) Vedantins who stand aside from the world's business denying that it is any of theirs, have not yet learnt the ultimate philosophy.

(93) Our very existence as persons makes it necessary to give proper attention to the body and its needs, and to the worldly surroundings in which it lives. They cannot be dismissed, much less despised, without falling into an insane mysticism or an off-balance metaphysic.

(94) Amid all the hazards of human existence, this presence and these truths give something to hold on to within oneself when other things fail.

(95) Mentally he may have to resist the ideas of the community in which he lives when they are thrust upon him through customs, conventions, conversations and religion.

(96) He strictly hides his knowledge from shallow, uninterested, materialistic or immature persons.

(97) Life among the barbarians becomes much less tolerable as he becomes much more sensitive.

(98) Both are needed by, and expressive of, human life in its fullness. Both must be brought together in such co-existence.

(99) They regard such studies as being too remote, as of no utility, and in this is one of their great mistakes.

(100) The earthly life is not irrelevant; it is interwoven with the inner: its demands, needs and activities must be attended to but its values will necessarily change.

(101) The sanity with which he negotiates life's practical problems is impressive.

(102) As he absorbs each new experience, a man registers it subconsciously. It is there even if forgotten.

(103) "What is the path?" the Zen Master Nan-sen was asked. "Everyday life is the path," he answered.

(104) It is a subject which too often received derisory laughs in Western circles and not so long ago.

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(105) Can he put his personal problems, interests or difficulties into the hands of the higher Power ? This is both the first and the last procedure, but in between he may be led to call for the services of reason, observation, experience, authority and specialised knowledge.

(106) When the pressures of competition, the kind of people in the environment make a man's moral values wobble, it is time for him to reconsider his situation, perhaps time to leave for other environments or to change the nature of his activity.

(107) Will it survive the change from theory to practice ? Can it be brought into ordinary daily life or must it be left behind in the arm-chair ?

(108) The philosopher rejects the demand either to accept the world or to renounce it. For him this is unrealistic. He does neither of these things. Only those who are much too ignorant of the real nature of the world can concern themselves with such a demand.

(109) If they discover the mentalist truth that this existence is like a dream, will not men's practical existence in the world become imperilled ? Those who are already unbalanced will become more so. Those who are rigidly fixed in materialistic attitudes will become uncertain and unsettled. But those who come to it previously prepared by their intellectual and emotional history, will be able to use their worldly life responsibly but without being mastered by it.

(110) They have a right to ask "In what way does philosophy connect up with ordinary life ? What does it mean in practice ? Is it as we suspect, too widely separated from the world ?"

(111) It may be painful to learn the truth about a situation which we have brought about; sometimes it may be unbearable: but it is salutary. Ignorance and delusion do not help us: truth may.

(112) It is a teaching which prepares him to find a deep inner life without necessarily deserting the active outer one.

(113) In every kind of situation he will remember that he is dedicated to this quest, will remember its ideals and disciplines, yet not forget that he is still a human being.

(114) There are those who believe they are spiritual because they are unpractical. This is idealism run aground, cast on the shore of folly. For even here, on this non-worldly quest, there is need of intelligence, just as few would doubt there is in their dealings with the world.

(115) When he is settled, when his enlightenment has become not only a permanent endowment but also a full one, as present amid world activity as in meditation.

(116) This feeling of being an observer of the very life in which he is involved, a detached spectator as well as a participator, comes by itself with growth.

(117) Why put an end to laughter because you have made a beginning with philosophy?

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25

25th February 1976 the residential

address of Paul Brunton will be

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 medical profession are coming to see that mental and emotional health are to be cared for just as physical health, that all three are intertwined and mutually affective, and that diseased conditions of the mind may reflect themselves in the physical organism.

(2) It is risky for him to forget what he primarily still is - a layman, not a medical man. He ought not attempt to occupy a position which does not belong to him.

(3) All these physical symptoms may have physical immediate causes but they may also hint at deeper maladjustments in the psyche itself.

(4) Negative feelings can disturb the sympathetic nerve system. This disturbance can be passed on to one of the body's functions which it governs.

(5) It is unfortunately true that fanatics adopted this idea and foolishly exaggerated the possibilities of this regime. They made such absurd claims as to discredit both and draw down ridicule upon them.

(6) The creative power of mind was evidenced at the beginning of the nineteenth century by the case of Joanna Southcott. She was a prophetess and also the founder of a Christian sect in England. In one of her visions Jesus appeared and promised she would bear a child, in which he himself would reincarnate. For some months her body showed all the outward signs of pregnancy, both to examining matrons and inspecting medical men. She herself felt something moving and growing within her. Then she died, exactly nine months after her supposed conception. Surgeons conducted a post-mortem examination but could find no cause whatever for the previous appearance of pregnancy. Her fervent wish, ardent faith and continuous concentration on the idea had released subconscious forces which materialised it.

(7) The penalties of violating hygienic laws may in some cases be escaped by spiritual means but the penalties of continuing to violate them may not. The cause which engenders a malady must be itself removed or else the removal of the symptoms which are merely its effects will be followed eventually by their reappearance or by those of a different malady. Wisdom here tells us to obey the laws and to regard disease as a warning of our transgression of them.

(8) The materialist who tries to find a physical explanation for every sickness is nevertheless forced to admit that the mind does have at the very least a limited influence upon the body. This is proven by mental shock hastening the heartbeat, by worry acting on the nervous system and affecting the flow of secretions, thus contributing towards indigestion; by violent anger raising blood pressure. Because fear liberates toxic poisons, the expression "died of fright" may be literally true.

(9) A mother who is overwhelmed by powerful negative emotion like anger or grief while nursing her infant, could be the cause of its spasms and convulsions.

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(11) Psychosomatic illnesses are curable by physical means. But the cures are either temporary or other symptoms of a different kind appear, and replace those which have disappeared.

(12) Medical science still does not know how to answer with any certainty two questions which seriously affect its knowledge of how the body works. They are: (a) What is thought? (b) Why do nerves - which are physical objects - feel pain and pleasure - which are not?

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(1) Avoid all the speculation and exaggeration of mental healing books.

GEB asked me to warn against egoistic healing; it is dangerous for people still <u>in</u> the ego to heal others; and safe only in self-healing.

(2) Pain and suffering in the body may have some compensations and purposes, but to deny their existence or to ignore it, or to glorify it, as different views do, is folly.

(3) Until the arrival of psychosomatic medicine the world tended to ignore the effects of mind on body. Yet it was known that mental shock could kill people, render them speechless or turn black hair grey.

(4) "The soul is humbled through sickness!" exclaims Russian Staretz Silouan, after years of experiencing violent headaches. He knew !

(5) Although it is perfectly correct to say that emotional disorders and mental disturbances have actually created physical diseases in many cases, it is not correct to go farther than to say that they have been merely conducive to disease in other cases.

(6) That the real effectiveness of incubation was not the work of a departed spirit but of Nature in the sleep state combined with the sufferer's faith, was shown by the custom which still prevails in Greece. Here sleep in a temple of Asclepios was simply replaced by sleep in the Church associated with a Christian saint.

(7) The fallacy in Christian Science theory is the pretence that problems and pains, diseases and malfunctions, cancer and crime do not exist among us here in this physical world. If we turn only to pure Spirit and leave out the world in time and space and form then, undeniably, they do not exist. But we may not leave them out of practical reckoning while we have to live in this body, much as some of us would like to. If the theory floats in mists of fatuous optimism, the art of Christian Science healing does in some cases bring very successful results. Why?

(8) <u>Psychosomatic Healing</u>: Give tabled lists of inner defects, emotional faults, negative moods and their corresponding symptoms of bodily sickness.

(9) There is a sickness which comes from our own disturbed or negative emotions; but there is another which does not which is the outcome of causes generated in previous lives.

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(6) That the real effectiveness of incubation was not the work of a departed spirit but of Nature in the sleep state combined with the sufferer's faith, was shown by the custom which still prevails in Greece. Here sleep in a temple of Asclepios was simply replaced by sleep in the Church associated with a Christian saint.

(7) The fallacy in Christian Science theory is the pretence that problems and pains, diseases and malfunctions, cancer and crime do not exist among us here in this physical world. If we turn only to pure Spirit and leave out the world in time and space and form then, undeniably, they do not exist. But we may not leave them out of practical reckoning while we have to live in this body, much as some of us would like to. If the theory floats in mists of fatuous optimism, the art of Christian Science healing does in some cases bring very successful results. Why?

(8) Psychosomatic Healing: Give tabled lists of inner defects, emotional faults, negative moods and their corresponding symptoms of bodily sickness.

(9) There is a sickness which comes from our own disturbed or negative emotions; but there is another which does not which is the outcome of causes generated in previous lives.

(1) Many an illness or the malfunctioning of an organ or a disease begins with a strong negative thought, and by the latter's constant repetition until it hardens into a chronic mental-emotional condition, builds up to a crisis in a subsequent year.

(2) The human body is a part of consciousness, indeed a major part, but consciousness itself is only a part of a larger and deeper consciousness of which we are normally unaware. Yet it is in this mysterious region that the creative origin of the body-idea lies. If the ordinary 'I' cannot make the body keep well by merely holding the thought, this is because the creative power lies in an 'I' which transcends it. The ego which identifies itself with the body, thereby stultifies its latent powers. But as soon as it begins to identify itself with pure Mind, certain powers may begin to unfold. Many cases of mystic phenomena, such as the stigmata of Catholic saints, confirms this.

(3) Macmillan touched the area or organ about which the patient complained and stroked it lightly. Soon there was a rise of temperature in that particular part of the body.

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LVI

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Healing of Woman=Matthew 922 & Luke 8:48 (XXVI)
Healing of Blind Man XXVI Mark 10:52 & Luke 18:42
Healing of leper: Luke 17:19

( ) When Jesus told the sick person "thy faith has brought thee recovery" he did not mean, as many now think, faith that the cure will be effected. No - he meant faith in the healing power - God. The first kind keeps the mind still centred in ego, whereas the second lifts the mind away from ego. Another translation: KIND OF FAITH "Your faith has made you well."

( )The way one views oneself and others, one's life and the world, has too often been affected by chronic disagreeable sensa-tions in a small part of the body, too often been improved by improving the physical condition, to assert that physical causes are unimportant.

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( ) Whether this man was an imposter, a sorcerer or a quack, a genuine religious mystic or a self-deceived visionary, his willingness to help the poor without charging them any fee ought to be remembered. And there are other points that ought to be remembered in the Count's favour.

( ) Too many Indian, and a few Western, gurus and cults reject the development and use of healing power. It is, they argue, an obstruction in the spiritual path because it keeps its practitioner captive to the ego, which may even become stronger through conceit. There is the historic case of Ramakrishna. He went to his prayer shrine in his temple three times to request a healing for the throat cancer which troubled him, but each time failed to utter the words. The merit of argument based on increased egotism and vanity, the danger of being sidetracked from seeking the highest goal, is admitted. But is this enough ground to ban spiritual healing completely and always? Must it be denied to all people at all times, universally because some healers may be obstructed spiritually by its practice ? The answer of common sense agrees with the example of Jesus.

( ) The healing of disease was well identified with Jesus' work, with Asklepian Greek sanctuaries, with Egyptian exorcism, with many a mystic throughout the Orient, and even with a number in the modern world, Eastern and Western. How, then, with such a religious background, can it be fair to deny divine inspiration to the man who performs it while allowing such inspiration to the man who only preaches?

( ) The imbalances in human character, nature, mind appear in more visible form as diseases in human body.

( ) That psychological disturbance may express itself in physical symptoms is an idea that is being increasingly accepted by the most materialistic medical practitioners.

( ) Vedantic thought usually regards the siddhus - occult powers - as obstacles to attaining truth. Among them the healing of the body's sicknesses and the mind's disorders is included.

( ) Anxiety, grief, nerve tension, emotional conflict, fear, or any other psychic factor may appear physical and as symptoms of illness.

( ) Quite clearly it is as disorders of the various organs, as functional troubles, abnormal conditions in one or another part of the body that emotional, nervous and mental disharmonies first show themselves physically.

( ) Although we can often find the physical causes of physical ailments, behind these physical causes there are quite often maladies of the soul. Heal the soul and the bodily healing may follow. Obviously there are many cases where no success would result.

XXVI

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( ) Quite clearly it is as disorders of the various organs, as functional troubles, abnormal conditions in one or another part of the body that emotional, nervous and mental disharmonies first show themselves physically.

(1) A great rage or an overwhelming fear affect the heartbeat until it slows down or quickens dangerously. A sudden tremendous fright can cause syncope, even death. Such is the known power of emotion over functions of the body's organs. When living habits are reformed and brought to conform to the requirements of hygienic laws so that the patient stops doing those things which gave his disease the requisite conditions for it to take hold, and when the different systems of physical therapy are applied as required without prejudice against or favouritism for any particular one and when this is combined with faith in spiritual healing power invoked by a practitioner or by the patient himself, the chances of a cure are raised to the highest.

(2) Everything happens in these organs and all their highly complicated functions are carried out with the perfect precision of a finely-made watch. Yet it happens without their owner knowing anything about it at all. Does not this show that there is something within the body that <u>does</u> know and does direct these organs ?

(3) Whenever Gandhi had an important decision to make, and went through protracted self-wrangling in the process, the physician who attended him noted that his blood pressure rose considerably higher. Once Gandhi went to sleep in such a condition. Next morning the pressure had fallen to normal. During the night he had ended the mental pressure and arrived at a decision !

(4) He who sees in everything only matter and beyond it only nothing, who looks to physics and physiology for sufficient explanation of our existence and to chemical actions for sufficient explanation of our loftiest emotions, will be sceptical of mentalist principle and distrustful of spiritual healing.

(5) The intelligence in the deeper human mind manufactures the bodily organs it requires for experience, or development. In this way it has built the entire body itself.

(6) Some of the thoughts which poison mind and blood, negatives to be cast out and kept out: spite, ill-will, unforgivingness, violent conduct and constant fault-finding.

(7) How few have learnt that it is not the quantity of medicine they swallow which cures their diseases, but the degree of contact with Nature's Life-Force that they establish (manifested by their 'resistance').

(8) The sins of the heart bring on a diseased psychic being and this in turn, if not changed, brings on a diseased physical being.

(9) Because the Overself is not outside a man but is his own innermost nature, full faith in its presence and power is essential to experience of its healing and help.

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(10) States of mind are directly or indirectly connected with states of health. A mind sinking under the heavy weight of responsibilities, or filled with the heavy stresses and pressures of business, or depressed by frustration, unhappiness or unrest, or shaken by the ending of a close relationship, may soon or late reflect itself in disease, sickness or breakdown as in a mirror.

(11) Angina Pectoris is recognised by many physicians now as a very serious disease, often fatal and always painful, mostly brought on by extreme nervous tension.

(12) There are some who doubt and others who even deny whether it is at all proper to seek the cure of physical ailments through spiritual forces.

(13) Why should we not unite working on the body by physical means with working on it by the healing power of the higher self ? Why not give the latter a chance to repair its own work, since the physical-mental ego is its own projection ?

(14) A modern mystic, the late Sister Marie of the Order of Poor Clares of Jerusalem, was told from within "Because I love you I have given you bad health since the beginning of your life, so that you would feel how dependent you are on Me."

(15) I consider W.J.Macmillan's view on healing one-sided and incomplete but thought my foreword to his book was not the place to criticise him.

(16) Some 'Back-to-Nature' schools of therapy assert that all diseases are the consequences of man's transgressing the laws of health, just as some esoteric schools assert they are the consequences of his incurring karmic debts. The first often point to the wild beasts as being perfectly healthy examples of living according to Nature. But those who have first hand acquaintance with jungle life will refute this claim. Not only are all animals - whether domesticated or wild - subject to sickness but even plants, grain crops, trees, fruits and vegetables are subject to it by blight and rust.

(17) When every form of physical treatment, the unorthodox as well as the orthodox, available or affordable has been exhausted without success, it is time to try spiritual healing. For the desperate it is the last hope.

(18) Destructive thoughts are made not the only, but the sole cause of sickness. Broken hygienic physical laws of the body may be equally the cause.

(19) To pray for a bodily cure and nothing more is a limited and limiting procedure. Pray also to be enlightened <u>why</u> this sickness fell upon you. Ask also what <u>you</u> can do to remove its cause. And above all, ask for the Water of Life, as Jesus bade the woman at the well to ask.

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(1) It is more prudent and more conducive to a successful result if he is prepared to make necessary changes of thought and feeling and character. The greater the healing asked for, the greater the sacrifice he may in turn be asked to make. When, for instance, Jesus asked the distressed sufferers to believe, they were not being asked to believe merely superficially but rather so deeply that they would at least try to make the changes called for. Having contributed so much to the disease, they ought to contribute something to the cure.

(2) What needs to be learnt and accepted is the mentalist law of reproduction - as apart from the biological law - which teaches that sustained thoughts or violent feelings may produce physical-body effects.

(3) Merely to express belief in faith-healing is not enough to receive healing. There must also be willingness to make needed moral and psychological adjustments, if they are directed toward the inner causes of the illness.

(4) The proportion of failures to healings is never known, and so long as the religious approach continues and a religious organization's power, wealth and prestige are at stake, will never be known.

(5) There is nothing meritorious in meekly accepting illness and disease because they are God's will. The human being is entitled to defend its body against them.

(6) It would be just as wrong to argue that <u>every</u> physical disease proves a moral fault or mental deformity to exist, as it would be to argue that the absence of such disease proves moral or mental perfection to be attained. Many animals are quite healthy too !

(7) He will come to know what every animal knows already, that there is an intrinsic healing power within the human body itself.

(8) Why is it wrong to seek the cure of physical ailments by non-physical remedies, and particularly by spiritual ones ? To argue that the inner healing of bad character is more important, which may be granted, does not do away with the necessity of the outer healing.

