TO OPEN AND CLOSE BINDER RINGS

This binder is equipped with new SLIDE-LEVER opening and locking device.

1. TO OPEN RINGS--Push down and pull out slide-lever at bottom of metal part. DO NOT try to pull rings apart.--USE SLIDE-LEVER.
2. TO CLOSE RINGS--Push in slide-lever COMPLETELY until locking knob is ENGAGED IN HOLE. DO NOT try to close rings with fingers--USE SLIDE-LEVER.

( ) The vivid orange and lacquer red Chinese colours now appreciated in modern interior decoration are warm, heartening and stimulating

( ) The writer who can bring beauty to incarnate into words serves his century in his own way

( ) ~~Can the aesthetic experience point t the way to first the philosophic experience and thence to the~~

( ) Sentences which sparkle with light have held benighted mankind

( ) Even if nobody wants to read his books the author of concentrated well-done or finely inspired work benefits himself internally.

( ) Art is not mere embellishment alone: it includes other attributes

( ) It is the work of the higher forms of art to lead people by their attraction to beauty in sound or scene to a point closer to their own higher self.

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( ) It is an historic fact that too often a poet or writer attains a higher level in his productions that in his personal character or consciousness

( ) A music which enchants the senses, refines the emotions and dissolves some limitations of human existence temporarily must be an inspired one.

( ) A kind of fascination, in the sense of the word which associates it with art

( ) The older he becomes the less he is interested in books written by authors of low culture for readers of an even lower one. Quality of content, style of presentation become weightier.

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1. Artistic composition and production, aesthetic style and method involve the artist's freedom if he is to do really worthwhile creative work originating in his own deepest inner life, that of his secret spiritual identity. He must be determined to keep uncommitted.

2. The man who has discovered the mentalistic source of beauty does not need to disdain its physical expressions. He can accept them because he has adjusted his life to the practice of inner freedom in the outer world.

3. That which is most evident and attractive and inspiring in what the best artists and composers give us is not far from that which is given in thought and feeling to others who have felt the Presence.

4. All who work in art or literature are not even artists, let alone inspired. This is much more so in our times than it was in earlier centuries.

5. The call of higher feelings and finer sensitivities may come through varied channels. Among them is of Beauty in its nobler expressions. The word beauty is often used with reference to mere wallowing in sensuality.

6. In these days when so much of art is nothing of the kind at all, when true aesthetic and poetic inspiration becomes rarer and rarer, it is more needful not to desert the best of the past while welcoming or seeking fresh living creativity in the new.

7. It is not enough to seek originality and independence without using the sieve of discrimination. These objects can be got but along with madness or caprice or chaos as part of them.

1. Artistic composition and production, aesthetic style and method involve the artist's freedom if he is to do really worthwhile creative work originating in his own deepest inner life, that of his secret spiritual identity. He must be determined to keep uncompromised.

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8. Schiller certainly knew something about poetry and something about art in general. He wrote that the artist is known by what he omits. It would be truer to say that the artist is known not only by what he omits but even more by what he puts in, that is, creates.

9. To regard every part of a work as equal in inspiration, or even of value, with every other part, is naive. The artist or writer has times when he may be only half awake, overtired, moody and depressed, and his work is not likely to be then at its best.

10. Bright colours in a room where cheerfulness, warmth and vitality are needed are most apt decoration and furnishing, as soft pastel hues fit better to one where quietude is desired.

11. When art or literature inflames negative passions it renders disservice to man but when it purifies, redirects and exalts them, it renders not only a cultural service but also an evolutionary one.

12. The poet who has no care for truth, who lets his emotions get wilder and wilder, whose descriptions are starred with exaggerations and whose terms are largely superlatives, may get his readers suitably impressed but that is only because they lack discrimination.

13. There are those among artists and writers who can give others spiritual nourishment by their work, but they are all-too-few.

14. Theory of Tragedy, which developed out of the Dionysus cult, remained a spiritual thing for the Greeks. Aristotle considered it aroused pity and fear for the hero and thus purged and healed the audience's emotions.

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15. A man may welcome and enjoy any aesthetic enjoyment obtained by the physical senses from Nature's beauty or art's creativity. But if he stops there he serves the body only; it is not enough. What about the soul?

16. The fictitious sufferings and joys enacted upon a theatrical stage may move an audience to tears or pleasure but with its departure comes the awakening to reality, that knowledge of what is which is truth.

17. Sometimes he will definitely feel that he is being led into an experience, a mood or an idea. At other times he may feel himself being drawn inward quite deeply as if the very roots of his egoic being were penetrated; more rarely as if he has been drawn beyond the ego itself.

18. These intuitive feelings tell us that a deeper kind of Being is at the base of our ordinary consciousness.

19. Merely by looking through a few paragraphs written from such a level, one became reminded of a higher existence, fortified and urged and sustained afresh.

20. Morocco, Egypt, Sudan, Arabia, India, Malaya, Cambodia and farter east still the hour of departure for the sun becomes a conflagration of colours far beyond its Western parallel. The joy it yields or the sadness it suggests never tires a sensitive man, not even the 1000th time.

21. A lout who is devoid of finer feelings, tastes or manners will not respond to a nobler presence.

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23. He is a philosopher first, an artist second. This is the order, the hierarchy by which he lives yet this does not render him any less appreciative of a poem; does not stop him enjoying music to its fullest.

24. It is hard to translate these moments of uplift into music but, aside from and quite different from Beethoven's, Bach's and Handel's most religious compositions, the music got by the Chinese from pigeons by tying tiny pipes to their pinion-feathers and then letting a flock of these birds take flight is most spiritually suggestive.

25. No hour of the day provides a stronger hint of life's tragically passing character than sunset. What reflection tells us through thought, this period--so lovely yet so doomed to perish soon--tells us through ecstatic sight.

26. If he falls into a kind of loving admiration of the landscape stretched out before him, and stays in it as long as he can, dropping all other thoughts, it will be a meditation as holy as if done in a church.

27. What the Romans took or copied from the Greeks was altered or adapted to suit the Roman taste and mentality. Hence it was in certain aspects diminished or even corrupted.

28. Whether in the presentation of Nature's scenes or the productions of man's art, the beauty which attracts the best instincts is a faint reverberating echo coming down from the highest divine world.

29. The way a thought is expressed, the style in which a teaching is conveyed, possesses a value which is highly exaggerated by the intellectualistic or the artistic, but highly under-valued by the mystic and ascetic.

30. To revel in the sky's twilight colouring, its translucent gold and purple, to wait further and revel again in the after-glow--this is poetic feeling, artistic development and semi-mystical experience.

31. The poet's appeal to feeling, the architect's graceful forms and the composer's melodious music can be elevated from a merely technical level, dependent on talent alone, to one of jewelled inspiration if he lets himself surrender to this ethereal stillness.

32. It is no waste of time to let activity melt into vacuity when the evening pageant of the sun's departure sets in.

33. In this matter of communication he must be contemporary, producing work of, and for his own time, current and therefore resultful, alive and therefore able to reach the living more closely and more personally than a dead man could reach them.

34. What is all this reverence for holiness and appreciation of beauty which come of themselves at sunset but an effect of light upon Nature's land- or seascapes?

35. The joy of watching the sun pass away in a glow of colour is not entirely unmixed. At some point in the period, towards the end, the remembrance that all this beauty, so intense at that moment, is doomed to vanish very soon, touches the mind with melancholy.

36. The sun, which is to be seen, is a reminder to blind faithless man of That which is not to be seen (unless the inner sight and the inner life are active), glorious hidden royal Sun of the World-Mind.

37. If imagination is permitted to wander unbalanced, unchecked, totally free, it may lead to genius, inspiration, or to lunacy, disorder.

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( ) What travel and study, thought and interviews could give anyone on these matters I also had received. But what personal experience of these inner states could give was an entirely different matter, about which only a limited number could testify, as I had testified. Mysticism could not remain a dubious medieval activity. It needed to be put on an accurate foundation, and presented for men with brains.

( ) If the artist becomes truly inspired he will not seek to bring horror to men but beauty. This will be so whatever way it shows itself - colour, sound, word or form. The final step is not with beauty for its own sake but what it points and leads to - the beautiful Consciousness which awaits man, the inner beauty.

( ) It is too much an Oriental tendency to regard suffering and unhappiness as the principal causes of turning to the quest. We westerners must put a better balance on this idea. The love of beauty can also be a step towards the quest. This love can express itself through an ever increasing refinement of manners, appreciation of nature, through art and poetry

( ) Those who write, paint, draw, compose and sculpt should bring their creations from spheres of inspiration which are radiant with light. Yet too many do the very opposite and present us with mishapen figures, patterns, poems and musical pieces which nullify hope, meaning, order, and enshroud gloom.

( ) Sensitivity shows itself in esthetic reaction, in personal taste, and in the finer moments of life.

( ) The Far East used neither harmony in its music nor perspective in its painting.

( ) Art is not the ultimate goal, whether its practice or appreciation, for human aim, not the highest way of life.

( ) It is a refined and sophisticated teaching designed for those who are obviously ready for it.

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( ) These words evoke exalted feelings in the heart of a thoughtful, well-informed and sensitive person, but is the same result likely to happen to a cynical, sceptical, totally materialistic person? Without some preparation of philosophy, it may fail to take hold on a limited mind or a mainly selfish one.

( ) The psycho-analyst, the psycgological counsellor and the psychotherapist can all study and practise philosophy with benefit to their professional work. Having done so, they can then play a usefull rôle in treating those who would like to undertake involvement but are emotionally or psychologically too egocentric, too easily upset and unbalanced, or suffering too much from psychoses or neuroses, to be able to rise to its impersonal demands. There is of course a semi-lunatic fringe always around religion, spiritualism and occultism, with a smaller one around mysticism, for there is some sort of ego-satisfaction to be found there. The philosopher is not concerned with this atmosphere.

( ) Even if the simple peasant fervours of the figures appearing in medieval pictures may not be in accord with modern mentalities, yet the authentic inspiration is there, also admiration is due for the magnificent paint work itself, the clear luminous colouring and the skilled drawing of a Piero della Francesca or a Fra Angelico. Art was alive then, artists were creative, talent was visible, and training was fundamental. Today the contrast is saddening: pseudo-art flourishes, is well-paid, while the taste for the real thing is little.

( ) These are great verities to which mankind must come back, in its deeper thought, century after century.

( ) There are truths as hidden as if they were under the crust of the earth.

( ) This is not a value judgment nor a personal appraisal. Is is simply an unbiassed report.

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( ) Born in the previous century I may have less right to offer suggestions to those who are only one-third or one-quarter my age. For they live not only in a vastly changed world but also in less respect for authority, age and the past. Perhaps there are only two reasons why I feel this venture should be made. The first is that, before and after the threshold of adulthood, I too was a protester and a rebel, with faith and illusions lost, with questions and doubts galore. The second reason is that, consequentially, I became a seeker after truth and ranged far and wide in its quest, with results that seem to me to have a little meaning even for these times.

( ) I am forced to cover my present residence and future movements, because there are too many persons who are either half mad or unmannered enough to force their presence on me whether I invite them or not, whether I want it ot not.

( ) The statement made by a Cornell Professor reviewing one of PB's books that "the author is always entertaining" is meant offensively, implying that those books are not to be taken seriously but only laughed at. That criticism was made long ago. Now nearly forty years later a hundred students from Cornell meet weekly in the same town to study PB's and kindred authors books as well as practise meditation because they cannot get needed intellectual and spiritual help in depth from their dry professors.

( ) Sentences free from voluble overdecoration, almost as nude as they are noble; ideas phrased with verbal thrift so that meaning is kept clear and communication is as explicit as can be- this ought to be the modern idea. There are not many countries left today where such open speech about religion - Jewish, Christian, Islamic or otherwise - will be punished by execution or persecution for heresy.

( ) The offer of such productions, lacking truth, form, beauty and meaning, to the public is a betrayal of art.

( ) One is reluctant to leave the gorgeous eye-delighting, heart-satisfying, feast of colour.

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( ) As dusk invaded the place the reddened globe rapidly left the sky.

( ) He enters into a voluntary seclusion not out of antipathy to others but out of his own deep need.

( ) There are some matters on which it is prudent to defer decisions. This is one of them

( ) To preserve his privacy it is essential for a writer to keep away from readers.

( ) This is the radiant magical hour of sunset when worship is the instinctive mood

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1. To come away from earthly problems, the world's discords and personal burdens for periodic week-ends is a valuable practice for all. Such "retreats," as they are called in religious terms, are used for study, meditation, silence, to get counsel or guidance from experienced meditators or even to meet other aspirants.

2. "Dictionary-maker Samuel" Johnson came back to Edinburgh after a journey of nearly three months to the more primitive regions and islands of Western Scotland laughing "heartily at the ravings of those absurd visionaries who have attempted to persuade us of the specious advantages of a state of nature."

3. Not likely to be easy in this harsh yet tempting world, so they may be excused for moving into monasteries if they are men, into convents if they are women, or into communes if they prefer to mix the sexes.

4. The beautiful in Nature, the singing of birds, the coming of Spring's colours recalls the beautiful moods in ourself when glimpses revealed the soul.

5. Some persons have severed themselves from wordly attachments out of despair of ever attaining their hopes but others out of joy at the hopes of attaining inner peace.

6. He who claims to have renounced the world and to own nothing must then beg, accept or take from other people the things he needs to survive--food, clothes, shelter, and so on. While he has these things he is back in the world again, making use of it, in some kind of relationship with it.

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7. Not many persons are suited for solitude. To get the best it has to give requires a special sensitivity of temperament, a fine appreciation of Nature and a little knowledge of the mind's possibilities.

8. We need to meditate more often on these reminding statements of the sages, to become more concerned with our higher interests.

9. The passage from wonder to worship may be short or long, depending on the kind of man he is; it may need just a few more reincarnations or quite a lot: but it is a logical one, for Nature is a body of God, in time and space.

10. Those who take to yoga as a refuge, finding in it the euphoria of forgetting personal problems for brief intervals, delighting in its escape from a difficult world, are entitled to do so.

11. More and more a place is being found for spiritual retreats--within oneself, whether it be practised at home or in a religious community house, whether in the city or the rural countryside, whether for an hour or a day.

12. The closer I come to Nature the farther I go from evil. I move towards her because I feel drawn by her beauty and healed by her peace, yet I find that virtue follows them not long after.

13. It is not a reprehensible selfishness to become, for the purposes of his inner work, more seclusive, more withdrawn, more conscious of the value of privacy. The more he obeys this higher will the more will others benefit.

14. A space of inner stillness, put into the day's or night's movement and activity will benefit a man in several ways.

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15. When the last count is made of the experiences which the society of others has given us and of those which solitude has made us undergo, we shall find ourselves indebted to both.

16. To renounce the world is merely to exchange one kind of residence and one form of activity for another. We live in the consciousness, experience all happenings in it, and cannot renounce it whatever form or appearance it takes. There is in fact a hierarchy of worlds to be passed through.

17. Not all persons leave the world because they cannot cope with it: some do so for the very opposite reason. They can handle its affairs only too well, they know its human weaknesses and deformities from personal experience and can counter them. But enough is enough: their scale of values is now on a new higher level.

18. The conventual life, though usually providing only for the bare necessities of nuns, was sometimes managed with more humane consideration and shrewder understanding. In the new 17th Century convent of Anacapri the recruits came from well-born families so they were thoughtfully provided with suites of rooms, each with its own servant.

19. To sit on a fine day on a park-bench or cafe-table watching the late afternoon or early evening sky's light change and the colors of objects darken provided another setting for this beautiful feeling of inward peace. This has always been the day's finest hour. But it comes to its best with solitude. The company of other peoples' voices does not help it, only obstructs while their thoughts, vividly felt in that passive mood, may be even worse.

20. He may try to live serenely aloof from the world and its ways. It will not be easy, for the world is hardly likely to let him do so unobstructed.

II

( ) "Speak, Lord, for Thy servant heareth," is a sentence from that ancient record, the Hebrew Bible. But any man may find that the Lord is still existent and still willing to speak to him even today. But to actualise such an encounter he must take to the secret path and practise inner listening.

( ) The light has nearly gone. The city has become a gigantic silhoutte in the dusk. The recession into contemplative peace is almost over. Soon - movement begun, activity resumed, the outward phase of life where the ego has to struggle its way through problems while enjoying its few pleasures follows.

( ) It comes to this: Are we to worship man or God?

( ) The young who see the old moral and social conventions as dreary and their new ways as leting them live their own lives delightfully free, who are bored by the old masters in art and thrilled by the new ones, who reject the courtesies in order to be themselves, may get some lessons from the later years. Such instruction may provide fresh sight and better understanding. Cobwebs can be blown away without becoming temporarily insane.

III



( ) Just as others take refuge from the wordly life in a monastery or an ashram, so will he find it essential to retreat from time to time in a place or room where he can be alone. But where they stay a whole lifetime, he stays a few minutes or hours.

( ) The solitary man may or may not have a better chance to attain stillness, not enlightenment. This is because he is likely to have less distractions of certain kinds. But in that case he is likely to have other kinds instead.

( ) Inane songs full of pseudo-romantic falsehoods, gush forth sickeningly from radio and records to eager young listeners in their thousands, perhaps even millions.

( ) The higher creative works are best developed in isolation. Those to whom they are offered later, would, if present, disturb the concentration needed or obstruct the blowing wind of inspiration.

( ) Faith in science is no longer the alternative to faith in religion - except for one-sided, narrowed minds in either camp. Rather are there now complementary faiths.

( ) Unless they listen to the prophets and learn about the ethics established by God for men, they will come to disaster.

( ) If he is sensitive he will find it hard to meditate in company with other persons, especially with several persons. When the problem of evil hits a man through his own personal experience of it, it may also hit his religious faith.

( ) The demand for "social justice" becomes a suicidal fight between selfish interests. How much better to balance the interests involved- and including the community s also - not to put all the weight on a single one only?

( ) They are in a hurry, these younger persons, eager to change, to reform, even to overturn the conditions into which they were born. Perhaps their protests are needed, although their methods, their violence, their lack of discipline, their destructiveness, is not

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( ) Men of rank, fortune, influence or power may become complacent, satisfied with what they are or have or where they are. But this is a condition which cannot last. Why? Because the higher purpose of life, embodied in the World-Idea, is also present and will make appropriate change or exert appropriate pressure at the destined time.

( ) To the extent that human beings have disturbed the proper equilibrium of Nature, they have brought upon themselves not only the bodily penalties of polluted environment but also the inner consequences of mental disturbance and emotional disequilibrium.

( ) If the older generation clings to the past, is firmly conservative and respects faded traditions and conventional respectability, there must be some justification for these attitudes: But there must also be some fear of disturbing its selfish comfort by letting in any questions about the validity of those attitudes.

( ) The dispension of culture and the democratisation of art inevitably leads to lowering standards of taste. The tradegy of vast forests being depleted or destroyed to feed papermills for newspapers catering to low tastes, mental vacuity, moral degeneration and hunger for reports on commercialised pseudo-sport is one sign.

( ) Those youngsters who call hysterically for proletarian revolution, fill their minds with hate at the same time. This is as destructive to themselves as it is hurtful to others. If social injustices are repaired in thr wrong spirit, new injustices replace the old ones. "Seek ye first the Kingdom of heaven, and all these things shall be added unto you". That is, seek first the revolution <u>in man</u> himself, and then your quest of social justice will be aided by higher forces.

( ) So long as human beings do not know and feel their real being within the greater being of God, so long will friction and hostility prevail among them.

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( ) I am with the young in their revolt against the limited concepts of a civilisation which does not know or care about, the dangerous and undesirable goal toward which it is moving. But I leave them when they become either parasitical drifters, unkempt and unclean, or violent destructive protesters who naively imagine that anarchy and chaos will automatically be followed by a state paradise.

( ) The Orient I knew is passing quickly, and with that her wise men, her seers and sages. The youth of both Orient and Occident now dance to the same pop music, share the same violent feelings, the same immature ideas. Yet I have no nostalgia for the vanishing half of the world, for it had its miseries and evils too. It was no Paradise.

( ) Too young to understand either himself or the world, too inexperienced to perceive the illusions and traps in life, it is easy for him to fall victim to powerful leaders who are really misleaders or to agitators whose ~~claims~~ aims are solely destructive or to religious prophets whose ~~in~~ person and message are half-insane.

( ) They are unquestioning animals mentally but human physically - not precisely of course but somewhere in between. They are not interested in the common welfare nor in what is morally right, only in what society, the trive, or neighbours allow them to do. Speech, thought and body are largely uncontrolled, impulsive, untroubled by standards.

( ) If the young feel stultified by their surroundings inherited from a society whose values are no longer attractive, it is needful to see clearly what their confused inexperienced minds see vaguely, what changes should be made so that all can benefit. For instance, a society cannot be built successfully on negatives, such as hate, without becoming a sick society.

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( ) The picturesque appellation of American slang to these young fugitives from the whole educational-economic system -"dropouts from the rat race"- implies a mentality of negative criticism of modern society which usually is sterile. Such persons take as alternatives an aimless existence of drift, hitch-hiking, drugs, sex, petty theft or other things. But sadhus, faqueers, monks and nuns hermits may also be fugitives, yet their reaction is positive and affirmative. They have replaced the lost aim in life by what seems to them to be a higher one, by the cultivation of the soul, by the labours of self-purification and holiness or by the exploration of the spiritual consciousness. Some even devote themselves to the service of humanity in some form. All accept, at least theoretically, a moral restraint absent in the other group.

( ) Out of the gutters and sewers of human existence has come a generation of writers, mostly working-class, who were never taught any better because their parents knew no better, who take delight in using filthy language or telling dirty stories. They reproduce in literature and drama the only kind of society - quite a low kind - which they know. There are unpleasant necessities connected with animal bodies, such as that of excretion. The proper way to deal with them is taught in private to properly brought-up children. They are not openly referred to in public among adults with the slightest claim to manners. Yet these novelists and playwrights, who degrade the name of artist, constantly use in literature words which pollute it by their coarseness, vulgarity and ugliness, or oaths which "take the name of God in vain". Restraint, refinement and good form are personal qualities unknown to these writers. They claim to make transcripts from life. But to picture the lowest levels of life serves no good purpose, only bad ones.

( ) The young bourgeois couples who marry to found a family usually have no larger horizon, no wish to reduce the sudden and violent population explosion by their own self-denial, certainly no wish to search for the Absolute.

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End 2
II

( ) Each man's path is his own unique one, with its own experiences. Some are shared in common with all other seekers but others are not; they remain peculiar to himself. Therefore a part - whether large or small - of what he has to do cannot be prescribed by another person, be he guru or not. In the groups, organisations, schools, there is too much rigidity in the instruction, the rules and the expectancy aroused of what should happen at each stage. this is too tight a programme; it brings confusion and frustration, and does not correspond to the actual situation which an independent observer finds among these circles

III

( ) Little sects may become large churches. The movement towards truth may become an institution which hinders truth. The persecuted Christians of the fourth century became the persecuting Inquisition of the fourteenth. Given enough time white may turn black.

( ) No insitution can last for ever in the same form, in whatever department of human activity it comes into being. This is true throughout history which itself illustrates these changes.

( ) Father John, of Kronstadt, was called to the Imperial Palace to pray for the Empress, who had then only girls born to her, whereas the Tsar urgently wanted a son and heir. The holy man's prayers failed to produce the desired result. Yet at other times and with other persons, they had been granted.

( ) Either consciously or not, he says to himself, in a sense, "By my "I" alone I cannot endure this adverse destiny. I must seek help and support from outside myself." So he goes to another man or to an institution but in the end he must go to God.

( ) At this crucial moment the mind must be utterly submissive, the self-will wholly relinquished,

( ) Meditation is not a one-sided but a two-sided affair. We begin to practice by being mentally active but after getting well into it, we can continue only by being mentally passive

( ) Transcendental Meditation

T.M. asserts that the mind naturally "dives down" into itself if left free to do so and not concentrated. So after turning to the initiated mantra even only once, it should be allowed to wander, the student merely observes it and returns to mantra if he wishes

( ) A mind cleansed, centred, quietened and emptied is what he must offer; the revelation and benediction are what he is given.

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( ) By perseverance an astonishing degree of concentration can be reached

( ) The patiently-repeated exercise is the right way to approach meditation for those who recognise its importance.

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1. Let go of the thoughts which make so much turmoil in the head, so much stress in the nerves, and enjoy the calm of Mental Quiet. This is more easily said than done. So bring in help; from the body, from profound sayings, from the exercises of both Long and Short Paths, and from the remembrance of God.

2. It is in such relaxed periods, when the panorama of his own personal history filters through his mind, letting the events pass but keeping back their lessons, that he can practise an impersonality which profits his future lives.

3. They read or hear about the yogis living in mountain caves or forest retreats and they write off yoga without further investigation because, quite understandably, they prefer not to revert to the bushman's life or the caveman's dwelling.

4. Some of these techniques make the mind numb and thus arrest thinking: they are not only very elementary but also inferior. But for numbers of people they are the easiest ways and the most resultful. They have to be used by such persons as stepping stones, not as permanent homes.

5. Too much attention is too often put upon the role of meditation itself. It is a necessary practice but it is only a part of the total work to be done. Balance, reverence, knowledge, virtue and awareness despite or during activities are also parts.

6. The deepest meditation takes the meditator to a completely different level of consciousness. It causes him to drop all thoughts about the world and especially about himself.

7. Some of these would-be aspirants should have their heads examined first before attempting to practise yoga.

8. The posture to be taken in meditation is partly a matter of individual preference, partly dependent on the kind of exercise he intends to do. Power, peace, truth and so on--each of these goals is different and requires a different posture.

9. Keeping his mind on the chosen subject is a difficult procedure. It sways out of the circle of attention and then back into it again.

10. Thoughts wander about in scattered fashion or circle around, but never cease their movement. They have to be brought to their still silent centre.

11. Spirituality is within. If one does not feel it then one needs to search deeper, beneath the weaknesses, faults, passions and desires of the ego. It is still there but the search must be properly made. This is where help can be found, in the words of those who have already found it.

12. It is possible that thoughts involuntarily cease, as in swoon, or are deliberately stopped, as in held breathing, yet none of this exquisite peace is felt.

13. It is becoming hard today to use such a term as yoga without its being liable to misunderstanding, to being received in different meanings, favourable or unfavourable, so widely used by the ignorant and the knowing is it.

14. There is a correspondence between the state of the mind and the speed of one's walk. A slow measured deliberate manner of breath and movement accompanied by attentive observation of the thoughts and the steps, detached is a useful exercise.

15. Judo trains a man in competing and fighting whereas yoga trains him in peacefulness.

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16. Those moments are not necessarily wasted in which a man waits, seemingly without a felt successful result.

17. In this deep stillness the worst sinner feels that he is like a reformed reborn man.

18. He feels the Presence of something higher than himself, wise, noble, beautiful and worthy of all reverence--yet it is really himself--the best part come at last in to unfoldment and expression.

19. It is not easy to translate this sacred silence into comprehensible meaning, to describe a content where there is no form. to ascend from a region as deep as Atlantis is sunk today and speak openly in familiar intelligible language, but I must try.

20. There is no doubt that, in its early phases, the art of meditation makes demands for more concentration than most persons possess, that they soon tire unless their enthusiasm continues.

21. There are various ways of putting the conscious mind out of ordinary action used by various seekers. The way of those dervishes who twirl around on their feet and, at the same time, spin around in a larger circle, is one of them. They eventually get vertigo and fall to the ground. They swoon, and thereafter may get a glimpse.

22. There are several methods which have been offered and used as substitutes for meditation. You may take drugs or, leaning sideways, gyrate your body in circular fashion until you fall swooning into a vertigo, lost to yourself.

23. The Dance, the Whirl, the Musical Rhythmic Repetition, the Drug, the Mesmerisation--are methods of entering this state.

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24. It is just as valuable for ordinary non-monastic lay people to learn and practise meditation as it is for the monks themselves. And they can do this--at least in the earlier stages--without any reference to religious themes, prayers or supports should they prefer it.

25. I let time unfold and pass away into its source as, minute after minute, in the gathering dusk, the mountains slowly vanish, the room too, eyes close, contemplation ends, the Void takes over, and there is no one left to report.

26. So much depends on what depth within himself he is willing to go, on how far he can carry his mind's search for an awakening to a newer consciousness. It is there, it is there, though he does not see it yet. He must not let go but rather push himself to the limit until exhausted. The promise is that it will not be in vain.

27. Rise from the meditation seat slowly and gently, not jerkily and abruptly. This is so as not to break off this finer delicate awareness which makes the Spirit real and not a mere word.

28. In the mind's stillness it is possible to find either nothing at all or clear understanding. It depends on the man's preparation for it, on his knowledge, character, and experience.

29. Under influence of drugs the sense of time may slow down or accelerate, the sense of space may become unbounded or squeeze down to a minute point. Yet exactly the same may happen in certain kinds of meditation.

30. In that stillness, far from the physical activities, the emotional excitations and mental changes of everyday life, "the awareness of awareness" becomes possible, the Mind itself is isolated. The real being of a man is at last discovered and exhibited.

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31. The forms of meditation vary but all in the end must lead the meditator beyond them. This is the crucial point when he must be willing to let them go: they have served their purpose. This is the crossing-over into contemplation (in Christian mystical terms) or Nirvikalpa (in Hindu Yoga terms).

32. In theory the best time for meditation would be after sleep because the mind is then at its calmest. In practice, it may not be so if dreams have disturbed it, or if a very early start to activity is necessary or unavoidable. Further, there may be individual affinity with particular times, such as sunset or midnite, which render meditation more attractive then.

33. That nightly exercise is beneficial in various ways which takes an account of one's daytime deeds and thoughts and attitudes. If judged impartially, their merits and demerits, their errors and falsities, can be better seen and mentally corrected.

34. Psychotic states and psycho-pathological conditions usually make it undesirable for a person to continue with or take up ordinary meditation practices. He has lost his way and needs treatment from outside himself rather than from within his ego.

35. That which guides him to the god within his own being, that slender thread of intuitive feeling and intelligence, may at first appear and disappear at intervals.

36. Concentration keeps the mind implanted on a particular thought, or line of thought, by keeping off the other ones. Meditation removes the single thought and keeps the mind quiet. This is an excellent state, but not enough for those who seek the Real. It must be complemented by knowledge of what is and is not the Real.

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( ) The philosophic concept of Grace is different from, and not to be confounded with, the popular religio-theologic one. The latter carries arbitrariness, caprice and favouritism within it. The former has nothing of the kind. Despite its mysteriousness, it often follows the fulfilment by the seeker of certain conditions but even when it does not appears to do so, it is a legacy from causes set going in earlier lives on this earth. The notion that it is dispensed in an arbitrary manner by the Higher Power is to anthropomorphise that Power, to regard it as a glorified man. This is nonsense to anyone who can reflect correctly and think deeply on the Power s real nature. The notion of caprice is to make the manifestation of Grace an affair of mere whimsy, an emotion of the moment, a passing mood. This simply could not be, for grace descends from a plane which transcend such things. Lastly the notion of favouritism is usually applied in connection with a guru, a holy man or a godlike man. If such a man is really, fully and profoundly illumined, he has goodwill to all other men, wishes that all shall come to the Light, not just those he favours or who favour him. His grace is always there but men must be able to recognise him and accept it. He is always ready to share his experience of the divine ever-presence with everyone, but everyone is not ready to receive it. In short, grace is what comes to you from an inspired book, or a blessed letter, or a few moments of relaxation.

( ) When they push their sectaranism to extremes, as they often do, they become exclusive, blind to truth anywhere else except in their own beliefs. Even where they accept in theory that truth has more than a single spokesman they desert this liberalism in practice. The sectarians shut out the spirit bequeathed by the great enlightenments, and let in what suits them of the letter. As for sectarian public propagandists, it is from their ranks that, given the chance and the power, the great fanatics and even the great persecutors emerge.

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( ) An officer who had lived through and survived the great slaughters of World War I asked me afterwards: "The teaching that we are pure spirits come down from God to live in the mire of earthly life and the misery of earthly sufferings, only to return afterwards to the heavenly state we started from, seems senseless. It is like banging one s head against a stone wall in order to enjoy the relief felt after one stops. I want the meaning of life, but this! How can you believe in such an absurdity?" "There are some who accept this docrtrine, "I replied "and not only among Orientals as you believe but also among Christians. But there are others, myself included, who hold this to be an over-simplified miscomprehension of a different concept which is the philosophic one. Each of us started as a seed, not only physically but also spiritually. We have had to grow and gradually unfold the latent human nature within. But just as the seed of a flower does not have the full nature and appearance of the grown plant, so the human seed was not more than potentially conscious of its spiritual origin. What we are moving toward is fullness of development, a fullness which we did not have in the ebginning. So your objection, reasonable enough as it is, is not relevant to the philosophic concept."

( ) What purpose is served by all these religious ceremonies, these outward rituals, if not to create in the minds of partakers a higher mood than ordinarily, one approaching meditation for those who find the practice too hard-that is, for the masses? If individual seekers feel able to rise into these moods without the help of such visible forms, or if they prefer the privacy of this direct inner worship, why should they not be left free to dispense with the public observances and official rites?

( ) Because there are different levels of aspirants, different levels of teaching are necessary.

( ) "I pledge my protection unto all who resort to Me as their Refuge" - Rama

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( ) There is no single path to enlightenment. Yoga has no monopoly. Life itself is the great enlightener. I met a man once who, after the shock of hearing his wife tell him that she had ceased to love him, that ~~se~~ she had for some time had a secret lover and that she requested a divorce so as to be able to marry him, felt a collapse of all his hitherto confidently-held values and beliefs. For some days he was so affected that he could not eat. But his mind by then had become so extraordinarily lucid concerning these matters and himself, that he experienced moments of truth. Through them he came into a great peace and understanding, an inner change. What was the morning sun which awakened him? He did no yogic exercises, entered no churches, was too intent on his worldly business to read spiritual books. This brings me back to the theme: do not submit to the pressure of those who say there is only a single way to salvation (the way they follow or teach; do not let the mind be trammelled or narrowed. The truth is that the ways are many, are spread out in all directions, are individual.

( ) There is little here for a cultivated man of reflective thought and sensitive feeling: he must look elsewhere, and quite far away too if he is to find any nourishment or refreshment. For popular religion has too much that is irritatingly irrational, too much that is so childish, that he cannot take it seriously, too little that is really intelligible enough to give a sensible purpose and significant meaning to life. Nor, with its face ever turned towards a mythic golden aged past, does it help in dealing practically with a very different present whose circumstances and stresses and insanities are formidable. But above and beyond all these things there is a deficiency which is more troubling.

( ) However well-intentioned in the beginning, religious organisations become infiltrated by evils and abuses in the end.

( ) Salvation does not depend upon being a member of any organised body.

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(III) However well-intentioned in the beginning, religious organisations become infiltrated by evils and abuses in the end.

(III) Salvation does not depend upon being a member of any organised body.

( ) Whoever loves truth in its fullness cannot put on the chains of partisanship and stay confined in a church, a temple, a mosque, a synagogue, a "school of thought" a theism or an atheism. Therefore he cannot become an adherent to anyone belief only, a convert to anyone religion, a member of anyone group or a follower of anyone man but must remain an independent, that is to say, a philosopher (philo=liker or lover, sophia=wisdom). He sees that all doctrines, all ways of belief and thought are steps on the way, satisfy some need of some persons, and hence are of service at some time. But he sees not only that truth s fullness is allied to his own freedom: it is also allied to namelessness.

( ) The hunger for knowledge increases as education is spread among the masses. To hide true facts about the universe because they conflict with the simple stories given out earlier to unprepared minds has proved a failure in modern times. If concealment or symbolization was considered necessary before, its excessive prolongation was not. Such a policy must be judged by results: atheism or religious indifference have been promoted on an unprecedented scale.

( ) Within the exclusivity of a sect his power to think forcefully, creatively and originally is lost. He is forced into a narrow area, deprived of the stimulating results of world-search. There is neither the wish nor the will to step outside the imposed borders of his own sect, and measure other ideas, test other ideals and benefit by other insights. There is a pathetic acceptance of mental captivity.

( ) It is needful at times to remind a man that he - and not those to whom he has entrusted his soul and spiritual destiny - is responsible for it. The belief that he has passed on its care is illusory.

( ) Those who cannot bring themselves to believe that God is a superior kind of creature, that is a Personal God, need not be criticised.

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( ) The Indian sadhu who marks his forehead with a bond of ashes of smears his scalp with them or covers his whole body under them, is symbolically reminding himself that everything is destroyed in the end. This is supposed to help him abandon desires and free himself from attachments. If the same mental attitude can be developed without using ashes, why give them more importance than they deserve? Is it not enough ~~that~~ clear that what really matters are the thoughts, and that by proper education they can be trained to understand, appreciate and hold spiritual values without resort to ash-smearing - a messy affair anyway since they have first to be prepared and then mixed with butter and lime-juice. A further supposition for the existence of this religious custom is that God himself being depicted with three lines of ash on his forehead, is brought to mind by the custom when followed, as recommended, by ordinary laymen, and thus they are better strengthened to bear their troubles. Why then is this custom fast vanishing from India along with several others which were inaugurated in the childhood of the race? There are several reasons for this disappearance. One of them is the higher level of intellectual eduaction is creating a habit of questioning what is old and anachronistical. If nuclear physics is leading more and more to the superior image of God as Universal Mind and Power rather than as glorified Man, if knowledge of meditation as a help to calm the mind when suffering is present is rippling over into the masses, the latter will exchange more and more these indirect primitive helps for direct and more advanced ones. Even Emerson, a former clergyman, predicted well over a hundred years ago that the religion of the future would be, and have to be, more intellectual to keep pace with the growth of mankind.

( ) Mind in its ultimate condition is free and infinite. We, as humans, are at the very beginning of its discovery. Let us not set up false steps to our journey or ignorantly put up fences to block our view. Let us avoid the ill-informed littleness of sectarianism, the common eagerness to huddle under a label.

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( ) If so many seekers do not find truth pure and unadulterated, but only its impure adulterated variety, it is because their way has been blocked by self-serving partisans interested only in triumph for their own group, position or argument; their own prejudice, attraction or bias. Discovery of truth requires not only a willingness to take in the facts which serve one side of a case, but also to refrain from ignoring or belittling those which serve the other side. It is not in an atmosphere of favouritism or hostility that truth appears but in a deep calm bereft of egoistic urges. This is why some sort of preparation for it is necessary, some kind of training.

( ) The spiritual seekers who followed René Guenon and the poets who followed T.S.Eliot fell into the same trap as their leaders. for in protesting, and rightly, against the anarchy of undisciplined and unlimited freedom, both Guenon and Eliot retreated backwards into formal tradition and fixed myth. Both had served their historic purpose and were being left behind. Both men were brilliant intellectuals and naturally attracted a corresponding type of reader. Their influence is understandable. But it is not on the coming wave of the Aquarian Age. New forms will be needed to satisfy the new knowledge, the new outlook, the new feelings. The classical may be respected, even admired, but the creative will be followed.

( ) It is a human and pardonable urge of the devout believer to bring forward specific requests, however trivial, as the main thought in prayer, and to do so repeatedly. This is the little ego petitioning God as a big Ego. It shows faith, it is a part of religion at that level, which ~~it~~ is a low one. Personal prayers ought to be the exception, not the rule, and limited to graver matters. Later it may be limited to spiritual matters, and in the end, left out altogether.

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( ) If, in the past, the truth has been dressed up in ecclesiastical myths, that could not be helped. It was in the nature of things and in the nature of man. It was also in the conditions of communication in bygone ages when most men could neither read nor write. Symbols and fables were useful in the intellectual childhood of the race.

( ) If finding the time is the first need, finding the place is the second one. ~~The~~ It should be where nobody will disturb him and, if he is exceptionally sensitive, where nobody will even observe him. It should be where the least noise and the most silence reigns. If he can use the same time and place regularly, so much the better.

( ) The first stage of meditation is the attempt to keep attention from wandering by tethering it to a fixed idea or a line of ideas. The next stage is its withdrawal from physical surroundings as much as possible. The third is lifting the object of thought to an abstract, non-physical plane, getting absorved in it. The fourth stage is a turning point. Drop thpughts, rest in mental quiet.

( ) He who wants the free Truth, unmixed with the suggestions and opinions of others, will not attach himself to any group: that is for complete beginners, who feel thmeselves too weak to search alone, who need the confirmations of others. Let them attach if they must but let them also regard it as a point of departure, not of arrival, not a stop.

( ) Truth will not insult intelligence, although it soars beyond intellect. Let the religionists talk nonsense, as they do at times,but holiness is not incompatible with the use of brains, the acquisition of knowledge and the rational faculties.

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( ) Most groups of human beings, most of their associations, societies and organisations suffer at some time from troubles caused by human weaknesses and shortcomings. These include divisions, jealousies, malices and personal dislikes or hostilities. This is as true of idealistic and religious groups as of business and professional ones.

( ) Membership of a group, be it a vastly spread religion or a small minor sect, gives each member a feeling of correctness in their joint beliefs; each supports the others.But this may begin to weaken when some drastic and unexpected event may prove hard to bear.

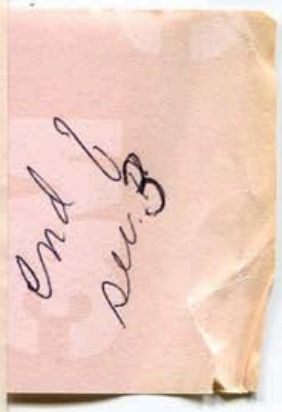
( ) Those who tether themselves to an organisation or a set of dogmas, lose the capacity to seek for truth outside these cramped limits. Henceforth they must think and behave with sectarian narrowness.

( ) The rhapsodic experience which culminates devotional mysticism, gives an intensity of bliss which amply pays for whatever renunciations the mystic himself has made.

( ) The desert fathers, the Egyptian eremites, have their Indian equivalents. Meditation without philosophy, without instruction, without knowledge, produces widely and strangely different results in different people.

( ) He cannot stay here long. Nature pulls him back from this ethereal atmosphere; body and world insist that he come back, duty and responsibility buzz in his ears. Reluctantly he returns. Harsh words! They come from an artist, from Richard Wagner. They are one-sided, yes, exaggerated no doubt, but it was to one of these turnings-away that the world owes his finest, noblest opera "Parsifal".

( ) Buddha said that consciousness of pain in the body with all other sense reports vanished in the trance-stage even before Nirvana is entered



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( ) Why go back to the hopes of youth - however exciting - if their cost is the deceitful illusions of youth?

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( ) A man's consciousness of himself includes not only his thoughts and acts but also the understanding of them.

( ) Only stupid or insensitive persons will use a right saying such as "Clothes do not make the man," to support a wrong action such as wearing trousers with one leg black, the other white. Such bizarre dress may be fashionable among certain members of the younger generation today but it is also expressive of unbalanced, bizarre minds.

( )The aspirant may have to set up question marks against many conventions.

( ) Erase negative thoughts and negative memories fromm the mind as soon as they arise.

( ) The ideal ashram or centre should be a sanctuary favouring mental quiet and emotional harmony, goodwill and tranquil study.

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( ) The young have had courage and honesty but in losing faith they have lost discipline and replaced society's old follies with new ones.

( ) In asking him to become another being is the the Quest asking him for too much?

( ) He is not easy to classify neatly, to put into a particular school of thought or belief, to derive from a single source

( ) Not everyone is ready for the truth when it comes to him.

( ) As he becomes more and more concerned with old age, he becomes more and more frightened by it.

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( ) He may keep back the deeper portion of the teaching for those alone who are ready or worthy to receive it

( ) Dissatisfied with the world, disapproving of its leaders, the young protest or criticise

( ) No group can hold such a man

( ) He is free from sectarian prejudices and not tied to any group

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( ) He remains outside all the groups and organisations, above the littlenesses of doctrinal clashes

( ) Intolerant and violent, critical and rude, they metaphorically shoved their elders aside

( ) He enters a world where he must stand alone.

( ) He seeks to be self-reliant in the matter of unfolding his higher self, and wants to be free from authority and dictation. He thinks the latter must come from within.

( ) If his expectations from the Quest are unrealized,

( ) His weaknesses may come in the way of his seeking, yet he still remains an authentic seeker.

( ) Oblivion of todays troubles comes with the years, partially at least

( ) The Ideal is in these critical days no longer a mere wish: it has become the necessary.

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( ) Of what use is it to ask or accept the opinions of those who are inexpert in the this subject because they have yet to study it thoroughly.

( ) Buddha and Jesus deliberately preached to the unlettered mass of people. This is one of the reasons why Gautama repeated himself so often and why Jesus used simple parables so much.

( ) Philosophy cannot be taught by lectures alone: life in the larger sense is also its classroom. Its best teachers come without prepared notes, without programmed courses, but with the catalytic power to inspire ideas and deeds.

( ) These groups led by a guru may be quite useful to a beginner who is stumbling in the dark. But to join one without knowing the limitations and dangers would be foolish.

( ) Let him walk forward slowly or quickly, as suits him best, and also in his own way, again as suits his individuality which he has fashioned through the reincarnations to its present image and from which he has to begin and proceed farther.

( ) They expect a guru to be not only a teacher, friend, moral supporter and what not, but also a magician who can make things happen, by his mere wish, for their spiritual or material benefit.

( ) If his following of the quest is wrong it may also be because he has chosen for guru a man with an enlarged ego making exaggerated claims.

1. With a few exceptions, most Orientals make the connection with an instructor rigidly necessary. But when made, he is turned into a deity and worshipped. Both learning and teaching may then get submerged in an emotional bath.

2. It is not a question whether questers are happier than non-questers--for that is an individual personal matter: the division itself is an artificial one. The ascent to Consciousness is for all men, not for a few only.

3. Only when he is beginning to find his own way to the inner reality and feel its support, only when he is lessening his dependence on some other human being (call him guru or what you like), can it be truly said that he is a disciple of the Holy Spirit itself--not some particular man's disciple.

4. You may feel and think that such glory is for others, not for you; that the common humdrum days remain unshining in your life. But try to quieten thoughts every now and then. Remember that patience is a necessity in this inner work, remember too that it is a moral work also. Do not abate hope because the Glimpse did not come so far. Find out what more is asked of you.

5. At least it has aroused them to awareness that there is such a thing: they have later the chance to think about it: still later to try it: and perhaps in the end to appreciate it.

6. There are many ways by which a man comes to this quest. Some, like art, may be pleasant, others like disappointment, may be not. The temptation to sufferers of flight from the world comes into mood more than action, but it is not the only course open.

7. So far as he is responsible for his life, he must take himself in hand--his thoughts, his actions and his health.

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8. If the irate youngsters among us feel so strongly that they have something to give society in leading the way to reform or renovation of varied activities, we ripened elders have also something to give--what they lack but what their proposed changes need. We know, for a start, what is impracticable. We know where the pitfalls are. We know the difference between well-conceived proposals based on the facts of life and the other kind. We have learnt, or had to learn, to live in society with responsibility.

9. It is this feeling that he is not in his true place that pushes a man into this search for a teaching or a teacher.

10. The multitude is unfit to judge the truth of a metaphysical teaching, the merit of a mystical revelation or the authority of a personal preachment.

11. He is here on sacred soil: to tell anyone of these intimate experiences is to vulgarise them and, worse, to impede his further reception of them.

12. We know that no two persons are wholly the same whether in outer form or inner status. We ought not demand that there should be--let alone is--a single fixed way of approaching truth or even describing it.

13. Why shut yourself in a single group, before a single window, and shut out all other ways of looking at life, of thinking about it? Why not welcome the larger view, the far-seeing mind?

14. Too often spiritual aspiration is simply worldly ambition transplanted to a higher but subtler level. The aspirant is not necessarily deceiving himself for a mixture of motives is quite common.

15. He has not the time to waste in trivial commonplace talk, nor the inclination for it.

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16. If others laugh at him because he does not go with the herd he must include it in the quest's cost. But it would be well to screen those things which need not be displayed, or refrain from drawing attention to them if this is possible. The world being what it is, negativities muddying so many characters, the less he lets them put their thoughts upon him the better.

17. As soon as he comes under the sway of a master or, worse, of an organisation, his mentality, outlook, beliefs and attitudes come under sectarian conditioning, implanted suggestion and stiffened indoctrination. The result is that he becomes incapable of learning truth because no longer open to it (he believes he already possesses it).

18. They flee from our materialistic society and seek a higher kind where the members try to improve character and community. They try to re-animate forgotten beliefs, to reform religions and establish utopias.

19. When the older self of a philosopher looks long and clear at his younger self will he not learn much more than an ordinary man?

20. If the guru fails to lead his disciple to greater and greater freedom, he fails to encourage healthy growth, to help him find his own potentialities and to realize them.

21. The negative qualities in character must in the end--in this birth or in a later one--become a grievous irritant to the man himself.

22. The best way to bring out the good in children is by setting them an example. In the early years they take in impressions all the time, copy what they see and hear.

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23. Who is willing to work upon himself? Who even feels that he has any duty to do so? Yet this simple acknowledgment could lead to the discovery of God.

24. He does not "join" merely out of the weakness of being alone; he remains undeterred by the formidable quantity of mass herd thinking.

25. It is not all nonsense to say, scientifically, that the eyes have no special power, in some persons good but in others evil. It is not mere superstition to shrink from the habit of shaking hands with others. It is more than medical knowledge which kept Brahmins for thousands of years from eating food handled and cooked by non-Brahmins.

26. A sentimental attitude, a nostalgia for the past, has its place but ought not dominate to the point of refusing to make the necessary changes or the timely adaptations. Such interpenetrations may be helpful and beneficial.

27. He may have to pass through a period when the idols in his mind have to be broken up, or when the image he carries of God or guru has to be given up.

28. If a man would make the leap to transcend his habitual conduct and thought, he would benefit enormously, but alas! it seldom happens and then only in a grave crisis or an abrupt emergency.

29. The discovery that there are higher concepts of human existence, that these have a validity not less than the meaner ones which are all that so many people know may prove a turning-point at any age. For the young it gives some guidance, for the old getting closer and closer to death it offers some hope.

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30. Without inner strength the temptations of the world may prove too much for him, or at least for his thoughts. Without outer kindness his life in the world may prove too abrasive. The withdrawn way may seem more practical and prudent. But it is so only for a time.

31. Before he can fully benefit by these great teachings and truths he will save much time by getting himself ready, prepared both bodily and emotionally and mentally.

32. It is only as he gets released from all the self-pictured, self-made, much-limited imaginations provided for him by ignorant but well-meaning men that he can begin to let in the grace-bestowed new understanding of the Overself.

33. If the search for truth is to be properly carried on the mind needs to be an independent one, not committed in advance by any obligation to its environment and tradition, or by any loyalty to some particular person or organised institution.

34. He is not only an actor giving a performance on the world-stage. He is also someone who must learn to live in the still centre of his being.

35. Before attempting to discuss such high subjects with others he should put a finger upon his lips and practise a certain discretion, thereby putting a measure of restraint upon his enthusiasm.

36. All the world's literature is now before us. What men have found, seen, reasoned; what has been revealed to men whose different levels of understanding and character stretch from the primitive to the profound, is now accessible to all seekers.

37. It is the individual who refuses to come out of a mould who brings inspiration, inner contact with the divine, not the institution.

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38. The young reject the society in which they grow up, dropping out of it or turning to the leftist movements. But in the end they will find here either confusion or deception.

39. He may be wise but he may not be wise all the time. For history shows lapses of judgment, impulsive actions, and other regrettable happenings due to karmic pressures even where least expected.

40. Any man can live; he can hardly pride himself on that and there are millions like him; but it is the quality of his life which makes him worth looking at a second time.

41. To the man tied to a variety of desires, aware of his personal shortcomings and ignorance, hindered by circumstance, environment, society, and despondency, this may seem an unachievable goal. All the same it is there and some--admittedly only a small number--have achieved it. But I have said it often before, that even if it were true that the feat is not possible for us, that complete peace of mind is not within our personal reach, either a partial or intermittent peace is. This is why direction is important, be the starting-point however unpromising.

42. To the young we old people are complete foreigners. Neither our ways nor our thoughts are theirs. More, they are not interested in us at all, hence make no effort to understand. This is not a criticism for, in return, the old behave towards the young in exactly the same way.

43. Few admire but many miscomprehend the grandeur of an independence that is willing to walk alone if need be rather than renounce ideals.

44. There is a lack of joie-de-vivre in old persons and an abundance of it in young ones. The feeling of getting near life's greatest ordeal is not pleasant and even depressing.

45. This is not the atmosphere in which those minds which are satisfied with the shackles of dogma or the pretensions of mere opinion can thrive: hence a few glances at philosophy are often enough to keep them away.

46. Such is his independence that no group or party dare claim him. Thus he may seem to possess a merely personalist view. Yet the fact is he strives more than all others for a genuine and magnificent universalism. He is above the littlenesses of factional, partial or sectarian views.

47. This practice of persistent recall does more good to help a man not only in an inward uplifting sense but can also in a practical manner by its prevention of falling into bad courses.

48. The words spoken by this unseen but much-felt presence are not heard by the physical ears yet they are strongly impressed upon the mind. They do not come from the spirits of deceased persons but from the holy spirit of his own diviner self, from a deep mystical source, not a shallow "astral" one.

49. It is a work upon himself, his character and outlook, his knowledge and capacity. But especially is it a work upon his faculty of attention, his control of thought, his delicate awareness.

50. It is not among the organised groups or sects, parties or creeds, that such an one can find a home. He must leave them to their quarrels and dissensions while he goes in search of personal virtue and moral purity.

51. Is it an inaccessible ideal, even an unapproachable one? Is it beyond the power of attainment except for the rare few of favourable destiny and special genius?

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52. It is a quest to become conscious of Consciousness, to explore the "I" and penetrate the mystery of its knowing power.

53. With growth of outlook, development of mind, correct instruction from text or teacher, correct interpretation of his own and others' experiences, he moves out of narrow sectarianism into a new universal level.

54. If authority has judged wrongly, misused power or served selfish interests these things should be scrutinised, plainly seen for what they are, and correction or reform demanded. But they are insufficient cause to reject all authority altogether. For when it is the voice of the accumulated experience, mental and physical, of many centuries, it has something to offer that is worth at least unbiassed examination. But when it is unscrupulous, barbarous or tyrannical, then it justly earns the nemesis of rebellion.

55. There are certain influences upon children's early years which are too important to be left to chance. So much of their characters and happiness, destiny and health, depends upon their experiences during those early years. It is the duty of those who control homes, organize schools and lead churches--all three--to give children some help in shaping a proper outlook in life, some knowledge of the higher laws, some guidance in simple meditation practice.

56. If he perseveringly works at trying to understand the teaching of true sages, however difficult this may be in the beginning, time added to the perseverence must bring some positive result. Total success requires an inborn capacity but partial success does not.

57. If he is patient enough in the end the truth will clear his mind. But patience is not to be coupled with idleness.

58. As he advances on this quest his scheme of values may change. This is partly because he learns by experience what every man has to learn, quester or not, that all is passing and nothing is stable, that the fruits of desire may turn to ashes and that every day brings him nearer to death and farther from life. But it is partly also what the non-questers too often fail to perceive, that existence is like a dream, ultimately hollow, and that without some sort of link, connection, communion or glimpse bringing him nearer to the inner reality his life remains unfulfilled.

59. The young need guidance, it is true, and so, need to accept the authority of elders who have had more experience until they can replace it by their own. But they ought not claim this freedom prematurely, or in its totality when they are only partially ready for it.

60. The loneliness from having outlived or lost friends, the poignant feeling of being near the last act of the show, the weariness and disillusion with life itself--these are certainly not listed by Cicero in his essay on the benefits of old age.

61. The youngsters who wish to remove themselves from the scene of struggle--a wish which incidentally is one of the symptoms by which the expert can recognise drug-addiction, but of course it can arise from various other causes--still continue to live off the society they condemn. In short, they take from it but give back nothing in return. This makes them parasites. Their removal is a spurious one. They would be more honest and do better for themselves and others if they made their protest constructively. But that needs something more than emotion: it needs wisdom and practicality.

62. If any useful purpose is really served by sacrafice of conventional careers, those youngsters must stick to their position. But in many cases nothing is really gained after the point has been made by a protest.

63. With the years moved over a man's head into old age, regrets, confessions and disheartening recognitions are less reluctantly forced from him.

64. In his reflections upon old age Cicero echoed the pessimism of the Orient, strengthened perhaps by the death of his only and much beloved daughter. "What trouble does life not have?" he asked.

65. They are like the man of Plato's fabled cave who, having spent his whole lifetime in this prison, did not even know that he had no freedom!

66. Signs are not missing on the way, clues, words, phrases, hints and warnings come to confront him and help him, provided he will heed them.

67. It is better to be a private citizen than to be put on public show. Let the young keep their ambitions but, having reached the age of true reason, one finds more contentment without them.

68. Can any ordinary human come up to the lofty standards set by these ancient texts? Can he deny self unremittingly? Or are they mere words stringed together out of the minds of romantic dreamers?

69. A man's pride in his own capacity to find truth, gain enlightenment and achieve purity shuts out the humility needed to let the ego go and let the Overself in.

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70. If the young became contemptuous of the middle-aged they had some valid reasons. If they refused to listen to advice from the more experienced there were grounds for such cynicism. But those who deliberately wore dirty clothes and used dirty words, spread hate, destruction and violence fell into a trap of their own making.

71. The adolescent passage from dependence upon father and mother to self-dependence and adult acceptance of responsibility, is perilous because emotion and passion are the guides without a corresponding amount of balance from reason and will.

72. A famous case of the unfortunate results of excessive guru-worship was, of course, that of Rasputin-Empress Alexandria relationship. It led in the end to loss of the throne and defeat in war.

73. To throw the past completely away, as the young demand, is absurd. To fail to accomodate ourselves to changing conditions as the old do, is to invite discord or distress. Only from a blend of both attitudes--or better, a balance between them--can real success be produced.

74. As if his own new negative creations plus the inheritance of older karmic carry-overs were not enough troubles for him, but he has also to endure the buffetings of other persons' negative thoughts, feelings and speech about him.

75. Arnold Toynbee found his spiritual path in his study and work in history. It revealed to him, he says, the presence of God as others have found it through prayer and religion. The inner characteristics of men are various and so are the forms which the quest takes for them.

76. Any inner excellence which is used to glorify the man's ambition and self-flattery, may become his test.

77. As he goes deeper and deeper into himself, his private acts become more and more independent of other peoples' suggestions and resistant to their influence.

78. Let those who must, or prefer to have, an official declaration of religiosity or of spirituality, wear the appropriate label of their group, sect, cloister, creed or ashram: such support is what they need and therefore should get. The philosophic way, approach, attitude is not much use to them.

79. In the recesses of his own being, a man can find peace, strength, wisdom--but only if he bring his thoughts into obedience.

80. The beginner who develops a self-conscious, measured spirituality is dangerously near to the vice of spiritual pride.

81. These facts--the shortness, the transiency and the instability of human existence--become more and more apparent as youth and the middle years depart leaving men unconsoled, sadder, and, if they are willing, wiser.

82. The romantic rubbish which fills the ears and attracts the eyes of the modern young through the communications media leads them into false pictures of the life which awaits them and so into false values.

83. Whatever a man's work be in the world, whether he be close to the earth--and hence Nature--or far from it in an office, his life was never intended to become trapped only in that, concerned only with that. In a confused way, half-blind but instinctive, this is one of the promptings behind the violent protest and even rebellion of the postwar youth.

84. If the search carries him beyond current opinion, as it will, that cannot be helped.

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84. If the season carries him beyond current opinion, so it will, that cannot be helped.

85. For him there must exist something more than merely being a member of the herd, there must be a higher direction leading to truth to satisfy the mind, to a nobler character to satisfy the conscience, to refined beautiful and gentler moods inspired by the arts, music, literature and reverence. For him there must be a Quest.

86. There are valid reasons as well as bad ones for the protest movements of youth, for the arisal of a "beat" generation, a "hippie" community, a revolt against industrial civilization and bourgeouis values.

87. He takes the situations in which he finds himself, the circumstances that surround him, either with instant decision and subsequent action to improve them, or with cultivated serenity: for he is unwilling to suffer the miseries of unsatisfied desire.

88. In time when the beginning stage is well past, he will become intellectually free. There will be no theories, no ideologies to hold him captive and colour his judgments. This is not because he realises how the widening of his study, outlook, knowledge, development, has produced a succession of varied theories but also because he is coming nearer to truth, which exhilarates and liberates the mind.

89. If he looks back at his past history, he wonders how he came to give so much importance to so many things, persons, events and circumstances for which it does not now seem worth disturbing his peace of mind.

90. Let the mass of those who disagree with society's goals and ways protest in their own young rebellious manner but the better-balanced will not turn to such destructiveness. They will set up a constructive attitude, a positive manner, and produce practical affirmations rather than sterile negations.

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( ) To lose his own ego in some other person's is not to conquer it. And although this is clear enough in ordinary cases, it is not so clear in reference to losing it in a guru's person, in total surrender to him. Yet the direction is still external, still taking him away from the god within himself. He exchanges one kind of dependence for another; -but both share this limitation of being outside himself. Then why has this way been prescribed so often and so much in the Indian spiritual systems? Because it is useful for beginners: it is a step forward towards separation from their own will into at least a better one. But for the man of more development, there is no other way than to turn round and look within, to depend on the Light and Power which is there and which, with enough patience, will be found there.

( ) It is not possible to predict with precision what a man would do if he attains enlightenment. With some persons, force of habit, or innate tendences may lead to the continuance of the same outer life which he led before enlightenment. So a monk or hermit leading a solitary withdrawn life may still do so whereas another may start a preaching crusade to the mass of people. For, with the personal self subdued by the Overself, the latter is then the operative factor. And the spirit is like "the wind which bloweth as it listeth."

( ) There was hardly a period of the day or night when Sri Ramana Maharishee was not on display. Contrast this with the attitude of the guru Prof. Medard Boss, the psychiatrist, found in India who avoided seekers and hid from them. He would not, could not leave Arunachala, the hill, so he had to take what came with it, the devotees. The place chosen was no longer his own, the time belonged to them. He was reluctant to stay but far more reluctant to leave. His was truly a surrendered life.

( ) The obligation is laid upon every man to lift himself up nearer to the Overself.

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( ) The true being is one thing, a man's experience of it is another, while his individual reaction to it is a third thing. So when one man reports his communion with and communication from, God, remember not to expect identical statements. There will be differences and colourings, agreements and, to some extent, contradications. There are no two individualities absolutely alike, no two personal histories which duplicate one another. So - "the observer enters into the observed object" as they say of the most difficult stage in formulating the theory of atomic physics. Each prophet gives you his way of receiving and articulating truth: it cannot be otherwise. Silence alone can then hold the answer to Pilate s question: "What is truth?" But, because few men are sensitive enough to comprehend such an answer telepathically, or "deny" themselves sufficiently to let its grace enter their hearts, most prophets will continue to speak.

( ) If every knower of the divine were to live as if he were struck dumb or as if his writing hand were paralysed, none of the great world revelations, truth-statements or gospels would have come down to us. Only the enlightened sage is entitled to say that silence is the best teacher for he alone has the power to use it adequately. But such geniuses are extremely rare and for anyone else to utter the phrase is merely to babble words, to mislead and to confuse. In what way does it serve the hearer or the reader?

( ) Why should any one copy another's art-work? Why should Whislter paint pictures in the same way that Gainsborough did? Whistler remained loyal to his own conceptions. Why then, going further, copy another's life-style? We may honour a master s inspiration but yet express our own in our individual way.

( ) The faithful following of the Quest may be falsified by occasional lapses, momentary aberrations and dark depressive moods.

( ) Life - so large in arousing early hopes, so small in final realisation.

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( ) Whether it is ever possible to put into words that will not be idle ones truths of our real being has been a question whose answers are well argued for and against. But whatever the judgment may be, who can doubt that similes, metaphors -that is symbols- may be offered, suggestive hints given forth and clues left behind by those whose knowledge and experience carries authority. And these too are only words. If those who say that, in this matter, human language is suspect, completely untrustworthy and utterly helpless, that its use here can only set up false images and fresh illusions, is going too far. It is to condemn us to hopelessness. And it does not explain why Lao-tse, Buddha, Krishna, John of the Cross and Ramana Maharishee spoke or wrote despite their avowals, or Jesus despite his "passeth understanding". Of course their communication is all a matter of reference to levels. On the ordinary practical level -the immediate one- expression through any art, be it music, painting, drama or literature, is not futile and does give something, does affect its audience. If it be used by an enlightened man to those still groping in darkness or dusk, it has its place and it justified, But on the ultimate level, with the mind absorbed in the Void, what is there to say? And to whom could it be said? Silence then becomes the correct attitude. When humanity attains this level, the descent of divine teachers and their words will not be needed.

( ) Whether Jesus was merely human or really divine is a question which may worry others but which does not trouble me. He had something to communicate and did so. He had affirmation to make, a gospel to give which supported so many people for so many centuries. That men have demeaned his message, exploited his person, and twisted his words is regrettable but, being they what they are, expectable. It is good that he came, for, clearly, they needed him.

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( ) Every minute taken from the time of an illumined worker is selfishly taken from many other persons who may be in much greater need of it. It is a mistake to equate the time-measure of such a man with the average one by requesting "just a few minutes" for that is really equal to an entire day robbed from his time work, for which he was born and to which he ought to remain loyal, and fully committed. Of course I do not refer here to those illuminati whose work is expressly done through personal contact with individuals or groups face-to-face, but to those who labour in studios, study-rooms or benevolent meditation. If anyone really and truly admires them, or is grateful to them, and wishes to give form to his feeling, to the fact known, he will do better by writing a letter needing no physical plane answer and not by obstructing their work.

( ) A teacher who understands that he must communicate as well as know, has to present his teaching to suit the local (in the large sense) background and culture. More, he must suit it to the time in history when he and his audience live.But with the passing of years or centuries, and with the changing of circumstances, communication itself becomes impaired. It may then be necessary to adapt, renew or alter, the forms of presentation while keeping and guarding essentials.

( ) There is a type of guru, common enough,who likes to keep his disciples as disciples always. It is an unpleasant shock for him to find them outgrowing the relationship (which has become irksime) and claiming freedom.

( ) He is not prepared to relinquish individual expression.however much he is only too understanding of the need to relinquish the ego s dominance - which is not the same thing.

( ) When he tells the candidate of some great truth, looking straight into his face, something may happen over and behind the mere words.

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( ) Those bewildered by the doctrinal differences between the established or traditional creeds, theologies, liturgies and customs, yet still seeking some mental satisfaction; finding similar differences between the religious heresies, the non-established or modern cults, have a way out of their problem. This is to apply themselves to direct personal practices which can give them their own experience, their own teaching, from within. These standard practices include self-purification and meditation. For this inner work they do not have to join any group or organisation, do not have to search for, follow or cling to any guide. The god within them becomes, with faith patience, persistence and practice, the light on their path.

( ) The guru who performs the oriental potentate to his court of disciples may be unconsciously playing up to their desires or expectations but also playing down to his own desire for power. It may help to keep them in juvenile dependence on him but also keep him within the ego and thus reduce his capacity to serve them.

( ) Undeterred by the prospect of a lifelong labour and unaffected by the rarity of total success, however small the end result may be, he is content that at least his feet are on this path; that it is right, solid, good and worth while.

( ) A phrase or two, coming from an inspired man, may set a subconscious process working in the mind of another and leading him in the end to acquire a new truth or a new view.

( ) Buddha was right when he preached, Shakespeare was right when he wrote, "and then from hour to hour we rot and rot." This business of getting older and older is not a pleasant one, nor the final one of dying a thinkable one.

( ) So long as they confound error with truth, and remain infatuated with the result, so long will warnings be wasted and superstition thrive.

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( ) The critics of those who practise withdrawal talk of 'escape' in derogatory tones, as of some cowardly and shameful act. But why is it so meritorious to stay chained for ever to burdens, problems, anxieties and crosses? Why may a sufferer not take refuge from their weight and pressure, seek relief from their tension, forget and let them fade into abeyance for an hour? This too is worth while even if, unlike the monk proficient in meditation exercise, he feels no positive peace. For the instinct which leads him into it is a sure one, however dim and unformulated it be. It is a far-off recognition of a profoundest fact - the connection with a higher Power.

( ) When the work of sitting meditation has gone into some measure of proficiency, he feels that each period puts calming space into his life and view.

( ) Those of us who have entered the calm of life through mere passing of the years into old age could have found it much earlier if they had practised meditation.

( ) It gives a definite point to one's life as also something to redeem the periods of trivial routine and the boring encounters with semi-animal, wholly eoist people.

( ) Cares, duties and responsibilities, setbacks, problems and troubles, will seem less oppressive and be met with more courage.

( ) Why leave any function behind? Why not bring all into activity?

( ) Those who want to help mankind can only begin with themselves. This is the practical start of the work.

( ) His peace is revived by every withdrawal, by every retreat.

1. The discontent with a spiritually unfulfilled life has a twofold origin from personal experiences of the world outside and from vaguely felt pressures by the Soul within for the man to surpass himself. There is thus a reciprocal working of negative and positive feelings.

2. If some part of what is here comprised under the term "philosophy" is also discussed in the academic institutions so much the better for them, but it is certainly not the most important part. Nor is the general attitude, the spirit behind it all; the same Logic and linguistics have their place but making use of them merely to get lost in words, in empty abstractions and futile hunts for non-existent meanings is pseudo-serious delusion.

3. The heart must feel the truth; the head must know it; both activities must unite in equilibrium. Without such a result there is only bubbling enthusiasm or dry studiousness but not philosophy.

4. To observe physical things or events with scientific accuracy yet think about them on a deeper metaphysical level, to feel in a human way yet without falling victim to the obscuration and distortion of human passion and emotion, to benefit by only the best in art and culture, to withdraw from thoughts into the still transcendental intuition of being itself; and finally to put into one's life in the everyday world the calm balanced result.

5. Truth has too many sides to be held down fanatically in one alone. This may make it seem illogical, paradoxical or contradictory. Do not ask any human mind to see what only a god-like mind can see--all sides all at once.

6. Mystical experience is a valuable part of philosophical development.

7. A fully ripened mind comes more easily and more naturally into the truth. The labours of reflective thought joined to the stillness of suspended thought, the emotion of reverential worship balanced by the independence of self-reliance are only different aspects of the process of ripening: there are others. The large outlook which follows minimizes the ego and pushes out blocks. Slowly or suddenly the Spirit is let in, fills, and takes over. Consciousness literally comes into its own--itself.

8. The philosopher cannot take a one-sided view. He must stand on a higher level above such narrowness, and thus get a larger picture. It may not be possible for humans to be totally unbiassed but it is possible to try to be fair and just. This requires an awareness of the other aspects. It does not require the fusion of differences, the mixing of the unmixable. They can be left where they are, each in its own place, contributing what it alone can contribute. They can be reconciled into acceptance of the others' right to exist separately without invasion. A forced synthesis is pseudo-unity.

9. The philosopher knows just as well as anyone else the importance of money. He does not, like the ascetic, take a vow of poverty, nor like the fanatic, decry its power to bring happiness. But neither does he give it the value which the materialist gives it. He is balanced.

10. He who would become a philosopher must keep away from partisanship, must cultivate an independent state of mind so as to be free to receive ideas from any source. In this way he can really learn what others have thought or found long ago or in his own epoch and whether they lived in the East or West. Such detachment is not easy to acquire or to maintain without self-discipline.

11. Each season brings its joys and pains. If winter has its picturesque snows it also has its unpleasant chills. If summer brings its delightful flowers it also brings its troublesome insects.

12. His own experiences of life, mental, emotional, passional, mystical, and physical, should be analysed as impartially as he can bring himself to do it, from a philosophical standpoint.

13. He who has caught the spirit of philosophy cannot become a narrow-minded fanatic or a conversational bore. He does not shut out the activities of human intelligence and human creativity from his interests, but lets them in.

14. The whole of philosophy cannot be disseminated quickly and easily to the masses. But this is not to be used as an excuse to do nothing at all for them.

15. It enters into the fullness of philosophy only when it is felt in the heart, understood in the mind, intuited in the soul, absorbed by the stillness and actualised in the world.

16. Is it any wonder that not a few of us were shy about mentioning our faith in mysticism and averse to discussion of the subject? Nowadays there is more interest and less scepticism concerning it.

17. Let it not be thought that mystic experience is decried, rejected or scorned. On the contrary, no philosopher will undervalue its necessity, its helpfulness, its very important role in the Quest. Certainly it is to be sought and developed, appreciated and fully absorbed.

18. It is also a matter of bringing the self into equilibrium first, within its own little range and second, with the larger existence of the universal being.

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19. These ideas do not stand alone, not that it really matters even if they did, provided they are true ideas. But we can bring to them the support of high-grade minds, perceptive metaphysicians, fine poets, contemplative mystics who lived in the beatitude of divine union, and even a few top-ranking nuclear physicists and Astronomer-Royals.

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

21. It is important to bring about a measure of balance within his own person: otherwise he finds only an incomplete or fanatic or distorted truth. To avoid the first he must supply what is lacking. To remedy the second he must withdraw into equipoise. To correct the third he must get knowledge from a reliable source, be it man or book.