(9) Even Gandhi shared and propagated the view that a sinless man would necessarily have a perfectly healthy body. When, later, he suffered from appendicitis he blamed his own failure to control passion and thought, for its appearance.

(10) Are they really cures of the disease or are they merely palliatives of it ?

(11) Such ignorance of the laws of psychic well-being is not less dangerous because it is so common.

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(12) A balanced view must be that sickness is a physical as well as mental product, and may have to be treated accordingly.

(13) Psychological disorder may express itself in time as physical disease.

(14) How can we justly assert that anyone is healthy whose body alone is well and whose mind is not ?

(15) Those who approach him with their wish to be healed and their faith in his power to bring it to realization, have still not approached him aright. They must also be willing to have their own contribution to the disease's existence pointed out. They must also be agreeable to rectify wrong habits of living and thinking. If they come only for pleasant words and a successful cure, if they are not prepared to deny themselves or to discipline themselves, he cannot heal them.

(16) How contradictory are the teachings upon the point? Sri Ramakrishna himself explained his throat cancer thus: "This disease from which my body is suffering is due to my having taken upon myself the sins of Girish." That is, he somehow diverted the effects of the evil conduct of a wayward disciple to himself. But Bernadette, discoverer of the grotto at Lourdes, explained the tuberculosis which ravaged and killed her in her early thirties, differently.

(17) A Berlin opera singer went to the United States on a visit. While there she received the unexpected news of her husband's sudden death. The shock severely affected her feelings. That same week she became afflicted with diabetes and suffered greatly from it for several years until she died.

(18) The life-principle in man can certainly heal his body but the faulty conditions in that body which he must put right, can be put right only by himself. That is his share of the therapeutic work, and not the life-principle's. That is where he must give it his co-operation. If he expects it to do everything, and is too ignorant or indolent to do his part, he may get the healing but it cannot be more than an imperfect one.

(19) The danger to those who seek such healing is one of falling into the materialism which exalts the body at the expense of the soul. The danger to those who practise it is one of falling into vanity which feels itself more important or more powerful than other men.

(20) When a man's hope has been darkened or abandoned often enough, he may be ready to learn this old truth.

(21) He who finds the Overself, loses the burdens, the miseries and the fears of the ego.

(22) So long as we remain alienated from the Overself, so long shall we suffer misery and spoil life.

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(1)Psycho-analysis has harmed patients by its stirring-up of muddy waters that would have been better cleared of their dirt; by its pose as a strict science when it is only a fanciful pseudo-science; and by it narrow biased and misleading explanation of religion, which substitutes worship of the body's sex-instinct for worship of the universe's higher apower. Even the introversion which it so greatly excoriates as bad, is so only when it is unwilling and unable to fasten its interest on anything outside the small circle of its petty ego. Otherwise, it unfolds the capacity to intuit directly, to think metaphysically and to meditate spiritually.

(2) When a man's health has broken down nothing seems so important to him as its restoration. It is then only that he realizes really the value of good health. This has been stated from the merely conventional and worldly standpoint. But what of the spiritual standpoint? The aspirant whose health has broken down becomes continually preoccupied with the condition of his body, so that the thoughts and time which he gives to it are taken from the thoughts and time which he could have given to his spiritual aspiration. And when he comes to his meditati on periods, he may find it difficult to rise above his bodily states, so that even his concentration and power of meditation may be disturbed by it. For after all, the body is the instrument with which he has to work, and through which he has to achieve his high purpose during incarnation on this earth. This is why systems have been created to lay a foundation of health and strength for the spiritual endeavors of the aspirant. Moreover, if he seeks to be of service to his fellow men, his capacity to serve will be limited by the condition of his health, and may even be inhibited on the physical plane altogether. With good health he becomes more valuable to others but with bad health less so.

(3) Christian Science can deny the existence of ill-health only at the cost of logically denying the existence of good health too. Both are differing conditions of the same thing - the body. Christian Science calls sickness a lie. Then it should likewise call its opposite a lie. But it not only does not: it actually affirms that good health is a truth and a reality even while it denounces matter - the body - as a lie and an illusion! If, in spite of its deformed logic, Christian Science still gets healings done - as it does - this result must be attributed to the fact that the infinite Life-Power <u>does</u> take cognizance of the body's disease and and does <u>not</u> deny it being there.

(4) The subconscious activity of mind provides the working link between thinking feeling and the flesh through brain and spine, through sympathetic nerve system and delicate nerve plexus. In th is way the interplay of character health and fortune is brought about.

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(5) Where there is no obvious transgression of the laws of bodily hygiene to account for a case of ill health there may still be a hid-den one not yet uncovered. Where there is no hidden one, the line of connection from a physical effect may be traced to a mental cause, that is, the sickness may be a psycho-somatic one. Where this in turn is also not obvious, there may still be a hidden mental one. Where all these classes of cause do not exist then the origin of the sickness must necessarily be derived from the karma of the previous re-incarnation; sometimes even from a still earlier one, although that is less likely. Under the law of recompense the very type of body with which the patient was born contains latently, and was predisposed to reveal eventually, the sickness itself. The cause may be any one of widely varying kinds, may even be a moral transgression in the earlier life which could not find any other way of expiation and so had to be expiated in this way. Therefore it would be an error to believe that all cases of ill health directly arise from the transgression of physical hygenic laws.

(6) Hubbard's book on Dianetics had a wide circulation in this country. Despite repulsive literary style and egoistic literary arrogance, it contains information about practices which are of real worth. When I discussed it with the late Dr. Karen Horney, the leader of a more advanced, less materialistic school of psycho-analyis in New York, she thought that there was a danger of the patient evading the necessary work upon himself and his character by using this method as a seeming short cut to the goal was very real. She thought that consequently it was to be avoided. There is danger but I do not agree that it should be completely avoided. Much of the danger could be eliminated by combining a part of the Dianetics technique with the analytic one, while avoiding the services of professionals of both schools.

(7) It is a tragic fact that there are many psycho-neurotic individuals, and others, suffering from mental disorders who are under malign psychic influence. Whatever treatment is given such individuals, including those who are now receiving institutional care, might be more successful by taking up residence at an altitude of not less than five thousand feet.

(8) The latest medical opinion is that goiter comes from receiving an unexpected shock. It is mentally caused.

(9) Some persons have wonderful healing gifts, but they will need to keep the ego out of their use of these gifts if the Quest is not to be obstructed.

(10) The results of their use of healing powers cannot ordinarily be predicted, much less guaranteed, but must be left to the Higher Power.

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11) The religious revivals which are carried on during intense excitement, with much dancing and jumping, and at which dramatic healing of the sick occurs, are too often mere displays of emotionalism. The Spirit-fire current rushes upward temporarily but soon falls down and with its return to quiescence there is the usual bodily reaction. Religious fervor abates and the cure vanishes.

12) The body has its own natural intelligence which serves it when the skin is cut or the flesh is wounded coagulating the blood and forming new tissue. This intelligence heals, repairs and reenergizes (provided you put no obstructions in its way through wrong diet, excessive activity or bad habits.

(13) Observation shows that a large proportion of the following of these New Thought cults consists of elderly people who feel unwanted and unloved.

(14) Even if Christian Science and New Thought sects produce healings, they are still not truly 'divine'. They use some lower force; some vital force/ as/ the Indians says. For they are all attached to the ego, which is itself a consequence of their unconscious belief in its reality. The ego has cunningly inserted itself even into these highly spiritual teachings and is still the hidden source both behind their prophets and their followers. This explains Mary B. Eddy's and so many New Thought teachers commercialism as well as the errors which are contained in the teachings of Emmet Fox, which led to his own mental-physical breakdown and death.

(15) After he has felt the divine power and presence within himself as the reward of his meditative search, he may turn it toward the healing of his body's ailments. This would be impossible if he were less than relaxed, peaceful, assured, if either fear or desire introduced their negative presence and thus obstructed his receptivity to the healing-power's penetration. When the contact is succesfully made, he should draw the power to every atom of his body and let it be permeated. The cure could be had at a single treatment, if he could sit still and let the work go on to completion. But although the power is unlimited, his patience is not. And so he must treat himself day after day until the outer and physical result matches the inner and spiritual achievement.

(16) When the pursuit or practice of healing powers divert him from the higher work of knowing who it is that is seeking or using them; when they no longer serve but make him their servant; he must pause and beware.

(17) Those who nurture hate or vow revenge, slowly shorten the life period of their physical body.

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In some mysterious way, this trance-state numbs the receptor cells of the brain and for the time being abolishes the body's pain.
(19) "I practised the Self-healing Technique for some weeks before going into the hospital. Faith is essential and I had it in full. I prayed for strength and later saw a great white light --heard beautiful voices calling. I passed consciously out of the body --falling into deep sleep for several hours. I awoke refreshed and was pronounced cured, by the amazed physicians. Since then I feel sustained, guided and protected by higher power" This was related to me by a woman who suffered from terribly destructive diseases. When she first approached me she was on the verge of suicide.
(20) One of the functions of intuition is to protect the body against unnecessary sickness, by warning the man in it when he is transgressing the laws of its hygiene, or by showing the right road. In this it is pitted against the body's past habits and animal appetites, the emotional nature's desires as well as the mind's ignorance immaturity and inexperience - a combination of enemies which usually triumphs over it. Another of its functions is to protect the man against avoidable calamity or preventable loss, by consciously warming him of its impending existence or subconsciously moving him out of its reach. But here it has opposed to it the egoistic desires and habits or the emotional impulses and negative feeling which perceive only the immediate and not the impending, the semblance of things and not the actuality.
(21) When fear anxiety or worry become persistent and long-standing in character, no matter how suppressed by outward means, they become possible creators of disease in the organs or disturbance in the organic functions.
(22) The man who gives himself up to negative destructive thoughts or feverish tempo of living for years and, later, finds himself sick or diseased usually fails to think there is any mutual connection between the mental thoughts or unrelaxed way of life and the physical state. He does not even dream that he has been called to account.
(23) Why did Maharishee and Ramakrishna refuse to heal themselves? One possible explanation is that healing powers are like intellectual powers. One may be a realized person and yet not possess much intellect. Similarly he may not possess healing powers. Realization does not endow him with encyclopedic knowledge or with all the talents.
(24) The mind which developed the body is behind the body's organs too. That they function so ingeniously is one evidence of the infinite intelligence this mind possesses.

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(25) Fear adversely affects the heart, the stomach and other organs.

(26) What appears first as a momentary disturbance of some organ's function may appear in the end as a sustained disease of that organ itself.

(27) The Infinite Life-Power is the real healing agent; the supposed ones are only its instruments.

(28) The physical effects of negative mental causes are becoming well known. In the extreme case of shock (severe) the whole body goes limp, in raging anger the face turns red.

(29) Spiritual healing is drawing much attention but the subject is involved in much confusion. Even the healers themselves hold contradictory theories about it. Some use prayer to get their cures; others deny that prayer is of any avail. Some practise meditation alone; others combine meditation with the laying-on of hands. Some deny that there is anything more than the power of suggestion behind the healings; others find in them an evidence of God's presence. Are there any SPIRITUAL laws which will scientifically explain the healings?

(30) It is hardly true that the attainment of spiritual consciousness automatically brings perfect health and only partly true that it brings better health and only in certain cases that it does even that. The present-day human body too often has toxic CONDITION and a poisoned environment. The spiritual disciplines for attainment purify body and mind, thus leading to less sickness. It will not be until a future AND BETTER race of humanity has worked out these bad qualities and created a purer environment, that a state of perfect health will be actualized.

(31) The first and least danger which besets the possion of occult healing power is the praise or fame it brings him from other people, who are led by it to think him greater than he really is. He feels flattered by the praise and elated by the fame with the result that his ship runs aground on the reef of vanity. His further progress gets stopped. Few can withstand the temptation as Gandhi once withstood it. One day an old Bengali man prostrated before Mahatma Gandhi and expressed gratitude for having cured him of chronic paralysis. He had tried other remedies without success and finally resorted to the repeated utterance of Gandhi's name, and was completely cured. When replying the liberator (great) of India showed the selfless humility of his character: "Will you oblige me by taking my photograph off your neck? It was not I but God who cured you."

(32) Those who seek healing only to be restored to sensual courses and selfish designs, may commit further errors and be worse off in the end.

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(33) If he succeeds in arousing the "Spirit-Energy" he may direct i it, if he chooses, toward defective bodily structures or toward faulty organic functions. This will effectually supplement whatever remedial agent is being used and perhaps even supplant it.

(34) Everyone without a single exception wants to be healed of his diseases but how few want just as much to be healed of their hatreds, their rages and their lusts?

(35)(Dianetics): No unqualified person that is, no unintegrated and unpurified person has the right to audit another. Here is the error of Dianetics and explains the disappointment of some disciples and disillusionment of others.

(36) It is quite likely that satisfying results were gained directly or through the services of a professional practitioner. But it is just as likely that a day will come when these results cease to appear, when improvement in health or worldly conditions will obstinately elude him. This very failure is a sign of help given, albeit it is help up to a higher level of understanding and a purer concept of truth.

(37) The body has its own laws of well-being. The man who peristently infringes them but relies on the protective shelter of /spiritual healing/"demonstration" to take care of his infringements, is following a risky, unreasonable and uncertain course. All observation, experience, biography and philosophy unite to warn him that the chances of succeeding are less than those of failing.

(38) The physical effects of mental shock and emotional grief are well known.

(39)Opposition to the new and powerful drugs is not because of their i ineffectiveness. That they produce swift and curative results is admitted. The opposition is instigated by the harmful subsequent c harmful effects upon other organs or parts of the body subsequent to the cure, and sometimes accompanying it.

(40) The physical malady is not seldom a sign of emotional maladjust -ment or a reflection of long-sustained unnatural living.

(41) The New Thought Mental Healing cults do not understand the diff -erence between those occult powers (healing is one of them) performed by the ego deliberately and those occult powers performed through the ego spontaneoulsy at the Overself's bidding. The first kind are on an inferior level and keep the practitioner still enchained within egoism. But of course, by contrast to the orthodox church teaching, this new thought teaching is certainly broader.

(42) When a man is lying on his back, helpless and ill in bed, he is forced into a more passive and more receptive attitude than at other times.

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(43) The animal part of us is doomed to oblivion, the spiritual part is ageless and deathless. The physical body belongs to the animal part. All attempts to perpetuate it must fail and arise from confusing the two levels of being, the transient and the eternal.

(44) There is a corrective purpose in the existence of disease. Any cure which removes the symptoms but fails to correct the inner mental or physical cause of them is merely temporary expedient, not real cure. It serves the ego's present convenience. But the future must necessarily be menaced by a reappearance of the same disease, or of a different one which will also express the cause. And this may happen either in the same lifetime or in the next.

(45) Whatever man harms or hurts, he will have to live with for a time until he learns to refrain, until his reverence for life is as active here as anywhere else. This is why the horrors of vivisection will have to be expiated by the man who caused them..

(46) What they do not comprehend is that while they affirm in words or in thoughts that have a brief life of two or three minutes, that they are identified with immaterial Spirit, they affirm in fundamental attitude that they are identified with material body. They are not aware of this contradiction and therefore not able to understand why successful results so often elude them. They have to satisfy the body and its desires, not its needs, for they have not undergone the total purificatory discipline which can free them from its rulership.

(47) Consider the millions who are forced to a bed of death by these terrible maladies.

(48) There is a power which has brought about quick recovery from severe ailments.

(49) Selfish people, worrying people, negative people, complaining people, venomous people, need to find this inner peace. It will heal them of their moral maladies, which in turn may be the causes of their physical maladies.

(50) By concentrating the mind upon any given part of the body, and with the objective in view to relax or heal that part, some contribution toward this result is made.

(51) Is it possible to attain such spiritual power as to overcome bodily disabilities and cure physical maladies? Or is such power mental, occult and not spiritual?

(52) It is the emphasis upon healing which draws people to cults like Christian Science. Yet we have to ask whether or not this emphasis opposes the strict letter of Jesus' injunction;"Be not anxious...for your body."

(53) Ill health disturbs the mind and, if prolonged or serious, may bring on neurose.

(54) Disease is part of the pattern of life. Its destructiveness balances the constructiveness which is on the other side.
(55) Pain Disease and even death must have their place in the pre-ordained scheme of things, must be elements out of which, along with others, man's spiritual evolution is finally achieved.
(56) When either faith healing or naturopathic treatment is too passive, when it refrains from timely cooperation with nature by the use of positive means, a non-toxic medicine or an essential operation, it becomes guilty of sacrificing the patient to its own narrowness. (be it)
(57) If he can succeed in refusing to identify himself with the suffering body, he will not suffer with it.

(58) Although Nature has made the body a self-healing organism she has also provided curative agents to help quicken or start or complete the healing processes.
(59) No healer's treatment is always successful nor cure always permanent. Failures are many and relapses are common. Those who shout and splutter from evangelistic public platforms exhibit the ego's arrogance, not the Overself's quiet humility.
(60) It is the routine activity of the brain, and especially the mental tendency toward anxiety and fear which is expressed through it which interferes with Nature's healing processes -whether these be spiritual or physical or both -or obstructs them or delays them or defeats them completely. This anxiety arises through the sufferer's confinement to his personal ego and through his ignorance of the arrangements in the World-Idea's body - pattern for the human body's protective care. The remedy is in his own hands. It is twofold: First to change from negative to positive thinking through acquiring either faith in this care or else knowledge of it. Second, by giving body and brain as total a rest as his capacity allows, which is achieved through fasting and in meditation. The first change is more easily made by immediately substituting the positive and opposite idea as soon as the negative one appears in his field of consciousness. He trains himself not to accept any harmful thought and watches his mind during this period of training. This constructive thought must be held and nourished with firm concentration for as long as possible. The second change calls for an abstinence from all thoughts, a mental quiet as well as an abstinence from all food for one to three days.
(61) A strong negative emotion dominating the mind at mealtime may hinder proper digestion
(62) If it be true that realization gives perfect health, why did the Buddha suffer at times from severe pains in his back?
(63) John XV.11: "I have told you all this," said Jesus, "so that you may have the happiness I have had."