22. The kind of mind which likes to keep everything neatly labelled (good or bad) and everyone neatly classified (atheist, believer, Christian, Hindu) will be somewhat puzzled, slightly uneasy and partly derisory when confronted by philosophy or philosophers.

23. He cannot be a philosopher part of the time and an unawakened unenlightened person the remainder (or most) of the time: but he can, for the sake of this exercise, imaginatively think that he <u>is</u> one. In the light of his antecedent personal history the attempt may be an audacious one but if his present longing, determination, and self-discipline are large enough, it may become a magical transforming one.

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25. Why is philosophy the love of wisdom? Because as such it leads to a quest for what is Timeless, the Universal, the True, the Real, the Enduring Peace-Bestowing Satisfaction: that is, the Absolute which alone is free from all relativities.

26. The academic teaching of philosophy is a necessary part of educational effort but it is mainly metaphysical and logical, an intellectual effort without soul, without intuitive feeling, and a collection of varying human opinions, speculations and theories. To become fully worthy of its title it must remake men, awaken their higher possibilities, show also the need and practice of non-thought.

27. It is not that a favoured privileged few were given what was withheld from the many, but that the latter were unfit to receive it simply because they lacked the needful development.

28. If man's finite mind is unfit to absorb cosmic truth, then the search after it is absurd, laughable, with each alleged discovery another self-deception, another imagination.

29. Athene, Greek goddess of wisdom, carried an owl. But the suggestion that owls are wise birds is an erroneous one. In some of its practical behavior it is even foolish. The real implication is first that Athene's kind of wisdom is the diviner one, and second, that owls can see in the night hence what is darkness to human beings is light to them.

30. Why is it that so many Indian cults, systems, sects and schools have to posit an authority for their teachings higher than that of their founder? Why do so many have to make assertions like "the teaching was originally imparted by the god Shiva to our first guru. It was revealed by him in great secrecy."

31. They are paradoxes which discard outworn dogmas yet which attach themselves to ancient truths; which invite new modes of living yet offer practices which were known to the first Chinese emperors.

32. What is the use and purpose of this reticence in a time like ours when most available texts have been readably translated and openly transmitted for the benefit of all?

33. Aristotle used the word "proportionate" when advocating correct balance (his doctrine of the mean) by which he made clear that balance is "relative to us:" it is a variable depending on each individual.

34. Philosophy is religion, is mysticism, but only when they have come to maturity. It has been reached by the best minds of the other two and by the best minds among the skeptics and atheists, but again only on their attaining maturity.

35. That Consciousness which men seek so variously in ecstasy or despair is already there but covered up, suffocated by their own little self-consciousness. Day and night they stay only in the narrow, the personal, be it again in ecstasy or despair. They run to others, to gurus or gods, begging to be liberated. But in the end they have to liberate themselves.

36. In what way and by what means can a man discover the truth? By an aspiration active enough and intelligent enough to penetrate both mysticism and philosophy while saturating itself in reverence.

37. I came to mistrust those who claimed that their way, their view, their teaching, was the only true one. Each could probably make some useful contribution of knowledge, thought, experience, faith or revelation, but one-sidedness was likely, a limited outlook.

31. They are paradoxes which discard outworn dogmas yet which attach themselves to ancient truths; which invite new modes of living yet offer practices which were known to the first Chinese emperors.

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38. In making these teachings available to the masses, must they needs be watered so heavily that much of value is lost? Is this the only way they can be brought to want and to understand philosophy?

39. What philosophy seeks--and which most "systems" do not--is an all-round understanding and development, and an equilibrium between the body and the higher individuality.

40. Those of superior intelligence may prove some of the principal truths for themselves if they are willing to make sufficient research. Others must accept them on faith.

41. It is not my task to convince men of the truth of these ideas, but it may be so for others to do so. What has been found after a lifetime's experience is not to be acquired in an hour or two's debate.

42. When the best is available why accept the worst, or even the less than best? The Truth is known and recorded: why accept its adulterations, or misinterpretations, its perversions or deteriorations?

43. Why is it that of all the worth-while philosophers of pre-Christian times who wrote in Greek the work of Plato alone has survived <u>in full</u>?

44. The study of philosophy will free men from extreme attitudes, and especially from violent fanaticisms. It can show them that other points of view may have their place too.

45. Is there anything really new in these doctrines? The terms used, the jargon, is new but the ideas have all been heard before.

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1. To take advantage of the helplessness of so many animals when confronted by man's deadly weapons, cruel snares or powerful contrivances is a sin. The karmic scales of life will read off an appropriate penalty for it. Ordinary human brutality to these creatures is bad enough but scientific brutality by vivisection is worse.

2. All the tall talk of universal brotherhood, the oneness of humanity and the democratic equality of all is attractive but it is often only romantic wishful if noble fantasy. General history, personal experience in all circles teaches us otherwise.

3. Does the unified man have to like everyone he meets? Some students believe that because Jesus commanded us to "love thy neighbour as thyself" and because the Bhagavad Gita bids us hold no aversions and no attractions, this question ought to be answered with a resounding Yes! But in actual life we find that some unified man succeeds in doing this whereas others frankly do not feel that way nor make any such effort.

4. If a man regrets his own conduct, be it a single action or a whole course of actions, he will feel some self-contempt and get depressed. This is a valuable moment, this turning of the ego against itself. If he takes advantage of it to ferret out the cause in his own character, in his own person as it got built up through its reincarnations, he may remould it in a more satisfactory way. This inner work is accomplished by a series of creative and positive meditations.

5. It is only after the intimate contact which follows living in the same house, apartment, hotel of other persons that the negative traits of character and the repellent personal habits become visible, and thus adjust the balance against the positive and attractive ones.

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6. Because Spinoza was a mathematician as well as a metaphysician the few who admire and honour him as such are surprised when Richard Church, himself a poet, called him "every poet's friend." Or he is denounced by others as "a pantheist," for this led him into alleged heresy. "He shows us Mother Earth, as he showed it to Wordsworth."

7. The petty fault-finding, destructive gossip and biting criticism which so many worldly people practise among themselves is also found in professedly spiritual people. It is also directed towards those who teach or espouse doctrines unacceptable to them. The faults in character which lead to these sins in speech are poisoned arrows shot at the good and bad alike.

8. He is not required to acquire a perfect character, a complete absence of all faults. In new surroundings or circumstances and under different pressures, new faults may appear. He is required to remove just sufficiently the obstructive conditions within himself.

9. It is an experience when not only known mistakes, moral or worldly, stand out sharply before his mind's eye but others, hitherto unrecognised as such, are seen for the first time.

10. What D.H. Lawrence wrote in one of his private letters--"I feel sometimes that I shall go mad"--is a key both to the man and his work. One part of his being was, in his own words, "damnably violent" but another and--as he granted--a deeper part responded to "the kindness of the Cosmos." He was a disjointed disconnected man, a seer filled often with bitter spleen.

11. You may dispense to others only what you have yourself. If your mind is steeped in nihilism, it will be despair which you offer them at worst, or selfish cynicism at best.

12. A man who has never practised any self-criticism would be unsuitable for philosophy, nor would he care to enter its portals anyway. The smug contentment with his ego would alone keep him away from them.

13. His withdrawal from common gossip, tittle-tattle speech and negative conversation must be deliberate until by habit, it becomes natural. Such talk is unnecessary, extravagant, and harmful to his inner work.

14. Among two or more men silence can be without any significance at all or it may express mere boredom. Still more, it may even be ugly and sinister. Rarely, it may denote spiritual harmony.

15. Most people are chained to, and by, their desires or ambitions, their wishes or passions. He is a rare man who has fully freed himself of them.

16. We ourselves put up certain limitations, deliberately or unwittingly, which fence our thinking and our attitudes, or which may be the cause of harm to self or others.

17. Put these qualities in opposition and the truth about them becomes plain enough. Vulgarity contributes nothing to spirituality, but refinement gives much.

18. When children are grown up and past thirty, their lives are largely their own affair: they are then entitled to a measure of freedom from possessive parents.

19. It is often thankless, useless or rude to point out anyone's faults. Yet a constructive criticism offered at the right occasion, in a friendly tone and not a sharp-tongued scolding one, may be a well-needed service.

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20. The large spread of vulgarity in the world makes a fastidious person find more enjoyment in solitude.

21. A point is reached when remorse has served its purpose, when carried further it becomes not only a torment but useless. This is the time to abandon it, to lose it in the remembrance of one's inner divinity.

22. Our higher nature bids us aspire to inner growth, development, self-control and ennoblement. It goes further and seeks freedom from enslavement by the passions, thus lifting the human nature above the animal.

23. Our private emotions need not less control than our public behaviour.

24. The neurotic turns minor situations into great crises.

25. It is not the highest point of the moral experience, although that approaches it, or can help to bring it on, or acts as a preparation for it. It is not the peak of the aesthetic experience although that fulfils the same services.

26. Let those who wish complain of evils or criticise: that is their affair. But to take such adverse attitudes is not a laudable way of life. They, men or women, could find enough material to occupy whole days at a time. We are all vulnerable. Denouncing negatives is unhealthier than announcing positives.

27. If weeping comes, be it in sound or in silence, it will not be to express unhappiness nor to express joy. For it is on a deeper, more mysterious but very important level than that. So let it continue if it chooses.

28. The hidden resentments have to be unveiled, the open mental barricades have to be raised.

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29. Compassion--a quality so real and vibrant in the Italians but sensibly practical in the English and Americans, so infrequent in the French but present in the Indians--is natural, quiet and devoid of sentimentality in the sage.

30. Whatever within himself keeps a man from seeing the Real and knowing the True must be got rid of, or rectified. And whatever he lacks within himself and also keeps him away from them must be acquired. The struggle to attain these things may not interest most people, whose desire for self-improvement is not strong enough to move their will: but it is well worth while.

31. Patanjali named "the disowning of possessions" one of the ethical qualifications to be accepted by the would-be yogi. How many Westerners can honestly accept it? Yet is it not strangely reminiscent of Jesus' counsel to the rich man to give all his properties away to the poor? How far is such a qualification practicable for us? For "hippies," tramps and such youngsters, yes, but for us?

32. I lament the cutting of flowers and the caging of animals. The one because it condemns living things to swift decay and early death. The other because it condemns living creatures to the utter hopelessness of lifelong imprisonment.

33. Total good will is, after all, only an ideal because it must be practised towards our enemies and those we dislike not less than toward our friends and those we like. We can only try to come close to it in difficult cases. The attempt may elicit grace, which will carry us further in the same direction.

34. The detachment which is taught by philosophy is not to be confused with the detachment which is preached by religio-mysticism. The first is a personal life-style for coping with the world; the second is an indifference to the world.

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35. It is an essential part of their education for life that children learn good manners. If they do not learn it from those who bring them up at home, then they ought to learn it from their teachers at school. Moreover, if all should behave well, some may go further and behave with beautiful manners.

36. A silent but self-declaring presence comes into knowledge whenever he puts a brake on that downward and earthward movement of daily life which is the common lot--not to stop it altogether but to halt it for short periods or to slow it down so that he is not wholly carried away.

37. "You should have in your heart for the other person what you have in your heart for yourself."--Confucius, whose name is really Kung-Fu-Tze. The first Europeans to study his teaching Latinised his name as Latin was still the current literary language.

38. A genuine tolerance comes with recognition of a reincarnatory and evolutionary process, an authentic acceptance of people as they are follows it. This does not mean that the two qualities are to be stretched so far that they work against the welfare of society rather than for it.

39. Marriage is a risky affair when one of the two belongs in every way--spiritual, intellectual and social--to a class higher than the other. If they cannot meet on these levels, where can they? The bad in both is brought out and made worse; the good is diminished. This was one of the original reasons why the caste system got established in some form or other among the Orientals as if it were an essential part of religion.

40. The discipline of thought and feeling is as necessary as the discipline of conduct and speech.

√1

( ) The deeper self, the core of being, is always there, but we have to get to it.

( ) He rises from these sessions feeling inwardly renewed and outwardly rested.

√1

( ) The practice of isolating consciousness and remaining centred in it, can be followed whether we are in solitary meditation or active in the world. In meditation it becomes the object of thoughts; in activity it becomes their background. The eyes cannot look at themselves, neither can consciousness: it is itself the subject and cannot be its own object. If the thoughts let thmselves slip back into it -their source- the stillness of being is experienced. Staying in it is the practice.

( ) He is too psychologically perceptive not to understand the character of others but too generous to judge and condemn them.

( ) We must take to heart, and deeply believe, those values and ideals which follow from the announcements made by prophetic men, of these higher laws. For the pains of life are quite enough without incurring additional ones by contravening these laws.

( ) So far as advertising uses its powers of suggestion and repetition to increase the desires for foods, clothes and things, which are basically harmful, it becomes a means of debasing or perverting people.

( ) First, mind is held until its continual changes are stilled; second, it is then possible to switch its identification to the Overself.

( ) Why be afraid of this declaration: that the final goal is to merge in the Absolute? Is it because it promises the same as death - annihilation? Yet whenever deep sleep is entered this merger happens. The ego with its thoughts, desires and agitations, is gone, the world, with its relativities, is no more. Time, Space, Form, Memory are lost. Yet all reappears next morning. So it is not a real death. It is pure Being. Meditation tries to reproduce this condition, to achieve a return to deep sleep but with the added factor of awareness. In the final phase -Nirvikalpa Samadhi- it succeeds. Man dissolves but his divine Source remains as the residue, as what he always and basically was. This is why philosophy includes meditation.

( ) Jung objected to Yoga being done by ordinary Westerners only so far as it was likely to affect their psychic control. He did not object if they had been properly prepared by a trained analyst who could remove their psychoses and neuroses, This was what I understood him to say at our personal discussion in 1937. In his "Collected Works, Vol.II" he makes a short published statement on this subject: "I do not apply yoga methods in principle, because in the West, nothing ought to be forced on the unconscious. On the contrary, everything ought to be done to help the unconscious to reach the conscious mind and free it from its rigidity."

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( ) In this matter the words of the Quran must be taken literally: "Believers hasten to the remembrance of Allah and leave off all business."

( ) He must practise an invariable calm, sheathe himself in its protective power.

( ) If the meditation is a loving one, the chances of success are greater.

( ) It is often hard for many persons merely to get along with their neighbours, let alone to love them.

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1. Suggestions from outside enters largely into the opinions and beliefs, the views and outlook, of masses of people. It is just as true, possibly truer, of the mystically-minded, be they seekers or gurus, be they Orientals or Westerners. What is really known--rather than echoed back--dwindles down to a residue.

2. Atomic science needed mathematical formulae and equations to carry on its work. They are, after all, symbols and abstractions, that is, pure concepts. So too physical science, generally now, needs metaphysical concepts to carry its work further. The refusal to do so on the objection that metaphysics is not physics, leaves the scientist powerless to answer his own ultimate questions.

3. The demand for knowledge of what matters most, what is weightiest in preparation for coming adult life is simply not met in the higher cultural institutions. What is the meaning of all this coming-to-birth and going-on-into-death? What are the purposes which flow out of this meaning and require my fulfilment?

4. No simile or metaphor, used to help explain an idea, should be pressed too far for meaning, wrung-out too much for consequences or implications. Take what you can from it and then let it go. It is only a starting-point and not a finishing post.

5. It may be hard, a rough stony obstructed path, for the common man to find his way into philosophy, but the tension is well worth while. He has to stretch his mind, but there are moments of relief, of joyful discovery, of encouraging perception.

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8. What a pity that Kant did not put his meanings more directly, clearly and compactly for then his greatness as a transition thinker would have emerged with less difficulty for most readers.

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10. Through the many changes of experience in the many lifetimes on earth--and later elsewhere--the mind grows. It wants to move upward from mere curiosity to actual knowledge. It inquires if there be any purpose in life to be fulfilled--if there be a purpose. It demands to know if there is a God yet doubts the possibility of finding a sure answer.

11. The intellect can be used to enrich our knowledge of philosophy and to confirm our faith in its basic mystical teaching.

12. Education ought to be a threefold affair. The acquisition of information and knowledge; the skills and training for a livelihood; the improvement and refinement of quality of the human being. Under this last head I put spirituality.

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22. I open the Old Testament and encounter the sentence: "There is nothing new under the sun." This judgment, made thousands of years ago, is echoed in memory by the more recent one of Jean de la Bruyere: "Everything has been said." Yet books keep on pouring, like a flood, from the presses. So, old thoughts circulate in new minds.

23. His reverential feelings will not be reduced or weakened if supported by intelligence; rather they will be richer, deeper and balanced.

24. We need the double approach--the mystical and the scientific: the first represented by "Who am I?" the second by "What is the world?" For both lead to and meet at the same goal. Such a meeting is highly desireable and, in the end, necessary. This is the philosophical way.

25. Semantic analysis may show up the nonsense into which not only politicians but also religionists, learned men--and others--easily fall, along with their students, followers, readers, and so on.

26. There is in man a knowing principle. During his existence he applies it to particular and separate objects, creatures, the world outside, Nature. And now--to space! This spirit of inquiry has enabled him to bring the moon into his path of travel. But the Knower itself remains neglected, unknown.

27. Those young rebels who would reject the past merely because it is already old would not only have to reject all history, but also all the knowledge of science, which faces the past and is concerned with it.

28. By working on his own consciousness in the proper way he may hope to come to an impersonal state where the words he speaks, the products of his pen, are less coloured by the falsities of his ego, less distant from the egoless truth.

29. In a television interview on his 70th birthday this year (1971) Heisenberg concluded with this idea (I cannot remember the precise words used but they were more or less these): "In nuclear physics we can no longer speak of the observer and the observed, the subject and the object as two separate things, apart from one another.

30. An educated German, who also reads metaphysics and philosophy, informed me that the 19th Century translation of Schopenhauer's famed book as "World as Will and Idea" is not quite correct and has been corrected by more recent translation. Correct title is "World as Will and Presentation." The German term was "Vorstellung." Its meaning a manifestation of non-material character. The other word in German was "Wille" meaning the driving force, the inner urge (non-material) from the atomic source. He also predicted that although the study and reading of Schopenhauer is largely neglected today, his greatness and style will bring him back to attention and acclaim.

31. Truth cannot be found by addition, i.e. piling one bit of information on top of another. Nor can it be found by calculation, i.e. arranging these bits in plausible logical forms.

32. Today the mass-man resents the idea that anyone is better than he is, or entitled to more than he has. He demands equality in every way from sharing responsibility to sharing rewards. Education, which was to have made him a gentleman, has missed the mark and made him a grumbling complainant, full of demands.

33. I live with words: they make me happy or tense me with truth; they give peace or excite with discovery.

34. An inspired book may help someone to live through and surmount a severe crisis.

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35. They hoped that science would bring a utopia, free from disease, affliction, pain and suffering. They see now that it will just as likely bring destruction, catastrophe, disaster and horrors on a world-wide scale.

36. If education were touched with spirituality, in its real and not sectarian meaning, the teen-ager would grow into maturity under influences and in surroundings which would improve character, discourage bad tendencies, instruct in basic higher truths and train in mind control.

37. Those who reject every form of mysticism and religion may call themselves rationalists, as they often do. But it is an error to believe that a mystic is not less rational than they are.

38. One piece of writing may have the short-lived power to elevate the mind and give it peace whereas another piece may depress and trouble it.

39. The last great discovery awaiting science is the scientist himself. By this I do not mean the acquisition of more and more information about him, nor the exploration of the various kinds of thoughts and emotions belonging to him. I refer to a sustained stubborn concentration penetrating his consciousness in depth.

40. Distortion comes into their thinking, their imagination, and their interpretations through the play of their egos, their ignorance, their emotions and passions.

41. Most people look to the East for live representatives of this knowledge and to ancient or medieval literature for written records of it. They fall into the faith that the distant is the better, and the dead are the wiser.

42. Can they, do they ever think for themselves or are they mere memorisers, echoes of what they read, hear, inherit? Can they initiate searches, explore consciousness and discover truths?

43. Although this argument applies only to a part of the question where education in philosophy is concerned, to this partial extent it does pertain. "If we think them (the people) not enlightened enough to exercise (power) the remedy is not to take it from them but to inform them by education."--Thomas Jefferson, 1821

44. Unbalanced religious theories and personalities and materialistic dogmatic slogans abound today. They are signs. There is more ferment on both sides than ever before, more violent discussion of such ideas, more verve in the interest shown.

45. Even though Kant proved that the human mind is so limited by its nature that the Real eludes it, he did not stop there. For he went on to prove also that it could still get clues, hints or slender notions which confirm the basic spirituality of the Real.

46. What science teaches today in this second half of the twentieth century renders it markedly easier to receive the philosophic teaching than it was in the second half of the nineteenth century.

47. In the new loyalty to a narrower view of truth, they abandon the High, the Holy, the Beautiful and the Refined. The practical benefits of their education are plain; but why become a dwarf to get them?

48. Some speak or write naturally in an enigmatic or obscure manner in order to lend more importance to the subject and thus by implication to their own depth of knowledge.

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( ) A Mantram depends for its effect not only upon repetition (which brings about concentrated attention) but also on its sound (which brings about a subtler mental contact). The latter may be lower psychic or higher spiritual, according to the word used. This is important to remember for though anyone of these effects justifies calling the word or phrase a mantram both in combination provide it with the fullest power and the complete function.

( ) If he is to be precise, even semantic, and talks beyond his knowledge he should humbly and frankly say so

( ) Even the wistaria and the sunflower participate in this greeting of the rising sun.

( ) The sunset moves me to feelings that arise from no other skyscape landscape or seascape.

VII

( ) When words are used so carelessly and thoughtlessly as to be far from their proper meaning, language loses its truth and the seeker after reality or actuality, his way

( ) A book may point out the right way to go - to that extent it is a help - but the reader still has to do the travelling if he is to gain his own understanding and experience of the truth

( ) One morning a neatly dotted in jacket and trousers, tall and lean man appeared on the doorstep of the little house where I lived in Mysore City, whenever I was not travelling around India. With him, but a short distance away, I then noticed another man standing there, who was shorter, sterner and stouter. He wore the white robes of a swami. The wiry-figured man addressed me in simple, half-broken but quite understandable English; he introduced himself as a disciple, the other as a guru, and proffered his service as interpreter between us. The guru then addressed me and explained that they had come from the North, that he wished, if acceptable, to teach me a single exercise and talk about certain other spiritual matters, and that he would then depart in the early evening. (They had brought their own food with them). This is how the knowledge of the Meditation on the Sun exercise in "The Wisdom of the Overself" (Chapter XIV (The Yoga of the Discerning Mind)was literally brought to me. It must be added, though,that I took a writer s licence to adapt the exercise to Western culture. Where the guru showed and quoted some obscure Hindu Veda, to prove that the exercise was a fully authentic prescription, -an authority which did not carry the same weight to non-Hindu Western minds- I saw and seized on the possibilities of appealing to the aesthetic sensibilities,the artistic appreciation of the sun s beauty instead.The guru did not object to this adaptation. It illustrates the mysterious oneness of the mystical life all over the world that what was prescribed is some little-known scriptural text in the India of several thousand years ago, was practised personally by a European who had never left Spain, never studied any Oriental text at all. I refer to St.Jean de Luz, better known to us as St.John of the Cross,who lived about four* centuries ago. (He was the Spiritual Director of the more famous St.Teresa of Avila.) Such was the genesis of this lovely and easy exercise among my writings. It used physical act - seeing - to yield an emotional consequence,and then led the practicant into a state of consciousness which transcended both. It is an exercise which has helped many people, if their reports are valid.

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( ) If sometimes a criticism is called for if harsher experience is to be avoided, then let it be given by a constructive suggestion of the opposite positive quality only, not mentioning the actual negative one. But if that is unlikely to be accepted and a plain warning seems the only way, then it should be uttered humbly and tactfully.

( ) The creator of the Order of Whirling Dervishes used the gyratory movements and dance concentrations, with reed-pipe musical accompaniments, to bring them into the mystical experience. This is possible because body and mind react upon each other. To a lesser extent but in a different way the same principle is used in Hatha Yoga. Both methods are intended to reach and awaken people who would fing the solely mental, physically immobile meditation too difficult.

( ) The final glimmer of sunlight followed by the closing-in of darkness could be a melancholy event. But the adoration and concentration which preceded it bring enough tranquillity to dissolve all such negative feelings.

( ) The semantic dangers of using abstract terms which are translated by different groups of people into different or contradictory concrete images, are plain enough in politics but,more subtly, they exist also in matters of religion and metaphysics

( ) But fixing the gaze upon a spot marked on a wall or an object near or far, is only a preliminary to fixing the mind on a thought.

( ) The constant recital of the mantram is a simple effective exercise but it cannot,by itself, win the highest goal.

( ) The symmetry of the universe`s patterns appears best in the figure of a circle

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1. London Sunday Times wrote in 1968: "Young people are taking up vegetarianism in the last couple of years increasingly. They are not just moving away from meat but towards whole unrefined foods. Apart from the Beatles, vegetarians include Samantha Eggar, Lord Londonderry, Mark Palmer; Malcolm Muggeridge said "I love animals. It is out of respect for them. Also...I remember that drink is associated with sexuality: I gave it up too."

2. Frankly, and without shame, he will acknowledge the animal within him. He knows its place in the long growth which he underwent through many an earth-birth. It served its purpose. But a higher purpose has now shown itself and must in its turn be fulfilled. The half-human must next become the fully human. For this, the control of self must be learnt, hard though it be.

3. The surgical operations to transfer certain glands from animal bodies to human ones may be successful in its vitalizing results on sexual stimulations, but its karmical results are deplorable. The man who so abuses Nature as to permit a lower grade creature's glands to be engrafted into his higher grade body is himself punished later by Nature. He risks causing himself to be reborn with a deformed or even crippled body.

4. That inferior Tantrik sects have eagerly used the teaching to make their sexual desires appear as holy aspirations is quite true. This is part of the danger in such methods and why they are held in ill-repute by many Indian authorities.

5. The nuns are taught not to rush across a room nor to run along a corridor. A paced, slowed walk is the proper way. This helps recollection, remembrance, self-control and the growth of inner calm.

6. In experiments made by a group of London physicians with whom I worked many years ago, it was found that by passing an electric current through argon gas contained in a sealed glass tube in which two electric wires were fixed, certain astonishing results were obtained. The tube glowed with light when brought within an area about eighteen inches wide and extending all around the human body in ovoid form. This indeed was the otherwise invisible etheric aura of man. But it was not his astral aura.

7. The foolish illusion which besets many of the new young that unrestrained sexual indulgence is a path to happiness is supported for a time by modern scientific devices. But in the end the illusion will pass: mind and health, peace and nerves will have to suffer.

8. The travelling Goethe wrote his friends in Germany about a Princess he met in Naples--she was young, agay and superficial--who advised him to go to her large country estate in Sorrento where, "the mountain air and lovely view would soon cure me of all philosophy!" Some of us, however, would only be more incited by them to philosophy.

9. The wisdom of the World-Mind has put quick-lines into the animal mind--which you may call instincts if you wish--and which show it how to keep alive by picking out the food needed. Man being the possessor of an animal body shares a proportion of these instincts; for the rest he must use his judgment.

10. So much may depend on so little! The condition of a single organ or of a half-centimeter of gland may curse a man's whole life more than any sorcerer can. The shape of his nose may be so disliked by others that his ambitions are thwarted or his desire for love defeated.

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19. It is not enough to achieve control of the body, its urges and its drives and its passions, splendid though that certainly is. His advance must not stop there. For he has yet to deal with his thoughts, to recognize that they come from his ego, feed and nurture it, and control of them must also be achieved.

20. Have they no pity on the lambs torn away from their mothers' side (as I have seen in New Zealand) to be slain and exported to satisfy the appetite of humans?

21. The body must not be ignored, for consciousness, even will, is interwoven with it, affected by it while moods are born, or at least related, to it.

22. The All of a human being must be considered and not alone his spirit. He dwells in an animal organism which reacts through physical sense-experience as animals generally do, even though they are affected or controlled by higher forces, intellectual and moral, the result of his further development.

23. The herd of men are ruled by physical instincts and changing emotions. The aspirant for true individuality must set up the higher standards of self-control, personal stability and harmonious balance.

24. The killing instinct in men shows itself first in their diet and after this in their perpetual wars. Even when Rome became Christian the gladiatorial shows were continued as the cockfights were in Protestant England and bullfights in Catholic Spain.

25. "What use is it even when one has held one's breath inside (in the Kumbhaka of Pranayama), when one has not realised one's own Self?" Sri Sankara Acharya

26. Is physical well-being to be neglected or ignored or worse decried, all in the name of spiritual well-being? Are we to be hostile to the body and deny the senses whatever brings it pleasure?

27. Refinement is not limited to speech or manners; it must include hygiene and cleanliness. The refined person will care for his physical condition, that it is not offensive to other persons.

28. What psychologists call compulsive habits, such as movements of the hand to nose, throat, elbow or to other hand when conversing with another person are nervous gestures, induced by the acute self-consciousness resulting from the other's presence.

29. Although fasting will unquestionably contribute to purification of feelings and liberation from passions, it is not usually enough by itself to give more than temporary success: moreover it is beset with psychic dangers. Not all persons can undergo it safely. Yet it is worth consideration.

30. We dwell in a physical body which itself dwells in a physical world. We find it necessary to attend to both. This is where we forget ourselves, where the demands of that world and the interests of this body become all-absorbing: the higher identity is lost.

31. If the Chinese ideal of the Harmonious Whole enters deeply into his thought, a one-sided attitude toward life seems too restricted. He can see no reason why a temporary and narrowing ascetic concentration, necessary though it was for most persons, should become a permanent imposition of austerity.

32. Only good positive thoughts were allowed to enter his head and good meatless food his stomach.

( ) Misdirected idealism sets traps for the VIII young, the naive, the inexperienced, the ill-informed in political circles as much as for the aspirants or the seekers in spiritual circles, takes pleasant-sounding, attractively-suggestive words like harmony and unity or phrases like the 'brotherhood of man' and uses them as if they could become realities. This is just not possible in human relations, not in any full, adequate or lasting sense. Not only so, but is has never been possible in the past, despite the myth of an imagined golden age. Nor clearly is it in the present. Everywhere we see that even where such idealism seems to be successfully realised, it is only on the surface and vanishes as soon as we probe beneath the surface. We see religions, old and new, well-known and hardly-known, divided into sects, groups or factions, which oppose each other. Nor are the ashrams and monasteries very much better, as they are supposed to be. In the world at large, where little wars and rebellions are being fought with savage ferocity, where political success is achieved by attacking, denigrating or besmirching others, a semantic analysis of present conditions shows up the self-deception of the idealists and utopians. The lesson has not been learned that because egoism rules men, brotherhood is not possible and because no two minds are alike unity is not possible. Harmony can be found only inside man himself, not in his relations with other men, and then only if insight is developed enough to track the ego down to its lair, expose it for what it is, and live in the peace of the Overself. But other men will continue to live in and from egoism.

( ) The aroma of Indian bhang, hasheesh comes from these meditation groups, and is not a desirable one.

( ) The Indians have built an entire metaphysical system -the Advaita- around the Upanisadic statement:"The Self alone exists". This might be called spiritual solipsism. To experience during meditation a state confirming this belief is their highest goal. The mind s power to create its own "inner experiences: is known,a power once alluded to by Ramana Maharishee as "expectancy" but which we in the West call "suggestion". The higher phases of Buddhist psychology refer to an almost identical experience as the Advaitic but in their reference the Self does not enter the picture and its existence is never affirmed. In Mentalism it is understood that consciousness can shed its thoughts during the experience of Mental Quiet, also similar, including thoughts of the world and even of the individual ego,but itsis not therefore claimed that these thoughts have no existence too and have never had any at any time. All this shows once again that mystic experience, even in its more advanced stage, is one thing and its interpretation -usually unconsciously made and religiously influenced- is another.

( ) Mentally disturbed or emotionally hysterical persons can neither find Truth nor produce beauty, except during temporarily lucid periods. Religious cults founded by them can only attract their own kind. Art created by them can only find acceptance because of supposed daring originality. Both are unhealthy and increase the existing confusion. Truth is eminently sane. Reality is breathtakingly beautiful. Popular externalised religion must rise into internalised mysticism, but the first must avoid the danger of superstition and the second avoid aberration. This is why both attain fulfilment in the safety of philosophy.

( ) Official established and organised medicine is like official established organised religion. It has much that is true but there are also many weeds growing in its garden. We should not be afraid to venture outside its limits.

( ) The dragon of sex must be fought.It may be conquered but its strength differs at different stages of the fighter s life.

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( ) There is no need to think twice to understand that this is dangerous doctrine. If man is already divine and has nothing more to gain in that way, pitfalls lie ahead of him. First, self-deception leading to spiritual arrogance. Second, indolence leading to lack of any effort to purify character and better the mind. The end could be a smug dwelling in illusion, very far from the divine reality it is supposed to be. Out of such illusions step forth the ambitious leaders of little groups or large movements, claiming special knowledge, power, vision, authority, even messiahship.

( ) Although astrology cannot be regarded as an exact science, in the sense that astronomy is, it does offer some useful, informative clues and propabilities. A man s capacities and talents, forces in his character, even some major happenings may be indicated by a horoscope. But interpreting this chart offers scope for human error.

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V. Subramanya Iyer

( ) What I have seen in these circles convinces me that a mild insanity pervades many of them, from much reputed gurus to just beginning disciples. It was a man of the sharpest intelligence, of the acustest psychological insight, who first pointed out this fact to me. ~~V. Sal manya Iger~~ illustrated his thesis again and again during our textual explorations and personal excursions in India itself, but it was found still valid when I continued the investigation in Europa and America.

( ) The interest in Yoga and Mysticism will no doubt come later to be regarded as one among the many historical movements of our time. Meanwhile we can afford a good-humoured tolerance towards the freakish or foolish cults which come in on the same wave, provided always we understand that it is sternly necessary for tolerance to fall short of the evil ones, like witchcraft and satanism, and the charlatan ones.

( ) The body (like the soul) gives messages of counsel, warning or approval to him but too often he does not listen to them, does not understand them or does not want his complacency (formed by tendencies, habits and surroundings) disturbed.

( ) To reject a fanatical asceticism is not to plead for a free self-indulgence. The sybarite has no place on this quest. Moral, mental and physical health need the support of will and discipline.

( ) Lunacy has its degrees and planes. Those who dwell on the higher ones become gurus or questers or drug addicts; from the lower ones come the "certified".

( ) Sport is good for the body if not overdone and if the mind is not left un developed because of it.

8

VIII

V. Subramaniya Iyer

(VIII) What I have seen in these circles convinces me that a mild insanity pervades many of them, from much reputed gurus to just beginning disciples. It was a man of the sharpest intelligence, of the acutest psychological insight, who first pointed out this fact to me. V. Subramanya Iyer illustrated his thesis again and again during our textual explorations and personal excursions in India itself, but it was found still valid when I continued the investigation in Europe and America.

(VIII) The interest in Yoga and Mysticism will no doubt come later to be regarded as one among the many historical movements of our time. Meanwhile we can afford a good-humoured tolerance towards the freakish or foolish cults which come in on the same wave, provided always we understand that it is sternly necessary for tolerance to fall short of the evil ones, like witchcraft and sadism, and the charlatan ones.

(VIII) The body (like the soul) gives messages of counsel, warning or approval to him but too often he does not listen to them, does not understand them or does not want his compl[illegible]
ed by tendencies, habits and surround[illegible]
ed.

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(VIII) Sport is good for the body if not overdone and if the mind is not left un developed because of it.

1. Out of their sufferings during wartime years, and in larger or lesser degree, men and women, soldiers and civilians are forced into an awakening that could have been learnt alas! more painlessly from their prophets and sages. They come to see where untruth and illusion have governed them but too often their selfishness and materialism mislead them into accepting merely different forms of the same errors.

2. It is pathetic to hear men reason in so shallow a way that they find nothing more than mere chance in the coming together of nuclear forces to make a world. It is saddening to observe them slip into so great a mistake with so little resistance and so large an insensitivity, for it shows that in this matter they think and feel in a one-sided and ill-balanced way. But just as materialism came as an opposition to superstition masquerading as religion, as a corrective gone too far, so there are little signs of beginnings of new dawns.

3. The miserable mental confusion of so many young rebels is pathetic, but it is also perilous to society. Apart from a minority of intelligent idealists, who sooner or later separate themselves individually from their mixed-up contemporaries, the others are neurotic and irresponsible drifters, dirty in clothes and bodies, compulsive and impulsive, victims of false teachings or hallucinatory ideas. If this is truer of the nineteen-sixties in America it is still true in other countries elsewhere.

4. Vegetative masses, whose minds asked no questions about the general meaning of life and could offer no answers even if they did, have stirred into agitated life throughout the world.