(23) The cults which allow healing power only to the Spirit, which would deny it to all other means or media, even as secondary causes, are too extreme and fanatical.

(24) Healing the human body's ailments may not only be achieved by physical means but also by spiritual means.

(25) It is not only fallacious to deny the existence of a disease but also, if the attempt is made to secure healing, insincere.

(26) The professional in other lines can often give a reasonable assurance of the efficacy of his work but the genuine spiritual healer can not. For not only is his own gift involved but also both the patient's self-made destiny and his evolutionary need.

(27) When the Maharshee was stricken with cancer, his resident disciples were dismayed. When he died in agony, they were stunned.

(28) It is not that they have to abandon joy but to purify it. If the joy which comes from debased pleasures is thereby lost, the joy which comes from ennobled thoughts and refined feelings is gained.

(29) There is no need to make the mistake of those cults which avoid mention of the body and its sicknesses, which pretend that both are not there. Let the fact of their existence be there but, at the same time, hold the thought of the Overself's superior power over them.

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(21) So long as men abuse their bodies and misuse their minds so long will they suffer from disease.

(22) Saliva may become poisonous in anger. Gastric juice may stop flowing in shock of bad news.

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(64) The recognition that he is a victim of serious disease embitters one man but humbles another. Which effects arise depends on his past life-experience and present mentality.
(65) When truth gets into the hands of fanatics they do it harm. One man teaches that all disease is caused by wrong diet only but another teaches that it is caused by wrong thinking only. But truth says that both these causes are operative in man's world, as well as several others.
(66) Even medical science admits that a depressive kind of emotionalism contributes toward causing hardening of the arteries and hence earlier old age.
(67) The mental and emotional adjustment to frustration or loss which philosophy brings about is definitely therapeutic.
(68) Healing Exercise: Hold the thought that all these countless cells which compose your anatomy shall receive this transmuted energy. Along with the concentration inhale deeply, hold the breath and exhale equally in time.
(69) He will feel the Power moving through the flesh of his arm and hand, tingling in his fingers. He will feel the victorious attitude permeating his mind.
(70) It is quite logical that a disease of mind should, if prolonged enough, powerful enough, and given time enough, lead to a disease of body.

(71) These deep-seated ideas, strongly held and long sustained, are reflected in his physical body and take form in its sickness.
(72) It is a curious bifurcated kind of consciousness where he is aware of what the body is suffering but where he can also feel the support of infinite peace at his centre. Thus both pain and peace are within it.
(73) It has a buoyant effect upon the body, too - and makes old flesh feel younger. It is not in the mind alone.
(74) That in some cases ill-health is a visitation incurred by sins against hygienic laws, is true. That in other cases no such transgression appears, is also true.
(76) Do these Yogic dignitaries contradict each other? "Physical health is essential for true spirituality," says Bhagat Singh Thind, a contemporary Sikh-Indian lecturer and teacher of yoga in the U.S.A. Yogananda, who claimed to have been granted the title of Paramahamsa (Great Master) by his guru, stated flatly in one of his lessons on Self-Realization: "The presence of God cannot be felt while the darkness of overpowering disease prevails." Yet Sri Ramana Maharishee, suffering from a fatal cancer, affirmed the contrary and declared the body to be nothing.

old series

(1) ~~Defintions~~ Definitions:
A sickness develops into an ailment, which if not cured becomes a disease.

(2) If you want to heal a man do not concentrate upon the nature of his disease, or you may strengthen it. Concentrate rather upon the nature of his Overself, that its mighty grace may be released to him. Do not even pray that he will be cured. Pray rather that the power of the Overself's grace may work within him, and do what it will.

(3) In the case of mental healing there is not ~~neeessary~~ necessarily any change at all in the character of the patient. His angers, his hostilities or his resentments may remain as active as before. His simply illustrates the power of mind over - his own or someone else's mind. It is achieved by faith or concentration or suggestion. But in the case of spiritual healing there is an inner change along with bodily care.

(4) What are the disease-breeding or trouble-bringing qualities to be avoided? They include hatred and lust, anger and worry, deceit and jealousy.

(5) It is something we eagerly seek to be relieved of sickness or trouble but where relief is followed by a feeling of relationship to the Overself, we have have gained something far more valuable than we originally sought.

(6) If the man's state did not originally cause the body's state to come into being, it may have made it worse or better.

(7) He understands well enough that this power is not his own, that it must be ascribed to the Overself and that humility while using it is his best protection against the sin of pride.

(8) If the mind of a spirtual healer can help to remove disease, it is equally true that the mind of some other person can contribute to cause it. If one's own wrong thinking may be partly or wholly responsible for one's diseases, others who are thinking constantly or powerfully about one may be partly or even wholly responsible for them too. This is the basis of ~~source~~ sorcery in the Orient and of witchcraft in the medieval West.

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(1) The body's health or sickness shows only the surface of what is happening: the inner man is concerned with it too. His thought, feeling, attitude and action - his whole character reflects it. But the inner man is unseen hence only fragments get known. For there lies the aura where causes precede the physical effects. Only now in late years has the aura been clearly photographed, both in black and on colour film.

(2) If, through his complete calmness of manner his presence was restful and agreeable to some people, it was disturbing to others. It seemed inhuman and mysterious. If some felt uplifted by his tranquillity and strength, others were frightened at its possible connotation of secret evil.

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(2) This may be quite true but there is no evidence, of the kind which science requires, to support it. However, on the authority of Revelation - the bibles of various religions - and Intuition - the statements of inspired persons - millions of people believe it to be true.
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(1) The nape of the neck is one of these important - physically sensitive - centres. It can receive through the hand-touch of a healer the magnetism which affects the health condition.

(2) Dr C.J. Jung Collected Works, Vol 16. " The psycho-therapist should clearly understand that psychic infections are the predestined concomitants of his work." Some psychic disturbances can be most infectious, Jung explains.

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(4) It is not the true spiritual healing if it leaves the character and outlook untouched, unimproved. There are other kinds of healing which may relieve or cure one kind of ailment while leaving the person still open to make the karma that later brings on another kind of ailment.

(5) The more persons one observes, the wider one's acquaintance, the more one must conclude that few of them enjoy real happiness for long without some complementary source of unhappiness.

(6) Is the Hindu wisdom always wise ? There is the warning of Patanjali's "Yoga Sutras" against the occult powers that might be acquired by yoga: they are to be shunned because they obstruct his further advance toward a higher plane. Healing is one of these listed powers. Must we accept such an attitude and reject the gift of healing, if it comes ? Is good health so great an evil that disease is to be accepted dutifully? On this point a Westerner might rebel.

(7) The electric shock and deep-freeze therapies used by several psychiatric institutions may achieve temporary success, but the price will be exacted later.

(8) With a little perception of the metaphysical truth in Mentalism but a large application of it, the Christian Scientists have healed sickness and banished anxiety.

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changed from Montreux to the

following:

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) HAN SHAN / CHINESE TANG PERIOD

" . . . My mind at peace, undusty and undeluded: It is pleasant to need no outer support. To be as quiet as the autumn waters of the river."

". . . My mind at peace, unanxiety and unclouded: It is pleasant to need no outer support. To be as quiet as the autumn waters of the river."

(1) If men refuse to see the transiency of person and possession or acknowledge the inevitableness of change in mind and body or recognise the duality of pleasure and pain in all things, then Life itself will come and teach these lessons directly and definitely in some way or other. Sickness may invade their flesh, bereavement their families, loss their fortunes or darkness their minds. Is it not better, prudent and wise, to remember the eternal in this present moment, to understand the mentalistic nature of their world-experience, to hold all things as 'idea' and thus, freed from inner conflicts and false hopes, attain an unruffled tranquillity.

(2) He has learnt through the experiences of many births not to cling desperately to anything, not to hold on stubbornly when life's clear indication is to let go, not to get so attached to persons or objects that all his happiness rests solely upon them.

(3) The Buddha tried to teach men to look only on the decay and death and suffering inherent in existence on this physical plane. This is as unfair and as extreme - if isolated - as the teaching of modern American cults which look only on the growth and life and joy which are also inherent here.

(4) Men live or die because they want to be happy. They live because they try to satisfy their desires. They destroy their life because they try to escape misery. Both classes search for happiness in their respective ways.

(5) The terrible transiency of life is not ordinarily felt except when looking backward to the past, when remembering the good fortune which has passed away.

(6) The man who follows his ego's lead in his pursuit of happiness treads circles without end. He may attain fleeting pleasure but never lasting happiness.

(7) If the peace and enlightenment are to persist at all times so that they become a natural state, they must be philosophically induced.

(8) What inspired artist ever creates a new work except in joy ? Is this not a clue to the fact that the inspirational or best level of his mind is a happy one ?

(9) If a man will not come to this quest willingly, because it leads to Truth and he loves Truth, then he must be forced on to it, unwillingly, because there is no other way to alleviate his burdens and reduce his miseries.

(10) It does not mean looking for hope in a hopeless situation. Philosophy is more sensible and more practical than that.

(11) Hidden behind life's harsh exterior there is ultimate goodness.

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(2) To rest the whole of one's happiness upon the physical existence, the close presence, the emotional response or the personal loyalty of a single individual is risky. If anything changes adversely, the happiness will change with it.

(3) Bliss begins only when the point of contact with the Overself is approached and reached. For at this point the mind begins to be taken possession of, and the ego to be absorbed. Naturally the experience is most intense, most vivid and most rapturous during meditation, for then there are no other distractions to share attention or get in the way.

(4) The coming of truth can be devastatingly cruel to some persons and immeasurably kind to others. Or it can be both to the same person at different periods of his life. It is not directly concerned with personal happiness.

(5) Depression can not co-exist with this realization of the presence.

(6) What man can live entirely immune from troubles ? Where is he ? I have never met him and know no one who has.

(7) Pain and suffering belong only to this physical world and its shadow-spheres. There is a higher world, where joy and happiness alone are man's experience.

(8) So long as a man does not experience his real self, so long will he be unhappy. The possession of material things and the indulgence in material pleasures only alleviates and palliates this unhappiness, and then temporarily, and does not remove it.

(9) It is always hard to watch others who are near and dear to him suffer, but he must not let go of his own inner faith and peace, however little they be, because of having to witness such suffering. It ought not to take him by surprise if he remembers that earthly life is usually a mixture of pleasure and pain, and that only in the Overself is there lasting happiness.

(10) It is a fact that the presence of suffering causes man to cry out or to think why it is there or how he can get out of it. His inner inertia comes to a temporary end. His quest for relief, that is for peace, begins anew.

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(12) In youth we suffer from an unreflecting optimism or an unknowledgable pessimism but the years correct that. After we have gone through enough experience we know better how to be cheerful without permitting our optimism to obstruct our reasoning faculties and without permitting our pessimism to dominate during reaction to difficulties. We know we cannot afford the shallow optimism which thrusts the thorn aside and sees only the rose. We prefer to view the red beauty in all her brutality whilst enjoying her fragrance.

(13) Men look for this elusive thing, happiness, in sex and sin, in liquor and power, in drugs and work.

(14) Although suffering is an evil and instinctively shunned by most men, its value is a good, and spiritually necessary to most men.

(15) A happiness that is continuous and unbroken we find nowhere among men: the circumstances of their lives simply do not permit it to exist, as Buddha saw.

(16) We read past history and remember recent history with the result that we stand appalled. Why all this tragedy and terror, blood and pain? It is not in God's will that the cause of this vast and endless suffering lies, but in man's flight from God's will.

(17) To be at peace means to be empty of all desires - a state the ordinary man often ridicules as inhuman or dismisses as impossible. The spiritual seeker goes farther and understands better, so he desires to be without desire - but only to a limited extent. Moreover some of his desires may be hidden from consciousness. Only the sage, by which I do not mean the saint, is completely free from desires because the empty void thus created is completely filled by the Overself.

(18) Suffering forces man to pause on his onward way and reflect, however briefly, upon its cause, and search, however wrongly, for its cure. At such a moment he may be led to consider his life as a whole and so be led to the Quest itself.

(19) Neither suffering alone nor joy alone can educate his heart and develop his mind in the right way. Both are needed.

(20) The small, slowly-beginning and delicately-mysterious smile of Buddha is full of meaning. But the happiness which it points to does not belong to the simple carnal pleasures or the egoistic intellectual ones.

(21) Pessimism is practical defeatism and psychological suicide. It is the child of despair and the parent of dissolution.

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(1) If it is a hard quest, it is also a joyous one, an encouraging one.

(2) Those who seek to use occult, psychological or so-called spiritual means to enhance their personality, who want God's strength only to increase sales, overcome others or accumulate a fortune need to be reminded of Jesus' saying "Seek Ye first the kingdom of Heaven and all these things will be added unto you."

(3) Those who pursue this quest do so because they too want to be happy. Do not imagine that only the worldly pleasure-seekers, the hard money-hunters, the romantic love-dreamers or the ambitious fame-followers are, in this respect, in a different category. It is only their method and result that are different. All, without exception want the feeling of undisturbed happiness but only the questers know that it can be found only in the experience of spiritual self-fulfilment. Fame, fortune, love or pleasure may contribute towards the outer setting of a happy person's life but what of that person himself? Who has not heard or known ofmen sitting in misery amid all their riches or power, of death forcing a well-mated couple to bid each other farewell.

(4) Certain undesired features attend human life on this earth in every land and among every people. Its birth and growth are followed by the ageing and slowing-up processes which culminate in death. Parting from those we love and association with those who are disagreeable, is forced on all of us at some time.

(5) The great error of all these worldly-happiness Spiritual teachings like New Thought, Unity, Christian Science, and especially Dr. Peale's "Power of Positive Thinking," is that they have no place for pain, sorrow, adversity and misfortune in their idea of God's world. They are utterly ignorant of the tremendous truth, voiced by every great prophet, that by divine decree the human lot mixes good and bad fortune, health, events, situations and conditions; that suffering has been incorporated into the scheme of things to prevent man from becoming fully satisfied with a sensual existence. They demand only the pleasant side of experience. If this demand were granted they would be deprived of the chance to learn all those valuable and necessary lessons which the unpleasant side affords and thus deprived of the chance ever to attain a knowledge of spiritual truth. It is the ego which is the real source of such (full) a limited teaching. Its desire to indulge itself rather then surrender itself is at the bottom of the appeal which these cults have for their unwary followers. These cults keep the aspirant tied captive within his personal ego, limit him to its desires. Of course, the ego in this case is disguised under a mash of spirituality.

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(6) Disgust with life, recognition of the futility of all human exertions, is one common precondition of inward turning away from the world. The aspirant who feels this dies to the world and consequently to the personal self which was active in that world. After that he is attracted only to that which is deep within him, to the utter Void of the Overself.

(7) It is a mistake to believe that to find the Overself is to find eternal monotony and boredom. On the contrary, it holds out the promise of life more abundant - of joy, happiness and satisfaction physically as well as spiritually.

(8) Pleasure is satisfaction derived from the things and persons outside us. Happiness is satisfaction derived from the core of deepest being inside us. Because we get our pleasures fr through the five senses, they are more exciting and are sharper, more vivid than the diffused self-induced thoughts and feelings, which bring us happiness. In short, pleasure is of the body whereas something quite immaterial and impalpable is the source of our happiness. This is not to say that all pleasures are to be ascetically rejected, but that whereas we are helplessly dependent for them on some object or some person, we are dependent only on ourselves for happiness.

(9) The joy keeps on coming out of him like the thread out of a spider.

(10) Sorrow-laden men and disappointed women are as much entitled to the services of philosophy as those who are happier and more (un)?-successful. But religion is more suited to afford them emotional solace just as they are more likely to seek it in religion.

(11) This clinging to habits stands in the way of our health and even of our salvation.

(12) It is possible, given certain conditions, to attain happiness thinking only of oneself and without care for the welfare of others men, but it is not possible to keep it. For if destiny or nature do not interrupt or destroy it, some among those others will become envious and may turn into a potential danger to one's happiness.

(13) It is easier to solve problems and overcome difficulties if they are met positively and courageously, and that means, or leads to, meeting them cheerfully and hopefully.

(14) If it be true, as the pessimist says, that life moves us from one trouble to another, it is also true that it moves us from one joy to another. But it is a question whether the anxieties and miseries of life are sufficiently compensated by its pleasures and satisfactions.

(15) No environment is idea. Not in outward search but in deeper self-penetration shall we find true lasting happiness.

(16) His own actions debar the evil-doer from happiness. Even if they give him immediate joy but end in ultimate affliction, this is still true.

(17) The mere flexion and extension of the body's muscles may be valuable to the man who wants to display how large and how thick he can develop them, but it is not enough for, and may be mere drudgery to, the man who wants the philosophic attainment. The latter must creatively join breathing, thinking, imagining, believing ~~xxxxxxx~~, worship and willing to the physical act and focus them upon it, if he is to gain that attainment.

(18) No other person can bring us happines if he or she does not possess it in himself or in herself. The romantic urge to seek in a second *individual that which neither of the two has, can never find successful fulfilment.*

(19) A cause of temporary satisfaction is still not the true happiness.

(20) In the universe there is joy and suffering, in that which transcends it there is only a higher pure joy. The pairs of opposites cannot be escaped in the universe.