5. If they are without virtue, faith, moral principle, and God, its cause can be summed up as simple lack of interest in such matters.

6. When I read Heisenberg's reflections in a small book I noticed that he used the word "poetry" almost interchangeably with "mysticism" (obviously to protect himself among fellow scientists against the accusation of becoming woolly-minded). It prompted the remembrance of two things. First, Carl Jung's statement (in a conversation we had at his home in Küsnacht) that he kept his mystical belief and experience secret in order to preserve his scientific reputation. Second, Matthew Arnold's prediction more than a hundred years ago that religion would be displaced by poetry, and William Butler Yeat's statement in a conversation at his London club that the poet and the artist were taking over the work of the priests.

7. We complain about the disorderly conditions prevailing today. We do not realise that they would be considerably worse if the wise, the saintly, the inspired and the prophetic had not lived among us. In this context, we may remember the words of a Chinese, Mo Tzu: "To give peace to the world is a function of the sages."

8. Many of humanity's troubles today are due to the mis-use of science, its blind applications of technology, the personal failures to curb population growth through ignorant mis-use of sexual desire and finally, the lack of foresight into consequences in general.

9. In ordinary times the less evolved masses were not pressed to accept a faith far beyond their mental reach or to submit to an ascetic discipline which they could not bear. But these are extraordinary times. The young post-war generation has an intelligence quotient nearly one-third higher than the earlier ones. The desire for knowledge is world-wide.

10. Whether they like it or not, they are being driven by events and circumstances to think about this topic.

11. The ministers of religion who claimed to be doing God's will and the advocates of godless communism who claimed to be doing the work of historical necessity were both merely uttering personal opinion. What did God or history really have to do with it?

12. The neophyte who comes from the study of philosophy with uplifted mind and ennobled character, soon finds that the world reduces or tries to reduce him to his ordinary level.

13. Caste is certainly a fact of nature, but it is not an eternal unchangeable fact. Individual members can rise to a higher or sink to a lower caste, and do. To maintain the standards of any caste is proper but to do so by preventing all new entries behind rigidly-built, unscaleable walls is tyrannical.

14. How dreadful the times must have been that many people, despairing of conditions prevailing in the world, left it altogether and entered religious establishments.

15. Those of us who have lived through the two world wars, also feel the atmosphere of catastrophe which still permeates our era, may possibly see that philosophy's quest of inner peace is not so foolish after all.

16. Wrapped in the narrow confines of his little self, rarely seeking to expand beyond it, without interest or aspiration outside a half-animal existence, he perishes forgotten.

17. How right was Russian writer Maxim Gorki: "It is necessary to lift oneself above politics. Politics has always a repugnant character because it is inevitably founded on the lie, the calumny and violence." To which one could add cynicism and hypocrisy.

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25. Those of the young who fiercely reject all restrictions which hamper their freedom because they want to be themselves, to keep their individuality, are right in a blind unseeing uninformed way. They are free to be their best selves. Until they recognise this truth they need control, from within and from without.

26. The masses fill their leisure with inane entertainment and trivial pleasures: their intellectual and spiritual interest are either non-existent or puerile.

27. These are ideas which, sparsely at first but insistently, have invaded the writings of our time.

28. We have to take the truth about God out of the monastery and relate it to the world today, the nuclear physical knowledge of today, and the altered ways and views of today.

29. No war erupts among men without thousands of prayers coming from them or their kinsfolk for victory for the nation, defeat to the enemy, help, protection, healing and even life itself.

30. When the Mongol hordes of China threatened a second attempt at invading and conquering Japan the priests of all the religious sects prayed feverishly to avert the calamity, but the regent Tokimune, who was a practicing Zen adherent, remained calm, firm and imperturbable, merely waiting on events. The invasion came but failed, defeated by a providential typhoon..

31. The best solutions which politics have given the world in the past 150 years have not gone beyond unstable ones, valid only for the time being. Nor could it be otherwise in a society where friction and selfishness, and in a world where time and change, dominate the scene.

32. We see what appears to be evil rampant in the world, especially in this century, but it is not absolute evil. It is destined to disintegrate and vanish. How can you be so sure? Because if man grows he comes to the truth. If he does not then he loses his manhood for a time. His evil goes with him. The man who lives in the truth lives in ethereal light, beautiful peace, even if the shadows are there. He sees on deeper levels where evil cannot penetrate and where the senses of unevolved men cannot extend. If you are not able to know the great truths for yourself then believe in them.

33. The vengeful hate-filled hysteria with which black leaders, leftist revolutionaries and political fanatics try to arouse their young followers can only destroy them spiritually.

34. The world is too full of ill-will. Men are so ignorant that they injure themselves unwittingly by their multiplied and prolonged bad thoughts concerning other persons.

35. Is it only for a group of specialists living in, and only communicating with, their shut-in little circles? That was certainly the situation in former times, but is not, and ought not to be, in our own all-changing times.

36. They are not evil in the fundamental sense of the word, all these men who commit crimes to further what they believe to be a righteous cause: they are mistaken.

37. To revive this ancient knowledge, to reactivate its study, and to bring it into a modern adaptation and application--this has been the aim of several scattered pioneers during the past hundred years.

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38. Why is evil so rife among men? We may understand why the Manichean answer, that the world was made by Satan, had such appeal for men like Augustine.

39. Long-revealed truths that have only a feeble influence must be reaffirmed by inspired men or proven by scientific men. Poets must celebrate them anew and religionists fit them into their credos.

40. It is not surprising that a number of persons, whether young or aged, seek a safe refuge from the world's stress, a kind of cloister wherein to find inner peace.

41. Perhaps a considerable contributor to youth's protest is the feeling that they--and they blame their elders for it--are doomed to general nuclear extinction in unavoidable war.

42. What may be true on the ultimate level--the non-existence of evil, the reality of the Good, the True, the Beautiful--becomes false on the level of duality. Here the twofold powers, the opposites, do exist, do hold the world in their sway. To deny relative evil here is to confuse different planes of being.

43. Coarse feelings, unrefined tastes, poisoned minds and foods, gross passions and insensitive minds find their own levels in everyday living.

44. Sir Thomas Browne shrewdly wrote in the 17th century "when the unknown was the means of their continuation, and <u>obscurity their protection</u>."

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45. Put plainly, the question confronts human intelligence at some point in the individual psyche: Is there a divine intention behind the universe?

( ) The hardship, the difficulty or the problem which he cannot meet by his own strength he may meet with the help of the divine strength.

( ) There are times when a man is thrown back on his own inner resources. If they are few and weak, fear spreads itself in him. But if he has taken the trouble to cultivate them, he will show a hard front to whatever the trouble is,and meet it with more calm and less distress than others would.

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( ) If a sceptic asks,"Why should I be detached from the things and creatures which make me happy?" the answer is a multiple one. First,their transiency -all and everyone are subject to change, thus making possible a change in the happiness you get from them. Second, their brevity- next year they may not be present for your enjoyment, whether through death, accident, illness or ill-fortune. Third, life is like a dream; its solid reality is a borrowed feeling not really there but in the deeper being of yourself. Fourth, and final-To discover this being is why you are here anyway, what you have to do in the end, even if you put it off for many a reincarnation. Nor will you miss out on happiness if you do respond.to the idea of detachment. It does not mean living like a cave-man. It does not mean denying life, art, comfort, humanity.

( ) The egos attach themselves to one another, driven by the blind universal urges translated as personal "loves", passions or needs. Glamour, maya, creates these attachments, but experience leads to awakening and, possibly, detachment,until maya operates again . So the drama goes on,repeating the old scenes until awakening is finally carried to a deeper level and the truth seen at last.

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( ) It is to the chronically infirm and the rapidly aging that moments or moods of the futility in life come all-too often. It is not only the consequence of disgust with their general condition. It is also the beginning of a forced almost Buddhistic reflectiveness. For questions come with the condition. What is the use of going on with such a unsatisfactory condition? It serves no purpose useful to them or to others. This dissatisfaction becomes the source of their much belated look into the meaning of life itself. Hitherto their interest was not so wide nor so deep -self, body, family, possessions- such was their limit.

( ) He may still have his hygienic reactions, his aesthetic preferences, his individual tastes. He may still retain human aversions to dirty bodies, attractions to refined habits. Enlightenment has not turned him into an indifferent robot or frozen creature or a zombie deprived of feeling. But his personal discrimination is calmly practised: behind it there is an impersonal detachment.

( ) The more he becomes sensitive, intuitive, responsive to the spirit, the more he is unfolding exceptional passivity. But this puts him in peril, for he feels the negative presence too. Hence the more he must restrict his contacts until his strength is above them.

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( ) He has gone far when he can live in this remembrance and this presence without constraint even while occupied in the affairs of this world; when it all becomes a settled, easy and especially natural attitude entirely free from superior airs, from a holier-than-thou or even a wiser-than-thou attitude. For humility grows side-by-side with his growth, of itself, unbidden (how different from the arrogant egoistic pride of the self-conscious intellectual whose real worship is only himself! By 'natural' I mean not a self-conscious thing and certainly not a forced one. It is no supernatural experience either but human consciousness put at a better level where it has harmony with World-Idea. It is easier to withdraw from the world, where people portray so widely and so often all their inadequacies, than to return to it and apply positively what is learnt during withdrawal. It is more possible for the spectator to appraise the passing show and evaluate its offerings than to come back, walk with it, keep sagehood, remain human, yet find the point of sane equilibrium between both conditions.

( ) It is easy to attain a kind of artificial serenity while reading a philosophic book seated in the comfort of an armchair but to keep calm in the midst of provocation or peril is the test. So the would-be philosopher will try to keep an even mind at all times, to chill its passions and control its agitations.

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( ) If there are too many mouths to feed in the world, leading to economic conditions denounced as socially injust, who are breeding so rapidly? Not the elderly, not the middle aged but the young - the very ones who demand immediate rectification of the injustice by the redistribution of wealth. The idea of making their own contribution toward improvement by practising a little self-discipline does not come into their heads. If this is too hard, and if the other means available have proved unreliable, perhaps they should consider a voluntary vasectomy?

( ) It is not always he himself who acts in a particular way at a particular time. Impulses from lower sources or outside contacts may be strong enough to push him into deeds which are regretted afterwards. But then intuitions from higher levels or outside sources may influence him to wise choices which bless his future.

( ) The picturesque or exquisite survivals of a feudal age may continue for longer periods here or shorter ones there but change is working and necessity is pressing: they will crumble away.

( ) Wisdom may grow out of anguish just as practicality may grow out of necessity.

( ) The quest`s ideals draw him one way, the world`s temptations pull him otherwise.

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( ) I wrote in "The Hidden Teaching Beyond Yoga" that this was an era of rapid change because it was the end of a cycle. I remember how those Europeans who had spent their working or business lives in China asserted that their adopted country was the large exception, that it was content to go on as it always did for so many thousands of years, absorbing reforms and novelties and then dissolving them, that China would never really change. Well, in the twenty years since 1950 that country has altered more deeply ~~and~~ than in the past 2000 years.

( ) They will not renounce antagonisms unless stronger selfish interests makes it convenient or profitable to do so, or unless a higher power comes into play and bids them do so. Three hundred years befor Christ, King Asoka made him - self master of the greater part of India, as Napoleon did with Europe and lured by the same personal reasons. But, unlike Napoleon, the light of Buddhist spirituality came to him, and he devoted the rest of his life to service and uplift of those he had spoliated.

( ) He tries to put himself beyond the power of other persons to suggest thoughts, wishes, actions or feelings to him, even when they do it unawares. A detached attitude is of much help for this purpose.

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( ) He holds no self-image of a flattering kind to buttress his ego when dealing with the world, in which he prefers to remain inconspicuously - unless a particular work of service withdraws him outwardly from this humility.

( ) We do not have to study a protracted course in Hinduism and Buddhism to be able to perceive the transiency of life. Many a Westerner has perceived it, be he a Roman thinker like Xyz, or a Christian like Chateaubriand, who asked "Where are today the evils of yesterday? Where will today's joys be tomorrow?"

( ) He does not, like some Oriental sects, need to gaze and meditate upon a decaying corpse to teach him the transiency of existence or the folly of lust. He prefers, and can find, wisdom through pleasanter ways.

( ) So many human troubles are traceable to the mistakes made trough inexperience, the deceits born of immaturity, the ignorance of blind animal passion.

( ) Is it wrong to look at the practical results also when we look at such a spiritual teaching? Of course not!

( ) Even his virtues become his attachments if he becomes too self-conscious of them, much more if too proud of them.

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( ) I am blamed for having dwelt on the negative side of life in such a book as "The Spiritual Crisis of Man". The critics are right: there are others who do such work, and I ought to have confined my pen to the joys of spiritual life, to a message of celestial hope. But in a measure these were also there, to put some balance into the work. Yet in such matters I remain a dualist for I see, unwillingly, the catastrophe and the tragedy which lie threateningly ahead for a technology-blinded humanity.

( ) All utopian schemes, perfect civilizations and flawless peoples are suspect, whether referred to the far-off unverifiable past or pushed into the equally far-off and unverifiable future. They are really what psycho-analysts call wish-fulfilments. Take a long look at human nature and you will see how absurd they are, if offered as realities. ~~But~~

( ) They are trying to make medieval and 19th century concepts operate successfully in a 20th century nuclear world. It cannot be done. It has not been done.

( ) To take a look at where he is going, to see how unsatisfactory it is, and to decide to turn back and find a better road, is practical wisdom.

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( ) R.L.Stevenson: "There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good: myself." To the good Scot`s wisdom, we may venture to add an Indian`s - Swami Sivananda -: "Let the world have its own ways. Mind your own affairs. That man who does not try to poke his nose into or interfere with, others is the most peaceful man."

( ) The hypocrisy which stains the United Nations is visible and notorious, at least to those who know a little of what goes on behind the scenes. Peace does not come out of moral insincerity. Nor does fear provide a permanent foundation for it, however large atomic bombs may become. Peace has vanished too many times in the past simply because it cannot stay too long out there in the world when it it not present in here, in men`s hearts. History has tried all the varied forms of government and still has not solved its own problem. The way is known but the will is feeble.

( ) Seeking help from the higher power need not mean turning away altogether from ordinary dependence on human power and skill.

( ) It is not surprising that so many angry young men are contemptuous of politicians and derogatory of the vote.

( ) There are times when a man is thrown back on his own inner resources. If they are few and weak, fear spreads itself in him.

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1. However much a Mentalist I may be by conviction and experience I do not let it blot out the kind of world in which my body is living and active. The need for practicality, the keeping of both feet on the ground is still there.

2. If in earlier eras a select tiny minority alone could take hold of the basic truths of mentalism, because they alone had the educational preparation, the intellectual development and emotional refinement, the personal leisure and the will to do so, in this era the ordinary man may, at least in part, do so. Teachings and revelations formerly regarded as inaccessible in his case can now have more interest and some meaning for him.

3. When Sir Humphrey Davy experimentally inhaled "laughing gas" as it was called in those days, the scientist was transfixed, the world lost its solidity, and became a purely mental thing.

4. A teaching like mentalism which does not agree with commonly accepted ideas must be carefully presented for its very surprise may cause it to be deemed beyond, or not worth discussion.

5. We see with our eyes forms and colours, we feel with our hands soft or hard things, wet liquids, large or small objects. All these observations are true ones, the body is not deceiving us but in certain circumstances appearances are doing so. That is, the use the mind is making of body is an interpretational one.

6. Whatever the five senses tell us about things and people, scenes and events, in our experience are certainly there and not denied at all: such denial is emphatically outside the claim of mentalism.

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15. Time obliterates memories, cancels hates, annuls loves, diminishes or destroys both passions and illusions. Yet the most singular change is what it does to the sense of reality. More and more, material life seems like the stuff of dreams.

16. Dr. Samuel Johnson displayed his learning in the great "Dictionary" he created, overloaded with Latinisms though it was. He had his limitations and was insensitive to mystical feeling. But what else can one expect from a man who stamped his feet on the ground to disprove mentalism?

17. It would be a total misunderstanding of mentalism to believe that it regards the universe in a dreamy, unreal and unscientific way.

18. What we are is what we are conscious of. The mind makes its own reality. Consciousness is king.

19. Kant cleared the way admirably for other metaphysical thinkers by applying the notions of infinity and eternity to time and space, linking all to the human mind. Yet his own thinking was brought to a halt, baffled, and remained incomplete, and he had to admit that "the existence of things outside of us must be accepted merely on faith."

20. Material objects, set out in space and time, plus fellow-bodies living around us, constitute this universe--such is the first unscrutinized and unanalysed impression anyone gets.

21. Materialism is strongly repudiated by those who understand that Consciousness at its highest is itself the Supreme Reality, and not merely a by-product of the material body.

22. If negatively it rejects the teaching of materialism that all mental conditions have their origin in matter, it has good reasons for its rejection. If positively it finds that Mind is the reality which sustains our experience of the world, it has the high authority of a long list of illustrious names to support it--from ancient India, China and Greece to modern England, America and Germany.

23. There is no reason why a mentalist should fail to regard the actual world as practically as any materialist. He is neither a fool nor a dreamer. He calls on both the scientific attitude and the mystic experience to support his view.

24. Through the disappearance of the world during mystical meditation he finds out its non-materiality. This is the Glimpse. But with his return to the world his glimpse changes into a memory only. How to establish it permanently, this harmony between inner vision and outer world, is discoverable only when living and active in the world yet thoroughly understanding the mentalistic nature of the world.

25. If the world has, for him, lost its reality as matter, and if his perspective has been adjusted in consequence, is he then changed into a mere onlooker?

26. To have his beliefs turned upside down and inside out may be painful for a man, but it could also be beneficial. This is certainly the case concerning the belief in mentalism.

27. Such development comes only after many births. And since this truth has to be lived, it must be in practice and not only in theory. Before a man comes to this truth, this mentalism, much time is needed to enable his mind to develop and receive it.

( ) The enthusiasms of beginners may lead them to talk, unasked, about their beliefs and studies to family relatives, business contacts, or others, mostly quite uninterested and quite unwilling to alter their faiths and views, much less to discipline themselves for the sake of self-improvement. Even in the cases where new ideas or reforms are considered these are generally within their own group patterns and communal levels, known, familiar and limited. Any other area is unwelcome and any suggestion of entry into it is resisted.

( ) Stupefied by sensuality after many years -- more in some cases less in others -- men's power to think properly about their experiences deserts them. They behave like fools until disillusionment, sickness, weariness or age brings back a modicum of intelligence.

( ) If philosophic endeavour makes him feel different from other men and consequently lonely, he should remember that there are compensations.

( ) Neurotics talk about their quest but too often fail to apply its disciplinary principles, live in a perpetual muddle because reasoning and planning are considered anti-spiritual, remain indecisive and unsettled because swaying from one emotion to another. They are easily excited, elated or depressed. The fact is too often ignored that they have to go through a first stage in which they simply prepare themselves as grown-up human beings before trying higher flights. This is as much in their own interests as in society`s for they will then be better able to deal with others and help themselves. Surely it is more prudent to take up an ideal which is not too far off, which may be an intermediate one which seems reachable and realisable. But they must recognise this situation for what it is, practise a humble patience, and not try to put the burden of duty elsewhere. They are really looking for someone to nurse them out of their neurotic condition which, of course, means a passage from emotional adolescence to adult responsibility. (In a certain much-visited Indian ashram one actually heard the guru addressed mostly as "Bapa" (Daddy!)). No guru can give them the control of negative fretful or childish feelings, the awakening and development of reason, the use of will in a positive healthy way and that balance which turns attention away from continually dwelling on the Ego.

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( ) In the Buddhist's deeper meditational training minutely described in the "Abhidhamma", collected and recorded by his disciples, it is noteworthy that ecstasies first, and bliss next, cease about halfway along the path, to be succeeded by intense inner quiet for the advanced and terminal stages. Yet the texts on yoga which go beyond this halfway stage are few, and studied by few. For it is at this point that mysticism ends, and real philosophy begins.

( ) The mind passes through a stage when, seeking after truth, it finds out that the world is other than it seems to be, and that its material substance is not matter at all but energy: its form is illusory. But this is not the end. For the seeker does not stop there; if he proceeds farther, he may find that illusion is itself an illusion. It is next found to be derived from reality and is a form assumed by reality. This is the sage's enlightenment, this his experience.

( ) Human beings are too varied for all to follow a single line. In personal temperament and moral character, in intellect and feeling, aptitude and skill, differences are great enough to make necessary different prescriptions for the way of life.

( ) It is the sin of spiritual pride, of pride in the fact that he is a quester. But he does not see that he is nearly always at the centre of this search: it is his relationship with God that matters. Always clinging to ego!

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( ) Failure to distinguish between the three levels, and to separate them, leads to error, misunderstanding or superstition. Popular religion, mystical experience and metaphysical theory -- are distinct things: philosophical knowledge is different from, and superior to them despite the common misuse of the terms 'religion' and 'philosophy.'

( ) He is the true philosopher who does not fall into the trap of warring sectarianism, nor allow others to push him into it, who looks for, and accepts, the flowering of what is best and truest in all the religions and movements ideas and principles but remains unlabelled. He must refuse to restrict himself to, and conform with, any single, fixed and rigid faith. Whatever leads to a superior quality of consciousness is welcome, wherever it be found and whenever it originated.

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( ) Ungrown and immature minds would be bored by the illuminations of philosophy. For a philosopher to argue with them combatively would be a waste of time — theirs and his, There are so many creeds, systems and sects which are really preparatory to philosophy and which are more useful to them at their stage. When they are ready for something more fundamental, they will find their way to it.

( ) Philosophy will have little interest for those who are eager only for animal satisfactions and human selfishnesses. It is for more evolved types, who understand that a higher life is possible and worth working for.

( ) In what manner are men free who, in some way, to some extent, are enslaved by sex, society, ambition, swelling desires, possessions, neighbours, associates and family?

( ) The very depth of the meaning hides it from those who hear or read the words which express it. Thus the populace excludes itself from the Truth.

( ) In every dictionary the word 'philosophy' ought to be printed in golden letters. This would draw attention to its importance.

( ) His attitude should be: "Take the truth, whether or not it be useful to practical life. Take it for its own sake, disinterestedly and enthusiastically, whether it be close to personal needs or far from them."

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( ) Those who are looking for emotional or occult thrills may find the philosophic way too dull or too barren, perhaps even too demanding. But this is not the same as looking for the living presence of the Spirit.

( ) It needs for its study an enlarged outlook and gives in return a still larger one. This is true philosophy, universal, wide-horizoned, inclusive and reconciliatory.

( ) Why do men embark on this quest? Is it not because it gives them hope? Here we should not confuse this with optimism.

( ) The yogi seeks release from the chains of rebirth as the result of his objective. The philosopher knows that this will follow automatically as a by-product of his own objective — the Real.

( ) He identifies himself with all the movements of thought emotion or passion, and thus misses his real being.

( ) They are interested only in their own fortunes and family, their immediate surroundings and material things. They are not concerned with the larger issues of life.

( ) It is better to verify a belief than to accept it blindly. But this cannot always be done either quickly or easily: years may be needed and mental struggles endured.

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( ) He must look far off, beyond the personal self, to see what glorious possibilities life really offers.

( ) Formerly the philosophy was reserved to those able to absorb its subtlety but today the crisis is such that this rule must be abrogated.

( ) Instead of accepting the real lesson of the experience so that it provides a stimulus to correction, they find a fresh excuse to blame circumstances.

( ) When he begins to scrutinise the religious and intellectual authority behind what he is taught or receives, and especially there (their?) sources, questions come up, doubts filter in.

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8. The modern scientifically-bred psychologist asserts that he does not experience another person but only sees that person's behaviour. The meeting is only a physical one. But he can speak only for himself. There are others who are psychically sensitive enough to feel the other person's presence as an emotional and mental encounter.

9. Some seek detachment from one thing, others from another thing, but he who seeks detachment from his ego has the highest aim--and the most difficult.

10. "I am indifferent to all generated beings; there is none whom I hate, none whom I love," declares Krishna in "Bhagavad Gita."

11. When a man wakes up to the discovery that his desire to teach others may only be another form of personal ambition he may, like St. Thomas Aquinas, stop entirely. But with the birth of true humility he may do the one or the other.

12. The ego is an object. The mind knows only objects. Therefore man does not know himself when he knows only ego.

13. "Knowledge proceeds from: "What am I?" to "I am."--Abu Hassan el-Shadhili the Sufi

14. The Real Being is not a thing. This does not mean it is nothing. Man is so constituted that normally he can know only things. If he is to approach God, he must let go of his ego-self, his individuated being.

15. He must begin by learning that the ego is very much the lesser part of himself, that it must be kept down in its place as an obedient servant, its desires scrutinised and disciplined or even negated, its illusions exposed and removed.

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16. This widely held concept that the ego is (a) man's biggest enemy, and (b) a non-existent non-thing, vanishes with his newer insight. "a" is an idea which arises with the beginner's glimpse; "b" arises when an attempt to communicate with others is made for it ends in a miscommunication; no words can be fully accurate when describing what is a paradox, a bafflement for human intellect. Silence alone holds truth. "a" can be corrected later but is a useful stage if not allowed to become a stop. "b" is a concept expressed in words and reaching someone else who tries to turn it into his own thoughts. But just as consciousness seems non-existent after entering deep sleep, so ego can be lulled and lost, but like consciousness it returns later. What happens, then, if the man really is absorbed into the Overself? The ego is put into its place, the little circle finds itself held in, and surrounded by, the larger seemingly measureless one. It is no longer the despotic ruler. Its tyranny is gone. It sees the game being played out; the scene being enacted, yet the initiative no longer comes from itself, but henceforth from the World-Mind. If the Great Teachers preach its denial that is their way of persuading others into self-control morally and self-detachment intellectually.

17. The emotionalists are betrayed by their personal fencing-in of feeling; the intellectuals are betrayed by their shrivelling-up into personal analysis and criticism; the fantasists are betrayed by their personal imaginations. In all three classes the personal ego limits and shapes their results. They look for God where he is not.

18. Men discuss gently or debate fiercely under the influence of their personal standpoints and tendencies. They are not aware how much the ego colours their thoughts and statements.

19. When the personal ego is put in its place, not allowed to dominate, when it becomes the ruled and not the ruler; and further when meditation aligns it with the Overself and knowledge keeps it there; when finally application brings it into the day's activity, then inner directives guide the man, inner harmony gives him peace of mind. Unpleasant happenings will not be allowed to disturb this mental evenness, nor untoward ones allowed to upset his feelings.

20. The man who has enough respect for himself to realise that he could (and should) become a better man will find that the line of self-improvement stretches all the way into infinite distance. At what point is he to stop? For in the end however much he polish and perfect the ego, it must give itself up to the Overself.

21. So much endless study and writing, discussion and lecturing has gone on through the centuries, so much research and experiment, yet still Man, who is doing all this, remains unknown to himself, dies in mystery and disappears surrounded by question marks.

22. There is no satisfactory answer to the question why human beings have to develop the ego only to destroy it in the end. The one given by the Indian gurus, following Shankara Acharya, is that its suffering makes them seek for the cause, and thence for the remedy. But this is like banging one's head against a wall in order to get the relief experienced when one ceases. If this is the purpose of existence it will seem senseless to many.

23. When humans forget their source and deny their innermost being, they become creatures whose lives are empty of any higher meaningfulness, more than animals, yes, but hardly human enough to justify the dignity of the species.

24. However interesting these ideas may be to some people, they will probably ask, "Can we extract any personal meaning, if not value, from them?"

25. Alas! the ego pursues him wherever he goes. This is bad enough but when he fails to recognize it and blames other egos only for his troubles it is pathetic and even saddening.

26. The ego is a structure which has been built up in former lives from tendencies, habits and experiences in a particular pattern. But in the end the whole thing is nothing but a thought, albeit a strong and continuing thought.

27. What is wrong with the idea of personality if it is correctly understood, if its signs and patterns are kept down to inferior status? Let it be accepted as a changing passing thing, if you like; let it always be subservient to the ever-present reality of Overself: but why fear its expression?

28. Just as the Divine Being is both Mind-in-itself and Mind-in-activity, according to which aspect we look at, as well as Power-static and Power-dynamic, so its ray in man is Pure Being-Consciousness appearing as the mentally-active ego, as well as Life-Force appearing as physically-active body.

29. At this level he becomes a spectator who sees the actions and notes the thoughts of body and intellect. He registers the emotions too but does not join with them.

30. (P.B.) The "I" is not a thought at all. It is the very principle of Consciousness itself, pure Being. It is neither personal mind nor physical body, neither ego nor little self. Without it they could not exist or function. It is their witness.

( ) Certain negative tendencies of his character, by now controlled and largely suppressed but still lying latent in the subconscious, may rush up to the surface at intervals if impulsiveness is present. Taken off his guard, they appear in speech or even action until he recovers himself. The damage is done and although he returns to normal freedom from these faults, the consequences may remain and make him suffer for a disproportionate period. The farther he advances, the more important is the lapse.

( ) The attitude of detached and impartial observer helps to protect him, to diminish his animality and to correct his egoism even while he takes part in some of the chief concerns of human activity. As for the others, if he chooses to withdraw from them because he considers them unworthy of a philosopher, we should be grateful that someone has had the moral courage to do so.

( ) A time must come, whether in this birth or a later one, when the ego must give up the struggle, which is both with itself and the Higher Power at the same time.

( ) It is much easier for an old person to achieve such inward disinvolvement from life and disengagement from the world than for a young one.

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( ) In this way he does little to free himself from a weakness, a desire or a passion. It goes, falls away of its own accord, if he looks to the Higher Self rather than to the management of his own ego for salvation. It is in this spontaneous way too that the attitude of detachment begins to appear in his character and little by little but may sometimes swiftly becomes established. But a warning is neeful here. Whatever purifications or strengthenings, whatever other attempts and trainings at self-betterments need not be dropped, provided they are kept in their place and not allowed to obscure the view of the primary goal or gradually sidetrack direction from its superior level.

( ) This calls not only for an effort to be made but also for a sustained furtherance of the effort.

( ) The ego becomes the observed object, when it is finally and completely analysed in terms of awareness. It is no longer the observing subject.

( ) We become onlookers at the scene, viewing our personality and its experience dispassionately.

( ) The ego is there to serve him,, but the mistaken unenlightened man thinks it is to be served by him.

( ) Virtue and compassion thins down the ego but do not confer enlightenment.

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( ) His role is to play the witness of what he is, how he behaves, the thoughts he admits, just as if he were witnessing some one else. This move-over from the actively- engaged person to the watcher who is impersonal and disengaged even in the midst of action, is one from drift to control. He must begin by putting the ego, his own ego, forward as an object of observation. He will not succeed fully in doing so, because he is involved on both sides -- as subject and object -- but the direction can be fixed and the work can be started. But with time and practice, study and reflection, help and sincerity, some sort of impersonality and neutrality can be established. When inner stillness is fully reached the work becomes much easier until it is completed by the grace of the higher Self, Overself. Of course, outside of a meditation, he is conscious of his commonplace body but he is also conscious of his awe-inspiring Overself. He sees the first as part of a passing show, himself as an uninvolved observer, and behind both the eternal Overself.

( ) At every point of his progress the ego still functions -- except in deep thoughtfree contemplation when it is suppressed -- but it becomes by well-defined stages a better and finer character, more and more in harmony with the Overself. But total relinquishment of the ego can happen only with total relinquishment of the body, that is, at death.

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( ) The first important need is to separate himself in thought and outlook from the animal side of his nature -- not for any moral reasons but for metaphysical ones -- and part of the inner work which this calls for is to take up the observer rôle. He is to look at the body (and its actions desires and passions) as if it were apart from himself, -- in short to gain a detached view. This practice is fruitful because one idea can be used to counter or displace a second idea: both cannot be held in attention simultaneously. When this has been carried on for a long enough time to show its benefits, it may be used on a higher and more elusive level: he can adopt the impersonal observer attitude towards the ego itself, of which the body is of course a part.

( ) The personal ego has its singularities and particularities, its present aims and past memories, its life is within time, its own temperament and special characteristics: all this amounts to this: -- it is unique. The individuality is the highest, subtlest and finest, even divinest part of the being. It is out of time. It is pure essence, the other is a compounded entity. For it the hours do not pass; for the other there is a constant sequence, a moment-to-moment existence. Sometimes men catch a glimpse of it, this other self which is really their own best self which is not something to be attained by a progression since it is for ever present. It does not have or need

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( ) ..... It does not have or need thoughts. Every moment which they give to identifying themselves with it is their salvation. If this takes him far from kith and kin, from all speech with all persons, it also carries him into a diviner relationship and communication with them.

( ) The writer who knows no more of truth than what some guru, that is what someone else, has told him ought frankly to say so to his readers.

( ) The rules which are laid down for monks[XII] should not be confused with the codes for non-monks. The latter need a realistic respect for financial values counter-balanced by an idealistic indifference to them. This makes necessary the finding of equilibrium between the two poles, a kind of inner bicycle riding.

( ) I have often insisted on the need of keeping the personality to a well-balanced form. This insistence arises principally out of the nature of true philosophy itself. It must be lived. But it also arises out of need for self-protection against the perils which oppose the quest: internal; the wanderings of fancy into hallucination and the self-engross ment which breeds neuroticism; external; the negative passions and blind materialism of a deteriorating society.

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

2. "But first a hush of peace, a soundless calm descends;
The struggle of distress and fierce impatience ends;
Mute music soothes my breast--unuttered harmony
That I could never dream till earth was lost to me.

Then dawns the invisible, the Unseen its truth reveals;
My outward sense is gone, my inward essence feels--
Its wings are almost free, its home, its harbour found;
Measuring the gulf it stoops and dares the final bound!"

--Emily Brontë

3. If somehave had a mystical glimpse before the age of ten, more have done so during adolescence, still more during their thirties or forties. If thereafter the experience is less known it can still happen even in the seventies.

4. Is it possible for a man to perform a whole series of actions without being aware that it is he who is doing them?

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5. "Of the strongest strangeness is the bliss
That from their limbs all movement takes,
Yet the increasing rapture brings
So great a wonder....

These neither speak nor movement make,
But stare into their deepening trance
As if their gaze would never break."
--Edwin Muir

6. The Divine Power is without shape, is pure Spirit; so the worshipper who accepts or creates any concept of it, or who sees it in spectral celestial vision, himself furnishes a vehicle for it. In the case of the concept, it arises from association of ideas: in the case of the vision, by expectancy or familiarity. In both cases, mind speaks whatever language, assumes whatever aspect appeals to the man thinking about God!

7. It is <u>his own</u> greater self, his Overself, that he thus experiences, although he may be so overwhelmed by its mysterious Power, so awed by its ethereality, that he usually believes--and names--it God. And in one mode of meaning, his belief is not without justification. For at the core of the experience, he, the atom within the World-Mind, receives the revelation that it is ever there and, more, ever supporting him.

8. To work faithfully day after day to attract a glimpse is not only worth while for the sake of its resulting joy and strength but also because it provides an image upon which to mould oneself and by which to correct oneself.

9. It is only as he frees himself from all inward and outward pressures, all suggestions and impositions that he becomes relaxed enough to receive what the Overself can present him with--ego-freed truth.

10. In becoming conscious of the not-thinking hinterground of my personality I attain true being.

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20. Little by little the stress dissolves, the clamant duties to do this or that fall away as the recognition that this is a benedictory visitation comes closer.

21. When the mind is brought to the quiescence of unstirring leaves in a windless garden, and when with this there is a habitual aspiration truthward, a devotion to the highest being, the Revelation may more easily come to it.

22. The glimpse may move so gently into awareness that the beginning is hardly noticed. Or it may move in with a rush that overwhelms him. With it, knowledge, understanding, meaning, nobility and divinity fill the aura around him at the moment.

23. Some among us must seek a higher quality of thought and being, a better way of life and action, in obedience to this call which is heard most clearly during the period of a glimpse.

24. If the signals show the probability of an impending glimpse, it is an error to neglect them just because he is preoccupied with something. Better to lay aside the immediate activity and wait, relaxed and receptive, to welcome the likely visitation.

25. The uplifted consciousness falls back, the rapturous moments pass away. He must then revert to the ordinary animal-intellectual life of everyday, to all the human implications of his existence. Why try, vainly, to deny them?

26. I do not know the name of the ancient Chinese poet who wrote these lines but they refer to the glimpse:

"For about thirty years I wandered,
Searching for the real Tao everywhere...
But at this moment, seeing the peach blossoms,
I am suddenly enlightened, and have no more doubts."

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27. The best help he can give is to put a man upright on his own feet by helping him get his own experience of the glimpse. The man will then know that God really exists, that his own inner being is connected with God and that he can draw upon this connection for moral strength and personal guidance, mental peace and spiritual knowledge.

28. Most glimpses got through meditation are followed by the surfacing of egoistic tendencies and weaknesses. This is only that their existence may be more clearly seen and an attempt made to get rid of them.