(21) If anyone wishes to practise the inner life, he should try to reflect its joyous character. Father John of Kronstadt - a priest who was a true mystic, an instantaneous healer, and beloved by thousands whom he helped - went so far as to say that to sorrow is to fall away from God. *quietly*

(22) He is happy even though he has no blessed consciousness of the Overself, no transcendental knowledge of it, but only second-hand news about it. Why then is he happy? Because he knows that he has found the way to both consciousness and knowledge. He is content to wait, working nevertheless as he waits, for if he remains faithful to the quest, what other result can there be than attainment? Even if he has to wait 50 years or 50 lifetimes he will and must gain it.

(23) It is true that men learn through disappointment and develop through suffering. But this need not cause us to forget that they also learn and develop through joy and beauty.

(24) Some spiritual books are written in a dull, almost dead manner. The writers seem to believe that because, perchance they are writing of an ancient wisdom, they must be dull and mournful, with no more joy in their work than there is in the rumble of a hearse.

(25) The wisdom of experience teaches us that all things change. Friendship wanes and realised ambition brings its own new troubles or disappointments. A fixed and unalterable worldly happiness based on outward things is sought by many but found by none.

(26) Here is the true secret of happiness, if there is one

(27) The man who fails to find joy in his Quest has not understtod the Quest.

(28) Gal: V:22) "The fruit of the spirit is joy."

(17) The mere flexion and extension of the body's muscles may be valuable to the man who wants to display how large and how thick he can develop them, but it is not enough for, and may be mere drudgery to, the man who wants the philosophic attainment. The latter must creatively join breathing, thinking, imagining, believing, working, worship and willing to the physical act and focus them upon it, if he is to gain that attainment.

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(29)One of the oldest Hindu philosophic texts, a Upanishad, tells us that joy comes out of the deep inner peace of the Overself.

(30) A despondent outlook can be an effective obstacle to hearing the Overself's voice.

(31) The practice of extending love towards all living creatures brings on ecstatic states of cosmic joy.

(32) We may express our disenchantment with life in exactly opposite ways - either with a grim scowl or with a quiet smile. It is not only a matter of temperament, BUT ALSO OF our world-view. The two combine ~~with that~~ to make the result WHICH WE EXPRESS ~~as it does~~. In the last and supreme disenchantment ~~[illegible]~~ — which is death itself — a third factor enters to affect this result

(33)One cannot go on endlessly reproaching oneself for mistakes made in the past without losing one's balance.

(34) Gautama succeeded in making a religion out of disillusion as Schopenhauer succeeded in making a metaphysic out of it.

(35) If the Overself is beyond all human conditions, it will be asked how can the term 'happy' be applied to it.

(36) In the deepest state of meditation, the Void, there is utter calm. Joy cannot be felt there for it presumes the existence of someone equipped with an active emotional nature. The religio-mystical devotee who frequently enters ecstasies of bliss whill lose it if and when he seeks to go deeper and succeeds in entering the Void instead. He will then feel perfect peace only.

(37) When one finds a constant happiness within oneself, the pleasures of the senses will not be missed if they are not there. They are no longer necessary to stimulate him, although they will still be appreciated if they are there.

(38) If we did not know that behind it there was Nirvana, we might regard the slight pleasant smile of Gautama as ambiguous. But we know that not only was he happy to have escaped from the trap of ephemeral human affairs; he was happy because he had entered an entirely new depth and dimension of consciousness.

(39) There is no need for aspirants to engage in the cult of morbid suffering. There is no reason why they should not be happy. If the Quest is to bring them nearer to their essential self, it will also bring them nearer to its happiness.

(40) We shall secure personal happiness only to the extent that we unfold ourselves to the light of the impersonal Overself.

(41) Artificial pleasures are not the same as enduring happiness. They come from outside, from stimulated senses whereas it comes from within.

(42) It is not wrong to aspire toward happiness but, on the contrary, our human duty. Those who, in the name of Spirituality, would turn life into a gloomy affair are entitled to their opinion but they cannot justly be called philosophers.

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(43) Then the ecstacies of emotional mystical rapture overwhelm him for the first time, he feels as exhilarated, as joyous, as if he had drunk champagne for the first time.
(44) The cup of joy and suffering is handed to every man to drink during his earthly life. But although all find the suffering is inescapable, the degree to which it is present among them is unequal. Some are forced to drink more of it than others.
(45) No pleasure which is brief, sensual and fugitive is worth exhanging for equanimity and peace, not even if it is multiplied a thousand times during a life-time's course.
(46) Settled serenity which can be unaffected by the disorder of our times seems theoretically, unfindable. Yet some have found it!
(47) There is peace beneath life's pain and peace at the end of its pain.
(48) If his past mistakes were made out of ignorance but in utter sincereity, he need not spend the rest of his life tormenting himself with vain reproaches.
(49) But if he overdoes the recognition of life's transiency he may upset the delicate balance needed in his self-training for attainment of the goal. For, thus overdone, it will turn into manic depressiveness and pathological melancholia, into groundless fears and hopeless worries. The remark of Emerson that the strength of the spirit is expressed in its joy is useful to remember here.
(50) The thought of life's brevity and pleasure's transiency spoils both for Buddhistically-inclined persons.
(51) The frustration of our desires happens much more often than the satisfaction of them. The disappointment of our expectations from other people is more frequent than the fulfilment of them. The brevity of our happy periods when compared with the length of dull or distressed ones can be seen when viewed from the vantage of elderly age.
(52) Men and women try various ways to overcome their innate loneliness and with various results in the end. So long as the expedient used is something or someone outside themselves, their victories turn out to be illusions. There is no final way other than the Way which everyone has had to tread at last whoever succeeded in this objective, and which leads inwards to Overself.
(53)The joy that emanates from the Overself has a healing quality. It dissipates anxieties and eradicates neuroses.
(54) Do not give a single glance backward to the error-filled past, for the education given by it and the suffering from its consequ3nces have led to the strength and wisdom of the Present.
(55) It is not at all unspiritual and certainly quite sensible to practise some solicitude for his health
(56) The Quest of the Overself is none other than the final stage of mankind's long pursuit of happiness.

(56) So long as man does not know the most important part of himself and the best part of his possessions, so long will he remain the blind creator of his own miseries and the duped plaything of his own trivialities.
(57) The Quest gives him the chance to achieve inner peace and find inner happiness; it does not give peace and happiness; ~~it~~ If this does not seem to justify its labors and disciplines, remember that ordinary man lacks even this chance.
(58) He can practise the yoga of the liberating Smile. When it appears, tensions go, desire fade out. It is peace bringing.
(59) There is the egotistic smile of the salesman, a surface affair, put on, something added and, at time, in total contradiction to the state of his feelings. There is the smile of the philospher mystic, a sincere and genuine outer reflection of his inner being.
(60) Although nearly all men want to be happy, few men are really so blessed.
(61) Man is tormented in his ego By passions, in his body by sicknesses. Out of this suffering he seeks escape in different ways.
(62) The dull longing for a happiness that seems all too distant, will never leave him entirely.
(63) If his efforts to procure happiness have ended in frustration discontent or failure, what more sensible thing can he do than draw a line through them and try a different approach?
(64) The Buddhist looks forward mainly to the cessation of sufferin g, the Vedantin to the attainment ~~of~~ mainly of bliss. The philosopher looks to both.
(65) The claim that the philosophic life is superior to ordinary life will not be acceptable to those who measure happiness/ in terms of what they own, not of what they are.
(66) It is not a hysterical emotion but a serene joy.
(67) It is not enough to practise these disciplines controls and denials of the self. He must also practise them cheerfully.
(68) The Short Path tells us that the goal need not be approached grimly.
(69) Their emotional and intellectual confusion renders them unready for the practice of the Short Path.
(70) "Desire nothing!" Buddhism admonishes, "or you will be first deceived by the illusion of happiness and then, castigated by the reality of sorrow. Be resigned to the fact that it is impossible to be happy both in and with this world." With such a weary negative attitude, it no longer matters how people suffer or why they suffer. The will to live is weakened, the surrender to fatalism is strengthened. Buddhism is a religion of weariness, a way of salvation for those tired of living, an emotional intellectual and narcotic which enables hopeless man to shut their eyes and forget the world they are sick of.

(1) Most people are more concerned with finding happiness in life than in finding meaning in it.

(2) They find relief in its explanations of compensatory knowledge or new qualities extracted from their suffering; they take refuge in its promise that somewhere along the route, if they remain faithful, grace will manifest its benign help

(3)It may well be asked how could it be possible to find happiness if harrowing experiences and terrible griefs have been one's lot in the past? Or, for the more fortunate, if seeing or knowing of others who suffered them create a sympathetic sadness not to be erased.

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(22) The Overself is present with man, and life is nothing more, in the end, than a searching for this presence. He engages in this activity quite unconsciously in the belief that he is looking for happiness.

(23) Those who trouble to follow virtuous lives ask why God should strike them down with some great misfortune or some grave malady and leave other uncaring ones, may find a possible answer in the idea of karma but they will find a certain answer in the idea that their suffering is an ego-melting and ego-crushing process. Only after this experience is the truth about happiness revealed.

(24) When contentment is pushed to extreme, it turns into irresponsibility and indolence. When replaced by discontent the door opens to greed, ambition and fleshly desires.

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(12) Whether he is sad because of his troubles or sullen because of his temperament, the gloomy man is not in touch with his Overself.

(13) If his inner peace is only a spurious one, it will crumple at the first thorough test. And be sure life will provide this test.

(14) If men only knew how glorious, how rich, how satisfying this inner life really is they would not hesitate for a moment from forsaking all those things which bar their way to it.

(15) When this happy peace is real, so that it does not depend on ideological or emotional moods; is permanent, so that it does not depend on fortune's changes; it is entitled to the designation of "philosophic happiness."

(16) These sufferings cause us to seek relief and act as spurs to stimulate aspiration, as propelling forces toward spiritual efforts, as goads to drive us on to the quest. Without them we would live on the surface of things, squandering our energies on the petty and tend to miss the true meaning of life.

(17) Look how the smaller birds greet the sun, with so much merry chirruping and so much outpouring of song ! It is their way of expressing worship for the only Light they can know, an outer one. But man can also know the inner Sun, the Light of the Overself. How much more reason has he to chirp and sing than the little birds ! Yet how few men feel gratitude for such privilege.

(18) There is no room in that complete inner quiescence for vain useless emotions or violent disturbing passions.

(19) Buddha continually recurred to his tragic theme whose ending is gloomy for some of his readers but starbright for other ones.

(20) Every animal except man is mentally free from anxieties, fears and worries about its future. No animal except man makes itself miserable with regrets and laments over the past.

(21) Without a peaceful mind and a healthy body, happiness must remain at a distance.

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(71) Even if there were no joy in the realisation of the Over-self it would still be worth having for it would still be richly loaded with other treasures. But the joy is also there and always there.

(72) It is thoughtless of the poor to say that practise of philosophy is only for those who have the money, the leisure and the freedom to spare. It is equally thoughtless of the rich to say that the practice is for those who need philosophy's consolatory service in their squalor and poverty. The truth is that neither the millionaire nor the pauper, nor even all those classes in-between, can escape from the need of philosophic practice, without it as Buddha pointed out, they are doomed to suffer.

(73) Man's hope of a happier existence and need of a faith in universal meaning has led him to try so many wrong turnings which brought him only farther from them, that it is understandable why cynicism or indifferentism should claim so many votaries. But this is not yet the end result. The few who today have found both hope and need adequately satisfied are presages of what must happen to the others.

(74) Men are too attached to their individual lives, interests, desires and surroundings to be willing to renounce everything overnight or to agree with Gautama that self-existence is full of pain and better obliterated. On the contrary, they find the show a good one.

(75) Happiness is the desire of man but is it also the goal of life? So far as it is only an emotional condition like misery, it cannot be the goal, for evolution keeps leading us upward to control and eventual conquest of all emotions. Therefore the true goal must be in those rarefied regions and the true happiness must be there too.

(76) That state is a joyous one which brings with it freedom from lusts and passions, wraths and resentments servitudes to cravings and enslavements that prevent growth

(77) He will either come closer to this awareness of his true self through his suffering or be dispersed from it.

(78) Illumination is certainly ajoyous thing but the way to it involves harsh discipline at times and hard sacrifices at other times.

(79) The Yoga of the Liberating Smile is to be practised at two special times - when he is falling into sleep at night and when he is waking from sleep in the morning.

(80) Amid the hazards of life what man has any real security? Is anyone's future ever really certain and assured?

(81) Man has been fighting his true self in every possible way.

(82) Happiness is not to be hoarded but to be shared. This is not only a responsibility but also a joy.
(83) Men begin this Quest out of varied urges. If some come to it through joyous recognition of the beauty in life and art, others -and they are far more numerous - come to it through pessimistic recognition of the sorrow, futility and shallowness in life.
(84) Some enter this quest reluctantly, under pain's pressure, but others ardently, under truth's attraction. If some come only because they find no way open but to follow the quest others because they prefer and love it.

(85) Hidden under its miseries, life keeps incredible happiness waiting for the man who will search and work for it.
(86) I have often been asked what I thought was the secret of Buddha's smile. It is- it can only be - that he smiled at himself for searching all those years for what he already possessed.
(87) What is every man doing but trying to find his way toward the Happiness that intuition tells him is his birthright? His direction may be wrong, his mode of travel painful but still, when his error is corrected and ~~his~~ THE means altered, he will seek to be happy in the only way this is really and durably possible, for no other way will be left. TO HIS END

(88) So what are depressions and sadnesses but the ego (looking at itself) pitying itself, shedding silent tears over itself, loving itself, and enwrapped in itself? What is a happy calm but a killing of such egoism?
(89) In this terrible experience of the dark night, the divine seems to have withdrawn itself, and left him desolate, alone, bereft and comfortless. Yet if he is to become more godlike he must become less attached and less desirous. The stage when he was intensely attached to the divine and ardently desirous of it belongs to the past. The time has come for him to come out of it. Just as he had to forsake the desire of earthly things in order to enter it, so he must now forsake even this last and noblest desire of all, even his godward aspiration. In doing this he will follow the Bible's injunction to "Be Still!" He will be himself and not yearn to be something other than what he is. He will be at peace.
(90) If the divine presence is dwelling at the core of his mind, then the divine bliss, peace and strength are dwelling at the core of his mind too. Why then should he let outward troubles rob him of the chance to share them? Why should he let the troubles only enter his consciousness, and withdraw all attention from the bliss and peace and strength? The conditions of this world are subject to the cosmic law of change. They are temporary. But the bright core within him is not. Why then give a permanent meaning to those conditions by a total surrender to the sadness they cause?

(1) The incentive to seek happiness will always be present so long as the consciousness of the Overself is absent. But so soon as that is found, the incentive vanishes. For then we <u>are</u> that which was sought - seeker, search and object blend into one.
(2) Where suffering fails to detach us from the thing or the person, outside us, from our body, or from the ego inside us, it fails to achieve its metaphysical purpose. To that extent it is wasted, even though the surface lesson it conveys, the practical purpose, is successfully achieved.
(3) The happiness which everyone wants can be found only in the eternal, not in the temporal. But everyone continues to try this or that, with the same endlessly repeated result. Nobody listens to the prophets who tell this, or listens with more than his ears, until time teaches him its truth. Then only do his heart and will begin to apply it.
(4) It is a paradox of human existence that the more men seek their satisfaction in sensual pleasure, that is to say the more they run away from the Overself, the more they are really, although unwittingly, seeking the Overself! For the happiness which they want and need resides there alone. Everything else gives them the false imitation of it.
(5) Even when extreme or prolonged suffering has forced a willingness to accept the peace of non-existence, a man cannot wrench himself away from his "I".
(6) It is not for those who feel the want of a social meeting every Sunday morning, where they can display their good clothes and listen to good words,-. It is for those who feel the want of something great in life to which they can give themselves, who cannot rest satisfied with the business of earning their bread and butter alone or spending their time in pleasures. What cause, what mission can be greater than fulfilling the higher purpose of life on earth?
(7) Some say suffering is ennobling, others say it is degrading. But if we look around us we shall see that both assertions are right in some cases, wrong in other cases. It does not have, and cannot have the same effect in all cases.
(8) He may come to the need of, as well as the illumination by, the Overself through two very different paths, through joy and sweetness or through suffering and sadness.
(9) The ancient Greek poetry dwelt heavily on the subject of misfortune.
(10) The worldling seeks to enjoy himself. Do not think that the truly spiritual man does not seek to enjoy himself too. The difference is that he does it in a better way, a wiser way.
(11) A fulfilment such as this must bring joy to the heart and peace to the mind.

(XXVII)

(12) It is because we have the Overself ever present within us that we are ever engaged in searching for it. The feeling of its absence (from consciousness) is what drives us to this search. Through ignorance we interpret the feeling wrongly and search outside, among objects, places, persons or even ideas.
(13) Every living creature is seeking the best for itself, every human creature is seeking happiness for itself.
(14) When a man reaches the breaking point in his suffering, he is more likely to turn to the inner-life. But when pleasure and health and prosperity fill the years, why should he?
(15) It is a hopeful faith which neither war nor revolution, calamity nor retrogression, can destroy or even diminish.
(16) Here, in this world, the human entity could not have come into existence unless it came in the form and way it did. This meant that the dualities of opposites must ever surround him, that the correlative of his happiness must be his misery.
(17) Those who move through life hopeless and dreamless, who see none of its beauty and hear none of its music, who have lost most of its battles and won none of its prizes, - these can console themselves only by adopting a new set of values or by applying xxxxxx xxxxxx one if they merely theorised before. If they do this, the end can be a new beginning.
(18) The danger of seeking for personal happiness over and above self-improvement is one of nurturing egoism and thus hindering that improvement. And how could anyone find happiness so long as the causes of his suffering lie so largely in his own frailties?
(19) The past has furnished its lessons so why need there be regrets? Drink, sex, ambition, money, travel - they were all stations on the way to Understanding . If they robbed, they also gave. If they disappointed they also trained him. If the past showed weaknesses it also showed he could tear them out.
(20) The revelation of the soul's existence may come through joy or through suffering.
(21) The man who is not inwardly free cannot be inwardly happy.
(22)Buddha saw the tragedy of life always and finally frustrating itself or disappointing its hopes.
(23) Did the Buddha make too much of the tragedy, the grief, and the suffering of human life?
(24) There is sufficinet reason for Confucius saying: "The superior man is always happy."
(25)No disappointment in expectations can lead to embitterment in heart. His own tranquility is worth more to him than that.
(26) Philosophic happiness bears its own signs. These do not include the noisy cackling laughter.
(27) The Chinese Taoists ascribed most of our suffering to man and most of our happiness to Nature.

(1) This search for the road to God has been turned by many in the past, to an impoverishment of human existence, a denial of human joy. Yet if the greatest rapture exists in the finding of God, why should the way to it be so cloudy and gloomy?

(2) The criticism of life which the pessimists, like Gautama and Schopenhauer make, is too negative. This is not because it is not true but because it is not complete and hence lop-sided.

(3) Earthy happiness and the spiritual quest are not mutually exclusive, although narrow-minded fanatics and self-tormenting ~~ascetics have tried~~ unhappy ascetics have tried to make them appear so.

(4) One man finds his way to happiness through wisdom, another through whisky.

(5) The happiness he finds in certain persons, events, things or places may pass away with time or with them, and leave him feeling so empty that ~~only they~~ it is as if they had never been in his life, or as if they had appeared only in a dream. This is because he left them where he found them - in the world of illusion - instead of bringing them where they become tronsformed - in the world of Reality.

(6) The brevity of human life and the transiece of human experience prevent the full realisation of human happiness.

(7) How can any man be happy whose pleasures are blighted by the constant remembrance of their transiency? (++7a)Be serious,but not too serious!

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(8) The traditional Buddhist belief that all happiness must in the end change into unhappiness is not a cheerful one. It need never be taken too literally as being universally true, nor by itself alone for there are counter-wighting truths. When Buddha brought to an end the meditation which culminated in final enlightenment, dawn was just breaking. The last star which vanished with the night and first one which he saw as he raise his head was Venus. What WAS his inner state, then? Did it sychronise with the reputed planetary influence of Venus — joyous and happy felicity or with the gloomy view of life which tradition later associated with Buddhism? Who that has had a glimpse of those higher states, felt their serenity and, can doubt it was the 1st? The Overself is not subjected to suffering. But this is not to say that it is bubbling with happiness. It is rather like an immensely deep ocean, perfectly tranquil below the surface. That tranquillity is its ever-present condition and is a true joyousness which ordinary people rarely know. This is what Buddha felt. This is what he called NIRVANA.

(9) The misery on which the Indian mind likes to dwell, and which leads to the idea of escape from rebirth as the highest good fortune, does not obsess the phiosophic mind. The latter does not deny life's brevity and tragedy, sorrow and pain, but at the same time it notes life's beauty and glory, joy and reward. In this it is very Greek. If the mysticism of India could be married to the sanity of GREECE, a broader and better philosophy would be the offspring.

(10) The "I" is forever seeking its happiness within itself, and forever being frustrated. This is because the direction is wrong. Happiness is not there, not in the "I" but only in the hidden mysterious source of the "I".

(11) In that benign atmosphere negative thoughts cannot exist.

(12) If the mind can reach a state where it is free from its own ideas, projections and wihes, it can reach true happiness.

(13) The man who knows and feels the ~~Overall~~ Overself's bright light and beneficent love cannot go about habitually gloomy, cannot show a dreary face to the world, cannot hold a wretched pessimism as his leading thought.

(14) If he has real inner peace he will never know the mental shock and nervous collapse which come to numbers of people ~~which come to number~~ when bereavement or loss of fortune comes. Such a calamity may not be preventable but the emotional suffering it causes may be ~~cut off~~ cut off at the very start by a philosophic attitude toward life generally.

(15) "Sadness does not befit a sage" is the reminder of an ancient Confucian text. "He is a man inwardly free of sorrow and care. He should be like the sun at midday - illuminating and gladdening everyone. This is not given to every human - only one whose will is directed to 'The Great' is able to it. (For) the attribute of 'The Great' is joyousness."

(15B) The tensions inside himself and the circumstances outside himself combine to determine what kind of mood prevails at any given time in the average man. But the philosophic aspirant needs to achieve a deeper stability than this, a greater fixity of attention.

(16) If asked "Are you happy?" he is entitled to ask in return, "Who is really happy?"

(17) Always these utopias exist either in the far past, as with religious myth, or around the future's corner, as with materialistic economics.

(18) The notion ~~the~~ common in the Orient that life is a ~~misfortune~~ misfortune, that we must achieve an inner deadness in order to become immune to its mental harassments, is somewhat one-sided.

(19) The plenitude of Greek ideal is more attractive than the harshness and emptiness of many Oriental goals.

(20) Extreme joy~~s~~ stupefies a man spiritually as extreme misery paralyses him. Too much of either condition bars his way to the ~~Oversel~~ Overself since it prevents him from becoming interested in the quest.

(21) It is seldom noted that the Buddha taught a disciple ~~HIS~~ his advance from the third degree to the fourth and final one depended upon "the passing away of any joy, any elation, he had previously felt. "This is a curious statement but it is quite understandable as a resistance to the one-sided emotionalism which is carried away by the pleasanter states of the ego.

(22) The more you can succeed in detaching yourself from things, from individuals, and from time's content of past, present and future, the more will you fell peace.

(23) The closer he comes to the source of his being, ~~to-the-source-of-his-being~~ the farther he goes from, depression and despair.

(24) It is the ironic paradox of human existence that both sufferingand joy can enable a man to pass to a higher plane. How is this possible? Suffering drives him to seek its own end, that is, to seek peace. Thus he is led inevitably and eventaully to the quest of Overself. Joy draws him towards its source, which rises ever higher as it becomes more refined. Thus he is brought in time to recognize that the true permanent happiness is in the Overself. The urge to shun misery and experience joy shows itself on every plane and in every kind of condition because it is finally and fully satisfied only in the Overself.

(xxvii) Second series.

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(1) Zoroastrian religion associates grief with the evil principle, and therefore shuns it.

(2) Is life worth living? Even if there is little reason for satisfaction with one's existence, there is equally little reason for bringing it to an unnatural end. Surely the brevity of life should settle the matter anyway.

(3) Along with the mystery and misery of life, we must include its obviousness and gaiety to get a balanced picture.

(4) Does the phrase 'peace of mind' suggest that he will not suffer in a suffering world? This can hardly be true, or even possible. As actual experience it means that his thoughts are brought under sufficient control to enable him to repel disturbance and to retain sensitivity. The sacred stillness behind them becomes the centre.

(5) You may make yourself happy, by spiritual or other means, but will other human beings let you remain so? Not having accomplished this feat themselves, they are notorious for their interference in their neighbours' lives.

(6) All are seekers in their own way and for their own objects, but in the end what they really want is found to be happiness.

(7) It is strange that in the important final scene of a Greek play, a joyous note prevailed only in the Comedies, where it is hardly needed, and not in the Tragedies, where it is much needed.

(8) So much suffering and misery has been humanity's lot that the appearance of a Buddha who viewed life completely pessimistically and who sought an end to it all, is understandable.

(9) Happiness and misery inhere in life.

(10) Ancient Greek tragedy plays, with their atmosphere of helpless and hopeless disaster give truth only if they are countered by modern writings or speeches based on worship, personal optimism and success stories.

(11) The quester's life may not carry much happiness with it if we think of its restraints and controls, its disciplines and seclusions, but at least it need not carry less than the worldling's life.

(12) What Mozart expressed in his Fortieth Symphony was what, in a different way, Buddha expressed in many of his sermons - a melancholy, a sadness, a dissatisfaction with life amounting almost to rebellious protest. Yet in neither case does one leave it with a feeling of despair, as one does in the case of Tchaikovsky's "Pathetique Symphony." On the contrary, there seems to be a way of escape; with Buddha plainly stated as the 'Noble Eightfold Path' to Nirvana; but with Mozart appearing only as the joy which is so fundamental in most of his other works.

(13) Sorrow is the other side of joy.

(14) Time will gradually take away much of the suffering.

(15) What is desirable is one thing; what is attainable is another.

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(15) What is desirable is one thing; what is attainable is another.

( ) This is the true insight, the permanent illumination that neither comes nor goes but always is. While being serious, where the event or situation requires it, he will not be solemn. For behind this seriousness there is detachment. He cannot take the world of Appearances as being Reality's final form. If he is a sharer in this world's experiences, he is also a witness and especially a witness of his own ego, its acts and desires, its thoughts and speech. And because he sees its littleness, he keeps a sense of humour about all things concerning it, a touch of lightness, a basic humility. Others may believe that he stands in the Great Light, but he himself has no particular or ponderous self-importance.

( ) So many useless sacrifices, so much unnecessary suffering, so oft-repeated avoidable hurts both to oneself and to others! - this is part of the history of most of us.

( ) All that is needful to a man's happiness must come from both these sources - the spiritual and the physical - from the ability to rest in the still centre, in the developed intellectual and aesthetic natures, in the good health and vigour of the body.

( ) He who is unhappy in himself, or whose home is discordant and unhappy, can show the way to happiness only out of intellect, not out of experience.

( ) Several scientists and some authors have taken the trouble to draw up lists of those characteristics which differentiate man from animals, and which show his superiority. I did this once too and published the result but I do not think that anyone pointed to man's capacity to smile as such a characteristic!

( ) However much we may embellish life it is never far, in time or place, from sorrow in some form.

( ) The life which one man regards as a burden another regards as a blessing. It is not only that their point of view is different. It is also that their circumstances, surroundings, fortunes and ages are different.

( ) A meditation like this puts sunshine into every day.

( ) Gautama's assertion that "life is suffering" may be matched with Socrates' assertion that "life is terrible." But both Indian and Greek sage referred solely to life in the ego. Is it quite fair to stress the misery of human existence without pointing to its mystery? For that is just as much there even if attention is seldom turned toward it. Man, in order to complete and fulfil himself, will and must rise to life in the Overself with the ego put into place, belittled and broken.

( )Is there such a thing in this world as a perfect satisfaction?

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(1) It is not really that Gautama declared life to be misery, as the earlier translators told us: the correct version is that he declared life to be unsatisfactory, in so far as limitations are imposed upon each separate person, limitations which bring loss, pain, disappointment. There is so much that he does wrongly through ignorance, so many things he wants but cannot have. Moreover no person finds himself in a perfect situation, a flawless environment or a faultless set of circumstances. There is always something in each one which offsets to some extent the satisfaction it yields.

(2) Those who, like Gandhi, can find beauty in human suffering are welcome to do so, most of us can not, but we may appreciate the values and benefits it yields without enjoying such 'beauty.'

(3) When the pursuit of pleasure, and especially physical pleasure, becomes excessive, it becomes a vice.

(4) If we call on imagination to try to visualise the amount of suffering there is in this world, nay, in this country or even in this city alone, we are left with unspeakable distress.

(5) "I enjoy life and try to spend it in peace, joy and cheerfulness," Spinoza wrote to a correspondent.

(6) Is existentialism a view of life that is utterly without hope and turgid with despair? Does it depict man as lying exhausted in the swamps of frustration, pessimism, ugliness, horror, tension and violence?

(7) He tries to seek forgetfulness of the pains and disappointment of this life in its pleasures and joys.

(8) This wish to be martyred is not always a noble one; at times it is pathological, unhealthy.

(9) Preach the gospel, i.e. good news - to a world which dreads that all-too-soon it may become joyless.

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(1) None of those humanist qualities which are really worth while need be discarded. They ought indeed to be preserved. But they are put into their proper place by philosophy, evaluated at their correct price. For they, as everything else, must be subordinated to, and co-ordinated with, the life divine.

(2) Philosophy brings a man to serenity, it is often said. But it also brings him to the capacity for gentle laughter, for the humanist power of enjoying life.

(3) Han Suyin writes "Sadness is so ungrateful."

(4) We ask for contradictory and impossible things. For instance, unchanging happiness in a changing world.

(5) The quest is a joyful labour: its glimpses afford a bewitching happiness. But it is not a blind labour. There are moments and moods when it acknowledges the suffering inevitably interwoven with human life, the sadness of some of the fundamental inescapable human experiences.

(6) Pain lessens or even destroys attachment to the world and the body. Its misery is not all loss or waste. Attachments hold shut the door to heaven: removed or reduced, we get the door to open much more easily.

(7) If some people find an underlying melancholy in life, a few find an underlying joy in it.

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(1) The past has become a vanished phantasmal world. He can stay in peace.
(2) He who has enough confidence in himself to be at ease, can keep his nerve, his emotional equilibrium in the most varied situations.
(3) Such cool detachment has its uses at a time when passions are violent, emotions are explosive and destructive ideas or persons run wild among us.
(4) It is not that the years pass by unregarded, nor that he is dead to human feelings, but that at this centre of his being to which he now has access, there is utter calm, a high indifference to agitations which compels him to treat them with serene dignity. He is a dweller in two worlds more or less at the same time.
(5) The fresh vital enthusiasm of youth passes implacably with the 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.

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(1) There is a materialistic serenity and a spiritual serenity. The first comes from the possession of money, property, position or affection. The other comes from no outward possessions but from inward ones. The first can be shattered at a single blow; the other soon recovers.

(2) The peace fills him with amiability, like warm sunshine, and makes ill-will impossible. The sensitive benefit, momentarily or permanently, by the contact, although they may not feel the peace till afterwards; the insensitive, well! - they may shrug their shoulders in wonder at what others see and find in him.

(3) Where is the man who has gained total satisfaction of all his needs, let alone wants and desires ? Therefore no man is totally happy. It is better not to be a candidate for happiness and suffer frustration. Then what is the next goal worth seeking ? It is peace within oneself.

(4) What formerly attracted him will now leave him listless or bored or even be seen as a source of anxiety in the end. No longer content to obey the urges of the physical senses or the curiosities of the mental ego, he may merely drift along or else repeat the rituals of worldly life more or less automatically.

(5) In occasional lines Shakespeare put into brief, poetic form that dissatisfaction with human joys which Buddha put into extended dissertations. And in a single line his near contemporary, Fulke Greville, did the same: "Oh, wearisome condition of humanity."

(6) Living as they mostly do, unpeaceful in heart and unpossessed of truth in mind, where they are not smugly complacent - which life, fortune, karma permits only for a limited period - most people alternate between hope and despair.

(7) The inner calm which philosophy preaches, and the philosopher practises, while not an anodyne to assuage the pains of living, does help the struggle against them and the endurance of them.

(8) The attitude of Emerson, which induced him to call himself "a professor of the science of Joy" is more attractive than that of Schopenhauer, who taught the futility of life, proclaimed the vanity of existence, and spread the mood of despair. Emerson declined to accept the massive Oriental doctrine of melancholy resignation along with the Oriental gems of wisdom which he treasured. "This world belongs to the cheerful !" he said.

(9) We sometimes wonder whether we can bear more but no experience goes too far until it crushes the ego out of a man, renders him as helpless as the dying person feels.

(10) "Seek lonely happiness," taught the first Sankara, "and concentrate the mind on Param Atma.

(11) One consequence of inner rule is inner peace. The more there is mastery over lust and thought, the more there is peace.

(12) The tears of suffering may blind us to the truth behind suffering.

(13) Good looks are transient but the inner beauty stays.

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(14) He will understand quite well the pessimistic truth in statements like Buddha's and Schopenhauer's, but without lapsing into moroseness or misery.

(15) Subtly and, in the beginning, almost imperceptibly, is the growth of that exquisite inner peace.

(16) We come to see, all-too-soon and with melancholy lucidity, how quickly the pleasures pass, how laggardly the pains remain. This, of course, was Buddha's perception too, but with this singularity that he was only a young man still at the time.

(17) Those who have much faith in the benevolent intentions of the Mind behind the universe, sooner or later find that faith severely tested. For the calamities of human life come to all of us.

(18) The thought that at any moment anything may happen, that infection, sickness, bereavement, ill-fortune, accident, may molest him and destroy whatever little satisfaction they have found in life, fills them with dread.

(19) It is to the credit of Aristotle that his sense of balance demanded, what the Asiatic ascetics seem reluctant to give, the fulfilment of certain physical conditions, the existence of certain external circumstances, along with the inner and moral ones, as necessary to happiness.

(20) 'Suffering is everywhere' is a summation of the first part of Buddha's message. The second part is 'The cure is in every man.' He believed this two and a half milleniums ago; who can doubt it today? Has this feature of human life ever changed ?

(21) It is far subtler than the first ecstasies of a newly-made mystic, much more refined than the personal joys of a religious saint. It is deeper, quieter, more relaxed yet, withal exquisite - this peace.

(22) The itch of curiosity which wants to know other peoples' private lives, the which wants to meddle in their affairs or tamper with their lives, must be suppressed if one's own peace is ever to be found.

(23) The great calm which now holds him absorbs and thus causes the disappearance of passions, negative emotions and fears.

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(20) 'Suffering is everywhere' is a summation of the first part of Buddha's message. The second part is 'The cure is in every man.' He believed this two and a half millenniums ago; who can doubt it today? Has this feature of human life ever changed ?

(21) It is far subtler than the first ecstasies of a newly-made mystic, much more refined than the personal joys of a religious saint. It is deeper, quieter, more relaxed yet, withal exquisite - this peace.

(22) The itch of curiosity which wants to know other peoples' private lives, the which wants to meddle in their affairs or tamper with their lives, must be suppressed if one's own peace is ever to be found.

(23) The great calm which holds him absorbs and thus causes the disappearance of passions, negative emotions and fears.