29. If he can come to this belief in the reality of his own higher self, he can come into all the knowledge he needs, all the help he needs, by heeding its guidance (felt intuitively) and by applying its injunctions to his daily life.

30. What peace fills the mind when its thinking faculty is put out of gear in the proper way! What ever-remembered moments of illumination this happening may produce!

31. Those who have experienced a glimpse of this blessed Reality, or better, established themselves in it, may share its atmosphere with others in silent communion. But on a lesser level, they may also share with them in phrased speech the thoughts it provokes.

32. The simple discovery of what he really is leads to large implications. He sees his aims in life, his goals and ambitions, his desires and attitudes, under a different light. The glimpse itself passes but the memory remains and the effect upon them is disturbing. He begins to feel a new unease with them.

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( ) When a man's consciousness is turned upside-down by a glimpse, when what he thought most substantial is revealed as least so, when his values are reversed and the Good takes on a new definition, he writes that day down as his spiritual birthday.

( ) These are the moments which inspire a man, renew his dedication, strengthen his will and give him integrity.

( ) He should catch such moments just when they are there and not let them vanish into nothing through inattention or failure to recognise their importance.

( ) We finish off particular desires or ambitions as we get wiser, or older in reincarnatory experience. We dissolve certain attachments to possessions, places, persons.

( ) That some unexpected and unpleasant event may surprise him to the extent that his composure breaks down, is another possibility to which the same rule applies — rise after <u>every</u> fall.

( ) The certitude of truth and the plenitude of reality — with their coming a great peace falls on to man.

( ) The way in which he got his first glimpse, especially if similar to subsequent ones, becomes a fixed form in his belief about it, or in his search for a repetition of it. This may become a handcuff, an unnecessary restriction which the finite self puts upon infinite being. Those who have been instructed in philosophy and therefore in the way glimpses with the reactions to them and the interpretations of them, happen are not likely to make this mistake, but those who know only religions, aesthetic and other mysticisms may do so. Let them not dogmatize but leave the Infinite its freedom.

( ) That the insertion of a bodily member in the bodily recess of another person could cause so much lasting misery or give so much passing pleasure is a ridiculous idea yet this is what actually happens in sex.

( ) The fanatic mutilates himself, deprives his mind of all the great accumulation of wide experience, original thought and intuitive feeling which exists in the rest of the human race or in its records.

( ) The notion that the fortunes and misfortunes of life should be of little importance to a philosopher, is not a correct one. To practise a calm detachment is not to ignore worldly values.
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( ) The glimpse becomes the creative source, the inspirer, of his intellectual or esthetic pursuits, if he is an artist or writer, or of his moral aspirations and conduct if he is not. First there is the turning-within and opening to that which is his finest being; then there is the reversal of direction, the turning-without and giving or serving his small or large world. This humanistic way is a grace for those whom it touches.

( ) It is an experience which comes of itself, not constructed by the ego nor following the intake of a hallucogenic drug. It leads into a consciousness where there are no objects, no activities and no others. It is a zero, a nothing, yet simultaneously an utter intensity, clarity and purity of consciousness.

( ) It is the awareness of a Presence, a felt but hushed benignity, which signals this kind of entry, this glimpse, but there are other kinds, more forceful yet not more superior.

( ) In this wonderful atmosphere of unimaginable intense peace all that was negative in the past years is effaced so radically that it becomes as nothing.

( ) In that peace-filled oblivion of the lesser self there is renewal of life and rebirth of goodness in, and by, the Overself.

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1. This is a universe of unceasing change, both within its atoms and within itself; hence of unceasing movement in the same two categories. It is an active universe. Yet at the heart of each atom there is quiescence, that mysterious stillness of the unseen Power which must be, and is, the Power of God.

2. No animal, insect, fish or bird has ever produced a metaphysical work or written a mystical poem or wondered about its own consciousness. Yet each possesses intelligence within its grade and each, from a bird like the crane to a creature like the chimpanzee, turns instinctively to the sun at certain times, showing its reverence, again within its grade. All of us acknowledge the physical sun as the original source of our physical life. If we humans are so much more advanced than our animal co-habitants of this planet that we alone can produce the three aforementioned things, we cannot all recognise that we owe our spiritual life--what there is of it--to the spiritual Sun, the ever-glorious Sun behind the sun, to our relationship with God.

3. In the larger workings of the World-Idea we may see the rise and fall of entire cultures, civilisations, religions and even whole continental areas with their inhabitants and races.

4. The World-Idea works itself out in time which is the form wherein the thoughts appear, and in history which is the record of time.

5. Though it seems entirely our own faculty, this thought-making power is derived from a hidden one, the Universal Mind, in which all other men's minds lie embedded. What he does with this power is a man's own concern, for better or worse, yielding him more knowledge or more ignorance.

6. Both forces--the static and dynamic--are present in existence, in Nature and human life.

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7. He has come to the inner sight of the World-Idea's meaning for him: that he is to use the human self to lift his nature up from the animal one, and that he is to put himself at the service of his angelic, his best self to lift his nature up from the ordinary human. In this way he co-operates with the World-Idea. This is the use he is to make of his life on earth: his personal life, his family relations, his professional career--all must become subject to the higher purpose. The resolve made, the matter of success or failure is no longer urgent for every subsequent embodiment will point in this direction. Philosophy has instructed him in the unreality of time and revealed to him his indissoluble connection with the Overself. All this was seen by the sages long ago, and symbolized by them in the Sphinx and the Pyramid.

8. The One Mind appears as both the millions of little minds and the mental images of things, creatures or events which they come to know, see or experience.

9. What they may expect to find with intellect at most is the slow uncovering of little fragments of the World-Idea: but with intuition the subtler meanings and larger patterns are possible. These include but also transcend the physical plane. A few fated persons, whose mission is revelation, are granted once in a lifetime the Cosmic Vision.

10. This energy which is within the cosmos, from which it is drawn by man, this Life-Force, may be called "Bio-electric" for it shows itself on one level as light, on another as the whole spectrum of colours.

11. The opposites come into being because they are needed. Without them the Great Work of the universe could not be accomplished. Hence Lao Tze: "Being and non-being create each other."

7. He has come to the inner sight of the World-Idea's meaning for him: that he is to use the human self to lift his nature up from the animal one, and that he is to put himself at the service of his angelic, his best self to lift his nature up from the ordinary human. In this way he co-operates with the World-Idea. This is the use he is to make of his life on earth: his personal life, his family relations, his professional career--all must become subject to the higher purpose. The resolve made, the matter of success or failure is no longer urgent for every subsequent embodiment will point in this direction. Philosophy has instructed him in the unreality of time and revealed to him his indissoluble connection with the Overself. All this was seen by the sages long ago, and symbolized by them in the Sphinx and the Pyramid.

8. The One Mind appears as both the millions of little minds and the mental images of things, creatures or events which they come to know, see or experience.

9. What they may expect to find with intelligent most is the slow uncovering of little fragments of the World-Idea: but with intuition the subtler meanings and larger patterns are possible. These include but also transcend the physical plane. A few fated persons, whose mission is revelation, are granted once in a lifetime the Cosmic Vision.

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20. The man who was Gautama did not primarily seek to change the Hindu religion, to correct its current form or to remove its abuses, although these things did also happen as a result of his activities. He came to bring a new wave, a new spirit, a freshness of felt ennoblement. For he came from a higher plane to this ancient globe.

21. They have all come and gone, these universes, and vanished into the nothingness which is their secret reservoir, along with the milliards of creatures who dwelt on parts of those universes.

22. The Intelligence which formulated the World-Idea is living and creative--in short Divine. The so-called laws of nature merely show its workings.

23. There are no infallible laws known to man: if they were, they would have to be absolute, which he could not become and yet remain man.

23. The removal of forests leads in the end to the removal of rain. This in turn converts flourishing farmland to alkaline deserts. Nature does not ask man to deny himself some land but only not to take all, as he does.

24. The hard and heavy truth of contraries must be noted as inescapable as the wise among ancients and Orientals noted: there is no summer without a following winter; no good without its accompanying bad; no joy without its sadness sometime or somewhere.

25. Where a circle begins it also ends; the universe is like that: it has no real beginning or ending. It is not a creation in the Biblical sense but an intermittent continuation.

26. This is not a lifeless arid metaphysics but the very opposite; a vital emotionally felt and personally experienced realization of the Overself.

27. If this were so all men would be no different than the mere figments of imagination of authors creating characters in novels. But living men are different. If they were just as illusory as those creations there would be something wrong with philosophy, with mind and, let it be said, with God. It is needful to penetrate reflectively more deeply to bring light upon this point.

28. The vast coverage of the World-Idea, coupled with the microscopic spaces in which it is equally manifest, transcends human grasp. A few have been lifted out of themselves, like Buddha and Arjuna, to receive the Cosmic Vision for historic purposes. The others receive glimpses, at best, of parts only, but even these are awe-inspiring.

29. Lao-tse's "Tao Teh King" is a book of paradoxes. Yet it summarizes the highest wisdom, the Mystery behind the world, life, everything. It is the essence of yin and yang, the principle of polarisation, the method of dialectics.

30. If this planet's inhabitants can send space vehicles as far as the moon, let it not be denied as a possibility that some other planet can send them here. And if that planet is evolutionarily more advanced let us grant the likelihood that these missions of exploration are based on deeper knowledge and a higher morality than our own.

31. Sometimes a person is granted a glimpse of the World-Mind. This if it happens, does so during meditation usually but not always. It is then both a physical and mental grace for the sight is, says the Indonesian text, "similar to the brightness of a million suns."

32. Ceaseless becoming and perishing of worlds and Nature, creatures and phenomena, processes and functions--all is the work of World-Mind.

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33. Mind is the Real; matter is the appearance it takes on. The universe comes by degrees out of the ultimate Being, beyond which nothing is or could possibly be. It is Mind, measureless, with a Power equally measureless. World-Mind is this Power in operation, creating, maintaining and in the end destroying what it has brought forth.

34. The arrangements of the universe, where he comes into personal contact with them, may seem quite questionable to him, sometimes even malicious, whereas to someone else, with a different set of experiences, they may seem well worked out, sometimes even benevolent.

35. To bring these polar opposites into some kind of equilibrium, affects thought and action, balances the demands and pressures of life within and without.

36. If there were no World-Idea then would all things be governed by mere chance, then would all be in dense obscurity, all our lives would flit through past, present and future in a haphazard way.

37. The same energy which is behind the universe is converted into the "matter" of the universe. But it remains unexhausted and unconsumed. God is its source, and inexhaustible.

38. Today the nineteenth century universally-held belief that a thing could be observed in itself is now regarded as a fiction. The world of matter, made up of things, is regarded as a sum of ever-moving unobservable energies.

39. If we call the element in man "the knower" and then descend the ranks of Nature, we do not hesitate to grant the same recognition to the next, the animal. Moving downward again why be uncertain even to admit the plant's power to know, too?

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( ) The condition of a man's health, the medical state of his body, may contribute to his spiritual outlook, may enfeeble or enliven his faith.

( ) Everywhere in nature and in man, in all things and processes, this duality exists.

( ) The cosmic order is divine intelligence expressed, equilibrium sought through contrasts and complementaries, the One Base multiplying itself in countless forms, the Supreme will established according to higher laws. The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe.

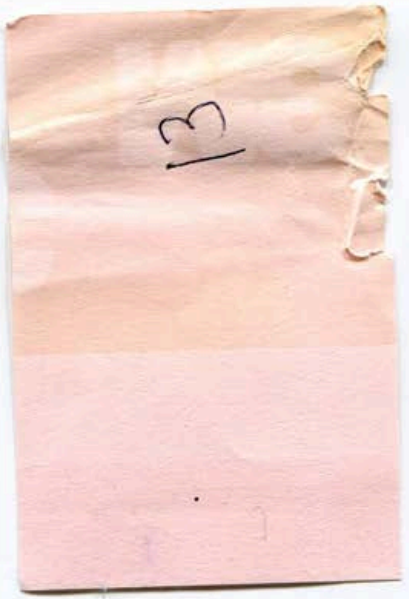
( ) All things move forward, stop, and wheel back on themselves. They increase and strengthen but also bend and submit. This advance and retreat is both a cycle and a spiral: it is not blind for thus it establishes equilibrium and obeys law; that is it gives meaning.

( ) It is a fact, which some clairvoyants have observed and which scientific researches by the late Sir J.Bose in Bengal and Cleve Backster using polygraph technique in New York have confirmed, that plants feel and that they have intelligent responses which, on a human level would be emotional. This has in fact been advanced as a defence of meat eating and against those practising meat avoidance. My reply is that the plant form is not so sensitive as the animal form, lacking so highly developed a nerve system. It suffers — but less.

( ) Whether he comes to this truth near the end of a lifetime after long and varied experience or early in it by intuition, the effect is salutary, if not saddening: perfect and continual happiness would include perfect and continual functioning of the body, good health, good teeth, good eyesight, good digestion, and all the rest. How few of the saints and the wise in history`s records had excellent bodily condition to the end? No! — Buddha`s law of decay after growth is still valid.

( ) A brief release from the burdens of living, peace bestowing and mentally illumining, a healing suspense of all negative traits, but soon gone.

( ) A world without pain, without suffering, is a utopian, impossible world.



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( ) To abort a foetus is to destroy a child, to take its life. This is an act which must carry its own karmic penalty. And for a woman, whose very function in Nature is to bring a child into the world, such an act is doubly strange. How sad that, through ignorance of higher laws, such mistakes made in judgment and conduct have to be paid for — sometimes with many years of unhappiness or suffering, sometimes with recurring regrets over opportunity missed and gone.

( ) He needs to learn that it is not necessary to be rude in order to be outspoken.

( ) The teaching of reincarnation is more reasonable and more plausible than any other.

7. Why should the silly or the sinful have their existence prolonged beyond the present incarnation? Would it not be better for themselves and for others if it were discontinued? There is no answer to these questions to appease everyone.

8. To carry the burdens of existence in one body after another through a long series may seen an unpleasant prospect to some minds, as it did to Gautama in India and Schopenhauer in Germany.

9. What he does to others or to himself leaves an effect which returns like a boomerang to the sender.

10. Drowning persons who were saved and survived have told of the feeling of time slipping backward and their whole lifetime being replayed. This is an experience which is not theirs alone; it happens to all who pass through the portal of death.

11. Which of us is really free and not imprisoned, either by some physical circumstances or environment, or mental state?

12. Fatalists assert that the stern necessities of the cosmos predetermine what happens in each successive event.

13. Men are accountable to the higher laws and powers, especially to karma, for what they do, and to themselves for what they persistently think and feel, for these are large sources of their actions.

14. Death can open out higher possibilities to the man who leaves this existence in faith, who trusts the Overself and commits himself to its leading without clinging to the body which is being left.

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15. Several Indian mystics, such as Tukaram and Ram Tirtha, have drowned themselves by walking into river or sea, and not always for the common reason that they were too old or too infirm. But willingly starving to death was regarded as a higher way of bringing one's life to an end. However all this has nothing to do with the barbarous murderous custom of suttee, which is forced suicide.

16. Each period of a life has its own evaluation and opinions differ about that. Some say the early years are best, others the middle years, and so on. But the truth is that it depends on a person's karma more than on his age as to which shall prove best for him and from which he shall extract the most satisfaction.

17. It is often not easy but the sooner he does so, the sooner his mind will become less resentful and more tranquil, to recognise that this happening, this position or this person is part of his fate, that his only freedom in such a case is a moral one. He can select his mental attitude.

18. Whatever has happened in the past and whatever may happen in the future, the self carries itself into both and will deal with them according to its conditioning, its knowledge, its quality.

19. Why do the sensitive find the freedom of an open uninterrupted view across landscape or seascape so appealing? The largeness and freedom of space echo back from outside the body the same attributes of the Spirit within.

20. He tries to transcend both future and past, to live in the immediacy of the present. But it will not be the "ever-moving present." It will be the still Eternal Now.

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21. He who constructs negative thoughts about others will himself suffer from them. It is one of the great discoveries of Gautama the Buddha. Such thoughts if steadily maintained, fortified and coloured with personal emotion shadow the mind and disturb the health.

22. If life is the last personal hope, death is the last social blessing. Without it the animal and human worlds would become horrors. If with its presence we complain of over-population, where could we all live together in its absence? The World-Idea does not include such a fault, fortunately.

23. This little bit of existence which is mine will not last. The consciousness will be removed from this world, the body will be destroyed, the relationships will be slowly or abruptly severed.

24. So long as men love only the ephemeral and lose themselves in it, so long will they continue to suffer from that portion of their troubles which is avoidable. This was a chief element in the Buddha's message twenty-five hundred years ago and it is still as true today.

25. Are some faults of conduct, weaknesses of character, quite incorrigible? Give the man enough time, that is to say, enough lifetimes, and he will be unable to resist change and reform, that is to say, unable to resist the World-Idea. God is will in religious parlance.

26. Of what is it to quote the need for following tradition and obeying authority or for joining in protest and rebellion. Men move into action of the one or the other kind as their tendencies dictate, in accordance with the pressures from their previous births. This is what Buddha saw when he penetrated and analysed human nature and why he insisted on the emancipation of oneself from oneself.

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27. Men who are otherwise capable of correct judgment and sane conduct, as in their business activity, will reveal a paranoid imagination or pernicious delusion when racial, class, religious or aesthetic prejudice gets into their head or eyes.

28. Just as in the playing of billiards the impact of a ball hitting a second one gives the latter an impetus and a direction, so the karma of one birth is brought over to the next birth. This is not the same as a particular entity, a thing called ego, being carried over.

29. Every man is really on trial. Life itself is his judge with the working of karma, the ignorance or wisdom of his fellows, the voice of his conscience and the capacities or incapacities of his personality.

30. It is better to pass out of the physical body in possession of consciousness rather than in a state of drugged anesthesia. But this applies more particularly to spiritual aspirants. But where there is great pain, local anesthesia may be unobjectionable.

31. Is there any animal which tries to understand the meaning of its life, much more the meaning of life in the whole cosmos? Only when its consciousness has advanced to some extent into the human kingdom does the beginning of such an attempt become noticeable.

32. If the remembrance of previous existences were restricted to its pleasanter phases, it would be a failure on the part of Nature not to provide this evidence to incarnate persons. But it would be a deception to do so in such a selective way. The miseries and horrors are part of their history.

33. Fate hands him the opportunities and the difficulties: what he does with them is his choice, for which he is responsible.

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( ) It is fortunate for us that Nature is selective and presents us only with the material needed to attend to the current affairs, that is, to this reincarnation. Too much material of an irrelevant kind, belonging to events persons and circumstances of a different embodiment would be obstructive and confusing now.

( ) Krishnamurti: "Chastity is a mind that is completely free from all image making, all the pictures, sensations, which thought has built in its search for pleasure through sex. Then you will find an abundance of energy."

( ) To make the love of everybody else a compulsory ethic ought not to be demanded from a quester even, much less from the masses! To make the cultivation of good will desirable as a general attitude would be more reasonable. Even so it should grow naturally out of the cultivation; not be forced.

( ) The better part of his character revolts against much that he finds in the world but which others have long since received into their concept of an acceptable and respectable society.

( ) Though man assigns little importance to his thoughts, contrasted with his deeds, their total effect is to dictate his policies which in turn dictate his deeds.

( ) To some persons the idea of returning and suffering on earth again is a gaunt, forbidding and unsmiling theory.

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( ) Because their own emotions get in the way, few persons can see through them into the correct assessment of a situation.

( ) That a man appears on this earth again and again, that he does not pass by a single time but many times, is its assertion.

( ) It is a brutish sign to be unable to put vigour, emphasis and feeling into a criticism without using obscene four-letter words.

( ) Before a man can possess himself of truth he must first dispossess himself partially of those things which stand in his way. They are not physical things although their effects are often seen on physical ones.

( ) In its concern with ethics, philosophy looks at the virtues and vices of character, the right and wrong of deeds, the good and bad of things.

( ) He knows that the circumstances of each life are decided by higher laws in each person higher interests and are directly connected with his past acts and present character. It is better to amend the one, improve the other

( ) If karmic obligations may have to be fulfilled at least this will not be done in total ignorance. It will be resignation rather than hatred, and with hope for higher attainment.

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( ) It is not a moral endeavor, although that may enter into it, but a worth-while plan to cut out time spent on adulterous theatre plays, 'risque' stories and trivial television. The mental attention thus saved can be transferred and used more constructively on a higher level.

( ) The third heaven is the loftiest and happiest state to which the spirit of those who have passed out of this body can rise. All that is finest and noblest in an individual being alone flowers here. It is blissfully peaceful but alas! must in its turn also pass and yield to a region where individuality no longer exists, where all previous existences, all personal memories must go. "From God we came, to God we go."

( ) Must the come-back of karma always match its going-forth? Is it so precise, so mathematical, a law and an operation?

( ) Foolish actions damage a man's own life and may damage other men's lives too. Wicked actions claim him as their first victim for he will suffer morally at some time in life or death, and physically if the karma justifies it.

( ) If high birth or much wealth makes a man arrogant or snobbish he would not come under the philosophic classification of 'gentleman' whatever his society declares.

( ) If he cares enough for this quest, he will not permit himself to fall into such smallness of heart.

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6. Time concepts, be they of the past or the future, seem vague and hazy as they recoil into this Eternal Now. Is there then no sense of time left at all? In the practical mood, there is.

7. To some who begin to suspect that all this may be like a dream--which is a hazy but imprecise glimpse of mentalism--it comes as a shock.

8. Time passes, change alone endures. This is what we find and lament here. How then can we trace any significance, any worth-whileness above the triviality of our short lives?

9. They wrongly (by semantic standards) denounce the illusion which makes the world be accepted by humanity as a real existence without elucidating the situation by attempting to qualify their statement. It should be confined to an inferior and purely relative level of existence when contrasted with the Absolute.

10. That which is called the Void, Emptiness, is not the total annihilation of all things but of the total lack of that matter of which they were supposed to be composed.

11. They are the most important, the most inspired and the most creative years of his life.

It is easy to look at the past with detachment and to judge it with calm, but to do both during the flow of current events is very much harder.

12. What happened in all those earlier years is now veiled history to the enlightened man; what happens now, in the Eternal Now, is the important significant matter. Thus his mind is free from old burdens and errors. Yet, if needed, dead events can be resuscitated by intense concentration.

13. Allama Prabhu, gnani, probably 14th century, of Northern Mysore State, author of book Sunya-sampadane ("Attaining of the Void") only half of which has (lately in the 1960's) been translated into English and published in Dharwar, thus describes the loftiest condition reached in mystical meditation:

"The motion of the will is still!
All words are dedicated to Him.
Nay, language has no trace of sound;
Nor is there in all space a bound--"

14. "He resisted the temptation to introduce himself (to the woman who later became his wife); he felt it was not the right moment either for him or for me--But now, six months later, he knew that the right time had come." (It proved so!) Thus the importance of timing in relation to events is once again illustrated by this short story, and constantly illustrated daily by the work of astrologers.

15. We live in the limitations of relativity but pursue the freedoms of divinity. Only later do we discover both are counterpart ideas--to be transcended.

16. Theses Unfinished: (1) Waking states viewed in comparison with dream state. (2) Is Advaita right to equalize them?

17. You can begin the quest by trying to get rid of your idea of time. This will be your honourable diploma, this will be your certified matriculation, when you succeed in turning time's illusion into the reality hidden behind it, into the Ever-Presence.

18. The feeling until now was one of living in time. Imperceptibly or suddenly this goes and he finds himself in a timeless condition, with the tick-tock of thoughts following one another absolutely stilled. It is temporary but it is also glorious.

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19. Sri Atmananda told me that he was taught the higher philosophy and got enlightened by it in a single session. But it ought to be explained that this session lasted from sunset to sunrise the next day.

20. He lives, as I once wrote, on the pinpoint of a moment. He has no clear idea of his next move forward and less of his probable position in the future generally.

21. Knowledge of, and deep meditation upon understanding the Void, leads in the end and more quickly than by wearisome yoga methods, to the dissolution of the thinking process.

22. The Hindu doctrine of world illusion is itself an illusion because it denies its own experience instead of admitting but reinterpreting (that is understanding) it.

23. Consciousness is a continuum but, at deeper levels, changes its form until its projection the little ego is shut out as in deep sleep.

24. The Witness is both an abstract metaphysical concept and a concrete mystical experience. It is not an ultimate one, yielding pure Being, the unsplit Consciousness, but a provisional one.

25. Do not look for it among familiar things for it is beyond all that the mind can take hold of. Where then is search to be made?

26. When a man falls totally asleep, when no thoughts and no dreams are active, he has withdrawn (or more accurately been withdrawn) into the centre of his being. He can go no farther inwards. He is really alone with the Overself but, being unable to harmonise with it, the principle of consciousness is not active.

27. This basic Consciousness was never really in "before" or in "after." It was even then where it is now.

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( ) The goal of enlightenment can be reached by thought alone — despite the contrary assertion of the English medieval hermit who wrote "The cloud of unknowing" — but only when thought is so finely sharpened that seeing precisely where its limits lie, is willing to cease its own activity and surrender to the higher power. But it must be wise enough to believe in the existence of such a power, to know that It is unthinkable and unsearchable and therefore must be allowed to take over where thinking stops. Yet the medieval author is quite right to this extent that where thought is wrapped in love and warmed by it, the enlightenment is that much more attainable.

( ) Pythagoras had seen that the universe was built on number, Spinoza that the number of possibilities was infinite: both men worked with a mathematically-trained mind whose borderland merged into intuition, in the same way as it does with a metaphysically-trained mind; but it must be purified and strengthened too, if the required concentration is to be sustained and if its course is to be straightened and not distorted. Then the intuitive <u>experience</u> of infinity comes with the intuitive <u>notion</u> of it. This must be so because the Mind which conceived the universe is itself infinite.

( ) Let thinking examine itself, always with a view to penetration of its hinterland.

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( ) The untrained and uneducated mind necessarily has shallow views. But the accademically trained and educated mind may still have distorted prejudiced or narrow views, even though they are deeper and better-informed. Only a free philosophy, based on insight, uninfluenced by social pressures, can produce truly reasonable minds.

( ) With so many people in the world today whose outlook is negative, whose emotions are twisted and thinking is warped, it is more needful to stand firm in one`s own spot of positive thinking than ever.

( ) The intellect makes its formulations about divine essence and feeling its affirmations:these are useful approximations but only on their own level.

( ) All these statements are at best the indirect reflection of truth, images in the intellect, whereas insight yields the direct revelation of it.

( ) The intellect cannot know its source but it can explain <u>why</u> it cannot know. More, it can go farther and tell us that there is a source and that it is transcendent, wrapped in eternal stillness.

( ) The discriminations needed to find one`s way through books offering different spiritual pabulum depend upon the knowledge of the authors and the sharpness of the readers. And by knowledge I do not mean opinions.

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( ) There is danger for the unprepared in philosophy when out of their depth intellectually, emotionally and morally might upset their faith and create uncertainties, doubts, uneasiness. They might then withdraw altogether. They might then flee for refuge back to the simpler creed or accept conversion to another kind of exoteric religion, or become total sceptics.

( ) Do not confuse the quibbling over phrases and the hair-splitting over words with philosophy. It is nothing of the sort. Their concern with non-problems is entirely outside its own province.

( ) But most men are not yet built to wait in the silence for the visitation of the spirit of truth. It needs must be described in words for them, by the intellect for their intellect.

( ) Intuition speaks with its own authority but what does it lose if it has the support of argument?



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1. All evaluative theories, opinions, judgments, interpretations, are assemblages of thoughts. In so far as religious theories depart from direct insight into the Real, into what is, or lack it, they are mere thoughts. Where these thoughts enter into the recording, or communication, of the result of such insight they colour it, add to it, adulterate it. It is when the person attempts to report the Impersonal, this danger exists.

2. There are mystics who have developed a considerable depth of meditation. They come back from their session of practice feeling the peace they have touched, but at the same time they come back smugly satisfied with the experience and especially with the attainment it seems to point towards. This is not enough. Even if they go apparently to the apex of the stillness the ego has traveled with them. They may be aware of where they have been but they were aware that they were aware. Thus there was duality in what they thought was unity. Do not praise the ego for having found God. It was Grace which brought about the discovery. It was not the ego. It is true that the beginner needs humility but it is even more true that the advanced man needs even more humility.

3. All teachings which try to inform us what the Real is like can only honestly do so if they use negative terms: they can only say what it is not like. For where is the individual who can continue to exist in its discovery and note its nature or attributes? His limited consciousness has dissolved in the larger one. Only afterwards, when looking back at the experience, dare he say that the experience itself was ineffable but what it concerned was incomprehensible; it was luminous but that which shone was an unseen power.

4. There were those among the ancient Greek sages who taught with reverence about "THAT WHICH REALLY IS."

5. Not all minds are fitted to comprehend the tremendous truth of the Void, which science has discovered and philosophy proclaims. It would be in vain to ask the untutored to accept Nothing as the cause of Things, to believe that there can be effects without causes, and that all is in the mind. They would need education in the most advanced nuclear physics, capacity to cope with the most difficult mathematical formulae. And even more than education, the tutors themselves would need inspiration. For though the facts are there, only a genius like Heisenberg, or a mind like his disciple von Weisacker, can quickly see their sublime meaning--God is.

6. For us--human beings--the Void is not so much a factual thing as a state of contemplation. Its deepest level is where the contemplater himself is so completely immersed, so utterly absorbed, as to vanish entirely--and the whole world with him. Selfhood has gone--where and into what? These things that were here, this world to which they belonged, suspended in space, unknown in time--were they hallucinations of consciousness and is this Void a non-experience too?

7. Philosophy raises the question of Reality and pursues it until an answer can be found. That answer asserts there is something unique, which alone can be the Real, which ever was, is, and shall be.

8. The truth becomes self-evident on this highest level and needs no endorsement from anything or anyone outside. It puts the searching intellect and the aspiring emotions back in their place as mere channels for its use.

9. It is, in a sense, one long experience of becoming impervious to desires, ambitions and last of all even to aspirations for growth. It is a dying to the lesser, personal self as one awakens and surrenders to the greater Over-Self.

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10. Of what use or help is it to tell the enquiring Westerner that "the Hindu sage does not see the world; he sees only Brahman!" If he does not see the world, then he does not see food in front of him, nor even his own body--both being parts of the physical world. Such statements merely create confusion for others. The Greek philosopher saw the world but understood it for what it really was. He did not need to deny its existence.

11. In the beginning was Being--Mind; the principle of being, living, was inseparable from the principle of Knowing, Consciousness. It was transcendental and eternal. It is only we humans who are compelled to talk of beginnings although there was no such thing. This is why the Absolute is unapproachable, ineffable.

12. The notion propounded by certain celebrated theologians and mystics that "God has need of me just as I have need of him" is a fantasy, a self-constructed opinion based upon an egoism which is unwilling and unable to let go of its own importance.

13. The huge paradox of life becomes plainer as he becomes older. Nothing stands alone, all things come in couples. But stay!--there is one which is exempt from this law. No law can hold it for it holds them all itself.

14. To keep up this remembrance all the time, in all circumstances, requires practice and perseverance to an extent that seems beyond the ordinary. But they are actually within everyone's untapped resources and untouched reserves.

15. The Great Mind--invisible and untouchable; the host of little minds visible and pseudo-conscious; the words incessantly poured out until the Silence descends. The Great Mind again! Yet it was always there but men looked elsewhere.

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24. Among all numbers, it is the lowest one--1--which is the foundation as well as constituent of the entire series. But the empty number--nought--is even more important and significant because it symbolizes the inexpressible, ineffable and inconceivable Power behind all powers.

25. Consciousness-in-itself, its own pure formless being, is incorruptible; but viewed from our side, our relation to it, universal and collective, we, individual entities, emerge from it and eventually fall back into it. This applies to all who take on an existence, however tiny it be in dimension or however immense in time, however feeble in power or however majestic in rulership.

26. The way out of the to-and-fro wanderings of his moods, to spirit and then away from it, is to accept the double nature of his being and the double polarity of Nature, the double viewpoint of truth and the double aspects of God. Then, struggles cease and harmony prevails. There is then no warlike confrontation within himself but peaceful reconciliation.

27. The Void is called so only as it is empty of all forms, of all things shaped or patterned, of all creatures drawn in any image whatsoever. It is their annihilation, but only to be followed at a later period by their self-unfolding again.

28. It was a period of absolute clarity, when the thought of a problem was welded into one with its solution, when there was no gap of time between question and answer.

29. When body is still and ego-mind is at rest, there is peace, sometimes even ecstasy. But when both are active but I am not, when there is neither questing nor non-questing, there is unchanging stability. That is realisation.

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30. The ordinary person is quite incapable of penetrating the absolute. The extraordinary person--the genius--may get flashes of intuition which reflect some truths that lift him above the little self. But no one really attains the absoluteness without getting dissolved in it; without knowing and remembering nothing of it. Those who claim these "unions with God" are really describing something quite different. Too often they are overwhelmed by their experience and quite naturally take it to be outside relativity when it is in fact a higher degree of it.

31. When this knowledge becomes a fusion of thought and feeling, intuition and meditation, it bursts out as insight. This is extremely clear, finally established and certainly balanced. When adjusted to everyday living it is naturalized. There is then no higher satisfaction for the self, no nobler ethic which stays inside wisdom and no more religious way to worship God. In profiting himself he profits humanity also. For what has happened in his mind will and must affect other minds too.

32. Concepts, thoughts and words would bring him down from the plane of Being to that of thinking, which would not only be a descent but also a falsification at worst, or a deformation at best.

33. He divides into two persons: the onlooker and the player, a feat beyond ordinary capacity and possible only when the philosophic quest has trained mind and reeducated feeling.

34. What Lao-tse calls "the great Emptiness" is the Ultimate Being, without form, Matterless and Motionless, ineffable, and undescribable except by statements of what it is not. Those whose study can lead them to this high level must then let go of words, abandon images, representations, symbols, numberings, divisions and dualities; must be ready to enter the Stillness.

( ) Diseases and ailments which disrupt the proper working of the body have their parallel in sicknesses of the emotions, passions and mind. What men feel and think may be inflamed, distorted, exaggerated, unbalanced or corroded. Nor does it end there for the psychological malady may be transferred to the physical form, and the contrary also happens.

( ) Frequent or prolonged emotional upsets can cause illness, whose symptoms may be suppressed by medical treatment but whose origin remains untreated. So, some time after the cure, the patient suffers again.

( ) There are questions which ought never to be asked because they can never be answered. Most of them relate to God. Most of the answers give us ideas, thoughts, opinions or imaginations. At their very best these answers are inspired ones — inspired by man's own best self — his Overself.

( ) The claims of the inner life for attention and satisfaction are too often thrust aside, with a consequent unbalance. This deplorable condition increases until in middle life bodily malfunctions and maladies begin to appear, nervous and emotional stresses begin to cause trouble. It is then that the little 'I' starts to break down. But because those claims are still, consciously or unconsciously, resisted the cures are either temporary or followed, later, by new forms of ill-health. This is not to say that there is only this single origin of SICKN-ESS disease, but it is certainly a very modern one.

( ) A man can hold only one thought at a time. Even when he seems to hold two different ones (by doing two different actions simultaneously) close analysis will show that the ideas are successive but so rapidly so as to appear together. Applying this, it follows that it is his holding of the thought of his personal separate ego alone which prevents him achieving identification with the Overself. Is this not said, in another way, by Jesus?

( ) There is not discernible sign, form or clue by which the Absolute, the Unmanifest, may be known. It is wrapped in blackness, which is why the Manifested World is symbolized by light, why its colour is white when contrasted with the other

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1. It is a transcendental idea that the mind gets hold of and knows. It is a gathering of clear supra-mental perceptions. It is the higher reason, the discriminating understanding. It penetrates the whole being and remains. Thus it becomes naturalized and continues the natural consciousness of the man.

2. His own mind acts as a medium which interprets each experience, event, object. Hence it colours necessarily if unwittingly or even reshapes what is received by consciousness. And in the case of the Real, the end result for him is a paradox. He cannot know It without transcending himself. He cannot transcend himself without rising above the knower-and-known duality.

3. There is so much truth in Krishnamurti's teaching, so much excellent advice, that it is easy for his followers to get carried away, swept up emotionally by his sharp biting criticisms of orthodox and traditional ways. If this happens the end result is confusion. For the overlooked fact is that his teaching cannot stand all alone, by itself--it is too negative for that--it takes naive people out into the wilderness and leaves them there. But--if Krishnamurti's counsel is put in its proper place, if it becomes part of a whole, of philosophy, then it is valuable.

4. They complain about the noise outside their meditation room but the noise of their ego inside it is louder. Their techniques are useful and preparatory but unless accompanied or followed by discrimination, knowledge, understanding, fail to root out ego, only lulling it and tieing them to the espoused system, dogma or credo.

5. This kind of truth depends on the physical senses entirely. The higher kind, the metaphysical, depends on <u>pure real</u> thinking, it is abstract. Such a faculty needs practised cultivation.

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4. They complain about the noise outside their meditation room but the noise of their ego inside it is louder. Their techniques are useful and preparatory but unless accompanied or followed by discrimination, knowledge, understanding, fail to root out ego, only lulling it and tieing them to the espoused system, dogma or credo.

5. This kind of truth depends on the physical senses entirely. The higher kind, the metaphysical, depends on pure real thinking. It is abstract. Such a faculty needs practised cultivation.

6. It is foolish for a man to become so unbalanced that he looks all the time for an ego that he is told to hunt down until it becomes an obsession. Rather should he wake himself up and look for his diviner being instead.

7. Bringing his mind back again and again to this remembrance and practice should become not a task or a burden but a welcome joy.

8. Shen Tsan, Zen School: "...radiant is the wondrous Light; Free it is from bondage of matter and senses...Never defiled is Mind-nature...By merely casting away your delusions The Suchness of Buddhahood is realised.

9. Bodhidharma was asked, "How can one get into Tao?" The answer was: "Outwardly all activities cease, Inwardly the mind stops its panting."

10. More than any other author, Lao-Tse has put in the tersest and simplest way the importance, the meaning and the result of the sitting-still practice, the patient waiting for inner being to reveal itself, the submissive allowing intuition to be felt and accepted.

11. There was one question which Jesus left unanswered. It was Pontius Pilate's, "What is truth?" There was one question which Buddha heard several times but always refused to answer. It was, "What is Reality?" Since truth is the knowledge of reality both amount to the same.

12. Those mesmeric announcements of inner grandeur awaiting human beings--breath-taking--in the way they sweep aside those negativities and pessimisms which beset us--belong to the Short Path.

13. The self and the world are linked closely together: to understand the resulting combination both must be studied, and side by side. Otherwise the end of the road is half-truth, not the full truth.

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20. It is true that he is conditioned in several ways and that the attempt to free himself from them by introducing other, and usually opposing, ways merely creates new bindings, new conditions. But to leave the statement there--as Krishnamurti does, and as Jean Klein tries to do, is misleading because it is a half-truth. These teachers regard yoga, for instance, as such a form of conditioning yet Atmananda, who appears to be at least one source of Klein's inspiration, himself found that yoga was a preparation for Advaitic truth. In short there is a progression among conditions; they are not developed in a circle but in a spiral.

21. The Truth itself is a cleansing agent, although its work on the emotions and thoughts and tendencies may be quite slow in many cases, because it is on a deep level. In some cases its effect is sudden, dynamic.

22. Hva-shang (Chinese Mahayanist) leader, tutor of King of Tibet in early beginnings of Buddhism there taught: attainment does not take place slowly as result of protracted and onerous struggle, but suddenly and intuitively. "The man who thinks of nothing, who turns his attention to nothing, will free himself from Samsara." This of course became a Ch'an School tenet.

23. The double awareness practised by women who knit a woollen garment at the same time that they talk with one another is one familiar example of the mind's power in this direction. It makes plausible the double awareness practised by the sage, whose movement and activity in ordinary worldly life is concurrent with his rest in the background of transcendental spirit.

24. To become their ruler you may fight desires. This is the harder way. Or you may forget them. This is the easier way. To follow it you must practise remembering the Overself constantly.

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25. He may take up either of two positions. Both are difficult. The first is to look upon the successive births in a physical body, with their vicissitudes of experience, as wearisome, perhaps even unendurable. He must then cut the series by rooting out the desires beneath, the very craving for physical and personal existence. The second is on an utterly different plane. It is to turn his attention away from his own person altogether and to direct it towards That which is the only Real, the Supreme Source, the Ultimate Being.

26. The statement of high truth made by any prophet or sage will always remain an individual interpretation--this is a point that is too often unnoticed or unknown or unacceptable. All history authenticates it.

27. If he follows the Long Path its goal will be reached little by little, slowly, and even then the transfer to the Short Path will have to be made. He will then be well-prepared, ready, and ably capable of meeting its demands to a measureable extent. The lightening-flash may come at any moment on this higher level.

28. Consciousness appearing as the person seeks itself. This is its quest. But when it learns and comprehends that it is itself the object of that quest, the person stops not only seeking outside himself but even engaging in the quest itself. Henceforth he lets himself be moved by the Overself's flow.

29. There is a difference between the ordinary glimpse and the philosophical way. Both come to an end but the philosophical seeker incessantly returns to its remembrance, uses it to work continuously at the transformation of his self and never lets go of the vision.

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31. Although nothing can be written about IT that is truly descriptive, everything can be written about what leads up to the revelation of IT; that can be written with precision and luminosity. The inside must forever elude words but the outside need not. The greatest of questions, "What is Truth?" is answered best by Silence; this answer is inherent in the question. Metaphysics and poetry may provide a medium for clues and hints, symbols and images.

32. It is neither easy nor pleasant to submit oneself to a severe examination of what one's tendencies really are but it is a necessary and valuable act.

33. Each of us is linked with that Being, the Mover of all this moving universe. This link must be brought into our field of awareness. There lies the highest fulfilment of our lives.

34. It is an error to believe that the awakening of faith is all he has to do. On the contrary it is only the beginning. One does not get something for nothing.

35. Zen prescribes freedom from dogmatising--hence keeping a fresh mind. It calls for quickness of reflexes and reactions--hence superb self-control.

36. When pure being becomes the object of his one-pointed attention, meditation attains its limit. Either he dissolves into that being or falls back from it.

37. In the end, he gets tired of taking the world, others, and his own ego as the object of exclusive attention and turns with relief to the Void.

38. He does not, can not, fabricate this inner silence but he provides the correct conditions of relaxed concentrated listening which allows it to be discovered as a presence within himself.

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( ) My neighbours live in a smug materialistic complacent narrow egotism which is entirely wrapped up in their own families, worldly welfare, not even stretching to their cultural welfare. They are good people, if goodness is so expressed. Even an English lady married to a Swiss inhabitant of Zurich, who lives in an apartment building of the same type and size as mine, that is, with forty families, mostly young, once said: "They are still petty minded narrow peasants". It is unlikely that any feeling of spiritual aspiration ever enters their hearts, or any thought about the meaning of life ever enters their heads. It is even unlikely that they ever read books. Yet here is a lake, a vineyard and a mountain range. To the artist, writer, meditator, to any person of taste or refinement, such surroundings must produce quite often a lofty impression: but Nature's grandeur is ineffectual here.

( ) Everyone is already practising devotion to his own ego: He loves and surrenders to it. If, by enquiry and reflection, by art or meditation, he arrives at the discovery that the essential being of 'I' is none other than 'He', and penetrates it deeply and constantly until he becomes established in the new identity, his ego dissolves by itself. Thenceforward he fulfils his highest duty as a man.

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( ) The 'Identity' exercise is a change-over from humbly aspiring to a higher level to creatively imagining oneself as being there already. The dangers here is conceit, deceit and complacency.

( ) If the admission that he makes mistakes and has weaknesses may become a torment on the Long Path, the indifference to them may become one of the signs that he has moved to the Short Path.

( ) So far as education consists of knowledge and information, it depends on memory, which is a function of an ego built up by the past and present experiences.

( ) We are victims of our own past: it creates a groove of impetus and momentum along which we move. This leaves no room for the new, the creative, to enter in.

( ) It may be questioned, as Broekhuysen does, whether it is really possible for anyone to function as a human being in the absence of a self.

( ) Their interests revolve only around themselves, or around those lengthenings of themselves called families.

( ) Dissociate yourself from the person who has to go through with the dream-drama of life. He is forced to act but you can inwardly practise this dissociation.

( ) Should he continue to struggle with his besetting weaknesses?

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( ) Whoever succeeds in going down deeply enough into his own consciousness, can find a phase where it passes away as person, as the limited little self, but is transformed into the Universal being and then, still farther, into the Void. This Void is not the annihilation of Consciousness but the fulness of it, not blankness but true awareness, unhindered by subsiding activities, not the adulteration of it by thoughts or imaginations but the purity of it. In this way he experiences his own personal self-nothingness. From this he can understand two things: why so many prophets have taught that self blocks our way and why the Mahayana Buddhists have taught the reality of the Void.

( ) This is a paradox of the Short Path that on the one hand he practises this exercise of playing the game of being enlightened and on the other of freely confessing his faults limitations and weaknesses but just as freely accepting them. Thus a curious peace of mind settles in him and becomes naturalized. But it is not a spurious peace. It rejects worry or anxiety and negates fear.

( ) It is a vision of himself as he could be but transferred from future possibility to present actualisation. This 'Identity' exercise rightly belongs to the Short Path for in the case of a beginner, whose knowledge is small, efforts limited and character unpurified, its practice could be self-deceptive.

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( ) Emotional aversion and intellectual bias, will inevitably and imperiously push him toward a particular view of the facts, a particular arrangement of their importance and weight, and a particular interpretation of inner experiences -- unless he has been trained to discipline the ego. In this case the interferences will be diminished, largely with some and less with others, but unlikely to be a total removal.

( ) He brings his personality into his thoughts and acts, as everyone does but even in the next and higher stage, where he becomes a spectator of that personality, it still happens although in a subtler and diminished way. There is a further stage where ego becomes entirely subservient and consciousness is centred on a still deeper level.

( ) The changes of personal identity under the process of reincarnation alone show that the little ego's immortality is a religious illusion. Only by finding its higher individuality is there any chance of preserving any identity at all, before Nature reabsorbs what it has spawned.

( ) Disgusted with himself, weary of the quest, and doubting the possibility of progress, he may either try a new way or find a new teaching.

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"The loose talks"
Continues on the
last page of Rough Ideas
I which start
"... its real being"
this para is at the bottom
of the page.

An Xeroxed copies
it starts on page 173
and ends p. 260.

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Last Name ..... First ..... Middle ..... Class (Year) .....

Ithaca Address ..... Phone Number .....

SUBJECT	Course No.	Credit Hours

Name of Faculty Adviser .....

College .....

1. He still remains, both in heard memory and ever-clear visualized picture; if he has passed from the physical scene, he has not and cannot pass from the heart's deepest feeling.

2. Do not believe that every first meeting with a philosopher will necessarily enlighten you or even please you. The approach may be made with bated breath--such is the picture an aspirant, and especially a young one, often creates for himself--but the exit may be darkened with disappointment.

3. Whoever seeks this intimate awareness of the Overself-presence does not need to seek anywhere outside his own heart and mind, does not really need to go to any distant land nor try to find some other person to become his "Master." Yet such is the power of suggestion that because he hears or reads that the one or the other is an essential pre-requisite, he fills himself with unnecessary anxieties, frustrated yearning or futile speculations as a result.

4. Whoever will take the trouble to search for them, as I once did, may find that several records have been left behind for posterity by men who successfully penetrated to the inside of Truth and made themselves at home there. The lands in which they lived were wide apart and included England, France, Germany, Denmark, Greece, Palestine, Irak, Persia, India, China, Japan, Vietnam and even Australia. For such men Truth was not a theory but a living experience.

5. You may find God; you may feel his presence at the very core of yourself: but if you lack reputation, the world will pass you by, the discovery remains an unshared secret.

6. In the personal aura of such an adept, the sensitive person gets a feeling first, of peace, second, of security and safety.

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7. A complete surrender of will and reason to any teacher is risky--for both persons. Only a truly great soul can afford the risk. In any case the final submission should be made to God alone, or rather to the god within, the Over-self.

8. That a man who lives so near me as to be almost a neighbour--that such a man should have become the recipient of a divine revelation seems highly improbable. The far-off scene carries a suggestion of mystery. There are greater possibilities in the unknown. The prophet who finds honour will get a better hearing if he travels forthwith.

9. But be warned that the same power which, on your side, brings you into a goodwill relationship with all people also isolates you from them. For it withdraws you from the herd's narrow outlook and petty interests to seek higher aspirations.

10. Though the transcendental power may be using him as a channel, he himself is still a very human human being. Only youthful inexperienced, untravelled or fanatical naivete can so deceive itself as to think otherwise. The commonest error made by the guru seekers or guru-greeters is to believe him to be perfect. The haze which surrounds their eyes prevents them from noting the flaws.

11. Once a man has found his way to truth he can speak of it simply, directly and naturally, without personal pretentiousness or ostentation. Yet those who underestimate the worth of what he has to say would be in error. The insensitive and coarse may not feel it but the others will not need much dealing with him to find an air of distinction, not easily explicable.

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18. The natural limitations of merely belonging to the human species make the notion of a perfect human being chimerical and self-deceptive.

19. Meditation on a guru's face, form or name is only for the preliminary and intermediate stages: it must be followed by dropping all thoughts, including the guru-thought, if advancement is to be made.

20. He bears within him an awareness which he prefers to cover up, which few detect and fewer still recognise for what it is.

21. I admire Krishnamurti for his sturdy independence and forthright honesty, but I do not admire his followers. They quickly fell into the old temptation of forming another sect, another group with exclusive outlooks.

22. In the end, when the ancient and medieval classics have been studied and enjoyed, when the Asiatic texts have been pored over and venerated, we find ourselves back in the world as it is now and here. Our readings are not complete. We need to hear a contemporary voice which knows and speaks out of our own conditions also, not out of incredibly different ones.

23. When the Overself is present in a man's consciousness, it is present in all his thoughts and actions. They are then under Its rule, they proceed from It. The man does not have to seek for any particular virtues for all can and will then come of themselves as needed. And only then is any virtue solidly established... But until this presence is permanently secured, it would be foolish to cease working upon oneself, correcting oneself, improving oneself. A merely intellectual and theoretical acquaintance with this doctrine is inadequate. It is necessary until then to practise a co-existence of Short and Long Paths.

XVIII

18. The natural limitations of beauty belonging to the human species make the notion of a perfect human being contradictory and self-deceptive.

19. Meditation on a guru's face, form or name is only for the preliminary and intermediate stages: it must be followed by dropping all thoughts, including the guru-thought, if advancement is to be made.

20. He bears within him an awareness which he prefers to cover up, which few detect and fewer still recognise for what it is.

21. I admire friendship for its steady independence and forthright honesty, but I do not admire his followers. They quickly fall into the old temptation of forming another sect, another group with exclusive outlooks.

22. In the end, when the ancient and medieval classics have been studied and enjoyed, when the majestic texts have been pored over and venerated, we find ourselves back in the world as it is now and here. Our readings are not complete. We need to hear a contemporary voice which knows and speaks out of our own conditions also, not out of incredibly different ones.

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24. In the cities and streets of this world as in the factories and fields, in crowds or alone, the enlightened man may keep continually in touch with the divine presence. But he will do so unobtrusively and undramatically, not seeking to draw attention or display special power, status, superiority. Whether ignored or acknowledged for what he is does not count with him. His wealth is there but invisible, all within him. For those who can feel it, a few perhaps, it is immensely important that he <u>is</u>.

25. Highly neurotic persons are particularly eager to find a guru (or an analyst) as he affords an opportunity to enter into an intimate mental-emotional relationship centred round the neurotic's ego, thus feeding it still more. But the food here is "spiritual." Quite clearly philosophy, throwing the burden of self-salvation on their own shoulders, would be distasteful.

26. An elementary or obscure knowledge of reality is too often taken by the aspirant as the full knowledge. This is because it so dramatically transcends his ordinary condition. But it is still not to be compared with the firm certitude of clear Insight.

27. The inspired man who is a genius in these matters need not be deprived of his humanity in order to hail him as a god. Even if he is used as a channel by the higher power, he is used <u>because he is a man living with, and working among, other men</u>.

28. There is something which is always kept in reserve, a part of himself which is enclosed and which keeps other men at a distance, however cordial his outer self be. This enables him to keep always calm, whatever the outer provocations may be, to hold to an intense inner stillness.

29. Before the Overself can stay with you, the feelings must be brought to a condition of calm, the thoughts must be turned inwards and centred there. Otherwise the outer difficulties will not let go of your attention. All this often includes the disengagement from strong desires and sensual passions. This inner work leads the practicant--if he is willing to go so far--deeper within the self. What does he find there if efforts are successful? A beautiful quietude, an unearthly sense of having moved to another plane of being, a closer communion with spirituality. It is true that at its deepest points the working of intellect gets suspended. It is however a temporary condition.

30. The mass of mankind, whether high or low in station, caste, status, needs identifiers, labels, titles and uniforms, something which can be seen, heard or read to separate one class of person from the others. If he is a minister of the church he must wear appropriate robes so that he may be treated with the respect or reverence due to a titular symbol of the divine being. But who is to separate the philosopher if he refuses to show, wear, give or use any outward signs of his inward condition? Who is to distinguish this man who is quite content to be inconspicuous, but independent, who takes his ideal from a Chinaman who lived 2,500 years ago, a certain Lao-tse?

31. Of what use is unrealised divinity to anyone? If he is unconscious of his higher self is a man any better off? The link between being linked with God potentially is not enough. It must also be personally discovered, felt, known and demonstrated in living activity.

32. Do not look for such instruction in the ordinary academies of learning, nor for such teachers in the ranks of those with proper credentials and suitable diplomas.

79. Before the Overself can stay with you, the feelings must be brought to a condition of calm, the thoughts must be turned inwards and centred there. Otherwise the outer difficulties will not let go of your attention. All this often includes the disengagement from strong desires and general passions. This inner work leads the practitioner--if he is willing to go so far--deeper within the self. What does he find there? If efforts are successful? A beautiful quietude, an unearthly sense of having moved to another plane of being, a closer communion with spirituality. It is true that at its deepest points the working of intellect gets suspended. It is however a temporary condition.

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33. "I will self-meditate myself," proudly announced Miss Shirley MacLaine, to explain why she would not follow her actor and actress friends to the ashram of a guru--in this case to the Maharishi Mahesh Yogi, the Beatle's guru. It so happened that at the time of this exclamation, she was reading a book called The Hermit in the Himalayas. In the sequence when later she went to India and at the very hotel in Calcutta upon which she descended she accidently met there a presentable educated Indian who told her that he could take her to some retreat near the Himalayas where one of the greatest souls dwelled unadvertised and unadvertising. (Perhaps this recent memory of the book she had read had made her thoughts drift again and again to the great mountain range in the north.) And a single meeting would be enough to put her on the right way to find her own illumination. What actually happened was a fiasco and a disaster. She was kept there as a captive, remote from help and certainly from spiritual experience. In the end she was released and glad to get back to Calcutta more or less unharmed but inwardly suffering from this terrifying experience.

34. His is the responsibility in accepting the reverence which ought to have been offered only to God, not to a man. The disciples are ignorant and "know not what they do." Muhammad understood this point perfectly, and never allowed it. He called himself only "the Messenger." Buddha did too and forbade even his sculptured portrayal.

35. To become an open channel for that high power, its servitor in this darkened world, its messenger in this bewildered epoch, is honour but also burden and privilege and responsibility combined.

36. Self-instruction from a book is better than no instruction at all. But instruction by a faulty teacher may be worse than this.

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37. Instead of proclaiming himself among the greatest of the Great, the philosopher confesses "I am nothing." Instead of pretentiously gathering followers around his name as the High Prophet, he pushes them away, for it is related to his degree of inner development.

38. It is not the Reality found by speculation or thinking alone, for intellect can err. It is the Reality found by the mystic intuition of mystic experience, by Reason (as opposed to intellect), of Philosophy and verified by a realisation more immediate and intimate than the ego of ordinary life, with its passions, emotions and thoughts, and deeper than anything ever before experienced.

39. The Buddha's delicate half-smile, pathetically self-deceptive to the cynic, beautifully compassionate to the devotee, is not impenetrable to the man who can let his ego go, however briefly. For then there is utter relaxation, freedom from tension, the disavowal of negativity and the clear perception of the Good, the True and the Beautiful.

40. Whatever the sharp questions and keen logic of Socrates may have led some of his hearers to believe about him, he strongly affirmed the godlike in man's nature.

41. So long as men have thinking minds, so long will they need teachings, instructions, explanations and clarifications. It is in vain that Krishnamurti and Pak Sabuk claim to have no teaching: they give one through their talks and writings, whatever name be affixed to such communication.

42. Personal loyalty and devotion to a monarch is, in these days, an adolescent emotion. Yet it hides a profound need; he is a symbol of power and authority on high. It is the need to revere a superior being.

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44. Anything written, spoken, asserted or even described by a follower will fail to be impartial, objective, fair and wholly accurate. The adherents of a system, the disciples of a guru will show this weakness in some places at some times.

45. "The God in the sun is the 'I' in me"--this put tersely is the essence of man's relationship to divinity. A whole book may be needed to explain it, a whole lifetime to get direct experience of its truth as insight.

46. He is not allowed by the code of ethics corresponding to his knowledge to make other people's decisions for them. Hence he can say neither yes nor no to such highly personal questions. But he <u>can</u> point out the consequences which are likely to follow in each case.

47. Without this double concept of Truth how can anyone find a harmony between the experiences of his ordinary physical life and the revelations of religio-mystic-metaphysical research? How perform his practical work in a realistic world and yet stay in the light of diviner being?

48. The individuality is beyond the personality, its level is higher. The one must prompt while the other must watch the pitiless destruction of its wishes and hopes, its values and desires until only the pure being of individuality is left.

49. It is not the sage's function to tackle the worldly problems which governments usually deal with, the social, political, economic and technical ones. His particular work is concerned with first, his ordinary duty of professional service through whatever skill he possesses to earn his livelihood, and second, to make truth available.

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50. What lies behind the faintly enigmatic but restful smile of a Buddha, the smugly complacent smile of an Emerson, the sardonic grin of a Voltaire? All were truth-seekers but each exposed his personal colouring of that aspect of truth which he had found. This, without any reference to its fullness and depth.

51. The mere existence of one who succeeds in identifying himself with the Overself benefits every sensitive person who meets him, even for a minute or two. Further, it inspires spiritual seekers who never get the chance to meet him but who hear favourably about him and respectfully receive what they hear. Finally, posterity benefits from the records left about him.

52. Being cannot cease; this immortality is possible because of its universality. But its projection the little personal ego can cease.

53. Japanese Zen Master Dogen: "Unwise people think that in the world of essence there should be no bloom of flowers and no fall of leaves." The Master here shows that in the mind of the enlightened man the external world appears as for the ordinary man and remains a mere mentation for the mentalist.

54. He does not hope for anything nor wish for any special piece of good fortune not because he is too pessimistic about life, but because he is so serene that he has stopped looking for something to come to him from outside that would bring happiness, stopped holding on to others and stopped dreaming. THIS is reality; what the world can give is a dream.

55. It is possible to be open to one's best inner self, aware of its presence, its beauty and peace. And this possibility can be not only realized but also naturalized. It can become ones normal condition.

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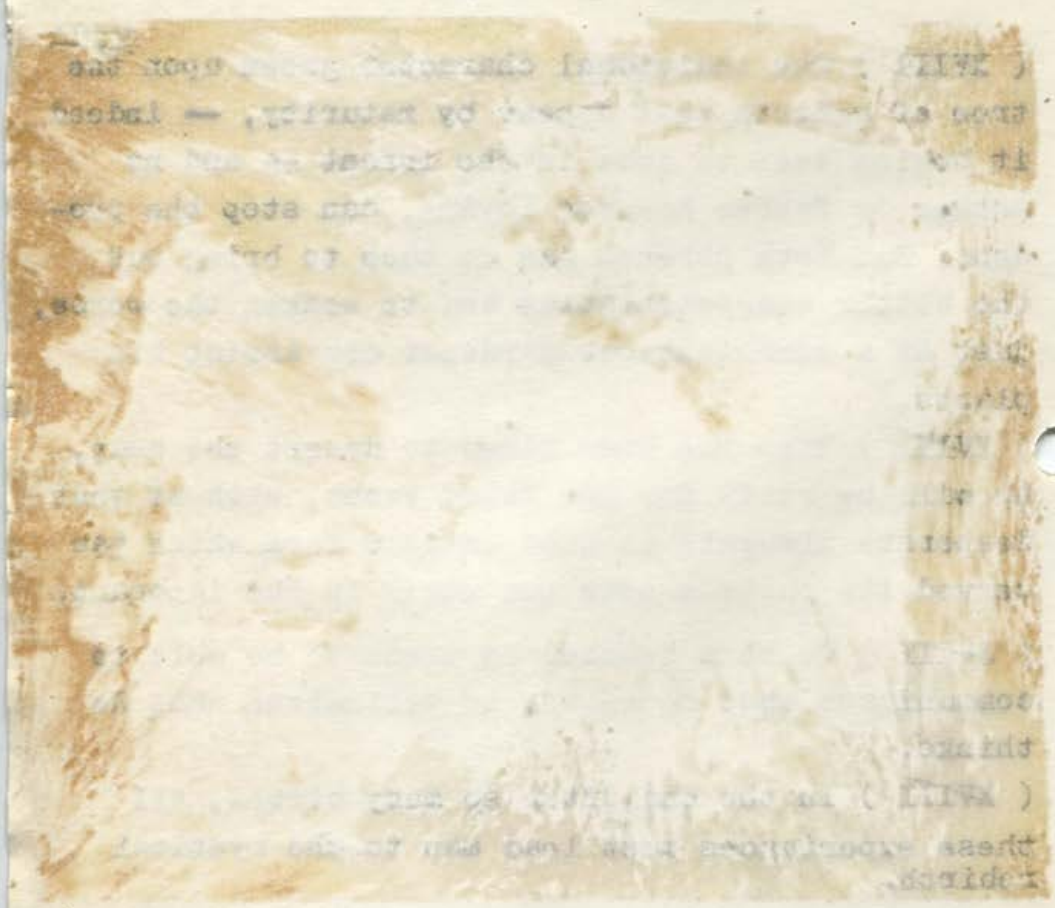
(XVIII) The individual character grown upon the XVIII
tree of rebirth must appear by maturity, — indeed it begins even to show in the infant — and no mother or father however loving, can stop the process. But both parents can do much to bring out the better characteristics and to weaken the worse, just as a conscientious gardener can assist his plants.

(~~XVIII~~) When the hour comes to desert the body, he will be ready for the fated event, without that desperate struggle to hold on to a form which has served its purpose seen too often in the ignorant.

(~~XVIII~~) To be a teacher he needs to be able to communicate what he knows, to articulate what he thinks.

(~~XVIII~~) In the end,after so many births, all these experiences must lead man to the mystical rebirth.



( ) Is it for this, that man should end as a mere speck of dust, that he was born? Consciousness, aspiration, insight and inspirations, artistic creations and scientific revelations, the noblest ethical feelings —all useless because the being they serve is destined to vanish utterly? If all man's seeming progress comes to and end with his death, his own end how futile it is! It helps little to say that others will benefit by it, for this merely shifts the futility to them, for they too will die. The human situation is unsatisfactory, as the Buddha tirelessly asserted and as the Biblical Psalmist succinctly lamented.

( ) A relationship which has not been started, cannot be terminated. A sage who, in his own view, attaches no one to himself is free of responsibility for anyone, however much others insist on calling themselves his disciples. But such sages are the rarest among the three kinds.

( ) Their stolid minds are not susceptible to these ideas; their self-engrossed hearts are unmoved by these ideals. The intuitive man, even the thoughtful man would be astonished at such inwardly empty lives did he not understand that the laws of rebirth and karma are inexorably and constantly at work, that with enough time their condition must alter, their eyes open and their knowledge expand. In the short term character may get worse, mind remain stunted, deficient in any noble or original thought. But in the long term, the deeper layers of both respond to the lessons of experience and the pressure of the World-Idea

( ) If they cannot or will not make any concessions to the limitations of the popular mind, they have their justification. But this said, the reminder that they, and we also, are living in a period of tremendous change, reform and break-away from tradition, must be given.

( ) What he was leads up to what he is. The events and influences, the places, persons and circumstances of the past have made him come to be as he is in the present.

( ) The embryo formed in the womb is in a helpless situation, half-grown and half-conscious, cut off from past incarnatory memories, having no post-natal identity, prisoner in a solitary cell, fearful and anxious.

( ) All past nations or tribes which absorbed, invaded or took possession of other ones have seen their power dwindled and their colonies lost.

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1. There was a time when the truth was diligently kept from being known: today such safeguards are largely, but not wholly, irrelevant. The harm that the laity could bring upon themselves, the miscomprehension that the truth could suffer, the perils that could be introduced to society by its unworthy or unready recipients, the misuse of power which could follow the promiscuous communication of knowledge--all these are not to be overlooked. But they ought not to be used as an excuse for the everlasting close concealment of truth. Even Buddha did not disdain to preach to the masses: he even told them that he held nothing back!

2. Whatever men may say or write about the divine will always fall short of the actuality. This for three reasons. First, the Real transcends thoughts and their clothes, words. Without personal experience of it, and achieved insight into it, the intellect yields opinion only. Second, each man sees and says from his own standpoint, gives his own reaction to the divine. This is always an individual one. Third, there are many aspects of the divine. Muhammad listed no less than one hundred, without exhausting them. So far their totality has eluded description. Let no one insist on <u>his</u> own picture of the divine as being the whole one. Let no one set up <u>his</u> favored symbol of it and exclude all the others from the right of worship.

3. When, along with the Jews, the Arabs were expelled from Spain in the 1490's, Europe lost a great source of culture and civilization and mysticism. The Sufi tradition, knowledge, art and meditational practice which was thus thrown out of Spain was a most valuable asset. Part of this asset was religious tolerance.

4. Is it only well-robed prelates who are entitled to spiritual authority over others and final credibility about doctrines?

5. John Locke unwittingly provides an excellent argument for the comparative study of religion in his statements: "We are all short-sighted and very often see but one side of a matter... it is no wonder that we conclude not right from our partial views. This might instruct the proudest esteemer of his own parts how useful it is to talk and consult with others."

6. The language used, the fables told as if they were history, may not be acceptable to an honest well-educated mind. But it could still, if it wished, accomodate them and remain within the fold of its traditional religion by taking them allegorically not literally.

7. Tibetan texts admit frankly what other religious documents fail to admit, that the crowds of gods whose forms fill temple altars and wayside shrines are virtually "the play of one's own mind," that all the pageantry of worship, chants, music and prayers is directed to symbolic figures.

8. The dualism of the Persian religions--Zoroastrianism and its kindred Mithraism--is ethical but the dualism of Indian religions is metaphysical. These are two quite different definitions. But in the case of the Christian Manichaeans, whose doctrine St. Augustine followed for a time and later renounced as a heresy, there is a strange mixture of the ethical along with the metaphysical.

9. The more the studies of comparative religion, mysticism and philosophy go through the full range of human revelation and research, concepts and practices, in different parts of the world and in different centuries, the more material they will have to work upon to evaluate, and to draw conclusions from.

10. He is the best of worshippers who comes to Me in secret, who prays in silence, and who tells no one.

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18. The organisation which gathers round such a prophet, especially after he has left his body and cannot control them, may become an obstacle and to some extent, even a traitor to his real value and true message.

19. It was a prudent idea to install--at least for the masses--ceremonies, observances and services to recall people to their hygienic and spiritual duties once a year in connection with bright and dark memories.

20. Whatever evidence in disproof of God's existence is provided by thought can refer only to a personal God of popular religions rather than to an impersonal God of an intellectual elite.

21. This was what had been believed, followed and practised for generations. This was the tradition. The possibility of questioning its truth, of burrowing deep beneath its origins in the human mind and history never arose.

22. Whether a man goes to church or mosque, temple or pagoda is mostly a matter of family inheritance. He still has to seek within if he wants to advance.

23. Those who get this worshipful feeling more easily in a congregation assembled for the purpose than in seclusion should follow their inclination.

24. The men of ancient times who were the lawgivers to their race or tribe--like Moses to the Israelites, Muhammad to the Arabs and Manu to the Indians--were inspired.

25. The vehicle which carried him through one entire stage towards truth becomes an obstacle to entry into the next stage if he fails to get out of it.

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26. There is a wide difference in the styles of two men who meant so much to aspirants. Consider the style of Jesus' sayings and contrast it with Gautama's. The first moves directly to the idea in a pithy, if poetic, announcement, and then leaves it almost immediately. The second seeks to persuade, circles round and round it, and leaves only after its meaning is abundantly clear, only after its logic is sufficiently acceptable. That each man puts a value upon style cannot be gainsaid.

27. He will carefully avoid disturbing the faith of others but, except in special circumstances or for special motives--persecution, position, children or mission--he will not go out of his way to encourage them. It is not his business to encourage superstition.

28. Even if there is nothing new in the basic doctrines, its venerable and stately truths will serve some people to find their way through the obscurities surrounding the religious life.

29. The colonnades of the Greek temple are admirable but still, men no longer worship before or behind them: their gods and oracles are silent. We too need new inspirations today and are not too comfortable among the debris of the past.

30. If anyone wants the processions and banners, the lights and incense, the priestly robes and litanies of ritualism as essential to his feelings for religion, let him have it. But if he insists on imposing these things on others who do not share the same feeling, he acts wrongly.

31. They come to religion seeking consolation; he comes to philosophy seeking truth; the two aims are quite different. But in the end the philosopher experiences consolation and the religionists take a step towards truth.

26. There is a wide difference in the styles of two men who meant so much to aspirants. Consider the style of Jesus' sayings and contrast it with Gautama's. The first moves directly to the idea in a pithy, il poetic, announcement, and then leaves it almost immediately. The second seeks to persuade, circles round and round it, and leaves only after its meaning is abundantly clear, only after its logic is sufficiently acceptable. That each man puts a value upon style cannot be gainsaid.

27. He will carefully avoid disturbing the faith of others but, except in special circumstances or for special motives--persecution, position, children or mission--he will not go out of his way to encourage them. It is not his business to encourage superstition.

28. Even if there is nothing new in the basic doctrines, its venerable and stately truths will serve some people to find their way through the obscurities surrounding the religious life.

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32. Those who fail to find enough support from rituals or enough satisfaction from dogmas and neither one nor the other from agnosticism or atheism, are increasingly turning to other traditions or studying innovative metaphysics.

33. If one dares to look forward, a new religion will arise with the decay of the old; a new prophet will bring the fresh wind of divine inspiration to a dulled humanity. But both religion and its prophet must be new, fresh, vital.

34. He has freed himself from the biased credal trap, from the fanatic sectarian exclusiveness, from the tight limits caused by non-existent or insufficient comparative knowledge. He has yet to free himself from himself, to become detached from the egoistic way of viewing ideas, to become detached and impartial and equilibrated.

35. Transcendental concepts which are too abstract or too vague for the ordinary half-educated person today were still farther for the simpler less educated masses of earlier days. Picturised symbols, figures of speech, allegorical tales were easier to give and understand.

36. All the outer forms of religion, all the outer rites affect their sincere devotees emotionally, but within the higher part of the ego only. But all the samadhis of yoga, and certainly the insights of philosophy, escape this limitation by cutting completely through emotion into its deep calm core--the real being.

37. Why should we believe that God communicated with men only through the prophets of Biblical times and not today? The "I am that which was, is, and shall be!" recorded in ancient Egypt was earlier than the "I am that which I am!" recorded in the Holy Land.

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38. Religion without reason was for the dumb masses. Now, slowly awakening, they seek improvement but blindly and replace old error with new, plus some knowledge. Religion with genuine glimpses and, later, with the pure Truth, will be the answer.

39. Their texts are often packed with empty quibbling and entangled with useless hair-splitting quite irrelevant to our everyday life.

40. The kind of God man can think about is an imaginary one. It is a figure which can take different forms in different heads.

41. Wisdom did not stop appearing among men with any particular century for the simple reason that men did not stop appearing. Nor was it confined to any particular land. Despite that it is correct to say there were certain great periods when it flourished most and widest. These can be found in history across the world and across time.

42. All those who have tendencies toward religio-mysticism are beset with the peril of being distracted from its higher purpose. Some among them need a healthy corrective.

43. Records can be left for the enlightenment of seeking men. Caliphs and inquisitions may destroy them. But new times will bring fresh records, for the creative spirit in man cannot be destroyed.

44. A religion might possibly gain universal support one day but unless its devotees had touched and kept the philosophic level, sects would eventually appear within it to break the uniformity and disturb the harmony.

45. When it comes to this, we must exclaim, with Goethe: "Spare me, and take your absurdities elsewhere."

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46. Buddha found the masses were being led into superstition in the name of religion. He denied the utility of the ceremonies which were supposed to placate the gods, remove troubles and attract fortune. He deplored the slaughter of animals in temple sacrifices. He denied that caste was a rigid congealed institution, open only to those born into it. Instead, he asserted that anyone, by developing the capacities, could enter it.