Paul Brunton

Au Jordil - A

CH 1807 Blonay (Vaud)

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) Any action must be properly timed if it is to give its best return, but this is the only kind which can be done at any time - now, and in any place - here. This simple movement of the mind in remembrance is easy enough for anyone at any stage of evolution to perform yet important enough for the wisest of us.

(2) You may devise your own formula, affirmation or a traditional mantram, if you wish, but the use of one specially prepared by a Master possesses tested merit.

(3) No amount of exaggerated homage to a guru can take the place of remembering the Real.

(4) Wherever one is, whatever the place or whoever the persons, one should think oneself to be in the divine presence.

(5) A mantram is a sacred formula to be repeated aloud or, by more advanced practitioners, while maintaining silence.

(6) Affirm truth, and let others deny falsehood.

(7) Seize the odd moments for Remembrance practice, escaping from the web of self-thoughts into the Void of Being.

(8) A time will come when the affirmation will revolve in his mind like the phonograph record stuck in a single groove.

(9) Said an Athos monastic superior to me: "If the Jesus prayer is constantly repeated, it draws the mind inward and nearer to God."

(10) The gesture of right thumb tip joined in circular form to the forefinger tip represents, in Hindu-Buddhist statues, giving a blessing of the truth. The same gesture appears in some Greek Orthodox Christian ikons as a blessing too.

(11) Mantra Shantam Param Sukham ("Serenity is the highest happiness").

(12) So far as meditation is affected by their hidden operation the tendencies draw one person by one way and others by another. There is no single road. Those who fail to advance in, or are unattracted by, discursive meditation, may use mantrams, symbols and forms instead.

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(1) The truth is not always suitable for the plain text of a published book, but it can always be worked into the texture for those who can recognise it when given a clue.

(2) The word "OM" is not the only one whose sound is used by Orientals to quieten the mind in meditation and therefore claimed as a holy word. The Chinese have used Ch'an, the Japanese "Zen," the Hindus "Soami," the Arabs "Sufi" for the same purpose.

(3) The Rising Sun was originally a symbol of the Overself in relation to man's conscious development.

(4) The Swastika originally had two meanings: as a wheel revolving clockwise it was the symbol of unfolding World-Idea; as a radiant circle it was the pictograph of the invisible Sun behind the sun, which was the proper object of human worship.

(5) Mantram practice was given to Indians to help stop thought from wandering, just as Koan practice was given to Japanese to help stop thought from dominating. The Koan method crippled or even paralysed the intellect; but this was only in its approach to spiritual goal, not in its worldly business.

(6) Jung found that certain symbols were present in the ceremonial art of primitive religions as well as in the dreams of contemporary persons. He concluded that they were universal and archetypal, projected by the collective inner being of humans.

(7) In the end the mantram lies stuck in the mind and cannot be dislodged. Henceforth it does its work quite automatically, its refrain rising and falling continually without any effort on his part.

(8) They are symbols which carry meanings to the subconscious mind.

(9) These affirmations are taut compact statements of truths.

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( ) It is these contradictions of spiritual experience, and these paradoxes of metaphysical reflection which finally lead the quester to the belief that all he has hitherto learnt is relative, is only opinion, and useful merely as steps up which he climbed to a more developed mentality, not as truth.

( ) It is a good technique to dramatise the quest, to act as if the goal were already his, mentally to cast away the actual, with its limiting conditions, and treat the ideal as being the reality.

( ) While an affirmation has an obvious and immediate effect through applying the power of suggestion, if repeated constantly or frequently or rhythmically, it has a long term effect upon the sub-conscious.

( ) A further value of mantram yoga is that it keeps the practiser from thinking about himself. The two things - a specific mantram and a personal matter - cannot coexist in his consciousness.

( ) The best way to honour this immense truth of the ever-present reality of the Overself is to remember it - as often, as continuously and as determinedly as possible. It is not only the best way but also the most rewarding one. For then its saving grace may bestow great blessing.

( ) What the mantra does for sound, the yantra does for sight. It is a graphic representation, pictorial or geometrical, full of philosophic significance about the vanity of earthly existence. In shape it is either square or circular (when it is renamed 'mundala'). It is used first to fix the mind and then to pass beyond it.

( ) The practice of mantram repetition is to be accompanied by rhythmic control of the heart's beating, and the lungs' breathing.

( ) Affirmations are of two kinds: those for use in meditation and those for constant repetition aloud, whispered or silently.

( ) An affirmation fixes attention and elevates emotion: this is its primary purpose, but it may also offer wise counsel.

( ) He who is too attached to his religious beliefs is enslaved by them. His mind is not free.

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(2) Nicephoros the Solitary wrote " We know from experience that if you keep on praying in this manner, that if you practice the 'Prayer of Jesus' with attention, the whole host of virtues will come to you: love, joy and peace."

(3) The venerable heavily bearded Father Joseph, of Mount Athos, and a teacher of other monks, claims that the "Prayer of Jesus" becomes with time an unstopping activity, productive of enlightening revelation, and purifying from passions. His own disciples spend several hours every day on the mental repetition of this short prayer.

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(1) Those who are unwilling to engage themselves in the metaphysical studies and mystical practices may avail themselves of the devotional attitudes and daily reverential worship of religion, or repeat constantly the affirmations and declarations of Mantrayog.
(2) Holding these higher truths repeatedly in mind helps to create attitudes, moods and character founded upon them.
(3) The use of mantrams is not peculiar to the Hindu. It is still found in the Roman and Eastern Churches, in Sufi circles and the
(4) An affirmation takes a general thought, idea, ideal, and turns it into a precise one. This helps those who cannot find their way among abstractions.
(5) The affirmation is used in three different ways. It is chanted aloud, muttered or whispered, silently and mentally repeated.
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(14) When an affirmation is used only in, and for, meditation exercises it should be mentally pronounced as firmly and as positively and as confidently as possible. It should also be repeated several times. Do not ponder over its meaning but rather be content with letting each word sink into the subconscious mind.

(15) He should close his eyes, repeat the phrase slowly several times and try to penetrate ever deeper into its meaning with each repetition.

(16) In the finer homes of Japan the reception room will contain a silk or paper scroll hanging, upon which some master has drawn, in calligraphic characters, a pithy and wise affirmation.

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(38) It will double the efficacy of this exercise if it is practised at the same time as and united with the regular cycles of breathing activity. When the two are as one, much greater power enters into the declaration or invocation.

(39) The idea is that this rhythmic incantation will open an avenue of communion with the Overself.

(40) Select a sentence from psalm, prayer, gospel or book which epitomizes for you the entire quest, or uplifts you nearer to the goal of the quest. Murmur it to yourself slowly and repeatedly. Ponder over its meaning.

(41) It requires him to carry throughout the day and to keep ever-present at the back or front of his mind, as opportunity affords, a Declaration which has been self-chosen or received from a book or a guide.

(42) It is a long way from the custom which satisfies religious need by attendance at church for an hour or two once a week, to the recollection which thirsts and hungers every moment anew.

(43) The symbol is intended to create a corresponding mood, or to arouse a latent force.

(44) Dutthatthaka Sutta: "With what is he to be identi-fied who adopts no view, who rejects no view?"

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(44) Mathematics Buster: "With what is he to be identified who adopts no view, who rejects no view?"

(1) The self-identification with the Overself should be as perfect as he can make it. He is to be it, and not merely the student meditating on it.

(2) A single word like "God" or a simple phrase like "God in me," must be spoken with the lips without intermission, or repeated in the mind with intensive concentration.

(3) He must collect all his thoughts around a short and profound sentence chosen for its appropriateness to his inner need or for its suitability as setting his ideal.

(4) The affirmation can even be reduced to a single word. This makes it easier to use and concentrated in effect. Such simplicity is more akin to the Overself than the intellect: therefore this type of affirmation should not be dwelt on analytically, not examined and probed with a logical scalpel, but merely held closely, repeated slowly and frequently until the mind is saturated with it. It may be used both inside and outside the special meditation periods. In the latter case, it is defensive against attack from lower thoughts.

(5) He is to try to be aware - first at specified times and later at all times - of his inner state, of his thoughts and feelings, his motives and desires. That is, he is to watch himself. There are two forms of this exercise. In the passive one he watches without passing judgment or making comment. In the other and active one, he measures his state against the ideal state not, however, by intellectually formed standards but by a mind-quietening waiting for intuitive feeling.

(6) If any of the declarations seems unnatural and artificial and impossible in relation to oneself, it ought to be abandoned until it has been passed through a prolonged thinking-out process.

(7) If no attempt is made to gain understanding of, as well as give feeling to these utterances, repeating a declaration may become artificial and making an affirmation may become mechanical.

(8) He must assiduously practise this exercise of remembrance and return to it at every lapse or pause in the day's activities.

(9) Let him mutter again and again some helpful motto or pithy formula. Let him give himself up to this obsessive whispered chant.

(10) The murmuring of such a phrase over and over again is a useful device to concentrate the mental waves and to turn them into a spiritual direction.

(11) He substitutes imaginatively the Overself's attributes for his own; thus changing his role from disciple to illuminate.

(12) Any pertinent phrase or book sentence may be used.

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(1) The method of recalling oneself, at the time the clock strikes the new hour, to the practice of an exercise in relaxation or to dwelling on a Declaration, and this only for a couple of minutes, is a valuable one.

(2) Whether he is leisurely at ease or actively at work, the practice of Remembrance can go on, the only difference between the two states being a difference of its intensity and vividness.

(3) The Cross symbolizes personally the utter surrender of the ego in desiring and willing impersonally. The vertical line means consciousness transcending the world, the horizontal one means consciousness in the world: the complete figure shows the perfect balance needed for a perfect human being.

(4) The instant vigorous and continued practice of a declaration may change the state of mind in a few minutes from a negative one that is agitated or depressed to a positive one that is reposed or cheerful.

(5) The value of these declarations and affirmations, these ideas held and repeated, is not a total one. The method they use is only a first step and an easy step. It is not a self-sufficient method.

(6) Every time a temptation to desire or a provocation to passion or an irritation to anger disturbs you, take up the declaration at once and go on repeating it until calm is restored within your consciousness.

(7) The Declaration is to be practised whenever he gets a little leisure but when he is well established and sufficiently keen he will be able to carry it over from moment to moment, side by side with his ordinary activities.

(8) Do not keep all your attention fixed on the changing scene around you. Hold some of it back for the Word which, in your consciousness, stands for the Supreme Power.

(9) There is another special value of the declaration, and that is found during the strains and struggles of living. If established previously by habit, it will be present and available, ready to use at any moment of need or crisis.

(10) If a thought enters his mind or a desire stirs his feelings, of which he is ashamed but too weak to resist, let him repeat at once an appropriate declaration, or his familiar habitual one, or any pertinent word, and go on repeating it until mind or feelings are again clear.

(11) The power of the declaration rises to its greatest degree when used in magical rites, when it is solemnly chanted by suitably attired priest or wizard.

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(13) If he perseveres in the practice, one day he will find that the declaration rises into consciousness of itself without any deliberate effort on his own part, and that it goes on repeatedly and spontaneously and often subconsciously. By that time it will cease to be a deliberately-invoked process and become transformed instead into an automatic and involuntary one. He will not even be aware at times that it is working.

(14) Gandhi: "Persevere and ceaselessly repeat Ramanama during all your waking hours. Ultimately it will remain with you even during your sleep".

(15) Indian and Tibetan yogis particularly value and use the "OM" mantram because they are taught, and believe, that its sound was the first one in the world creation and that its repetition will bring the mind back to the stillness which existed before that creation.

(16) The whole of his consciousness is to be withdrawn into the declaration and to remain within it, if he is sitting in solitude at formal regular meditation at the special time, but only a part of it if he is otherwise engaged.

(17) I call it paradoxical thinking as opposed to logical thinking. "I am infinite being" is a declaration which does not fit into the logic of conventional experience.

(18) The practice of Remembrance and the muttering of Declarations help him to live, for more of the day, in the thought of the higher power and in the faith in its reality.

(19) The exercise keeps him in hourly remembrance of his relation to the Overself.

(20) Remembrance of the Declaration, and a little work done with it, will in some cases of temptation be enough to lead him away from it.

(21) It uses one thought in order to transcend all thoughts, a single vibration of the mind, in order to attain a stillness never ordinarily known by the mind.

(22) Emerson knew this practice. "By His remembrance, life becomes pervaded with nectarine bliss" he said.

(23) A Declaration has creative power only if the mind is firmly fixed on its meaning as it is repeated.

(24) To chant mantrams or affirm declarations without looking to the kind of life he lives, is not enough.

(25) These short specific statements, used persistently as auto-suggestions, are useful to all.

(26) Take any of these great ideas by turns, or as they suit you at different periods, and subject them to intensive meditation.

(27) Hold this thought-seed in your mind as a permanent suggestion.

(13) If he persevere in the practice, one day he will find that the declaration rises into consciousness of itself without any deliberate effort on his own part, and that it goes on repeatedly and spontaneously and often subconsciously. By that time it will cease to be a deliberately-invoked process and become transformed instead into an automatic and involuntary one. He will not even be aware at times that it is working.

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(27) Hold this thought-seed in your mind as a permanent suggestion.

(28) Philosophy uses these declarations guardedly and does not approve of such potentially dangerous ones as "I am God!" or "I am one with God". Instead it uses the more guarded ones like "I am in God" or "God is in me", and these only after a preparation has elapsed with self-humbling phrases like "I am nothing" and "Take my ego, swallow it up, O Thou Divinity". Otherwise the truth is half-understood and misused, while the relation between the Overself and its shadow-self becomes a source of mischievous illusion and intellectual confusion.

(29) Because the muttering of these ejaculations and the chanting of these incantations have been perverted into use as part of the techniques of professional witch-doctors and primitive medicine-men, is no reason why their proper use for higher purposes may not be achieved.

(30) To think only and completely of this truth at the very moment when the ego's voice or passion's demand is loudest, is a necessary step forward.

(31) The declaration comes up from the subconscious and gets itself uttered and repeated. The process of articulation is a pleasant one, sometimes even an ecstatic one.

(32) He is to live with the name and qualities of his ideal ever before him, for the purpose of drawing inspiration from it. He is to repeat, silently or vocally, at every moment when there is a break in whatever he happens to be doing, and even as often as he can during the act itself, a spiritual declaration. Suitable phrases or sentences can be found in hymns, bibles, proverbs and poems, and in the great inspired writings of ancient and modern times.

(33) The declaration may be intoned loud enough to be heard clearly by himself but by others only as a murmur. This is intended to induce a concentrated state.

(34) The Arabic word for God - "Allah" - or the Aramaic (Jesus' spoken language) word - "Alaha" - form excellent mantric material.

(35) By learning to live with the declaration, even if it seemed remote, fantastic and impossible at first, it will not be so later but will evoke a veritable ecstasy of acceptance.

(36) The theme may be one of those great truths of philosophy which lift the mind to an impersonal and eternal region, or it may be one of those apt sentences from an inspired book or bible which lift the feelings to adoration of the Overself.

(37) Many of the people using this method are as likely to achieve spiritual illumination by their babbling of mantrams as a donkey is by his braying of noises.

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(37) Many of the people using this method are as likely to achieve spiritual illumination by their babbling of mantrams as a donkey is by his braying of noises.

(1) The thought of the Overself, may easily open the gate which enters into its awareness.
(2) The yogi who spends years mechanically mumbling the affirmation imparted to him by his teacher will not get so far as the western aspirant who selects his own declaration and conscientiously, intelligently, works with it.
(3) The declarations need to be pondered with faith and held in the mind with persistence if their effectiveness is to be demonstrated
(4) Throughout the day he is to take advantage of odd moments to lift his mind to a higher level. The practice reveals positive qualities of strength and serenity not ordinarily known to be possessed by the person.
(5) The Gita enjoins unconcern about the results of activity not only because this leads to calm detached feelings as the large general result but also because it leads to better ability to keep meditation continuously going on in the background of attention as the special result.
(6) There is no moment when this work of inner remembrance may stop. It ought to start at the time of rising from bed in the morning to the time of retiring to bed at night.
(7) The whole collected force of his being is brought to this idea.
(8) The teaching that denials should never be used is a one-sided incomplete one. They have their place, which is complementary to, and different from, that of affirmations. Even the teaching itself is really a form of unconscious denial, thus showing the need of such completion.
(9) He must keep this part of himself firmly held back, must guard it against getting entangled with the world, must make it a silent observer and mere looker-on only.
(10) It is better to choose a Declaration which pertains to his immediate need than one which does not.
(11) Any declaration brings before the mind some specific truth which it wants to realize but the greatest one, and the most powerful and creative one, is that which affirms the divinity of its innermost nature, the presence of God inside its own being.
(12) Buddha promised an "abounding bliss" to those who would give up their "little pleasure". These are his own terms.
(13) To acknowledge this Presence and this Power within him as continually or as often as he can, is a practise whose results are larger than its simplicity suggests.
(14) The affirmation sinks into his consciousness and works there.

(15) Here are some of the more metaphysical declarations for meditational use: (a) "You are me and I am you." (b) "I Who Am". (c) What I have been, I shall be. (d) He Who is.
(16) Deep within him there is an opening out to the infinite being. How this opening is actually effected no one really knows. One moment he is here, the next moment he is there. It is then that these Spiritual declarations become perfectly true, completely in accord with fact.
(17) He can practise this kind of meditation in odd moments of leisure.
(18) The Declaration is a peg upon which to hang his practice of concentration.
(19) The Polynesian and Hawaian traditions wove sacred symbolic patterns into cloths in certain combinations and hung the cloth as a tapestry to gaze upon. The results, spread over time or spectacularly swift, were inner peace and spiritual uplift.
(20) The symbol or declaration must be one to which he can completely give himself, if all its effectiveness is to be realised.
(21) He must deliberately eject each negative throught as it arises. The easier way to do this is immediately to replace it by a "Spiritual Declaration" of an affirmative nature. This is quicker then and not so hard trying to use will power alone to get rid of the negative thought.
(22) In the Jain monastery at Shravana Belgola, the largest in South India, the abbot showed me his rare treasured ancient palm-leaf manuscripts where numerous [redacted] symbols were beautifully drawn and their meanings or effects explained. In [redacted] Bombay, the most learned of all Jain pundits, gave me lengthy instruction in the Jain secrets which he had gathered by travelling throughout India for many years, going from monastery to monastery and copying or collecting rare little known volumes which are still in the unprinted unpublished stage.