47. Tradition is the accompaniment of caste. When it is completely out of touch with the times it is likely to fray, become threadbare, wear out and fall to pieces. And then the caste falls with it.

48. To put the masses in a lower category of development may find supporting reasons--at least in past centuries--but to try to keep them there permanently is unjust. To feed them on myth, symbol, allegory, keeping back the higher truths and not telling them the facts about their existence, is also unjust.

49. It is because the concepts of God held by their elders actually belittle God that a proportion of the young are prompted to discard the old established religions and seek elsewhere--particularly in Asia.

50. It is right and proper to continue a good tradition, to keep a spiritual inheritance from the past which has intrinsic worth but it is not right to demand enslavement to such tradition and inheritance so that nothing new may enter or be said.

51. Let us go to the great minds, the sources of our best values, our truest insights, be they far or near in time and space, Oriental, Occidental, antique, modern, their writings and their sayings, their lives and teachings.

52. Those who prefer to benefit by a Church's ministrations may properly do so, but there are others who are repelled by its past insincerities and persecutions.

53. Sri Krishna: "Oh Uddhava! discard both the scriptures and the commentaries and prohibitions, and turn to Me, as your only refuge."

54. When the emphasis in religious practice is excessively on externals and their details, reformers rise up who try, often excessively, to bring it back to essentials.

55. "Thou shalt have no other God before Me!" warns the Biblical Commandment. Yet the ignorant still give to the Limited--an organisation or a man--the worship which they ought to reserve for the Unlimited--God--alone.

56. Dean Swift: "We are the precious few,
let all the rest be damned;
There's only room for one or two--we can't have Heaven crammed."

57. Not only Buddhism but also Islam and Judaism originally banned the artistic representation of man's form in religious symbolism. Why? Because it commonly led to worship of idols, of the form of the human formulator of that particular religion.

58. Men and women can be persuaded, or can persuade themselves, to believe in anything--however illusory--to worship stones or deify other men with infallibility and omnipotence.

59. It is not the person that is being criticised; on the contrary he is a likeable and capable gentleman: it is the institution that is faulted.

60. His large vision leads him to transcend religious institutional frontiers.

61. The masses are not sensitive to the mystical, nor comprehensive of the philosophical. They must be reached through the physical senses. Hence religion is their path.

62. It might be too much to ask for an angelic or other transcendental contact, but something visible in space and present in time, some human being who is aware of his link with divinity would--if he were to make himself known, or to be discovered--be one of the rarest of persons.

63. He who has seen the truth cannot forsake it by joining himself to narrow fanaticisms, still less to ill-informed falsities.

64. For him it will remain an aspiration rather than an achievement, a preservation of faith rather than a fulfilment of it.

65. The need and demand today is for explicit statements, not for enigmatic ones. They are a survival from medieval periods when religious persecution was rife and intolerant. Or they are the unhealthy symptoms of mental disorder.

66. Let the past make its contribution without however overwhelming us, for then some traditions may turn to debris. Let the present bring forward what is new and needed to counter the past, that the ever-creative divine power in us may speak again.

67. Is philosophic knowledge of any immediate use to us, who live on a plane of work and turmoil, sin and suffering? Its religious side is said to be connected with the Deity but does God care?

68. So long as men are more preoccupied with materialist conditions than with immaterialist ones, so long do they show how little religion has meant to them. It shows that inner values need refinding.

( ) The ceremonial rites of religion are services offered to God by professional priestly authority and shared in by the lay followers. They are public shows, external signs of worship, praise and devotion directed to God.

( ) Millions have followed the outward observances of their religion not out of any real faith but out of habit instilled in them by parents or kept in them by fear — of society. They need not be blamed for trying to adapt themselves to the kind of world in which they have found themselves.

( ) Out of such compounded studies those eager to pursue truth may get a broader outline and more balanced view of it than from traditional and narrower sources. Prejudice and sectarianism will be weakened, too.

( ) Let us not be afraid of the truth: new bibles will appear in the history of man, his religion and his culture. The end of revelation and inspiration is not in sight.

( ) Matter, as an entity in itself, though so scientifically acceptable at the beginning of the nineteenth century, will be scientifically untenable at the end of the twentyfirst century.

( ) Adherents of religion, practisers of meditation and dabblers in spiritism, magic or occultism can hypnotise themselves into believing anything, such as there is no individual self, no physical world and no physical disease. All these beliefs may be contradicted by their own experience or may be confirmed in temporary mental states. If the former, they ignore or explain away the contradiction. If the latter, the state passes away and they return to normal — a common phenomenon of hypnotism. Mind can play tricks upon itself, by itself, upon others. To understand what is true and what is false in such beliefs we must turn away from their parrot-like repetition to the study of mind in its various phases. This is supposedly done, and in great detail, in the academic world, but the central, the most important point is entirely missed. To learn what that is, study Mentalism.

( ) Science has long known that matter is able to change into wave-like energy or particle-streamed energy. Philosophy comments that what you see, this world of objects and creatures, is not really what you think it is. It seems still, solid, stable, but all the time it is vibrating with unbelievable speed and we, the observers, with it. Only when we penetrate the calm centre of being do we find the real stability, the true substance.

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(XIX) He cannot leave himself out of his inner experience.

( ) Mentalism leads neither to solipsism (one's own existence is the only existence) nor to Hindu Advaita's denial of the World's existence. The first is a misreading and consequent misunderstanding of it caused by failing to see that the individual ego is itself a projection of Mind. The second fails to see that as an experience in the field of awareness of that ego, as a given and fundamental idea in that consciouness, it is co-existent and not to be denied without impairing sanity.

( ) To grasp this mentalism, there must be continuous reflection on the difference between the body, brain and the mental consciousness which uses it as an instrument. Embodied consciousness uses instruments to get particular bits of knowledge; the body's five senses, the body's brain for thoughts. But the knowing element in all these experiences is his power of attention, which is derived from purely mental non-physical being.

( ) That this World, so solid to our touch, so important to our lives, is such stuff as dreams are made on? in Shakespeare's haunting phrase, is incredible to the ordinary shallow materialist, whether he be of a scientific or a pious mind. But then, we must allow, that mentalism even if true, is a bizarre, a staggering idea.

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( ) The creed and doctrine of a religion, its rites and sacraments, its communions and prayers, hold or lose their value according to the inspiration with which they were created, the character and conduct which they demand, the proportion of truth they contain.

( ) So many people hold only a half-belief in their religion — traditional, inherited and accepted without examination to satisfy family, society and convention — that the more thoughtful among the young would welcome a fresh new impulse answering their questions and conforming to their needs.

( ) When the human mind found out how, and of what the atom and its nucleus were constructed, the theory of materialism became less believable and the ideas of mentalism more plausible.

( ) The study of comparative religion ought to be part of all educational systems to foster knowledge, replace narrow fanaticism by a reasonable tolerance, combat superstition or persecution.

( ) The teaching divides consciousness-in-itself from consciousness of the self. Such a division would, of course, be totally rejected by the materialists.

( )Whether we say all is personal opinion or personal interpretation or personal taste, it still remains nothing more than a thought, subject to change or modification; therefore not the Real.

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( ) If the investigation of time made in depth by intelligence shows the real essence of it to be an eternal Now, so a similar investigation of space shows its real essence to be an eternal here. Both these results are also to be reached in actual experience sharply and clearly in meditation in depth. But where are they? The answer is given briefly and precisely by mentalism: they are in consciousness.

( ) Without the religious faith in a higher power, without the religious organisations, buildings and bibles which keep up and channel this faith the mass of people might have fallen into a dense materialism devoid of any moral content.

( ) Ritual and ceremony in religion are neither worthless nor meaningless, but they become so if those who conduct or those who attend them feel no uplift or stir no thought as a consequence. The outer rites become holy only as they are felt in the heart, or celebrated in the mind.

( ) Mine is a religion which cannot be named, a God who cannot be discussed, a worship which cannot be seen or heard. All that I revere rests in secrecy and silence.

( )We can absorb the religious spirit, its emotional reverence for,and intellectual fidelity to, the Higher Power, without absorbing its commitments to crystallised dogma.

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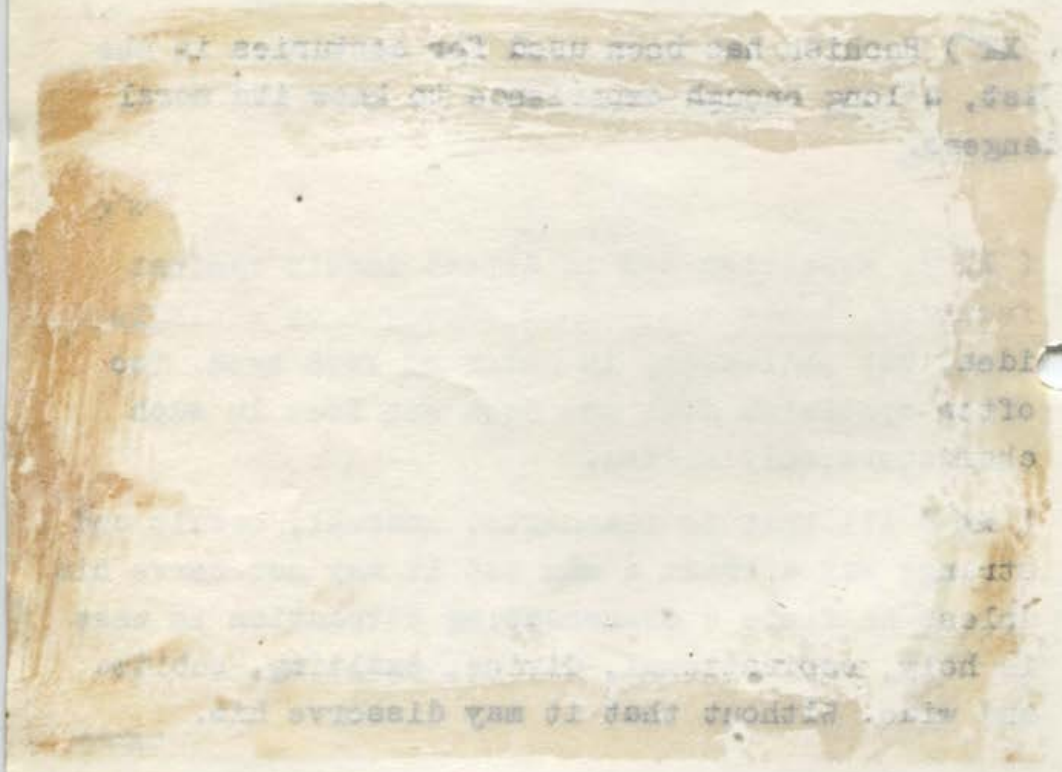
( ) Bishop

( ) Hashish has been used for centuries in the East, a long enough experience to know its moral dangers.

( ) Mysticism has to defend itself against fanatics, hysterics, those obsessed by a single idea, but philosophy is under no such need. Too often mysticism does not even see foes in such characters, only allies.

( ) All that is recondite, unusual, occult and strange may attract a man but it may not serve him unless he finds a compensating attraction in what is holy, aspirational, divine, exalting, sublime and wide. Without that it may disserve him.



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9. Freaks, lunatics, neurotics and psychotics write me letters, send them express, demand immediate replies or interviews. I have to try to keep them at a distance--not an easy feat.

10. To bring on such experiences by chemical means, as so many try to do nowadays, is not to be recommended. There are perils in playing with one's consciousness by artificial stimulants.

11. The self-indulgence which characterises some of these modern groups is in some cases a misconception and in others a perversion of the authentic earlier movements and traditions.

12. It is not surprising that in the past history of India drug-addiction among occult sects and yogic groups was not uncommonly associated with such activities as sex-perversion, drunkenness, sorcery and witchcraft.

13. Padre Pio was self-lifted above other priests. By continuous concentration and the belief that he was sharing Jesus' sufferings, he created the stigmata.

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16. There is no need to let go of all rational control of oneself in order to seek mystic experience but there is also no need to become tyrannised by it through fear of the results.

17. I would not minimise the importance of a mystical experience but in those cases only which exaggerate that importance, only where it is adulterated, distorted or interpreted without discrimination, only where ignorance and bias meet the encounter and diminish its value.

18. The real fact is that they are not the same, that many drug-induced experiences only look the same if they are uplifting and belong to the nether astral world if degrading, frightening or fantastically absurd.

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23. The emotionally and mentally disturbed persons who take to occultism, psychism, spiritualism and similar cults do so at their own risk. For they may aggravate their condition. Instead, they need treatment, purification, preparation or rectification.

24. That his mind may fall into a contemplation so deep there are no emotional ecstasies, is a point not easily understood or granted by those who are not so well advanced as he but who have had fervent and rapturous mystical experiences.

25. Marijuana is a mild drug of plant origin harming the user only. But in most cases its use leads him to go on later to strong drugs of chemical origin which make the user dangerous to other persons.

26. The space that lies between two persons is filled with their two auras, with the vibrations from the electro-magnetic, if invisible, extensions of their physical bodies, and with the mental-emotional atmospheres surrounding them. In that narrow space lies paradoxically all their inner being, their mutual attractions and personal repulsions, the inscribed status of what they really are.

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28. The tiny figure of a Buddha appears in some Tibetan paintings or statuettes. It is a perfect replica of midget size placed in the heart or head. It is put in by the artist to show the unseen, the real Buddha within the outer form that is all most people see.

29. These drugs--the bhang of India, the hasheesh of the Near East, the L.S.D. of America--make it more difficult to find truth, not easier as addicts claim.

30. Those of us who know from personal observation of many cases that the harmfulness of taking drugs is a real possibility cannot be misled by those cases which seem to have escaped it.

31. The tendency to exaggerate the personal virtues, qualities and powers of the guru is usually there--sometimes to the point of falsification.

32. Between extremists on the one side and exploiters on the other, yoga, mysticism, and the like became somewhat dubious, if not quite disreputable, in public attitude. Today this has largely changed.

33. His encounters with other persons may affect him emotionally or interfere with him mentally, so sensitive does he become. This is why it is better to limit his contacts and if possible avoid those who leave undesirable effects until such time as his development brings them under control. He learns by experience how to guard the mental purity and inner peace.

34. Is he fully open to intuitive feelings that originate in his deeper being, his sacred self? Or does his ego get in the way by its rigidities, habits and tendencies? The importance of these feelings is that they are thread-like clues which need following up, for they can lead him to a blessed renewal or revelation.

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35. Hashish, bhang, ganja and charas--to name the four principal drugs--have been used in India since the early historic days, but those who used them belonged to the lower, less cultured yogis.

36. The exhiliration induced by Advaita can be as heady as champagne. The belief that there is only the Real and that nothing else exists or is to be concerned with, can be quite unsettling to intense or neurotic temperaments. The votary can become mildly mentally disturbed.

37. All such mystic experiences may be accepted as valid and sacrosanct in part--that part which has been been supplied by personal background, opinion, imagination or expectation--and valid if taken as possibly incomplete, a particular aspect of the divine only and not the whole.

38. The younger generation not only insists on understanding but also on feeling. Hence their interest in psychydelic drugs.

39. The feeling of oneness with others will not last if he is carried farther by this indrawing force. They seem removed from him, receding and then vanishing.

40. The abnormal enlargement of the pupils seen in the eyes after using particular drugs and in particular mental, psychical or yogic states, makes them interesting and attractive.

41. Do not mistake imaginations or speculations for knowledge of truth: too often they show up personal attachments and wishes, expectations and inclinations.

42. A drug like L.S.D. is favoured by the young on the claim that it opens the mind up to truth and love. That may be, but at the same time it opens the mind up to illusions and self-deceptions. These could be dangerously harmful.

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( ) In my capacity as an author, when sitting at the desk using a pen, the term 'I' identifies me with the body, but in my capacity as a creator of the thoughts expressed in the writing, it identifies me with the mind. It is quite proper to use the term in both cases, but which of the references is 'I' myself? Moreover, when I sleep and dream recurringly of living in France during the Revolutionary period, the term 'I' is still appropriated to the figure saved from the guillotine, for who is the dreamer but myself? My sense of the 'I' changes with each of these situations. But looking more closely into them, one thing emerges as being common to all the I's -- consciousness!

( ) No one gets out of deep slumber with the feeling that he did not exist during that period, nor even out of dream-filled sleep when he may have assumed a different identity. Both states are looked on as different but not as annihilatory: so deep sleep shows that consciousness can exist despite the person's ignorance that it is an entity by itself apart from him and his body, thoughts or emotions.

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Section 21

( ) Those moments when his mind is at its highest level and his character at its best also withdraw him from being embedded in the limited personal identity and focalised in its narrowness. It is this concentration — necessary though it be to pursue his individual life — which becomes so excessive and so exclusive that it screens off the so-called material world until it seems to be the only and real world. It is this too which keeps him in passing Time, in the fleeting Present, and hides the Eternal Present from him.

( ) To the extent that they stop looking outside themselves for the help and support and guidance they correctly feel they need, they will start looking inside and doing the needful inner work to come into conscious awareness of the power waiting there, the divine Overself. They themselves are inlets to it, never disconnected from it.

XXI

XXI

( ) Men are so wrapt up in themselves that even when the glimpse happens, they look at the experience as their own, in origin occurrence and result. They seldom look at it from the other side. For it is also an attempt by the Overself first to reveal Itself, second to communicate with them.

( ) The teaching of a higher individuality needs to be correctly understood. It does not that a separate one exists for each physical body. The consciousness which normally identifies itself with the body, that is, the ego, when looking upward in highest devotion or inward in deepest meditation, comes to the point of contact with universal being, World-Mind. This point is its own higher self, the divine deputy within its own being. But if devotion or meditation are carried still further, to the very utmost possible stretch of consciousness, the point itself merges into its source. At this moment the man is his source. But — "Man shall not see My face and live!" He returns eventually to earth-consciousness, where he must follow out its requirements. Yet the knowledge of what he is <u>in essence</u> remains.: The presence of the deputy is always there meanwhile, always felt. It may fittingly be called his higher individuality.

( ) Some persons get their first glimpse by surprise, quite unexpectedly, and from then begins their quest. But others get it during the onward course of their quest, while searching or waiting for it, and hopefully expectant of it.

( ) The Divine is with man in the many different situations in which he finds himself, but he knows it not

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( ) In ordinary experience consciousness is not found by itself, independent of what it holds, separate from what it perceives and experiences, distinct from the things given to it by the world outside. That is to say, it is not isolated from its contents but always inclusive of them. And not only is it connected together with physical objects but also with different ideas that are merely thought about, with reasonings and imaginings. There is further evidence of this relationship to be found when we turn from the waking state to the sleeping one. When this is really deep, without dreams, there is no world and there are no imaginings. At such a time consciousness does not exist. When thoughts come into being within a man, the world comes into being for him. When they die down, he loses his consciousness and his world too.
But the opening of the previous paragraph was qualified by the three words: "In ordinary experience." For a few men consciousness without thoughts has become a practical realisation: for the whole race of men it remains in the future as an evolutionary possibility. These adepts find Consciousness-in-itself <u>is</u> the reality out of which thoughts rise, including the world-thought. It is not easy to adduce evidence for this since these are events in private personal biography, not scientifically verifiable.

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( ) This dismal fact is the mark on all things, and creatures: that they pass away, they have a transient existence, and is this absolute sense lack reality. They appear for awhile, seem substantial and eventful, but are in truth prolonged mirages. If this were all the story it would be melancholy enough. But it is not. That whence they came, to which they go back, does not pass away. That is the Real, that is the Consciousness which gave the universe, of which we are a part, its existence. Out of that stems this little flower in each life which is the best, highest self. If we search for it and discover it, we recover our origin, returnto our source, and as such do not pass away. Yes, the forms are lost in the end but the being within them is not.

( ) Whatever conception of God a man may hold, his secret inner connection with God will disclose itself to him, whether in the pre- or post-mortem state, whether in the present or a future birth. This Revelation is his human right. The guarantee is that the World-Idea which includes him too, must realise itself in the fulness of time in its irresistible and imperious course. He is bound to get the Glimpse for himself and no longer depend on others' say-so.

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( ) It is claimed that men are victims of necessity, that their attitudes and conduct are determined by forces surrounding them or inherited by them. This is only partly true. What is also important makes up the other part -- there is in him a deeper self which is beyond the play of necessity and determinism, which, if be aligned himself with it, could set him free from them.

( ) Although It is at the very heart of human beings, the Overself is very far from their present level of consciousness. Nothing could be closer yet this is the supreme paradox of our existence and the strangest enigma confronting our thought.

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( ) Even to ordinary persons moments can come which can pass very easily into glimpses.But their importance is not recognised and so the opportunities are missed. It is pitiful and pathetic that anyone should be so close to the diviner self and not take advantage of the propinquity by a pause of activity and a surrender to the delicate feeling which would develop of itself into a glimpse. It is pathetic,because these moments are in the nature of clues leading to the inward way. Pitiful,because such people are living in a kind of blind alley and must one day retrace their steps.

( ) When we, human beings, through our most enlightened representatives, look for the highest principle of being, life, existence, consciousness, the Supreme Power, the Origin of all Substance, the ultimate Deity in fact, we find It is one and the same thing looked at from different human standpoints. It is nameless but we may call it, Mind. There is no point where we can come into contact with it for It transcends everything, every human capacity. When we look for it in relation to the universe which includes us, we may call it World-Mind, or in religious terminology, God. Here there is real possibility of a contact, for in our innermost self the connection is already there.

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( ) Thoughts rise and fall on the surface of consciousness just like waves on the ocean. Both thoughts and waves disappear again into their source. The ego is a totality of strongly-held thoughts with a long ancestry behind them. So it too dissolves eventually into the universal mind. Its supporting consciousness is not lost, is this same permanent Mind. The personal self is an individualisation of this mind. It did not emerge from nothing and therefore cannot go back into nothing when it dies, it dies into this living Universal Mind, is absorbed by it.

( ) Because Mind has always and universally existed so has its associated aspect, Energy, or Life-Force. And because Mind connotes meaning and creates purpose my life has a meaning and a purpose linked with the Universe's: it is neither empty nor alone. Hope, prayer, truth and Presence are my birth right. I am entitled to them. But I must claim the right, make it my own through faith at first, and possibly through knowledge later.

( ) Those who try to find the kingdom of heaven through drugs, whether plants like Mexican mushrooms, or Indian hashish, or chemicals like lysergic acid may gain glimpses, get signs, and receive hints, but they will not, can not, escape paying the price of inner deterioration in the end.

( ) He senses the power of the ever accompanying Presence: it makes him sturdily independent.

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( )Let us not deceive ourselves and dishonour the Supreme Being by thinking that we know anything at all about IT. We know nothing. The intellect may formulate conceptions, the intuition may give glimpses, but these are our human reactions to IT. Even the sage, who has attained a harmony with his Overself, has found only the godlike within himself. Yes, it is certainly the Light, but it is so for him, for the human being. He still stands as much outside the divine Mystery as everyone else. The difference is that whereas they stand in darkness he stands in this Light.

( ) He is situated in measurable time and in massed form yet is trying to understand, reach and identify that which is timeless and formless. How can it be done unless the seeking self is transformed? But that merely removes obstructions: the further proviso is acceptance; let the self be dissolved into That: merger is finally the only way.

( ) Because it is known directly — and not through the medium of thoughts or words — it is called immediate knowledge.

( ) It is inaccessible to the intellect, unknowable by ordinary egoistic man. Yet there are some into whose consciousness It has entered.

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( ) Freed at last from this ever-whirling wheel of birth and death to which he was tied by his own desire-nature, what happens to him can only be an opening up to a new better and indescribable state, and it is so...He as he was vanishes, not into complete annihilation and certainly not the heaven of a perpetuated ego but a higher kind of life shrouded in mystery.

( ) He is not <u>necessarily</u>, as most people seem to believe, an uninterested non-observer of his time and therefore standing quite aloof from it. He may be, but he may also be concerned enough to make a personal contribution to it.

( ) All other truths need word or picture, demonstration or laboratory when they are to be conveyed to others, but the one truth which is an exception to this rule is also the deepest of all, the supreme wisdom. It comes to a man whether from another man or from God only when the fullest silence reigns and when he himself is fully passive.

( ) At intervals, on certain grave, joyous or relaxed occasions, he may feel a deep nostalgia for what he may only dimly and vaguely comprehend. He may name it, in ignorance, otherwise but it will really be for his true spiritual source.

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(~~XXI~~) Man asscientist has put under observation countless objects on earth, in sea and sky. He has thoroughly examined them. But man as man has put himself under a shallower observation. He has limited his scrutiny to first to the body; second to what thinking can find. Yet a deeper level exists, where a deeper hidden self can be found.

(~~XXI~~) To raise the half-buried, half-petrified, figure of meditation from the desert sand, expose and clean it, explain and publicise it — this was only a first task. To advance further and awaken the juniors who undertook this inner work to the truth of mentalism — this was a second task.

(~~XXI~~) Every night, an hour before dawn, the nightingale wakes me with its lovely song. There, sitting on a tree's lower branches he sings joyfully in the total darkness. Admittedly he sings to his mate, like most birds, and not for us humans. But it is Atman's likesbliss.

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7. His "I," hemmed in by its ignorance and limitations, is a small affair compared with the "I" which is drawing him onward and upward through the quest and which he must one day become. His personal self, controlled and purified, kept in its place, humbly prostrating itself before the Overself can gratefully receive even now glimpses of that day, momentary revelations that bless the mind and put intense peace in the heart. Whoever does not feel that these affirmations apply to him but who is yet able to believe in their truth, will be befriended by grace at the time of death.

8. When will the Christian saint, the Muhammedan Sufi and the Hindu yogee comprehend that if and when they reach a height of inspiration, what comes through is not different in any of the three experiences. Difference begins with their own personal interpretation or interference.

9. If he remains faithful to the practice of these periods of daily reflection upon the Divine Affirmations or the inspired texts or the quest itself or the kind of non-discursive meditation which is really contemplation, he can say with truth that he continually receives his daily bread. Thus the Lord's Prayer has been answered, the Biblical "cup which runneth over" has been filled anew and anew.

10. No scientific technological advance, no political gain, no economic improvement will ever be enough in and of themselves to provide a proper goal for human endeavour. It is easy to forget this in certain favourable periods, and if we do we come close to disaster in the end.

11. The rise to a higher level from a hollow, merely formal and outward religious life to a simple childlike trust in, and inwardly devotion to, God, is excellent. But those who are unable to put aside their intellects so easily may ask for something more.

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12. It is not only by the experience of feeling at times the presence of God that an aspirant may develop inwardly: it may also happen by the equivalent non-experience, by feeling quite deserted by God, quite left alone! This--the "dark night of the soul"--is just as essential.

13. The wonderful effect of profound sleep is not only the recovery of the physical body's energy but much more the man's return to himself, his spiritual self, the pure universal consciousness. Note that all this happens without any effort on his part, without any use of the personal will. It is all done to him. Grace acts in the same way.

14. A profound feeling of reverence for the Sun should be a part of the worship, the visible orb being regarded as the vesture worn by the Great Being behind it.

15. Too often the quester, after a certain number of years, wants to be admired for his magnificent spirituality. But too often, in another mood, he enters the confessional to be humiliated for his great egoism.

16. He begins with turning his problems over to the higher unseen Power: he ends by turning himself over to it. This is what is also called "surrendering to God" and "taking refuge in Him alone."

17. Devotion must be dovetailed in with knowledge, reverence must be locked together with understanding if this inner work is not to be one-sided, unbalanced and even, in some cases, unreliable.

18. Even if a man does not respond to it, the divine presence in the world is itself a grace. Even if he is quite unaware of its being in his heart, his centre, its guidance and the intuitive thoughts which may arise are manifestations of grace.

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( ) Living in measured time as he does is the consequence of living in the movement of thought. But when this vanishes into the still centre of his being, he finds timelessness as its attribute. If there is any surprise, it is a flash only for in the new consciousness he feels at home.

( ) When the Great Peace is felt and thoughts utterly stilled, there are two possible but different mistakes which he may make. One is to start analysing what is happening. If he wishes to do this either to instruct intellect or to communicate it to others, he must wait until it is no more and for a day longer. Otherwise he cuts it short or diminishes its quality, besides losing the secondary benefits of its after-glow. Nor do words give it to others at the time of its presence for it gives itself, silently.

( ) The eternity which we are supposed to enter after death is one where a particular form and ego are supposed to be preserved for ever, is absurd. But there is a true eternity where form and ego, time and space, are transcended.

( ) Few cultivated Westerners could welcome this kind of happiness, much less the uncultivated Western peasant.

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( ) They run hither and thither, from teacher or teaching to a different teacher or teaching, from Euramerica to India, to Japan, to Indonesia, looking away from their own being for that which is the essence of that being. They are like the man who looked everywhere for his spectacles. At last he gave up the search — only to find the spectacles resting on his own nose. But his attention had first to be drawn to his nose by someone, or by some book, who could see them there. These seekers are not ordinarily aware of what is continually present within them, the stillness of the centre of their being, but instead of looking there for it, they look elsewhere, or to other men. The real service which is rendered them by these others is to tell them where to look; the rest is for them to do. But the lazy, or those who wait something for nothing, expect or want the gurus to do it for them, -- a false idea. The other great error of these confused minds, is to seek from Asia what Asia is now rejecting. The best Asiatics are not rejecting its spirituality, but its ignorance, superstition, unbalance, futility, narrowness and excess of conservatism. The Westerner who adores Asia's past wants to copy it, picturing it as a golden age (which it never was). He tries to restore it for himself and in himself, becoming an ape and a parrot.

( ) Is it to the man's own personal merits that honour is done or is it to the peace he fills?

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( ) He comes by growth of knowledge and width of views, by metaphysical evolution and emotional discipline, to a great calm. From then on he neither seeks eagerly for incarnational experience nor aspires loftily for liberation from it. Argument and discussion, meditation and exercises and spiritual states, labels and categories, teachers and teachings and quests are only for observation, not participation. Others may think he has lapsed and shake their heads in sorrow or pity. This is not to be used as counsel for beginners: if followed it could only hinder them. But to prevent limited views, sectarianism and fanaticism arising among them, as so often it does, they can well be told occasionally that such a stage exists, and it may be theirs when a patient development brings them to it.

( ) Everytime he departs from the stillness there is needed a waning awareness. This does not easily or normally come by itself but by self-training, self-observation — 'mindfullness' the Buddha called it. The feeling for it has to be persistently nurtured; first brought into being, then preserved at all hours of the day and in whatever surroundings he finds himself.

( ) But such calm, such satisfying equanimity, can only be kept if he does not expect too much from others, does not make too many demands from life and is not too fussy about trifles.

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( ) Who does not prefer joy to grief? The instinct is universal. There is a metaphysical basis for it. Individual beings derive their existence from a universal Being, whose nature is continuously blissful. This is dimly briefly echoed in the satisfactions of earthly desires. The quest of spiritual fullfilment is really the search for a fuller and more lasting share in the Divine Peace, the true heaven which awaits us in the end, whether in the freedom of so-called death in the confines of physical flesh.

( ) Such a goal may be unappealing to many, held by their attachments as they are but it is fascinating and alluring to a few, " old souls", much experienced after a long series of earthly lives, whose values have been altered, whose glamours and illusions have been eliminated. They feel like a wanderer returning home.

( ) There is a point where this inner world of divine being intersects the outer world of common existence, and therefore where awakening is possible more easily than at other times: the pause between day and night (paralleled by its counterpart the pause between night and day). Anyone can take advantage of Nature`s stillness by willing his own stillness in intensed passivity.

( ) Is it to live like a philosopher, unshaken by wordly happenings, uninvolved emotionally by personal happenings? Or is it to retain one`s humanness still, but well disciplined and controlled? Can a man

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bottom para of this page is continued six pages after this the quote starts "The consciousness of some kind"

XXII

( ) .....Can a man keep earthly things from breaking into his peace of mind, from agitating his feelings?

( )Prayer, if it is petitionary, is best formulated just before and just after entering the stillness. In the first case, the heart is then purer and will ask more wisely. In the second case, if the silent communion has been established, and the after-glow of peace is there, the heart will then understand that the whole problem is thence best left with the higher power and anxiety dismissed, that demands made from ignorance merely limit or thwart the power.

XXIII

( ) There are two ultimate experiences open to the meditator. Both share in common a contentment and calmness that is supernormal in quality and an absorption in superphysical states. The mystic attains this by religious devotion and the concentration practice alone. But where the latter is accompanied by philosophical discrimination and knowledge, the consciousness is carried almost twice as far into still subtler states and values until it reaches the second ultimate experience. This is near to indescribable, so it has been called 'the plane of neither perception nor non-perception.' This is because the ego, the conscious observer is no longer functioning; the experience, the object observed, is no longer there; the residue is a Void: Yet it is not total annihilation; consciousness of some kind must have been

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Ithaca Address .....

Phone Number .....

Class (Year) .....

SUBJECT	Course No.	Credit Hours

Name of Faculty Adviser .....

College .....

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7. Those who care for koans will wander about in circles and in the end come back with empty hands. They will have to start afresh on a new road having learnt that wisdom is not hidden in lunacy--except for minds already confused or distorted.

8. We have only to look in any Japanese drawing or Chinese painting at the dark fierce face and glaring eyes of Bodhidharma to feel that any teaching coming from this man must be abrupt, terse, direct, likely to shock and certain to surprise.

9. Under the upcurled eaves of a Chinese building and behind its red-painted pillars art may be born or wisdom conceived.

10. Traditions left over from parts of the globe quite distant from each other tell us of teachers and teachings, religious revealers and ancient revelations which should not be entirely cast aside as worthless. Knowledge is not wholly confined to our own eras alone. There are still other forces in existence which are undiscovered but used elsewhere.

11. The High Priest's Buddha saw much Siamese history in the making in his time, heard many important conversations and confessions in that far land. Now he hears little talk, for I am mostly alone, but he does sit in on all my meditations.

12. Why did Buddha not wait even a week after his enlightenment near Benares before going out to preach among the people? Why did he keep up this spreading of his message so incessantly for the remaining forty-five years of his life? Contrast this with the many Hindu sages and mystics, from his own time till this day, who sit and wait for would-be disciples to approach them. The answer lies only partly in the special mission and power with which he was invested by the World Mind.

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13. Sanskrit is considered, rightly, to be the finest language for expressing metaphysical, mystical and philosophic thoughts generally. But Greek was not much inferior to it for this purpose.

14. The Unseen Power, Al (without beginning) lah (without end) is One. Every other kind of power derives from It. And this holds true even of the little power which a little ant shows. Hence the energies of a human being are linked with It. From this we may deduce that he is unaware of, and not using, all his potential resources.

15. I went to India several times in order to get finished with the predispositions picked up in the past lives in that area, although I did not know this at that time. At last I got cured and got into the new rhythm which is the coming wave. What India is fast losing, the West is acquiring. But our approach will be more scientific and less religious; it will become as neat and precise as the Buddha's statements. Moreover it will bring the ordinary life of the world <u>into</u> the quest and not part from it as an unholy thing. All this will be more apparent in the future but it has begun.

16. The Oriental use of the term "wisdom" not only includes our Occidental notion of Solomonic judgment in dealing with a situation but ranges far enough to include the capacity to understand the universe as it really is in depth, and not merely in terms of sensory experience.

17. Youngsters who take to the Indian religions with all the enthusiasm of converts, too often get a hazy understanding of the philosophy associated with them if, intellectually, there is any interest beyond the religious one itself. Nor is this surprising when the swamis who collect Western disciples confuse religion with philosophy in a kind of mixed-up Irish stew.

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18. Our grey and wet northern skies do not favour the open arcaded courtyards with the trickling fountains in the centre and little tubs of palm-trees around, which I find so friendly in the Near East.

19. Confronted by statements and records of this experience which are being collected in a truly scientific manner, it becomes more and more necessary for the West to find its way through the human mind to clarity. It will then revise its views.

20. It was not only the cultured Chinese who thought it unpleasant and demeaning to shake hands but also the orthodox Brahmin. For him the touch or shadow of a non-Brahmin would pollute his own aura.

21. When the vivid colours of sunset went out of the Egyptian sky I took up my station by the Nile bank and mentally went with them. The little self was left far behind as I passed into Nature's stillness.

22. In China conservatism was carried to the extreme, so that people could only converse in platitudes and cliches, in conventional and expected phrases. No departure from this rigid formulation was permitted. After a thousand years this bred its own evils. The Empire, and its civilisation, fell apart. Changes came in quickening succession. Then came the climax--Mao Tse Tung's brand of Communism, with its own special kind of changes.

23. These pundits, successor-gurus and such like are only copyists. They are rigid and frigid, congealed in the forms of others who lived before their own time. They are only imitators, neither original nor creative, and above all sunk in the letter and insensitive to the spirit.