(23) When these Declarations are chanted, Orientals find them to help breath control, which in turn helps meditation.
(24) Some of these Declarations are phrased as auto-suggestions, phrased so as to have evocative or creative value.
(25) Plotinus when younger heard of the yogas and wanted to travel to India to investigate them. He was unable to do so and, when older, unimpelled to do so any longer. He criticised one of the principal claims of hatha yoga as well as of mantra yoga when he asked sceptically how "specially directed breathings and certain sounds, to which is ascribed magic potency upon the Supreme, could act upon the unembodied Spirit?" What he himself taught was very close to gnana yoga, although it originated with the Neo-platonic doctrine of ~~Aramonius~~ AMMONIUS in Alexandria.

(26) The geometric designs which appear in the stained glass windows of so many churches, on the painted frescoes of so many tombs and in the architectural plans of so many temples are sacred symbols useful for this purpose. They have not been selected by chance but by illuminated men, for their number is very small compared with the hundreds of possible groupings and arrangements also available. The measurements of the different parts of each geometric symbol follow certain proportions which are not fixed by personal whim but by cosmic. This is why Pythagoras declared that number was the basis of the universe. The same proportions of 1-4-7-13 exist in the distances of the sun to its planets and asteroids, in their movements. They were used by the Stonehenge the Greek temple and the Gizeh Pyramid. Each symbol corresponds to some cosmic fact; it is not arbitrary, imaginary, accidental. Its value for meditation practice does not end with promoting concentration but extends beyond that. Its power to affect man derives also from its connection with the divine World-Idea, whose perfection and beauty it reflects.

(27) S P I R I T U A L S Y M B O L S: (Rama Prasad): writes, "The tantrik philosophers had symbols to denote almost every idea. This was necessary because they held that if the human mind were fixed on any object with sufficient strength for a certain time, it was sure by the force of will to attain that object. The attention was secured by constantly muttering certain words and thus keeping the idea always before the mind. Symbols were used to denote every idea. "Hrim" denotes modesty. "Klim" denotes love."

(28) The purpose of using the symbol has been achieved when the user actually feelsthe luring presence, the inspiring force of the spiritual quality it symbolises. He should then put it aside and concentrate on the feeling only.

(29) There are used in India, Tibet and China meditation symbols of a purely geometric kind. They may be quite simple or quite intricate in design. They are drawn in black ink on white paper or parchment, or they are embroidered in colored silk panels on tapestries, or they are painted directly on monastery walls. The designs include completed circles perfect arcs equilibrated triagles, rigid squares, pyramids, pentagons, sexagons, octagons and rhomboids. It is believed that, by concentrating on these geometric diagrams, with their straight undeviating lines, some help is obtained toward disciplining the senses, balancing the mind and developing logicality of thought.

(30) A practical rule which applies to all the pictures, diagrams and designs is to visualise them as standing vertically upright, not as lieing flat when drawn on paper.

(31) He should study the figure well, note every one of its details carefully, close his eyes and then try to reproduce the figure again mentally.
(32) The Pyramid is a perfect symbol of both spiritual balance and spiritual completeness.
(33) Symbols are diagrams or paintings on paper pertaining to the chosen Ideal or deity worshipped.
(34) The concentration of attention on the chosen symbol, must occupy itself with reflections which rise above their merely pictorial value.
(35) The Spiritual Symbols are given to pupils who are highly intellectual, professional or active-minded as a means of (1) allaying mental restlessness (2) constructively working on the inner bodies since these forms are in correspondence with the actual construction of (a) atome (b) the universe.
(36) To place the drawing before you, is the first stage. Hold it in your mind, is the second one. Hold the mind immobile upon it until a slightly hypnotic state is induced.
(37) The sphere, cube, triangle, square, and pyramid, are possible elements entering into a Spiritual Symbol.
(38) Colors enter into the composition of a Spiritual Symbol. Each is significant, each corresponds to a cosmic or a human force.
(39) The Spiritual Symbol came to birth spontaneously in the vision of great seers. It was presented to their vision and was not invented by them. It has an ancient history.
(40) If he trains himself until he can see with the mind's eye a picture exactly like the one he saw with his physical eyes printed or drawn on paper, he will have achieved the ~~[illegible]~~ object of this exercise
(41) Some Spiritual Symbols are quite simple geometric designs but others are quite intricate.
(42) 1. Concentrate on each symbol for seven minutes, thinking of a cross in a light blue colour, as pertaining to the crucifixion of physical or bodily nature. Regular concentration may lead to a psychological change.
2. Picture a triangle of golden colour as representative of harmony and intellectual balance.
3. Picture a 5 painted Silver Star of silver color, as a symbol of the perfect man.
(43) The highest of all symbols is that which expresses God.
(44) The practical use of the Spiritual symbol requires it to represent himself or the relation between the different parts of himself, or the whole Cosmos.

(45) The Spiritual Symbol represents in a symbolic language what is usually represented in spoken or written words.

(46) If a man finds ordinary meditation too hard, he may find that the use of a Spiritual Symbol helps him to meditate more easily.

(47) The Spiritual Symbol serves a threefold purpose. It is an aid to concentration of attention. It expresses and teaches a universal truth or law. It evokes an intuitive perception of this truth or law. Moreover, it may even bring about a certain moral effect upon the character provided the foregoing three purposes have been successfully realised.

(48) The spiritual diagram takes the shape of a square combined with a circle when it stands for a reconciliation of opposites, for the equilibrium of their forces and the balance of their functions.

(49) Those persons who are unable to "see" and hold these symbolic pictures through their mind's eye with sufficient vividness, may still take heart. The capacity to do so can develop itself as a result of repeated practise in this exercise. Even if at first the picture seems far-off, faint blurred and vague; even if it appears only fitfully and fragmentarily; by degrees the persistent effort to hold it will be rewarded with the ability to do so continually as well as clearly.

(50) KOREAN SPIRITUAL SYMBOL:



good, light,

evil, darkness

Opposites in general

(51) CHINESE SPIRITUAL SYMBOLS:



BEING

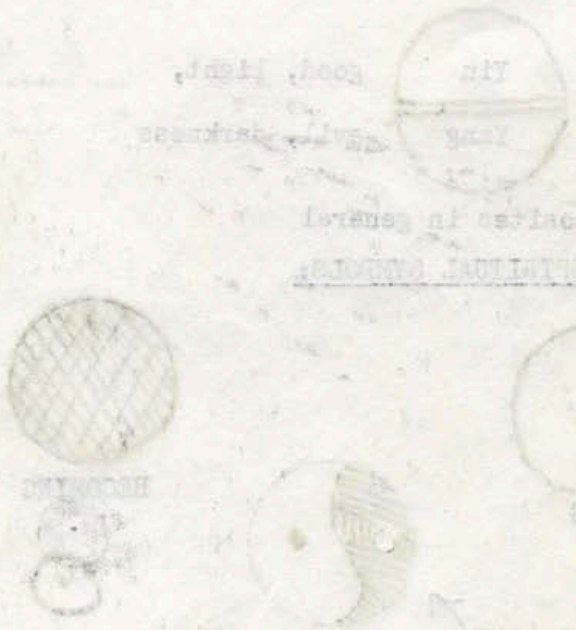


BECOMING



YIN-YANG

The Interplay of Being and Becoming: ~~for~~ the ~~use for~~ Evolution of the Universe


BEING
YIN-YANG

DECLARATIONS:

(52) 1. I am becoming as free from undesirable traits in my everyday self as I already am in the Overself.

2. In my real being I am strong happy and serene

3. I am the master of thought, feeling and body.

4. Infinite Power, sustain me! Infinite Wisdom, ~~enlighten~~ enlighten me. Infinite love, ennoble me.

5. My Words are truthful and powerful expressions.

6. I see myself moving toward the mastery of self.

7. May I co-operate more and more with the Overself. May I do its will intelligently and obediently.

8. I co-operate joyously with the higher purpose of my life.

9. O! Infinite strength within me.

10. O! Indwelling Light, guide me to the wise solution of my problem.

11. I am Infinite Peace!

12. I am one with the undying Overself.

13. Every part of my body is in perfect health; every organ of it in perfect function.

14. In my real self life is eteranl, wisdom is infinite, beauty is imperishable and power is inexhaustible. My form alone is human for my essence is divine.

15. "I am a center of life in the Divine Life, of intelligence in the Divine Intelligence."

16. "In every situation I keep calm and seek out the Intuitive that it may lead me."

17. "I look beyond the troubles of the moment into the eternal repose of the Overself."

18. "My strength is in obedience to the Overself."

19. "O Infinite and impersonal Bliss!"

20. "I am happy in the Overself's blissful calm".

21. "God is ever smiling on Me".

22. "God is smiling on me".

23. "The Peace of God."

24. "I dwell in the Overself's calm".

25. "I smile with the Overself's bliss."

26. "I dwell in Infinite peace."

27. "I am a radiant and revivified being. I express in the world what I feel in my being."

(53) There is one condition: the declaration must not be longer than a single sentence, and even that ought to be confined to less than ten words.

(54) If he makes good use of it as the day passes, he is likely to repeat the Declaration dozens or even hundreds of times.

D E C L A R A T I O N S :

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(53) There is one condition: the declaration must not be longer than a single sentence, and even that ought to be confined to less than ten words.

(54) If he makes good use of it as the day passes, he is likely to repeat the Declaration dozens or even hundreds of times.

(55) The Spiritual Declaration is to become his magic talisman, to be used in provocative situations, irritating environments or unpleasant contacts with unliked persons.
(56) When all other methods of meditation prove fruitless or hard, let him try the simplest of all methods -the Spiritual Declaration - and bring words to his help. They may be reduced to a single one - the name of his spiritual leader, or of a moral quality towards which he aspires, or of an inner state which he seeks to achieve. Of the first kind, a specimen is the name "Jesus". Of the second, "love", of the third, "Peace.". Or a few words may be combined into the phrasing of any helpful statement, metaphysical/mystical affirmation or devotional prayer.
(57) An affirmation which proclaims a spiritual reality, may seem to be contradicted by outer facts.
(58) The exercise is a powerful counterweight to the restless nature of our thoughts. It forces them to take anchorage in the declaration.
(59) The sacred text, phrase or prayer becomes a medium for holy communion.
(60) He has to remember the declaration in his inner consciousness, even while his outer one attends to ordinary things.
(61) The best of all declarations is the one which represents either the Supreme Power or else the human leader who most inspires us to think of that Power. We cannot go higher in thought or come closer in awareness. Whatever name we habitually give to this Unique Power, be it Truth or Reality, Allah or Jehovah, that is the word to use as our Declaration - unless the Leader's name helps us more.
(62) In the beginning of each session it will assist the novice to concentrate if he will say the Declaration several times with his lips.
(63) If he habitually suffers from a certain mood, or if he may be the victim of it at the moment, it will be useful to choose a Declaration which affirms the opposite mood. In despondency, for example, he may find cheering and upholding sentences for repetition in one of the Psalms.
(64) The affirmative statements and declarative phrases.
(65) In the course of a single week he will have repeated the same mind-concentrating phrase, thousands of times.
(66) Whether the Declaration is repeated in the mind or in the mouth, it is an instrument for raising awareness to a higher level.
(67) When this delicate intuitive feeling is verbalized into an intellectual statement in the form of a Spiritual Declaration, the latter may help to awaken an echoing feeling in the heart of one who uses it.

(68) It is the common practice in all the Bengali districts of India as well as in parts of the Mahratta districts for large groups of people, as well as solitary individuals, to engage in the protracted chanting of God's name or some phrase of it incorporating it. The mental level on which it is done is like that of hym singing in the West.
(69) It is an instrument for raising awareness to a higher level.
(70) The phrase is murmured over and over again.
(71) A Mantra may also be a sacred epithet.
(72) What is newer than a new dawning day? What a chance it offers for the renewing of life too! And how better to do this than to take a positive affirmative Declaration like, "I Am Infinite Peace!" as the first morning thought, and to hold it, and hold on to it, for those first few minutes which set the day's keynote? Then, whatever matters there will be to attend, or pressing weighty duties to be fulfilled, we shall carry our peace into themidst of them.
(73) Inspired action becomes possible when, to speak in spatial metaphors, every deed receives its necessary and temporary attention ~~of the man~~ within the ~~background of~~ foreground of the mind whilst the Overself holds the permanent attention of the man within the background of his mind.
(74) The restless ever-active intellect may turn its over-activity to good account by turning to this practice. When that is done, the very quality which seemed such a formidable antagonist on the quest, becomes a formidable ally. If instead of constantly thinking of his personal affairs, the man will constantly think of his mantra or his master or of God's infinitude and eternity the trick is done.
(75) If the past is unredeemable, and the future unpredictible, what more practical course is open than to safeguard the present by constant remembrance of the divine?
(76) Even in the midst of moment-to-moment activity he should try to keep this continuous remembrance of the Overself.
(77) He should make these affirmations firmly, intensely and confidently.
(78) "I am poised in the Consciousness of Truth". Repeat it audibly, then carry it into the Silence.
(79) The practice of Remembrance begins with an act of choice, since it throws out of the mind all that it can conveniently do so without interfering with the work or matter in hand.
(80) The practice of recollection was, and still is, used by the Sufis, Mahammedan mystics to draw the feelings more and more away from the earthly things to the divine.
(81) When the divine is utterly forgotten in the press of daily activity, the negative, the foolish and the self-weakening will be easily remembered.

(82) Gandhi often prescribed the continuous recitation of God's name. But he always emphasized that it had to be more than mere lip movement; it had to absorb the practicant's entire being throughout the period of exercise and even throughout life. While repeating the word "God" he had to concentrate intensely on godliness.
(83) How long should a man practise this remembrance of the Overself? He will need to practise it so long as he needs to struggle with his ego.
(84) This work of constant remembrance is one of self training. The mind is accustomed by habit and nature to stay in the ego. It has to be pulled out and placed in the thought of the higher self, and kept there.
(85) The young man who longs to see his sweetheart once again, the professional man who nurtures the ambition to get a higher position and the business man eager to secure a contract --each revolves in his mind the same intrusive thought again and again. It is in fact the background of all other thoughts all the time.

86) The man who is ready will feel the power in these written truths and will follow their injunctions obediently.
(87) These precious words ought to be printed in capital letters and doubly underlined. For, in a world of polite lies and prejudiced stupidity, they are the TRUTH.
(88) It is a short sentence yet it holds a rare and beautiful truth. Those who have understood it will never forget it.
(89) There is a power of life in these simple sentences.
(90) Such writings should be read slowly and reflected on seriously
(91) The words should be descriptive of some attribute of the Overself or some quality of its nature. They should also separate the aspirant from his lower tendencies or ego and identify him with the Overself.
(92) It is useless to say to yourself what you cannot bring your mind to believe, to affirm in your meditation what your heart cannot possibly accept. Do not try to violate laws that you trust by beliefs that are contrary to them. Instead of profitable results you will generate inner conflicts. If your affirmation is not in harmony with the order of the universe, with the possibilities and principles of human existence, you will not succeed in its use.
(93) SWAMI RAMDAS writes, "As the mind attains concentration by fixing the attention on the sound of the Name, there must follow meditation upon the glorious attributes of God. Continuous practice stops the restlessness of the mind and merges it into the Self."
(94) A correspondent in South Africa wrote me: "I used to play a game with myself. I used to sit on my bed and say over and over to myself, "I am me" why, I cannot tell you, but after saying this

over and over again (to myself) I used to have a feeling of being "up" out of my body, and I had grasped something good which brought great peace."

(95) This practice makes it possible for the otherwise restless mind to think of one thought and live in one purpose constantly. In this way it steadies the mind and keeps its attention concentrated.

(96) The practice also has a purifying effect so far as it prevents the rising of wrong thoughts and helps the eradication of those which do appear.

(97) The formula can be selected from an upholding Psalm, like the ninety-first, or from the Book of Prayer.

(98) The Declaration is a word, statement or verse, affirmation or invocation which is commited to memory and then often repeated. The purpose is to fold: first to achieve a state of concentration, second to direct the concentrative mind upon the idea to be expressed, so constantly or continuously that the idea begins to influence him deeply and almost hypnotically.

(99) Princess Ileana, of Rumania, told me some years ago of an interesting and useful method of using these Declarations which had been taught her by a celebrated holy man and mystic in her country, when he gave her the "Prayer of Jesus." This is a Declaration which was widely used several hundred years ago in the old Byzantine monasteries and even now to a less extent in Balkan and Slavonic monastic circles in exactly the same way as in India. The method is to reduce the number of words used until it is brought down to a single one. This reduction is achieved of course, quite slowly and during a period covering several months. In this particular instance, there are seven words in the Prayer: "Lord Jesus Christ, have mercy on me". They are all used for the first few weeks, then the word "Christ" is omitted for the next few weeks. The phrase is again shortened by detaching from it, after a further period has elapsed, the word "Lord". Then "have" is taken out and so on until only one word is left. The Declaration as finally and permanently used is "Jesus - Jesus - Jesus - Jesus." This method can be applied to almost any Declaration and the selected last word should be a name, if addressed to God or to a Spiritual Leader or, if that is not part of it, a desired quality.