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( ) An important warning is needed here. Wherever the idea of agnostic mysticism has been supported, the idea that there is no possibility of knowing the Absolute and so no communication of such knowledge, the reference is to ordinary human intellect. No positive result can come of its investigation into that which transcends it. But what intellect unaided cannot know, intuition — a higher faculty — can. It can discover its point of contact with the Absolute its higher individuality, the Overself, even though it can go no farther and penetrate the Absolute. When intuition becomes active in this matter it may or may not take the shape of a mystical experience. When it is developed by philosophic training it expands into insight.

( ) The comments made by sages upon the varied situations in human life are worth far far more than the commentaries written by pundits on the sacred or philosophic texts. The former are very much in a minority.

( ) We leave the word to go away to the thought (which the mind does almost at once) but we ought to leave a wordless intuitive feeling only to go deeper into it.

( ) Again and again his thoughts should return to whatever memorable experience brought him an intuitive feeling that he was on the right track, or to whatever sudden lighted understanding of mentalism flashed into his head after study or reflection.

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( ) ... consciousness of some kind must have been held there: for on returning to the normal state, it is picked up again. This raises the interesting question: what, then, is the Void? Ordinarily the term is used for that state where personal, physical and mental experiences come to a stop but with a rarefied consciousness still remaining. There is no-thing to be known and no-one to know it, certainly no personal memory. This, in the understanding of most students, is the end of the matter: After all, it is too abstract a conception to have any bearing on the lives of those, most of us, who are not monks or hermits with the time and opportunity for prolonged meditations in depth or for intensive analysis of such subtleties. But to complete the record before it is too late, let it be said that there is another kind of Void, seldom studied by the monks and less known among them. In the first kind there is what might be called 'the awareness of awareness'. Only in the second kind even that ceases. It might be called 'death in life.' Once experienced, it need not be gone through again, for it leaves its mark permanently on the man. But in the ordinary circumstances of wordly life, especially today, there is little chance for a safe approach to it. Nor is it necessary. For us non-monastic Westerners the practice of philosophy is the best way.

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( ) This direct straightforward vision of the world, of life, of man and of God, unhindered by opinion, bias, suggestion or tradition, free from the semi-maniacal opium-dreams of certain Oriental cults, yet not blocked by a so-called scientific materialism — this alone provides religious revelation and hard factual truth.

( ) In the Void the Real is hidden, all time is rolled up there: the entire world, the space holding it, dissolves there, everything and everyone emerges and vanishes there. THAT alone is the ever-Real, ever-Being. That is what man must learn to consider as his own hidden being, a task of re-identification.

( ) If he feels the intuition but does not attend to it then, however slightly, the very faculty which produced it begins to lose strength. This is the penalty imposed for the failure, and this shows how serious it is.

( ) He must indefinitely until intuition supplies the needed answer or, if the matter is more urgent, wait only for a definite period and then review the situation again, ask humbly for guidance, and force a decision evem though it is at risk.

( ) The ashram was like a baking oven:

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( ) The notion that the world is not what it seems to be, that it is an appearance quite other than the reality behind it, is a true one. But it ought not to be misused to support escapism, apathy, the sense of futility and the uselessness of life. Fit it to the other half of truth, that the Reality from which the world (which includes oneself) is derived, is divine, with all the wonderful meanings of the word. The correct consequence should follow — inspiration and invigoration.

( ) The notion of a Personal God includes a truth and an error. So far as there is a World-Mind, manifesting along with atworld itself the notion is true. But so far as there is only the Unique, the One without a Second, both are appearances, phenomena out of the Noumenon . In the case of the world, it appears in time out of the Timeless; but in the case of the World-Mind, all times are embraced in its Duration. Yet it too withdraws into its other aspect, Mind — only.

( ) "Allah is the Light," wrote Muhammad.

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1. Beauty is too noticeably absent from their minds, manners and homes; truth is not an idea whose discovery would be exciting: goodness is taken for granted but only on the most ordinary bourgeois level.

2. The art of living includes the arts of survival and social adaptation. In life, with its pleasures and miseries, its problems and mysteries, these arts must be learnt from theory and practice, from surrender and compromise, from teachers and elders.

3. The climate of this Alpine lake-and-mountain area is as uncertain from day to day as the climate of the Peking area is as regular as a clock. The south-facing wine-vines here get their sun but the whole region gets its sudden changes too. Mists, rains, winds, storms, hail and snow appear unexpectedly and the sun disappears.

4. They demand full freedom for themselves but take it away from others the moment they have the chance.

5. It is possible to be his admirer and yet, at the same time, his critic.

6. Let him stand in his own place, and not seek to occupy that of another. Let him find a life that is real, and not copied. But such admonitions are good only so far as he has already come into communion with the Overself.

7. We see this nostalgia in the face of Marcus Aurelius, this ruler of an empire who felt it was not his true home, who practised Christian virtues while persecuting confessed Christians, who warred by day through most of his life but meditated at night on the lofty notions of Stoic philosophy. His rebellious subjects did not let him live in outward peace so, wistfully, he ever aspired to it inwardly.

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8. We authors are in the paradoxical position of being both known and unknown to our readers. That is to say, they know a part of our mind, the expressed part, but they know little of the unexpressed one, and probably nothing of the physical part, the body.

9. There is an area of peace hidden within every man. Its presence is the gracious gift of God but his task is to discover it.

10. With sufficient intelligence, reverent devotion and personal purification, it is possible for a man to enter one day into this experience of being enclosed within the divine mystery, enravished by the divine peace.

11. Whether or not the philosopher is esteemed and philosophy appreciated, it still remains a fact that in the highest sense both are beneficial to the community even if the first seals himself off from the community's social life and the second from its politico-economic concerns.

12. The United States of America is truly a country today where too many babble of their rights and demands, too few of their duties and responsibilities.

13. Estranged couples who started with "love" end with hate. Why? A dozen reasons could be found, all different. They could be classified as physical, emotional, intellectual, temperamental, spiritual or social.

14. Those who try to force us to embrace one of this pair of alternatives foist their own limitation upon us. For there is a third alternative beyond their sight and, perhaps, mental reach.

15. Preferences and interests may change with the changing periods of a man's life.

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16. All this exaggerated praise tends to put off cooler and clearer minds, so that what is deservedly laudable tends to get minimised.

17. Enframed and conditioned as they are by the suggestions and influences from various outside sources, the first duty is to find liberation from them.

18. Is there any higher meaning to the universe or higher purpose to human life? Do any of the many people who cross and criss-cross the streets of this busy city ever pose themselves such questions? For they are not merely academic or metaphysical questions.

19. Krishnamurti, despite the strong emphasis put into his sentences, stood during his lectures almost without moving his body, just as Emerson had done more than a century before.

20. Those cases where the risks of decision are high but the worries of indecision are great call for such a turning away from the ego, a relaxation to allow the intuition to emerge.

21. Most men devalue themselves, although they do not know it. A part of them is divine, but it is ignored and neglected.

22. Have they no higher motives for living than the ones they share with most animals and many savages?

23. This huge freighter bore down upon our little ship when it was too close and therefore too late to avoid a collision. In the rending crash which followed, I was thrown from the bunk-bed to the floor.

24. What wise mortal first penetrated to this layer of consciousness and came back to give his fellows the news?

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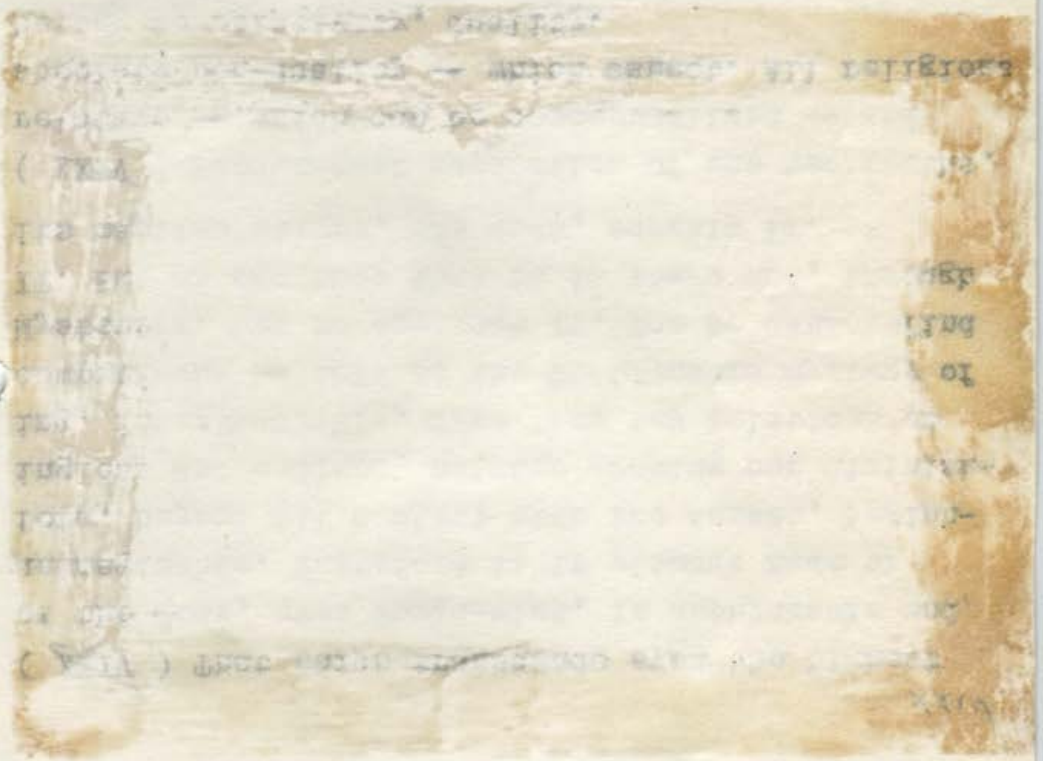
( ) That which transcends even the highest of the gods, even World-Mind, is unthinkable and unimaginable. Therefore is it without name or form, beyond all contact with the senses, beginningless and endless, neither growing nor diminishing, indestructible, free from any relations or comparisons — this is the Undefinable Mystery of Mysteries. Let no one seek it, for he cannot find IT. But he can know that it is there and, through its manifestations, the Gods, worship IT.

( ) Fundamental separation of the two truths, relative — which can be conceptualised — and absolute non-duality — which cannot. All religions belong to relativity, duality.



( ) Beyond quarelling sects and disputing creeds, beyond the divisions among men who would narrow the Infinite to a possession of their own religion, let the clearer-sighted and calmer souls honour those Greeks who erected an altar "To the Unknown God". For beyond matter and energy, beyond all universes, there is an Unseen unnamed Power from which they are derived — this is now the knowledge of a few pioneer scientists who have gone farthest in atomic research, of physicists like Heisenberg who were forced to become philosophers.

( ) If God expresses His will through, and in, the universe then the horrors we find there are unbeatable by any of the tortures perpetrated by man. The wanton malignancy of certain parasites, ants, worms; the poisonous bites and stings of certain insects and reptiles, the dreadful fish like piranaas which strip unfortunate wretches to a skeleton in a few minutes, the infectious germs in jungle and city alike, the intimidating hordes of vermin which threaten to multiply and destroy other forms, -- are they all God's goodness?

( ) In affirming the reality and supremacy of Mind, philosophy lays down both its first and last principle.

( ) There is an abiding mysterious entity from which all the energies which compose the so-called material atom, arise.

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XXI ✓

( ) Even a partial awareness of what it means to be a man — as above an animal — capable of thinking abstractly, conscious of the vastness of the universe and the littleness of the ego, asking the age-old questions about meaning and purpose in life, sometimes getting a glimpse of a few words from the answer through religion, art, Nature, mysticism, joy, suffering or intelligence, even this is enough to make him wonder what follows in development after him, higher than himself, if not here then perhaps on other planets or in fourth dimensions. Such beings must already exist somewhere. Are they the gods of ancient fable and myth, disfigured or miscomprehended in human narratives by the passing of time? Were they visitors who helped infant humanity reach its teens and then ~~kex~~ left it, withdraw, except for rare appearances as avatars, angels or law-givers?

( ) **THAT** is real being which is faultless and partless, and without a single one of the characteristicsproperties belonging to this physical world. It never varies whereas that world is constantly changing. Such everlasting being is incomparable, unique, and beyond human picturisation. THAT is the essence of all things, the base whence, eventually, the universe is projected.

( ) It gives an answer to the question "What is the meaning of Life?"

( ) Beneath the little 'I' stretches the universal Consciousness.

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( ) Whether we think of this mysterious origin as manifesting itself in waves of energy or in particles of the same force, it is and must be there for the deeply reflective atomic scientist. Whether we think of it as God, the Creative Universal Mind, or as God the inaccessible all-transcending Mind, remote from human communion, it is and must be there for the intuitive. But in both cases this entire universe is but a thought in the Universal Mind. Every object and every creature is simultaneously included in this thought: therefore every human being too. Through this relationship it is possible for a man to attain some kind of communion with IT. This is what the quest is all about.

( ) There is no once-for-all creation at a certain moment in time by a First Cause, but only the appearance of it. There is a series of appearances, as beginningless and endless as the unseen Mind Itself, which is the other aspect of World-Mind, and which is the Real behind all appearances. The creationist doctrine of semitic and other later religions is not an ultimate one but an understandable one, given to the multitude as something comprehensible by limited mentalities. And we must remember that each "creation" is incomplete, partial, for humans know only their present level of experience and not what else is behind it.

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(XXIV) We see around us much suffering and cruelty, conflict and frustration.

( ) Each universe however vast is finite. But the possible number of universes is not. The Infinite Being, by some strange necessity (from the human standpoint, contemplating a fathomless mystery,) forever sponsoring fresh universes as old ones decay and disappear. In this way It seems, (again from the human standpoint) by giving expression to an infinite number of universes, to be expressing its own infinite nature.

( ) Why fatigue yourself trying to make a difficult decision? Why not hand the problem over to the higher power, which knows better than you? Where logic fails to guide, surrender and intuition may take its place and prove its worth. Having turned the problem over to the higher power, just leave it to time. This does not mean you may have nothing further to do. There may be, but in that case quietly await the signal or guidance: let it appear of its own accord in its own hour, meanwhile trusting yourself to the Power, giving your problem to its wisdom, and letting your destiny take its course under this new association.

( ) Is there any inner significance behind the events and movement of history?

1. The beginner needs knowledge, needs to attend lectures, study books, discuss ideas and even debate the criticism of them. But the man who has done all that needs to move on, to get into the testing ground where teachings and values must prove themselves; that is, into life itself.

2. It is easy to create an idealistic figure in imagination and declare that he would always act in such-and-such a way, but in actuality his actions are unpredictable and what they are can really be known only when they happen.

3. Selflessness of purpose is said to follow attainment of this high spiritual status. On this point there is some mispresentation so that beginners get half-false, half-true notions. It does not mean that, as against other men, an enlightened person must surrender his possessions, his position or his services to them. He has his own rights still and does not automatically have to abandon them.

4. We look to lost years, pleasant times gone by, successes, but we see also grim events and frustrating failures. We can certainly learn something from the past, but that done, let it go. It is better to get hold of something more lasting.

5. The truth is practical for it leaves worldly experience behind with higher understanding. Life is then seen as leading to compensation--but only so far as we are willing to learn.

6. The younger generation, whose influence is felt everywhere today, does not have enough experience to avoid falling into self-deception, superficiality and extremism. And because experience comes slowly the young would do better to temper their rebelliousness with consultation, with dialogue, thus keeping the whole picture in view instead of only one side of it.

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7. We must look more closely for the greater purposes and higher laws which control our lives. They are there, amid the small events and the big ones. Men may grumble when they feel the effects of some of them but these work in the end to shape them into better persons aspiring for purer lives and seeking clearer vision of truth.

8. Mental attitude is all-important. He may respond to either suggestion--that he is the feeble ego or he is the divine Overself; it is a matter of where he puts his faith.

9. The circumstances of his outer life must affect the condition of his inner one. But this is true only to the extent that he admits or counters them by his mute acceptance or dynamic resistance.

10. If you take the widest possible view, all the different sections of his action and thought are inseparable from the amount of spirituality there is in a man.

11. He knows truth, has penetrated to Reality, feels the Unseen Presence but, because he is in the world and not in meditation, plays a scene. He acts as if he were a worldling.

12. The need to make a rapid decision may create panic in an uncertain mind. Here again the best counsel is to go into the calm Silence, push aside the insistent thoughts of pressure, and wait in patience for mental quiet to manifest itself. Then only can intuitive guidance emerge.

13. The most important questions which a man can ask himself--"What he is?" and "What he is here for?"--must be answered before his life finds its proper course. Otherwise, in the higher sense, he remains a mere animal.

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24. Experience is not always pleasurable: it can be bitter and depressing, perhaps even tragic. Sir Thomas Browne: "Adversity stretcheth our days." (Light) The blind Milton could write, "Hail, holy Light."

25. Every circumstance or situation may be looked at from a higher plane than the merely animal or narrowly selfish one so that a higher benefit may be got from it. But this attitude calls for a willingness and detachment and courage which most people lack.

26. We may learn this truth from books or bibles, from reason's product or inspired revelation, but we can also learn it without either: that is, from the experiences of life itself.

27. To ask a man to act with complete disinterestedness, think with utter impersonality and feel with perfect selflessness is to ask what is close to the impossible. But to ask him to polarise himself towards these goals so that he has direction, is to ask what is both reasonable and desirable.

28. I have written at times that life was meant to be lived, that philosophy was not a hide-out for vague shiftless dreamers or an escape for timid into futility. But some who applauded the words of my protest narrowed their significance. I did not anywhere say that the implied action referred solely to physical living. For the life of man must include adequate attention to his inner mental, emotional and intuitive self or it will remain incomplete.

29. The quality of consciousness is affected by the way we live. Food, hygiene, surroundings, personal habits, speech, manners and auric atmospheres should be in harmony with the spiritual ideal, that is satvik.

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30. The belief supported by Rousseau that living simply and on a low income improves character or promotes spirituality is correct only in the case of those who have renounced the world, that is, of monks and nuns. In the case of the others, who constitute the mass on mankind, it is correct only for exceptional persons who know how to live in the world and yet not be of it. But most people are in the grade of life's school where they need to develop experience and faculties, human individuality. The spurs to that are first, responsibility, and second, ambition. These and the need to discharge family obligation must in the end force them to improve themselves and to improve their position.

31. We exist on more levels than one, from the grossly physical to the finely ethereal. We have to take care of our body, of our vital force, our emotions and thoughts because we have to live with them and use them.

32. Problems and troubles come to all alike at different periods of their incarnation, to the wise and the foolish, the passionate and the controlled, so that it would be futile to try to find one person who has never had them. But wisdom or foolishness will be revealed by the attitude, mental and moral, brought to deal with them, and by the dependence on self alone, or on self and Overself together.

33. I offer no proofs, no documentation, no argument, when IT is there; it is enought to silence me. But when I do offer them and speak, you will do better to depart.

34. The aspirant lives a kind of double life. He sees all his experiences as personal events just like other men do. But he also sees them again as material for study: what is and what ought to be his reaction to them?

40. The belief supported by Rousseau that living simply and on a low income improves character or promotes spirituality is correct only in the case of those who have renounced the world, that is, of monks and nuns. In the case of the others, who constitute the mass on mankind, it is correct only for exceptional persons who know how to live in the world and yet not be of it. But most people are in the grade of life's school where they need to develop experience and faculties, human individuality. The spurs to that are first, responsibility, and second, ambition. These and the need to discharge family obligation must in the end force them to improve themselves and to improve their position.

41. To exist on more levels than one, from the purely physical to the finely ethereal. We have to take care of our body, of our vital force, our emotions and thoughts because we have to live with them and use them.

42. Problems and troubles come to all alike at different periods of their incarnation, to the wise and the fools. The passionate and the controlled, so that it would be futile to try to find one person who can never had them. But wisdom or foolishness will be revealed by the attitude, mental and moral, brought to deal with them, and by the dependence on self alone, or on self and oversoul together.

43. I offer no proofs, no documentation, no argument, when IT is there; it is enough to silence me. But even I do offer them and ask, you will do better to depart.

44. The explorer lives a kind of double life. He sees all his experiences as personal events just like other men do. But he also sees them again as material for study: what is and what ought to be his reaction to them?

35. He has freed himself from the world's domination over his life, more inwardly than outwardly, to a large extent. He has done this by freeing himself from attachments, passions and ambitions. He has no wish to impress anyone else, no craving for attention from the public.

36. Inspired texts, portions of scriptures, great men's writings and sayings offer guidance on the course of action to be followed, the ethical considerations to be heeded, the decisions to be made under certain pressures, crises or confrontations, decisions whose consequences are often quite grave. Who can price the value of such reactings at such times?

37. Multitudes believe they can live without religion, which is possible, and without God, which is not. The very mind which makes this assertion and thinks it has turned its back on such a superstition as God is itself a projection from God.

38. Any penman with experience can write of high matters, divine matters sometimes, but he is then called upon to live them. His words come back later, to praise or to accuse, according to the result.

39. He must solve the problem by accepting the fact that he lives on two utterly different levels--the immediate and the ultimate--simultaneously.

40. Miguel Serrano referred to what he called "the de-humanising path of the Orient" and asserted that modern Western Christian man does not want it. He would find his solution by combining the two--contemplative life and active life--in a single mode.

41. Those who are unready for the higher truth will also be ungrateful to anyone who foolishly brings it to them.

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42. It is an illustration of the Yin-Yang coupling that, in general, great men are not without their smallnesses, virtuous men not without their blemishes and successful men not without their failures.

43. The trivial tasks which, in their totality, drain off energy; the abrasive cares and problems which, with the course of time, diminish hopes and wear down idealism--these may be there but inner resources are also there.

44. It is when a man is patient enough to let his thoughts and feelings quieten down, and especially so his passions, that his intuitions can come through and correct judgments be made.

45. Whatever his detractors may say about the man, and however much they may misjudge him, his work will always remain as a monument to service rendered.

46. If, with the years, he uses them to grow, improve and correct himself, gain balance and peace, he can spare himself reproaches for the failures... the lapses... the stupidities.

47. A large measure of secretiveness about his inner life is advisable if he is to protect it from the world. If this forces him to pretend to be of lower spiritual status than he really is, the blame is on the world.

48. The desire to reform others will be seen for the vain activity that it is. The need to reform oneself will be understood for the more urgent activity that self-respect demands.

49. Experience is an important school, provided we include other peoples' also and do not limit it to one man's alone

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( ) During the course of my studies I have been shown three portraits of Jesus which seemed to be immeasurable more authentic than the over-sentimentalised, utterly unrealistic ones which the Western world self-deceptively takes so seriously. Yet all three were sufficiently different from each other to present a different aspect of his personality. The first was a drawing quickly made by Jacques Romans, a clairvoyant friend who died when he was nearly 100 years old. I do not know what became of this portrait. The second was an oil painting by another clairvoyant Boyin Ra which his widow showed me in their Swiss home. The third is a fresco in the Assembly Hall where Canons meet in Chapter of Monastery of St.Mark, Florence, by the Dominican monk and visionary Fra Angelico. In the drawing, the aspect shown was that of a man in absorbed communion with his Father. In the canvas it was a man confronting the world fully possessed by the strength of the Spirit. In the fresco it is the Christ of the Crucifixion — extraordinarily sad — for the human race. Thus the first typified Prayer in depth, the second, divine Power, and the third, mysterious melancholy, Pity. Yet, they were of a real man, not a fanciful one.

( ) The intimate association which is built up with a beautiful environment satisfies the finer instincts. And if the objects in it are themselves associated with spirituality, then higher instincts are encouraged. Moreover, to the extent that the creator of a decorative scheme or work of art himself possesses a measure of mystical experience or intuition or rarer and even better, philosophic insight, something of this quality may be seen or felt in the production.

( ) To live with inner death all the time, as unfeeling asceticisms and dried-up metaphysical systems would have men do, did not appeal to the ancient Greeks. Their attraction to the arts, to culture and to philosophy prevented that. Perhaps that is why their contact with Asia gave those beautiful figures of the Buddha to that vast continent but did not give Greece the facqueers in exchange.

( ) In great art and great literature we rightly look for originality and treasure individu-

ality.

( ) Why go back to the primitive peoples for models to copy or to be inspired by when they were either the deteriorated remnants of earlier Atlantean-Lemurian races or the beginnings of our own later ones — both living in Nature like half-animals or semi-savages? Why ignore all the creditable history of art, culture, aesthetic taste, refined perceptions and intellectual quality which has been our glorious possession and memorial through the work of seven thousand years? If some of this new art led to a higher degree or a further improvement of what we now have it would justify its existence. But instead we see only a horrible deterioration. Its fruits are ugly monstrosities which can have only a bad influence on its beholders. Let us welcome the less advertised but more sincere work of those among the moderns who, while remaining faithful to art's lofty mission as illustrated in so many classics yet have not hesitated to let the spirit of the times touch their hand, throw out the unsuitable debris of the past, and open their eyes to fresh visions which shall guide their creations.

( ) The refined works of art come out of the refinement of the artists. The coarse, crude and materialistic workers in this cultural area are simply that — manual workers.

( ) During no one's lifetime are all desires fully realised. To look for a happiness that is complete is to look in vain. It is more philosophic to look for peace of mind.

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( ) The move out of tension into tranquillity is made by stages.

( ) The Japanese Tea-Room ceremony was performed in a house set in or alongside a garden.

XXVII

( ) Kamakote Peetars Sankara does not shake hands when parting. He merely raises one open hand upward in front of him, with palm facing the other person, as if in blessing.

( ) Gautama saw through all the glamours and pleasures of life, divested it of the shows and deceptions which keep truth and reality hidden.

( ) It would not be easy today to find any country in the free world where the practices of Hatha Yoga have not been disseminated.

9. This evenness of temperament comes gradually of itself as he lives more and more with the deeper part of his being.

10. It is true that a number of men find peace of mind in abundance of wealth, but it is also true that they do not find the greatest peace of mind. This comes from, and can only come from, the abiding tranquility of the Overself.

11. These moments when negatives are non-existent and peace within is vivid can only be called delicious, exquisite, and he will do well to linger over them and stretch out their time.

12. Whether freed from the demands of sex by the coming of old age or by the fulfillment of spiritual aspiration, he who enjoys this freedom can turn his mind more easily to the Peace within.

13. The satisfaction, even happiness, got from any thing, situation or person is certainly there. But it is only there for a limited time and in a limited way and to a limited extent. For by relaxing from the desire when it is first gained, the tension is dropped and there is inner peace. This may last a short or long time but other situations will arise which oppose, reduce or even destroy and remove it. Whatever satisfies him now may bore him later on.

14. The ordinary man, living his simple existence uncomplicated by questions about the abstract meaning of that existence, not troubling his head about yoga, religion, God, and such matters, enjoys his own kind of limited peace, one which the quester has forfeited.

15. Because he is seeking the ultimate source of true joy, he is more likely to find it if he searches for it with a cheerful heart than with a miserable one.

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16. The first way of finding peace when harassed by a hard problem or situation is to turn away from the tumult of thoughts and look for the still centre within. When it is found and just when it leaves, or must be left, ask it for the guidance needed. Let it correct those thoughts.

17. Why does a smile on anyone's face render that face more attractive in a woman and more welcome in a man? Is it not because we believe the person to be in a happy mood or a friendly attitude?

18. This calmness comes partly from this self-imposed training of thoughts and feeling during the day's activity; partly from practice of meditation; and partly from knowledge of the World-Idea and the profound trust in the World-Mind which it engenders.

19. The more he gathers in this peace, the less he feels the need of artificial stimulants like drugs or tobacco or alcohol.

20. There is no other remedy for human suffering of the emotional kind than this acceptance of truth: all else is merely alleviation.

21. Life bears some beautiful moments to us, but also some sad ones. This is its inherent nature, the way things are.

22. To enter into the presence of a high inspiration, feel its ennoblement and understand its message, brings a deeply satisfying joy.

23. Hung Chou often said: "Since I received enlightenment in the infinite wonders of truth I have always been cheerful and laughing."
Zen

16. The first way of finding peace when burdened by a hard problem or situation is to turn away from the tumult of thoughts and look for the still centre within. When it is found and just when it leaves, or must be left, ask it for the guidance needed. Let it correct those thoughts.

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( ) The sword suspended by a hair over Damocles' head at a banquet in ancient Syracuse was intended to demonstrate and symbolize how precarious was the happiness of those seated there. Prince Gautama was carefully sheltered by his parents from the sights of human suffering. So when, in his twenties, he saw for the first time, a sick man, a dead man, and a decrepit old man he was filled with horror and renounced the world of royal luxury to become a monk. He wandered through Northern India, unhappy and searching for peace of mind. From Syracuse to Benares is a long distance but we see that from Greek speculation on the value of human existence to Indian reflection upon it is quite a short one.

( ) The Indians have written the most important philosophic statement of all — "All is Brahman" which I have transposed, possibly to their frowns as "All is Mind". But one cannot go on repeating it all the time. There are other statements which need to be made, less important but still much to the point for us who have to live in the 20th century.

(~~XXVII~~) The Mandarin class of prewar China were recognisable not only by their dress but also by their faces. Their noses were either aquiline or more prominent than the flat ones of the lower classes.

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( ) We have to recognise the fact of caste in the development of the human species through successions of repeated earthly embodiments. That which comes through inherited or acquired wealth is not necessarily the same, may be a mere shallow copy, an empty vessel, when caste comes with arrogance, and especially with cruel arrogance, be sure it is not a carry-over from past births. The same situation holds with refinement of nature, conduct, taste, manner and speech. When it is real, inward, the quality shines through but when it is artificial, contrived, outward, it comes with snobbishness, especially a proud snobbishness.

( ) The world is there within human experience, imperiously so, a given fact which needs to be accounted for. It is also within the Advaitin's experience even while he is denying it <u>for he has to deny it to someone else who is also in that world</u>. It co-exists with him, be he sage or ignoramus. It would be better if, instead of discarding the reports of the five bodily senses and rejecting the use of reason, he were to admit that it is there but that it lies in the field of consciousness.

( ) Those who belong in all their nature, in heart mind aims and goals, to the West may feel no sympathy with such Eastern dreaminess.

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( ) How can modern Western men hear or read the ancient Advaitic claim that this vast world does not really exist and understand, let alone accept, it? They are likely to receive the claim with enough incredulity to consider it not worth rebuttal; But those who are patient enough not to do so, and willing enough to look for the evidence in nuclear physics, which the Hindus of past times did not have (the Hindus of our time merely repeat their ancestors' words like parrots), may begin to find some reasonable sense in it. The case needs presentation in three stages. To put it quite briefly; the first reduces all material objects to their atomic elements, to electrons, ions, protons, etc. and shows that they are composed of energies and not at all what they seem to be. The second draws on the metaphysics of mentalism to lead into the profounder understanding that in the end all that is known of the energies is ~~their ideas~~ that they are ideas in consciousness. This deprives the world of reality, and presents its basic existence as immaterial and unsubstantial. The third stage turns away from the world to the ego which experiences that world. The 'I' too is a complex of thoughts and as such not a continuing identity. But as a point of consciousness it derives from universal impersonal Mind, without beginning or end: THAT is the real underlying existence of the individual ego and its world, which do not and cannot possibly exist by themselves. In this sense they are described as non-existent.

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( ) When the Bhagavad Gita informs us that to the enlightened man a piece of gold and a lump of stone are the same because he is without desires and without aversions, we do not feel so eager for enlightenment. If this is the final reward of strenuous yoga; if this is the wisdom of the East, we are more inclined to stay at home than go there in search of it. We must plead guilty not only to having our preferences but also to wanting to keep several of them. Then of what use is it to us in practical life to take on such an attitude of studied indifference, as if we were near death and bidding farewell to this world?

( ) My plaint is that for long I was told by the Indian Advaitins, by their holy men and even by texts, that the universe does not exist or if it does seem to that is merely an illusion. The final declaration which really put me as a Western enquirer off Advaita came later: it was that God too was an illusion, quite unreal. Had they not left it at that but taken the trouble to explain how and why all this was so, I might have been convinced from the start. But no one did. I had to wait until I met V. Salramanya Arger for the answer.

( ) In Indian myth Shiva burnt the god of lust. Hence those who have renounced wordly ways, honour and worship him. Hence he is the god of the sadhus and yogis.

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( ) The India of ignorant villagers is not the country which drew me. The India of Upanishadic seers and sages gave something which could take, with which a seeking mind could be fortified, by which half-found truths could be confirmed. But that is not the India of today: those men are gone; only the texts remain.

( ) The Chines had their own kind of fatalism. One should resign oneself to the course of events and not struggle against them in vain. One should follow a policy of adaptation and expediency and opportunism, so as to incur the least possible trouble or hurt. There is no room here for principles.

( ) Oriental texts have made certain assertions centuries ago but they have to be taken on trust that the writers really knew what was claimed and did not merely believe so. Western modern texts are expected to offer the evidence if they offer revelations. Solid proof is demanded.

( ) He submits himself tokkarma as mutely and as will-less-ly as a sheep to the slaughterer`s knife.

( ) Slowly, imperceptibly, hectic impatience, unnecessary haste, often even flaming anger, fade out of his being as peace comes into it.

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(XXVII) Saigyo, the twelfth century Japanese poet, wrote: "Nowhere is there a place to stop and live."

( ) ..... and sat with those grave sober and pious figures in the morning service at the seventeenth century 'Meeting House'. Sometimes I would wander through beechwoods, cross streams, look at the grave of William Penn and George Fox, ruminate over America's unique history and England's religious background, and finally return to the table where the book grew.

( ) The horrors of those prehistoric periods when grotesque gigantic monsters existed, revealed by the nightmares of drug addicts, the vision of past births by Buddha, confirmed by science, Better to end the cycle of reincarnations. These reptilean creatures who emerged from the slime, these ichthyosauruses and dinosaurs were unbalanced, small heads set on immensely disproportionate bodies.

( ) Buckinghamshire was my favoured English county so perhaps it was fitting that, after my first return from India I went there to write "A Search in Secret India". The two rooms over an ancient village inn gave open view of quiet countryside. The buxom redfaced landlady brought up the simple and rather plain vegetarian meals every day but how deliciously garden-fresh they were. On Sundays I walked over to a neighbouring Quaker village and sat with those grave sober

(XXVIII) ..... and sat with those grave sober and pious figures in the morning service at the seventeenth century 'Meeting Houses'. Sometimes I would wander through beechwoods, cross streams, look at the grave of William Penn and George Fox, ruminate over America's unique history and England's religious background, and finally return to the table where the book grew.

( ) Solipsism is a belief into which a man more easily falls if he is a castaway alone on an unvisited island or lost in an uninhabited desert. Those who live in the world of action, who have obligations to, and responsibilities in, it; who are involved in social occupational and business relationships are more protected against the solipsistic illusion.

( ) ~~If~~ Many when young start their religious life with vague consolation and uncertain belief.

( ) Even the intellectual theory is worth studying despite the intellect's limitations. It acts as a set of red signals pointing out both dangers and deceptions, wrong ways and pitfalls.

( ) If divinity cannot be represented by any idol, any graven image, neither can it be described by any word. All verbal descriptions are non-descriptions.

( ) It is true that property, money and possessions give most men a sense of security. But it depends on them and they bring anxieties, cares, even fears, along with their comfort and support. They still need to find or to add a personal security which is independent of these externals, which is personal. This can come only from within. But it must be from a deeper level than their ordinary thoughts and emotions. They are too unstable, too subject to moods.

( ) It leads to amity in human relationships and dissolves enmity.

( ) Jesus spoke in Aramaic but the written texts of his teaching came to us in Hebrew, Greek and Latin. Buddha spoke in Pali but at least half his followers got the written teaching in Sanskrit. The possibility of mistranslation through symbolic, metaphorical or allegorical expressions being taken literally; or through esoteric-mystic experiences being only half-understood; or through ~~xxxxxxxx~~ terms with two different meanings being used; or through simple ignorance, an ever-present peril.

( ) "Blessed are the poor" said Jesus. Jesus could not have meant that there is spiritual advantage in living in a slum. It is more likely to breed discontent, or why do those who increase their income move to a better neighbourhood? The phrase is not to be taken literally but metaphorically, as were so many utterances by Orientals. To live inwardly ever detached from things-whether they are owned and used or not-is a blessed state, giving peace of mind.

( )..... its real being and essence can be brought to light, that the mind can then be re-educated and controlled so that the ego falls back into its proper place, no longer tyrannising over him. This may happen by itself in a sudden sunburst or, more likely, slowly, imperceptibly and subtly. This process can be called detachment and his work is to cooperate with it. But remember the understanding gained from reflection upon the philosophy of truth combined with the meditations prescribed by it, detach him naturally. There is no forced, artificial and false effort.

( ) He has a mirror in his hand all the time.