(100) The practical technical use of Declarations belong only to the elementary intermediate stages of the path. When their purpose of reminding man of his true self is fulfilled by every event, every happening, every situation in a man's life then he is said to have reached the advanced stage of mantra-yoga. At this stage there is nothing too trivial to act as a reminder of the

higher helpfulness to which the Quest leads. Everything can then be accepted as presented symbolically to the traveler.

(101) The practice of these Declarations is a device to recall to memory of the man his perfect and ideal state which he not only has to retain but which in his Overself he already is. This is a means of recalling him from the periphery of life to his centre.

(102) Each stirring of the old weaknesses must be treated as a command to new efforts. But these shall be toward recollection of, and identification with, the Overself -not necessarily toward direct struggle with them. In these efforts let him reiterate a spiritual declaration, holding to the thought behind it with the deepest intensity. The silent word must become this spiritual warrior's sword.

(103) The endless repetition of the same word is a most important feature of the practice for when it has passed through the mind a thousand times in less than a day, and this for several days, in the end it becomes fixed as a part of the background of all his consciou sness.

(104) The repeated invocation of a sacred name, with trust in its saving power, eventually keeps away all other thoughts and thus focuses the mind in a kind of constant meditation. In the earlier stages it is the man himself who labors at this repetition but in the advanced stages it is the Overself's grace which actuates it, his own part being quite passive and mechanical.

(105) At the apex of a pyramid there is only a single point. At its base there are innumerable points. The tenet of the One appearing as the Many is well symbolised by this ancient figure.

(106) The Master Tao-Ch'o: "Say, without interruption and without any other thought, the Buddha's name, and you will enter the prescence of Buddha".

(107) The more he can put his loving attention into the declaration or behind the auto-suggestion, the more are his chances of being helped by the Overself's Grace.

(108) The ceaseless longing for personal happiness exists in every human being is a right one but generally mistaken in direction along which satisfaction is sought. For all outward objects and beings can yield only a transient and imperfect delight that can never be equivalent to the uninterrupted happiness of life in the Overself.

(109) A Spanish friend, who put into his mysticism all the ardours of his people, called this practice 'inner work'. The monks of Mount Athos, who use hundreds of times a day the same declaration which the Rumanian mystics mentioned by Princess Ileana, use, call it 'work'.

(110) In this loving remembrance, this turning of the mind through devotion to its parental source, the Quest finds one of its most effective techniques.

(1) Whether he uses the Hindu one-syllabled OM for such repetition or the Muhameddan two syllabled ALLAH for the same purpose, the results will be the same.

(2) Life is not in action alone; it is also in looking at the one who acts. What is he ?

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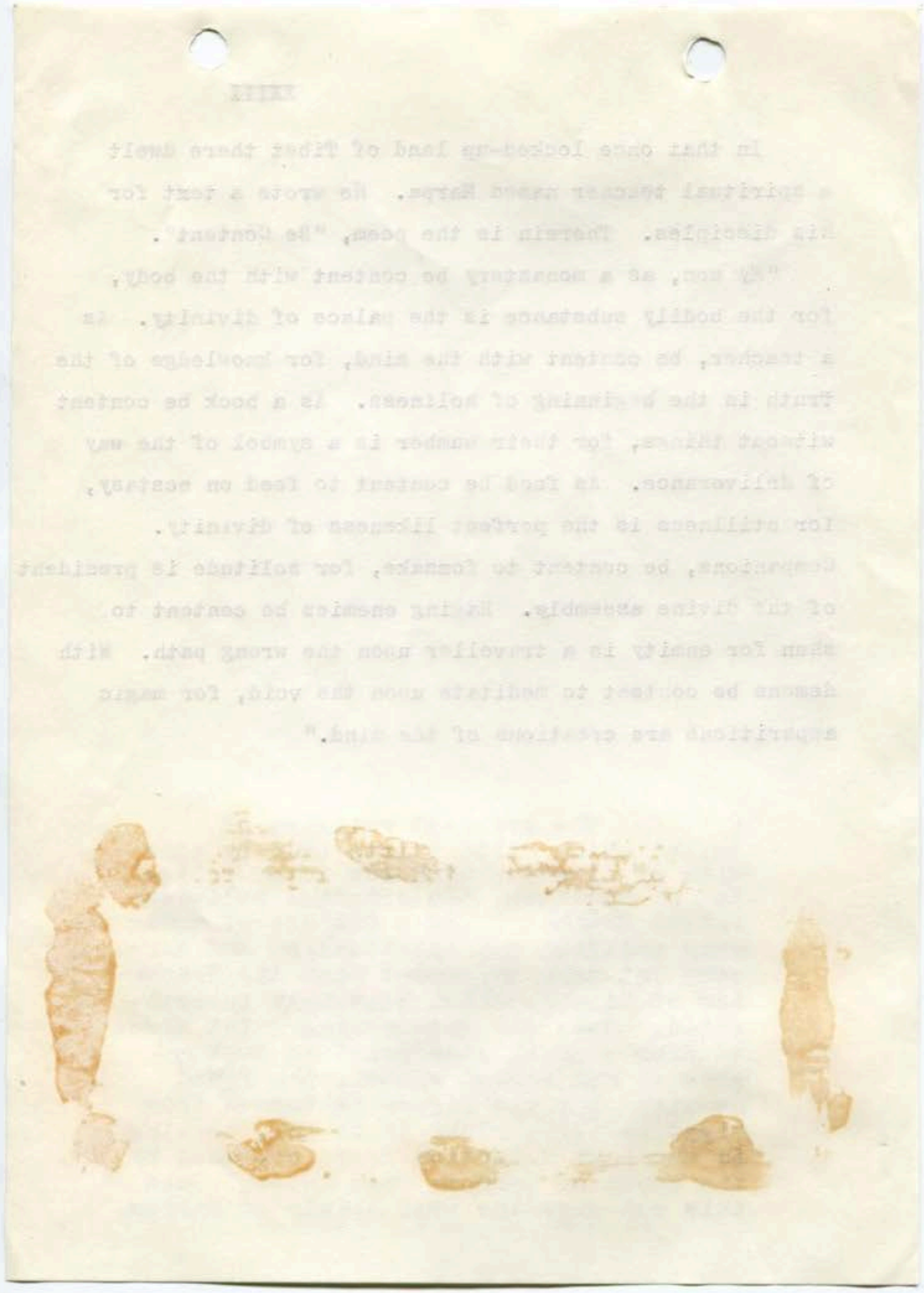
(1) What are these symbols but attempts to make use of art for man's loftiest purposes - the transforming of his consciousness?
(2) The declaration will have a chance of success only if it is dwelt on, or repeated, with deep earnest fervor.
(3) The call to 'pray without ceasing' which Paul made, the recommendation to 'think' of Buddha' which the Lamas give, and the remembrances of the name of Allah which Muhammedan Sufis practise, are declarations.
(4) He does not need to practise the declarations in a conspicuous manner, or draw the attention of others to what he is doing. Instead, working quietly, he can and should let it remain a secret between the Overself and himself.
(5) This kind of illuminate is like a spectacle to be gazed at; he is not a teacher to be studied with. That does not mean he is useless to humanity. On the contrary, the mere fact of his attainment is more valuable than any physical or intellectual service that could be performed. But its value is mysterious and magical, for the moment perhaps better left undescribed.
(6) - Muhammad: "There is no act which removes the punishment of Allah farther from you than the invocation of Allah's name".
(7) If he trains his mind to think in this way, he will come closer to realising every feature of his ideal as he progresses.
(8) The declaration is also used in India to purify a place, to uplift the mind, to invite Grace and to abate sickness.
(9) He is not to stop for an instant this attitude of constant inner recollection.
(10) The declaration can be quietly chanted as one goes about his work or business or uninterruptedly murmured beneath one's breath.
(11) We keep nearly all our attention all the day on ourselves and only a slight part of it on the Overself. It is needful to change this situation if we want a higher state of consciousness. This is why the exercises in remembrance are much more valuable than their simplicity suggests.
(12) He is to keep the mind concentrated inwardly on the real self every wakeful moment until it will stay by itself in the real self. The aim is not to entertain a passing idea but to surrender to a habit which remains.
(13) The Far Eastern symbols are divided into two classes: simple geometric diagrams and elaborate pictures of Nature or of Enlightened Men. The first class appears also in the Near Eastern traditional patterns
(14) The Overself, like a woman, wants to be loved ardently and exclusively. The door upon which you may have been knocking a long time in vain will open to your frequent loving remembrances.
(15) Sufi Declaration: "I am the Truth!"

In that once locked-up land of Tibet there dwelt a spiritual teacher named Marpa. He wrote a text for his disciples. Therein is the poem, "Be Content".

"My son, as a monastery be content with the body, for the bodily substance is the palace of divinity. As a teacher, be content with the mind, for knowledge of the Truth is the beginning of holiness. As a book be content without things, for their number is a symbol of the way of deliverance. As food be content to feed on ecstasy, for stillness is the perfect likeness of divinity. Companions, be content to forsake, for solitude is president of the divine assembly. Raging enemies be content to shun for enmity is a traveller upon the wrong path. With demons be content to meditate upon the void, for magic apparitions are creations of the mind."

( ) The original religion of Thibet which still exists side by side with or mixed-up with the later religion of Buddhism, the original religion called BON is a misture of ordinary religion and spiritualism and sorcery not much different from the Shamanism of Siberia which Blavatsky investigated. But, the interesting point about it from a moral standpoint is that IT uses as its sacred symbol, the famed Swastika but the figure is turned from right to left. That is to say, turning in the same direction as it was used by the Nazis of Germany much later. Does this not show the evil origin of Nazism.



Meditation on Book Sentences.

(17) The books which live are those written out of this deep union with the true self by men who had overcome the false self. One such book is ~~with~~ worth a thousand written out of the intellect alone or the false ego alone. It will do more good to more people for more years. The student may use such a work therefore as a basis for a meditation exercise. Its statements, its ideas should be taken one by one, put into his mind to work on.

FOCUS FOR

(18) He who can put God's Great silence into words renders a high service to his fellows. He is not only a revealer who opens doors in their minds; he is also a healer who relieves hurt places in their hearts.

(19) The effect of this constant dwelling on the mantram is to come to rest within the mood of mind or the state of heart which it symbolizes.

(20)William Redfield,an American actor of long experience says+

"Acting proceeds from a knowledge of self,it is a giving-over of the ego.The great moments are the result of what the actor does.They cannot be planned;they cannot be fixed...No good actor ever forgets that he is a workman performing in a play on stage. Thus what the public see is a blend of the actor's own personali -ity and the role he is playing.

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(16) This act of recollection requires no effort, no exercise of the Power of will. It is an act of turning in, through, and by the power of, love, toward the source of being. Love redirects the attention and love keeps it concentrated, sustained, obedient.
(17) The woman far advanced in pregnancy may be attending to her household duties, may cook, sew or wash most of the day yet not at any moment will her mind be completely carried away from the infant she is bearing inside.
(18) What it seeks to accomplish is no less a thing than to bring his mind to the continuous thought of the Overself during the whole of each day or, in Brother Lawrence's phrase, "to the practice of the presence of God."
(19) The phrase can be kept at the back of his mind, ready to come to the front at any moment. The thing or activity which ties his attention need not tie the whole of it.
(20) Equipped with this knowledge and these exercises, the aspirant will be able to use well those idle minutes which would otherwise pass into waste.
(21) There is a vast amount of suitable material for use as declarations in Nature, Metaphysical and devotional poetry. Dozens of phrases, formulae and sentences can be drawn for this purpose from a few such poems.
(22) There is one human activity which is continuous, rhythmic, natural easy and pleasant. It is breathing. We may take advantage of its existence by combining it with a simple exercise to bring about a kind of meditation which will possess all these four mentioned attributes. The exercise is merely to repeat one word silently on the inhalation and another word on the exhalation. The two words must be such that they join together to make a suitable spiritual phrase or name. Here is one useful example: "God Is!"
(23) They are known in Tibet as "dharanis", literally "mystical sentences," and in India as mantrams, literally "sacred syllable" or "sacred chant".
(24) By repeating the same words in the same rhythm frequently during the day, the week and the year, the mind's resistance to the idea enshrined in those words is slowly worn down. A time comes not only when the words repeat themselves without conscious effort, but also their meaning impresses itself deeply.
(25) Simone Weil tells how the highly concentrated recitation, with all needed tender feeling, of a devotional-metaphysical poem by the seventeenth century Englishman, George Herbert, turned her from an agnostic into a mystic as the Christ consciousness took possession of her. This result was as unsought as it was unexpected.
(26) The sacred declarations are to be hummed in some cases, chanted in others, or spoken in still others.

(1) He is to remind himself constantly of the greater truths, whether he is at home in his room or abroad in the public places "Be still and know that I am infinite power" is one such truth "Be still and know that I am infinite joy" is another.

(2) That whichis (Sat)
That which sees (drik).
That which is seen (drisya) (DRISYA)
That which is eternal void (sunya)

(3) This repetition-method may seem somewhat primitive and crude to the sophisticated or educated modern mind, and quite needlessly redundant. But it is based on sound psychological practice. It is an appeal to the subconscious, not to the logical mind. Its kindred is the lullaby with which a mother sings and soothes her child to sleep.

(4) These inspired sentences or phrases can also be used as amulets against his own dark moods as stronger hands to hold on to during depressed moments or weak phases.

(5) Beware of professionalism in this field, of the professional expounder of truth and the professional seekers of it. Both Way and Goal are far simpler than most of them seem to think it is, and ~~the impression left by many~~ markedly unlike the impression left by many writings and lectures, books and teachings, whether ancient or modern.

(6) Forget 'me' in the remembrance of 'Thee'.

(7) This symbol circle means "All proceeds from, and returns to God" (Attached SYMBOL CIRCLE)



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Meditation on Book Sentences.

(1) Paragraphs that are born and written in this higher consciousness are lasting ones, like many of the vigorous scriptural sayings.

(2) The modern man must try to find room in his life for solitude and contemplation, must emancipate himself from the conventional heedlessness in these respects.

(3) The writings of the wisest spirits of the modern era are in their hands, the records of the great mystics of the medieval era can be consulted in their libraries, and the literature of the sages of the antique era has been translated for their benefit.

(4) When we take up a book that throws light before our feet, that day becomes a starred event in the calendar of our life. It is not to be easily forgotten, because the planets of Truth and Beauty are hard to find amid the panoply of rival lights in the sky.

(5) Reading a noble book helps because it concentrates the thoughts along a single track. It is thus an exercise in concentration.

(6) Let him dwell upon some piece from an inspired writing or think out the meaning of some eternal verity. Let him do this with the utmost attentiveness. Such meditation will not only enable him to advance in concentrativeness but also profit him mentally and morally.

(7) Let him receive these inspired statements into his meditation and they will yield him spiritual nourishment.

(8) If he can respond to these great inspired utterances if he can let his thought work over them in the right way and let his emotion be susceptible to their inner dynamism, his intense concentration will enable him to share at least the reflected light behind their creator, the light itself.

(9) There is a sensitivity and a depth in such works which are truly remarkable, a power, a light, and a heat to inspire their readers which is born from genius.

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(10) For some it is a useful practice to write out a self-arraignment, listing the most glaring faults first and the most hidden ones later, This helps them to keep constantly aware of what they have to avoid. It calls to him quietly but insistently.

(11) It is only when the ideas of a book live in your memory and thinking long after you have put away the book itself that the author's purpose has really been achieved.

(12) Another excellent and always useful theme for meditation is to read a few sentences from an inspired book and then let your thought dwell upon what you have read.

(13) Such books set the mind groping for the mysterious source whence it has arisen.

(14) An inspired writing is more than something to be read for information or instruction; it gives a man faith, it becomes a symbol to which he can hold and from which he can draw a renewal of trust in the universe. It is this trust which makes him deny himself and inspire -s him to reach beyond himself. For him mind to fasten itself to such a writing, therefore, and to use it as a focus for meditation, is unconsciously to invoke and receive the grace of the illumined men who brought the writing to birth.

(15) In these inspired writings we may look for two distinctive qualities, the power to stimulate thought and the power to uplift character. In the first case we shall find them a seed-bed of ideas which can bear ample fruit in our minds; in the second case there is imparted to reading some flavor of the unshakable moral strength which the inspired writers themselves possess.

(16) These truths are not mere metaphysical statements that raise the dust of argument, but spiritual signposts which guide man into the true way of life.

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(1) The truth is not always suitable for the plain text of a published book, but it can always be worked into the texture for those who can recognise it when given a clue.

(2) The word "OM" is not the only one whose sound is used by Orientals to quieten the mind in meditation and therefore claimed as a holy word. The Chinese have used "Ch'an," the Japanese "Zen," the Hindus "Soami," the Arabs "Sufi" for the same purpose.

(3) The Rising Sun was originally a symbol of the Overself in relation to man's conscious development.

(4) The Swastika originally had two meanings: as a wheel revolving clockwise it was the symbol of unfolding World-Idea; as a radiant circle it was the pictograph of the invisible Sun behind the sun, which was the proper object of human worship.

(5) Mantram practice was given to Indians to help stop thought from wandering, just as Koan practice was given to Japanese to help stop thought from dominating. The Koan method crippled or even paralysed the intellect; but this was only in its approach to spiritual goal, not in its worldly business.

(6) Jung found that certain symbols were present in the ceremonial art of primitive religions as well as in the dreams of contemporary persons. He concluded that they were universal and archetypal, projected by the collective inner being of humans.

(7) In the end the mantram lies stuck in the mind and cannot be dislodged. Henceforth it does its work quite automatically, its refrain rising and falling continually without any effort on his part.

(8) They are symbols which carry meanings to the subconscious mind.

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